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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 22, 1862.

NEWS OF THE WEEK.

The Queen and Royal Family still remain at Bal-  
moral. The body of the Duke lies in solitary gran-  
deur at Walmer Castle, in the little room in which  
the great man breathed his last, guarded by a de-  
tachment of his own regiment, the Rifle Brigade;  
nothing definite as to the arrangements for the fune-  
ral has as yet been promulgated. Parliament is to  
meet, it is rumored, on the 1st November, and the  
general opinion of the London press seems to be,  
that the Derby Ministry will not fail to make politi-  
cal capital out of the late melancholy circumstance,  
both by the immense patronage which it places at their  
disposal, and by the opportunity which the arrange-  
ments for the funeral will afford them to postpone the  
declaration of their financial policy until after the  
Christmas recess. Though a source of mourning to  
England, the Duke's death has been quite a God-  
send to the Derbyites.

The policy adopted by the Irish Brigade, and their  
negotiation against the monster nuisance of the State  
Church in Ireland are beginning to arouse the serious  
attention of Government. It is said that one object  
of Sir Henry Bulwer's mission to Rome was to ar-  
range, if possible, the terms of a Concordat for Ire-  
land with the Pope, and to obtain from His Holiness  
an Encyclical letter condemning the conduct of the  
Catholic Bishops and clergy of Ireland during the  
late elections. "We must settle the question of di-  
plomatic relations with Rome very shortly," says the  
*Weekly News*, a Protestant paper, "or ask our-  
selves the question—What are we to do with these  
wild Irish Roman Catholics, and their forty or fifty  
mad representatives?" The difficulty of answering  
this question satisfactorily is greatly increased by the  
Penal Law of last year; whilst this is in force, all  
official communication between the Bishops of Ireland  
and the Sovereign Pontiff is decidedly illegal, and  
surely Lord Derby cannot expect that the Prelates  
will violate the provisions of such an admirable law,  
by holding any correspondence with the Pope.

A soldier of the 31st regiment—the same which  
so brutally massacred the peasantry at Sixmilebridge  
—has been killed in a drunken squabble near Fer-  
moyn. Hereupon the *Times*, and the *Standard*, and the  
ultra portion of the London Non-Catholic press, take  
occasion to indulge in wholesale abuse of the Irish  
clergy and laity, and to represent the death of the  
unfortunate man as a proof of the existence of a  
widely spread conspiracy against the lives of the mili-  
tary employed during the elections in conveying  
voters to the poll. This misrepresentation is the less  
excusable, because the verdict of the Coroner's jury,  
and the evidence upon which the verdict was founded,  
are before the public, and clearly show that, however  
brutal and savage the murder of the unfortunate man  
may have been, it was the result of a drunken squab-  
ble in a low pot house, and had no connection what-  
ever with the Sixmilebridge massacre.

Two soldiers of the 31st had been absent on leave;  
returning to barracks, both a little gone in liquor,  
they stopped at a road-side tavern, and commenced  
drinking again. Some drunken countrymen came in,  
and a quarrel between them and the soldiers, in which  
the country people were the aggressors, ensued; the  
deceased was armed with a sword-cane which it  
seems he drew from its scabbard and used pretty  
freely in self-defence. The countrymen then left the  
house, and shortly afterwards, the soldiers, in spite of  
the remonstrances of the landlady, took their depart-  
ure likewise, the deceased carrying his naked sword  
in his hand, as if in expectation of a renewal of the  
fray. Shortly after leaving the house they fell in  
with their former antagonists; stones were thrown,  
the soldiers were knocked down, and the owner of  
the sword was stabbed with a knife. Such were the  
particulars of this bloody business as given in evi-  
dence by the comrade of the murdered man, and  
though in them there is nothing to give rise to a  
shadow of suspicion that the fatal termination was a  
premeditated act, although every thing goes to show  
the contrary, the *Times* howls and yells about the  
brutality of the Irish—their blood-thirsty propensi-  
ties, their savage cruelty, and concludes by asserting  
that as we go to Scotland for a gardener, so we must  
go to Ireland for a murderer. The *Times* and his  
Protestant abettors don't pay much attention to what  
is going on around them, and at their own doors; if  
they did, they would see that to find murderers and  
murderesses in plenty there would be no need for  
them to cross the Channel—for instance, in one paper

