

Apologies. Creed are all familiar to even the most ignorant and destitute of our French Canadian population. They believe in One God the Father Almighty, maker of heaven and earth; in one Lord Jesus Christ His only Son, Our Lord, who for our sakes was incarnate of the B. Virgin, and was made man; died for us on the cross, and rose again from the grave; ascended into the heavens, from whence He will come to judge the living and the dead. They believe too, in the Holy Spirit proceeding from Father and from Son—the Holy Catholic Church—the remission of sins—the resurrection of the body, and everlasting life; and of all these truths, which do in some measure contribute to the "bread of life," have they been in possession from their earliest childhood, thanks to the labors of their Romish priests. What then is this new "spiritual loaf" with which our Wesleyan friends propose to furnish them?

We fear that it will be found upon examination to be wretched in quality, and sadly deficient in weight; made of sour flour, wretchedly kneaded, worse leavened, and very imperfectly baked; unpleasant to the taste, difficult of digestion, and most deleterious in its effects upon the consumers. We would exhort the saints therefore to try it first upon their fellow-Protestants of England—"ignorant of the name of Our Saviour"—"ignorant," dreadful to relate, "of the name of Queen Victoria." It is always prudent to try first experiments on same vile substance, as if they fail, no great harm is done. Test then the effects of your "bread of life" upon the masses of the Protestant population of England, would we say to the Wesleyan missionaries. Even if it does no good, it can do no harm to the body experimented upon; but in the name of common sense do abstain from endeavoring to thrust the loathsome compound down the throats of the Catholics of this country; whose stomachs reject with disgust the vile stuff that you offer them as the "bread of life," and who, as it is, are in possession of food infinitely more wholesome, palatable and nutritious than anything that you can turn out of your bakeries, or mix up with your soup. Listen to the cry of the starving millions of Protestant England—starving alas! because fed upon the miserable husks of the conventicle—husks from which even our Canadian swine would turn with contempt if presented to them as food; and which will most assuredly never find acceptance with those who have been fed on the rich meats of the Catholic Church.

"The Religious Weakness of Protestantism" is the title of a remarkable article in the last number of the *Westminster Review*—one of the most popular, and decidedly the most ably conducted Protestant periodicals of the British Empire. The causes and symptoms of the "weakness" under which Protestantism is laboring are carefully analysed, and scientifically grouped; but there is one cause to which in our opinion the *Reviewer* does not pay sufficient attention—and that is, that Protestantism is, and by its very nature must be, opposed to religion in the true sense of the word. A "Protestant Religion" involves a contradiction of terms.

But whatever may be the opinions entertained by members of the different denominations of the value of the *Reviewer's* diagnosis of the case, the facts themselves—showing that Protestantism, as a phase of Christianity, is in a state of extreme debility—are beyond all doubt. They meet us at every turn, nor could we, if we would, avoid stumbling over them at every step we take. In rain do evangelical journals, with many a flourish of nasal trumpets, proclaim the wonders of a Revival—in rain does the *Montreal Witness* inform its readers that "a gracious shower of heavenly grace" has been "vouchsafed at the Cavagnol Mission;" that "20 souls have been converted;" and that "souls in other parts are equipping the way to Zion with their faces thitherward." All these cant phrases, the worn out stock-in-trade of the saints, cannot disguise the real facts of the case, that Protestantism is daily becoming more truly Protestant, and that its component parts, from its very weakness, from the want of any internal principle of cohesion, are rapidly falling asunder.

Of this we have a notable example in the self same number of our cotemporary as that wherein he speaks with so muchunction of the "shower of grace," the "20 souls" converted, and the large parcel of other "souls enquiring the way to Zion." Not only does the *Montreal Witness* mourn over the sectarian spirit of several "leaders of denominations" whom he looks upon "as leaders of the Lord's Host," but he has an article specially devoted to the consideration of the "Confusion in the American Tract and Bible Societies;" thus at once admitting, and indicating the cause of the "Religious Weakness of Protestantism," even in its strongholds erected for the express purpose of resisting the encroachments of the "Man of Sin."

And how can there be aught save "confusion," and consequently "weakness" in the camp of our enemies? A body which recognises no common authority must needs fall into confusion, and Protestants recognise no common authority. They profess, it is true, to recognise the Bible as an

authority common to all; but then they cannot agree as to what is the Bible, and hence endless contests, and confusion worse confounded. Let us see how the case stands with the "American Bible Societies," which, as we learn from the *Montreal Witness* are "rapidly getting into a state of internal antagonism."

