

The True Witness.

AND  
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MONTREAL, FRIDAY, FEB. 19, 1869.

ECLESIASTICAL CALENDAR.

FEBRUARY—1869.

Friday, 19—Ember Day.  
Saturday, 20—Ember Day. Of the Feria.  
Sunday, 21—Second Sunday in Lent.  
Monday, 22—Chair of St. Peter at Antioch.  
Tuesday, 23—Vigil St. Peter Damian, B. O.  
Wednesday, 24—St. Matthias, Ap.  
Thursday, 25—Of the Feria.

REGULATIONS FOR LENT—All days of Lent Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, with the exception of Palm Sunday.

The use of flesh meat is also by special indulgences allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday after Lent, to Palm Sunday.—On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

NEWS OF THE WEEK.

The toleration granted to public assemblies by the Imperial Government of France has brought to light the fact that extreme Communistic principles are as prevalent as ever amongst a very large section of the French people—using the word "people" as it is used by Louis Blanc and other Communistic writers, to denote those only who have no capital, or property whatsoever—beyond the tools with which they work. All above this class in wealth, are, in Communistic phrase—held to belong, not to the people, but to the bourgeoisie; betwixt whom and the former there are eternal enmities, to be appeased only by the destruction of all proprietors. The extreme doctrines put forward in the first French Revolution now find their open advocates at great public meetings in Paris. The Turco Greek difficulty has, it appears, been tided over for a season.

Tidings have been received from New Zealand to the effect that the Maories engaged in the massacre at Poverty Bay had been defeated with severe loss of life to the said Maories. It is to be feared that the troubles in New Zealand, however, are still far from being at an end.

IS PROTESTANTISM A FAILURE?—This is the caption attached to a report given by several of our City contemporaries, of a lecture—perhaps it would be more correct to say, of the first of a series of lectures—given in his church by the Rev. Mr. Corder, a distinguished Protestant clergyman of Montreal. As these lectures have been published in the daily press, there can be no indiscretion on our part if we freely comment thereupon: and we can affirm with a good conscience, that in this we intend no disrespect to the reverend preacher. On the contrary: greatly as on questions of politics, philosophy, and theology, Catholics may differ from the Reverend Mr. Corder, there are none who can fail to recognize in him an accomplished gentleman of much refinement, of high intellectual culture, all ways courteous in manner and language, and entitled therefore to the respect and courtesy of all gentlemen, no matter what their creed.

As, from its title may be easily gathered, the Rev. Mr. Corder in his lectures proposes to reply to, and refute Dr. Ewer's now celebrated Sermons on the "Failure of Protestantism." To us it seems that he has unintentionally fully confirmed the thesis laid down, or intended to be laid down, by his brother Protestant minister at New York: and if this appear at first blush paradoxical, the difficulty is easily solved by simply bearing in mind that the same words are used by the two rival controversialists in very different senses.

Dr. Ewer's thesis is, that Protestantism has, as regards the development of Christianity, proved a failure.

The Rev. Mr. Corder's thesis is, that Protestantism has already been eminently successful, and favorable to Christianity: and will be more so in the future, if its fundamental principles be adhered to faithfully and consistently.

Both are right, for both mean precisely the

same thing—the form of words they respectively use to express the common idea alone are different. Protestantism has been, could not by its essence but have been, and must ever be, ruinous to Christianity, as Dr. Ewer understands Christianity.

Protestantism, by its nature, has been, is, and ever will be eminently conducive to the progress of Christianity, in the sense in which the Rev. Mr. Corder employs that term. There is *au fond*, no difference whatsoever betwixt the two Protestant divines, as they would themselves perceive, and frankly acknowledge, would they but take the pains, as an essential preliminary, to give each a concise and exhaustive definition of the term "Christianity."

What is Christianity? In what does it essentially consist? It is apparently a truism to assert that the peculiarity of Christianity is to be found, not in that which it has in common, or in that wherein it agrees, with any other religious system whatsoever; but in that wherein it differs from them all. And yet though this be a mere truism, or self-evident proposition, it underlies the whole question at issue betwixt Dr. Ewer and the Rev. Mr. Corder. For in what does Christianity, essentially, consist?

Christianity certainly does not essentially consist in its monotheistic element, or in its profession of faith in one, personal God. For Judaism and Mahomedanism are monotheistic; and yet neither one nor the other is Christianity.

