

## THE TRUE WITNESS

AND  
CATHOLIC CHRONICLE,

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## The True Witness.

MONTREAL, FRIDAY, DEC. 3, 1858.

## NEWS OF THE WEEK.

From Great Britain the political news is  
naught. The saints are still keeping up the  
anti-confessional movement; and the poor dear  
government Bishop of London had been compelled  
to deliver himself of a Charge, condemning in  
good set terms the practice of confession by  
orthodox Protesters. From the Continent we  
learn that the trial of Montalembert for alleged  
seditious and revolutionary writings was fixed for  
the 24th ulto. The eyes of Europe are directed  
to the tribunal where this illustrious writer  
and eminent Catholic statesman is shortly to ap-  
pear; and however the trial may end, the result  
will be most disastrous to the French Govern-  
ment. It is said, and with much appearance of  
truth, that the Emperor was averse to prosecu-  
tion, but that the measure was forced upon him  
by his advisers. We have nothing new that can  
be relied upon in reference to the Mortara af-  
fair. Little confidence can be placed on "our  
Roman correspondent's" version of the case,  
but "it is said" that the Pope has refused to set  
aside the decision of the tribunals. In Russia,  
the Czar seems intent upon carrying out certain  
social reforms with regard to the serf-population  
of his extensive empire. These reforms encoun-  
ter of course much opposition from the nobles,  
who see their property about to be wrested from  
them; and taking these things into consideration,  
we should not be surprised to learn soon, that the  
Emperor had been attacked by one of these sud-  
den, and always fatal maladies, which have al-  
ready terminated the existence of several of his  
illustrious predecessors. The Imperial House of  
Russia has long been subject to these strange  
attacks, which somehow are always connected  
with a discontented nobility.

From India there is nothing of importance.—  
The Ex-King of Deldi had been removed to  
Calcutta; but there seem to have been no serious  
disturbances in any part of the country.

The *Montreal Herald* should bear in mind  
that, in so far as the facts of the Mortara affair  
are the subject matter of dispute, it has no means  
of arriving at a knowledge of the truth, other  
than that which it shares in common with the  
TRUE WITNESS. We are both, having no personal  
knowledge whatever of those facts, obliged to  
glean them, as best we can, from the very con-  
tradictory reports published in the newspapers.

Now the facts as we find them stated, are in  
many very important particulars different from  
the facts upon which the *Herald* takes its stand;  
and hence it is that, reasoning each from a differ-  
ent set of facts or premises, we arrive at a very  
different conclusion as to the merits of the case  
itself.

According to the version of the Mortara case  
which we have accepted as the most coherent,  
the child Mortara was placed in a Catholic col-  
lege with the consent of its parents—in some  
papers we have seen it stated that it was at the  
urgent request of its mother). According to  
the *Herald's* version, the child was removed by  
force from its parents, without their consent, and  
in spite of the prayers of both parents and of child.  
Now, neither *Herald* nor TRUE WITNESS has  
any means of deciding as to which of these con-  
tradictory statements contains the truth; and if  
we have accepted the former, it is because there  
is strong internal evidence for its support. For  
all accounts admit that for years the Jew Mor-  
tara entrusted the care of his children to Chris-  
tian nurses; from whence we conclude that it is  
not likely that he could have had any very sincere  
conscientious objections to allowing them to be  
educated in a Christian school. A Catholic  
parent who should manifest so little regard for the  
religious education of his children as to allow  
them to be brought up by Mormons, would cut  
but a sorry figure before the world were he to  
attempt the "conscientious dodge;" or to chal-  
lenge its sympathy with his paternal anxiety for  
the moral and spiritual welfare of his offspring.

In justice however to the *Herald* we should  
mention that it appeals in support of the truth of  
its version, to what, by way of a joke we sup-  
pose, it styles "official documents;" the said of-  
ficial documents, with two unimportant excep-  
tions, consisting of *ex-parte* statements, unauthen-

ticated even by the names of any respectable  
person. But as the *Herald* lays much stress  
upon these remarkable "official documents," we  
purpose to examine them somewhat in detail.

