

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, AUG. 13, 1869.

ECCLIASTICAL CALENDAR.

AUGUST—1869.

Friday, 13—Of the Octave.
Saturday, 14—Fast. Vigil of Assumption.
Sunday, 15—Thirteenth after Pentecost. Assumption.

Monday, 16—St. Roch, O.
Tuesday, 17—Octave of St. Laurence.
Wednesday, 18—St. Hyacinth, O.
Thursday, 19—Of the Octave.

NEWS OF THE WEEK.

In the House of Commons, in reply to an enquiry made by Viscount Alton, respecting the boundaries between the United States and the British possessions, Mr. Otway stated that the land boundary question had been already settled but with regard to the water boundaries, Earl Russell had proposed in 1860 that the matter be referred for arbitration. The United States had agreed to this proposal, but negotiations were interrupted in consequence of the late war. The American Government renewed the proposition for an arbitration in October last, and a convention was signed which now awaits the ratification of the Senate. The British Government has refused to recognize Mr. James Haggerty as United States Consul at Glasgow on the ground that Haggerty was connected with the Fenian movement.

The British men-of-war in Chinese waters have been ordered to Yoko Koma, in consequence of the unsettled state of affairs in Japan and the hostility shown to foreigners.

There are some signs of intended hostility between Turkey and Egypt but the Western Powers will likely use their influence to prevent anything serious arising between the disputants.

The committee of the French Senate has accepted the first article of the *Senatus Consultum*. The disposition of the Senate is favorable to the project.

Admiral de Genouilly has been appointed to the charge of the Ministry of War, during the illness of Marshal Niel.

The Carlist movement has to all appearance drawn to a close. The Cubans are still fighting away. It is rumoured that they have made overtures to the Spanish Government for the purchase of the Island.

Religious journalism has its uses, or the Catholic Church would not sanction it, we may say encourage it as she does. But we fear that if, like other good things when under proper control, it has its uses, it is not unfrequently abused when in the hands of laymen, who deem themselves qualified, in virtue of their type, press, and subscription list, to sit in judgment upon their ecclesiastical rulers, the divinely constituted guardians of faith and morals; and undertake to instruct Bishops how to manage their dioceses, the Pope how the Church should be constituted and governed.

Some tendency towards this assumption of power we have long noticed with regret in the columns of one of the oldest, and ablest Catholic journals of the United States; one that has fought many a hard battle in the cause of Freedom of Education, and rendered many an important service to the cause of Catholic truth.—We mean the New York *Freeman's Journal*.

With the ecclesiastical affairs of the country to which the editor of that journal belongs, we have neither the desire nor the right to interfere; we have not the presumption to suppose that we are competent to offer an opinion on the grave questions as to the proper constitution of the Church in the United States, which the *Freeman's Journal* discusses. As laymen we are quite content to leave all such questions to be adjudicated upon by the Pope, and the rightfully appointed authorities. But when the editor of the *Freeman's Journal*, not content with taking upon himself the charge of all the churches in the United States, assumes the right to dictate to the Hierarchy of Canada what precautions it is their duty to adopt for the better protection of the faith and morals of their several flocks, he must pardon us if we in return take the liberty of telling him that he takes too much upon himself; and is

wanting in courtesy towards the exemplary gentlemen who preside over the Laval University, as well as in that respect which the Catholic layman owes to the high ecclesiastical dignitaries by whom the course of classical studies therein pursued is sanctioned. These remarks are provoked, not by any ill-will towards the *Freeman's Journal*, for the great abilities of whose editor we have the highest respect, and whose eminent services in the cause of Catholic education we thankfully acknowledge; but by the following extract from a late issue of that journal, to which our attention has just been called by an esteemed friend:—

"We tell the pretentious professors of the Laval University, who have sent abroad so many shallow and corrupted youth into Canada East, that, were the horrible alternative to be presented, we would recommend the Protestant Columbia College, with all its shams and all its nonsense for a Catholic boy, rather than Laval University, where Professors, in ecclesiastical dress, call true Catholic education, *Gaumeism*—after the name of the illustrious Mgr. Gaume, who has been so honored at Rome by the Holy Father."—*New York Freeman's Journal*.

