

answering yours of the 27th ult. Immediately after receiving it I wrote to the cure of Kamouraska, of which St. Germain is a small mission, and the answer only reached me this p.m., through Dr. Taschereau (a cousin of His Eminence), lately appointed to attend to the mission of St. Germain, with residence at Kamouraska proper. The greater part of the following information I might have given you before, having heard it from the lips of the cure of Kamouraska: but to make sure of its authenticity, I had it repeated and completed by Dr. Taschereau, who left my room one hour or two ago.

"(1.) A very important fact in treating the subject is that St. Germain de Kamouraska was parcelled off from the main parish, and a chapel erected without the consent and against the will of the Ordinary who has hitherto refused to give them a priest, the distance from the old church being insufficient to justify the creation of a new parish. It was this circumstance that attracted the Calvinistic *Colporteurs*.

"(2.) No missionary was permitted to hold a service in the Roman Catholic chapel there. On one occasion the *Colporteurs* got the key of the chapel, by means unknown, from one of those who had built it, and held a meeting. Who it was that gave the key, it is impossible to find out. On that occasion they had the barefacedness to attribute to miraculous intervention, the opening of the chapel. They held other meetings, but only after having forced the door open.

"(3.) They never would have been able to hold a single meeting had they not solemnly and repeatedly declared that they came not with the intention of making the change their religion, but merely to assist them spiritually. Indeed, they went so far in their hypocrisy as to recite the Rosary in public with the people, to confirm the above declaration.

"(4.) Not a single family, nor even a solitary individual, has become Protestant. Such an accusation would make them indignant.

"(5.) All the people wanted was a priest. As soon as the cure of Kamouraska told them he was going to ask the Bishop to send them one, they warned the *colporteurs* to depart.

"As to the other point about the schools, I am convinced it is a falsehood. Its general and vague character prevents me from going to sources. I am positively sure that in our diocese there are no children, especially in country districts, attending sectarian schools. A few children of the wealthier class go to Protestant High Schools."

In the course of its comments upon the above the *Casket* says:

"In the light of these facts the conduct of the *colporteurs* appears neither manly, nor honorable, nor at all in keeping with the character of Christ's ministers. It was not manly nor honorable of them, in the first place, to take advantage of the misunderstanding between the Bishop and a portion of his flock to seek to draw away the latter from their allegiance. Even in war such tactics would be accounted disreputable. \* \* \* The report speaks of the whole performance as a service, and one, too, held by permission. If the account above given is trustworthy, and we have not the slightest doubt that it is, the service was a mockery of religion and the permission such as the sneak-thief or robber has when he enters a citizen's home. The whole proselytizing business carried on in the Province of Quebec is contemptible. It is an unwarranted intrusion into a field already occupied by

a Christian clergy, and an insidious attempt to steal from the Catholic fold the weaklings of the flock."

We don't deem it necessary to add any further comment. The case (and it may be taken as a fair standard) is too simple to require much elaboration. We are glad to see that our splendid Catholic contemporary of Antigonish had the thoughtfulness of writing for the foregoing particulars. We deem the subject, however, one of sufficient importance to warrant us in reproducing editorially the statements as they appeared in the *Casket*. Our readers can now draw their own conclusions as to how much reliance is to be placed in these flaming reports of "Evangelization of Catholics."

### UNITARIANISM.

In the Boston Herald appeared an article upon the "Present Unitarian Movement." The writer refers to the latter days influence of such men as Frederick Robinson, Frederick Maurice and Bishop Brooks. He says that for nearly a quarter of a century an educative movement has been going on. He points out that the Congregationalists have not advanced nor gone backward, the Baptists have increased in numbers, but have not improved in any other way, the Methodists have increased in cultivation and therefore social power; but the Unitarians have developed into a new type of spiritual life which is beginning to be organic, and will yet make its influence felt on all sides. It would be interesting to know what the principles are upon which this new development is to be carried on. This clever and honest writer tells, in one paragraph what the departure in Unitarianism will be. Let us quote it.

