

The True Witness

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MONTREAL, FRIDAY, JULY 25, 1862.

TO OUR SUBSCRIBERS.—This paper will be, for the future, addressed to our subscribers by Spencer's Addressing Machine, and by referring to the stamp they will at once see to what date they have paid up. From the 16th prox. all our Quebec subscribers will receive their papers through the Post Office, and the terms will be—Two dollars per annum, if paid in advance, but Two and a-half for those in arrears. Indebted subscribers will please settle with our agent, Mr. O'Leary, as quickly as possible.

NEWS OF THE WEEK.

The Asia brings us dates of 12th instant, but the European news is of little interest. The chief topic of discussion on the other, as on this side of the water, is the civil war; and the opinion of the public in Great Britain as expressed through the daily journals is decidedly in favor of the Southern belligerents. The late battle or series of battles before Richmond is looked upon as most disastrous in the Federal cause, though ample justice is done to the pluck of its soldiers.

No military events of any importance have marked the week. The relative positions of the contending parties remain unchanged; and it will we think be sometime yet before the army of the Potomac will be able to resume offensive operations against Richmond. In the meantime much dissatisfaction is expressed against General McClellan, and very severe criticisms are passed upon the strategy of the young Napoleon.

THE TWELFTH.—This day, unfortunately so often marked by outrage and murders, has past off pretty quietly this year. The "low" Orangemen, redolent of bad whiskey, and clad in the "traditional costume," as the Globe has it, "of black hat, black coat, and white pantaloons"—though a full suit of Penitentiary grey would be far more appropriate—assembled as usual, and with their usual orgies celebrated the conquest and enslavement of Ireland by the Anglo-Dutch in the XVII century. We are glad that no Catholics took any notice of the proceedings, but allowed the "low" Orangemen to walk about in their "traditional costume," making fools and beasts of themselves, as is their wont—without let or hindrance of any kind. We do not see however why the services of the Police of Toronto, a body supported by Catholic as well as by Protestant money, should have been put in requisition for the procession, as we learn from the Toronto Globe was the case. We ask for no penal legislation against either Orange or Ribbon Societies; but we contend that no official encouragement should be given to either of these ignoble or rather infamous associations.

At Toronto the well-known "low" Orangemen Ogle Gowan delivered himself of an Address, strongly flavored with that peculiar "goth-house" theology which find its most appropriate vent or expression in the well known Orange Article of faith—"To bell with the Pope." Ogle Gowan in short took the low buffoon part in the days entertainment.

As a specimen of the stuff which "low" Orange tub-preachers can perpetrate under the influence of a hot sun—W and W—"pious and immortal memories"—the cheers, howlings, and retchings of the Scarlet Brethren, and the inspiring smiles of the scarlet young ladies from the "back-slums"—who of course are staunchly Orange to a girl, and who hate the Pope as they do the Police Magistrate—we give the annexed from the discourse, as reported by the Globe, of Ogle Gowan. This worthy "brother" belched forth, amid the reiterated hiccoughing and plaudits of the rabble, the following forcible and eloquent denunciation of Popish miracles:—

"He did not know how he should begin when he saw so many of the fair sex present—whether he should say ladies and gentlemen or sisters and brothers—(cheers and laughter). \* \* \* Bigotry however had got possession of the Roman Catholics, and they were in favor of one man power and the temporal power of the Pope a foreign potentate. It was this one man power that gave forth, a short time ago, the famous doctrine of canonizing the Japanese martyrs in order to bolster up the temporal power of the Pope (cheers). He held in his hand a copy of the Mirror newspaper, published in this city, of date the 17th of June last, and he would read to them a few extracts about the wonderful miracles said to have been performed by these Japanese martyrs. The article was signed by the Bishop of Montreal, and published by a Roman Catholic newspaper, so that it could not be said that the information came from a Protestant source. They would be surprised when

he read the monstrosities in the article, he referred to to think that such things should be sent forth to the world by three hundred bishops, and cardinals as things, to be believed. Mr. Gowan then proceeded to read extracts, to the effect that one of the martyrs had come down from the cross on which he had been crucified, after several days, and appeared to the people in various places; that a comet had appeared in the heavens with its tail in the form of a cross, &c. The reading of the extracts were received with shouts of derisive laughter. He then went on to say that it surprised him that such stuff should be published in this city, and that such trash should be printed over the signature of the Pope and his bishops. He would merely ask if any Protestant published such trash would any one believe such lying stories as had been put forth by the Pope and his Bishops? (cheers.) No jury would believe such stuff, and they would not take off the leg of a grass-hopper on such evidence (cheers and laughter)."

