## The True Mitness.

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all subscribers whose papers are delivers by carriers, Two Dollars and a-half, in advance; and f not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dellacs.

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pre-paid. The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "Jonn Jones, August' 63,' shows that he has paid up to August '63, and owes his Subscription FROM TEAT DATE.

## MONTREAL, FRIDAY, JUNE 5, 1868.

ECCLESIASTICAL CALENDAR.

JUNE, 1868.

Friday, 5-Ember Day. Of the Octave. Saturday, 6-Ember Day. Of the Octave. Sunday, 7-First after Pentecost. Mouday, 8 -St Angela Merici, V. Tuesday, 9-St Francis Carraciolo, C Wednesday, 10-St Margaret, V. Thursday, 11-Conpus Chaisri, Ob!.

We are requested to say that the Bizaar of the Jesuit Fathers will open on the 15th of June, under the Church of the Gesu. Donations of objects will be gratefully received.

## NEWS OF THE WEEK.

The Protestant riots at Ashton, of which an account will be find in another place, though on a smaller scale than, are a perfect copy of, those great Protestant riots which under the auspices ot Lord George Gordon, disgraced London in the latter part of the eightsenth century. The devilish spirit that provoked the latter is evidently at work, active as ever in the Protestant outbreak of to-day. All the old symptoms are present. We have the same acts of brutality, of savage cruelty, unbridled lust, and fiendish malignity. The property and the persons of Catholics, of their clergy and places of worship, are attacked with the same fury in the one case, as in the other; and again in presence of the cioters, the arm of the law seems paralyzed .-The immediate instigator of the late riots seems to have been an obscene fellow of the name of Murphy: but whilst denouncing the outrages, and their abettors, it is but just to add, that they have provoked the strong censures of numbers of Protestants, who feel themselves degraded, and toully misrepresented before the world, by the wicked deeds of their co-religionists.

o must remember that the so called Reformation in Europe was inaugurated, and was brought to a successful issue in every country in which it triumphed, by just such men as the Ashton rioters, by just such deeds of vio dence, and bellish cruelty, as those which have Vately occurred in England: and that if the measures which Catholic Governments, in the XVI. century, took for the repression of those outrages, and for the punishment of the Reformers, seem to us harsh, and cruelly severe, those measures of severity were provoked by the aggressions of the Reformers-who aimed not so much at religious freedom for themselves, as at the suppression of religious freedom for Catholics. The Reformers were the aggressors .-Every insult, every indignity that they could devise was by them put upon Catholics, who even when met together quietly in their own places of worship to adore God after the manmer of their fathers, were pursued by their oppoments, and outraged in all their most sacred feelings. A common amusement of the Reformers was to poke themselves into Catholic Churches during the celebration of Mass, and to interrupt the solemn rites by turning them into ridicule with their obscene ribaldry. At the elevation for instance, it was the custom of the Reformers to hold up or elevate a dog, by way of showing their scorn and abhorrence for the Adorable Sacrament of the Altar, and the pledge of a Saviour's love. It was these constant outrages and aggressions upon their people, that the Cathole governments of the day, attempted to suparress, with a stern hand it is true, and which provoked the extreme measures of self-defence to which subsequent ages have given the name of persecution. Yet should it be remembered that then, as to-day, Catholics were standing on the defensive, and that the Reformers were the aggressors: and that to punish the Protestant crioters at Ashton for their attacks upon the Cathelic chapels of that place, is to condemn the Beformers who in England and Scotland in the XVI. century, and under the leadership of rui-Eans such as Cromwell, Knox, and others of a smular stamp, perpetrated precisely similar outcages upon a large scale, against all the Catholic

merit applause as martyrs, we see not how ruffians who have been arrested for precisely similar acts at Ashton, can be held worthy of punishment: or how any punishment that the law may infact upon them can escape the name of persecution. It it was right to wreck Catholic churches and chapels in the sixteenth century, it cannot be wrong to do the same thing in the

等等。但是这些特别的自然可能是有的特殊。

Mr. Spurgeon the notorious dissenting preacher has written a letter to Mr. Bright the Liberal leader, on the subject of the disendowment of the Protestant State Church of Ireland. This letter is an admirable commentary upon the Catholic Liberal alliance of which some men dream: and should of itself suffice to convince the most obtuse intellect, that such an alliance cannot be contracted without loss of bonor to Catholics, and certain injury to their test inter-

