

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS 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.;

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.

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.

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;

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.

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 upon 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 life, as well as the blessings of the life to come;

For what holds true in general, must hold true in particular; that which is a sign, or affords a presumption in favor of "the true religion" in a community, must needs be a sign, or at least a strong presumption in favor of the true religion with the individual.

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 recorded that, on any one occasion, He ever said a word about the beatitude of wealth, or gave a promise of life everlasting to success in trade.

There is one drawback to it, however, and that is, 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.

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 affliction, and to keep one's self undefiled from this world"

"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.

refinement which consists in fulfilling the Apostolic precept—"be courteous"—who can doubt the superiority of the followers of Jesus, over the most accomplished and amiable worshippers of the Gods of the gentiles? Now in this "education," in this "refinement," we contend that the Catholic French Canadians, and the Irish Catholics, are immeasurably the superiors of their Protestant Anglo-Saxon fellow citizens; and possess therefore one sign of "true religion" in which the latter are sadly deficient.

The French Canadian or the Irish Celt, except where corrupted by contact with his Yankee or English neighbors, is, no matter how poor his circumstances, or how rough looking his exterior, to all intents and purposes a gentleman, in the best sense of the word; a highly "refined" being, as compared with his revilers of Anglo-Saxon origin.

"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.

The superior "refinement" of the Catholic French Canadian being thus incontestably demonstrated, and one sign of "true religion" being thus established in his favor, we would propound to the Montreal Witness one other test by which to judge of the respective claims of Catholicity and Protestantism, to being the "true religion."

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 EDUCATION 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 superhuman excellencies of the superior Anglo-Saxon race.

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.

The total population of Lower Canada may fairly be stated at about 900,000; of which about 750,000 are 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.

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 Lower Canada, 16,808, or about one in forty-five, receiving in our institutions an education of the highest order.

Of the quality of the education imparted at our Catholic institutions, it is almost unnecessary for us to speak. We will mention however one fact, which

ought to be conclusive on this point. It is this—that Protestant parents, of the highest standing in Canadian society, are constantly in the habit of sending their sons and daughters to our Popish colleges and convents—in spite of the dangers to which they thereby expose their children's faith—because of the excellence of the education therein given.

Besides these Universities, Colleges, and Convents, we have an immense number of other schools of an inferior description; where only the elements of education are imparted. Of the latter, the Report tells us that we have 2,352, attended by 97,310 scholars. 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 increase for the last year, of our educational institutions 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 scholars are now more numerous by 5,036 than they were the year before.

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 our present educational system, and clearly points out what is requisite in order to remedy them.

"Every system of education having a different object would be subversive of the great principles on which society is based, and without which a nation could never become great, or prosperous"—p. 4.—To this effect also, the Report quotes the subjoined passage from an eloquent discourse 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, Gentlemen, moral and religious instruction is not like a reading lesson or a question in arithmetic, to be gone through at a particular 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.

His Lordship the Bishop of Toronto was at Hamilton 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 for obtaining Separate Schools for their children.

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 pledge 69, and the net increase of subscribers 52.

The election for the current year was then proceeded with, viz:— President—M. Mernagh. 1st Vice-President—J. C. Nolan. 2nd do. John Lilly. Treasurer—John Lane. Secretary—M. F. Walsh, pro tem. Assistant Secretary—M. Birmingham. Librarian—R. C. McDonagh, pro tem. Assistant Librarian—R. Daly. Committee of Management—Messrs J. Hean, Giblin, J. O'Leary, McCarron, Gilbride, T. J. Murphy, Walsh, McDonagh, Stafford, W. Quinn, Battle and Carey.