

The True Witness.

AND
CATHOLIC CHRONICLE,
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, SEPT. 4, 1868.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1868.

Friday 4—Of the Feria.
Saturday 5—St. Lawrence Justinian, B.C.
Sunday 6—Fourteenth after Pentecost.
Monday 7—Of the Feria.
Tuesday 8—Nativity of the B. V. Mary.
Wednesday 9—Of the Octave.
Thursday 10—St. Nicholas Tolentino, O.

Sermons in English at the Church of the Gesù preached by the Rev. Father Merrick and Rev. Father Langecke, commences on next Sunday evening, September 6, at 8 p.m.

NEWS OF THE WEEK.

From a bushel of the reports daily transmitted at a great expense by the Atlantic cable it is scarce possible to glean a single grain of intelligence, or an item of general interest. These reports, are indeed for the most part the silliest trash imaginable: and one would almost fancy that the agent was paid to suppress all valuable information. Accounts of horse races, sailing matches, prize fights and similar items form the staple of the so-called "news by telegraph" by which we are daily surfeited; and the cable under its present system of management is fast degenerating into a nuisance.

Such being the case it is not wonderful that we have little or nothing to lay before our readers worth their perusal in the shape of European news. The electoral fight is commencing in Great Britain, the great questions being of course the Irish Church question in particular, and the question of Establishments in general. There are signs that an attempt will be made to raise a good "No-Popery" cry for the hustings, and there is therefore no saying what the results of the election will be. Still in the actual state of Ireland, and of the public mind in England with respect to State-Churchism, it seems certain that the disestablishment of the Irish branch of the ecclesiastical machine can only be postponed for a very short time.

In France the Emperor seems to have his work cut out for him in the shape of quarrels with the press. The *Lanterne*, a paper published by a M. de Rochefort, who seems to aspire to play the role of a second Camille Desmoulins without the sparkling wit however of the great revolutionary pamphleteer—has been suppressed in France, and its editor sentenced to a heavy fine and a long imprisonment. As however he has escaped to Belgium, and as his writings are greedily devoured by the public of Paris, he will be able to give the Government any amount of trouble yet. Considered as an index of popular opinion, the *Lanterne* and its suppression rise to dignity of historical facts, and denote the existence of a wide-spread and bitter hostility to the existing political order in France.

Rumors are again rife of an approaching raid upon Rome; but on the other hand it is affirmed that Louis Napoleon will not allow any interference on the part of the Piedmontese Government with the Sovereign Pontiff. All the French troops it is said have been recalled.

"We do not know," says the *Montreal Gazette*, "if a high state of civilisation necessarily implies a high state of barbarism, and a reckless disregard of human life. It would seem so, if the experience of the 'foremost nation on the globe' in its commercial centre and capital be taken as true. In New York during the past two months there have been 11 murders and homicides, 62 cases of shooting or stabbing, and 19 suicides. . . . certainly Dahomey could not be worse."—*Montreal Gazette*, 28th Aug.

In the sense in which our contemporary employs the word "civilisation,"—meaning thereby progress in the material order, the accumulation of wealth, and the multiplication of all that contributes to man's convenience and luxury—there is no paradox in the assertion, that a high state of such civilisation is almost necessarily connected with an equally high state of barbarism. The *Gazette* does but unconsciously apply to New York the line of argument that Catholic apologists follow when defending their Church against the imputations of her enemies, that she is the enemy of progress, and is opposed to modern

civilisation. Yes! she is indeed the foe to that civilisation which necessarily implies a "high state of barbarism," the civilisation in a word of the foremost and most prosperous Protestant nations of the globe; she is opposed to that progress which reproduces, or tends to reproduce, amongst the Argan races of mankind the social conditions of Dahomey as the *Gazette* has it; the conditions of Sodom and Gomorrah, and of heathen Rome, conditions which even now obtain to a fearful extent in the large cities of the U. States.