Neither does Christianity consist, essentially, in its morality, or in its views of the relations of man to God, and of man to man. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself" was, and is as much a doctrine of Judaism, as of Christianity: and yet Judaism is not Christianity, or otherwise all Jews would be Christians.

What then is Christianity? wherein does it essentially consist? or in other words, wherein does it essentially differ from all other religious systems that have existed, or do exist among men? These are the questions which by sharp, exhaustive definitions require to be answered, if the controversy betwixt Dr. Ewer, and the Rev. Mr. Corder is to be aught but an idle logomachy, or dispute about words.

The Rev. Mr. Corder does indeed in his sermon as reported in the press, give a *quasi* definition of Christianity. We copy it:—

"I regard Christianity as a rational religion—as the perfection of reason."—*The Italics are our own.*

Dr. Ewer would probably, if called upon to define in what light he regarded Christianity, reply in some such terms as these:—

"I regard Christianity as a revealed religion—that is as a supernatural religion—as therefore something altogether above the plans in which alone reason can exercise its legitimate functions."

In other words; whilst according to the Rev. Mr. Corder's idea of Christianity, it is but the "perfection of reason," or the most perfect form of Rationalism, according to Dr. Ewer, it is the latest and highest development of Revelation, or Supernaturalism. And so when the first asserts that Protestantism has been eminently conducive to the development of Christianity, he substantially asserts that it—Protestantism—is eminently conducive to the progress of Rationalism: which again is precisely what Dr. Ewer means to imply, when he asserts that Protestantism has been eminently unfavorable to Christianity—that is, to his idea of Christianity as a revealed, supernatural, and therefore supernatural religion.

Again Dr. Ewer contends that Protestantism, whilst powerfully destructive, has never been anything more. Powerful to shake, to pull down, to subvert, and to destroy, it has, he contends, approved itself impotent to build up, to confirm, and to create. Its triumphs consist in the ruins that it has made, and which strew the ground. Dr. Corder says substantially the same thing, in the following enumeration of the triumphs of Protestantism:—

"I hold" he says, "that Protestantism has been a success, and in the present shaking of the traditional dogmas which it had inherited from sacerdotalism, and which it has retained so long without applying thereto the searching tests of its own principles—in the present shaking of these traditional creeds I say, I see the promise of still greater success."

Of course: of still more violent shakings, of a more extensive crash, of a more radical subversion of all traditional creeds, and beliefs. But then this is just what Dr. Ewer sees, and what he looks upon as the destruction, or overthrow of that which is essential to Christianity; of all that distinguishes it as a religion, from mere natural religion: from the sickly sentimental religiosity of Rousseau, from the markish *culte* of an *Etre Supreme* preached by Robespierre, and in a word, from the baldest Rationalism.

Protestantism is a success, according to the Rev. Mr. Corder, because it is a protest against, and in so far as it extends a triumph over, sacerdotalism. He is right, but as compared with what is commonly called Protestantism, the French Revolution obtained far greater success. That great convulsion was in truth the culmination of Protestantism, for then only were its fundamental principles searchingly, and thoroughly applied. When Gobel, constitutional bishop of Paris, with his clergy and sacerdotal clique, appeared at the bar of the Convention, and putting off his sacerdotal garb made public profes-

sion of his faith in reason as the sole religion: when mounted on asses, decked with chasubles and sacerdotal garments, the devotees of reason rode from door to door of the dram shops, drinking brandy from out of the consecrated vessels of the altar, and burlesquing the sacerdotal mummeries of Popery—then was celebrated the triumph of Protestantism though stained with indecency—then was the overthrow of sacerdotalism complete: but hardly can it be said that that day witnessed the triumph of Christianity, or even natural morality: hardly can it be boasted that on that day were carried out the principles of Him Whom Camille Desmoulins, on the eve of his execution, hailed as a brother *sans culotte*. Even the Rev. Mr. Corder is illogical enough, because Christian enough, to shrink from applying to all traditional creeds, beliefs, morality, and sacerdotalism, the searching test of his own Protestant principles; for therein he too would be compelled to acknowledge the destruction of Christianity.

