

AMARON II.

To the Editor of THE TRUE WITNESS:

SIR,—Incalculable are the advantages arising from the perusal of a daily paper. News of some sort must be found and dished up for the daily pabulum of a host of readers, without which stimulus they are apt to retire grumbling and dissatisfied to their couch. Among other items of non-interesting matter, I noticed in a late number of the Star that a meeting of the Ministerial Association had taken place, with the view of establishing a French Protestant paper in the interest of the benighted Catholic population of Lower Canada. By referring to the Daily Witness of October 25, we learn that a certain Rev. A. C. Amaron is the moving spirit of the enterprise. He is probably a near relative of the pioneer Colporteur of the same name, who flourished some thirty or forty years ago, and whose marvellous exploits were daily chronicled in the pages of The Aurore—now happily defunct. There is every reason to hope that the Rev. A. C. Amaron II. will adopt the tactics and tread in the footsteps of his illustrious name-sake. By a novel and ingenious system of mapping out the country Amaron I. was enabled, without fear of detection or contradiction, to furnish the Aurore with the most glowing accounts of his success in the parish of X—, where he found all the people hungering for the Word: or it might be a cooked up report of a windy contest with the wealthy and rotund Cure Y— in the miserable and God-forsaken parish of St. L—, whom he utterly confounded and nonplussed. May his memory be ever green in the annals of French-Canadian evangelization. After all, there does appear to be a necessity for establishing a French Protestant newspaper, if we are to give credit to the assertion of Rev. A. C. Amaron, as recorded in the Witness of Oct. 25. According to the rev. gentleman, the number of French Protestants in Montreal amounted to upwards of 8,000, and they had nine places of worship. It is well to have some reliable data of their number, as such will help us to figure out the sum total in Lower Canada. You have, no doubt, remarked a statement not infrequently made at the sittings of the Ministerial Association,—that “whereas forty years ago there was not a single French Canadian convert to Protestantism, at the present day they numbered forty thousand.” To my certain knowledge, I have seen that old horse trotted out annually for proud inspection during the last twenty years. The problem is to account for that very respectable figure. Granted—*argu-m-nti causa*—that there do exist in Montreal three thousand French Protestants, I deny that they are all of French-Canadian extraction. Many have come from old France, Belgium or Switzerland. A full attendance at each of the nine churches would give a little over three hundred. It is fair to concede that at least one hundred and fifty should be the average attendance present. I have never seen anything approaching that number at either of the two that lie in my way,—namely, Russell Hall, and the Baptist meeting house in Manoe Street. At the former place of worship the attendance rarely reaches a baker's dozen; at the latter, I have observed from twenty to twenty-five emerging at the conclusion of the service. This lukewarmness or apathy on the part of their converts does not however seem to trouble the gentlemen of the Ministerial Association. When they have once succeeded in persuading a French Canadian to accept the Bible instead of the Church, “the pillar and ground of truth,” as the sole rule of faith and practice, he may come to meeting or stay away according as inclination or the state of the weather may suggest. I will now attempt to solve this 40,000 convert problem from the meagre data furnished by Rev. Amaron—namely, 8,000 in the city of Montreal. By inverse ratio,—(as in the case of the bread problem now agitating the public,—the cheaper the flour, the larger the loaf for the same money.) Quebec ought to furnish a contingent of at least 7,000; Three Rivers, St. Hyacinthe and Sherbrooke, with the outlying villages and municipalities, 8,000 a piece; Lacine, L'epine and the protestantized Indians of Oza will no doubt cheerfully contribute the 8,000 to balance.