The first is *unsigned*, and is published with  
the humorous caption—"Official Statement of  
the Particulars of the Abduction of Young Mor-  
tara; published by Sir M. Montefiore—A Jew-  
ish Document." Now seeing that Sir M. Mon-  
tefiore has no more personal knowledge of the  
facts of the case than has the editor of the *Mont-  
real Herald*; and that in the "official docu-  
ment" by him "published," the sources whence  
he derived his information are not indicated;—  
and that a great part of it consists of statements  
prefaced with an "it is said"—as for instance—  
"it is said that the French Ambassador ques-  
tioned the child; it is said the case is before  
the Pope," &c., &c.,—our readers will, we think,  
agree with us that an "official document," so  
attested, or rather utterly non-attested, is not  
worthy of a moment's serious attention. The  
only remarkable thing connected with it is this—  
that any one should have the bare-faced impudence  
to call it an "official document." This is in-  
deed as rare a joke as ever we met with in the  
pages of our facetious friend *Punch*.

The next in order of these "official docu-  
ments," is a copy, or pretended copy, of a cer-  
tificate over the name of L. Da Via, as to the  
age of the child. Not knowing who L. Da Via  
may be, or what his means of information, and as  
his character is not stated, we cannot pretend to  
offer any opinion as to the truth or falsity of the  
said certificate, or pretended certificate. Suffice  
it to say that it assigns the 27th August, 1851,  
as the date of the birth of the child.

The third document is a declaration over the  
signature of "Da Pasquale Savagani;" M. Mor-  
tara's medical attendant. This witness deposes  
now, that he did not believe the child's life in  
danger in 1852, when it was baptised. The sig-  
nature of the Doctor is attested; and the docu-  
ment to which it is appended may without a mis-  
nomer be termed an "official document."

It has however no bearing, however remote,  
upon either the facts or the merits of the case.  
True, it is strictly forbidden to baptise the child  
of Jewish parents, without their consent, except  
in articulo mortis; but a baptism so conferred is  
valid, though illegal; and the character of Chris-  
tianity thereby stamped upon the recipient is inde-  
lible, even though the Minister thereof be guilty  
of a serious offence. For the unworthiness  
of the Minister does not of itself, affect the validity  
of the Sacrament. Of the good faith of the  
child's nurse, we have ample proof in her refusal  
to baptise a second of her master's children, who  
was sick unto death, and who because of her con-  
scientious scruples, did die unbaptised; and we  
need no more to convince all unprejudiced per-  
sons, how strict, and generally known are the in-  
junctions of the Church against baptising chil-  
dren without the consent of their parents.

The fourth and last of our respected cotem-  
porary's "official documents" is, like the first,  
unsigned, unattested in any manner whatsoever,  
and is as little entitled to respect as are the, "it is  
said" and "it is said" &c., &c., of its predecessor.  
It is headed "Copy of the Memorial  
Presented to the Pontifical Government on be-  
half of the Mortara Family;" and is, therefore,  
by its own showing an *ex-parte* statement of the  
facts of the case. As an argument against the  
decision of the Roman tribunals, we are willing  
to accept it, in spite of the irrelevant matter it con-  
tains, and the theological absurdities which it  
enunciates; but it is not fair of the *Herald* to  
attempt to palm it off upon us as an "official  
document." As well and with as good reason,  
might we term the editorials of the *Univers*, and  
its arguments on the other side, and in support of  
the decision of the Roman Tribunals, "official  
documents."

