

## The True Witness

## CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS.

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MONTREAL, FRIDAY, OCT. 21, 1859.

## NEWS OF THE WEEK.

THE Italian Question seems to be as remote from solution as ever; and still the general impression is, that the knot, which the diplomatists have hitherto failed to undo, must be cut by the sword. By the Treaty of Villafranca the restoration of the banished Grand Dukes was expressly stipulated, and Austria seems determined to insist upon the bond. The plan of a Central Kingdom of Italy, with *Plon-Plan* for its ruler, if ever seriously entertained, has now, in the name of the French Emperor, been formally repudiated. The addresses of the revolted Duchies, and of the Legations, to the King of Sardinia, have not been as yet formally accepted by Victor Emmanuel; though by a Decree of the insurgent subjects of the Sovereign Pontiff, it is enacted that every public act shall henceforward be headed—"Under the reign of His Majesty the King, Victor Emmanuel;" whilst in consequence of the countenance given by the latter to the insurgents, the Sardinian Ambassador at Rome has been presented with his passports. In the meantime the Zurich Conference has done nothing, and seems to be incapable of doing anything, towards a settlement of this political chaos. Neither Austria nor France can accede to the spoliation of the Pope of a portion of his domains, and both are bound to the restoration of the exiled Grand Dukes. The ambitious King of Sardinia may be well disposed towards another appeal to arms; but single-handed against Austria, the contest would be but a short one; whilst Louis Napoleon could not again interfere, without either abandoning his pretensions as Liberator of Italy, were he to join his forces to those of Austria; or else incurring the hostility of the Catholic body throughout the world, were he to give active support to the Revolutionary, and anti-Papal party in Italy. Thus it will be seen that the position of the French Emperor is one of considerable embarrassment; and that the wreath of laurels won by him in his short but brilliant campaign is plentifully interspersed with thorns. This fact has been most happily brought out in a Pastoral Letter from Mgr. Parisis, Bishop of Arras, wherein His Lordship enjoins public prayers in his Diocese for the Holy Father, and the submission of his rebellious subjects. "What adds to our sorrow," says the venerable Prelate in this remarkable and suggestive document—"and our alarm, at the sight of the social decomposition now taking place in countries so rich in Heaven's blessings, is, that by an unfortunate coincidence, it attaches itself to our despite to the glory of our arms; inasmuch as a war, undertaken with a noble disinterestedness to give to this brilliant part of Europe (Italy) an organisation more in accordance with certain modern ideas, has, up to the present moment, produced nothing but a disorganisation which baffles all calculation." That this would be the inevitable result of the late war, was patent from its commencement; but no one has as yet ventured to tell the French Emperor such an unpalatable truth, or to speak to him with the courage of the Bishop of Arras. Louis Napoleon is morally responsible for the spread of revolutionary principles in Italy; and it is to the victories of Magenta and of Solferino, that the insurrection of the subjects of the Holy Father is directly attributable.

A conspiracy at Constantinople, having for its object the assassination, or perhaps only the deposition and perpetual imprisonment, of the Sultan, has been detected, and the chief conspirators have been arrested. It does not appear that the Russian Government was in any way implicated in the intrigues.

Lord Derby, and the notice of eviction by him served upon his Doon tenantry, form the topics of discussion by the press on both sides of the Channel. The conduct of his Lordship is almost unanimously condemned as impolitic, arbitrary, and fraught with peril to the peace of the country. There is not the slightest evidence of any kind to show that the unfortunate creatures, menaced with eviction from their homes, were privy to the murder of Crowe, or had any knowledge of the guilty parties; and in the absence of any such evidence, or even reasonable grounds for suspicion, it is felt that the act of the landlord, though legal, is one of extreme cruelty and injustice. It is still hoped, however, that Lord Derby does not intend to carry his inhuman threat into execution.