This is hardly the style in which gentlemen, differing from one another as to the details of classical studies, should address one another; certainly it is not the language which it befits a Catholic layman to permit himself to indulge in towards the ecclesiastical authorities of a University whose proceedings have never been found fault with at Rome; and we believe that Rome is as lynx-eyed in these matters as is New York. But apart from the style, what are the facts urged by the *Freeman* against the Professors of the Laval University? These:—1st. That of the young men by them sent into the world, some have turned out badly; and, in the second place, that some of these Professors speak slightly of the views set forth and advocated by Mgr. Gaume with respect to the use of the heathen classics in education, as "*Gaumeism*."

With respect to the first charge we may be permitted to remark that, even if the facts stated by the *Freeman* be true, the same may be urged against every educational institution in the world; and that they are irrelevant, unless the *Freeman* can show that the "*shallowness and corruption*" complained of stand, as towards the classical studies pursued at the Laval University, in the relation of effect to cause.

To the second charge, we reply that the *Freeman* has no right to call the system advocated by Mgr. Gaume "*true Catholic education*" *par excellence*, to the exclusion of other systems; seeing that those other systems which he condemns are, and have long been, followed in Catholic educational institutions in Europe, as well as in Quebec—and that with the full knowledge and sanction of the Bishops and duly constituted ecclesiastical authorities, including the Sovereign Pontiff himself. We have not the presumption to say one word against what the *Freeman* would fain have us believe is the only "*true Catholic education*," or against its illustrious advocate; but we would beg of the *Freeman* to bear this in mind;—That if that prelate has been well received at Rome, equal honors, to say the least, have there been awarded to Mgr. Dupanloup, the celebrated opponent of Mgr. Gaume's classical system. This fact should teach the *Freeman* the duty of reticence, in passing judgment upon the merits of the two systems.

We expect not the *Freeman's Journal* to change its views, which certainly Catholics may hold, on the question of the classics; but we do hope that, when next he undertakes to criticise the views held by as sound Catholics as he is himself, on that same question, he will be more courteous in his language, more guarded in his expressions.

THE HOUSE DIVIDED AGAINST ITSELF.—The late debates in Parliament upon the Irish Church Bill show how low an estimate Anglicans form of their own religion; and how firm is the conviction in the general Protestant mind that with a fair field, and no favor from the secular arm, Protestantism cannot long hold its own against Romanism.

For what has been the main argument relied upon by the advocates of the State Establishment in Ireland? Simply this: that without it Romanism must again assert its ascendancy in Ireland: that to disestablish, and partially disendow the Protestant Church as by Law Established, will be the ruin of Protestantism considered as a form of religion, in that portion of the British Empire. Though amongst its adherents will still be numbered the wealthy, the politically influential of the country, its aristocracy and the majority of its landed gentry, yet in spite of all these advantages, in spite of the millions of pounds sterling which are secured to it, to endow its ministers and to propagate its tenets; yet—so Protestants themselves tell us—all these things will avail nothing against Popery, unendowed by the State, and still laboring under all the social disadvantages of a long politically persecuted and oppressed religion. Thus Protestants are forced to admit the inherent weakness of their own religion—and the strength of the religion which they hate.

Wherein does the weakness of the one consist? what is the secret of the strength of the other? In its last number, and in an article on the Irish Church Bill, *Blackwood* attempts to

answer these questions, and, as far as he goes, he does so faithfully.

"The great strength of the Church of Rome lies in its unity. . . . Wherever it stretches itself out, whether into the east or the west, it is still one in doctrine, in discipline, in worship."—p. 121.

This is the secret of the strength of Romanism: the cause of the weakness of Protestantism, is thus, by the same Protestant authority, assigned and confessed:—

"The great weakness of Protestantism is that it is divided, not only against the Church of Rome but against itself."—*Id.* The Italics are our own.

