

The True Witness.

CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 233, Notre Dame Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance, but if not paid in advance, then Three Dollars.
Single copies, price 3d, can be had at this Office; Express News Depot, St. Francis Xavier Street; at T. Riddell's, (late from Mr. E. Pickup), No. 23, Great St. James Street, opposite Messrs. Dawson & Son; and at W. Dalton's, corner of St. Lawrence and Craig Sts.
We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, MARCH 25.

NEWS OF THE WEEK

The Danish question has undergone no change since our last, but every day the prospects of an amicable arrangement are becoming more faint. At latest dates an immediate attack upon Denmark was expected. The talk now is of an alliance between Russia, Austria, and Prussia, which means a general European war. Poland though bleeding at every pore still shows fight, and alarmed at the spread of revolutionary principles, and dreading a revolt in Hungary, Austria has declared Galicia in a state of siege. The rumor that the Archduke Maximilian hesitates about taking possession of his Mexican Empire is again in circulation; the probability of a rupture between France and Austria is assigned as the cause. From the startling disclosures made on the Mazzini-Greco trial, of which an account will be found on our sixth page, we may expect that the French Government will again remonstrate with Lord Palmerston against the refuge and countenance which England affords to conspirators and assassins. It is now certain that it is in London that the thunder-bolts of Mazzini are prepared; and it is only too probable that a member of the House of Commons, and a junior Lord of the Admiralty is one of his accomplices, or perhaps it would be more correct to say, tools.

The Federal Government has ordered the British barque *Saxon*, which was practically captured by, and whose mate was deliberately murdered by one of the officers of, the *Vanderbilt*, to be restored to her owners. This is owing to the fact that for once the British Ministry has been forced into making a stand in behalf of the rights of British subjects. The officer who so cowardly murdered the unfortunate mate of the *Saxon* is to be tried, it is said, at Boston. If so, the trial will be but a mockery of justice. The crime was committed on board of a British ship, and is therefore justiciable in British territory, and by British tribunals. It is also said that the Federal Government has notified the French, that if the Confederate man-of-war steamer *Rappahannock* be allowed to proceed to sea from Calais, claims, for any damages that she may do to Federal shipping, will be made upon France. The Committee of the House of Representatives at Washington have agreed upon a Report, authorizing the Federal President to give notice to the British Government of his intention to terminate the Reciprocity Treaty at the end of the current year. There have been no important military movements since our last.

PROVINCIAL PARLIAMENT.—This has been a great week for the peace-beggars, and the would-be "Jacks-in-Office." On Monday night Mr. S. Macdonald announced that he, and all his colleagues had placed their resignations in the hands of His Excellency the Governor General. The Ministry in short, had died, not by the violence of the Opposition, but of inanition. At these sad tidings the House adjourned to weep over the fate of the unfortunate deceased.

His Excellency sent for Mr. Ferguson Blair, a Grit of the purest water, charging him with the construction of a new Ministry. Mr. Blair put himself in communication with Col. Tache a *Bleu*, his idea being to form a Coalition Government. The result was still uncertain as we went to press.

Here is but another instance of the absurdity of a Legislative Union between two communities so thoroughly antagonistic to one another as are those of Upper and Lower Canada, respectively. No man unless a confirmed idiot, can believe in the possibility of forming a Ministry for the United Province, which shall have one common policy, and which at the same time shall possess the confidence of both sections of the Province. The very principles which recommend one set of politicians to the confidence of one section of the Province, necessarily devote them to the execration of the other section. Unless therefore a Ministry be in the position of a house divided against itself—which cannot stand—it is impossible that it should command a majority, both in Lower and in Upper Canada; and unless it can

command this double majority, one section of the Province must necessarily be governed and domineered over by the other. This is the inevitable consequence of the monstrous Union; and as we said in our last, for this unfortunate state of things there is but one remedy possible, or even conceivable—to wit—the Repeal *pur et simple* of that monstrous alliance, and most iniquitous Union—iniquitous, at least, in so far as Lower Canada is concerned.

ANCIENT AND MODERN CHRISTIANITY.—The opinion is beginning to gain ground amongst intelligent observers of the actual state of society in Protestant countries, that there must be a great, indeed essential difference between the Christianity of the first centuries of our era, and that which obtains in England in the nineteenth century, and is also popularly known as Protestant Christianity. The *Saturday Review* very forcibly and aptly gives expression to this opinion.