The Sunday riots at St. George's church, in London, are strikingly illustrative of the nature and tendencies of a Protestant mob; and indicate how easy a thing it would be to renew the atrocities of another set of "No-Popery" riots, were there but another Lord George Gordon to be found to head and direct the rioters. St. George's church has, in deference to the anti-Catholic fanaticism of the rabble, been closed by order of the gentleman to whom Act of Parliament awards the title of Bishop of London; but the Protestant feeling not being satisfied with this triumph, the riots have been renewed against two private chapels, wherein the services are conducted in a manner savoring—so the rabble opine—of Popery. These chapels had been opened for the service of the poorest classes in the most wretched part of the great metropolis; and their offence in the eyes of the many-headed Protestant beast, consisted in certain altar decorations, in which the charitable and well-meaning proprietor had seen fit to indulge. A savage attack upon these places of worship was the consequence; and though several of the rioters have been arrested,

it is evident that they had the sympathies, not only of the public, but of the Protestant magistrates, before whom they were arraigned. "It is to be feared that, emboldened by impunity, the Catholic churches and clergy may be the next victims of the enlightened and tolerant Protestantism of the XIX. century."

The *Europa* from Liverpool, 8th inst., arrived at Boston yesterday. The latest report is, that a treaty between France and Austria was to be signed on the 12th inst., Austria yielding on the Lombardy Question. This however leaves the state of the rest of Italy unchanged. Breadstuffs are reported firm, and provisions steady.

Under the caption "Zeal without Knowledge of Converts," the *Montreal Herald*, in its usual sprightly, and at the same time, logical style, takes us severely to task in as much as—being an "Ex-Protestant," as he styles us—we have presumed to quote the official criminal statistics of the British Islands; and to show from the figures therein contained that, in proportion to their several populations, Protestant England and Wales furnished a far larger number of criminals, than did Catholic Ireland. Our cotemporary accuses us indeed of "error in our facts;" but as he deigns not to indicate any single one of those errors; and as whether true or false, accurate or erroneous, those "facts" were by us gathered from *Blue-Books* published by authority; we have the right to assume that, until the contrary shall have been established, the facts by us adduced in support of our thesis remain unimpaired.

With regard to the personalities of the *Montreal Herald* we need say but little. If we are an "Ex-Protestant," it is ungenerous upon his part, for him to reproach us with that which was but an accident of our birth. He too by birth, by nature, and before baptism, was according to the Catechism of the Protestant Church of England, an enemy of God, the object of His aversion, and consequently a child of the devil. This was not his fault, but the fault of our common parents; and it would not be fair or generous on our part, for us to speak habitually of the editor of the *Montreal Herald*, as of an "Ex-Child of the Devil." Yet the said editor is every whit as responsible for the original sin of Adam and Eve, as we are for the apostasy from the Catholic Faith of our immediate ancestors. That he was born a Protestant is a misfortune with which it is most ungenerous to tax any man; and if in the fact of our having been so born, the *Herald* pretends to find any good reason for condemning us because of our return to the Church from whence our forefathers apostatised, we would remind him, that the same logical process would, if strictly applied, be conclusive against baptism; seeing that no one is born a Christian, or is a child of God by nature, or can become so except through baptism; and that, according to the *Herald's* logic, every one should remain in the condition into which he was born, that is to say, a "Child of the Devil."

But this "Ex-Child of the Devil," the editor of the *Montreal Herald*, is not content with reproaching us with our "Ex-Protestantism," which though true, is ungenerous—but he must needs accuse us of "error in our facts," and with want of knowledge. This, in so far as the facts by us adduced in our last issue are concerned, is both false and ungenerous.

Every fact, every figure by us adduced in support of our thesis, was by us taken from an exclusively Protestant source; from the Statistics published by the authority of the British Government, and the columns of the London *Times*, an undoubted Protestant authority. If in error therefore in any of our facts, the blame lies at the door of the Protestant authorities by us quoted; and it is therefore most unreasonable and ungenerous on the part of the *Herald* to reproach us with an error into which we have been betrayed by a too implicit reliance upon the truth of Protestant witnesses. But since the *Herald* cannot indicate, cannot lay his finger upon, a single error in our facts, we have the right to assume that he is as regardless of the dictates of truth, as he is of those of reason and honor.—Could he convict us of error in our facts; could he show that in one single figure we had misquoted our Protestant authorities, he would do so; and in that he does not attempt even to do so, we have, we say again, the right to assume the strict accuracy of those facts, until such time, at all events, as the *Herald* shall have pointed out wherein they are erroneous. This we challenge him to do.

