REMITTANCES
ENGLAND, JRELAND, SCOTLAND \& WALES


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$14,1855$.
THE TRUE WITNESS AND CATHOLLC CHRONICLE,



## THE TRUE WITNESS

 CATHOLIC CHRONICLE. MONTREAL, FRIDAY, DEC. 28, 1855.NEWS OF THE WEEK.
Up to gong to press no tidings of the steamer of
the 15 h inst. The trial of Father Petcherine had been fixed for Friday the 7 th inst. ; and though bis innocence is certain, the result is doubtful, as every
effort will be made to pack a jury, so as to bring him in guikt .at all bazards, by means of :an exclusively
Protestant jury, and erangelical winesses, warranted Protestant jury, dnd erangelical winesses, warranted
to swéar through a nie inch plank. Alas! we have to swear urten had sad experience of the truth of what the too otien had sad experience of the truth of what the
Loodon Times said some three years ago, on the ocLoondon Times said some thre years ago, on "C Cath-
casion of the vertict against Dr Newman otics will have henceforth only ioo good reason for assering that there is tho Pranting to arouse the Protestant feeling coses zending to arouse the Protestant feel
judiges and juries" Times, 2 nd June, 1852.
We regret to sap that the efforts of the Cation autborities to arrest the persons taxed with the murder of Corrigan, at St. Sylvester, bare been bitherto detachment of troops, under the orders of Colonei Ermantinger, were sent to the aid of the ordinary police force: : but had to return without baring been able to discorer the accused. We regret to add
that,' on their return a diabolical but, thank God, abortire attempt was made to upset the train, in
mbich were the soldiers. Three persons bave been Which were the soldiers. Three persons have been
arrested as implicated in this outrage; of whom, if arrested as implicated in this outrage; of whom,
guilty, me trust that a serere example will be made Hangiog would be too good for such scoundrels.
We. sincerely hope that the Gorernment will once take stringent measires to assert the majesty of the lav, which seems to bave been set at. defiance by anficient martial law should be prochimed in the subficient, martial law should be proclaimed in the cealing the arcused, or throwing impediments in the way o the authorities, should at once be tried by a tered to bim on the spot, eitber in the shape of a riuning knot round the neck, or a rigorous applica-
tion of the "cat" on his bare back. This would bring these gentry to the use of their senses in double bring bese
quick time.

## CARNAL JUDAISM.

- Dr. Prownson gave great offence some few years ago, when Jecturiug in ontreal, by the remark hat which caused the carnal Jews, in the days. of our Saviour's mission upon earth, to reject Him as the long
promised Messiab; becaese of His porerty, and the piomised Messiab; because of His porertt, and the
mean appearance of His disciples. This error, observed the lecturer, is the great argument of Protestants of the XIX century, against Catholicity; which they contend, is, at best, but a poor man's religion;
unfavorabie' to thrift; commercial enterprise, and business: babits s, and therefore necessarily false. For this. Dr. Broirnson was loudly denounced by the Pro testant press, : as. a scurrious and mendacious mat-
ligner of his Protestant brethren. To be taxed witb "Carnal Judaism" was more than they could put up with : : and hence the abuse which has an vishly "poured upon the Popish l
Protestants, tere and eisewhere.
We think that the Doctore. has been hardly dealt with; and that howerer odious the impuation or Protestantismis josily obnoxious, and which it it ridicilous for Protestants to attempt to disclaim. Their paimary argument against Catholicity as a religion is ew excentions, all Protestants admit that even C tholice may be saved, in spite of their believing firmigy ai, thfully all'that she commands; and that neither a beli ef in the Incarnation, the Trinity and Transubstantiation, nor chastity, fasting and penance, will
necess rily damn a man's soul. All this we say Protestants will admit ;'but their great, their insuperable objection to Catholicity is this-that, whilst it may do well en ioughyto prepare man for hearen, it gives
him but litte of the good things of this world. It is him but lift'e of the good things of this world. It is in:this manner that the Montrcal Witness concludes