Yet in one respect we are well pleased with  
the *Herald* for publishing it; because it shows  
by its quotations from Catholic theologians, how  
unanimous they all are in reprobating the baptism  
of children without the consent of the parents; and  
how plainly the Church asserts, and how  
jealously she guards, the natural rights of the lat-  
ter. The deductions from these premises—as  
where the author or authors of the memorial  
argue from the irregularity or illegality of baptism  
administered in the absence of certain con-  
ditions, to its nullity or invalidity—will perhaps  
provoke a smile from the educated Catholic; but  
the quotations themselves will we trust convince  
our separated brethren, that though she earnestly  
desires their conversion, and the conversion of  
all heathens and infidels, the Church does not  
sanction the employment of illegal means to ef-  
fect that desirable end; and that she respects  
and upholds the natural right of the parent over  
his child.

Amongst all these conflicting statements one  
fact alone stands out clear and undisputed; and  
that is, that it was in the elder Mortara's own  
act, in his deliberate and long-continued violation  
of the well-known laws of the land—laws framed  
with the express intention of preventing any un-  
due interference with his paternal rights—that the  
whole subsequent proceedings had their origin;  
and we contend that he has, therefore, no right

to complain of the consequences of his own  
wrong-doing. He had it in his power to prevent  
all access of Non-Israelites to his children; he  
had but to obey the dictates of conscience, the  
precepts of his own religion, and the laws of the  
land which, when his fathers were persecuted and  
reviled throughout the rest of the world, offered  
to them a secure and honorable asylum—and the  
baptism of his child, without his consent, was an  
impossibility. This fact, which essentially affects  
all the subsequent proceedings, is we say undis-  
puted; and is not only, the most important, but is  
also the only certain fact of the Mortara case  
with which we are acquainted. It is, therefore,  
for very obvious reasons, passed over in silence  
in the "documents" facetiously termed "official,"  
quoted by the *Montreal Herald*.

In those remarkable "documents" we read  
that "it is said that the case is before the Pope,"  
and sure we are that it could not be in better  
hands. He has means of obtaining a knowledge  
of all the facts therewith connected, from which  
the TRUE WITNESS and the *Herald*, who glean  
their information from the columns of newspapers,  
are debarred. He is, even by the universal ac-  
knowledge of Protestants, a humane and equita-  
ble sovereign, anxious to do justice to all his  
subjects. We shall, therefore, wait patiently the  
result of his investigation; confident that his deci-  
sion will be in strict accordance with the prin-  
ciples of eternal and immutable justice.

We need only add in our justification, and in  
reply to the *Herald's* charge of misrepresentation,  
that in speaking of the child Mortara's age,  
and of the circumstances under which it was re-  
moved to a Christian college, we asserted no-  
thing as of our own knowledge; and professed to  
be merely reproducing the statements of the Euro-  
pean journals upon those points. We do not pre-  
tend to sit in judgment upon the conflicting  
statements that have thereupon appeared; for we  
feel that we are not competent to decide upon  
the truth or falsity of the statement of facts that  
have occurred so many thousand miles away, and  
which are so differently reported by different jour-  
nalists. But this we will say—that the reports of  
those facts as given by respectable journals, such  
as the *Univers*, and attested by the writers' names,  
are at least as worthy of credit as are those  
unsigned, unattested "documents," which the  
*Herald* indeed lays before the world as "of-  
ficial;" but which are in reality, with the two ex-  
ceptions by us pointed out, merely extracts from  
a rabid Red Republican and anti-Catholic press;  
and whilst therefore we cheerfully acquit our co-  
temporaries of any intentional misrepresentations,  
we would beg of him to extend the like charity  
to us.

Why—asks the *Minerve*—has the TRUE WIT-  
NESS not informed its readers, "that all the Lower  
Canada Ministers who voted for the first reading  
of the Bill for incorporating the Orangemen, de-  
clared beforehand that they would not incorporate  
a secret society, and that they only voted for the  
introduction of the Bill upon the principle of the  
right of petition under the form of a private Bill?  
Why has he not told them that they all announced  
they would vote against the second reading, and  
that thus they were all opposed to the Incorpora-  
tion of the Orangemen."—*Minerve*, 24th ult.

