

The True Witness.

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MONTREAL, FRIDAY, OCT. 2, 1863.

NEWS OF THE WEEK.

By the arrival of the *America*, via Southampton, the 16th ult., we have received no European news of any importance. The detention of the *Rains*, supposed to be fitted out for the Confederates, was strongly favored by the *London Times*, and Government will not allow them to proceed to sea until all suspicions are cleared.—The Polish Question remains in the same position. By late telegrams we learn that at the battle of Chattanooga the Yankees got a sound thrashing. They lost 50 pieces of cannon, and the number of killed and wounded is very great, over 10,000; and the waggon loads with ammunition supplies, ambulances, &c., fell into the hands of the brave Confederates.

THE IRISH BAZAAR.

The Ladies of Charity of the St. Patrick's Congregation beg most respectfully to announce to the patrons of the charity, in particular and to the public at large,—that the 16th Annual Bazaar in favor of the St. Patrick's Orphan Asylum, and for the purpose of clothing poor children attending school, opened on last Wednesday evening, in the City Hall, Bonsecours Market, and will be continued during the week.

The Ladies beg to add that they learn with regret from the Treasurer of the Asylum that owing to the high prices of food and clothing during the past year, the funds of the Institution are completely exhausted; and that there are no means of replenishing the coffers of the Institution from the present time until the month of June, the time fixed for the annual collection; thus leaving the clothing and support of some Two Hundred and Fifty destitute orphans of both sexes for nine months to come, including the entire of our inclement Canadian winter, dependent exclusively on the proceeds of the present Bazaar.

The Ladies rely with confidence on the general support of the community. They feel that they are only, as it were, the agents of the public who support, through them, those who would otherwise be a burthen and a curse to society at large, if abandoned to roam destitute through the streets of the city; forced as it were by their very destitution to trample on the laws of morality, and corrupting by their contagion and bad example those now happily saved from such baneful influences.

But the ladies have higher motives—holier claims on the public support. The orphan's Father is our Father—the orphan's God is our God; they who possess the means of relieving them. "Come ye blessed of my Father, possess the Kingdom prepared for you, for I was hungry and you gave me to eat: as long as you did it to one of these my least brethren you did it to me."

In conclusion, the Ladies of Charity would say to the public, rally round the orphans—attend the Bazaar—encourage us by your presence as well as by your donations. Ours is a painful duty; without your support it would be useless as well as painful; sustain and cheer us in the good work; we are all working for God; if we put our hearts into the work and do our part with confidence, and love, the God of the orphans will crown the issue with success.—*Com.*

THE "NORTH BRITISH REVIEW."—August, 1863. Dawson & Son, Great St. James Street, Montreal.

This is the organ of the evangelical, or Calvinistically orthodox, section of the Protestant community; and though in point of ability, and originality of thought, its articles are far inferior to those of the *Westminster Review*, the organ of the intellectual or rationalistic section of British Protestantism—they are for the most part worthy of a careful perusal, as throwing strong light upon the present fortunes and future prospects of the system which they advocate. In the present number we have two articles especially interesting; one, on the "Pretensions of Spiritualism"—the other, on "Mormonism, Past and Present." In whatever light we look upon these modern sects, we cannot fail to recognise therein the legitimate issue of Protestantism; and it is curious therefore to note how

the Protestant *Review* attempts to pronounce judgment upon them, without, at the same time, and by the same act, passing judgment upon the parent whose legitimate progeny they are.

The Catholic Church having lapsed into error, and the religion of Christ having become universally corrupted, it is evident that a new revelation is needed to set things right; and this, both Joe Smith, who professes to be the bearer of a divine commission, and the *medium* who pretends to be in direct communication with the spirit world, propose to supply an urgent want, one that all reflecting Protestants must deeply feel. This explains the enormous and rapid spread of Spiritualism in all non-Catholic communities; this is why Mormonism receives such easy acceptance amongst Protestants, but amongst Protestants only. Given or granted evangelical Protestant premises, and the phenomena, both of Spiritualism and of Mormonism, become at once intelligible. The fact of the close alliance betwixt these two forms of error and Protestantism is recognised and frankly admitted by the *Review*, though he apparently fails to distinguish the cause of the alliance:—

"It is impossible," he says—"to read the preceding details respecting Mr. Horne's reception at Rome and Paris, without the mortifying reflection that the Protestant faith enters into a warmer and a closer alliance with Spiritualism, than that of the Catholic; and that the Clergy of the Church of Rome have a deeper horror than our Episcopalian friends, at the mischievous art of 'raising the dead to amuse the living.' Without defending the latitudinarian theology now spreading in the Church of England, we scruple not to assert that the Bishops have as high a duty to perform in calling to account their spirit rapping clergy, and their aristocratic henchmen, as in prosecuting Bishop Gousso and the Essayists."—p. 103.