Some years ago the conviction forced itself upon the leaders of these Societies that the "authorised version" of the Bible was corrupt in many passages, and stood in need of revision and emendation. It was generally felt too, that the boast of Protestants that they administered the Bible to their patients, pure, and without "note or comment" was incompatible with the "headings" or "notes and comments" prefixed to the different chapters of the sacred writings—though such prefixed "notes and comments" are by all Protestants admitted to be indispensable "necessary to the profitable perusal" of certain portions thereof, as for instance the "Song of Solomon." Here then was what our Yankee neighbors would call "a fix;" and the harder the unfortunate Committee, charged with the work of revising and amending the Word of God, struggled to free themselves, the deeper they sunk into the mire. A compromise was attempted, but this, as is usual with most compromises, made matters worse; nobody, in short, was pleased with the *via media* bit upon by the Committee, which seems to have been this. They would not do away with the "headings" altogether, nor could they leave them as they were; they therefore hit upon the notable expedient of revising them, changing the word "Zion" for "Church," and substituting—so says the *Montreal Witness*—"in the Song of Solomon some textual form of expression for the 'Church' and 'Christ.'" That is, the Committee felt the impossibility, without appealing to the authority of some divinely appointed, and therefore infallible expounder of Holy Writ—of establishing the fact that in the Song of Solomon, Christ and His Church are alluded to under the terms of the Bridegroom and Bride; and therefore they felt compelled to abandon the old "headings" of the authorised version; whilst without "headings" of some kind they acknowledged that the book would be unintelligible, and its perusal, in a spiritual point of view, most unprofitable. They have therefore preserved the "headings" to the different chapters, having first carefully squeezed all the meaning out of them.

The new version flourished for a season, and it was hoped that the "Word of God" question was definitively settled. "By-and-bye, however," says the *Montreal Witness*, "a low muttering as of distant thunder was heard against the innovation." The new version, after having done duty for some years as the "Word of God" was repudiated and prohibited by the Board. The committee felt aggrieved and struck work; a violent excitement ensued, and adds the *Witness*, "a reaction is setting in which threatens to shake the Society to its centre."

"The Tract Society," remarks our cotemporary, "is foundering deeper and deeper in the mire on the slavery question." North and South are at variance, and are too deeply absorbed in their mutual bickerings, to bother their heads about the souls of benighted Papists. Confusion and discord reign in the camp, and the angry shouts of the noisy belligerents fully confirm the statements of the *Westminster Reviewer* as to the "Religious Weakness of Protestantism." In fact, the days of Protestantism as a phase of Christianity are nearly numbered; though as Denialism, which is its essence, it is perhaps stronger than ever. In so far as it is Christian at all, Protestantism is so only in virtue of that wherein it agrees with Popery. But this alliance or agreement with Popery is to it a continual source of weakness, and must therefore be got rid of, as something repugnant to its very essence. The strength, on the other hand, of Protestantism consists in that wherein it differs from Popery; but wherein it differs from Popery, Protestantism is identical with heathenism—for it is only in virtue of that which he holds in common with the Papist, that the Protestant can in any sense lay claim to the title of Christian. It is evident therefore that, as its unnatural alliance with Christianity is the main cause of the weakness of Protestantism, so to recruit its strength, it must cultivate more intimate relations with heathenism to which it is naturally allied. This is the actual policy of Protestantism; and hence it is that whilst as a phase of Christianity, Protestantism is on its last legs, as a phase of heathenism, it is, in the United States especially, more vigorous than ever.

A CORRECTION.—Misrepresentation by a member of Parliament, of our expressed sentiments on the "School Question" compels us to notice, and to contradict flatly, a statement made by Mr. Mowat during the adjourned debate on the Address, in the Legislative Assembly, on Thursday the 11th inst. Speaking of the TRUE WITNESS, that gentleman stated that our avowed object was—

"The total overthrow of the Common School system, to fall back on the system of voluntarism in matters of education."

That, said Mr. Mowat "was from the TRUE

Witness;" and in so saying Mr. Mowat said, not to put too fine a point upon it, that which was not true, but diametrically opposed to all that the TRUE WITNESS has ever uttered upon the School Question.

That we aim at obtaining an efficient Separate School system is true; and in so far we do aim at the overthrow of the "Common" School system. "Common" and "Separate" are not only contraries but the contradictories of one another; they are mutually incompatible: so that if we have one, it is a moral impossibility to have the other. Every man therefore who asks for the establishment of "Separate Schools," asks in the same breath for the total overthrow of the "Common School system." This every one not a fool, every one who understands the meaning of words, must perceive; and in this sense, but in no other, the TRUE WITNESS has in view "the total overthrow of the Common School system."