But though we deny the *Herald's* right to tax us with our "Ex-Protestantism," or to reproach us with the accidents of our birth—either with original sin or with heresy; though we maintain the strict accuracy of the facts, or data from whence our conclusions as to the relative merits of Catholicity and Protestantism were deduced; we of course admit that those conclusions are open to criticism, and that the process by which we arrived at them is a legitimate subject for our cotemporary's comments. We will therefore say a few words in defence of our conclusions, against his strictures, and endeavour to explain to him the process by which we arrived at them. If he can indicate any error therein, and as we are always open to conviction, we shall be prepared either to make good, or to retract, what we have advanced respecting the influences of Catholicity and Protestantism upon their respective professors.

That in proportion to its population, crime is far more abundant, and of a far deeper complexion in Protestant England than in Catholic Ireland, is a fact beyond dispute; because established by the criminal statistics of the several countries, published under the auspices of a Protestant Government; and which therefore cannot be suspected of having been cooked in favor of Popery, or to depreciate Protestantism.

Now there must be a cause for this; and the cause must lie either in the natural, or in the supernatural order. In other words, there must exist a deficiency, either natural or supernatural, amongst the people of England, which is the cause of that greater amount of crime, as compared with the people of Ireland, which statistics declare to exist amongst the former.

But in spite of all the stuff that is spoken about the natural superiority of one race over another, we deny that the people of England are in any respect naturally inferior to the people of any other country, in the world. On the contrary, we maintain that no people have ever given more, or more exalted, examples of the practise of the natural virtues, than have the people of Great Britain; and that in no one natural endowment have they any superiors amongst any other race that ever existed. Therefore, if the greater criminality of England as compared with the criminality of Ireland, is not attributable to any natural deficiency on the part of the English,—and since that greater criminality must be the effect of a deficiency either natural or supernatural—we conclude that it is to the latter, or a deficiency in the supernatural order, that the fact itself must be attributed. In other words, it is in its Protestantism that we find the explanation of the phenomenon revealed to us by the *Blue-Books*, quoted in our last.

Neither is there in this hypothesis any such amount of antecedent improbability as would justify the *Herald* in rejecting it without further enquiry. On the contrary, the presumption is, and from the very nature of Protestantism must be, that Protestant communities are morally inferior to Catholic communities.

For by Protestantism we mean, not the profession of any form of religion in particular, but simply the rejection of, or protest against, the Roman Catholic religion; and this whether the Protestant remain an Anglican or an infidel. By Protestant, we simply mean a baptised person who is not a Catholic; and by Protestantism, the rejection, in whole or in part, of Catholicity, or of the Catholic Faith. In other words, the vital principle of Protestantism consists in the repudiation of all authority in the religious order, and in the assertion of the right of private judgment. It is true that some Protestants, conscious of the absurdity, and the dangerous consequences of the assertion of this pretended right in the supernatural order—an order in which, as *super-natural*, natural reason must be impotent—have attempted, but vainly, to limit and define it. But the attempt is and must be hopeless. The right of private judgment, if a right at all, is absolute; if limited it is nothing. If good as against the Church, it is, at the very least, equally good as against the book called the Bible and the writings of the Evangelists; and thus we find that in practise, the rejection of the principle of authority in religion, leads invariably to the "Suspense" or "Eclipse of Faith"—in other words to practical infidelity.

And the religious statistics of England and Wales, show that such is the case, and that an immense portion of the population are, to all intents and purposes, heathens; ignorant of the name of Christ; unconscious of the existence of a God; and dead to every sense of religious or of moral obligation. Nor is this practical heathenism confined to the lower classes of society. It is the *creed*! of the intellectual and the learned amongst Protestants; openly professed by the most eminent Protestant divines,—by a Strauss, a Newman, and by the Rev. Theodore Parker, as well as by the mechanic and hard-fisted son of toil. "God is dead," this is the last word of the Protestant Gospel of the XIX. century.

Infidelity, or the Protest against all truth in the supernatural order, is therefore the natural, logical, and inevitable consequence of Protest against the authority of the Church; and even the somewhat sluggish intelligence of the *Herald* is able, we trust, to grasp the truth that, infidelity implies a supernatural deficiency; and that an infidel community, or a community amidst which infidelity largely obtains, must needs be morally inferior to one in which Christianity is still a vital principle. And so we contend that, as a very large, and, in numbers, rapidly increasing mass of the people of England and Wales, are infidels; and as they are so in consequence of their adherence to the vital principle of Protestantism or Denialism, so also to their Protestantism must be attributed their moral inferiority to the people of Catholic Ireland.