The Rev. Mr. Corder is certainly more logical as a Protestant than are his brother Protestants, who still hold to a supernatural and, therefore, supernatural element in Christianity; but he is far inferior in logical consistency, not only to the Hebertists, and the avowed worshippers of the Goddess of Reason; he is also in a far more ridiculous and untenable position than was our old friend Maximilien Robespierre—what time in sky blue coat, and with bouquet in hand, that worthy apostle of the "perfection of reason," walked devoutly through the Paris streets in honor of the *Fete of the Etre Supreme*—a *fete* if not so indecent and revolting as that of the Hebertists, still as unsacerdotal, and as un-Christian a spectacle as ever human eye beheld; and yet, according to his, Mr. Corder's, views of Christianity, this too was a success for Protestantism, but according to Ewer, a triumph over Christianity.

What the one therefore hails as a triumph, the other instances and mourns over as a defeat; whilst both agree in this: that the triumph of the one, and the defeat of the other, is the work, the direct logical result of Protestant principles searchingly and unflinchingly applied. Why then should there be strife or word-war betwixt two such men, to whom alike the honors of the victor belong? Let then the contest cease!—"Claudite jam rivos pueri;" or, as the Yankee vernacular has it, "Shut up."

EXECUTION OF WHELAN.—This prisoner whose name has obtained an unenviable notoriety, as that of one whose crime is the first of the kind that has occurred in Canada, suffered the extreme sentence of the law, on Thursday last, at 11 a.m., in the Ottawa jail, where he had been confined for some time. He was attended in his last moments by the Reverend Mr. O'Connor, Secretary to the Bishop of Ottawa, and by other priests: the Sisters of Charity had also during his last hours been unremitting in their attentions to the doomed man: and we may hope that the spiritual exhortations of the one, and the fervent prayers of the others, may have procured for him the grace of penitence, and forgiveness of his sins through the infinite merits of Our Lord and Saviour Jesus Christ. Great as is the sin of murder, yet, even for the worst of murderers, there is mercy if he will but turn to the Lord, and embrace the cross ere it be too late. God alone knows what were the sentiments of the convict at his last moments, but to all appearance he had sought for pardon: and no one who seeks for pardon through Christ, seeks in vain.

The prisoner made no public confession of his guilt; but the day before his execution he is said to have signed some documents in which it is said he admitted his complicity in the murder of Mr. McGee, though he denied having himself fired the fatal shot: which was done by one of two other accomplices, to whom he gave warning of their victim's approach, and whom he subsequently aided in their flight. These rumors, for they are no more, must be received with caution.

On the scaffold, all the hideous preparations having been completed, Whelan addressed a few words to the crowd, in which, he by implication acknowledged the justice of the sentence about to be executed on him. As reported in the public journals, these were his last words:—

Friends and fellow-countrymen,—I address a few words to you upon this solemn occasion. I trust you will pardon this my offence. This is my hope, that you will forgive me. I ask it from the bottom of my heart in this solemn hour, and from all whom I have injured by word or deed I ask forgiveness. God save Ireland; and God save my soul.

Father O'Connor then presented to the convict the emblem of our redemption, which the latter kissed. Almost immediately the drop fell with a loud noise, and the soul of Whelan was in the presence of the Almighty Judge, from Whom we may hope that he has obtained forgiveness. When the body was cut down it was asked for by his friends: but after mature deliberation the authorities determined that it should be buried within the precincts of the jail.

A large force of constables and military was held in readiness in case of any rioting, but, fortunately, there was no call for its active services. The crowd though large was orderly, and dispersed quietly when the execution was over.

We have often in Canada, we are sorry to say, had to record crimes far more atrocious than that for which Whelan has justly forfeited his life: we have had cases of wife poisonings, and husband poisonings, and child murder: but from its peculiar political character, and from the position of the victim of the crime, there has been none which has attracted so much attention, and excited so much morbid interest. Political assassins, so long as they merely cut the throats, or blow out the brains, of the partisans of legitimacy in Europe; ruffians who, like the fellows lately executed in Rome, steal at dead of night upon their unsuspecting victims and blow them up with gunpowder—are rather popular with, and held in honor by, Liberals in Canada; and the law which sends them to the scaffold is denounced as a brutal remnant of medieval barbarity. But we in Canada have shown the world—and in so doing we have done well—that the rule which Liberals would fain apply to political assassins in Italy, will not be applied to political assassins amongst ourselves: we have shown that the Government of Queen Victoria, as well as that of Pius IX. is determined that the murderer and the assassin shall not escape unpunished of justice. We trust that the lesson may make a salutary impression, and that the fate of Whelan may deter others from imitating his crimes, if there be any disposed to imitate them.