The writer is treating of "Poverty" and its present relation towards Christianity; and thus the contrast between the old and the modern aspects of that religion presents itself to him. "Poverty," he observes, is, in the New Testament and by the first preachers of Christianity, "always treated as a condition favorable to religious excellence." Again he notices the startling fact that in the early days, it was the poor to whom the Gospel was preached; it was the poor who when the Word was preached received it gladly. Christianity, in short, according to the precepts of its founder, and earliest disciples, is essentially the poor man's religion, the religion of the world's outcasts, of the abject, and of those who have none to help them; not the religion of the respectable, the well-to-do, the thriving, of those who have everything rich and handsome about them. Poverty and misery were the conditions which, in its inception, the Christian religion found the most favorable to its hearty reception. Recognising this fact, the *Saturday Review* with good truth remarks that:—

"It is difficult for an Englishman in the nineteenth century to believe that the human beings of whom this language was held belonged to the same species as the poor of whose vice and misery we read now." "As a matter of history," he continues, "it is notorious that Christianity forced its way up, from being the religion of slaves and outcasts, to become the religion of the powerful and rich, but somehow it seems to have lost the power of forcing its way down again."

And, as an instance, he adds:—

"In modern times it is necessary that a district should be made tolerably comfortable before there is any hope that the Clergyman can be successful." Here certainly there is a striking contrast between genuine Christianity, and that mongrel Christianity known as Protestantism. The first was immediately accepted by, and soon worked its way up from, the very lowest stratum of society—from amongst the slaves, the outcasts, the beggars who sat at the rich man's gates whilst the dogs licked their sores—until it had brought the wealthy, the powerful, and the great ones of the earth under its control. The other, or that bastard Christianity known as Protestantism, attempts, but vainly, to invert the process, and to work its way downwards to the poorer and Pariah classes of society. Nay! it accepts as an axiom, that civilisation, or a certain progress in material comfort, is essential to the reception of the Gospel; that it is useless to attempt even, to make the wretched denizens of our filthy courts and back-slums, Christians until such time as they shall have had their physical condition improved, and they themselves shall have been raised in the social scale. This modern Protestant view is well expressed by the *Saturday Review*:—

"Spiritual ministrations are unavailing in such and such a district while the inhabitants are so miserably poor; the modern echo 'Just enough pressure and trial to develop energy, and not enough to absorb it,' constitutes the condition of things in which the ordinary English Christianity may be expected to flourish, and that condition is not the condition of the poor."

From these premises the *Saturday Review* concludes, and his conclusions are strictly logical, that the "ordinary English religion" must be something essentially different from that which under the name of Christianity, was preached by the Apostles, gladly accepted by their contemporaries, and which spread rapidly, and flourished luxuriantly amongst the poor, the slaves, the outcasts and Pariahs of the heathen world. As the *Saturday Review* puts it:—

"No other conclusion remains than that the standard type of religion then was an influence of a very different sort of power from that to which we attach the name now. It must have been a moral force so powerful that it could do without the aid of education and public opinion, and could work in spite of the distracting influence of poverty. We can see few traces of any such force now existing in such power as to operate upon large masses of men. We manage to keep up a certain standard of practical morality by leaning on each other, like tired horses going up a hill."—*Saturday Review*.

And yet though English Protestantism in that it has, and by its adherents is recognised as having, no attractions for the very poor, and no power to influence them, is as unlike the religion of Jesus, and the Christianity of the Apostles as one thing can be unlike to another—there is still in existence a religion, calling itself Christian, professing to be the one true religion or veritable form of ancient Christianity, which, in one respect certainly answers to the description