The argument of this Ogle Gowan is excellent in its way; only it goes too far, and if it proves anything, it proves too much. It proves that if miracles reported to have occurred at the crucifixion of the Japanese martyrs are so self-evidently absurd and therefore necessarily incredible, that no amount of human testimony can entitle them to credit; so for the same reason miracles of a precisely similar character, reported as having occurred near Jerusalem, some eighteen hundred years ago, and upon the occasion of the crucifixion of one named Jesus, are also so absurd and antecedently incredible, that no amount of human testimony can convince the intelligent reader of their truth. If the account given of the miracles which attended and followed the crucifixion of the Japanese martyrs be "such stuff and such trash that no Protestant would believe them" because of their evident absurdity, then also must the following account of precisely analogous occurrences at Jerusalem provoke a smile of contempt from the intelligent Protestant reader, and excite his wonder "that such stuff, such trash should be published" in Toronto, and should be circulated by honest and intelligent men. If a story of a comet in the form of a cross, and of a dead man having descended from a cross whereon he had been crucified, and making his appearance to many, be "stuff and trash" which no human testimony can render credible, what must intelligent and logical readers, who apply the same laws of evidence to Japanese and to Jerusalem miracles—to the narrative of events said to have occurred in the first century, and to that of events said to have happened in the XVI—say to the following—which we copy from a well known book or bible extensively circulated amongst British Protestants:—

"There was a darkness over the earth until the ninth hour. And the sun was darkened and the veil of the temple was rent in the midst." "And the graves were opened, and many bodies of the saints which slept arose; and came out of the graves after his resurrection and went into the holy city and appeared to many."

There is nothing in the above narrative less absurd or a priori incredible, than there is in the story of the events which followed the crucifixion of the Japanese martyrs. If the one be self-evident "stuff and trash," so must be the other; and on the other hand, if the truth of the one can be established by human testimony, so may the truth of the other. Our Orange theologian may, if he so pleases, assail us with weapons drawn from the armoury of Hume and the Essayists; in which case he must also impugn the credibility of the story told by St. Matthew about the miraculous appearance of persons long dead and buried, to many citizens of Jerusalem. Or he may admit with Paley that a miracle, even the resurrection of the dead, can be established by human testimony; in which case he has no right to pass judgment upon the truth of the story of the miracles reported to have occurred subsequent to the crucifixion of the Japanese martyrs, until such time as he shall have duly examined and carefully sifted the human testimony adduced in its support. This we venture to assert that neither he, nor his hearers, who belched forth their approbation at his denunciations of "stuff and trash"—have done, or intend to do.

Old women of either sex may perhaps object as profane, to our demand that the miracles recorded in the work attributed by tradition to St. Matthew, and those recorded of the Japanese martyrs, be subjected to the same test, and that the evidence in their behalf be submitted to the same scrutiny. And yet this demand is the most reasonable in the world, for no reason can be urged against it. Apply to Popish miracles—this is all we ask—precisely the same rules which Paley in his Evidences applies to the miracles recorded in the New Testament. These, if received, are received, not because the witnesses thereunto were inspired, but because they were eye witnesses, deposing to facts of which they had personal cognisance, and respecting the truth of which they could not have been deceived themselves, or interested in deceiving others. To insist upon an inspired witness, or witness in the supernatural order, to establish the truth of a miracle is to assert that human testimony is incompetent for that purpose; and that therefore a miracle cannot be proved, and is therefore incredible. For as inspiration is itself a miracle, and if an inspired or a supernatural witness is alone competent to establish the truth of a reported miracle, how is the miraculous inspiration of the indisputable witness to be proved?

In the book attributed to St. Matthew, it is said that after the death of Jesus the graves were

opened, and that many bodies of holy men therein deposited arose and appeared unto many in Jerusalem. None of the other evangelists corroborate this assertion; and the names, either of the saints who arose, or of the persons to whom they appeared, are not given. The narrator does not profess even to have been an eye witness of what he relates, and he gives no authority for his statement. And yet many Protestants would, we suppose, look with horror upon him who should impugn its truth, or designate it "stuff and trash." And yet what are their reasons for believing therein?

