

## The True Witness

AND  
CATHOLIC CHRONICLE,  
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J. GILLIES.  
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MONTREAL, FRIDAY, JANUARY 5, 1872.

## ECCLESIASTICAL CALENDAR.

JANUARY—1872.

Friday, 5—Vigil of the Epiphany.  
Saturday, 6—EPIPHANY. Oct.  
Sunday, 7—Sunday within the Octave.  
Monday, 8—Of the Octave.  
Tuesday, 9—Of the Octave.  
Wednesday, 10—Of the Octave.  
Thursday, 11—Of the Octave.

## NEWS OF THE WEEK.

The bulletins as to the state of the Prince of Wales issued during the past week, have been quite reassuring; he is regaining his health and strength, and public anxiety on his account has quite subsided. His royal mother has published a letter in which she desires to express her deep sense of the sympathy expressed by her people during her son's sickness, towards herself and her daughter in law, the Princess of Wales, who in like manner desires also to give expression to the same sentiments of gratitude.

Assassinations, or attempts to assassinate German soldiers are still of frequent occurrence in France. An attempt was made on Sunday night, 24th ult., in the town of Chareville, in the Department of Ardennes, to assassinate a corporal and soldier belonging to a Bavarian Regiment quartered in that place. The wounds received by the corporal it is believed, will result in death. The German military authorities commenced a searching investigation into the affair, with the object of discovering and punishing the would-be assassin. Reported outrages upon German troops in the occupied Departments have caused the issuing of orders yesterday for the severe chastisement of all persons guilty of such offences. The master of a college in Vitry Le Francois has been seized and held as a hostage, because some of the students under his charge manifested their disapproval of the presence of German soldiers.

The elections to fill the places in the Ontario legislature vacated because of the recent Ministerial changes, are proceeding quietly; the result is looked forward to with much interest. It is probable that the Blake Ministry will be sustained by the popular vote.

To the Editor of the True Witness.

DEAR SIR.—The *Journal of Education* for November contains an article on Discipline and Religious Instruction, written by "The principal of a very successful Boys' School in New York," and which the Editor of the *Journal* suggests may prove instructive to the teachers of Ontario.

In giving his idea of Religious Instruction, the writer says: "I consider it my most important duty to instruct my pupils as I would my own children." And in another place: "Anything denominational is omitted. The Bible, the whole Bible, and nothing but the Bible, is my religion."

This is the Religious Instruction that every teacher in Ontario is recommended, by the *Journal of Education*, to give to his pupils; no matter what their religion may be, "the Bible, the whole Bible, and nothing but the Bible," should be the only means by which they are to try to gain salvation. I wonder what this "very successful principal"—whose Religious Instruction is set down as exemplary—thought of all the Christians, who lived and died before the Bible was printed in 1450. Before that time it took at least six hundred dollars to purchase one. From his mode of instruction it would appear, that all those who could not afford to pay down six hundred dollars should perish, since they could not have the Bible to read; and consequently could have no religion. But the learned gentleman must remember, that these were all good Christians, and many of them eminent for the sanctity of their lives. He must also admit; that if the people of New York or Ontario had each of them to pay six hundred dollars to get to heaven, many, very many of them would never enter the portals of that Celestial City. I am,

Mr. Editor, yours, etc.,  
A TEACHER.

A Teacher is quite right in his criticism upon the contents of the November issue of the *Ontario Journal of Education*. From the extracts from that *Journal*, given by our correspondent, it is obvious that the system pursued by the New York school teacher, is one which school teachers in Ontario are by authority recommended to adopt; but one against the adoption of which, it is the duty of the Catholic people of that Province to be ever on the alert. The *Journal*, we say, by quoting approvingly the

language of the New York school teacher, lays down, or at all events endorses, a false, and a most dangerous principle.