But not "to fall back upon the system of voluntarism;" for day after day have we pointed out that our ultimate object is the establishment of a "Separate system," supported by grants in aid from the State, applied impartially to all denominations. Of the voluntary system, whether for Church or School, we have never been the advocates; believing that it is highly advantageous, both to Church and to State, that the latter should make material provision for the support both of religion and of education. In fact the very article from which honest, truth loving Mr. Mowat pretended to quote, contained these words—"we do not necessarily advocate it;" that is the Voluntary System; we cannot therefore acquit Mr. Mowat of having willfully misrepresented our meaning, for party purposes.

The utmost that we have ever urged in favour of the Voluntary System is this—that it has no terrors for us as Catholics; and that with all its deficiencies it would be a great improvement on the present system; that if, on the one hand, our schools received under its operation, no assistance from the State, so on the other, Catholic parents would no longer be obliged in virtue of an iniquitous School Law to pay for the support of schools which they cannot consistently with their duties towards God, allow their children to attend. As a *pis aller*, we would be content to accept the Voluntary system; but we have never urged its adoption as the best possible system, either for Church or School.

In fact the question as to the advantages of the Voluntary, over the present system, so far as Catholics are concerned—is a simple question of arithmetic. The total assistance received by the Catholic Schools of Upper Canada from the State may be put down at £600, out of the sum of £50,000, allotted to educational purposes: this £600 expresses the entire value of the actual system to Catholics. Now if the amount that they are compelled to pay towards the support of Non-Catholic schools, and the building and keeping in repair of Non-Catholic school houses, is, as we have no doubt it is—more than £600, Catholics would be pecuniarily gainers by the total overthrow of the whole school system, and the entire withdrawal of all State aid for educational purposes. In a moral point of view, the advantages to Catholics by the adoption of Voluntarism, would be incalculable.

Now the present Ministry, both in their addresses to their respective constituencies, and through their accredited organs of the press, have told us, and tell us still, that no change shall be made in the existing laws, that no relief from the burdens under which they labor, shall be given to the Catholic minority of the Upper Province. "One word" says the *Colonist* of last week "with regard to the Common School System. If the country is to have the benefit of it, it must be allowed to remain as it is;" and rather than allow it to "remain as it is," rather than submit to the injustice of being compelled to pay for schools which we look upon as eminently "dangerous to faith and morals," we would accept Voluntarism, not as the best, but as the only alternative offered us by our opponents. In this modified sense only do we advocate Voluntarism.

THE "INFERIOR RACE."—Our French Canadian fellow-citizens should really feel flattered with the treatment they receive at the hands of our government, and the attention that is paid to their claims. There is no accounting for tastes, and of course no use in disputing about them; but we must confess that the following wanton insult offered to them, in the person of a gallant fellow-countryman, would be a little, just a little, too highly seasoned for the taste of most people.

It seems that there were two candidates the other day for a captain's commission in the new regiment levied in Canada. The one was a gentleman who had seen active service in the Crimea, and had there distinguished himself by his gallantry and soldier like qualities—but unfortunately he was a French Canadian, and his name was M. Casault. The other candidate to be sure, had never seen service of any kind, never smelt powder, or heard a shot fired in anger; and had no personal experience whatever of the duties

of a soldier. But then he was one of the "superior race," and therefore, of course, found favor in the eyes of the Government. The Toronto correspondent of the *Montreal Herald*, informs us that "the Governor General was influenced by a letter from a late M.P.P., advising him against giving commissions to French-Canadians, as they were all disloyal." How our friends in Lower Canada will put up with this treatment, we cannot pretend to say; but we have no hesitation in saying that it manifests a gross disregard of the interests of the public service on the part of the Government—a design to insult a large portion of Queen Victoria's most gallant subjects—and a determination to uphold the fancied superiority of the more than half Yankeeified Upper Canadians over the people of the Lower Province.