given both in the New Testament, and in the writings of the first centuries of our era, of the Christian religion, that then obtained. There is even now a form of Christianity, which is essentially the religion of the poor and needy, of the outcasts and of the desolate; whose professors are by Protestants taunted with their poverty, their inferiority in many of the material comforts and mechanical appliances of the age, and against whom it is a standing reproach that their religion is opposed to progress. This religion, as did Christianity of old, commends itself especially and most strongly to those whom the world despises, and whom modern society looks upon as Pariahs. It is, we must confess, a religion that finds but little favor in the eyes of warm men, of respectable men, of substantial bourgeois, thriving dealers, and smart men of business—for it is a religion that preaches to them no comfortable things, but rather reproves them, and menaces to curtail their profits. But to the poor and humble, to those who are faint and weary, with whom this world has dealt harshly, and on whom its good things have been bestowed with but a niggard hand—to these by its very essence—this religion commends itself. It does not promise in any respect to alleviate their physical conditions, but it teaches them to bear them patiently, and to take no heed of any outward circumstances. Totally unlike that religion which the *Saturday Review* calls "ordinary English Christianity," it deems not that its "spiritual ministrations" are less profitable because of the poverty of those to whom they are offered; and as a matter of modern history, this religion, and in the England of the nineteenth century is, like Christianity in the first and second centuries, actually "forcing its way upwards from being the religion of slaves and outcasts," even of the persecuted Irish, so that it is actually becoming the religion of the powerful in station, and the refined in intellectual culture.

We have been asked to give an opinion of the conduct of the magistrates who in a case before them, allowed a witness claiming to be an Irish Peer to give his evidence on "his honor," instead of on oath?

We answer with diffidence, not having before us any precedent on which to base a valid opinion; but we think that in the case referred to, the magistrates would have been legally justified had they refused to entertain the claims put forward by the person summoned to give his evidence; and had they dealt with him as they would have dealt with any other British subject, refusing to take an oath legally tendered to him. We think it was their duty so to have acted; and that by admitting evidence upon "honor" instead of upon "oath," their decision, based upon evidence so given, was legally worthless. How did they know that the person claiming the privilege—even if that privilege may legally be pleaded in a Colony, which is doubtful, and before a Bench of Magistrates—was really a peer? The *onus probandi* rested with the claimant; and in their official capacity the Magistrates had nothing to do with common rumor or public report. This is simply our opinion, and as such we offer it to our correspondent for what it is worth.

THE WIFE'S EVIDENCE.—Dawson & Son, Montreal.

This is one of a class of tales, very common of late, of which the design is to point out, and decry some abuse, or fancied abuse, in our social, or political system. Reade's "*Never too Late to Mend*" and "*Very Hard Cash*" are tales of this class, the object of one being to advocate certain reforms in modern prison discipline; that of the other to raise popular indignation against the system which obtains with regard to the treatment of lunatics. "*The Wife's Evidence*" is in like manner written for a purpose; that of showing the advantages which would accrue from admitting a wife to give evidence in cases wherein her husband is interested, in criminal, as well as in civil actions. We do not pretend that the writer has accomplished his purpose, for much may be said on both sides, and it would be monstrous to compel a wife to give evidence against her husband in a case wherein the result might be to make her a widow; but the author has given us an interesting and well written story, in which, despite of the improbability of some of the incidents, and the extravagance of some of the characters, the interest is well sustained.

On Saturday last, 19th instant, the members of L'Union St. Joseph celebrated their Festival with a Procession, in which they proceeded to St. Peter's Church, where High Mass was sung. The Streets were tastefully decorated for the occasion. In the evening there was a Concert at the Mechanics Hall.

We have much pleasure in announcing that James E. Mullins, Esq., and John Fitzpatrick, Esq., were last Sunday elected Trustees of St. Patrick's Orphan Asylum, in the room of Mr. M. O'Meara, resigned, and Mr. Thomas Bell, deceased.

PASTORAL VISIT OF HIS LORDSHIP BISHOP HOBAN TO PERTH.

To the Editor of the True Witness.

SIR.—On Thursday, the 3rd instant, His Lordship the Bishop of Kingston, conferred the Sacrament of Confirmation on 225 young people in the Church of St. Edward at Westport in the County of Leeds. So good an account of the state of Catholic society in that part of the country, cannot fail to please both yourself and your readers, and therefore no apology is needed for sending this communication to your paper. The Church of St. Edward, in which the ceremony took place, was but lately erected, and is a handsome structure, reflecting credit alike on the zeal of the people, and the taste of the pastor, Father Foley.

On leaving Westport on Friday, His Lordship proceeded to Perth, accompanied by the Vicar General of this parish, Very Rev. J. H. McDonagh, and Revs. Messrs. Foley of Westport, and Browne of Perth. An escort of a large number of stalwart Yeomen of the Townships, and merchants of the Town under the pastoral care of Father McDonagh, provided with the comforts of out-door life in Canada, met the party some ten or twelve miles from Perth, and escorted His Lordship to the beautiful Church of St. John, in this place.