Not from any abstract love of justice or fair play do English Dissenters and Liberals support the policy of Mr. Gladstone, but simply out of bate to the Anglican Establishment: yet even that passion of bate is not so strong as is their batred of Popery and of Papists; and if they deemed that the disendowment of the Trish Protestant Church in Ireland would be of any benefit to the Catholic Church, they would rather maintain the institution which they hate, and denounce as an injustice to themselves. Thus Mr. Spurgeon writes to Mr. Bright in the following strain :-

"The one point about which the Dissenters of England bave any fear is one which I trust you will mention to night. We fear lest any share of the Church property should be given to Papists. To a man we should deprecate this, Bad as the present evil is, we would sooner see it let alone than see Popery endowed with the national property."

Mr. Spurgeon lets the secret out; and if after this any Catholic can still dream of an alliance with English Liberals and Dissenters, he must have a strong stemach indeed, and a great capacity for eating dirt.

The Continental news is of little interest .-The French Emperor has made a speech at Orleans, said to be of a pacific tendercy—which it may be indeed, but which is certainly uniatelligible to ordinary mortals. The best proof of pacific intentions, the only one the world will accept will be the reduction of the present military establishments.

From all parts of the American Continent the most cheering reports of the coming crops contique to reach us.

Another attempt on the part of the extreme Radicals to obtain a verdict against the President, in the Senate of the United States, bas been defeated by a vote of 35 to 19. This we suppose finally disposes of impeachment. Mr. Stanton has resigned his situation as secretary

DECREASE OF CATHOLICITY IN THE UNITED KINGDOM.—On this subject, a correspondent sends us the following communication:-

 A Protestant friend of mine, a physician, and therefore a man of education, but still very ignorant on all matters pertaining to the Outbolic Church -one of those Protestants in fact who cling to the old womanish belief that the Priest cares not for saving souls unless he be paid for it; and that the layman who proposes to commit sin has only to go to his confessor, and buy with hard cash an indulgence to do so-asserts that the Catholic Church in point of numbers and influence is rapidly on the decline all over the world, and most notaby so in E ig-

"Not having statistics at hand to disprove this bold assertion, I appeal to you to decide betwirt us.' I remain, Sir, yours truly,

Unfortunately there are no reliable statistics to show the actual numbers of Catholics in England and Scotland: and as it is therefore an easy matter to make statistics, it is easy for Protestants to prove whatever they like, as may be seen by an article on this subject that appeared a short time ago in the Montreal Witness.

There is this of truth in the statement with regard to the decrease of Catholicity in the United Kingdom, that the great decrease since 1841 in the Catholic population of Ireland, by emigration and starvation-a decrease which of course has occurred chiefly amongst the poorer and therefore the Catholic section of that population—has been attended with a great numeri cal loss to Catholicity. In England and Scotland, on the contrary, there has been during the same period a great increase in the numbers of Catholics, by births, and by conversions.

One proof that cannot be got over, is the wonderful increase in the numbers of Bishops, priests, churches, convents, and Catholic institutions generally in England and Scotland-all supported by the voluntary contributions of the Catholic laity of England and Scotland. It the latter had not increased in numbers, in wealth, and therefore in influence-this increase in the numbers of their Bishops, of their Clergy and Religious could not have taken place. This the writer in the article in the Witness feels, and he tries to evade its force in the following silly paragraph:-

"The great increase of Roman Catholic places of worship, nuoneries, priests, &c., and the immense efforts put forth by the Church of Rome, only prove the infatuated zeal of a people seeking the conversion of England. • • They simply prove that England is regarded as a mission field (bence the determined adherence to territorial titles though in

as proof of England becoming Roman Catholic, than it would be if a missionary were to tell us of the number of missionaries, mission churches, schools and so forth in India, as incontestable evidence that that vast Continent was becoming Christian."

