

THE TRUE WITNESS

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, AUG. 28, 1857.

NEWS OF THE WEEK.

VERY dispiriting are the tidings brought to us by the *America*, from Liverpool the 15th instant. First we hear of the failure, for the present at least, of the attempt to unite the two Continents by means of the Electric Telegraph. On the morning of the 11th inst., when about 335 miles from the Irish coast, the cable parted, and the steamers had to put back, with about 2,000 miles of cable still on board. A conference was immediately held in London to decide whether the attempt should be renewed this season; or whether, considering the lateness of the season, it would not be more prudent to wait till next year. The result of the deliberations has not transpired.

The domestic news is unimportant. James Spollen had been tried at Dublin for, and acquitted of, the murder of Mr. Little.

From India, the news is most gloomy. It is now certain that up to the 29th of June last, Delhi was still held by the insurgents, and that the disaffection was spreading. The atrocities perpetrated by the revolted troops upon our unfortunate countrywomen who had the misfortune to fall into their hands, and the barbarities exercised against even the little children of Europeans, have excited strong feelings of indignation throughout the British Empire. It is impossible to enter into details; suffice it to say, that the savage brutality of the insurgent Sepoys towards their captives, has never been surpassed; and that it would be difficult to find a parallel to it in the annals of the most barbarous tribes. The accounts given in the public journals make one shudder, and forcibly recall the cruelties perpetrated by the Orangemen of Ireland upon their Catholic neighbors during the unfortunate rebellion of '98. When we say that the conduct of the Sepoys has been more fiendish even, than was that of the Orangemen at the disastrous epoch above mentioned, our readers, such of them at least as are acquainted with the history of Ireland, and the means by which the Irish Catholics were goaded into rebellion, will be able to form some idea of the nature of the atrocities perpetrated by the Sepoys in 1857.

We have nothing new to report from the Continent. It would seem as if, discouraged by their late abortive attempt, the revolutionary cut-throats of Europe were inclined to wait for a more convenient season. Louis Napoleon, after a short visit to the Queen, had returned to Paris.

The case of Mrs. Cunningham and her "blessed baby," is still the great topic of conversation in New York. The last act of this amusing drama was played out on Monday last, in the Surrogate Court at New York; when it was decided that the alleged marriage of Mrs. Cunningham with the deceased, Dr. Burdell, was a hoax.

THE ostrich for want of better food will, it is said, endeavor to satisfy its hunger by swallowing indiscriminately pine knots, paving stones, or pig-iron. Whether it succeeds in converting them into wholesome food, is a question which we leave to physiologists to determine. This interesting biped is sometimes brought to our mind by the indiscriminating voracity of some of our anti-Catholic journalists, who gobble up, without scruple, anything and everything which can, in any way, be supposed to minister to their appetite for No-Popery calumnies; without stopping to inquire whether it will prove food or poison. *Sualet vescera fames.*

We have just been reading an effusion of the *Hamilton Banner*, in which the editor—after speaking of the late meeting of the American Association in this city, and the fact that our French Canadian compatriots took no part in its proceedings—endeavors to "improve the occasion," by speaking of "the blighting effects of Romish domination upon the progress of science." 'Tis no use to reason with such people, or point out to them the fact, that Catholic nations have ever taken the lead in science; that the Catholic Governments of Austria and France contribute more liberally than any others to the encouragement of every species of scientific investigation; or that Italy has furnished, proportionally to its population, a far greater number of men illustrious in science during the last century, than has any other country. It is useless, we say, to point them to the noble institutions of learning in Lower Canada, established, not by the State,

but by the personal efforts and sacrifices of the Catholic Clergy, who are at this moment training at their own expense Professors in the first schools of France for the University of Laval. But it is well to remind the scribbler of the *Banner*, that these Professors, and their masters, speak only the language of Cuvier, of Arago, and of Dumas; and that for this very reason, they are as much excluded from a participation in the proceedings of the "American Association," as the savants of France would be from that kindred organization, the "British Association for the Advancement of Science"—in whose annual meetings the science of France is but rarely represented.