"These points which these men starting from as the points of departure in the future of his body, furnished by themselves as articles of faith, are the church idea as it has been developed in all the Christian centuries from the beginning, the using of a liturgy as the best way in which the common worship of devout people can be secured—a liturgy that recognizes the idea of sacrifice; the furnishing of a Christian basis for the deeper life of the people, the determination to push for recognition in the whole Christian church as a true and legitimate part of it; the acceptance of the Bible, not only as literature, but as a revelation; the making the whole body less and less of a sect and more and more a movement with a purpose; the pushing of the point that not nature but the Gospel should be the substance of preaching, and that what is needed among the Unitarians as a body is the revival of the spiritual life."

As to how this mighty change is to be brought about or upon what lines the reformation of Unitarianism is to be run we fail to discover. One thing we are told, that it will not be carried on according to any heretofore recognized model.

"It is not imitation," says our confident and somewhat enthusiastic writer, "but the consciousness that there is a great religious work to be done, and that the Unitarians must use the best agencies for doing it."

It was our intention pointing out how this is a real confession of the insufficiency of Unitarianism as a religion. We could easily show that this belief, or Church, or creed, or whatever it is called is a mere intellectual faith, and that it in no way appeals to the loftier feelings, to the sentiments of the heart and the aspirations of the soul. It is what an Irish gentleman once described as "poor, blank, cold, shivering Unitarianism, without a temple, an altar, a sacrifice—a great blank." But we will take the liberty of quoting a powerful article, on this subject, that appeared recently in

the *Catholic Review*. After speaking of this letter and the encouragement it affords, the *Review* says:

"We are glad to see that our Unitarian friends are awaking to the consciousness that their system is defective, and that they are determined to remedy it. But we assure them that the task they have set themselves will be found to be no mere hypplay. They can scarcely realize what a tremendous revolution is involved in the change they contemplate. It will take years to construct a new system of faith and worship. In fact nothing is more certain than that it will be impossible to construct one that will be satisfactory to all parties. They may discuss and agitate and theorize and speculate and experiment, and, after all, their scheme will be unsatisfactory, conglomerate, without authority, without unity, without cohesion or consistency. They will find that they are doomed to endless controversy 'in wandering mazes lost.'"

It seemed to us beyond all peradventure, that the only direction this Unitarian Movement could possibly take, in order to reach the end in view, must be toward the Catholic Church. Every element of a substantial faith, that the Unitarian seeks, is to be found in the Church of Rome. Solid principles, immutable dogma, Divine Founder, superhuman success, unbroken tradition, perfectly connected history, sacraments of the seven orders, auxiliaries in the elect of God, glorious liturgy, grand ceremonies, immortal sacrifice, pure altars, truthful priesthood, grand hierarchy, venerable Pontiff. Anything and everything calculated to touch the heart, illumine the mind and elevate the soul to God, finds its place in the Catholic Church. Read the concluding remarks of the *Catholic Review* upon the subject:

"Now, what a pity it is! We cannot help deploring the mental blindness that prevents our friends from seeing that the Catholic church has just what they want—the most perfect system the world has ever seen. It has organic unity: it has authority; it has a fixed faith, every principle of which is founded in the highest reason. It holds to a divine revelation and the inspiration of the Bible. It is the representative and the embodiment of the supernatural on earth, and it is adapted to satisfy equally the highest intellect and the humblest capacity. In a word, it is a religion of wonderful power. It takes strong hold of the human mind and reaches every class in society. It gives peace to troubled consciences and rest to intellects agitated by doubt. The Catholic is convinced with the best of reasons that his feet are planted upon the rock of eternal ages. The Church is divine and therefore eternal. It can never be destroyed. It has the infallible promise of its divine head that the gates of hell shall not prevail against it. Oh, why, dear friends, why should you be so unreasonable as to allow the prejudice of education, so false and unfounded. I blind your eyes and harden your hearts against this glorious God given church which is just what you want—just what you profess to be seeking for, but which you solemnly assure you can nowhere else on this earth be found."