We have to congratulate with all our heart, our esteemed contemporary the *Courrier du Canada* upon having entered upon the thirteenth year of an existence honorable to its conductors, and profitable to its readers. If on some minor matters unconnected with religion, and relating to secular politics, we have had the misfortune to differ in some respects from the *Courrier*, we are convinced that such differences implied no divergence of views upon the great interests which it is the mission of both to defend, and which the *Courrier* defends so faithfully, so ably, and zealously. We tender its conductors therefore our sincere wishes for a long and prosperous career to the journal with which they are connected.

We regret having to announce the death of M. Pierre Garnot, in the 63<sup>rd</sup> year of his age. The deceased was highly respected for his virtues, and his literary attainments. The funeral took place on Wednesday last, the service being celebrated in the chapel of Notre Dame des Anges, where the Congreganistes, of which Society the defunct had long been a prominent member, hold their weekly assemblies.

OBITUARY.

Died, on Friday evening, 22<sup>nd</sup> ult., at his late residence, in the sixth concession of Lancaster, County of Glengarry, Ontario, at the age of 81 years, Archibald McDonnell, who was several years confined and painfully afflicted with agonizing tortures, all over his body, all of which he apparently endured with fortitude, and Christian patience, and placid resignation, to the Will of Almighty God. The deceased was a member of a numerous family, one of the first families, who settled in the Township of Lancaster, who were remarkable for their generosity, hospitality, and benevolence. He has left sons and daughters, many grand children, and a very large circle of relatives and friends, who are respectfully solicited to wait their humble, but fervent prayers, on behalf of his immortal soul to "Heaven's King" in the courts of the blessed.

He, who was a dutiful son, benevolent father, a virtuous, industrious and honest man, good and charitable neighbor, faithful and warm hearted friend, modest, chaste and sincere Christian, an unflinching member of our Holy Mother the Spouse of Jesus Christ, on earth, an exemplary member of the Scapular of the order of Mount Carmel—meditated frequently on the following words,—

Flower of Garmel, flowering vine,  
Send thy gifts on us who are thine,  
Virgin Mother, Star of the Sea,  
Glory of Heaven, we cry to thee,  
O Mary, no vested child of thine,  
Shall in hell's eternal exile—pine.

His mortal mind was much exercised, about Eternal Rome, the Christian's earthly consolation, the Pilgrim's highest attraction, the Martyr's Grave, the Church's home, the fountain spring of Christian action.

Notwithstanding the inclemency of the weather, and intensity of the frost, on Monday, the 25<sup>th</sup>, a very large and respectable congregation of neighbors, relatives, and friends, escorted his mortal remains, from his late residence, to the Parish Church of St. Raphaels, where the funeral obsequies were beautifully solemnized, by the beloved and very worthy Pastor, the Rev. Mr. Masterson, who celebrated a Requiem Mass, and subsequently accompanied the funeral cortege, to the place of interment, where his mortal remains, in a Christian manner, was surrendered to the bowels of the earth; reminding the spectators of the ancient adage, "from dust thou art and into dust thou shalt return."—*Exultabunt Domino ossa humilitata.*—*Requiescat in pace. Amen.*—*Com.*

Remittances unavoidably crowded out; shall appear in our next.

LECTURE BY THE REV. FATHER O'FARRELL ON THE IRISH QUESTION—THE ESTABLISHED CHURCH.

(From the Evening Star.)

After returning thanks to the very large and respectable audience for their attendance, the lecturer referred to the existence of an Irish difficulty. All admitted that there was something wrong in Ireland. Whigs and Tories agreed upon this point. England was at last alive to it. But what was this difficulty? He thought it was the Established Church. Not, of course, that other and more dangerous ones in a certain sense, did not exist, such as the Education difficulty, but particularly the land question, which is of such vital importance to the whole country. But he believed that the Church question was the root of all the other difficulties; and as long as the ascendancy of a small minority over a large majority was upheld, that the Land question would remain without a perfect solution. This would be seen more clearly from the course of the lecture. To develop the subject in a systematic way, he would call their attention to three points:

1. The present condition and status of the Established Church in Ireland.

2. Its past history, and the efforts employed to sustain and extend it.

3. Its efforts upon the social and material condition of Ireland.

In order to render the first point more intelligible, and at the same time avoid exaggeration, he would content himself by quoting the official reports furnished to the House of Commons by Captain Stackpole in 1864. These reports were furnished by the Incumbents themselves, and cannot be suspected of unfairness. Each of the twelve dioceses of the Anglican Church would be examined in detail.