On the Sunday following, High Mass was celebrated with imposing solemnity by the Vicar General, Rev. Mr. Bowne officiating as Deacon, and Mr. Murray, of Reginald College, Sub-Deacon. His Lordship delivered an earnest and affecting sermon to the great crowd assembled in the Church—his discourse being particularly directed to those about to receive the Holy Sacrament of Confirmation. Two hundred and thirty-one people were then made "strong and perfect Christians," and sent on their way rejoicing, in possession of the divine blessing of the Holy Ghost. His Lordship prolonged his visit to Tuesday, and spent all day Monday, examining our Separate School. The state of this School was so satisfactory that he was pleased to express his delight at the progress of Catholic education in Perth. Everything in connection with the visit of His Lordship was pleasing alike to Clergy and parishioners; and he left here bearing with him, as well the affection of the people for his person, as their veneration for the sanctity of his Holy Office.

Perth, March 11, 1864.

McN.

ST. PATRICK'S DAY CELEBRATIONS.

MONTREAL.

One of the grandest and most magnificent demonstrations that has taken place in this city for several years was the celebration of the Anniversary of the festival of Ireland's Patron Saint, on the 17th instant. At an early hour in the morning, large bodies of the Volunteer force, Irish National and Benevolent Societies, the Irish pupils of the different Schools and Colleges, the various Temperance and other Associations, preceded by their bands playing the sweet and lively music of Old Erin, were to be seen marching through the streets from different directions, until they met at the St. Patrick's Hall, on the Place d'Armes, where the Chief Marshal, assisted by several gentlemen, mounted on splendid chargers, formed the grand line of Procession. As soon as everything was ready, the Procession marched along Great St. James street from Place d'Armes, and continuing along Bleury and Lagache streets, arrived at the St. Patrick's Church at half-past nine o'clock. Pontifical High Mass was sung by His Lordship the Right Rev. Bishop of Montreal, assisted by the Rev. Superior of the Seminary, and several other distinguished clergymen.

The sermon of the day was preached by the Rev. Father Dowd, Parish Priest of St. Patrick's Church. We regret exceedingly that the want of space will not permit us to give a report of the Rev. gentleman's discourse, which, it is needless to state, was of the very highest order of eloquence. He spoke of the mission of St. Patrick, and the great results produced by that mission. St. Patrick had prepared himself by years of severe training, and by years of patient and earnest study of the virtues of the Cross, for the noble duty which he proposed to execute; and it was only after this long probation that he presented himself to the Representative of Christ upon earth; and there in the grand centre of Catholic Unity, at the Chair of Peter, he was commissioned to convert the Irish nation from the errors of Paganism to the light of the Gospel. The great success that attended the exertions and the pious labors of St. Patrick was well known to all; it was the same success that crowned the efforts of so many humble and obscure, but devoted missionaries, all of whom had been sent from the same centre of Catholic unity to evangelize the nations of the world. Others had been sent, but from a different quarter to accomplish the conversion of peoples; they had departed, taking with them the wealth and the riches of this world; they had the sympathies of the powerful ones of the earth; but for all that they had failed—they had signally failed in the accomplishment of their object, because their mission was not a Divine one, and because the spirit that animated them was not the spirit of God, but the spirit of the world. The Rev. gentleman went on to develop his subject with very great ability and earnestness; and we would gladly, were it in our power, give a more extended notice of it.

The Choir of St. Patrick's Church sang Hay-

den's "Third Mass with very good effect; the orchestral, as well as the vocal, part of the music was superb.

The Committee of the St. Patrick's Society, through their President, presented the *paix bent* on the occasion.

The collection taken up for the benefit of the poor at St. Patrick's Church on St. Patrick's Day, amounted to Two hundred and thirty-four dollars.

Immediately after Divine Service, the Procession re-formed in the following order:—

J. W. M'GAUVAN, ESQ.,
GRAND MARSHAL, ON HORSEBACK,
IRISHMEN OF THE VOLUNTEER FORCE,
Under Command of Lieut.-Col. DEVLIN,
With BANDS.

