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**THE TRUE WITNESS**  
AND  
**CATHOLIC CHRONICLE.**  
MONTREAL, FRIDAY, AUG. 3, 1855.

**NEWS OF THE WEEK.**

The *Asia* puts us in possession of intelligence from the Crimea, to the 19th ult. No great change had taken place in the respective positions of the belligerents. The French had pushed their approaches to within a short distance of the Malakoff, which was expected to fall shortly. The troops were recovering from the discouragement consequent upon the repulse of the 18th June, and the general health of the troops was good. Sorties by the garrison on the 16th and 18th July had been repulsed with great loss on the part of the Russians. The Russian ships are now exposed to the fire of the French batteries, and their crews are put on reduced rations. General John Campbell had died within Sebastopol, and Gen. Erre had to undergo amputation of his leg. Another expedition, destination unknown, was fitting out in the Black Sea. From the Baltic, we have nothing new to report.

In the British Parliament, Mr. Roebuck's motion was lost by a large majority; and, for this time, the Palmerston administration is safe. Sir Wm. Molesworth is spoken of as Lord John Russell's successor in the Colonial Office. A Committee has been busy investigating the conduct of the police, during the late riots in Hyde Park.

**PROTESTANT STATISTICS.**

"When we reflect upon the fact that, in the British Isles, there is, on a moderate calculation, an organised and well-paid army of from forty to fifty thousand educated men, enjoying a high social position, whose duties are restricted to the religious and moral training of the people, we cannot but feel disappointed at the unsatisfactory results of so costly a system, as manifested in the criminal statistics of the United Kingdom."—*Montreal Herald*, 30th July.

The disappointment so naively expressed by our cotemporary at the unsatisfactory results of the costly machine of Protestant "State-Churchism," is a proof that the Protestants of Great Britain are beginning to perceive that all is not well with their religious and moral condition; and would—were we not convinced of the aversion of the Protestant mind to any attempt to harmonise its theories with facts—lead us to hope that they were seriously thinking of renouncing a system, of which the maintenance is costly, and the results nil; or rather, a plentiful, and ever increasing crop of criminals and jail birds.

The following extracts from a speech lately delivered in Parliament by the Earl of Shaftesbury upon this subject, will give some faint idea of the rottenness of the "religious and moral" condition of Protestant England:—

"It could not be denied"—said his Lordship—"that there are thousands on thousands—possibly even millions—in this country (England) who were absolutely without the pale of Christianity. To overtake so great a mass was beyond the power of the Church of England singly; it was beyond the power of Non-conformists singly; and he almost believed it was beyond the power of the two in combination."

Not very complimentary this, to the vitality of Protestantism as a religious system, it must be admitted; and yet, no doubt, perfectly true. Protestantism—whether in the form of a State Establishment, supported by all the wealth and influence of the State—or whether in the form of Dissent, and appealing to the fanaticism, and passion for excitement generally prevalent amongst the ignorant, and partially educated classes of society—is unable, by the admission of its champions, to encounter the growing immorality and infidelity of the age, or to oppose any effectual barrier to the extension of Satan's kingdom on earth.

Protestantism is about entering on the fourth century of its existence. For three hundred years it has reigned supreme in Great Britain; and whether it be good, or whether it be evil, the "religious and moral" condition of the country is the direct product of Protestantism. Lord Shaftesbury shall tell us what that condition is.

After reminding the House that—what we had to apprehend in this country—England—when we contemplated the vast numbers that were not within the reach of religious ordinances, was, "the spread of a fierce and brutal infidelity," that would overwhelm the whole mass of our population—the Earl of Shaftesbury called the attention of their Lordships, and of the Government Bishops, especially, to the following ghastly statistics:—

"He would begin by calling attention to the appalling fact stated in the report of the Registrar-General, that there were not less than 5,000,000 of people in England and Wales who never attended any pub-

lic service of religion whatsoever. 'Make what abatements we might, the great fact remained that, in this country, there was an enormous mass of people who were not under the influence of any religious ordinances whatever. He would call the attention of the House to the evidence given by clergymen of the Church of England—men holding cures among the dense population of the manufacturing districts. One of these clergymen said:—

"Not 1000 of these, in a parish of 10,000, attend regularly any place of worship, and only 150 out of the whole number occasionally attend. Out of 655 children questioned, upwards of 400 admitted that they never said any prayers. I may add to this; that 351 youths, between the ages of 12 and 20, were unable to read the Bible."

"The next clergyman said,—  
"The population amounts to nearly 7,000 souls. Multitudes of these never appear in God's house for years together; their week days are spent in discussing infidel and socialist topics; and their Sundays in gambling and cock-fighting, smoking, cursing, and swearing."