we read that in Leeds alone there are upwards of  
Three Hundred cases of Infanticide yearly—nearly  
one a-day; in another we meet with an account of a  
woman in Scotland confessing to "throwing her in-  
fant child into the swine's trough at night;" and then  
by way of making assurance doubly sure, going the  
next morning "to see if any part of it"—the child—  
"remained," but finding that the pig had eaten the  
poor infant up, bones and all. Now, though we  
would not seek to palliate, or offer an excuse for the  
Irish murderer, we do contend that there is a dif-  
ference betwixt the crime of the peasant, who shoots  
the man by whose act he has been rendered home-  
less, houseless, and driven forth with wife and children  
to perish with cold and hunger, and that of the mo-  
thers of Great Britain, who coolly and deliberately  
murder their own children, and throw the bodies to  
the swine in order to destroy all vestiges of the un-  
natural offence. It is very right and proper to con-  
demn the unchristian conduct of the Irish peasant to  
his oppressor, but it is hardly consistent to pass over in  
silence the still more brutal conduct of the Protestant  
mothers of England and Scotland to their children.  
We commend to the attention of our Protestant friends  
who are so loud in their denunciations of the Irish pea-  
santry, the following extract from the *London Morn-  
ing Chronicle* in which the writer deprecates the rapid  
increase of Infanticide and analogous crimes, in Pro-  
testant England—"crimes," which the writer adds,  
"must be indigenous, for they are peculiar, or nearly  
so, to this country." He wrongs his country; these  
crimes are not the fault of the national character,  
but of the national Protestantism, or Non-Catholicity.  
Child murder is as common amongst Protestant wo-  
men in the United States, as it is in England; and  
indeed, in New York it is carried on as a lucrative profession.

It is a very grave consideration for religious persons  
and for moralists, that such crimes as infanticide, bru-  
tal violation by several persons in succession, and the  
poisoning of relatives who belong to insurance and  
benefit clubs, have of late years grown with frightful  
rapidity. We shall at present confine our attention to  
the notorious increase of infanticide, which has latterly  
attained a fearful development. Its immediate cause  
may be traced to a deplorable change which has come  
over the rural morals of England—a change, however,  
which has itself to be accounted for. It is beyond  
question that, in villages, few young people of the pre-  
sent day marry until, as the phrase is, it has become  
necessary. It is the rural practice to "keep company,"  
in a very loose sense of the expression, till a cradle is  
as necessary as the ring. *Non, unhappily, is this con-  
sidered a disgrace—it is the new moral code.* The  
clergy will tell us, and with sorrowing hearts, in how  
many cases the Churching Service is needed in an  
unseasonable proximity to the marriage office. It is a  
disgraceful fact—and one which education, and espe-  
cially religious education, has to account for—that  
a state of rustic morals has grown up in which it can  
no longer be said that our maidens are given in marriage.  
Marriage is certainly very often the end of this keep-  
ing company—as of old—

Conjugium vocat; hoc preterit nomine culpam;  
but very often it is not. And here arises the tempta-  
tion to infanticide. The history of one case of child  
murder is the history of nine out of ten—a single in-  
stance exhausts the class. After "keeping company,"  
the man forgets, or declines, or is unable to marry.  
The girl goes out to service—evil takes its natural  
course—the birth of a child is concealed—the infant is  
murdered—the mother is detected, tried, and not con-  
victed.—*Morning Chronicle.*

John Bull would do well to set about a little re-  
form in his "new moral code," and leave poor Paddy  
alone.