1. The diocese of Cashel, Early, Waterford, and Lismore. Population in 1861, 370,978; Catholics, 354,779, or 95.6 per cent; Anglicans, 13,853, or 3.7 per cent. These Anglicans are provided for in 107 benefices or unions of Parishes, only 94 churches, and 152 ministers, including bishop and dignitaries. Sixteen benefices, or 15 per cent, having no Anglicans; 25 benefices, or 23 per cent, have only 311 souls, or 12½ individuals for every fourth benefice. The annual expenditure is £43,137, or £3 2s. 3d for each individual. The annual income of these 25 benefices, with 311 souls, is £5,841, or £96 12s for every Anglican family. The 107 benefices include 261 parishes, 40 of these, or fifteen per cent do not contain one Anglican; 65 parishes, or 25 per cent, contain only from one to ten Anglicans each. Notwithstanding the numerous alienations of church lands, by the former bishops to their own friends or relatives, such as the manor and castle of Lismore, alienated to Sir Walter Raleigh for £13 6s 8d, there still remains a considerable property. It amounts to 33,235 acres of profitable land, let for the annual sum of £8,678. At a very moderate estimate these lands are valued at £50,000, the difference being the amount paid out of the funds of the Irish Church, to the great tenants or lay proprietors, for their zeal in upholding the cause of ascendancy.

The gross Episcopal revenue is £11,677 9s 1d; net, £5,190 8s 2d. The Commissioners have expended in repairing and building churches from 1834 to 1865 the sum of £60,400. In these churches there are 17,522 sittings, or nearly 3 sittings for every church-going person.

Some curious examples of pluralists were also given.

2. Diocese of Meath. Population, 253,354; Catholics, 235,136, or 92.8 per cent; Anglicans, 15,289, or 6.4 per cent. There are 219 parishes, of which seventeen have no Anglicans; twenty-five, only 1 to 5; twenty, only 5 to 10, &c;—only fourteen parishes have a population over 250. These 219 parishes are united into 105 benefices. Eighteen benefices contain only from one to ten Anglican families. The Bishop's revenue is £4,308. The archdeacon has £1,670 a year. The parochial revenue is £35,026, or £11 1s. 2d. for every Anglican family. The see lands of Meath exceed 29,200 acres,—20,266 profitable. These are valued at more than £3 an acre,—or, about £60,000. Yet, they have been leased away at prices averaging two shillings and ten pence. Thus, over £50,000 a year are allowed to the aristocratic lessees, for the support of the Church. The church accommodation amounts to 19,970 sittings, or nearly 4 sittings for every church-going Anglican. The church commissioners expend between 1834 and 1865, the sum of £62,600. Since the year 1800 the little town of Kells, with an Anglican population of 526 has paid to its two archdeacons the sum of £11,890.

3. Diocese of Ossory, Ferns, and Leighlin, population, 416,343; Catholics, 377,904, or 90.8 per cent; Anglicans, 35,663, or 8.5 per cent. The see lands amount to 47,294 profitable acres, which bring in a total income of £7,321, or about 3s. 1d. per acre. The present value is about £60,000 a year;—the difference goes to laymen for their help in supporting ascendancy. The revenue of the bishop is £4,630. Parochial revenue is £62,248, or about £9 for every Anglican family. In the 143 parishes of Ossory alone, there are 8,258, Anglicans who cost to the public £21,252; while in the union of Lismore, diocese of Connor, 7,434 Anglicans only cost £590. Out of the 143 parishes of Ossory, twenty-five have not a single Anglican; and forty-eight have only 330,—so that in seventy-three or more than half there are only 330 or 4½ individuals for each parish.

4. Diocese of Cork, Cloyne and Ross. Population, 524,282; Catholics, 473,732, or 90.3 per cent; Anglicans, 43,228, or 8.2 per cent. The single diocese of Cork contains 26,733 Anglicans, of whom 13,207 are found in Cork city, thus elucidating the effect of the penal laws which banished Catholics from the cities and towns. The see lands contain 24,000 profitable acres, which are let for about 6,500, or 5s. 10d. an acre. They are estimated as worth about 12.5s, which would give nearly 30,000, annually. The difference enables the lessees to feel great zeal for ascendancy. The diocese of Cloyne has a parochial revenue of 31,000, besides the Episcopal revenue, the disbursement of the Ecclesiastical Commissioners and the glebe