They find it recorded in an English translation of a Greek work—by tradition said to have been translated (no one knows when or by whom) from an older Syro-Chaldaic work, of which the original has long been lost, and which tradition assigns to St. Matthew, one of the Apostles.—With such evidence, "which no jury" would receive, and upon the strength of which they would not, in the elegant language of Ogle Gowan, "take off the leg of a grass-hopper," Protestants accept as true a story, fully as marvellous and improbable as that which, when attested to by eye witnesses—corroborated by the wonderful conversions which the miracles therein recorded produced in Japan, amongst the generation and on the spot, where and amongst whom the miracles are said to have occurred; and which by its minute details, its circumstances, and full statements of names and places, invites criticism, and renders the detection of falsehood easy—they at once, without so much as casting an eye over the evidence by which it is supported, brand as absurd, as "stuff" and as "trash."

And yet we do not accuse Protestants of any inconsistency in thus accepting the one story, and in rejecting the other. They are consistently unreasonable and illogical, both in one case and in the other. They accept without reason, and they reject without reason. Their procedure is consistently irrational; and both in their belief and in their unbelief, they manifest their disregard for all the laws of logic, and their incapacity to apply to spiritual matters those principles which they so successfully apply in the natural order, and to material objects.

With the laws of evidence they do not trouble themselves. Some acquiesce, or rather feign acquiescence in the truth of the miracles recorded in the Bible, because they are either too indifferent to examine the evidence upon which they rest, or because they do not care to provoke the reproach of infidelity which an honest confession of their doubts would be sure to raise against them.—Others acquiesce sincerely in the truth of the bible miracles, merely because they are bible miracles, and because they are intellectually incapable of grasping the proposition that a miracle may be recorded in a bible, or book, and yet not be true. If they reason at all, it is in this wise—"The Bible must be the Word of God, because its inspiration is attested by the miracles therein recorded; and the miracles therein recorded must be true, because the Bible is the inspired Word of God." Miracles which, if substantiated, would substantiate the divine mission of Catholic teachers, and therefore the truth of the doctrines taught by those divinely accredited teachers, Protestants reject; not because the evidence in support thereof is not often fully as strong as any that can be adduced in support of the truth of any miracles recorded in the Bible; but because having determined to reject Catholic doctrine, they feel themselves impelled to reject Catholic miracles. In this case they reason in this wise—The teachings of Popery are false; and therefore all stories of miracles which would, if true, accredit Popish teachers, as sent of God, are and must be "stuff and trash."

EMIGRATION TO CANADA.—We see by our Irish exchanges that within the last few weeks an important alteration has been made in the advertisements which our Colonial Emigration Agents address to the poor people of Ireland. Instead of glowing but altogether fabulous accounts of the immense numbers of young men and women wanted, at extravagant rates of wages, we find the following more sober, but far more truth like announcement:—

"There being no public works now in progress, unskilled labor is not in much demand."

This fully bears out the statements of the TRUE WITNESS of the 30th of May last, in so far as "unskilled labor" is concerned. What prospects there are for remunerative employment for "skilled labor" in Canada at the present moment, the following, which we clip from the Montreal Witness of the 4th instant, will show:—

"A number of facts have recently come under our notice which corroborate the complaints made in the report of the Committee on Emigration, and show, that in Ireland, at least, there has been gross and culpable mismanagement somewhere; that inducements have been held out which have not been fulfilled, and that the result has been much personal suffering and bitter disappointment here, both of which evils must be aggravated tenfold in the case of the families of the men of whom we are about to write, and are now separated from them by three thousand miles of ocean.

Ninety-five coopers arrived in Quebec some few days since, and a large number of them came up to Montreal, utterly penniless and friendless, wanting them in the face, and employment not to be obtained. They make the following statement, and we fear that its melancholy details are but too true. It would seem that the Agent of the Canadian Government stationed in the South of Ireland, represented

to two priests in the city of Cork greatly exaggerated descriptions, of the advantages which Canada offered to tradesmen in general, and coopers in particular. These statements were probably fortified by reference to a pamphlet issued by the Canadian Government, and now lying before us, in which it is stated that in reply to a circular issued by the Bureau of Agriculture last December, the Municipal authorities of the Province replied that among other trades, openings for which are to be found in their respective localities, there is a demand for 228 coopers, 513 shoemakers, 226 tailors, 651 carpenters, and 270 blacksmiths. The wages are represented to be from one dollar to one dollar and fifty cents per day.