Louis Napoleon is still coquetting with the French  
people, but there is no longer any doubts as to how  
the coquetting will end; the "Imperial Highness"  
with which his ears are already greeted, will soon be  
changed into "Your Imperial Majesty." The  
discovery of the plot against the President's life has  
immensely augmented his popularity, as indeed it was  
expected and intended to do, for 'tis a sad thing,  
but it is no less true—that many people are so naughty  
—so suspicious—as to aver that the whole plot was  
got up by the Police, with the express purpose of  
getting up a little enthusiasm, similar to that which  
was got up when "mon oncle" was meditating  
exchanging the "Consulate for life" for the Imperial  
dignity. People do say all this, but then people will  
talk—and it is hardly to be believed that the Police  
would be guilty of such conduct in France. The  
"Imperial Highness" makes some queer speeches  
now and then in answer to the addresses presented to  
him. He is reported as thanking the members of the  
consistory of the Reformed Church of Grenoble, for  
their loyal address in the following terms: "Although  
I am a good Catholic, I shall always know how to  
maintain and defend the great principle of religious  
liberty." From this little speech we are inclined to  
think, either that "Imperial Highness" is not a very  
good Catholic, or that he has strangely confused ideas  
about "religious liberty."—Had he said—"Because  
I am a good Catholic, I will always defend the prin-  
ciple of religious liberty"—we should have liked him  
better.

The Americans seem to be intent upon another  
piratical invasion of Cuba: 20,000 men are said to  
be already enrolled in New York. In the meantime,  
the government is doing nothing to prevent a collision  
with the Spanish authorities, but have dispatched two  
vessels of war to Havana, to protect their subjects  
in their dishonest practices against the peace and in-  
dependence of the Island of Cuba. The leniency of  
the Spanish government, in liberating so many of the  
Yankee marauders last year, was exceedingly mis-  
placed; it ought to have hung every mother's son of  
them.

The quantity of gold from Australia is almost in-  
credible: one ship alone, the *Medway*, brought half  
a million, and the import is constantly increasing.  
The state of society in the colony is very bad: crime  
goes unpunished; the government is helpless, and  
there is but little security for life or property.

POPERY AND INFIDELITY.

Having quoted an article from the *Record*, a Lon-  
don Non-Catholic journal, to show the affinity be-  
tween "Popery and Infidelity," the *Montreal  
Witness* continues:—

"The arguments therein adverted to, as being used  
by Newman and others, are quite familiar to the  
readers of the TRUE WITNESS, which delights in  
nothing more than the miserable infidel cant that we  
have no evidence for any point of belief except the  
authority of the Church, and that if we accept that  
authority in one part we must accept it in all."

The meaning of which is, that the Catholic contro-  
versialist employs, against his Protestant opponent,  
the argument called the *reductio ad absurdum*, and  
concludes from the absurdity of Infidelity, to the  
falsity of Protestantism. Thus, assuming that Infi-  
delity, or bare negation, is pre-eminently absurd, he  
shows that Non-Catholicity, which is but the negation  
of Catholicity, is only bare negation, and must be  
therefore pre-eminently absurd, or false, and that  
Catholicity, which is the contradictory of Protestan-  
tism or Non-Catholicity, must necessarily be true;  
for, of contradictories, if one be proved false, the  
other is proved true. It is therefore perfectly allow-  
able to the Catholic controversialist to show that  
Protestantism against the authority of the Catholic Church  
must, if logically carried out to its last consequences,  
lead to the denial of Christianity, of Revelation, and  
of all Being.

This mode of argument is very unpalatable to  
Protestants, whence we may be sure that it is the  
best mode that can be employed against them. Pro-  
testant ministers, of the Orthodox or Evangelical  
school, dislike it amazingly, for firstly—they cannot,  
they dare not though often challenged, attempt a  
reply to it;—secondly—they dread lest its use should  
awaken amongst their people a spirit of free enquiry,  
and well they know that the awakening of such a  
spirit bodes them no good—leading, sometimes, to  
Rome or Catholicity, sometimes to Ultra-Protestan-  
tism or Infidelity, always out of the conventicle.  
No, there is nothing the Protestant minister so much  
dreads, nothing he so much desires to stifle, as the  
spirit of "free enquiry" amongst his people, for its  
results are sure to be, according as the spirit, of God,  
or of the Devil, predominates—either Popery or  
"Free-thinking."

To those who are unacquainted with the workings  
of the conventicle, this assertion may sound strange,  
for there is nothing upon which our Non-Catholic  
brethren so much pique themselves as their mental  
liberty, and their enlightened faith. Never was there  
a grosser delusion; never was there a more striking  
instance of the truth of the maxim that by dint of  
long circulation, the most monstrous lie will at last  
pass current for truth. In the history of the human  
race it is impossible to find instances of more blind  
credulity, more timid shrinking from all free enquiry,  
than there are to be found in the history of the Or-  
thodox or Evangelical sects; slaves to the most  
abject superstition, they boast of their mental liberty  
—blindly credulous, they congratulate themselves upon  
their enlightened faith.

