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 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 14, 1851.

NEWS OF THE WEEK.

We give upon our second page, a short account of the meeting of the Catholic Defence Association upon the 17th ult., and the rules and regulations for the future conduct of the Society. The No-Popery excitement seems to have greatly subsided, the attention of the public being more occupied in speculations as to the nature of Lord John Russell's promised Reform Bill, than with theological controversies. It appears that there are still rumors of a projected State prosecution of the obnoxious Catholic Bishops. We read in the *Tablet*—

"They threaten us from the other side of the channel with a prosecution of the Bishops; with fine and imprisonment for the Primate. Be it so. Even the wise men of this world are the very fools in these matters, and those with whom we have to do are not even the wise men of this world. They are only the wise men of Gotham who put out to sea in a washing tub. We do not fear them—they, and their wisdom, and their tub! Let them do their worst with the Primate. If not merely Lord John, but if all Hell should gape to swallow him up, he will survive to mock their fury; and Ireland to bless the Primacy under which she was first solemnly committed to the patronage of the Holy Mother of God, "under the title of the Immaculate Conception."

Our readers may recollect the case of Mr. Weale, a schoolmaster, who was sentenced to three months' imprisonment for chastising one of his pupils for theft and lying, and whom the Protestant papers, with that respect for truth for which they are so favorably distinguished, have invariably represented as a Catholic Clergyman, although they well knew, because it was distinctly stated by the prosecutors on the trial, that Mr. Weale was not in Holy Orders at all. The case of this unjustly-treated gentleman has been submitted to the Secretary of State. Two Surgeons, Dr. Fox and Mr. Bilton, of Gray's Hospital, have given certificates in entire contradiction of the medical evidence produced at the trial, founded on an examination of the boy, which they made three days before the sole medical witness against Mr. Weale saw him. The gross injustice of the sentence, and the infamous bigotry which dictated it, are, at length, made manifest; and there is every reason to expect, that the Government will be shamed into setting Mr. Weale at liberty.

The rapid increase of Catholicity in Scotland, is exciting much anxiety in the bosoms of the fathers of the Presbyterian Church. They cannot shut their eyes to the fact, that Popery has increased, and is increasing, and they know not how it is to be resisted. They remember not the advice of Gamaliel, the Pharisee, to the Sanhedrim—"to let it alone, because if it be of God they are not able to destroy it, lest, perhaps, they be found to oppose God." At a late meeting of the Synod of Glasgow, the assembled ministers took counsel against the Church of Christ, and resolved "That the ministers within the bounds of the Synod be instructed to continue their exertions against the progress of Popery; . . . and to urge the people to do whatever lies in their power to resist its inroads." To pull down and destroy the Catholic Chapels, we suppose, is meant, and to insult and abuse the Clergy, and the religious. The Presbytery of Selkirk, where, a few years ago, there was not a single Catholic, and where a Catholic Priest would have been looked upon with as much surprise, as a visitant from another sphere, is fast becoming Catholicised. One speaker at the meeting frankly admitted, that the number of Romanists within the limits of their own Presbytery had greatly increased during the last few years, but attributed it greatly to the influx of Catholicism from other quarters. The same thing had occurred in other Presbyteries; and—dreadful to relate—he had reason to fear that Popish chapels would soon be erected in various places in their neighborhood, as one had lately been in Hawick. But this was not the worst of it. The speaker looked with more serious alarm to the fact, that schools were being opened by Scotch Episcopalian clergymen, in which Catholic doctrines, or doctrines very like Catholic doctrines, were openly inculcated. Upon the whole, it is clear from the complaints of the Presbyteries and Synods upon the subject, that Catholicity is progressing rapidly in Scotland—much to the annoyance of the Devil and his agents, who are, naturally, loath to relinquish their prey. This state of things is a singular commentary on Kirwan's "Decline of Popery."