The general disregard of life, the brutal blood thirstiness that are characteristic of the modern high civilisation of Protestant communities, so that certainly "Dahomey could not be worse," New York gives us but one phase or aspect of that civilization which the Catholic Church cares not to develop, nay, to which she is opposed.—Hand in hand with murder walks impurity, whilst the scorn for man's life grows with the growth of modern Protestant civilisation, scarcely keeps pace with the ever growing contempt for the laws of chastity. This is a delicate subject, and we can but lightly indicate some of the features of this product of that "high civilisation" which, as the *Montreal Gazette* perceives, is so close akin to a "high state of barbarism."

Our authority for the present, is a Mr. Oliver Dyer, author of a work on the vices of New York. From him we learn that, so early do the effects of "high civilisation" develop themselves, of the wretched girls who live by vice, "One-fifth are under sixteen years of age, many of them are mere children not yet fourteen, and some of them not yet thirteen years old." He goes on to say:—

"And matters are growing worse all the time. The tendency in every department of vice and crime is 'youthwards'—(of course it must be so with the infamous hell-begotten system of Godless Common Schools)—Thieves, burglars, pickpockets, as well as daughters of shame, average many years younger now than they did a quarter of a century ago—and so do drunkards. We have repeatedly seen children four years of age drunk in the streets of the Fourth Ward, and have also seen them come drunk to the Howard Mission day-school, and sleep off their debauch on the floor or on the benches of that institution."

The United States Common School system is but beginning to put forth its blossoms; what will it be when the fruit of which these blossoms are but the harbingers shall have come to maturity! Another very suggestive fact is also brought to light by the same authority as that from which we have already quoted. Here it is:—

"But sadder than any of these last mentioned facts is the fact that a good deal of the property occupied by the missions of vice in this city is owned by persons of respectability, and some of it by those who are regarded as pillars of the church! A man whose wife and daughter carry Bibles and prayer books purchased with that 'hire' which is an 'abomination unto the Lord thy God,' (see Deuteronomy xxiii., 18) and who pays his pew rents with the same abomination, is a greater obstacle to the regeneration of that unfortunate class from whom he thus derives his support than the Wickedest Man in New York. It has been suggested to us that the publication of this fact should be omitted lest the Church should suffer; but we do not so read the Scriptures. Those who make such suggestions would doubtless have advised the omission from the Gospels of the account of Peter's three lies, lest that sad story should injure the cause of Peter's Master. But truth asks no such disreputable favors, nor could the cause of Christ be served by any suppression of the truth. So far from omitting the statement, we have been strongly tempted to go further, and publish the names of the hypocritical miscreants referred to, that the finger of scorn might be pointed at them as they traverse the aisles of the churches which they infect. Such righteous retribution may yet overtake them, dealt by a less merciful hand than ours."

In three things does the "high civilisation of the, next to England, foremost Protestant nation on the globe, declare itself. In the small value set upon human life, so that "Dahomey could not be worse;" in the early corruption and debauchery of the young of both sexes: and, lastly, in the continually increasing disregard for the sanctity of marriage and rapid spread of child murder. This last characteristic trait of high Protestant civilisation is well brought out in the following paragraph, which we clip from the *Montreal Witness* of the 27th ult. Our readers will perceive that all our facts are taken from sources exclusively Protestant. Here is the paragraph in question:—

"Statistics would seem to show that divorce is on the increase in the United States. In Vermont during the seven years ending with 1866 the ratio of divorces to marriages was 1 to 21; in the year ending 1866, 1 to 19. In Massachusetts during the four years ending with 1864, the ratio of divorces to marriages was 1 to 44; in the year 1864, 1 to 40. In Ohio in the year 1866 the ratio of divorces to marriages was 1 to 26. In Connecticut, during the eight years ending 1867, the ratio was little less than 1 to 11; and in the last of those years it was a little less than 1 to 10."

And what shall we say about these hideous, unmentionable crimes, so prevalent amongst the "highly civilised" people of the United States, and we may add of Canada, that in consequence the original Protestant population is actually dying out, and will soon be surpassed in point of numbers by the Catholic immigrants, and their descendants! What shall we say of that press which teems with suggestions for the destruction of infant life! of that intellectual progress which seems ever intent upon discovering new methods of preventing the great law of the Creator!—Crimes not peculiar to the poor and ignorant, but which, as statistics show, are most rife amongst the best educated, the most wealthy, and those whom the world calls highly respectable; who to-day are mighty in their zeal to turn poor Irish

and French Canadian Papists from the errors of their ways to the truth as it is in Jesus: and whose sympathies are ever ready to overflow in behalf of the convicted abortionist who has been so unlucky as to have been detected, and arrested in his career of crime, and committed to the Penitentiary.