(1.) It is not the duty of a State official, of the teacher in a State school, to instruct his pupils as he would his own children. His rights over those pupils are not the rights of a father over his child; therefore neither are his duties towards them the same. The first duty for instance of a parent is to teach religion to his children; to make them know, fear and love God, and to serve Him in the manner that He has been pleased to reveal as that in which He will be served. But the first duty of a mere State official, of the State paid teacher of a State school, supported by a tax on the public, and in a community in which great differences obtain as to what God has revealed—is carefully to abstain from obtruding his religious opinions upon any of his pupils, lest by so doing he run counter to the views and religious opinions of their parents. Why! it is the boast of the advocates of State-schoolism that, as it is not the legitimate function of the State to teach religion, so all positive religious teaching is out of place in the State school.

(2.) The fundamental principle upon which the New York school teacher bases his religious instructions is false and essentially sectarian. That principle is, "The Bible, the whole Bible, and nothing but the Bible." But this is sectarian, as it involves two, to say the least, propositions repugnant to the teachings of the Catholic Church, and the direct contradictory of the very principle upon which the Catholic religion is based. In the first place it assumes that the Protestant or King James' Bible contains the "whole" of God's inspired word written; in the second place it assumes, falsely, that the Bible is the only source from whence men can learn their duties as Christians. Of these two propositions, the first we, as Catholics, do not believe to be true; and the second we know, from the study of history, to be false. We do not accept the Protestant canon of Scripture as the "whole" Bible. We know from history that Christianity existed before the book called the Bible was complete, before any portion of the New Testament was written; therefore, unless an effect can be antecedent to its cause, we know that the book called the Bible was not the source of Christian knowledge.

(3.) In the third place it is impossible, in the very nature of things, that there can be any positive Christian teaching which is not "denominational." If our religious school teacher for instance fancies that he finds in the Bible that the person therein spoken of as Christ, be God, he will no doubt endeavor to convey the same impression to his young pupils; if on the contrary he, as do thousands and tens of thousands of intelligent, and honest Protestants, sincere enquirers after truth, should happen to find that Christ is not God, but merely an exalted creature, his religious teachings must of course be tinged with his peculiar religious opinions. In either case he will be giving "denominational" religious teaching; denominational, if his teachings convey to his pupils the idea that Christ is God; "denominational," if they do not convey that idea. Offensive to the Unitarian or Liberal Branch of the Protestant Church in the first case; offensive to the so-called Evangelical Branch of the same Church in the second. And if then, even as betwixt Protestants and Protestants all positive religious teaching cannot be other than "denominational," how must it be as betwixt Protestants and Catholics? In short, if we do but bear in mind the fact "that there is no one distinctively Christian doctrine, which all Protestant denominations hold in common," we cannot fail to see that all religious teaching, which is not more or less "denominational," is necessarily non-Christian.

(4.) The very first thing a teacher must do when he opens his mouth to read the Bible is essentially "sectarian" or "denominational." As a lawyer, when he produces a document in Court, must assign to it some character or other, before it will be received, so must the school teacher assign the some character to that which he proposes to read to his pupils. In short he must read it to them either as the Word of God, that is to say as inspired and infallible; or as not inspired, and as therefore—though the word of good and wise men—fallible. But amongst Protestants—and not only amongst Protestants of different denominations, do great differences of opinion as to the inspiration, and consequent fallibility or infallibility of the Bible obtain, but the same vital differences obtain amongst Protestants of one and the same sect. Not only do Unitarians differ from Calvinists, Liberal Protestants from self-dubbed Orthodox Protestants on this fundamental question of inspiration, and infallibility; but Anglican differs from Anglican, and by one learned member of that sect you shall hear denounced as an untenable proposition, that which by another learned member of the same sect is advanced as a doctrine, belief in which is essential to salvation. The very reading of the Bible then

is a sectarian or "denominational" act, since it involves the questions which Protestants have yet to settle—Is the Bible the inspired, and therefore infallible Word of God? or is it merely the word of good honest and intelligent but still fallible, men, and as such to be accepted with much discrimination?

It is we think, and with this we will conclude, not a slight thing, not an unimportant "sign of the times"—of which it is meet that the Catholics of U. Canada should take heed, and against which, or rather, that which it denotes, they should be on their guard—that in a quasi official document such as is the *Journal of Education*, the giving in the State-Schools of religious teaching based upon the Protestant Bible, and that alone, should be indirectly recommended. We hope that no design of abridging the liberties of the Catholic minority in the matter of the religious education of their children is actually in contemplation; but, remembering how hard a battle we have had to fight before winning for them such official recognition of their rights as they now enjoy; and calling to mind the difficulties with which, in the case of their separate schools, Catholics in U. Canada have always had to contend—we cannot but exhort our brethren to be always on their guard, always vigilant, always prepared to resist aggression, and to assert their rights as parents, for the due exercise of which they will one day have a strict account to render to Almighty God.