To be convinced of the truth of this we have but  
to examine a Protestant as to the reason of the faith  
that is in him. "The authorised version of the  
Bible," he will tell you, "is the foundation of my  
religious belief, because it is the word of God." Ask  
him how he knows that it is the word of God, and he  
will call you an infidel for asking such an impertinent  
question, or mutter something about its sublimity, a  
vague expression by which he means to denote its  
unintelligibility. There is always a strange confusion  
of ideas about the Protestant on this point; he evi-  
dently confounds historical credibility, with inspira-  
tion: and because the greater part of the writings of  
the Bible can, by human reason, be proved to be  
historically true, he argues as if human reason would  
suffice to prove their inspiration, and as if the Bible must  
be the word of God, because it is historically true;  
here is a great difference betwixt these two. For in-  
stance, we believe the biographical notice of the Duke  
of Wellington, as given in the *Times*, to be histori-  
cally true, but we do not for one moment believe that  
it is therefore to be esteemed the word of God; and  
so, with the Protestant we admit that the greater  
part of the authorised version of the Bible consists  
of historical documents, and biographical notices,  
which by human reason, and human testimony, can  
be shown to be historically credible; but we cannot  
follow him when he attempts to argue from historical  
credibility—a fact in the natural order—to inspiration  
—a fact in the supernatural order; we may allow his  
authorised version of the Bible to be a tolerably true  
history, but until we have sufficient testimony, we can  
not accept it as the word of God.

There are but two ways by which any written or  
printed documents can be proved to be the word of  
God, in a manner sufficient to satisfy an intelligent  
being—one immediately, by a direct and special re-  
velation from God—the other mediately, through  
the testimony of a competent, that is a divinely ap-  
pointed, and supernaturally assisted, witness. Pro-  
testants do not pretend to have been favored with  
any special revelation from God—they reject the  
testimony of a divinely commissioned, and superna-  
turally assisted witness; they have therefore no  
evidence, sufficient to satisfy an intelligent being, that  
their authorised version of the Bible is the word of  
God, and their belief, being a belief without sufficient  
evidence, is not faith, but simply, credulity. The ar-  
guments they adduce for believing their authorised  
version of the Bible to be the word of God, are the  
very same as those by which the Mahometan justifies  
his faith in the Koran—or the Latter Day Saint  
his belief in the Book of Mormon—as the word of  
God. The reasons of the one are not a whit more  
respectable than the reasons of the other.

It is not for the sake of shaking the Christian's  
faith that the Catholic controversialist employs this