"Another said,—  
"After the most careful inquiry, I have ascertained that there were not 150 people, out of a population of more than 4,000, habitual attendants upon the religious ordinances. I quite considered it an important epoch in the history of my parish when I beheld, for the first time, a woman attending Divine service in the morning."

"Another clergyman stated,—  
"On the Lord's day, the lanes, the common, the quarries, are frequented by numerous groups of boys and young men, passing their time chiefly in gambling. I have made efforts to meet these claims personally, but find it quite beyond my strength to sustain them."

"Again, a clergyman said:—  
"I am labouring alone, as far as the church is concerned, among nearly 3,000 souls; and I know of no place more in need of additional clerical assistance. There is a good field open, but a sad lack of those to sow the seeds of eternal life. The poor, at the more distant parts of my district, are anxiously inquiring when (to use their own expression) they are to have a shepherd among them, for they have been quite lost and deserted for years."

"Another said:—  
"Out of the 473 dwellings I have as yet visited, only 61 profess to go to a place of worship, and the rest openly told me they went nowhere. Some of these I have since seen in church; and I earnestly pray that the Lord may arouse them from their carelessness and indifference as to the salvation of their souls."

"Another clergyman stated:—  
"The district is four miles by three and a-half, and contains a population of about 7,000. As to the moral and religious character of the people, it is most deplorable and wretched; they are deeply sunk in ignorance, intemperance, and brutality; I cannot say that I meet with much infidelity among them; the feeling among them is indifference, the result of ignorance, neglect, and intemperance; their notions seldom seeming to arise above that of gratifying their sensual appetites. It is not often I can see a dozen of the 'devels' in our congregation. In fact, there are only three places they visit—home for rest, the quarries, and the publichouse."

"These were only selections from hundreds—he might say thousands—of similar statements which had been furnished to him by clergymen of the Church of England. He would now refer their Lordships to the remarkable records of the agents of the London City Mission, respecting the condition of such districts as Bethnal-green, Westminster, Shore-ditch, the New-cut, Petticoat-lane, and Rag-fair, where fighting, drinking, gambling, and immorality prevailed, more especially on Sundays. In those districts there were thousands, and hundreds of thousands, of persons who never attended any religious ordinances whatever. The greatest difficulty was found in inducing large masses of the people—even those of the more decent and orderly class—to attend any place of religious worship, whether in connexion with the established church or with dissenting communities. There were, indeed, no persons whom it was so difficult to prevail upon to attend places of worship as the great body of highly-paid artisans, and, they could not be induced to enter those places which were specially set apart for public worship. The Rev. Mr. Clay, the Chaplain of the Preston House of Correction, has stated in his published reports that in 1849 nearly 2,000 prisoners were committed to the gaol, of whom 45 per cent. were unable to read—41 per cent. did not know the name of the Saviour—67 per cent. did not know the month of the year—61 per cent. were ignorant of the name of the Queen—and 62 per cent. were ignorant of the meaning of the words "virtue" and "vice." The Rev. Mr. Mitchell, one of her Majesty's Inspectors of Schools, has reported that he found in the three regiments of militia in the East of England, consisting altogether of 6,000 men, as many as 4,000, or two-thirds of the whole, who could neither read nor write; and it has been calculated that, of the whole population of England, it is not more than one person out of every nine who knows how to write."

Laymen take up the strain, and sing the same doleful song, as do the clergy. In his last Report, Mr. Horace Mann states that:—

"It appears that as many as 5,288,294 persons able to attend, are every Sunday absent from religious service, for all of whom there is accommodation for at least one service. That neglect like this, in spite of opportunities for worship, indicates the insufficiency of any mere addition to the number of religious buildings; that the greatest difficulty is to fill the churches when provided; and that this can only be accomplished by a great addition to the number of efficient, earnest, religious teachers, clerical or lay, by whose persuasions the reluctant population might be won."

Mr. Pruddock, "Inspector of Workhouses" in the West of England, says:—

"It is not only that children of 12 to 15 years of age cannot read or write, but they are not acquainted with the Creed or with the Lord's Prayer, and scarcely know that there is a God in heaven. Personally, I have made inquiries in most of the Unions in my district whether such cases were of frequent occurrence, and the invariable answer has been—that they are the rule, not the exception. The most complete and heathenish ignorance seems to prevail among the children."

Now, as our cotemporary the *Montreal Herald* observes, "when we reflect" upon these facts, and

also upon "the fact" that in the same country there is an army of from 40,000 to 50,000 men, well paid, well educated, and with nothing on earth to do, except to look after the religion, and morals of these heathens, we cannot avoid coming to the conclusion, that—never was money so completely wasted—and that the whole system of religious training must be radically, hopelessly defective. But this is to condemn Protestantism itself; for whatever the people of England are, they are just what three hundred years of Protestantism have made them.