Our French Colleges and Universities contain among their Professors many who, from their attainments in physical and natural science, not less than in those "abstract sciences" of which the *Banner* ignorantly prates, are qualified to take a place with the foremost of the American savants; but they are, for the most part, acquainted with English only through the medium of books, and are utterly unable to join in the discussions of an English-speaking body like the American Association. The familiar use of English among the French population is chiefly confined to the mercantile and professional classes, who are not in this country, at least, and indeed cannot be, remarkable as cultivators of the liberal sciences. Most of them have to work hard for their bread, and have little time to devote to science.

But the *Banner* proceeds:—"Upper Canada is largely represented at the Convention by men who occupy a prominent position in its deliberations. We mention this to show that notwithstanding the accusations brought against our School system by the people of the Eastern Province, we have scholars among us, who are able to discuss the abstrusest scientific problems of the day, in the presence of the most distinguished Professors and Doctors of the world."

We cannot let such a false assumption pass unnoticed. Upper Canada certainly sent four eminent men, members of the Toronto University; two of whom—Professors Wilson and Chapman—took a prominent part in the meeting; but these four are all natives of Great Britain, and have received their education in its ancient Universities;—institutions which adhere to the old traditions of centuries, and repudiate as heartily as we do, the new-fangled school system of Ryeson & Co. So much for Upper Canada and its representatives at the American Association.

As for Lower Canada, we find among those who took part in the meeting, the names of Sir W. Logan, Dawson, Hunt, Smallwood, and Guerin; the last gentleman is, it happens, an Irish Catholic. Of the others, only Sir William Logan is Canadian by birth, and he, as well as Dawson, claims Edinburgh as his *alma mater*; while Messrs. Hunt and Smallwood are equally from foreign schools. We mention these things not to disparage U. Canada; but to show that the boast of the *Banner* about native Canadian science in the Association is certainly an error, if not worse.

But to return to our contemporary's reflections upon "ignorance and Popery." We have no design to waste time upon him; but simply to remark that the Catholic Church was most ably represented in the late meeting of the Association. All the world knows, or should know, that the last President of the Association—Professor James Hall, of Albany, who delivered the annual address this year, and who is universally regarded as the first geologist of the United States—is a Catholic; that the same communion claims the celebrated linguist and ethnologist—Haldeman—as one of its members; and that Mr. Hunt, whose geological and chemical investigations, in connection with the Canadian survey, gained the unanimous approbation of the assembled magnates of the scientific world, is himself a Papist.

Thus the truth of the matter is—that, in proportion to their numbers on this Continent, the Catholics were well represented in the late meeting of the Association—that, if French Canadians took no part in the proceedings, it was because those proceedings were carried on in the English language; over which few Frenchmen have obtained such a complete mastery as to be able to carry on therein a scientific discussion; and that the boast of the *Banner* about the Upper Canada school system, is simply what here in Lower Canada is termed expressively "*de la blague*," since of the gentlemen from Upper Canada who took any part in the discussions of the Association, there was not one, we believe, who had been trained in any of the educational institutions of that section of the Province. When the "common schools" of Upper Canada shall have turned out such men as a Logan, a Wilson, a Hall, or a Haldeman, then, but not before, may the *Banner* boast of its educational system; and even then it will, if prudent, refrain from provoking any comparison betwixt the Common schools of the Upper Province and the Catholic Colleges of Lower Canada.

CANT AND OBSCENITY.—The *Commercial Advertiser* has a spicy article upon the mock modesty of the day; that particular species of modesty which, having long ago been banished from the heart, has taken refuge upon the lips. The

castigation which our cotemporary inflicts upon this mock modesty in the person of the editor of the *Montreal Witness*, is, we must confess, as well administered, as it is richly deserved.