In so far as it goes, this answer of the Protestant Reviewer fully accounts for the strength of Romanism, and the weakness of Protestantism. But there are other questions which necessarily suggest themselves—Why is the Church of Rome always united, whether in the east or in the west? why is it always and everywhere one in doctrine, in discipline, and in worship? How comes it to pass that Protestantism is always divided against itself, always splitting up into sects, and sub-sects? For these things there must be some cause: and since human nature is always the same, and as like causes produce like results, it is not in any natural cause that we need look for the cause of the unity of Romanism, though therein we find the secret of the division and dissensions of Protestantism.

Not in a natural cause, or factor we say: for if it be in the nature of men to differ as to things pertaining to religion, then this cause, unless counteracted by some other cause, or supernatural factor, would operate amongst the adherents of the Catholic, or as the Reviewer styles it, the Romish Church, and produce results such as we witness in the Protestant world. It is therefore a logical, indeed inevitable conclusion that at work in the Romish Church there must be some power or influence, greater than nature, and able to subdue or keep in subjection the natural tendencies to division which operate to the ruin of Protestantism. In a word—the divisions of Protestantism are natural: the unity of Romanism is not natural, since Protestants and Romanists are of the same human nature. We conclude therefore to the presence of a supernatural factor in the Romish Church which is the cause of the non-natural unity amongst its adherents, and the cause and the secret of its strength.

This unity indeed was by Christ Himself indicated as one of the marks of His Church, and of His disciples, so that this at least we may be certain of:—That where it is wanting, there His presence is not, and that any community divided against itself is not His Church. Indeed He Himself assures us that a house "*divided against itself*"—the very words used by a Protestant in the nineteenth century "*cannot stand*." We suspect that the writer in *Blackwood* had not these remarkable words of Our Lord in his mind when he assigned as the cause of the weakness of Protestantism that it is "*divided, not only against the Church of Rome, but against itself*." Therefore surely it cannot stand: therefore, when the State buttresses by which hitherto it has been propped up shall have been removed, will it fall to the ground.

But how can Protestants make such admissions so fatal to themselves? How is it that, seeing so clearly the cause of the strength of Romanism, and of the weakness of Protestantism—they should still persist in clinging to the crumbling house, by their own admission "*divided against itself*." They are as the idols of the gentiles, which having eyes see not, which having ears hear not. Or almost does it appear as if their hearts had been so hardened that, though they see the truth, and pronounce sentence against themselves, quoting unconsciously the very words of Our Lord to describe their own perilous condition, they will not be converted. They are as those of whom it is written that they have loved darkness rather than light.

Far be it from us to insinuate that Protestants are as a general rule, in bad faith, or consciously in error, but we do tax them with prejudice so inveterate as to obscure their reason. How otherwise would it be possible for men to acknowledge the fact that Protestantism was "*divided against itself*," and therefore weak; and that the Church of Rome was strong because always and everywhere one, "*in faith, in discipline, and in worship*," without coming to the conclusion that the strength of the latter was from God, and the divisions of Protestantism a certain proof that from it the divine presence was absent altogether. Protestants themselves are alive to the force of this argument, and seek to evade it by denying facts, by contesting the Unity of Romanism, by asserting the unity in essentials of Protestantism, and contending that *au fond* betwixt the Calvinist Protestant and the Unitarian Protestant, there is no important religious difference. But they know better, and when arguing for the maintenance of State support to themselves, they point to the strength of Romanism, because of its unity, and to the weakness of Protestantism because it is a house divided against itself.

We have received the volume of statutes of the Legislature of Quebec for the year 1869. It is printed in the same style as the Dominion Statutes by Mr. F. Linglois. The volume contains 366 pages.

On Wednesday the 4th instant, the St. Patrick's Benevolent Society's Pic-Nic took place on Isle Bouchard, a beautiful little Island of the St. Lawrence, opposite St. Sulpice. The steamboat Longueuil started from the Island Wharf, at about half-past nine o'clock in the morning, having on board not less than from 900 to 1000 persons, whose cheerful countenances indicated that they were anticipating "*pleasures ahead*." The sky was clear and beautiful, and the sun shone out sufficiently strong to temper the bracing breeze that blew up from the river.