The prospects thus held out seemed to be of such a flattering description that the two clergymen, intending, no doubt, to benefit the condition of the coopers, raised a subscription; the passage-money was secured and the men were further promised that on arriving at Quebec a small sum per head would be allowed them merely to serve a temporary purpose, as they would be able to procure immediate and remunerative employment. The men, on reaching Quebec, found the expectations held out to them were quite delusive, and they came to this city, downcast and disappointed, willing to bear the fate in store for them, but sick at heart with the painful remembrance of the families whom they left unprovided behind, content to suffer, in expectation of speedy relief from the relatives who parted from them under such favorable auspices. Who is to blame in this matter? Is a question more easily asked than answered. Does the Government knowingly allow a publication, bearing its imprimatur to be scattered broadcast in the British Islands,—a source of information to some, but a source of deception to many? Is the agent—who is paid £400 a-year exclusive of travelling and other charges—authorized to decoy to our shores men for whom there is no need and no immediate prospect of employment?—or are these accredited agents of the Province so ignorant of the duties they are called upon to perform, as to imagine that all they have to do is to send yearly a certain quota of emigrants to this country, irrespective of fitness for the purposes of colonization? If so, the steamboat lines and the Grand Trunk Railway should be called upon to pay the expenses of those gentlemen, who subscribe their interests so faithfully, but seem to have no adequate conception of the claims which this Province, by the payment of a handsome annual stipend, lays to their services. We will revert to this subject.—Witness 4th July.

The Irish witnesses would render a true service to their fellow-countrymen were they to reproduce the above facts in their columns. It is indeed highly injurious, both to Ireland and to Canada, that such exaggerated reports of the prospects which the latter holds out to the immigrant should be allowed to go uncontradicted. Injurious to Ireland and to Irishmen—because these reports inspire hopes which can never be realized, and give additional stimulus to the depopulation of Ireland; a work which unfortunately needs no such assistance, seeing that it has already attained fearful dimensions, and is going on rapidly enough under the pressure upon the means of subsistence, caused by the famine. Injurious to Canada, because the reaction which necessarily ensues after the collapse of hopes excited by grossly exaggerated accounts of its material advantages, must tend to create a strong and unjust prejudice against emigration to its shores; and because we have already too many paupers, too many able-bodied men in our midst, seeking for work, but unable to find it.

There is no topic upon which it is easier to make bunkum speeches than that of "Emigration and Settlements;" and it is precisely by those who have had the least practical experience of the subject, and who know least about the difficulties and hardships of the settler's life, that this kind of talk is the most indulged in. It is one thing to talk fluently about clearing wild lands; another and a very different thing to take axe in hand and set to work clearing them. For the first, any man who has "the gift of the gab pretty galloping"—as Sam Weller calls it—is fully competent; though he may never have had an hour's experience of life in the bush; for the other no man who from his youth upwards has not been accustomed to the hardest work and the daily use of the axe is fitted. Unfortunately the forest lands of Canada can be reclaimed, not by talking about clearing them, but only by the hardest and most unremitting toil; and when reclaimed, or cleared, owing to the length and severity of the winters they yield but a very modest profit to their proprietors. Emigration in short, whether to the United States or to Canada, should, by Irishmen, be looked upon as a desperate remedy for a desperate disease, and as one to which no one who can eke out an honest living at home should ever have recourse. Whilst in so far as this section of the Province is concerned, we believe that we are borne out by statistics in saying that, of the emigrants who reach us from the British Islands, a very large number, certainly the majority of able-bodied adults, do not stop here at all, but proceed West to the Upper Province, and the United States; so that, after all, the labors of our Colonial Agents tend certainly to depopulate Ireland, and do not in the least tend to augment the population of this section of the Province.

THE VARIATIONS OF PROTESTANTISM.—This argument against the divine origin of that which is vulgarly spoken of as the "Protestant Religion" is as strong now as it was in the days of Bossuet. God is One; and therefore it will be argued till the end of time by all Theists, that a religion or revelation having God for its author must also be one, and harmonious in all its parts. Apply this test to Protestantism, and its non-divine origin is at once apparent.

But it is not only to Protestantism in general that this rule applies; it applies as strongly to that particular form of heresy known as Anglicanism, in particular. Not only do Protestant sects—Calvinists and Arminians, Evangelical and Liberal, Orthodox and Socinian Methodist and

Mormon; differ toto caelo from one another; but, by the admission of its own members, there are as great and glaring discrepancies betwixt the teachings of different Anglican divines, as there are betwixt the teachings or doctrines of the different sects.