But why travel so far from home as New York and the United States in search of instances, when they are to be found in Canada, and at our own doors? The infamous Mde. R—, of New York, and the vile journals which give circulation to her infamous advertisements, are, no doubt, worthy of all reprobation—but why pass over in silence the equally filthy announcements with which the columns of our leading Protestant journals in Upper Canada are constantly polluted? If, for instance, the *Commercial Advertiser* will but take up the *Hamilton Weekly Banner*—one of the most zealous organs of Protestantism in the Province—he will find in its columns the advertisements of a fellow called Davis, a resident of the City of Hamilton, couched in almost the very words, and published evidently with precisely the same intent, as are the advertisements of the infamous Mde. R—, of New York, to which he alludes, and which he very justly condemns. Indeed, if the advertisements of the *Hamilton Banner* may be taken as affording any clue to the tastes, wants, and habits of those amongst whom they circulate, and by whom the *Banner* is supported, the crime of child-murder is as common in Upper Canada, as it is in the United States; and here also, as well as in the model republic, are there to be found medical men who, to the disgrace of their profession be it said, find it more profitable to destroy life than to prolong it. In proof of our assertion, we refer the *Commercial Advertiser* to the eighth column of the fourth page of the *Hamilton Weekly Banner*, in the hopes that he will be as swift to denounce the unblushing rascality of the editor of the last named journal, as he has been to unmask the hypocrisy, and to expose the cant of the *Montreal Witness*.

This question of obscene advertisements is no "sectarian" question; nor is it one in which the Catholic alone is interested. It concerns, not merely one particular denomination of Christians, but is of vital importance to all, as affecting the interests of society, and the honor of our country. To wage war with immorality, and obscenity, to invoke the aid of the law against the vendor or circulator of moral poison, is a duty obligatory upon every honest citizen; in which we are all interested—not as Papists, or Anglicans, or Presbyterians, but as fathers, and as husbands. Whatever differences there may be betwixt us upon other points, on questions of dogma, church discipline, and in the supernatural order generally, we would fain hope that in the natural order no such great differences obtain as to prevent us from cordially uniting against the violators of the precepts of the moral law. That every man who sells, or gives his aid to the sale or circulation of obscene books is such an offender, every one must admit. Why then should not Catholics and Protestants unite to put down an offence which cries to heaven for vengeance, and which is fast undermining the health and morals of the rising generation?

There are laws we believe in existence whereby such beastly offenders against morality and decency as the editor of the *Hamilton Banner*, can be reached and punished; why then are they not enforced? Is it because our moral standard has fallen so low, that like our Yankee neighbors, we have become callous? That impurity and child-murder are no longer looked upon by us with horror?—and that chastity is no longer valued? This we should be loathe to believe; and yet it is hard to reconcile our toleration of immoral journals, and the obscene advertisements of the *Hamilton Banner*, with the existence amongst us of a very correct or delicate moral sense; or to understand how professing Christians can admit within their doors, publications whose pages, are, like those of the *Hamilton Banner*, constantly covered with filth which would provoke disgust even amongst the inmates of a well regulated brothel.

The *Montreal* press is, to its credit be it spoken, pure in this respect; why then should it not lend its powerful aid to discountenance the daily increasing evil of which we complain? The venality of Ministers, the political profligacy of members of Parliament, have on many an occasion elicited the censures of that press, and furnished a never ending theme for its invectives against corruption, and dishonesty in high-places. Would to God that our cotemporaries would reserve a little of their indignation, and direct a portion of their eloquence against those still more dangerous criminals who are carrying on a foul though lucrative traffic, not in railroad shares, but in obscene publications; and who for the sake of an infamous profit, consent to become the agents for circulating the moral abominations of the filthy quack, amongst our sons and daughters.

ENGLISH AND IRISH ELECTIONS.—Unwarned by repeated failures, and the disgrace of reiterated discomfitures, the Palmerston Ministry, in obedience to the clamors of Exeter Hall, and with the view of conciliating the No-Popery press, are again about to try the experiment of persecuting the Irish Catholic clergy, in the per-

sons of those priests who, at the last election, gave offence by their public denunciation of perjury, and "pledge-breaking," by Members of Parliament. Those priests, it would seem, have had the audacity to lay down the doctrines—hateful in Protestant ears—that the citizen is responsible to God, rather than to his landlord, for the manner in which he exercises his political rights; and that to vote against the dictates of conscience, is a moral offence which, if unrepented of, and unatoned for, will be visited with the same punishment in another world, as any other offence against God's holy laws. In fact, some of the Irish Clergy have gone so far as to proclaim God as the absolute Governor of the universe; and to assert the duty of the elector to consult His honor and the good of His Church, rather than the welfare of a Ministry, in their choice of a representative in Parliament. This, of course, in the eyes of our Political Dogberrys, is "flat burglary as ever was committed."

