THE TRUE WITNESS AND CATHOLIC CHRONICLE.

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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TRUE WITNESS THE AND CATHOLIC CHRONICLE MONTREAL, FRIDAY, DEC. 28, 1855.

NEWS OF THE WEEK.

Up to going to press no tidings of the steamer of the 15th inst. The trial of Father Petcherine had been fixed for Friday the 7th inst.; and though his innocence is certain, the result is doubtful, as every effort will be made to pack a jury, so as to bring him in guilty at all hazards, by means of an exclusively Protestant jury, and evangelical witnesses, warranted to swear through a nine inch plank. Alas ! we have too often had sad experience of the truth of what the London Times said some three years ago, on the occasion of the verdict against Dr. Newman-" Catholics will have henceforth only too good reason for asserting that there is no justice for them, in cases tending to arouse the Protestant feeling of judges and juries"- Times, 2nd June, 1852.

We regret to say that the efforts of the Canadian authorities to arrest the persons taxed with the murder of Corrigan, at St. Sylvester, have been hitherto unsuccessful. On Thursday of last week a strong detachment of troops, under the orders of Colonel Ermantinger, were sent to the aid of the ordinary police force ; but had to return without having been able to discover the accused. We regret to add that, on their return a diabolical but, thank God, abortive attempt was made to upset the train, in which were the soldiers. Three persons have been arrested as implicated in this outrage; of whom, if guilty, we trust that a severe example will be made. Hanging would be too good for such scoundrels.

We sincerely hope that the Government will at once take stringent measures to assert the majesty of the law, which seems to have been set at defiance by a band of misguided men. If the civil power is not sufficient, martial law should be proclaimed in the disturbed districts; and every one engaged in concealing the accused, or throwing impediments in the way of the authorities, should at once be tried by a drum head Court-Martial, and have justice administered to him on the spot, either in the shape of a running knot round the neck, or a vigorous application of the "cat" on his bare back. This would bring these gentry to the use of their senses in double quick time.

CARNAL JUDAISM.

Dr. Brownson gave great offence some few years ago, when lecturing in Montreal, by the remark that Protestants had fallen into the same error as that which caused the carnal Jews, in the days of our Saviour's mission upon earth, to reject Him as the long promised Messiah; because of His poverty, 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; unfavorable to thrift, commercial enterprise, and business, habits ;, and therefore necessarily false. For this Dr. Brownson was loudly denounced by the Protestant press, as a scurrilous and mendacious maligner of his Protestant brethren. To be taxed with "Carnal Judaism" was more than they could put up with ; and hence the abuse which has been so lavishly poured upon the Popish lecturer by indignant Protestants, here and elsewhere. We think that the Doctor has been hardly dealt with; and that however odious the imputation of "Carnal Judaism," it is one nevertheless to which Protestantism is justly obnoxious, and which it is ridiculous for Protestants to attempt to disclaim. Their - palmary, argument against Catholicity as a religion is not that it is fatal to man's salvation; for with very New exceptions, all Protestants admit that even Catholics may be saved, in spite of their believing firmly all that the Catholic Church teaches, and practising fai thfully all that she commands; and that neither a beli of in the Incarnation, the Trinity and Transubstant lation, nor chastity, fasting and penance, will necess arily 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 ough to prepare man for heaven, it gives him but litti'e of the good things of this world. It is in this manner that the Montreal Witness concludes at once to the falsity of Catholicity as a religion :-"Were Romani'um the true religion, French Canadians, the oldest settlers on this continent, must long ago have excelled and surpasted their heretic neighbors in education, trade, wealth, as inclute, self reliance and the com-forts and refinements of life."-Montreal Witness, 12th inst. Here we have the Protestant argument fairly stated; and we put it to any impartial person-whether it does not fully bear out the apparently harsh language of Dr. Brownson? This argument is based up- Yet, in all that is truly valuable in education, in that Catholic institutions, it is almost unnecessary for us phy, Walsh, McDonagh, Stafford, W. Quinn, Battle on the assumption that "true religion" must infalli- knowledge which maketh wise unto salvation, in that to speak. We will mention however one fact, which and Carey.

likewise ? Thus no doubt argued Dives, what time religion" in which the latter are sadly deficient. Lazarus sat at his gate, and the dogs came and lick-" true religion."

For what holds true in general, must hold true in particular; that which is a sign, or affords a presump-tion in favor of "the true religion" in a community, in favor of the true religion with the individual. In which case Barnum must be one of the most truly pious individuals on this continent; and his museum a little heaven below; in fact, none ism at the spectacle of so much wealth, trade and races of this continent :--success in business, intoning his canticle :-- ...