Another remark of Rev. A. C. Amaron

will now occupy our attention. In the peroration of his sermon, “he compared the Roman Catholic Church to a light-keeper who had lighted his signal lamps, but had forgotten to draw up the blinds from the lighthouse windows; and so the light not shining forth as it had been intended to do, ships were wrecked on the surrounding rocks for lack of a beacon to guide them.” If such were really the case, the light must have been of supra-incandescent power, when penetrating through blinds and stone walls, it illumined the heart and soul of such men as Card. Manning, Card. Newman, and a host of other celebrities of every denomination of Christians who, perplexed with the ever changing and flickering light from the beacon of Protestantism, sought and found what their utmost hearts longed for,—rest and freedom from doubt in the bosom of the Catholic Church. The conversion of such men, reared from infancy in the bright light of the so-called pure Gospel, must be unaccountable to the reverend gentlemen of the Ministerial Association; but what is still more unaccountable is the cry from a hundred pulpits—“What shall be done to attract the masses?” As if in despair of accomplishing a task so easy of fulfilment to the Catholic Church, they are obliged to turn round and offer the unattractive light to the French-Canadian. They cannot bear to see him happy and contented in the faith of his fathers, in the bosom of the universal Church,—the same in the nineteenth as in the first century;—though old yet ever young and vigorous—still fulfilling her divine mission to teach the nations, and offering the pure oblation, foretold by the prophet Malachi, from the rising to the setting of the sun. You cannot, Rev. Amaron, and gentlemen of the Ministerial Association,—you cannot undermine the deep rooted faith of the simple and devout French-Canadian by such inadquate means as a French Protestant newspaper. As well attempt to demolish the Church of Notre Dame with a pea-shooter. True, you may break here and there a few panes of glass, which are sure to be replaced later on by others equally good if not better. If a general or even partial apostasy from the old faith in Canada is ever doomed to take place, such as would satisfy the loftiest aspirations of Rev. A. C. Amaron II., it must owe its existence to other weapons than a French newspaper. As earthquakes are generated not in the fair open sky, but in the dark and hollow caverns of the earth,—so the earthquake that may yet shake and overthrow the Church in Canada must be found lurking somewhere in her own bosom. All the upheavings and convulsions in the Church of the hygone ages owed their origin to wicked and ambitious men in her own communion, and never to the arguments and preaching of aliens whether pagan, Mahomedan or Christian. Arius, Munchers, Nestorians and many other heresiarchs inflicted deep though not deadly wounds on her fair form and robbed her of thousands of her children. Her ancient foes are nearly all dead and gone to their account, but she is still alive showing no sign of decrepitude or decay, and the Nestorians in the East, like wandering sheep, are once more seeking re-admission into her fold. But the rudest shock to which she was ever subjected, and from which she has been visibly and undeniably straightening herself up during the past fifty years, was the rebellion of Luther, Calvin, Cranmer, Knox and their compeers during the 16th century. With the connivance and aid of the civil power, and in the name of the Almighty, deeds of vandalism were perpetrated, more specially by Knox, that at the present day would land their authors in the penitentiary. The motto of the latter firebrand, when encouraging the infuriated rabble to acts of destruction, was—“Pull down the nests and the crows will flee away.” So perished nearly all of the splendid temples and other monuments of piety erected by our Catholic forefathers to the worship of the True God. Well may their descendants, when viewing the few that remain entire in the possession of aliens and the multitude of others, majestic even in ruin, exclaim in the words of Virgil—“Hos ego versiculos feci, tulit alter honores.” If any man could have inflicted permanent harm on the church in Canada, that man was Charles Chiniquy. He had all the eloquence, energy and indomitable will of Knox. There are undoubtedly other points of resemblance between the two worthies with which it is not my province to deal.

What prevented him from acting the role of the Scottish reformer? If he failed, it was not for want of the sinews of war. He obtained from numerous sympathizers at the outside \$30,000 to accomplish the task, and how much more afterwards I cannot say. The Catholic Church in Canada is, however, in the meantime standing as straight and perpendicular as when, scattering all his vows to the four winds, he was ejected from her bosom. Notwithstanding a plentiful supply of the “mammon of iniquity,”—in spite of the sympathy of his numerous and wealthy protestant allies, Charles Chiniquy, D.D., failed to become the Knox of Canada. He had not the civil power at his back as in days of yore;—the guardians on the lofty walls of Jerusalem were ever on the watch, and like faithful dogs were not then, no more than now, afraid to bark at the approach of an enemy.

I can well remember listening, nigh fifty years ago, to the impassioned eloquence of a young priest in the unfinished hall of the Bonsecours market, and likewise in the parish church of Notre Dame, crowded to the doors with a vast multitude of enthusiastic admirers. That young priest was the Rev. Charles Chiniquy, who, like another St. Dominic of the flaming torch, devoted his magnificent talents to the cause of virtue, temperance and the defence of the church. “Heu! quantum mutatus ab illo!” Alas! how low has fallen the Star of the Morning! But will he carry his lately acquired honors of Dr. of Calvinistic Divinity beyond the tomb? God forbid. Let us rather hope and pray that when the angel of death shall be hovering nigh, he may be found clasping the crucifix, and uttering with trembling lips the holy names of Jesus, Mary, Joseph.

A. G. GRANT.

IRISH NEWS.

Bishop Duggan, of Clonsfert, celebrated his eightieth birthday on the 11th ult.

The Cork Corporation has granted a sum of £50 for prizes for tonic solfa competitions among the children attending the various primary schools of the city.

It is announced that Sir Henry Bellingham, Bart., of Castlebellingham, lies seriously ill from the effects of typhoid fever.

Bishop Nulty, of Meath, has promoted the Rev. M. Bracken from the curacy of Tullamore to the pastorate of Ballinabrackey. The Rev. Patrick Gilsenan, curate at Middlesboro', has been transferred to Tullamore.

Bishop Nulty has transferred the Rev. C. V. Crinion, curate at Kilcloon, to Oristown, in succession to the Rev. J. Dermody, translated to Ballinabrackey.

A Porter drowned at Dundalk.—A young quay porter named Peter Kearney was drowned at Dundalk while going on board the steamship Sylphael, from which he was discharging coal at McCormack's Quay.

The Ladies of the Confraternity of the Sacred Heart and Children of Mary, of Kilmore, Cavan, presented an address to the Rev. James Flood, their curate, on Nov. 4, the eve of his departure for America.