 Here we have the Protestant argument fairly stait does not fully bear out the apparently harsh langu:age of Dr. Brownson? "Itis argument is based up-
on the assumption that "true religion" must infalli-
bly confer upon its votaries, wealth, lucrative trade, a good system of agriculture, and the comforts of this
iffe, as well as the blessings of the life to come that a religion which neitber covers the beck ior fills the belly of its prolessors, must be false, and offiensive to God, Thus argued the Jews, who therefore rejected a Messiah born in a manger, bunably clau, and leadino a life of penury and toi-would not the
editor of the NIontreal. Witness hare rejected Hin editor of the Thon no doabt argused Dives, what time Lazarus sat at his gate, and the dogs. came and lick ed his sores.. Had our evangelical cotemporary, been
a guest at Dicess' table, would be not hare applauded a guest at Dices table, would be not hare applauded
the logic of of his bost, and felt indignant at the impiety of the unthirifty Lazarus? Perhaps, whien the Dives and the editor of the Montreal. Witness might hare foun
"true religion."
For what holds true in general, must hold true i particular ; that "bich is a sin, or"
tion in faror of "t the true religion" in a copqununity tion in faror of "the true reilion" in a compunity,
must needs be a sign, or at least a strong presumption in faror of the true religios with one of the most
In which case Barnum must be one In which case Barnum must be one of the mos
truly pious individuals. on this contitient, and
his other than the House of $G$ God, to which ill men other than the tho go to worslip. We almost fancy that we can hear our cotemporary, in a fit of pious enitiusiasuccess in business, intoning bis canticle:

This Protestant doctrine is a pleasant one we must allow; rery comfortable, if not very consonant with
the doctrine of Jesus- Who, if we are not mistaken, the doctrine of esus-Who, if we are not mistaren, taught that the service of cod was incompatibe
with that of Mammon-that for the rich man to enter into the Kingdom of Hearen-His Hearien, and not Barnum's- was not so certain as the editor of the
Montreal Witness imagines-and of Whom it is not recorded that, on any one occasion, He ever said word about the beatitude of wealth, or gave a pro-
mise of life ererlasting to success in trade. The modern Protestant doctrine is eridently a great im-
provement on that of Ctrist- Who mas so wanting prorement on that of Ctrist-Who was so wanting
in "true religion" that He bad none of "the com"true eligion" that He had none of "the
oris of life," not eren where to lay His head.
There is one drawback to it, boweser, and that experience prores. Pleasant as it must sound in he ears of rich Directors, and Patrons of Evangelithat their wealth, their trade, and the animal comforts with which they are surrounded, are sure signs of their "true religion," and of their acceptableness tself heard and which must at toice strike ierior-in to the hearts of the worshippers of Mamimon. Hearken my dearest brethren"-says the Apostle-
hath not God chosen the poor of this world ? But you hare dishonored the poor ${ }^{\prime \prime}$ St. James ii.. 5, 6. And again. "Go to now ye rich men"--
one would almost think St. James was aduressidg one would almost think St. James was addressing
our swindling saints of the XIX century -"weep our swindling saints of the XIX century-"weep
and bowl for your miseries that shall come upon you.