Whether "Communism" be a "phase of Protestantism" or as the TRUE WITNESS pretends; or whether it be "begotten of Popery" as the Witness asserts is the case—are questions that can hardly receive a satisfactory answer till we determine, what is the meaning of the term "Protestantism?"

Now, as we employ that term, we mean simply to denote that system which rejects, or Protest against in the moral and religious order, the authority of the Catholic Church, and asserts the right of private judgment. If our definition be imperfect, we are open to correction.

As a matter of historical fact, we assert that the thing, "Communism," in modern times, is the legitimate offspring of the Protestant Reformation; and, "ill-favored brat" as it is, and as the Witness well qualifies it, we assert that it first saw the light in a Protestant land. As an organized system in modern times—for we remember that in Rome in the days of Catiline, "communistic" ideas were rife; and we speak not of the wild desultory efforts of the followers of Wat Tyler in England, or the French *Jacquerie*—"Communism" dates from the Reformation, and the rebellion of the Munster Anabaptists; who, claiming the right to interpret Scripture for themselves, just as Luther claimed the same right for himself, came to conclusions with respect to property, and the family, in many respects identical with those of the Communists of our own times.

But the great apostle of Communism, and its evangelist, was Jean Jacques Rousseau, himself a Protestant. He it was who first in modern times laid down in plain language the doctrine that property was theft: who argued that he who first enclosed, cultivated, and reclaimed a piece of land, and called it his own, was the first enemy of the human race; and that he who was foolish enough to recognize the claim, was the second. Later writers may have given an ampler development of the system, and a more logical coherence to its several parts; but, as in the sermon from the Mount, is to be found the entire moral code of Christianity, so in the Gospel according to Jean Jacques, a Genevan Protestant, is contained, in germ at least, the entire system of what we call "Communism."

Thus the relation in which it stands to, what the Witness calls "popery," is not that of child to parent, but of rebel to sovereign. It was "begotten of popery" in precisely the same sense that Protestantism was begotten of the same parent; and if it would be incorrect to speak of Calvinism as an "ill-favored brat"—what in the opinion of many Protestants it is—"begotten of Popery"—because it had its birth-place, and first made itself conspicuous, in France previously a Catholic country, so is it equally absurd to attribute a Catholic parentage to Communism.

THE BISHOP OF NEW JERSEY ON TEMPERANCE.—We have received and perused with much interest, an address on this subject, issued by the Rt. Rev. Dr. Bayley to the flock committed to his charge, and which address is now published in a pamphlet form at a very low price. We trust that it may have a wide circulation, and that its important recommendations may be taken to heart. It is issued by the New Jersey Catholic Total Abstinence Union.

It is indeed a sad thing to find it recorded by such high authority as is the writer of the Address before us, that, in spite of all that has been said and done of late years, in spite of Temperance Societies and Prohibitory Liquor

Laws, intemperance is actually on the increase in the U. States. "In our own country," says the Bishop, "notwithstanding all that has been done to impede its progress, it is rapidly gaining ground, surrounding us, and advancing upon us from all sides, like a great fire on the prairie, striking fear into our souls." The Bishop has but little confidence in the efficacy of legislative enactments to arrest the progress of the plague:—

"I am sorry to say that I have little confidence in legislative enactments as a means of checking this evil among us. Prohibitory Laws have been found to be of little benefit. In Scotland, where all places of recreation, and all taverns, are strictly closed on Sunday, there is more drunkenness on that day, than on all the other days of the week put together." p. 3.

Still His Lordship is of opinion that "a strict regulation of licenses, and a real inspection of liquors would do a great deal for temperance;" but as he does not expect that these measures will be adopted, he exhorts to individual efforts; and above all to the diligent use of the means which religion places within our reach and which if faithfully resorted to will prove efficacious against intemperance, and all the other moral diseases to which man is subject.