Yes, indeed! This "high civilisation," or that which, in the language of Protestantism, is styled civilisation, is akin to, is indeed the necessary concomitant of, a "high state of barbarism." Shall we then condemn the Catholic Church because she by no means seeks to foster and extend that very peculiar style of civilisation? because she is the enemy of modern progress?—a progress which we may trace in ever increasing deeds of blood, in the youthwards tendency of every department of vice, so that little children of four years old are confirmed drunkards; and girls of fourteen and thirteen years of age are hardened prostitutes; in the ever increasing number of divorces, and in the decrease of the issue of marriage unions of our highly civilised Protestant fellow-citizens, a decrease so terrible that in a generation or two the original New England stock will be nearly extinct!

On Sunday last was read in all the Catholic Churches and Chapels of this City a Circular Letter from Mgr. the Bishop of Montreal warning the faithful against a troupe of comedians lately arrived in Montreal, and who propose giving several musical entertainments. These His Lordship strongly denounces because of their immoral tendencies, and he exhorts his people to refrain from countenancing them in any manner.

We learn that a detachment of the Sisters of the Hotel Dieu have started for Tracadie where a form of leprosy prevails amongst the poorer classes of the community. Six Sisters have already set off on this heroic enterprise so eminently characteristic of Catholic charity; and the prayers of the faithful for their success, and safe return, will accompany them.

The anniversary of the accession of Monseigneur Baillargeon to the Archbishopric of Quebec was duly celebrated in the Cathedral, and in the presence of a large number of the faithful on Friday the 28th ult.

It is confidently asserted that His Grace the Archbishop of Westminster is about to receive the Cardinal's hat.

The friends of St. Mary's Convent will learn, no doubt, with pleasure, that Madame Petipas will give lessons in the Boarding School of Hochelaga. We believe it useless to speak in praise of Madame Petipas, who is sufficiently known to the public as a distinguished artist in the musical profession.

Le Nouveau Monde has already entered upon the second year of its existence, after having during the course of its first given ample proofs of its ability, and sound principles. We hope that in the interests of order, liberty, society and Christian civilisation it may long continue to prosper—a sound, independent, and truly Catholic journal.

By special request a number of reserved seats have been provided in St. Patrick's Hall for the grand inauguration concert on the 3rd instant.

A NEW YORK ITEM.—"The bodies of several infants were found by the police in New York on Thursday." The above we copy from the *Montreal Witness*.

AN EVANGELICAL HONEY-MOON.—A strange announcement strongly suggestive of post-apostolic times, meets our eyes amongst the religious items of our Protestant contemporaries dated from Toronto. It is to the effect that "the Reverend W. M. Punshon has returned from his honey-moon to-night, and is to preach here next Sunday." An apostle suspending his labors, for the better enjoyment of his honey-moon, would certainly have appeared strange in the eyes of the Christian community in the days of Nero; and to Papists of the days of Queen Victoria, it appears no less marvellous.

Ritualism seems to be gaining ground in Canada amongst our Anglican fellow-citizens, and the more decidedly low church of the said Protestant sect are much alarmed. They are holding meetings on the subject, voting Resolutions, and otherwise taking active measures against the threatened innovation upon the Protestantism of their church; but the results will be here even as in England. There is no authority competent even to declare what is the truth in the so-called Church of England, much less to enforce it: and therefore every minister of the sect is at liberty to do what seemeth good in his own eyes, and to go such lengths either in the direction of High-Church innovation or of Low-Church innovation, of Rome or of Geneva, as his congregation will tolerate: for of course as the latter finds the

funds, the latter also alone has the power of determining the doctrines which its minister shall preach, and the mode of worship which he shall conform to. The anti-Ritualists will not therefore be allowed to walk over the course: and if common rumor may be relied upon, they have sinned against the rubrics in one direction, as much as the Ritualists have sinned in the other. We have heard it stated for instance—we do not vouch for the truth of the report—that in one of the Anglican churches of this city, the Communion Table is not a real table at all, but merely a piece of furniture for the heating of the building, covered over with a piece of cloth.