The Franciscan Fathers of Merchant's quay, Dublin, have received a fine oil-painting, a representation of the Holy Face, which has been placed on the Gospel side of the high altar of their church. It is the work of a daughter of the celebrated Irish sculptor Hogan,



A FOOT-HOLD for Consumption is what you are offering, if your blood is impure. Consumption is simply Lung Scrofula. A scrofulous condition, with a slight cough or cold, is all that it needs to develop it. But just as it depends upon the blood for its origin, so it depends upon the blood for its cure. The surest remedy for Scrofula in every form, the most effective blood-cleanser, flesh-builder, and strength-restorer that's known to medical science, is Doctor Pierce's Golden Medical Discovery. For Consumption in all its earlier stages, and for Weak Lungs, Asthma, Severe Coughs, and all Bronchial, Throat, and Lung affections, that is the only remedy so unfailing that it can be guaranteed. If it doesn't benefit or cure, you have your money back.

No matter how long you've had Catarrh, or how severe, Dr. Sage's Remedy will effect a permanent cure. \$500 reward is offered by the proprietor of this medicine, for an incurable case of Catarrh.

whose masterpieces, “Dead Christ,” in Clarendon Street, and the statues of O'Connell, in the City Hall, and Davies, in Mount Jerome, are so much admired. The artist is a member of the community of the Loretto Abbey, Rathfarnham.

Ballaghaderin begins to raise money for the Evicted Tenants.—The first collection for the Evicted Tenants Fund in Ballaghaderin was started on Nov. 17, most auspiciously. Unbounded enthusiasm was manifested. The subscriptions received, taken in conjunction with the spirit displayed by the people, leave no doubt that the collection will be the largest ever made in the locality.

Bishop O'Donnell makes a big rent reduction.—Bishop O'Donnell, of Raphoe, has intimated to the agent of his property at St. John's Point, that the tenants have been granted twenty-five per cent. reduction on the present year's rents. The Bishop has on former occasions given from twenty to thirty per cent. abatement. The reductions are a voluntary cession.

The Lord Chancellor has, we understand, appointed Captain James O'Neill, of Kiliwon, Restrevor, to the Commission of the Peace. The appointment has given considerable satisfaction. Captain O'Neill's commission extends to Warrenpoint and Killeel benches. He is the first Nationalist who has been appointed to those benches for generations.

Moses Russell, of Glenoughty, was found dead within sixty yards of his residence on Nov. 9. It appears the deceased had been returning from Letterkenny fair the day previous, accompanied by a neighbor with whom, on reaching his house, Mr. Russell stopped a short time. Starting shortly for home, about half a mile over the mountain, and not reaching it as soon as expected, some of the family went to meet him, and found him dead on his own land. Death is believed to have been due to disease of the heart.

A Portadown woman killed.—Ann Cassells, about sixty years of age, was knocked down and run over, in Portadown, on the 8th ult., by a horse and cart. It appears that the horse bolted at the goods station, where the driver, Robert Wilson, was transacting some business for his employer, Mr. Watson Watson, of Belfast. The animal dashed up John Street at a furious rate, and into West Street, where the accident occurred. The injured woman died two hours after the accident.

Colonel Saunderson has retired from his colonelcy of the Cavan Militia. It was never a very arduous post. Before 1885 Major Saunderson was popular enough. It will be remembered that he threatened to lead his men, who are mostly Nationalists, into the field against Home Rule, since which threat he has only ventured to put in an appearance on the parade grounds two or three times. His promotion has gone on, nevertheless, and we believe he has even received his pay.

ORDINATIONS AT CARLOW COLLEGE.—These students were promoted to Holy Orders on Sunday, October 20, at St. Patrick's College, Carlow, by the Rt. Rev. Dr. Comerford, Coadjutor Bishop of Kildare and Leighlin: To the priesthood, the Rev. Jas. Roche, of Cloyne; to deaconship, the Revs. Patrick Ransbatt, of Kildare; Francis Treacy, of Wilcania; Edward Delaney, of Sandhurst, Victoria; to sub-deaconship, the Revs. Daniel Riordan, of Chicago; Patrick Kane, of San Francisco; Michael McAuliffe, of Maitland, N.S.W.; Patrick Barry, of Florida.

RICHARD LALOR, THE NATIONALIST, DEAD.—Mr. Richard Lalor, formerly Member of Parliament for one of the divisions of Queen's County, died on the 18th ult. at his residence in Tenakill. Mr. Lalor, who was a civil engineer and a tenant-farmer, belonged to a highly respectable family that had been connected with the representation of Queen's County since Catholic Emancipation. His father was a Member of Parliament for the constituency for many years. He was himself first returned for the county (in company with Mr. Arthur O'Connor) at the General Election of 1880. He was greatly respected in his district. Deceased was a brother of Mr. Finton Lalor, ex-Speaker of the Victoria House of Assembly, who had a most adventurous life in Australia. Another brother held a high position for many years in the Customs Department, London.