The Irish Exiles, in Van Diemen's Land, have been again made the victims of official brutality. We copy the following account of the treatment of John Mitchell, from the *People's Advocate*, (a New South Wales paper, of the 14th of June):—

"In our last we called attention to a paragraph which appeared in a recent number of the *Launceston Examiner*, announcing that the family of Mr. Mitchell had arrived in Adelaide, and was on their way to join their noble-hearted relative. He, anxious to see those from whom he was so long and so painfully separated, asked and obtained permission to visit Launceston;

but, as unfortunately he has omitted to provide himself with a written pass, he had no sooner arrived in that town than he was arrested and thrown into gaol, to remain there till communication could be had with, and instruction received from, Hobart Town. This is the extent of our knowledge, and we have yet to learn the decision at head quarters, whether favorable or otherwise to the unfortunate state prisoner. But it would seem that a certain fatality attends those political martyrs, who have been located under the wise and paternal rule of Governor Denison, and more especially the gentleman whose name we have placed at the head of this article. The first who felt the indignation of England, he was sent to Bermuda, where his life was endangered, in consequence of the climate not agreeing with him. Eventually he was removed, and was a passenger in the Neptune, which was not allowed to discharge her cargo of crime at the Cape of Good Hope, but was compelled to voyage further, and add fresh population to Van Diemen's Land. We believe that the true-hearted colonists of South Africa would have had no objection to have allowed the landing from the ship, and subsequent residence among them, of John Mitchell, if it could have been so managed that he alone should be allowed to avail himself of the privilege. This, however, could not be done, and he was compelled to journey onwards to Van Diemen's Land, where at length he found a resting place for his wearied foot. Since that time he has lived in comparative retirement, and has not been so prominently before the public as others of his compatriots, who have been subjected to the coarse insults and indignities of the ruling authorities. But owing, as we said before, to that unfortunate fatality which seems to attach itself to these gentlemen, no sooner had he proceeded (by permission) to Launceston, to welcome his family, than he is thrown into prison, because he had no written pass. Whether the Governor or Comptroller-General may deem this omission of sufficient importance to merit three months at the Cascades, we have yet to learn; but we should not be at all surprised if it were so; no despotic or arbitrary proceeding of the Government of Van Diemen's Land would astonish us. The petty malignity and vindictiveness so often evinced in its conduct to the Irish state prisoners, warrant us in supposing that—as long as it keeps within the law—it may work as it will, and even stretch a point, not only in equity but also in law, to accomplish its purpose of aggravating the distressing condition of those who are forced to dwell under it, and to submit to its every caprice. Surely it was quite sufficient that these gentlemen—many of them of a rank in society more stable and more exalted than an adventitious Excellency, who might before to-morrow be ordered to join his corps and do duty—should have been torn from their families, and homes, and forced into revolutionary banishment, that they should not, in their place of exile, be harassed by the insolence of officials, who, unable to comprehend the virtuous and pure motives which animated them, and urged them on the course which they pursued, to the overthrow of their own hopes and prospects—seem to take a malicious pleasure in subjecting them to annoyances, which are deeply and acutely felt by the high-spirited men who are the victims of their whims. It may be said, that the authorities were fearful that Mr. Mitchell would follow the example of M'Manus and fly from the colony—but they need not—they could not entertain any such apprehensions. In the case of the former there was no breach of that tacit agreement which existed between every state prisoner and the government; while in that of the latter, the bond had been broken by the executive, and Mr. M'Manus, being relieved from all obligation, then did what every man would do under similar circumstances—namely, relieve himself from the duress to which he was subjected; and we have before now expressed our sincere satisfaction that he had succeeded in eluding the vigilance of his gaoler, and disappeared from the land of his bondage. But it was not very likely that a man who had just received the tidings of the arrival of his family, would harbor any intention of absconding, from even such a place as Van Diemen's Land, and we wait with anxiety to learn the issue of the new proceeding, which savors so strongly of the domineering and despotic spirit of the officials of the southern colony.