Noticing the opening of the *Pointe-aux-Trembles* school in connection with the F. C. M. Society, and therefore undoubtedly a proselytising institution, the *Witness* exhorts the friends of the mission to do their utmost to induce French Canadians "to avail themselves of the educational advantages so liberally provided for them;" and adds that a "word from English Protestants would have great weight with many of these." Thus in the eyes of the *Witness* there is nothing reprehensible in the conduct of Catholic parents, or rather of parents professing themselves to be of that religion, who for the sake of "educational advantages" send their children to an avowedly proselytising institution, in which they will be taught to deny the doctrines of the Catholic Church.

On the other hand, the *Witness* scarce knows how to express its scorn, and abhorrence of, these Protestant parents who for the sake of the same "educational advantages" send their sons to the Catholic Colleges, their daughters to the Catholic convent; neither would our Protestant contemporary be very guarded in his terms of reprobation of the Catholic journalist who should exhort his readers to use their influence amongst their poor and least instructed Protestant neighbors—in order to extort from them a consent to allow their children to attend the Catholic school. There is in this, as in everything else, a striking instance of the two standards of right and wrong; of the two sets of weights and measures, by which our contemporary tests the actions of Catholics and Protestants respectively.

RELIGIOUS LIBERTY.—A missionary of the Mormon sect of Protestants has—so we read in our exchanges—lately been arrested in Germany, and sentenced to six week's imprisonment for the offence of preaching the peculiar doctrines of his sect, and attempting to make converts thereunto. It is added moreover that the North German Governments "are firmly determined to put down the Mormon emissaries infesting that part of the country."

For "North Germany" were we to read *Spain*; for "Mormon" to read *Methodist*, emissaries—should we not be assailed by an outcry against Popish intolerance! and yet why it should be right for Protestants to put down by the civil magistrate their brother Protestants, and wrong for Papists to put down by the same means Methodist emissaries, we are at a loss to comprehend. The principle at issue—that of the right and duty of the civil magistrate to suppress error and immorality—is precisely the same in both cases.

Harvesting operations on this Continent being now nearly concluded, we are in a position to form some estimate of what mother earth has done for her children this year. The result seems to be that, on the whole, the wheat crop is above the average, both as to quality and quantity. Coarse cereals, oats and barley, will not turn out so well, and indeed in many parts of Canada the oats are a complete failure. Hay also will be a light crop. The same holds true of the British Islands where the season has been unusually hot and dry. In consequence there is a deficiency in oats, barley, hay and root crops, but the wheat crop is unusually large and fine. The dry weather in Canada still continues, and rain is much needed for the pastures, and to raise the level of the rivers, which are unusually low.

RATHER TOO MUCH OF A GOOD THING. A marriage notice in the United States papers runs as follows:—

"Married, in Salt Lake City, 16th inst., in the presence of the Saints, Mr. Brigham Young, to Mrs. J. R. Martin, Miss Emily P. Martin, Miss L. M. Pendergraft, Mrs. R. M. Jenkinson, Miss Susie Cleveland, all of the County of Berks, England. No Cards."

THE FIRST CLASS BOOK OF HISTORY.—Designed for the Use of Pupils Commencing the Study of History, with Queries Adapted to the Use of Academies and Schools. By N. J. Keoney, A.M. Baltimore, John Murphy, & Co.