THE "CHURCH TIMES" ON DISSENT.—The *Church Times* is an organ of the Anglican denomination, and entertains a very poor opinion of the other branches of the Protestant Church, especially of that branch which it calls Dissent. We suppose that under that title it does not include the Unitarian and other Liberal Branches of the Protestant Church, but only those sects which arrogate to themselves the title of evangelist. Of these the *Church Times*, quoted by His Lordship the Bishop of Liverpool, thus expresses its opinion:—

"We have only to run our eyes over any parish register in England, and we shall find that the progress of dissent and of bastardy is concurrent. If we know the date at which dissent entered the parish, we know that from that date the number of illegitimate births will steadily increase. The cause of this is in the teaching of the Lutheran doctrine of faith, preached so seriously in the Methodist and Independent chapels—a doctrine which, from an a priori view, must suppose calculated to ruin the morals of those who embraced it, and which statistics have proved to be pernicious in the extreme. What, indeed, can be expected from rude, ignorant people, who are bidden

Cast your deadly doing down,  
Down at Jesus' feet,  
and are assured, in the words of the hymn they roar forth, that

Doing is a deadly thing;  
Doing ends in death;  
but they will put in practice what they hear and sing, and cheat, swindle, and fornicate without compunction, knowing that they are justified freely without the works of that law which bids 'Thou shalt not steal; thou shalt not commit adultery;' merely to convince a man of sin, and not by any means as laying down a rule of observance?"

OUR OLD WOMAN'S DEPARTMENT.—This, as our readers may be aware, is made up of extracts from the "goodie" stories, and literature of the conventicle, wherewith the Montreal *Witness* edifies its readers. The subjoined is rich in its way, and we reproduce it from the columns of our contemporary, as a specimen of evangelical modesty. The subject is how a "cultured person" was recognized on board a steamboat as a saint by his head marks:—

On my passage up the Mississippi River from Devenport, I observed a neatly dressed old colored man, whose saintly appearance induced me to accost him with the question, "You are journeying, my friend, to that good land of everlasting rest, are you not?"

His dull eye kindled, as looking up, he replied with emphasis, "Dat is my daily occupation." Satisfied with that comprehensive answer, we conversed together of the kingdom, when again I asked, "How did I know you were a Christian? Though a perfect stranger to me, I felt sure you were a disciple of Jesus. How do you think, I knew it?"

"You know'd it by de mark," he replied. "De-Scriptur tells of de saints having a mark in dar forehead. You know'd it by de mark."

We understand that arrangements have been entered into by His Honor the Mayor, and the Director of the Grand Trunk Railway, for bringing wood to Montreal. The wood will be purchased near Acton; and a depot for its reception will be established near Point St. Charles whence it will be sold at a low price for the use of the poor; the arrangement will come into operation within a few days. The thanks of the community are justly due, both to our excellent Mayor, and to Mr. Brydges for their consideration of the poor.

To what a level of degradation the drinking of intoxicating liquors may reduce its victims, we have an example in a story that our readers will find in another column; and which records the hideous fact, that the other day, a woman, a slave to the beastly habit, was found in a cellar, dead, and her body partly devoured by rats; whilst living in the same vile hole were discovered, her brother-in-law and his wife, both heavily drunk. If facts like these, and they are by no means rare, suffice not to inspire a disgust for liquor drinking, we know not what will accomplish that object.

ORDINATION.—On Saturday last His Lordship, the Bishop of St. Hyacinthe, conferred, in the Hotel Dieu of that city the order of Deacon on the Rev. M. Decelle.

ORDINATIONS.—In the Grand Seminary, on Saturday the 23rd ultimo, His Lordship the Bishop of Montreal conferred the following orders:—

The following received the Tonsure—M. M. A. Cherrier, G. Whittaker of Montreal; M. J. McMillan of Charlottetown; W. Hines of Hartford; J. Egan, F. F. Rohleder of Toronto.