If our cotemporary will turn to the TRUE WIT-  
NESS of May 14th, he will find that we have al-  
ready done that which he insinuates that we have  
not done; and that having stated, we there treat-  
ed the reasons assigned by the *Minerve* for voting  
for the Orange Incorporation Bill, as "a miser-  
able subterfuge," which no gentleman would em-  
ploy, and which no one but a fool would credit.—  
We published also an analysis of the debate, ex-  
tending over five columns of our sheet; wherein  
the excuses offered by the different Catholics who  
voted for the Bill, for doing that which in their  
hearts they knew to be a mean act, were stated.  
Foremost amongst these excuses, we find it urged  
that there was no reason to believe that Orange-  
ism was a secret society. Thus one said that "he  
did not know there was an effort being made to  
incorporate a secret society." Another remarked  
that "he would vote for the first reading of the  
Bill, although if it were found that the society  
was a secret one, he would vote against the se-  
cond reading;" and this, though every man in  
the House knew that the Orange Society was a  
secret society; and although in their own Library,  
they had the Official Report of the House of Com-  
mons upon Orangeism, wherein that society is  
strongly condemned!

Besides, not only did the *Minerve's* friends  
vote for the FIRST reading of the Bill; but on the  
same day they voted also that the said Bill, for  
incorporating a secret and an essentially "anti-pa-  
pal organisation" or society, be read a SECOND  
time that day week; thus showing how futile was  
their plea that it was only courtesy towards the  
mover, that induced them to vote for the first  
reading of a Bill for incorporating a society de-  
nounced by the Imperial Legislature, condemned  
by the Church, and held "in abhorrence" by all  
Catholics, and by most intelligent and liberal  
Protestants. Granted that the *Minerve's* ex-  
cuse for the action of its friends on the FIRST  
reading be accepted; what can it offer in pallia-  
tion for their other vote, on Mr. Benjamin's mo-

tion, for the SECOND reading of the same Bill?  
The *Minerve* need not attempt any excuse; for  
every one knows that it was solely from fear of  
provoking the hostility of Orangeism in Upper  
Canada, and thereby endangering their official ex-  
istence, that a portion of our Lower Canadian  
members acted such a very undignified part upon  
the Orange question; and that if a private Bill for  
the incorporation of a "Ribbon Lodge" had been  
before them, they would have given to it a very  
different reception from that which on two occa-  
sions they awarded to a Bill for incorporating  
another secret politico-religious society; more po-  
litically powerful, certainly, than Ribbonism, but  
to the Catholic gentleman, not less loathsome.

The evil moral effects of this conduct upon  
ignorant Catholics are incalculable. For men  
argue thus:—If for the sake of Parliamentary  
courtesy, Catholics can without doing wrong, vote  
for the incorporation of secret societies, then  
those societies cannot after all be essentially evil;  
and the condemnation pronounced upon them by  
the Church is unjust. Thus reason men who do  
not believe that the Church has two set of laws;  
one for the rich and powerful, another the poor;  
one for the government official, another for the  
hard-working artisan; and we see that how their  
reasoning, with its dangerous consequences, can  
be evaded, unless we condemn all tampering with,  
all semblance even of courtesy towards, secret or-  
ganisations. A private Bill praying for the in-  
corporation of the prostitutes of Toronto or Que-  
bec would not be allowed to pass a first reading.  
Against the first reading of such a Bill it would  
be well argued that prostitution is *malum per se*,  
or "essentially evil," and therefore not entitled  
to the courtesy of the Legislature. Now in the  
eyes of all Catholics, who believe what the Church  
teaches, a secret politico-religious society is "es-  
sentially evil;" and therefore a petition in its  
favor is as little entitled to a courteous reception  
from Catholics, as would be a petition in favor of  
prostitution, from those who believe prostitution  
to be "essentially evil."