The sound of music, and the shuffling of feet drew our attention for a while, from the contemplation of the beautiful in nature, and soon we observed the younger portion of the party were busily engaged in the exhilarating pleasures of the dance, which was kept up until the whistle of the steam-pipe announced our near approach to the Pic Nic grounds.

When the boat touched the wharf, which was about half-past eleven o'clock, the party did not take much time to seek the shade of the stately trees, that form a prominent feature in the appearance of Isle Bouchard.

Preparations were soon made to commence the amusements of the day, of which the dancing seemed to be the most in demand.

By the munificence and liberality of the President and Committee of management of the Society, a substantial dinner was provided on board the boat for the invited guests and others, and right well did all do justice to the eatables under which the table groaned.

When dinner was over, the "*generous wine went round*," and the President, F. M. Cassidy, Esq., in a very neat speech, proposed the health of the guests. J. J. Curran, Esq., B.C.L., in his usually happy and eloquent style, responded, and took occasion to thank the Society, and wished that the success which had attended their efforts so far in doing good, would be increased a hundred fold in time to come. Mr. Phelan, President of the Young Men's Catholic Association, Mr. Sheridan, and Mr. Donovan, Presidents of the St. Bridget's and St. Ann's Temperance Societies, responded in a becoming manner to the different toasts drunk to the success of the Societies they represented.

The speechifying over, those of the party who had not yet enjoyed the pleasures of the dance, &c., went forth to mingle in the busy crowd.

The games of Foot-ball, Lacrosse, Jumping, Foot Race, Shoulder-Stone, and the other athletic sports on the programme, were proceeded with; and scarcely were the games finished, before the whistle announced that the time for starting homeward had arrived.

All arrived safely at Montreal about eleven o'clock, and proceeded to their respective homes delighted with the day's amusement.

The refreshments on the ground were on strictly temperance principles. No person was to be seen during the whole day having the slightest appearance of having drunk intoxicating liquors.

The St. Patrick's Benevolent Society's Pic-nic was a decided success, and great praise is due to the exertions of the President and Committee of management, who spared no pains to add to the pleasure and enjoyment of the occasion.

We have received, addressed indeed to the *True Witness*, but intended, we suppose, for the other *Witness*, a notice of a meeting of the Protestant teachers of the Province of Quebec, together with a ticket to attend the meeting.—If intended for us we return our thanks.

(To the Editor of the True Witness.)

SIR,—The Midsummer Examination of the Male department of the Catholic Separate School at Alexandria, took place on Thursday, the 29th instant, at which were present a large number of Ladies and Gentlemen, among whom I noticed the Rev. Pastor of this place, Father O'Connor, the Rev. Father McDonald of Lochiel, and a Mr. McDonnell, an Ecclesiastical Student from Prince Edward Island. The Trustees of the School, Drs. McMillan and Leclair, A. S. McDonald, Esq., P. M., D. A. McArthur, and Duncan A. McDonald, Esquires, and many other Merchants and Gentlemen of the place.

The Pupils displayed a thorough knowledge in the different branches taught during the half year, and exhibited a proficiency rarely found in any School, which reflects a well merited praise upon the exertions and high literary standing of the Teacher, A. J. Campbell, Esq. Indeed the readiness with which the boys answered the various questions in English Grammar, History, Natural Philosophy, Astronomy, &c., as well as the ease with which some of them demonstrated propositions in Mathematics, proved to the satisfaction of the Spectators, the excellence of Our School, which I am satisfied cannot be surpassed in this diocese.

After a number of valuable prizes, which were furnished by the Trustees, were distributed, high encomiums were passed upon the Teacher, for his untiring zeal in the advancement of his pupils, by the Rev. Father O'Connor and Dr. McMillan.

A SPECTATOR.

Alexandria, 31st July 1869.

To the Editor of the True Witness.