But the people of England have expended so much of their sympathy on the assassins and cut-throats of Italy, that they have none to spare for their own fellow-citizens; they have tears for Poerio, but not a word of compassion for John Mitchell.

It is positively announced in the *Globe*, that the Government does not intend to comply with Sir Harry Smith's demand for 10,000 additional troops, to be sent to the Cape of Good Hope. From whence we conclude, that our rulers are beginning to find out how expensive it is to carry on a "little war," and are prepared to abandon the colony to its fate.

Our Colonial Parliament is dissolved. Writs, bearing date the 6th instant, returnable on the 24th of December, have been issued. Several candidates are in the field for the city of Montreal; but Mr. Young's address is the only one that is as yet before the public.

RECORDS OF CRIME.

Some remarks of ours upon the rapid increase of revolting crimes, in England and Scotland, have drawn upon us the fiery indignation of several of our contemporaries, who, unable to deny the facts which we adduced in support of our assertions, argue as if it were exceedingly improper to allude to the existence of these dark spots, upon the disk of that glorious sun—the civilisation of the XIX. century. This seems to us the more unjust, because, after all, we derived all the information that we made use of from exclusively Protestant sources; we did but repeat the daily complaints of the periodical press in the United Kingdom; complaints of the rapid demoralisation of the great mass of the people; the rapid increase of revolting crimes, proceeding from the decay of all those salutary checks which the love of God—the hope of Heaven, and the fear of Hell—impose upon the passions of our fallen nature. We did not say that Englishmen, or Scotchmen, were more prone to crime than the children of other lands; God forbid that we should thus libel our countrymen; but we said—and we deliberately repeat it—that the undeniable decay of morality, and increase of crime amongst them, is owing to their Protestantism, and

that, not because Protestantism explicitly teaches, or inculcates immorality, or the practice of vice—but because it is utterly impotent to arrest the progress of that flood of iniquity, which, like a deluge, sweeps over the face of society with irresistible force, and will soon, unless checked, obliterate the last vestiges of that true civilisation, which Catholic Christianity imparted to our Pagan ancestors. Do we exaggerate? Are these merely the dreams of the benighted Papist? We will still, as is our invariable custom, appeal to the testimony of Protestants; they are good witnesses when they testify against themselves.

In *Blackwood*, for September of this year, we find the following picture of the moral and religious condition of the inhabitants of the large towns:—

"Of education they receive little or nothing; for they must be in attendance on their gaunt iron master during the whole of their waking hours; and religion seeks after them in vain. What wonder, then, if the condition of our operatives should be such as to suggest to thinking minds, very serious doubts whether our boasted civilisation can be regarded in the light of a blessing? Certain it is, that the bulk of these classes are neither better nor happier than their forefathers. Nay, if there be any truth in evidence—any reality in the appalling accounts which reach us from the heart of the towns, there exists an amount of crime, misery, drunkenness and profligacy, which is unknown even among savages and heathen nations. Were we to recall from the four ends of the earth, all the missionaries who have been despatched from the various churches, they would find more than sufficient work ready for them at home. Well-meaning men project sanitary improvements, as if these could avail to counteract the moral poison. New churches are built; new schools are founded; public baths are subscribed for, and public washing houses are opened; the old bookers are pulled down, and light and air admitted to the heart of the cities—but the heart of the people is not changed; and neither air, nor water, nor religious warning, has the effect of checking crime, eradicating intemperance, or teaching man the duty which he owes to himself, his brethren, and his God!

This is an awful picture, but it is a true one; and it well becomes us to consider why these things should be."