This is not the assertion of the enemies of Anglicanism, but the confession of its warmest friends. It forms the burden of a long communication to the London Times from a gentleman holding a government situation in the Anglican ecclesiastical department, who calls himself a "priest," and signs himself "A WEARIED BUT RESIGNED RECTOR."

The provoking cause of this correspondence is a Bill lately introduced by Mr. Bourvieu into the House of Commons for enabling gentlemen—who, having taken what they call "Orders" in the State Church, subsequently find that they cannot conscientiously give their assent to its Articles, or satisfactorily perform the duties which the State exacts from them—to resign their priestly or sacerdotal status, and to subside into the ranks of the laity. This as the law stands at present, the public functionaries of the Anglican sect are prohibited from doing; for the latter holds that "Holy Orders" imprint an indelible character upon the recipient, which is perfectly correct; and that the "Orders" which it confers upon its Ministers or functionaries are "Holy"—which is incorrect, or rather a ludicrous error. In plain matter of fact, the Anglican Archbishop of Canterbury is as destitute of all sacerdotal or priestly character as is Mr. Stubbs the neighboring grocer; and Orders conferred by a Protestant Bishop's groom would be quite as valid as those which the reverend gentleman himself pretends to confer upon the candidates at an Ordination service. Ministers and congregation in the Anglican sect are alike laics; and therefore there can be no reason, based upon spiritual grounds, why Anglican Ministers, when tired of their profession, should not be at liberty to exchange it for some other more agreeable or lucrative calling.

This is much the opinion of the Times' reverend correspondent aforesaid; who, exclaiming against the hardship of compelling men to adhere to engagements which they had entered into when mere boys, gives us an amusing, but most valuable sketch of the discords, in discipline and in doctrine, which rage within the "Church as by Law Established." He complains:—

"Who at this day shall say what really is the doctrine, or where is to be found the defined discipline of the Church? People travel a good deal in the summer months, and it is for ever happens that you find in one church different ceremonial, different preached doctrine from what you found in the place you last left."

"I have known two clerical societies established in the same neighbourhood, in which, so far as regards opinions on doctrine and discipline, the members of the one differed from those of the other, in at least as great a degree as Dissenters differed from both."

"The utter vacillation of all Church policy in doctrine and discipline of late years has sored the heart of many a tender conscience. We are at sea with compasses unadjusted, with no true chart, no real pilots. Brethren are we, of an 'order' in which no one sees who has the ordering of us. What is next to heresy in one diocese is orthodox in another; what is laid down in one parish as vital truth, in the next is denounced as most opposed to it."

Such, by the showing of its own pastors, is the internal condition of the Church of England.—No man can tell what are its doctrines, or what is its discipline; its children and its pastors are at sea with compasses unadjusted, with no true chart, no real pilots; and the most opposite and contradictory statements are daily uttered from its pulpits as the one unerring, unalterable Word of God. Can such a Church—men naturally will ask—can such a society, so helpless, so tempest-tost and abandoned, be the Church against which the founder promised that the gates of hell should not prevail?

And yet, as of all animals the monkey is that which is most like man, so of all the sects, the Anglican is that which bears the most resemblance to the Church, and which has retained the most of Catholic doctrine and of Catholic discipline. Its pastors are for the most part, if not Ordained Priests, highly educated and accomplished gentlemen, endowed plentifully with all natural virtues, and worldly learning. How then must it be with the other sects, whose pastors too often are neither educated nor gentlemen?

THE SCHOOLS OF THE CHRISTIAN BROTHERS.—Numerous and excellent as are our Catholic educational institutions, we know of none so generally useful to society and to the Church, as are the schools of the Christian Brothers. They bring education, and the best of education, to every man's door, and within the reach of the poorest. In Montreal, and other cities where they are established, there is no possible excuse for ignorance. It is the fault of parents if their children grow up illiterate.

The oftener and the more closely we look into the working of these schools, the more do we find therein to admire; and no one can attend the periodic examinations without being impressed with the excellence of the methods employed by the teachers, and the rapid development of all the intellectual powers of the pupils. If a boy has anything in him, the Christian Brothers will bring it out, and make the most of it.

We had the pleasure of assisting at some of