"O, go your way into his (Barnum's) gate with thanks-giving, and into his courts with praise."-Ps. 100-Revised Protestant Version.

This Protestant doctrine is a pleasant one we must allow; very comfortable, if not very consonant with the doctrine of Jesus-Who, if we are not mistaken, taught that the service of God was incompatible with that of Mammon-that for the rich man to enter into the Kingdom of Heaven-His Heaven, and not Barnum's-was not so certain as the editor of the Montreal Witness imagines-and of Whom it is not mise of life everlasting to success in trade. The modern Protestant doctrine is evidently a great imforts of life," not even where to lay His head.

There is one drawback to it, however, and that s, that it is false; as all Revelation asserts, as all experience proves. Pleasant as it must sound in the ears of rich Directors, and Patrons of Evangelical Missionary Societies, to be told from the platform that their wealth, their trade, and the animal comforts with which they are surrounded, are sure signs of their "true religion," and of their acceptableness with God, there is yet another voice which will make itself heard, and which must at times strike terror into the hearts of the worshippers of Mammon. "Hearken my dearest brethren"-says the Apostle-"hath not God chosen the poor of this world ?...... But you have dishonored the poor" St. James ii., 5, 6. And again. "Go to now ye rich men"one would almost think St. James was addressing our swindling saints of the XIX century-"weep and howl for your miseries that shall come upon you.Behold the bire of the labourers......of which you have defrauded them, crieth out; and the cry of them had entered into the ears of the Lord of Sabaoth," V., 1, 4. Our friend of the Montreal Witness is partial to texts; will this one suit his comrades of the Savings' Bank? Will it furnish them with a suitable subject for meditation at the approaching Anniversary Meeting of the French Canadian Mis-

sionary Society? 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, self reliance and the comforts of life, is no such test, we know from this-that none of these things necessarily follow from the practice of " true religion ;" which according to St. James, " is this-To visit the fatherless and widows in their affiction, and to keep one's self undefiled from this world" -i., 27. On the contrary, daily experience shows that the most certain way to accumulate wealth, to succeed in trade, and to acquire habits of self reliance, is, to defraud the fatherless and widows; to visit them, not to comfort them in their affiction, but to wring the last penny from their misery; to harden one's heart, and to stiffe every generous and Christian aspiration, as weaknesses quite unbecoming a man of business. If we look around us, we almost invariably see that the greatest rogues, and the most heartless scoundrels, are the most successful in business; that knavery, and not honesty, hypocrisy, and not. "true religion," are the surest passports to wealth; and that the honest and truly conscientious man must still be content to allow his 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, with Revelation, we altogether reject wordly prosperity as a test of " true religion," either in the individual, or the community. "Education" and "refinement" must however be the invariable concomitants of " true religion ;" and from the absence of the former, we may pretty safely conclude to the absence of the other. By "education" we do not mean mere secular learning, or a good commercial course of instruction; neither by "refinement" do we mean handsome houses, well made clothes, purple and fine linen. Compared with their Greek and Roman persecutors, the early Christians were no doubt, in the eyes of a heathen world, ignorant, rude, and uncultivated; as well as poor, and sadly deficient, in the comforts of life.

bly confer upon its votaries, wealth, lucrative trade, refinement which consists in fulfilling the Apostolic a good system of agriculture, and the comforts of this precept-" be courteous,"-who can doubt the supe-life, as well as the blessings of the life to come; and riority of the followers of Jesus, over the most acthat a religion, which neither covers the back, nor fills complished and amiable worshippers of the Gods of the belly of its professors, must be false, and offen- the gentiles? Now in this "education," in this and convents-in spite of the dangers to which they sive to God. 'Thus argued the Jews, who therefore "refinement," we contend that the Catholic French thereby expose their children's faith-because of the rejected a Messiah born in a manger, humbly clad, Canadians, and the Irish Catholics, are immeasurably and leading a life of penury and toil-would not the the superiors of their Protestant Anglo-Saxon fellow editor of the Montreal Witness have rejected Him citizens; and possess therefore one sign of "true