WHAT CATHOLICS DO FOR EDUCATION.—We learn from the *American and Foreign Christian Union*—a most violent anti-Catholic periodical—that, in New York, in spite of the disadvantages under which they labor, in spite of the large sums annually extorted from them by their Protestant neighbours for the support of those dens of vice and premature prostitution, known as the "common schools," the Catholics of that city have upwards of twelve thousand children, educated in their own private schools, by upwards of three hundred professed teachers; and that they have school property worth nearly Two Millions of Dollars. These facts the Protestant points out to his fellow citizens, no doubt with the object of inciting them to the confiscation of such an amount of Popish school property, upon the same principle that Protestants throughout the world have stolen, and appropriated to their own uses all Catholic Church property; but we copy them as affording a striking confirmation of the truth of what we advanced some two weeks ago—to the effect, that however it might be with others, Catholics, and Irish Catholics especially, need no State stimulants to induce them to support education for their children. If the Catholics of New York have done such great things for the cause of education, hampered as they are by the burden of supporting the infamous common schools, what might they not have done, if in the enjoyment of perfect "Freedom of Education?" what might we not expect from the enlightened zeal of the Catholics of this country, could we but manage to throw off the degrading shackles of "State-Schoolism?"

#### COBBOURG ST. PATRICK'S SOCIETY.

The above Society was organized on the 21st January, 1858, when the following officers were elected for the current year:—

Thos. Heenan, Esq., J.P., President.  
Joseph Pidgeon, Esq., Vice President.  
Edward Lawder, Esq., Treasurer.  
Michael Cunningham, Esq., Cor. Sec.  
Denis Feely, Esq., Rec. Sec.  
Marshals—Mr. Patrick Keown, Mr. James Murphy.

Committee of Management—Messrs. Edward Barry, Charles Craig, Daniel Donnegan, James Feely, Cornelius Powers, John Keown, Michael Curtin, Patrick Brennan.

ST. PATRICK'S SOCIETY, KINGSTON.—On Monday evening, the St. Patrick's Society held its annual meeting in their rooms, Ontario street. There was a very large attendance of the members indeed the large room was crowded to excess, fully five hundred being assembled. After the routine business being transacted, and several new members admitted, the Society proceeded to the election of officers for the current year. Mr. O'Reilly, the President of the Society, stated to the Society that in consequence of his intended removal to the City of Ottawa, he could not think of permitting himself to be nominated again, he in eloquent terms thanked the Society for the repeated instances of its confidence which he had received. The following officers were then elected for the current year:—

President—Daniel MacArow, Esq.  
Vice President—Mr. Christopher Farrell.  
Recording Secretary—Councillman Bowes.  
Corresponding Secretary—Mr. John Comerford.  
Treasurer—Mr. Robert Coady.  
Grand Marshal—Mr. Roland Kane.  
Assistant Marshal—Mr. William Hilliard.  
Committee of Management—Peter Kilduff, John Smith, Michael Hinch, John Lucitt, Dennis Whelan, Edward Sullivan, Henry Massau, John Murphy, Henry Colwell, Francis Halsey and Garret Brock.—*Herald*.

We (*Ottawa Tribune*) stop the press to announce the sad intelligence that the Rev. Father Hand, the beloved Parish Priest of Aylmer, died suddenly this morning, (Friday,) about half-past 7 o'clock. The deceased gentleman complained last night of slight indisposition, and was restless and uneasy the entire night. He was preparing to celebrate Mass, when, as supposed, he was seized with a fit of apoplexy, and expired in a few moments. May his soul rest in peace.

Mr. M. McNamara has kindly consented to act as our Agent for Kingston and surrounding neighbourhood.

✂ Acknowledgments in our next.

Miller, who shot Farrell in the Alma affair, has been arrested and committed by George Barron, Esq., J.P., Nichol township, to Guelph jail on Tuesday, to abide his trial at the ensuing assizes.

It will be seen, by the following, from the *London Times* of the 18th ultimo, that the same high authority has reversed a decision of our Court of Queen's Bench, on the appeal of our fellow-citizen, Mr. J. L. Beaudry—

BAUDRY vs. THE MAYOR OF MONTREAL.—This was an appeal from a decision of the Court of Queen's Bench of Canada upon the question of whether the corporation of Montreal were empowered, under a local Act to take a piece of land belonging to the appellant for the purpose of making improvements in the town. The Lord Chief Baron delivered their lordships' judgment, reversing the decision of the Court below. Judgment for the appellant.