SIR,—Some of the P. E. Island papers are warmly engaged in the discussion of local politics at present. The origin of the discussion appears to be the recent elevation of the Hon. Joseph Hensley to the Bench. Before his promotion he was a member of the House of Assembly for East Point, and Attorney General of the Island. His seat in the Assembly having become vacant, three competitors for Legislative honors thereupon entered the political field.—They are all *Antis*, at least as far as the Quebec scheme goes; and in the matter of education, they would all be disposed to do justice to all denominations by placing them all on a level.—The Hon. Benjamin Davis, who is a strong advocate of the "*godless*" system of education which now obtains on the Island, having accepted the office of Colonial Secretary, was obliged to return to his constituents for re-election. As the hon. gentleman is an enthusiastic advocate of the "*godless*" system to which I referred, the Catholics and the independent Protestant electors of Belfast, who value Christianity to "*infidelity*," and justice to injustice, were not disposed to re-elect him. Hence the origin and the nature of the discussion in which the much vexed question of education, as usual, occupies a prominent part.

On the Island, as in the Lower Provinces generally, the subject has of late been much agitated; and on the island as in Nova Scotia, the practical results so far obtained, have not much exceeded mere verbal agitation. The Catholics complain, and it seems to me with great justice and propriety, that they do not receive from the educational fund to which they very largely contribute, any endowment for their College and Convents, whilst Protestants do.—The Catholics argue that this is unjust, because it compels them to support Protestant institutions from which Catholics derive no benefit, whilst they are obliged to support their own, at the same time, with their own private funds. I do not see, and cannot see, how anything like simple banded justice, with such an arrangement as this, can be meted out to them—to a people who pride themselves on being good and loyal British subjects, who observe the laws and pay their taxes like their Protestant neighbours. Such dealing appears to me, as indeed it must appear to all lovers of liberty and fair play, highly unjust towards the Catholic population of the Island.

They have built with their own private funds, and with many personal and pecuniary sacrifices, the excellent College of St. Dunstan's in the vicinity of Charlottetown. This institution is second to none in the Lower Provinces; admits within its walls Catholics and Protestants without any distinction—this year half or nearly half the number of students attending it being Protestant. It imparts a complete education—an education quite adequate to the requirements of the country, and which has for its object to prepare and fit young men for the different positions and professions to which they may be called, whether sacerdotal, medical, legal, mercantile or otherwise. But St. Dunstan's College is a Catholic Institution, conducted by Catholic priests; and that is the reason why it gets nothing, and the reason why, according to the Hon. Benjamin Davis and the majority of the so-called *Liberal* Government of the day which he represents, it should not get anything. It is a *Popish* institution and teaches "*Popery*," not to the Protestant students whose religious susceptibilities are not the least infringed on; but to the Catholic students who are now and then required to practice the duties imposed on them by their Holy Religion.

Now this "*Popery*" teaching, even to Catholic students whose parents expressly desire it and send them there for that purpose, is not right and ought not to be encouraged. Of course, Catholics have no right to complain—no right to ask for a small share of the money they pay into the educational fund, and from which the Prince of Wales's College, a Protestant Institution, receives a large annual endowment. This so-called Prince of Wales's College is directed by Protestant teachers, attended by Protestant students only, and must teach, if it teaches anything at all, Protestantism only. It certainly does not teach "*Popery*," and if not Protestantism, what does it teach? unless perhaps, *infidelity*, or Mohammedanism, or one of the other isms, which the sects delight to teach.

With respect to the Convent Schools and the higher Academies for young ladies, the same system with the virtues it includes—justice and charity—obtains. There are two or three establishments of this kind in Charlottetown, one at Summerside, one at Miscouche and one at Tignish. They are all conducted by the learned and accomplished Sisters of the Congregation of Notre Dame, and most of them large houses in which several hundreds of children, whose parents are unable to delay their expenses, are admitted and gratuitously educated.

Well, the Convent Schools, like the College, get nothing, and the reason why, I imagine, must be the same or nearly the same in the one case as in the other—they are *Popish* and teach