line of argument, but because he knows, from per-  
sonal experience perhaps, that of all arguments in  
favor of the truth of Catholicity there is none more  
efficacious than that which shows, that, betwixt Ca-  
tholicity and Infidelity there is no middle ground lo-  
gically tenable, and that Protestantism, if carried out,  
boldly, logically, and consistently, must inevitably  
lead to the denial of all religion. It is the convic-  
tion of this truth—a conviction attained to, not with-  
out much regret, much labor, much deep, earnest and  
prayerful study—that has led, is leading, so many,  
and will yet lead many more, into the bosom of the  
Catholic Church; it is the same conviction that is  
driving so many, especially from amongst the highly  
educated, and intellectual classes of society, into the  
ranks of infidelity. One class only is proof against  
it—that of the unenquiring sluggards, who—"safe,"  
—as the *Westminster Reviewer* says, "in the dull  
innocence of an unsuspected creed"—are harassed by  
no anxieties, tormented by no doubts, not because  
they are capable of solving doubts, but solely because  
they are too cloddish and heavy, too unintellectual to  
be capable of harboring any; who are safe from doubts,  
because they are too dull to think, and of too sluggish  
temperaments to perceive the difficulties which rise in  
all their giant proportions before their sharper witted  
brethren. This point is well put by the *Westmin-  
ster Review*—undeniably the most able of all the  
Protestant periodicals of the day—in an article  
headed "The Restoration of Belief," in which the  
writer shows how completely Protestant Christianity  
has lost its influence over the masses in England, at  
both ends of the social scale—over the discontented  
artisan, no less than over the highly accomplished  
scholar, and rules at best but with a feeble, and con-  
stantly diminishing, sway over the intermediate, un-  
enlightened, and uninquisitive class. "It is the vainest  
of hopes," says the *Reviewer*, "that a body of clergy  
brought up in the culture of the nineteenth century  
can abide by the Christianity of the sixteenth or sec-  
ond. . . . The number is constantly increasing, of  
every College capable of training rich intellect, of  
candidates for the ministry forced by their doubts into  
lay professions, and carrying thither the powerful in-  
fluence, in the same direction, of learning and ac-  
complishment." Our Protestant cotemporary may  
rest assured that better and abler men than any of the  
lights of his conventicle have sought, long and earnest-  
ly, but in vain, for that firm middle ground betwixt  
Catholicity and Infidelity which he flatters himself  
that he has found; and it is because they could not find  
what they sought, that they have found something  
better than they ever dared to hope for. They have  
found at last that God is Just, as well as Wise,  
and Powerful; that He does not hold His creatures  
responsible for their faith and conduct without giving  
them an infallible guide, to which none who listens  
can go astray, and that He has abundantly provided  
for all their intellectual and spiritual wants; they have  
found that Faith and Reason are not in eternal, irre-  
concilable antagonism; that to believe, is not to rebel  
against, but to act in accordance with, the dictates  
of the highest wisdom; and they have found in the  
Catholic Church that peace of mind, which, aliens  
from the Church they sought for, though scarce  
could they deem that it was to be found. In the  
Church they have found a solution to all those mys-  
terious problems, the contemplation of which so oft  
had driven them to the verge of desperation, an an-  
swer to all their anxious questionings—because in  
the Catholic Church, and in her alone, all contradic-  
tions are reconciled, all doubts absorbed in Faith.—  
And it is with the view of inducing others to search  
as they have searched, that they may find even as  
they have found, that, heedless of the reproach of  
Infidelity, which every stolid, beef-witted evangelica-  
scribbler hurls against them, Catholics so often,  
and so earnestly, insist upon the logical consequences  
of the first act of Protest against the authority of  
the Church; it is for this that they repeat that there  
is but one reason, for belief in Christianity, sufficient  
to satisfy any intelligent being—that that is the au-  
thority of an infallible Church, or teacher—and that  
if there be not such an infallible Church, or teacher,  
it is because God has been deficient, either in Jus-  
tice, or in Wisdom,—which is absurd.

MONTREAL RELIEF FUND.

In accordance with the requisition, on Monday last  
the Executive Committee of the Relief Committee  
handed in their Second Report: from this it appears  
that the total number of houses destroyed and persons  
rendered homeless, by the great fire on the 8th July,  
was—

Houses.	Assessed Rental.	Families.	No. of Persons.
1,112	£20,474	1,725	9,042

The number of persons relieved is given as follows:  
Catholics. Total Paid. Protestants. Total Paid.  
5,252 £4,131 17s 5d 947 £1,165 10s 2d

The above sums have been expended principally in  
the purchase of clothes and tools for the sufferers, and  
the Committee regard this class of disbursements as  
brought to a close. There are at present about 565  
persons belonging to 203 families, who receive regular  
rations of soup, oatmeal, and bread: the expense hi-  
therto incurred under this head amounts to £1,400  
16s. 6d. The total amount expended by the Relief  
Committee is stated at £12,530 6s. 11d. Firewood  
has been purchased to the extent of £2,037, of which  
the larger portion is on hand.

There remain in the sheds at Pointe St. Charles,  
and Logan's Farm, 1,198 persons, belonging to 323  
families, classified as follows:—  
French Canadians. Other Origins. Catholic. Protestant.  
602 596 1,084 114

The Report, which is a carefully drawn up docu-  
ment, is signed by Ben. Holmes, Esq., as Chairman,  
and reflects great credit upon the Committee, whose  
unremitting exertions, and total freedom from all sec-  
tarian partialities, merit the thanks of the whole com-  
munity.

We have received a number of new books from  
Messrs. Duntan & Brothers, New York, which we  
shall notice in our next.