The passage from Comte de Montalembert's letter which the *Herald* cites against us, is nothing to the purpose; and has no bearing, however remote, upon the facts revealed to us by the criminal statistics of the British Empire. The Count says:—

"I have already shown in these pages, and I hint again with joy the most significant and most consistent symptom of the actual state of England—I mean the nerve-racking order of the flower of the English nation in the pursuit of the social and administrative reforms; of amelioration in the state of prisons, and of unhealthy habitations; in spreading popular, professional, agricultural and domestic education; in the augmentation of the resources set apart for public worship; in the simplification of civil and criminal procedure; in tolling, in every way, for the moral and material well-being of the working classes, not by the humiliating tutelage of uncontrolled power, but by the generous combination of every free agency, and of every spontaneous sacrifice."

All this may be true; though as the Count was writing with a special political object in view—that of depreciating the political institutions of France, by exalting those of England—even the Count's statement must be taken with a pinch of salt. Yet we can readily admit, that many noble-minded men and women in England at the present day, are earnestly casting about them to find, if possible, a remedy for the moral pestilence which rages all around them. There are, we can readily believe, in public and in private life, many Florence Nightingales, walking to and fro, through the wards of the world's vast hospital, amongst the sick and maimed; but their exertions, their presence, do not disprove the fact of the existence of pestilence, or of its wide spread ravages. Indeed the Count only makes the case stronger against Protestantism. For, how deleterious must not its influences be, when, in spite of all the "ardor of the flower of the English nation," the actual state of the people is what it is—what its criminal statistics reveal to be?

"Seek first the Kingdom of God, and His justice;" this is the rule that Christ Himself gave to His disciples; this the test which, as we ventured to assert in our last, the truly Catholic statesman should apply to every question brought

before him. We do not complain, because the *Montreal Gazette*, objects to that test, and scouts the introduction of God and His Justice, as an element in human politics. Thoughts of God, according to the majority of the Protestant world, are all very well on Sundays, but are altogether out of place on other days of the week. But we do complain of the *Gazette* when it taxes us with want of charity towards our fellow-citizens of all denominations; of "having no desire to coalesce and live in peace and on equal terms with our fellow countrymen of other persuasions." Never have we said a word to authorise the *Gazette's* interpretation of our language upon the duties of the Catholic statesman or publicist.

The *Gazette* must remember that the *True Witness* deals exclusively with politico-religious questions—i.e., questions into which enters a religious as well as a secular element.—Upon these questions we have said that there never can be any unity of sentiment betwixt the Catholic and the Protestant; so long as the latter is faithful to his Church, and the other constant in his opposition to, or protest against, that Church. According to the one, that Church is "the Kingdom of God," whose interests he is first and before all things to seek; according to the other, it is the kingdom of the devil, which it is his duty, to strive by all means to subvert and eradicate from amongst the nations of the earth. We maintain, therefore, that on politico-religious questions, or questions involving the interests of the Roman Catholic Church, there can be no unity of sentiment, no community of policy betwixt Catholics and Protestants; and that the professing Catholic whose policy upon such questions wins the approbation of Protestants is, and must be a knave, and a traitor to his religion. We could fill our columns, were it necessary so to do in order to establish our thesis, with the names of living examples of this self-evident truth.