Foremost, as usual, in his rabid abuse of priests and voters, stands the *Times*, who can scarce find words strong enough to express his disgust at the refractory behaviour of the Irish Papists. Surely, he argues, after three centuries of slaying, they should be reconciled to the process, and should, at least, abstain from any unpleasant writhings whilst the skin is being scientifically torn from off their backs, according to Act of Parliament. "Down, wantons, down!"—sings out the *Times*, rapping them over their heads, and abusing them for a parcel of discontented blackguards who won't take their torture quietly. The *Times* is especially indignant with the priests, who encourage the people in their contumacy.

And all Exeter Hall is aroused, and from a thousand tubs emits an infinite quantity of stinking breath, in token of its disapprobation of the interference of the Minister of Christ in things secular. This, according to the approved Whig theology, is the devil's world; wherefore, when the Popish priest bids the elector to remember God, and to vote with the fear of the Lord before his eyes, the Government Protestant feels startled by such novel doctrines; and insists that "a *should not think of God*;" and that "there is no need for the elector to trouble himself with any such thoughts." And indeed, the less an elector troubles himself about God, the more likely is he to be a supporter of the Palmerston Ministry, and to vote for its "Divorce Bill."

By way however of enlightening the Popish savages, the *Times* funnily contrasts an English, with an Irish election. "The sin of the English voter is peaceful corruption; of the Irish, party rage." The "genuine features of an English disputed election, are drinking and bribing;" of an Irish election, fighting, and a kind of "sacred fury," according to the *Times*. The Englishman "*soaks*," and coolly calculating his price, and the market value of a vote, deliberately sells himself to the highest bidder, and for a "consideration," swallows any amount of oaths that may be tendered him. Venality, an utter disregard of truth, are the besetting sins of the Englishman; an aptitude for fighting, is the characteristic weakness of the Irishman. The vices of the latter are the effects of a hot head; the sins of the other are the unmistakable proofs of a corrupt heart.

There is however this to be said for the Irishman, which, if it does not justify, still to a great degree palliates his electioneering combativeness. If he is too apt to resort to violence, it is because he has himself long been the victim of Orange violence; and if he is too apt to appeal to force, it is because brute force has always been employed against him. With all his faults however, it would appear from the disclosures made during the late election contests in the House of Commons, that the fighting Irishman is infinitely the superior of the "soaking" venal, and perjured "free and independent" Anglo-Saxon. Fair treatment, kind usage, and experience of its impolicy, will, in time, do much towards diminishing the proneness of the Irish elector to break his opponent's head; but to raise the other from the filthy slough in which, pig like, he delights to "soak" and wallow—to cure him of his propensity for falsehood and greedy hankering after dishonest gains—would seem as impossible, as it would be to wash a blackamoor white.

That the Irish elector is not altogether the sottish mercenary creature that the *Times* represents the English elector to be—that "*low soaking corruption*" is not the "genuine feature" of an Irish, as it is of an English election—is owing to the fact, that in the former the voice of the priest is still heard, reminding the voter of his duty towards God, and the danger of neglecting that duty upon any pretence whatsoever; and it is this salutary interference that it is now proposed to punish, and against which fresh penal laws are invoked by the English Protestant press! The issue of the coming struggle will be watched with interest by all the friends of Ireland; and though no doubt every effort will be made by false swearing, jury-packing, and those other artifices with which Irish Governments are familiar, to procure a verdict against the priests, we confidently expect that that issue will be a fresh cause of triumph to the Church, another cause of humiliation to her enemies. *Amen.*

EVANGELICAL ETHICS.—Lord Campbell has, as our readers are aware, introduced a Bill for rendering illegal the keeping for sale, distribution, or lending for hire, of obscene books and prints. In this the *Montreal Witness* pretends to find a justification of a law to prevent the sale of wine or alcoholic liquors; for he calls Lord Campbell's Bill "an application of the Maine Law."