THE PROTESTANT'S CONFESSION OF FAITH.  
— "There is no God but Mammon; and cent  
per cent is his profit," is the fundamental arti-  
cle of the Protestant Faith, as held and expound-  
ed by the great Protestant Doctor, the *Montreal  
Witness*. Protestantism, as expounded by the  
*Witness*, is essentially a money-making religion;  
Brokers, bill-shavers and fraudulent bankrupts,  
are its high priests; its temple is the Exchange;  
the counter is its altar, whereon "Great Sacri-  
fices for ready money only" are continually of-  
fered up. Instead of saints and martyrs, it can  
boast of its "sharp men of business;" and in  
Montreal in particular, point with a pardonable  
pride to the costly mansions, and showy, though  
somewhat snobbish, equipages of fraudulent Di-  
rectors of Insolvent Savings' Banks. These are  
the triumphs of the Holy Protestant Faith; these  
the evidences of its vital connection with Him  
Who on earth had not where to lay His head,  
Who was a Man of sorrows and acquainted with  
grief.

Very pleasant is this religion which combines  
profits and piety, asserts the identity of wealth  
with godliness, and comforts its votaries with the  
assurance that, when they are overreaching their  
neighbor in a bargain, or grinding the faces of  
the poor, they are doing God a service. Very  
pleasant is it for *Dives* to read his title to eter-  
nal bliss and to a mansion in the skies, in the  
columns of his ledger, and the pages of his Bank  
account! Very consoling to *Dives* is this New  
Protestant Testament, written not in blood, but  
in dollars and cents; one thing only it lacketh—  
and that is, that it should be true, and not a mere  
Lie-Gospel.

Yet even this want the *Witness* undertakes to  
supply; and pretends to find warrant in the words  
of the lowly Jesus, for this new Evangel of  
Mammon. What matters it that He Himself  
warned his followers that it was impossible to serve  
God and Mammon! that he who would be His  
disciple must take up, not the money bags, but  
the cross! and that He left His especial bless-  
ing, not to the wealthy and prosperous, not to  
the successful merchant, and smart man of busi-  
ness, but to the poor; to those in fact upon  
whom *Dives* looks as profane and reprobate, be-  
cause they will not worship in his temple, or bow  
the knee before his golden calf! Marvellous is  
the tact, and worthy of all praise the dexterity  
with which our Protestant cotemporary evades  
the force of all those texts wherein the poor are  
called blessed; and educes from the Evangel of  
Jesus the doctrine that to him only who can lay  
up treasure for himself on earth, shall be award-  
ed a treasure on high;—there where rust and  
moth consume not, where thieves break not in  
and steal. The members of the French Cana-  
dian Missionary Society must surely find "much  
sweetness" in this their new Gospel according  
to Mammon.

"When the Bible," says the *Witness*, "re-  
presents that temporal prosperity is generally  
connected with godliness"—there should be little  
doubt of the truth of our cotemporary's doctrine;  
but the difficulty is to find out when or where the  
Bible does represent any such connection be-  
twixt "temporal prosperity" and "godliness;"—

and still more difficult is it to reconcile this teach-  
ing of the Protestant Bible, with Our Lord's ex-  
press warnings to His disciples. "In the world  
ye shall have"—not temporal prosperity, but—  
"tribulation"—says the Gospel of Christ;—  
"temporal prosperity is generally connected with  
godliness," says the Gospel according to Mam-  
mon. So contradictory are the utterances of  
these two Evangelists, that one of them must cer-  
tainly be a Lie-Gospel.

And here the personal experience of every  
man of common sense, and ordinary powers of  
observation, may be safely appealed to. Is it, as  
a general rule, true that, in this world, they who  
are most intent upon the things of futurity are  
the most successful in their temporal affairs?—  
that they who love God with their whole hearts,  
and their neighbors as themselves, are the best  
hands at making a profitable bargain?—or that  
they who go about all day cheating one another,  
and calling it business, are the favorites of Hea-  
ven? Is the successful usurer then a model of  
piety? or are the wealthy keepers of the gam-  
bling saloons in Washington and New York—  
men of whose "temporal prosperity" there can  
be no doubt—to be held up to our children as  
patterns of "godliness?" Not so; every day's  
experience, the experience of every man, tell us  
that, not through "godliness," but worldly-mind-  
edness, do men attain to "temporal prosperity;"  
that, not he who is most honest, but he who is  
most unscrupulous, is generally the gainer of the  
wealth of this world; and that, as a general rule,  
in a commercial community, honest poverty walks  
afoot, whilst rich rascality rides in its carriage.—  
To be convinced of the truth of this, we need  
only cast our eyes upon the wealthy leading  
members of our Montreal evangelical societies  
for turning us poor Papists from the truth as it is  
in Jesus, to the truth as it is to be found in the  
Gospel according to Mammon.