What Protestantism has made them—for it would be a libel on the English to say that, naturally they are worse than other men, or less susceptible of Christian civilisation than the Indians of North America—for in no Catholic country do we meet with such an amount of vice, ignorance, and infidelity, as in Protestant Britain. It is true that, in Catholic France, the Industrial Exhibition is open on a Sunday, as our cotemporary—the *Montreal Witness*—observes;—whilst in London, on the same day, the Exhibition was closed. It is true that in Popish countries, after having attended divine service, and assisted at the offices of the Church, the people sing, dance, and amuse themselves with harmless recreations; whilst in England, the vast majority of the population never enter a place of worship, and from want of other amusements, devote the day to idleness and debauchery. In this difference of keeping "holy the Sabbath day," the *Montreal Witness* may find abundant cause for self-congratulation, and full evidence of the religious and moral superiority of Protestantism, over Non-Protesting communities. Yet we may be permitted to doubt, if, after all, cursing and swearing, prostitution and drinking, are not as offensive to the Lord of the Sabbath, as those Sunday sports, and innocent gaieties, against which our sanctimonious cotemporary so incessantly, and so bitterly inveighs, and the toleration of which by Catholicity he so loudly denounces.

We will go farther. We will maintain that one great cause of the profligacy which profanes an English, and, above all, a Scotch Sunday, and which in all Protestant countries has degraded that holy season of rest into the "Devil's Festival" is to be looked for in those very Sabbatarian observances, which Protestantism, or rather Puritanism, first introduced.

Before the great apostasy of the XVI. century, the Christian world had its "Feasts," and its "Fasts." The first, including all Sundays in the year, were observed as days of rest from servile toil, as days on which special religious observances were obligatory—but on which no innocent amusements, which did not interfere with God's service, were prohibited;—whilst on the other—the Fast Days—the people abstained—not from their daily toil indeed, for they accepted it as a penance in consequence of the curse pronounced—GEN. iii., 19—but from pleasures, from all amusements, as well as from all that could pamper the body, or minister to the lusts of the flesh.—Before the Reformation, "Fast" days and "Feast" days were kept quite distinct.

But with Protestantism all this was changed. Protestantism had a sacred horror of fasting and mortification of the flesh; so it abolished the "Fasts."—It inculcated however a profound veneration for Mammon, whom it worshipped under the names of "Thrift" and "Industry;" so it at once swept away the "Feasts" or "Festivals," in which it only saw, so many working days lost, so many acts of sacrilege against their favorite divinity. The Sunday, or hebdomadal Festival of Our Lord's Resurrection, they alone retained, on which they, with true anti-Christian, or Judaizing instincts, conferred the name of the Sabbath; and in which, they, incongruously endeavored to blend, the antagonistic elements of the old Christian "Feast" and Christian "Fast." The result of this injudicious cross was the miserable, stunted, ill-favored hybrid known as the Protestant Sabbath—neither "Feast" nor "Fast"—neither Christian Sunday, nor Jewish Sabbath—a miserable caricature of the one, and a most distorted copy of the other—a day which the Devil may claim as peculiarly his own. "Thank God," many a poor creature has exclaimed, whilst groaning under the infliction of a Puritan Sabbath—"thank God, it only comes once a week."

Thus debarred from the enjoyment of any rational and innocent amusement on the Sunday—thus from their infancy taught to look upon every token of mirth, on every act of gaiety, on all Sunday recreation, as a mortal sin, it is to be wondered at, that the people of Protestant countries have at last made mortal sin their Sunday's recreation? or that having had it incessantly dinned into their ears that a game at football, or leapfrog, on a Sunday evening was as the sin of drunkenness or adultery, they, in process of time, have come to look upon drunkenness and impurity on a Sunday afternoon, with as little horror as a Catholic looks upon a game at football. "Teach a child," it has been well said, "that there is harm in everything, and as soon as it discovers the cheat it will see no sin in anything." Thus has it been with Protestant communities, especially in those where the Puritanical form of Protestantism has obtained a footing. Their moral sense has been first confused, then perverted, last of all, totally obliterated; and that just in proportion as Puritanism has been in the ascendant. With all its abominations, an English Sunday is not half so loathsome as a Sunday in Puritanical Scotland.