#### MONTREAL MARKET PRICES.

		March 17, 1858.	s. d.	s. d.
Flour,	per quintal	11 0 @ 12 0		
Oatmeal,		9 6 @ 10 0		
Wheat,	per minot	5 0 @ 6 0		
Oats,		1 8 @ 1 9		
Barley,		2 6 @ 2 9		
Peas,		4 0 @ 4 2		
Beans,		7 6 @ 8 0		
Buckwheat,		3 0 @ 2 3		
Potatoes,	per bag	3 9 @ 4 0		
Mutton,	per qr.	5 0 @ 7 6		
Beef,	per lb	0 4 @ 0 9		
Lard,		0 9 @ 0 10		
Pork,		0 6 @ 0 7		
Butter, Fresh		1 3 @ 1 6		
Butter, Salt		0 7 @ 0 8 1/2		
Eggs,	per dozen	0 11 @ 1 0		
Fresh Pork,	per 100 lbs.	27 6 @ 32 6		
Asbes—Pots,		29 0 @ 30 0		
Pearls,		28 0 @ 29 0		

#### WANTED,

FOR a CATHOLIC BOYS' SCHOOL at New Liverpool, in the parish of St. Romuald, near Quebec—By 1st May next—a good, moral and competent Catholic Teacher of the various branches of a sound English education with Writing and Arithmetic, who could also give lessons in French. Salary £75 per annum.

Apply by letter prepaid, addressed to the Rev. Mr. Sax, or the undersigned, at New Liverpool, JAMES THOMSON.

✂ A married couple preferred.

March 16th, 1858.

#### WANTED,

A SITUATION as TEACHER of a R. C. Separate School, by a person of long experience who holds a "First Class Certificate." A letter addressed to this office—Post-paid—shall meet with due attention.

March 16th, 1858.

A SITUATION, as TEACHER, by a young man having seven years experience; was trained in the Model Schools of the Commissioners of National Education (Ireland). Can produce good testimonials as to Character, and Competence from School Inspectors. Any communication addressed to C. D., care of True Witness office will be immediately attended to.

Montreal, March 18, 1858.

#### HOOFLAND'S GERMAN BITTERS.

PREPARED BY DR. C. M. JACKSON,

WILL EFFECTUALLY CURE

Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Disorders arising from a disordered Liver or Stomach.

Every family should have a bottle of these Bitters in the house.

ONE DOSE will instantly relieve a sick stomach, ONE DOSE will cure the most distressing heart-burn.

ONE DOSE will allay any agitation of the nerves. ONE DOSE taken an hour before meals, will give a good appetite.

ONE DOSE will in many cases cure the most severe headache, when proceeding from a disordered stomach.

These Bitters can be obtained at any Druggists or seller of Patent Medicines in the United States and Canada. Price 75 cents per bottle. See that the signature of C. M. Jackson is on the wrapper of each bottle.

#### INTERNAL AND EXTERNAL REMEDY.

Davis' Pain Killer.—It is a real pleasure to us to speak favorably of this article, known almost universally to be a good and safe remedy for burns and other pains of the body. It is valuable not only for cures in the winter, but for various summer complaints, and should be in every family—C. Advocate.

We call attention to the great remedy of Perry Davis & Son called the Pain Killer. We believe that the public generally have great confidence in the efficacy of this medicine, as it is in this State very generally used.—Biblical Recorder, (N.C.) Masses, P. Davis & Son, Gentlemen: We have to report an increasing demand for the Pain Killer. Inquiries for the article are frequent. We have taken the liberty of distributing a few bottles among our friends, who have suffered severely with the rheumatism, (which is very prevalent in this country) and in every instance it has given great satisfaction.—Every box we sell makes an opening for a larger supply.

WILLS, HOLDEN & CO., Melbourne,

Australia.

Lyman, Savage & Co., and Carter, Kerry & Co.,

Montreal, Wholesale Agents.

Sold by Druggists everywhere.

#### POINT ST. CHARLES,

WELLINGTON STREET WEST.

#### TO LET,

TWO SUPERIOR RESIDENCES.

—ALSO—

TWO NEAT BRICK COTTAGES, designated as the "ERINA" and "ST. GABRIEL COTTAGES," with a Good Garden attached to each.

—AND—

A few valuable Building Lots on Wellington Street West.

For Particulars, apply to

FRANCIS MULLINS,

Wellington Street West.

March 16.

#### MRS. UNSWORTH

HAS the honor to announce to her Friends and the Public, that she will give a

GRAND VOCAL AND INSTRUMENTAL CONCERT,

AT THE MECHANICS' HALL,

ON

TUESDAY, THE 6TH APRIL,

Assisted by her DAUGHTERS and several distinguished AMATEURS and PROFESSORS.

✂ Programme in future advertisement.

March 11, 1858.

#### A LUXURY FOR HOME.

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.

Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors,

Ogdensburg, N. Y.

LAMPLAGE & CAMPBELL,

(Wholesale Agents),

Montreal.