The French Canadian or the Irish Celt, except ed his sores. Had our evangelical cotemporary been where corrupted by contact with his Yankee or Enga guest at Dives' table, would he not have applauded lish neighbors, is, no matter how poor his circumstanthe logic of of his host, and felt indignant at the im- ces, or how rough looking his exterior; to all intents piety of the unthrifty Lazarus? Perhaps, when the latter was comforted and the other tormented, both Dives and the editor of the Montreal Wieness Wieness of Anglo-Saxon origin. Whilst, on the tells us that we have 2,352, attended by 97,310 might have found out their mistake as to the signs of other hand, your genuine Anglo-Saxon is almost always an unmannerly boor; as unrefined as a bog, rude, coarse, sensual and impertinently disgusting, by way of asserting his independence, and self-reliance. Not that he is by nature inferior in these respects to must needs be a sign, or at least a strong presumption other races. His defects proceed from the want of a Catholic training; for when brought into contact increase for the last year, of our educational instiwith races of a higher order, he is compelled to admire, and at length learns to copy, some of their excellencies. On this point however we cannot do other than the House of God, to which all men better than cite the testimony of one of our Mon- scholars are now more numerous by 5,036 than they should go up to worship. We almost fancy that we treal cotemporaries, as to the comparative refinement were the year before. All this makes us augur well can hear our cotemporary, in a fit of pious enthusia- of the Protestant Anglo-Saxon, and Catholic Celtic for the cause of education in Lower Canada; and

> "The French Canadian did something also for his new fellow-subjects; he taught them good manners, for he was naturally urbane; and under an outward garb somewhat primitive and uncouth, he carried a soul deeply imbued with the love of virtue, charity, and truth, so he was as polite, as truly polite, more truly polite, than many who had graced the salons of St. James and St. Cloud. His agreeable address modified the rough and often vulgar manners of the new comers, and this will, perhaps, account for the indubitable fact that the Lower Canadians, English as well as French, have a great deal more refinement than the Canadians of the West."

The superior " rennement" of the Catholic French Canadian being thus incontestably demonstrated, and our present educational system, and clearly points recorded that, on any one occasion, He ever said a one sign of "true religion" being thus established in out what is requisite in order to remedy them. He word about the beatitude of wealth, or gave a pro- his favor, we would propound to the Montreal strongly insists upon the necessity of Model Schools Witness one other test by which to judge of the respective claims of Catholicity and Protestantism; provement on that of Christ-Who was so wanting to being the "true religion." "Were Protestantin "true religion" that He had none of "the com- ism the true religion, the Anglo-Saxons of Upper cided ability, might resort to complete their training. Canada would surpass their Catholic neighbors, in morality and in the purity of their lives. In proportion to their population, they would furnish a much smaller number of criminals to the Penitentiary." Here is a test of "true religion" to which we think no one will object; and by this test we are ject would be subversive of the great principles on very willing to abide, certain that the result will be which society is based, and without which a nation altogether in favor of the Catholic French Canadian.

In conclusion, we would call the attention of our cotemporary to a short extract on our seventh page, from the London Quarterly for October, illustrative of Protestant commercial morality, and a significant commentary upon his proposition that wealth, trade, success in business, and the comforts of life are the indubitable signs of " true religion."

REPORT OF THE SUPERINTENDENT OF EDUCA-TION FOR LOWER CANADA, for 1854. Printed by Order of the Legislative Assembly.

This publication is the best possible refutation of the calumnies of those whose one great object seems to be, to depreciate the intelligence 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 The French Canadians have too long submitted to ideas of order and of submission to the laws, and becomes be thus unjustly taunted; and we are glad to meet, Dr. Meilleur's admirable Report on the progress of Education amongst his fellow-countrymen, with a reply so complete, and so conclusive. The French Canadian Catholics, the Catholic Clergy of Lower Canada especially, are said to be indifferent, if not hostile, to the cause of general education, and the spread of enlightenment amongst the people. Now what are the facts of the case? How far do they bear out the reproach incessantly cast in the teeth of French Canadian Catholics, for obtaining Separate Schools for their children. both clergy and laity? The total population of Lower Canada may fairly be stated at about 900,000; of which about 750,000 already obtained possession of two lots of groundare Catholics; the remainder, Non-Catholics or Protestants of various denominations. For this population, of which the immense majority is Catholic, we have 2,571 educational institutions of all kinds, attended by 119.737 scholars. Amongst the educaattended by 119,737 scholars. Amongst the educational 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 fifteen are Catholic, founded by Catholics, supported almost entirely by Catholic contributions, and under the control of Catholic ecclesiastics. These seventeen colleges divide amongst them 2,515 pupils; of whom 50 attend Bishop's College (Protestant) at Lennoxville, and a few, the other Protestant College lately established at St. Francis. -For the other sex we have Forty-Six Nunneries. in which a superior female education is imparted to the pupils, who number 9,274. In all, out of a population of about 900,000 we have, in Dower Canada, 16,808, or about one in forty-five, receiving in our institutions an education of the highest order. As the Report goes on to remark :----

ought to be conclusive on this point. It is thisthat Protestant parents, of the highest standing in Canadian society, are constantly in the habit of sendng their sons and daughters to our Popish colleges excellence of the education therein given. That this is a fact, no one who knows anything of Canada will venture to deny, and one of which any one who will. take the trouble to call on some of our Popish educational establishments in Montreal may easily convince himself.