Behold the bire of the labourers.......of which you bave defrauded then, crieth out; and the cry Sa
them had entered into the ears of the Lord of S them had entered into fhe ears of Month ${ }^{\text {and }}$., 4 . Our friend of the Mitness is partial to texts ; will this one suit his comrades a suitable subject for meditition at the approaching Anniversaiy Me
But there is truth, as well as falsehood, in the test
of "true religion," as propounded by the Montreal Witness. That to surpass others in trade, wealth; agriculture, seff reliance and the comforts of life, is no such test, we know from this-that none of these religion ;" which according to St. James, "is thisTo risit the fatherless and widows in their afiction,
and to keep one's self undefiled from this world, and to keep one's self undefiled from this world," Li, 27. On the contrary, daily experience shows succeed in trade, and to accuuire habits of self, reliance, is, to defraud the fatherless and vidows ; to
sisit them, not to comfort them in their afiction, tut to wring the last penny from their misery; to harden one's beart, and to stiffe évery generous and Christian aspiration, as wieaknesses quite unbecoming a man of business. It we lools a round us, we almost
inpariably see that the greatest rogues, and the most inpariabiy see that tito greatest rogues, and he most
heartless scoundres, are the most successful in business ; that knavery, and not honestr, hypocrisy, and not ness ; thal kiavery, and not honesty, hypocrisy, and not and that the honest and truly conscientious man must still be content to allow bis more unscrupulous must stil be content tra ailow bis more unscrupulous
competitors to outstrip him in the race of this life, looking for his reward in the life that is to come. In accordance-therefore with experience; as well as wit revelation, we altogether reject wordly pros-
perity as a test of "true religion," either in the dividual; or the community.
"Edacation" and " refinement", must however be the inpariable concomitants of "true religion:" and from the absence of the former'; we may pretty "education" to the absence of the other. By or a good commercial course of instruction ; neither by " "refiniement" do we mean handsome houses, well
made clothes, purple and fine linen. Compared with their Greek and Roman persecutors, the early Chistians were no doubt, in the eyes of a heathen woind, ignorant, rude, and uncultivated ; as well as
poor, and sadly deficient in the comforts of life. Yet, in all that is truly valuable in education, in that Yet, in all that is truly valuable in education, in that
nowledge which maketh wise unto.salvation, in that
refiniement rlaich consists in fuifiling the A posiolic
precept - be courteous, iority of llie followers of Jesus, oyer the niost ac complished and amiable worslippers of the Gods of
the gentiles? Now is this "education", in this "re gentiles? Now in this "education," in this Canadians, and the Trish Cattiolics, are' 'mmeasurably he superiors of their Protestant Anglo-Saxon fellom itizens; and possess therefore one sign of "
The French Canadian or the Irish Celt,
The French Canadian or the Irish Celt, excep b neighbor, is, halle how poor his cir oustan an, or.wow rough loosing bis exteror, oo all inten orl.; bigly "t refind"' being as comped with wors; a highly refined being, as compared with other band, your genuine Anglo-Saxon is almost al ryde an and impertinently:disousting, by way of asserting his independence, and self-reliance Not that be is by nature inferior in these respects to other races. His defects proceed from the want of Catholic training ; for when brought into contac sith races of a bigher order, he is compelled to ad mire, and at length learns to copy, some of their ex better'than cite the testimony of one of our Montreal cotemporaries, as to the comparative refinement
of the Protestant Anglo-Saxon, and Catholic Celtic of the Protestant Anglo
races of this continent:
"The French Canadian did something also for bis new ngturally urbane and unt them good manners, for he wa primitive and uncouth, he carried a soull deeply imbned
with the love of virtue, charity, and trath, so be was polite, as truly polite, more traly polite, than many who manners of the new comers, and this will, perhaps, accoun ish as well as Frencb, have a grea
ban the Canadians of the West."
The superior "refinement" of the Catholic Frenct Canadian being thus incontestably demonstrated, and one sign of "true religion" being thus established in Witncss one other test by which to judge of the respectire claims of Catbolicity and Protestantism ism the true religion, the Anglo-Saxons of Upper Canada would surpass their Catholic neigbbors, in morality and in the purity of their lives. In promuch smaller number of criminals to the Penitentiary" Here is a test of "true religion" to which we very willing to abide, certain that the result will be altogether in favor of the Catholic French Canadian.
In $c$
In conclusion, we would call the attention of our otemporary to a short extract on our seventh page, rom the London Quarterly for October, illustrative
of Protestant commercial morality, and a significant of Protestant commercial morality, and a significant
commentary upon his proposition that wealth, trade, dubita in business, and the comfo

Report of the Superintendent of Educa tion for Lower Canada, for 1859
by Order of the Legislative Assembly
This publication is the best possible refutation of calumnies of those whose one great object seems to be, to depreciate the inteligence and energy of
the French Canadian Catholics, and to extol to the skies, the virtues, the morality, and almost superhu man excellencies of the superior Anglo-Saxon race. The French Canadians have too long submitted to be thus unjustly taunted ; and we are glad to meet, in Dr. Meilleur's admirable Report on the progress eply so complete, and so conclusive
The French Canadian Catholics, the Catholic Clergy of Lower Canada especially, are said to be
indifferent, if not hostie, to the cause of general education, and the spread of enlightenment amongst Ifow far do they bear out the reproach incessantl) both clergy and laity?
The total population of Lower Canada may fairly e stated at about 900,000 ; of which about 750,000 Protestants of rarious denominations. For this population, of which the immense majority is Catbolic we have 2,51 educational institutions of all kinds tional institutions of the country of the highest class, may be mentioned Two Universities-one Catholic and the other Protestant-and Seventeen Collegesof which two only are Protestant, and the remaining almost are Catholic, founded by Cabolics, suppor the control of Catholic ecclesiastics: These seven teen colleges' diride amongst them $: 2,515$ pupils; of
whom 50 attend Bishon's College (Protestant) at Lennoxville, and a few, the other Protestant ColFor the eother sex at St. Francis.
which a superior female education is Nupneries, the pupils, who number 9,274 . In all, out of a po pulation of about 900,000 we have, in Dower Ca nada, 16,808 , or about one in forty-nve, receiping in As the Report goes on to remark:-
This statement considered in its details is most satis dergo , comparison Fith any other :country in which und
cation:has been carried on aystematically and in a way