CHILDREN OF THE CHRISTIAN BROTHERS SCHOOLS,
With Flags, Banners, and BAND.

IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH,
(Not being Members of any of the Irish Societies.)
Two abreast.

ST. PATRICK'S BENEVOLENT SOCIETY,
HARDY'S BAND.
GRAND MARSHAL, ON HORSEBACK.

Sup. with Pike, FLAG, Sup. with Pike.

Committee of Inquiry,
Collecting and Assisting Collecting Treasurers,
Secretaries,
Treasurer and Assistant Treasurers,

1st Vice-Pres. President, 2nd Vice-Pres.
Stewards { Assistant Marshals on } Stewards
with wands { horseback. } with wands.

TOTAL ABSTINENCE SOCIETIES,
Marchal on Horseback.

VICTORIA RIFLE BAND.
Supported with { FATHER MATTHEW'S } Supported
with { BANNER. } with
Battle Axe.

Two Stewards with Wands.
MEMBERS OF THE ST. ANN'S TOTAL
ABSTINENCE SOCIETY.
Two Abreast.

MEMBERS OF THE ST. PATRICK'S TOTAL
ABSTINENCE SOCIETY.
Two Abreast.

Sup. with { BANNER OF THE B VIRGIN } Sup. with
Spear. } Spear.

Stewards with Wands.
Vigilance Committee
Executive Committee.
Secretary and Treasurer,
2nd Vice-Pres. President, 1st Vice-Pres.

STEWARDS WITH WANDS.
MONTREAL COLLEGE BANNER,
THE COLLEGE BAND,
STUDENTS OF THE MONTREAL COLLEGE,
Two and Two.

ST. PATRICK'S SOCIETY,
Assistant Marshal on Horseback.
MONTREAL BRASS BAND,
(Late Prince's)

Supported with { GRAND } Supported
with { SUNBURST BANNER } with
Battle Axe { OF IRELAND. } Battle Axe

Stewards with Wands.
MEMBERS OF THE ST. PATRICK'S SOCIETY,
Two and Two.

Assistant Marshal on Horseback.
Sup. with { GRAND HARP BANNER } Sup. with
Battle Axe { OF IRELAND. } Battle Axe

Two Stewards with Wands.
Members of the Committee,
Physicians,
Secretaries,
Treasurer,
Vice-Presidents,
President,
CHAPLAIN.

Clergy of the St. Patrick's Church,
Assistant Marshals on Horseback.

Being joined by the male portion of the various Irish congregations, not belonging to any particular Society; the Procession proceeded through McGill, Notre Dame, and St. Paul Streets, and thence through McGill and Great St. James Streets. The scene was a most imposing one, the streets being crowded with spectators, and the music of the numerous bands playing such National Airs as "St. Patrick's Day," or "Garryowen." When the Procession arrived at the St. Patrick's Hall, the people numbering several thousands who were assembled on the Place d'Armes, were addressed by P. McKenna, Esq., President of St. Patrick's Society, Miles Murphy, Esq., President of St. Patrick's Benevolent Society, and H. J. Clarke, Esq. The whole affair was a grand success, and the most respectable and orderly procession that has taken place in Montreal for many years.

THE CONCERT.

In the evening a grand Promenade Concert was held in the City Hall, under the auspices of the St. Patrick's Society. This was a successful; the large room was quite filled, and the number present was estimated at not less than 2,000 persons.

The ante-room was decorated with flags and colored lamps in the usual manner. Over the entrance within the hall was the motto in large letters—"Canada the Land of our Adoption," while at the opposite extremity was the corresponding inscription—"The Spirit of a Nation NEVER dieth." Over the platform in large letters were inscribed the words, "Erin-go-Bragh," and below the names of Dr. Doyle, Daniel O'Connell and Sarsfield; beneath which were suspended on the extreme right and left, the Ladies' Harp Banner, and the Sun-burst Banner of Ireland, while in the centre was St. Patrick's Grand Banner, with the Union Jack and the Stars and Stripes on either side. Opposite the platform was the Irish motto "Cead Mile Failte," (a hundred thousand welcomes) and below on each side were the Stars and Stripes and a Harp Banner bearing the words "Erin-go-Bragh." Completely round the room were inscribed names of numerous Irish worthies—both ancient and modern, statesmen,