But if all the missionaries' in India, were supported by the voluntary contributions of native Indian Christians, and not out of tunds subscribed for by Missionary Societies in England: if all the Christian churches in India were built, paid for, and supported in like manner, by the native Christians, unaided by contributions from the Missionary Societies in England: and if under these circumstances the numbers of these missionaries, and of these churches were rapidly and steadily incressing in India, we should then have an infallable proof before our eyes of the rapid increase in numbers and in influence of native Christians in India. Thus is it in England and Scotland. All that is done in these countries, is done by Scotch and English Catholies themselves, unaided by funds from abroad: whilst on the contrary, the missions in India, derive the greater part of their resources from the contributions, not of native converts, but of English subscribers to the lunds of foreign missions. It is this essential difference, which the writer of the article by us quoted above overlooks, which gives to the wonderful and constant increase in the numbers of Catholic Bishops, Priests, churches and convents in England and Scotland its peculiar significance. Whether this im mense and rapid increase of Catholicity in Great Britain, which is so plainly attested by the outward and visible signs of increase in all Catholic institutions, has already counterbalanced the numerical losses which Catholicity has sustained in Ireland by the exodus of so many millions of the Irish Catholic population, is a point on which from want of well attested statistics, we will not at present offer an opinion.

We maintain however that of all Christian denominations in the world-the Catholic Church is the only one whose numbers are anywhere increasing: and that in the British Empire, as in the United States, Christianity itself is fast dying cut from amongst the Protestant, or non-Catholic section of the population. At the pre sent rate of progress, within a few years, all that will remain positively Christian in England and Scotland, will be distinctively Catholic; and all that is non-Catholic will be simply non-Christian. This seems a bold assertion, yet we will support it by Protestant testimony.

Not only has Christianity lost its hold or influence over the lowest strata of society in England, over that section from whence are recruited the criminal or "dangerous classes" as they are called-the "roughs," and Arabs of modern civilisation; but the great mass of the middle classes, of the artisans and working men, of that class on whom by the new tranchise political omni potence has been conferred, and to whom the destinies of the Empire have been entrusted, have thoroughly broken with Christianity, and accept it no longer as a rule of faith or morals. This is our thesis: here are some of our proofs,

In the last number of the Westminster Review, the leading Protestant periodical of the British Empire, the subject of the growing contempt and aversion amongst the mass of the people, for the restraints imposed by the old Christian superstition on the intercourse of the sexes, is treated of in an article headed " Spiritual Wives." In this article, the writer alludes incidentally to the decay of Christianity amongst the working classes of England, as a fact so well known that no one can presume to call it in question. Thus he says:-

" If once the mass of our artisans, who have already broken with Christia sity, break with the principle of legal marriage, State and Church will labor in vain to recover them."

Our next witness is a Protestant minister of the Anglican sect, Archdeacon Sinclair, whose visitation Address to the clergy of his own sect, on "The Religion of the Working Classes" of England, forms the subject of an editorial article in a late number of the London Times, from which we copy :-

" Of the relations between the working classes and the Church, Archdeacon Sinclair does not give a very satisfactory account. 'A great majority of them, he confesses, indiwithstanding the recent multiplication of churches, and Church scrools throughout the land rarely join in Obristian worship, and still more tarely partake of the Holy Communion. In truth the 'undeniable fact' for which he endeavors to account appears to be the 'irreligion of the working classes."- Times.

From these quotations it is clear that, except in so far as it is distinctively Romish, Christianty is fast dying out, nay is nearly extinct, in the British Empire. Indeed the Protestant Bishops themselves admit that, if left to itself, to struggle without belp from the State, against Popery, Protestantism as a religious system is doomed in Ireland. Thus in their address to the Queen against the disestablishment of the Irish State Church, these gentlemen admit that, in case Protestantism and Catholicity be placed on terms of perfect legal equality in Ireland, many of their people " would almost mevitably be ab-

Lastly we call into Court another Protestant minister, the Reverend Mr. Brigham, a Unitarian, to prove that not only in the supernatural order, but in the natural order as well, Chris tianity is virtually dead amongst Protestants. He says:

" All kinds of crime-murder, forgeries, frauds in high places and low, crimes of children, and women, and men, mean crimes and violent-have increased in a fearful ratio, have become so common that the public mind is not even shocked by them. The most disgusting crimes are not the least common."-See Montreal Witness, 27th ult.