Who for instance amongst the so called Catholic statesmen of the present day, is the most popular amongst Protestants of all nationalities? Count Cavour, we reply is the man; and if there be a statesman or publicist whom above all others the Catholic should hold in detestation; if there be one whose entire political life has been one gigantic treachery towards the Church of which he calls himself the son—it is that same Cavour. Amongst modern Sovereigns who are the most admired by Protestants? whom do they most frequently cite as models for the Catholic Sovereign and his Ministers to imitate? Again we reply—traitors to their Church, such as a tyrannical Joseph and Leopold; oppressors of the Church, such as those Plantagenet Kings of England, whose whole policy consisted in hostility to the Papacy, and the determination to enslave the Church by making her the creature of the Civil Power. The one virtue which Protestants insist upon in their political leaders, is a taste for "worrying priests"—as the *Times* Florence correspondent in a recent letter very naively admitted; whilst if a Prince like the present Emperor of Austria manifests a disposition to repair the injustice of his predecessors, he is singled out for the honor of being abused and misrepresented by the entire Protestant press. We might continue the list *ad infinitum*; we might cite the approbation universally lavished by Protestants of all sects, upon the spoliation of the Catholic Church on this Continent by mis-called Catholics like Juarez; but we have surely said enough to justify us in our language of the 14th ult. with respect to the test whereby we proposed to try the merits of Catholic statesmen and publicists in Canada.

And as it ever has been, so must it be to the end of the chapter. Upon all politico-religious questions, as a general rule, Catholics have been, and must be, arrayed on one side, whilst Protestants have been, and will still continue to be, arrayed on the other; nor can this issue be averted until Catholics cease to seek first the interests of their Church, or Protestants cease to Protest. As a general rule we say; for it has repeatedly happened that, for party purposes, and in order to secure the Catholic influence against their political opponents, Protestants have acted and voted with Catholics; just as in Canada, we have seen Catholics recording votes hostile to the interests of the Church, and allying themselves with their bitterest enemies, with the object of thereby promoting their private ends, and securing their advancement in political life.

But what does the *Gazette* mean when he tells us that he has "for years past labored to avert this issue, striving to secure fair play to all, unfair preponderance to none?"—*Gazette*, 15th inst. When has the *Gazette* even said one word in support of Catholic demands for justice on the School Question?—When has he ever endeavored to secure for them equal rights with their Protestant fellow-citizens; or to place the Catholic minority of Upper Canada in as satisfactory a position with regard to the Protestant majority, as are the Protestant minority of Lower Canada, with reference to the Catholic majority of that section of the Province? Never, in any single instance that we remember, has the *Gazette*, or any Protestant paper in the Province, dared to utter one word against that Protestant Ascendancy which it is the avowed policy of the Upper Canadians to establish; never, to our memory, has a Protestant journalist, dared to advocate the prayer which the Catholics of Upper Canada have for years been offering to the Legislature, to be delivered from the degraded incubus of State-Schoolism. If the *Gazette* can instance one paragraph, one line, in which he has insisted upon justice or fair play to Catholics on the School Question, we undertake to reproduce it; and to make our cotemporary the *amende honorable* for whatsoever may appear harsh or uncharitable in the above remarks upon his and his cotemporaries' policy.

The *Gazette* pretends to dread that the country is about to be "distracted by religious strife." He deprecates such a calamity; and with the frankness of a Joseph Surface, groans in spirit like a true patriot, "looking forward to such a contest with feelings of the most profound apprehension and regret." Be comforted, good *Gazette*; unless Protestants provoke that strife by persisting in their injustice towards us, there is

naught to fear. We at least are, and ever have been, purely on the defensive; you, and your friends alone, are the assailants. The remedy is therefore in your hands; it is in your power, at any moment, to avert strife, and to secure peace. For this all you have to do, is to be just. Act towards Catholics, as Catholics are always ready to act towards you; for we ask nothing for ourselves but what we desire to see enjoyed by all, and would scorn to ask for, or accept any privilege. We ask that we and the members of all other religious bodies be allowed to manage all our ecclesiastical affairs as we please; that without interference of any kind from the State, we be left free to educate our own little ones, without being taxed for the education of our Protestant neighbors; and that the rights of our religious institutions to enjoy unmolested the property given to them by charitable citizens be scrupulously respected. If Protestants will but accede to these, not exorbitant demands; and if with regard to our religious institutions, and their inmates, they will but keep their hands from picking and stealing, and their tongues from evil speaking, lying, and slandering, there is not the least reason to apprehend that Canada shall ever be distracted by religious strife.