We think it important to insist upon this point,  
as a great truth is therein involved. For if  
"temporal prosperity" be the general concomi-  
tant of "godliness;" and its absence conse-  
quently an index of God's wrath—then is the whole  
scheme of Christianity, then is the religion of the  
cross false, and the words of Him Who called the  
mourners, blessed, are an odious lie; then the  
hopes with which the poor and mourners in this  
world have buoyed themselves up, and in which  
they have found strength to bear their cross, yea,  
to go on their way rejoicing, are but as the stuff  
that dreams are made of; then is this world not  
God's, but the devil's creation; or rather, there  
is no God, but only an omnipotent fiend; then has  
the poor man no hope, neither is there any com-  
forter for the oppressed.—*Ecd. iv. 1.*

But thank God, the Gospel according to  
Mammon is a lie, and the editor of the *Montreal  
Witness* but a false prophet. His Gospel we  
spurn; from his God we turn with loathing, to Him,  
Who so far from promising "temporal prosper-  
ity" to His servants on earth, warns them, that  
if they would be His disciples they must bear  
His cross; that if they would reign with Him in  
heaven, they must first weep with Him in Geth-  
semane; and that whomsoever He loves He  
chasteneth, and that He scourges every son whom  
He receiveth.

So utterly repugnant to the teaching of the  
Gospel of Christ, so irreconcilable with the facts  
daily before our eyes is this Gospel of Mammon  
preached by the *Montreal Witness*, that we  
should wonder at the man's impudence in bring-  
ing it forward, were it not that he has a particu-  
lar purpose to serve, and a particular theory to  
maintain. He cannot defend Protestantism by  
appealing to the superior morality, the greater  
sobriety and chastity of Protestant communities,  
for statistics are dead against him; because these  
statistics place in the strongest light, that the most  
thoroughly Protestant communities are the most  
depraved, the most intemperate, and the most  
impure. But on the other hand it is equally true  
that to their share has fallen the greater part of  
the commerce of the XIX century; and that as  
a reward for their exclusive devotion to the  
"Almighty Dollar," their wealth has been mightily  
increased, and their "business" profitably ex-  
tended. Herein then does our cotemporary find  
the proofs of the excellence of Protestantism, and  
of the inferiority of Catholicity; herein does he  
find the signs of God's presence and of the divine  
favor. It is in fact the one argument in favor of  
Protestantism; and to those who prefer their  
bellies to their souls, and who believe that to  
amass dollars and cents is the noblest occupation  
in which a being destined for immortality can be  
engaged, this argument, addressing itself to their  
pockets, is irresistible. The purse-proud upstart,  
counting his ill-gotten gains, the produce of long  
years of lying and cheating, must no doubt ex-  
perience "much sweetness" in the reflection that  
the glittering coins before him, represent not  
only widows' tears, and orphans' groans, but the  
approving smiles of our Father Who is in heaven;  
and if, when at some "Religious Anniversary"  
he takes the chair, he has much "freedom," and  
great power given unto him to inveigh against the  
errors of Popery and that vile superstition which  
teaches its votaries to labor rather for the things  
of heaven than for those of earth—it is from the  
doctrine of the *Montreal Witness*, that "temporal  
prosperity" is the concomitant of "godliness,"  
that he draws his inspiration. Our cotemporary  
does well and wisely in administering such con-  
solation as he can, to his pious and godly friends  
of the French Canadian Missionary Society.