This—like the greater part of the school books which we receive from the United States—is scarce the book that we should care to put into the hands of our children, so out of all proportion is the space devoted to the history of the said States, to the far more important histories of those nations of Asia and Europe to which the people of the New as well as of the Old World are indebted for their civilization, their literature, their laws, and their religion. It may be all very well for a boy to learn the history of his own

parish, to have fixed in his memory the date of the erection of the new pump, and the name of the spirited citizen who attached thereto a chain and ladle; but there are things—even extra-parochial things—of more importance, and higher interest; and we cannot but think that the time that is wasted in learning the minute details of United States geography and United States history might be far more profitably employed in the study of the geography and history of the Old World, where—after all—all the great events of the world have occurred. It is, we think, of small importance whether a boy should or should not be able to trace accurately on the map the course of some small creek or larger river in New Hampshire, or Ohio, and to point out the chief saw-mills thereon erected; whilst at the same time, he has but a vague idea of the Euphrates, of the Nile, of the Jordan, and other world famous cities; and for this reason we cannot but think that the elaborate geographies of the United States, and the minute parochial details with which so many of our school books are crammed, to the exclusion of infinitely more important matter, is an evil of no inconsiderable magnitude. What matters it that a student should be well posted up in all the paltry skirmishes that have taken place on this Continent betwixt the Red Men and the Whites, if he be but imperfectly acquainted with the origin, progress, and effects upon Indo-Germanic civilisation of the Crusades. As an instance of our meaning we may remark that in the school book before us, whilst to such subjects as Sacred, and all Ancient History, some 43 pages are devoted, more than twice that space is given to the history of the thirteen colonies and the United States. Salamis is disposed of in three lines, Actium in two, whilst pages are devoted to the war with Mexico. Even to the United States' boy this inordinate quantity of sack to a half-penny worth of bread, is out of all proportion, and in the case of schools for boys, not citizens either of Mexico or of the United States, it detracts greatly from the value of an otherwise well compiled little work. In fact the greater part of the School books published in the United States are altogether out of place in our Canadian schools, and their use involves a terrible loss of time and labor both to the teachers and to the taught.

FATHER SMARIUS.—This distinguished Jesuit missionary, who last year drew together very large audiences in Montreal, and who is so well known all over the United States as a pulpit orator and controversial lecturer, preached a charity sermon in St. Mary's Cathedral at High Mass on Sunday morning last, in aid of the Roman Catholic charitable societies of the city.—The same evening he delivered one of his controversial lectures. On both occasions the large edifice was well filled, particularly during the lecture, as an invitation was extended to persons of all creeds, of which numbers availed themselves to hear a truly able exposition of the claims of the Roman Catholic Church to be the living church and the only way of salvation.—Father Smarius will lecture on Thursday evening in St. Mary's, and on Friday is obliged to leave the city to meet other appointments.—*Kingston British Whig*.

Some misconception having arisen in regard to a recent order in Council with reference to paupers being landed at Quebec, the Hon John Rose has addressed the following letter on the subject to our contemporary the *Standard*, in whose columns the misapprehension was commented upon:—

Sir,—My attention has this morning been called to an article under the above heading in your journal of Saturday last, complaining that the Emigration department in Canada is thwarting the efforts now being made by societies here to forward a desirable class of emigrants from London, imputing to the French-Canadian priesthood in Lower Canada a hostility to Englishmen and Protestants, and charging the Government of Canada with indifference if not with positive opposition, to emigration.

The immediate cause for these strictures is the alleged withdrawal of the grant formerly made by Canada to assist emigrants in reaching their destination in the interior and the statements, if unexplained, cannot but have a most injurious effect on Canada itself, while they are also calculated to discourage the labors of a committee in London whose well-directed benevolence I most readily acknowledge.

It is true that the grant which had been voted for some years to assist in forwarding emigrants to their destination was this year reduced, not withdrawn. It was found that the grant, instead of being required to aid persons coming to settle in Canada, had been in practice almost wholly applied to forwarding emigrants from the continent of Europe who did not intend to settle in Canada, at all, but whose destination was Illinois, Wisconsin and other Western States of America. The timber ships coming from continental ports landed their cargoes of emigrants at Quebec. Many of the passengers represented themselves as wholly destitute, and as a matter of charity they were aided in their seven hundred miles of transit through Canada out of the grant in question. Of 27,000, emigrants who landed at Quebec in 1866 but 4,000 remained in the provinces. It was frequently found that many of this class who were forwarded through the country at the public expense had actually money orders on their persons to considerable amounts. The facilities thus given to make the transit through Canada gratuitous seem this year to have stimulated parties inter-