The great boast of Protestantism is its material progress. "See," it says, pointing to its factories, cotton mills, and steam engines, "see what Protestantism does for a country; no lazy people amongst us; no drones in our hive; no time lost in Saint's days, Holy-days, and other Popish superstitions, as in Belgium, Spain, or Portugal." Very true. Protestantism, being of the earth, earthly, makes happiness to consist in the multitude of things that we possess; it is so busy seeking after the meat that perisheth, that it has no time to give a thought to the Bread of Life. Its unhappy votaries, as the writer we have just cited informs us, "must be in attendance on their gaunt iron master during the whole of their waking hours," and the consequence is, that "religion seeks after them in vain." Catholicity, by teaching that we are but pilgrims, and sojourners here below—that on earth we have no abiding resting place—that our great study should be, not how to live, but how to die—procures for her children some respite from their daily toils; and thus it is, that although in Catholic countries, there may be less commercial and manufacturing energy, a smaller production of marketable commodities, there are, at least, no complaints that "religion seeks after the people in vain," or that they have no time to bestow a thought upon the Lord who made—yea redeemed them with His blood. England was once Catholic England—not less renowned, not less powerful, than modern Protestant England—in those days books were scarce, because dear; many could neither read nor write; and yet, we are very certain that in those days of Popish ignorance, there was none so ignorant, as not to know that God became man—that the Word was made flesh—and suffered for us on the cross. Granting even, for the sake of argument, that the faith of the people in those days, was an unenlightened faith, still, they had a faith, and that was something. An infidel was unknown; the poorest had the gospel preached unto him; every man had a religion, even were it as our Protestant brethren assert, a corrupt religion; if he superstitiously believed in Purgatory, he believed no less firmly in the eternity of Hell fire, in a great day of judgment to come, and a state of future rewards and punishments; if he invoked the prayers of the Saints in Heaven, and, above all, of the Blessed Mother of God, he relied for salvation upon the atoning blood of her Divine Son alone; and we are very certain, that the most ignorant Papist that ever attended the idolatrous service of the Mass, in those dark ages, would, if questioned, have been able to give better answers as to the faith that was in him, than we find given by the Protestant costermonger in the XIX. century.

"I never heard about Christianity," says one. "No; I never heard about this here creation you speak about. In course, God Almighty made the world, and the poor bricklayer's laborers built the houses afterwards. I have heard a little about our Saviour—they seem to say he was a goodish kind of a man." Another mentions having heard about our Saviour from her father, "about his giving a great many poor people a penny loaf and a bit of fish each, which proves him to be a very kind gentleman." Another says—"I never go to church. . . . There is no costermongers go to church, except the rogues of them that want to appear good." Now, if we say that this heathen ignorance is the result of Protestantism, it is because this heathen ignorance did not exist in Catholic times—because it does not exist in any Catholic country of the present day—and because, upon the testimony of Protestants themselves, it does not exist amongst the Catholic population, moving in the same condition of life, and enjoying only the same means of obtaining religious education as their Protestant brethren, of whose brutal and heathen ignorance we have given a small specimen above; and for a proof of which we refer our read-

ers to Mr. Mayhew's letters on "London labor, and the London poor." The difference in the morality of the two classes—of the Catholic and Protestant poor—is no less striking, and advantageous to the former:—

"Very few of the women (nor indeed of the men, though rather more of them than the women) can read, and they are mostly all wretchedly poor; but the women (the Irish Catholics) present two characteristics which distinguish them from the London costermongers—they are chaste, and, unlike 'coster-girls,' very seldom form any connection without the sanction of the marriage ceremony. They are, moreover, attentive to religious observances."

Mr. James Bruce, a Protestant, writing in the *Scotsman*, an Edinburgh paper, arrives at precisely the same results, with regard to the respective morality of the Catholic and Protestant poor. Here is his description of the state of morals in Edinburgh:—

"But the great peculiarity of the city of Edinburgh is, that within bow-shot of the splendid mansions of a population boasting themselves to be, in point of mere worldly refinement, at the highest pitch which either ancient or modern times have witnessed, and possessed of a purity in religious knowledge and practice, unexampled amongst Christian nations,—within bow-shot of this population a kingdom of darkness, misery, and vice, has erected itself, and is daily strengthening its fortifications and deepening its trenches. In close juxtaposition with a population who vaunt that their city contains every element necessary to train them up as one family to God, there is growing up another population, strong in numbers, and desperate in misery, who are to all intents and purposes practical heathens. In close geographical contact with each other, there are existing two populations,—the one of which is as far separated from the other in habits, feelings, and outward appearance, as if a hemisphere had intervened between them."—p. 3.