In this sense, but in no other is Protestantism or non-Catholicity on the increase. The numbers of infidels, of those who reject all revelation, who spure the restraints of the old Christian morality, are fast increasing every where in England and in France: in Italy with its new Reformation, and in the United States. All that is positively Christian in fact, is fast tending towards Romanism; all that is decidedly Pro testant, towards u.fidelity and anti nomianism: that is to say the rejection of all moral law .-For in the words of the Westminster Reviews " in a country where no church is recognised as infallible, no code of morality can claim to be of divine authority" p. 219.

Thus then from these facts furnished to us by Protestant writers of all sects and shades of opinion, we may infallably conclude to this: -

That, whatever may be the actual status o Catholicity, immorality is on the increase in the British Islands: that infidelity is on the increase; that Christianity is on the decrease; and that morally and religiously the great mass of the non-Catholic people of England and Scotland are fast relapsing into the condition of their pagan ancestors, ere Rome first sent missionaries to convert them.

Do as I Say, Nor as I Do. - The tragedy of Julius Cæsar, by Voltaire, is to be performed this evening, at the theatre (politely called Academic Hall, under the Jesuit's Church. This seems very characteristic of the tactics of the order : - To preach against theatrical exhibitions, and generally against all public gatherings, and yet attract the population in crowds by pandering to these condemned tastes. To devote to eternal fire a poet and philosopher whose work they produce in one of its most tempting forms, the better to draw to their establishment the elite of society, and of youth of both sexes! - Witness, 28th ult.

Even though infallible on all questions of faith and morals, the Witness is liable to error on questions of literature. Even our worthy brother nods sometimes, and shows himself to be, after all, but mortal.

He will, therefore, we trust, take it in good part if we venture to set him right when he does err. The tragedy of Julius Cæsar, performed at the Academic Hall of the Gesu, by the students of the St. Mary's College, is not from the pen of Voltaire, but from that of an English poet of some note, but of whom the Witness seems never to have heard, who lived, not in the siccle of Louis XV, but of Elizabeth, and whose name was Shakespeare. In like manner we will improve the occasion by assuring our contemporary that Jean Jacques Rousseau was not the author of the Waverly Novels; and that it is inaccurate to attribute the ballad of Chevy Chase to Beranger. We mention these little things lest our respected contemporary should again expose himself to the sneers and laughter of an irreverent generation who respect nothing - no first even the ostentations piety of an evangelical editor of the only religious daily in the world.

In a subsequent issue our contemporaty, whose acquaintance with French interature is, if not extensive, at all events peculiar, attempts to ex plain away bis ludicrous error, and his evange lical comments. He had seen announced the " approaching performance of La Grande Tragedie Romaine de Jules Cesar," and, he

"We of course concluded that it referred to the French tragedy of that name the author of which, as is well known, is Voltaire '- Witness, 1st inst.

This is the first time that we ever heard of a tragedy known by the name of "Jules Cesar," from the pen of Voltaire. A tragedy entitled " Mort de Cesar" was indeed composed by the celebrated French poet, but this is not known on the stage, or in literature, by the name affixed to the work of the English poet. Our poor friend the Witness does but flounder from one ludicrous blunder into another; and he would do well to confess the fact at once, that he is as ignorant of French literature, as he is free from the slightest taint of Christian charity, and of gentlemanly feeling, when treating of the Jesuits and the Catholic religion.

At the trial of the convict Ruel for poisoning, the defence examined some two or three of the rural clergy who had known the accused per aonally, as to his general character. The witnesses gave the prisoner a good character; that is to say, they testified that, in so far as they bad had opportunities of judging him, and as far as their personal experience went, he was a well behaved man, and a good member of society.-Criminals of the deepest dye do often for a time. sorbed in the masses of the followers of Rome by succeed in keeping their neighbors in ignorance whom they are surrounded." This does not of their real dispositions, and in getting a good look as if the Protestant Bishops of Ireland be | character upon false pretences. This occurs churches in the two Kingdoms. If the latter open defiance of law) and can normore be regarded lieved that Popery in the British islands were smonget Protestants as well as amongst Catho- tally, and so effectively.