We doubt very much if anything could be more exact in reasoning than these remarks of our New York contemporary. The question is: will the Unitarians see the matter in this light? If they are sincere in their movement—and we have no reasonable cause to suspect their sincerity—they eventually must come into the Roman fold. Just as surely as a person of any other denomination begins, conscientiously, to seek for the truth, so certain is it that like the magnet attracting the steel, the Rock of Ages, the Rock of Peter, the corner stone of Christianity, the Catholic Church will draw him eventually out of error and into the light that she alone possesses.

### THE TWO CHINIQUYS.

This most interesting and instructive pamphlet has been ten days on the market and is meeting with a good sale.

The edition is limited, the cost is only ten cents per copy, and we are anxious to see it in the hands of every Catholic cleric or layman in Canada and the United States. Copies can be had at all the booksellers, and orders sent to THE TRUE WITNESS office will be promptly filled. Don't let the chance slide past of securing the best evidence of the insincerity of the apostate priest and the powerful arguments with which the Chiniquy of old confounds the Chiniquy of to-day.

A MR. C. G. JONES, writing in the *Daily Witness*, under date, Dec. 31. 1892, delivers himself of an essay on "Spanish Intolerance." He wants to know what TRUE WITNESS, LA PATRIE, L'ETENDARD and LA MINERVE have to say about the matter. The two last mentioned organs very probably would not think it worth while refuting arguments that have been refuted times out of mind: LA PATRIE, if we are to judge from its general tone of late, would agree with Mr. Jones, provided be furnished them with a peg to hang a few arguments upon, that is to say excuses for fault-finding and censure. As to the TRUE WITNESS, we have nothing at all to say. We refer Mr. Jones to our correspondent of this week.

### HOME RULE FUND.

The Treasurer of the Irish Home Rule Fund begs to acknowledge receipt of the following subscriptions since our last, viz:—

J. J. Duffy.....	\$ 50
James Cuddy.....	10
Michael Arrahill.....	5
Michael Loughman.....	5
J. P. Cuddy.....	5

Subscriptions may be sent to the Hon. Senator Murphy, Treasurer, or to this Office.

### MUNICIPAL ELECTIONS.

Following are the results of yesterday's elections:—

MAYOR.  
Hon. Alphonse Desjardins.

ALDERMEN.  
East Ward—Mr. G. Marsois.  
Centre Ward—Mr. Wm. Farrell.  
St. Ann's Ward—Mr. Michael F. Nolan.  
St. Antoine Ward—Mr. Richard Costigan.  
St. Louis Ward—Mr. G. Renault.  
St. James Ward—Dr. N. B. Desmar-teau.  
Hochelaga Ward—Mr. John Bombray.  
St. Jean Baptiste Ward—Mr. Pierre Leclerc.  
St. Gabriel Ward—Mr. Denis Tansey.

BY ACCLAMATION ON THE 20TH ULT.  
West Ward—Mr. James McBride.  
St. Mary's Ward—Mr. H. Jaannotte.  
St. Lawrence Ward—Mr. R. Wilson Smith.

### OBITUARY LINES.

ON THE DEATH OF KATEY STEWART,  
AGED 15 YEARS AND 4 MONTHS.  
Elders Daughter of P. J. Coyle, Q. C.

The tears we shed o'er lov'd ones dead  
May not, 'tis true, restore them,  
Yet, nature still, despite our will,  
Is fain to shed tears o'er them.

Our darling's loss (our heaviest cross)  
'Tis thus we're found now weeping—  
Chilled by the breath of woe's death,  
Her last sleep now she's sleeping.

Scarcely showed the flush of dawn's first blush  
Her sky of life illuming,  
When dark clouds quick came hov'ring thick  
That sky's bright freshness dooming!

Sweet and refined was she, and good—  
In innocence embower'd;  
In every part—in head and heart—  
By Nature richly dower'd.

Snatched thus away in her heyday,  
We cannot but regret her;  
Grief's sharp pangs yet we may forget,  
But, Katey! how forget her!

W. O. FARMER.  
Montreal, Jan. 1893.