"As to the almost total neglect of the wretched and the criminal by the clergy, both Established and Dissenters, it is perfectly amazing, and is a subject to which I shall be obliged to return again."—p. 13.

"Oh," says our Protestant friend, "this is owing to the immense number of the poor Irish." No it is not—this vice, this immorality, is confined almost entirely to the Scotch and Protestant population. The same author continues:—

"The High Street and its closes are inhabited, in a great measure, by a Scotch population, and it is here that female profligacy is most abundant. When the late Daniel O'Connell once asserted the superiority of his countrywomen over those of England, in respect to the comparatively smaller amount of uncleanness amongst them, he was assailed by an injudicious portion of the press as a slanderer of the purest of the sex. He was perfectly right, however, in point of fact—as far as England is concerned—and if he included Scotland under the head of England, he was still more strongly in the right. Whenever, amongst the females in all parts of Edinburgh, you meet with those in whose whole appearance their wretched occupation is inscribed in unmistakable characters—you find them to be Scottish—a great many, indeed, of the native growth of the modern Athens, reared within the sound of many Sabbath bells, and under the eye of an infinite variety of benevolent and philanthropic institutions—reared in the very neighborhood of ladies who are not content to be devout in private, but who crowd with their presence every assemblage where discourses are delivered on the best means of protecting from crime and degradation the more wretched of their countrymen and countrywomen. On the other hand, in the lowest hovels occupied by the Irish—where you find that thieves reside and resort—where riotous persons are every other night apprehended by the police—you do not find these appearances—but on the contrary, everything to induce you to believe that in this respect the females are distinguished from our countrywomen, living in what appear to be similar circumstances."—p. 19.

We have thus produced Protestant authorities—alone, in support of our statement, that the effect of Protestantism upon the morals of the poor, is strikingly exemplified in the rapid increase of crime, drunkenness, and prostitution.

PROTESTANTISM vs. MAHOMEDANISM.

Writing some months ago upon the necessity for separate schools for the children of Catholics and Protestants, because of the impossibility of imparting to them any common religious instruction, we observed "that there was less community of faith betwixt the Catholic and the Protestant, than betwixt the Protestant and the Mahomedan;" and we argued, that if the Protestant father would be justly loath to send his child to a Mahomedan school, so also ought the conscientious Catholic to prefer seeing his only, and beloved child, lying a corpse at his feet, to allowing him to attend schools, in which the principles of Protestantism were directly, or indirectly inculcated; we remember also, that this opinion called forth expressions of surprise from an evangelical cotemporary.

The result of every day's experience, is to impress us more strongly with the truth of our assertion, and to furnish us with more abundant proofs of the impossibility of any fellowship in education, because of the impossibility of giving a common religious instruction to Catholics and Protestants. Of course we did not mean to insinuate that there was any great resemblance betwixt Islamism and Protestantism, although we said, that there was less difference betwixt them, than between the latter and Catholicity. There is a great difference, as there ever must be, between an assertion, and a negation; and in this respect, the difference is altogether in favor of Islamism, which affirms, and teaches something, to be believed; whilst the other contents itself with denying, and teaching that something is to be disbelieved. The similarity therefore consists in what the Mahomedan and the Protestant deny in common; whilst the similarity betwixt the former and the Catholic, consists in what they assert in common. What we mean, therefore, by the resemblance betwixt Protestantism and Mahomedanism, is, that now-a-days, both deny in common the same great doctrines of Christianity—"The Divinity of Christ—the Trinity—and the Vicarious Atonement." The Protestant indeed, it