dying out, or decaying in numbers and influence. lics; in the case of many saintly swindlers now at penal labor, but who were once the boast of the conventicle-as well as in the case of the hardened criminal and accomplished bypocrite Ruel. But with his usual good taste and regard for truth, the editor of the Witness insinuates that, because two or three priests were deceived as to the character of Ruel, and had been taken in by his sanctimonious pretensions to piety, therefore, the Church of Rome continues to encourage poisoners. We give the paragraph to show the animus by which this champion of the holy Protestant faith is actnated:-

Polsoness .- We thought the Church of Rome had given up protecting poisoners, the Provencher case having been conducted with a strict regard to justice. We were therefore surprised to see two or three riests coming forward at the trial of Ruel, just closed, and testifying that he was a religious man and a good Christian. If so in their eyes, we think they must have queer notions respecting Christianity.

A short time ago a Protestant minister was tried for the crime of having murdered, or procured others to murder, his belpless sister .-Though acquitted legally, there was no shadow of doubt as to the fellow's guilt on the minds of any unprejudiced person; nevertheless, Protestants and Protestant ministers were called up for the defence to testify as to the general good character of the accused; and this they did without provoking any insinuations from the Catholic press that the Protestant Church still continued to protect fratricides and sister mur-

Our readers may have seen a notice, from time to time, of the terrible sufferings of the Arabs in the French Colony of Aigeria. Two years of drouth, and an invasion of locusts, have destroyed every green thing in the land; and although from their greater prudence, and their wealth, the Christians of the colony have suffered but slightly, on the improvident Arabs, who, by their religion, are fatalists, the scourge of famine and pestilence has descended with a severity unexampled in modern times. Within six months upwards of 100,000 have literally died of hunger. The condition of the survivors is perhaps more horrible. They wander about the highways, picking up the filth and excrementatious matter there to be found, hoping fondly thence to extract some faint nourishment: they dispute with the dogs and jackals, the carrion on which these unclean animals feed: they dig up and eat the flesh of animals that have died of disease: and most borrible of all, mothers have killed and greedily devoured their own children, the fruit of their wombs. Never, since the siege of Jerusalem, have so many horrors been concentrated within so limited a space, and within so short a period of time.

Appalled by the calamity, and his resources exhausted, the Archbishop of Algiers appeals to the charity of the entire world, in behalf of these poor Arabs who are dear to him as his own children, though alas! they know not Christ .-He has commissioned his clergy to visit the different countries where our holy religion obtains to take up alms for the relief of the starving multitude: and in consequence, two priests, the Reverend MM. Lemauff and Rion, have arrived in Canada on this mission of mercy, which is commended to the favorable notice of the charitable by Monseigneur de Montreal.

The great mortality amongst the Arabs of Algeria has left many thousands of orphasis, who are thus thrown on the care of the Sisters of Charity, whose hearts are brave and willing indeed, but whose pecuniary means are not adequate to the emergency. In order that they may be enabled to receive, feed and shelter these outcasts, and bring them, it is to be hoped, within the fold of the One Shepherd, they appeal to the compassionate, to the charitable of all denominations, to all who call themselves Christians, and who believe that God has made of one flesh all. His creatures. In the name of suffering humanity they appeal to men to aid them in this season of terrible calamity.

The Quebec Mercury of the 27th ult., has an interesting account of the consecration of the new chapel of the asylum of the Good Shepherd. The asylum was commenced in 1850 by a few ladies, whose exertions ably seconded by the Grand Vicar of the Diocess, have borne fruit in a noble and spacious building which contains 86 penitents, and to which is attached a free school with a daily attendance of 450 poor children .--The institution is supported by the voluntary contributions of the people, aided by a small grant from government. The consecration took place on Thursday the 28th ult., in the presence of Monseigneur the Archbishop of the Docess. High Mass was celegrated by the Very Reverend M. Cazeau, V.G., and Chaplain of the Irstitution; and Lady Belleau, wife of His Excellency the L'eutenant Governor, by her presence at the ceremony showed the interest which she' takes in the good work. We are sure that the large and generous heart of the Rev. M. Cazeau must beat with joy as it contemplates this happy result of so many years' patient labor for the cause of Christ and morality.

The Rev. Mr. M'Cullagh is on a visit to the scenes of his former pastoral labors, and to renew his acquaintance with those amongst whom, and for whom, he long worked so laith-