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Besides these Universities, Colleges, and Convents, we have an immense number of other schools of an inferior description ; where only the elements of eduscholars. We have also 154 Model Schools, with 6,747 pupils—67 superior schools for girls attended by 3,170; and 23 Academies with 1,272 pupils.

It is gratifying also to remark the steady increase in the numbers, both of our educational institutions, and of their inmates. The *Report* sets down the tutions of all kinds-at 219, with a total increase of 11,453 scholars. This increase has of course been most marked amongst the elementary schools, whose justifies us in despising the impertinent mendacity of those who, on hustings, or at public dinners, utter trash about the "greater intelligence of the Anglo. Saxon race," and the "superiority of the Upper Canadian over his fellow-citizen of the Lower Province." The country, which out of a population of only 900,000, furnishes nearly 120,000 pupils to its schools and colleges, can bardly be taxed with indifference to the cause of education.

We must not however rest satisfied with what has been done, as if there was nothing more to do. Dr. Meilleur in his Report is fully alive to the defects of in each Municipality containing a moderate population; to which the children, who, whilst in attendance upon the Elementary Schools, had displayed de-Above all he insists on the necessity of maintaining the religious element in our school system; the end of education being to hit men for their duties towards God, as well as towards the State or Society .-"Every system of education having a different obcould never become great, or prosperous"-p. 4.-To this effect also, the Report quotes the subjoined passage from an eloquent disconrse on the subject of primary education for France, pronounced before the Chambers by the celebrated M. Guizot :---

"You have admitted moral and religious instruction as an essential part of primary education; but, Gentlemer, moral and religious instruction is not like a reading lesson or a question in arithmetic, to be gone through at a parti-cular hour, and then laid aside. Moral and religious instruction is a work of all hours and all times. The atmosphere of a school ought to be moral and religious, and this is the only condition on which you can have moral and religious instruction in your schools. Children reach the age when the sciences are to be studied, but in Primary Schools if you lay not a foundation of morality and religion may build when the sciences are to be studied. you build upon the sand. Does not the teacher open and the basis of the greatness and prosperity of society. In-tellectual culture alone, not so accompanied. produces principles of insubordination and disorder, and endangers the social compact."

"This statement considered in its details is most satisfactory; and in his respect we may advantageously undergo a comparison with any other country in which education has been carried on systematically, and in a way suited to the necessity of the case"— $p_{\rm ed}G_{\rm ed}$

His Lordship the Bishop of Toronto was at Ha-milton on the 19th inst., when he administered the Sacrament of Confirmation to upwards of two hundred persons. His Lordship exhorted the faithful Catholics of the district to be zealous in their efforts We are happy to learn that this appeal has been nobly responded to by our Hamilton friends; who have one presented by the Rev. Mr. Gordon-on which two good substantial school houses are in course of ble exertions of the Catholics of Hamilton.

SAINT PATRICK'S CHRISTIAN DOCTRINE SOCIETY, AND CIRCULATING LIBRARY, QUEBEC.

The Annual General Meeting of this Society was held on Sunday 23rd inst., after Mass.

The Annual Report of the Committee of management which was read, stated that the number of Books borrowed from the Library, during the year was 1100; adults who had taken the piedge 69, and the nett increase of subscribers 52. The Report was received, and a vote of thanks passed to the reliring Officers and Committee.

The election for the current year was then proceed-

ed with, viz :--President-M. Mernagh. 1st Vice-President-J. C. Nolan. 2nd do. John Lilly. 20d do. John Lilly. Treasurer-John Lane. Secretary-M. F. Walsh, pro lem. Assistant Secretary-M. Birmingham. Librarian-R. C. McDonagh, pro lem. suited to the necessity of the case"-p.66, or a way Committee, of Management-Messrs J. Heam, Of the quality of the education imparted at our Giblin, J. O'Leary, McCarron, Giblinde, T. J. Mur-Catholic institutions, it is almost unnecessary for us only Work McDarach Station W. Original Bartis