THE REVIVALS.—We have repeatedly and pretty clearly, expressed our opinions as to the origin, and probable result, of the pseudo-religious excitement raging in the North of Ireland. Judging from the past, from the well-established records of these fierce outbreaks, we anticipated that the Great Irish Revival of 1859, would, like its numerous predecessors, leave behind it many a melancholy token of the evils which flow from misdirected religious enthusiasm; and whilst its friends were revelling in fond dreams of the speedy advent of a Millennium, when the intemperate man should cease to make a beast of himself, and the Orangeman should sit down to smoke the pipe of peace with his Popish neighbor, we ventured to prophesy that it would be chiefly notorious for the impetus thereby given to drunkenness, debauchery, and all manner of filthiness; and that its results would ere long be manifested in a great increase of illegitimate births.

Of course we were warmly assailed for thus freely expressing ourselves. We have been denounced as an infidel; we have been held up to obloquy as a traducer of the Holy Protestant Faith; whilst the *Montreal Witness* vied with the *British Whig* in its reprobation of our manner of treating the "Irish Revivals." We waited patiently, however, and endured with a good grace all the vituperation of our cotemporaries; for we knew that time, the great avenger, would ere long do us vengeance on our enemies, by approving the truth of all our statements, and the perfect accuracy of all our predictions. We have not had long to wait; for here—whilst scarce four months have elapsed since the breaking out of the "Revival" epidemic in Belfast—is the testimony of the *Northern Whig*, a staunch Protestant journal, as to its moral effects upon its victims. It will be seen that our cotemporary deals not in vague generalities; that he states particular facts; and supports his statements by appeals to the criminal statistics of Belfast—where the disease has raged with greatest intensity, and where its effects are most readily discernible. What are these effects then? Increase in crime of all kinds; increase especially in drunkenness, roudyism, and above all "in uncleanness of every description;" whilst another result may be stated as consisting in an immense accession to the numbers of the inmates of the lunatic asylums. These facts, and the Statistics of the Belfast Police Office on which they are based, we respectfully commend to the attention, not only of those who have attacked us for our strictures upon "Revivalism;" but to those honest, but misguided people who, we have reason to believe, are striving to reproduce in Montreal the hideous scenes of which since last May, Belfast has been the theatre. Here is the article from the *Northern Whig*, whose allegations the London *Times* admits, indeed, to be "startling," but at the same time to be supported by evidence "of a very simple and matter-of-fact nature":—

We have "says the *Northern Whig*" now before us a return of the criminal cases disposed of at the Belfast Petty Sessions for the eight months of 1858 and 1859, ending on the last day of August in each year, and the following is the result:—In the months of January, February, March and April, 1858, the number of persons brought before the magistrates amounted to 2,890; while, in the same four months of the present year—those immediately precedent to the revival mania—they amounted to 2,761 cases, being a falling off of 129 cases in the four first months of the present year. In May commenced the revivals, spreading and widening, and over-running the country with their infectious violence up till the present time; and let us now see how far they have been promotive of peace, social well being, and a healthy tone of morality. In the four months from May to August, 1858, the number of prisoners brought before the magistrates of Belfast amounted to 3,457; while, in the same four months of this year, the number of parties, male and female, sentenced to punishment for being drunk and disorderly, ran up to the goodly sum total of 3,339; being an increase of no fewer than 492 offenders against God and man in the months during which the "religious manifestations" were in their full swing! Is not this a striking, a most suggestive fact? Night after night are places of worship filled with young men and women, preached to, thundered at, frightened out of their senses by threats of eternal condemnation, and lurid visions of a place of torment; and night after night is our police-office, as a sort of compensatory retribution, crowded with drunk and disorderly inmates. We suggest nothing, we affirm nothing, we leave these statements to produce what impressions they may. The present figures are beyond contradiction; let them stand for whatever they are worth; let them be contradicted if they can. There is one view of the extraordinary increase of criminal offenders in the four months last past that should not be overlooked. It may be recollected that in May and June of 1858 occurred the desperate street riots which for so long a period disgraced our town, and consigned a more than usual number of individuals to prison; and yet, in spite of this, we find that in the month of June, of this wonderful year of grace, there were brought before the magistrates 79 persons more, than in the same turbulent and alarming four weeks of 1858. The fact is, that just now the police accommodation is insufficient for the numbers brought in every night, and especially on Sunday nights. On Monday, the 19th inst., 50 persons, male and female, were on view of the magistrates in the Court-house for being drunk and disorderly; and yesterday a further allotment of 48