These remarks have been suggested by several articles which have of late appeared in the *Montreal Witness*; in which the writer, contrasting the conduct of Catholic and Protestant communities on the Sunday, somewhat prematurely—if Lord Shaftesbury's statistics may be relied upon—claims the preference for the latter, and advocates the legal enforcement of Sabbatarian observances in Canada. From such a course, from such a mad course of legislation, may God in His mercy protect us. The good sense of

the people of England has at length asserted itself in this matter; and though we may regret the manner, we cannot but rejoice at the discomfiture which it has occasioned amongst the ranks of the Spooners, and white-chokered gentry of Exeter Hall. Sabbatarian legislation has received a mortal wound in England. In the name of common sense, in the name of morality and religion, let us not try to bring the beast back to life again on this side the Atlantic.

It would be a strange thing indeed, if, upon points involving no question of doctrine, of faith or morals, and upon which the Church has pronounced no opinion, it were not permitted to Catholics to differ widely from one another; and yet to differ so as not to break charity. Such we trust is the case as betwixt our esteemed cotemporary the *Boston Pilot* and the *True Witness*; and whilst concluding what seems to be a bootless controversy, we may be permitted to express a hope that no expression of ours has caused pain, or given offence to our opponent. We retain our opinion, as he does his; and after all, it may be, that there is no such great difference betwixt us.

He has no objection to a healthy emigration from the States to the British North American Provinces; we ardently desire to see such an emigration. He deprecates the plan of a general stampede; we do not believe it to be practicable even if desirable. He admits that Canada is as good a field for the Irish Catholic immigrant as are the United States; we contend that it is a better—because in Canada we have a larger infusion of the Catholic element than have our friends on the other side of the lines.

Having premised this much, we will reply shortly to our cotemporary's questions—He asks us:—

- I. "In what does Upper Canada excel Western America generally as a field for emigration?"
- II. "Are not the Protestants of Upper Canada in the majority?"
- III. "Are they not as bitterly opposed to Catholicity there, as the 'Know-Nothings' are here?"

To these three questions one answer will suffice. Upper Canada, in virtue of the Legislative Union, is an integral part of the Province of Canada, of which Lower Canada is also an integral part. And though the Protestants are in the majority in Upper Canada, and are quite as rancorous enemies of Catholicity as are the Yankee "Know-Nothings"—yet as in Lower Canada the great majority of the population is Catholic, whose voice is as powerful in the Legislature as is that of the Protestant majority of the other section of the Province, the power of the latter to oppress Catholics is not so great as it is in the United States, where the Protestant majority of one part is not counterbalanced by an equally great Catholic majority in another. Upper Canada also excels any part of the United States as a field for the Catholic emigrant, in this—that, in the former, the Catholic minority are by law entitled to separate schools, whilst in the latter they are not. The *Boston Pilot* continues:—

IV. "How came it that Garavazzi could stir up bloody riots there" (in Upper Canada) "while every one laughed at him here, and let him alone?"

We would remind our cotemporary that it was not in Upper Canada, but only in Lower Canada, where the Catholics are in the majority, that the lectures of the buffoon Garavazzi were attended with riots; and that therefore these riots are no proof of Protestant ascendancy in Canada. On the contrary—it is as well to tell the truth, and shame the devil—the riots which occurred at Quebec and Montreal, arose from this—that, some foolish Catholics, setting the precepts of their Church, the exhortations of their Clergy, and the remonstrances of their best friends, at defiance, persisted in attending the lectures of the apostate monk; where, of course they heard much to provoke them, and which provocation they very improperly resented. Had they kept away, as they were told to do, no riots would have occurred; and though in inviting Garavazzi to lecture in their private meeting houses, the Protestant minority, may have shown very bad taste, and a very unchristian spirit, yet as they had a perfect legal right so to do without molestation, it must be confessed that, in the first instance, the "bloody riots" which all good citizens deplore, were the result of the improper conduct of a handful of misguided men, who thought it easier to approve their zeal for religion by fighting for it, than by obeying its precepts.

The *Boston Pilot* asks:—

"Is there not a probability that the Massachusetts School system will be enforced in Upper Canada? Is it not already in force in Toronto?"

We reply—though we lay no claims to the gift of prophecy—that we do not believe that there is any probability that the Massachusetts slavish school system will ever be enforced in Upper Canada, or that the Catholics of that section of the Province will ever be such a set of cowardly curs as to submit it, if it be attempted to be enforced. The Massachusetts system is not in force in Toronto; on the contrary, Separate Catholic Schools are there in full operation, and have been, for some time. At all events, when the worst anticipations of the *Boston Pilot* are realised, the condition of the Catholics of Upper Canada will be no worse, than that of the Catholics of the United States actually is.

Our cotemporary in the last place, seems to think that we have drawn an exaggerated picture of the hardships to which Catholics are exposed in the land of "civil and religious liberty." We may have erred, no doubt; but if so, we have been misled by American authorities, and have fallen into error through a too implicit reliance upon their statements. This we know, that we cannot take up an American journal without therein finding abundance of proof that, in the United States, Catholics are a