Of the quality of the education imparted at our
ought 10 be eionclusire on this piont. Ti is hisisCanadian Pant parents, of the highest standing is Canadian society, are const antly in the habit of sendgig their sons and daugater s.to our Popish colleges hereby expose their cbildren's faith-bechaich they xcellence of the curaren's failh-because of the his is a fact no one who knows anything of Canid tha enture to dony and one of hich B . Canaad mi take tive trouble to call on some of our Popish mild ational establishments in Mlontreal may easily con ince himself.
Besides these-Universities, Colleges, and Conrents inferior ancriptionse number of oher schools of a ntion ar the latter a edi tells us that we hare 2,352 , attended by 97,310 ,747s. We hare also 154 Model Schools, wit by 3,170 ; and 23 Academies with 1,272 pupils. It is gratifying also:to remarls the steady inc the numbers, both of our educational institutions and of their inmates. The Report sets down the increase for the last year, of our educational instio tutions of all kinds-at 219, with a total increase of 11,453 scholars. Tbis increase lias of course bee most marked amongst the elementary schools, whose scholars are now more numerous by 5,036 than the were the year before. All this makes us augur reel or the cause of education in Lower Canada; and astifies us in despising the impertinent mendacity of hose who, on hustings, or at public dinners, utter rash about the "greater intelligence of the AngloSaxon race", and the "superiority of the Upper
Canadian over his fellow-citizen of the Lower Pro: Canadian over his fellow-citizen of the Lower Pro:
vince." The country, which out of a population of ince." The country, which out of a population of
only 900,000 , furnishes nearly 120,000 pupils to it chools and colleges, can bardly be taxed with indif erence to the cause of education
We must not however rest satisfied with what has been done, as if tiere was nothing more to do. Dr
Meilleur in his Report is fully alive to the defects of our present educational system, and clearly points trongly insits upon the necessity of Model Schools in each Municipality containing a moderate population; to which the children, who, whilst in attendance upon the Elementary:Schools, liad displayed de ided ability, might resort to complete their training Above all he insists on the necessity of maintaining of religious element in our school system; the God, as vell as iovards the State outies toward Every system of education having a difierent object would be subversive of the great princinles on which society is based, and without which a nation could never become great, or prosperous'- - . 4.assago eflect also, the Report juotes the subjoci rimary education for France, pronounced before th Chambers by the celebrated M. Guizot:-
"You have admitted moral and religions instraction a
an essential part of primary education; but, Gentlen moral and religious instruction is not lite a reading lession or a question in arithmetic, to be gone through at a pasti-
cular bour, and then laid aside. Moral and religion instruction is a work of all hours and aill times. The
mosphere of a school ought to be moral and religiong, and nis is the onily condition on which you can have moral
nd religious instraction in your schools. Children rescl the age when the sciences are to te strdied, but in Primary
Schools if yon lay not a foundation of morality and religion ou build upon the sand. Does not the teacher open and
 struction is mingled with all the procedings at all honra,
in a Primary School. Take heed of a fact which was norez
oo brighty apparent as at this day. Intellectual cuiturt sccompanied by moral and religions culture, prodoc
deas of order and of submission to the lawis snd becom the basis of the greatness and prosperity of society. If-
ellectual culture alone, not so sccompanied, prodices
rinciples of insubordination and disorder, and ent

His Loruship the Bishop of Toronto was at Hainton on the 19th inst., when be administered th dred persons. His Lordship exhorted the faithrul Catholics of the district to be zealous in their' effort for obtaining. Separate Schools for their children We are happy to learn that this appeal has beeen nobly responded to by our Hamilton friends; who hare already obtained possession of two lots of groundone presented by the Rev. Mr. Gordon-on which tivo good substantial school houses are in course of erection, which, when completed, will accommodate some 400 pupils. The Rer. W. Caray on had sub ble exertions of the Catholics of Hamilton.

SAINT PATRICK'S CHRISTIAN DOCTRINE QUEBEC.
The Annual General Meeting of this Society was
eld on Sunday 23 rd inst., after Mass. The Annual Heport of the Committee of manage ment which was read, stated that the number of
Books borrowed from the Library, during the year was 1100 ; adults who had taken the pledge 69, and received, and a vote of thanks pasked to the reliring Officers and Committee.

## The election for the current year was then proceed