We cite this merely as an instance of the moral confusion that evangelical Protestantism engenders amongst its unhappy victims. The prohibition of the sale of obscene books and prints—things essentially evil, always and under every conceivable circumstance—is forsooth, the same in principle as would be the prohibition of the sale of wine, and every alcoholic beverage—things not essentially evil, and of which the use is lawful to the Christian man. Consequently, in the eyes of the evangelical editor of the *Montreal Witness*, the sale, and therefore the use of wine, &c., &c., are as evil as the sale or reading of obscene books: or to state the proposition in another form, according to the ethics of the *Montreal Witness*, there is no more harm in selling or reading an obscene book, than there is in selling or drinking a glass of wine. This is the logical deduction from his premise, that Lord Campbell's Bill is but "an application of the Maine Law."

But what, if our cotemporary's novel system be correct, must we think of Christ? He, if the Bible be true, used wine Himself, and enjoined its use to His Apostles; if He did not sell, He at least *made* wine, and encouraged its circulation among the guests at a feast. But if there be no essential moral difference betwixt the sale and distribution of obscene books, and the sale or circulation of alcoholic beverages, then was our Lord Himself, a gross and habitual violator of the moral law. He must have been, not only the friend of publicans and sinners, but a profane person Himself, and a sinner of the blackest hue. Such is the inevitable deduction from the principles laid down by the *Montreal Witness*.

FRAUDS IN THE CROWN LAND'S DEPARTMENT.—Every day brings to light some fresh piece of rascality and swindling in our public offices; indeed, so common are fraud and dishonesty amongst Canadian Statesmen and legislators, that it would almost seem as if certain moral qualifications, which in England would speedily consign their possessor to the hulks, were in Canada, indispensably requisite on the part of the aspirant for a government situation. In the "Old World," they send their knaves to the Penitentiaries; in Canada, we make Ministers of them, and provide them with seats in Parliament.

It is in the "Crown Land's Department" that the latest discovery has been made, of which we glean the following particulars.

Complaints have been for some time rife that persons who had paid their money for land, and held receipts, could not get their patents. M. Cauchon's attention having been directed to this, it was shortly ascertained that a fellow of the name of Baines, and another expert swindler well known as a Mr. Shortis, had for a series of years been in the habit of stealing the public funds of the Crown Land's Department, and of using them for their own profit. Instead however of handing these rogues over to the first policeman, M. Cauchon took it upon himself, it would seem, to hush up the business, upon condition of these two knaves, Baines and Shortis, disgorging a portion of their plunder—amounting to, it is said, about thirty thousand pounds. That M. Cauchon had any pecuniary interest in the matter, no one of course suspects; but what a state must our public service be in, when a Minister is found bargaining with swindlers, and entering into engagements with them for compounding a felony!

It is also said that these fellows, Baines and Shortis, have played their cards so cleverly that they will remain in possession of a great portion of their fraudulently obtained wealth, in spite of their contract with M. Cauchon; and that the public will, in consequence, be the sufferer to the extent of nearly the whole sum above mentioned. Thus it is that with us, rich knaves not only go "unwhipped of justice," but prosper; whilst the poor petty larceny devil, who, to find food for a starving wife or child, steals a loaf of bread—but, as no powerful friend in the Cabinet—is sentenced to hard labor in the Penitentiary. Truly this is an age of moral progress.

LOLA MONTEZ.—We believe that we are fully warranted in stating that there is no truth whatever in the report that the notorious Lola has been invited to Montreal to deliver a course of lectures—against Popery, in general, and the immoral tendencies of Nunneries in particular—before the *French Canadian Missionary Society*. Neither do we believe that the Trustees of the Zion Church, Beaver Hall, have kindly consented to place their pulpit at her disposal during her visit. Such an offer, even if made, would not we think be accepted by Lola Montez, who has too much pride to condescend to lecture in such a place; and would hardly demean herself so far as to occupy a pulpit previously defiled by a dirty fellow like Gavazzi. Lola Montez is a woman of taste, avoids low places, and diligently eschews low society.