MINOR ORDERS.—M. M. A. M. Bedard, M. J. D. Cherrier, J. J. Macdonald of Charlottetown; J. M. G. Manning of Halifax; J. P. Wadel of Hamilton; P. F. Doyle of Hartford; J. Bowes, P. Lemon of London; D. F. McGrath of Springfield; J. Murray of St. John N.B.; M. J. McLoughlin of St. Louis.

SUB-DIACONATE.—M. M. P. O. Chagnon dit Larose, M. A. Valois, P. Godin dit Chantillon, L. T. A. Doin; J. Brennan of Albany; M. A. Kelleher, J. F. Mundy, W. A. Kenealy of Boston; W. J. Brennan of Hamilton, D. J. Cremin of Hartford; L. J. Casey of Kingston; F. J. Connolly, C. J. Cronin, J. T. Sheehan of Hartford; H. J. Gibney of Toronto; C. F. Loecher of Varennes.

DIACONATE.—Rev. M. M. D. C. Lovesque, M. J. Callaghan; J. Keenan of Hartford; R. B. Lotz of London.

PRIESTHOOD.—Rev. M. M. T. A. Thibault, T. M. Carroll, P. Peissant, S. Rouleau of Montreal; A. J. Brady of Hartford.

On Saturday, 23rd ult., Mgr. de Rimouski conferred the order of Priesthood on the Rev. MM. St. Laurent and Gagne; Minor Orders on MM. Fortier and Vigent; whilst at the same time the undernamed received the Tonsure, MM. Cote and Dubé.

"The justly celebrated Dr. Marshall, author of the work '*Christian Missions*,' and to whom is attributed the '*Comedy of Convocation*,' is at present lecturing in the U. States. It is much to be desired that he would visit Canada.

PRESENTATION.—After Grand Mass on Sunday at St. Patrick's Church the members of the Choir assembled in the Sacristy of the Church and presented Mr. Fowler, the Organist, with a very handsome and valuable ring accompanied by an appropriate address. Mr. Fowler returned thanks to the members of the Choir for this unexpected token of respect for him and hoping to still continue in their esteem.

The Rev. Mr. O'Brien, of Brookville, was presented by his congregation on Christmas day with a donation of \$450.

ST. PATRICK'S SOCIETY.—The charitable Committee of this Society met on Saturday night, and distributed relief to over 60 distressed families.

THE MISSION IN OTTAWA.—The holy exercises of the mission were opened on Sunday Dec. 10th, and brought to a close on Wednesday the 20th. Four sermons were preached daily, and the Cathedral—by far the largest sacred edifice in the city—was crowded to excess at each service. With the exception of the late Doctor Cahill, Father Damen is undoubtedly the ablest preacher who ever visited Ottawa; his arguments are numerous and persuasive, his style easy, natural, suited to the learned and unlearned alike. His great controversial sermon "The Catholic Church the only true Church," has been printed in a neat pamphlet and is now distributed all over the country. In this lecture, the fallacy of private interpretation is clearly shown, and the orthodoxy of the Church established from reason and the Scriptures. Nine converts from Protestantism and a large number of wanderers brought back to the fold are the result of the labors of the Jesuit Fathers. Besides Father Damen and his companions, the following clergymen were employed as assistants during the exercises: Revs. J. O'Connor, M. Molloy, and R. Faure of the Cathedral, Revs. J. Collins and J. Sheely of St. Patrick's, Rev. J. Lavin of Pakenham and P. Casey of Arraprior.

The Irish Catholics of Ottawa return thanks to the Society of Jesus for sending three of the most renowned missionaries to their assistance, and also to the Rev. J. O'Connor D.D. who was the main promoter of the mission.

MARK.

WILLIAMSTOWN.—The young ladies of the Convent of Notre Dame, gave on St. Stephen's night, a highly amusing and successful Soiree.

The programme was well chosen, and the various pieces of vocal and instrumental music were rendered with a taste and brilliancy seldom surpassed in similar Institutions. Two very pretty dramas, a Gaelic song and a gorgeous *Tableau Vivant* added much to the charms of this delightful evening.

The Rev. Clergy of the surrounding parishes, and a large and highly respectable audience honored the entertainment with their presence, and frequently testified, during the Concert, the pleasure afforded them by the talented per-