This extract shows the extent to which the belief in, and the practice of, modern necromancy has spread amongst the Protestant community, not sparing the clergy of the Church of England. There is evidently a natural affinity betwixt Spiritualism of this kind, and Protestantism, and it is the same with Mormonism.—Only from amongst the ranks of Protestants of the evangelical, or animal stamp, does this sect make recruits:—

"To trace the causes which operated in the formation of the Mormon religion, one requires to go back, at least, as far into the religious history of the present century as the old American revival. From 1800, to 1804, in the States of Kentucky and Tennessee, and generally over all the West of America, religious feeling ran so high that, as in the case of the Flagellants, it became a sort of epidemic and frenzy. At camp-meetings, as is well known, the most fantastic occurrences took place.

"From such meetings arose the Shakers, and the Jumpers and the hundred and one small sects, that still hold their place in America, despite the growing civilisation of the people.

"Out of the heart this movement—(the *old American Revival*)—Mormonism arose. The noble principle of Protestantism, that of private judgment, may in fact be carried to excess. From this excess grew the Saints of the latter day. Religious liberty may be abused as well as political liberty; and freedom is only a boon to those who know how to employ it with discretion."—p. 112, 113.

Thus—as we have always contended—Mormonism grew naturally from the "noble principle of Protestantism, that of private judgment, carried to excess." Though, how an absolutely true principle can be carried to excess we are at a loss to understand, or how, or by whom the right of private judgment—if such a right exist at all in the religious order—is to be restrained within due bounds or limits; on these points the Protestant *Review* does not condescend to give any information. No principle can be carried to excess which has not legitimate, and well defined limits; what then are the limits to the principle of "private judgment?"—since by complaining that that principle has been "carried to excess," the organ of British evangelicalism implies that it has limits? But this is what the Catholic, the bigoted Romanist pretends; and therefore after all, it would appear that the difference betwixt us and our opponents is a difference of degree only, and not one of kind.—The legitimate and well defined limit which the Catholic assigns to the "principle of private judgment" is the authority of the Catholic Church; that which the Protestant assigns, varies according to the tastes and caprices of the individual; but both Catholic and Protestant agree in that:—That the right of private judgment in religious matters is not unlimited, since it may be "carried to excess."

Having directly traced the origin of Mormonism to the excessive action, or carrying out of a "noble Protestant principle," and immediately, to the excitement of the great Protestant Revivals, the *Review* proceeds to show from what countries, from what communities its ranks at the present day are recruited. Mormonism obtains its converts from amongst Calvinistic, or evangelically Protestant communities. This is an important fact, as illustrative of the affinities that exist betwixt Calvinism and the sensuality of Mormonism:—

"From a late issue of the 'Latter Day Saints' Emigration Report,' it appears that Ragland has furnished by far the greater proportion to the list of emigrants:—English, 1074; Scotch 126; Welsh, 173; Irish, 12; Danes, 628; Swedes, 193; Norwegians, 41; Swiss Cantons, 209; Italy, 3; France, 2; Germany, 3. Total—2363." These are the totals for three years.—p. 124.

And very significant totals they are. England, the land of Protestant light, and the "Open Bible," furnishes 1074, or nearly 50 per cent. of the Converts to Mormonism; Ireland, the land of Popery and Romish darkness, where the Bible is closed, and the Gospel hidden from the people,

furnishes 12, or about one-half per cent. So also we find that Wales and Scotland, that Denmark, Sweden, Norway, and in short all the Protestant countries of Europe contribute their full quota to swell the ranks of this impure Protestant sect; whilst from France and Italy united, where the dominant religion is Catholic, only four converts in three years have been obtained.—This cannot be accounted for by any theory of "race," for Celtic Wales offers, in proportion to its population, as favorable a field to the Mormon Missionary as does Teutonic Denmark. We must therefore assign as the cause of the fact which statistics affirm, the natural affinity betwixt Mormonism and the Calvinistic religion of the people of those communities from amongst whom the greatest numbers of converts to the system of Joe Smith have been made. It may be added that the "Mormon Conference in the City of London has 17 places of worship, and numbers a little over 2,000 missionaries scattered over Great Britain."—*Id.*

The other articles in the current number of the *North British Review* are highly interesting, and upon the following topics:—1. Roger Colclard, Philosopher and Politician. 2. Wilson's Prehistoric Man. 3. Thomas de Quincey—Grave and Gay. 4. Henry St. John and the Reign of Queen Anne. 5. The Education and Management of the Imbecile. 6. The West Highlands of Scotland. 7. Pretensions of Spiritualism—Life of D. D. Home. 8. Mormonism—Past and Present. 9. The Cotton Famine and Lancashire Distress. 10. The National Defences.

STRAINING OUT THE GNAT AND SWALLOWING THE CAMEL.—The editor of the *Montreal Witness* is, in his own person, a splendid specimen of Pharisaical morality. If any scandalous story against a priest, nun, or Catholic institution of any kind, reaches his ears, without waiting to enquire into its truth, without ever giving the injured and calumniated parties an opportunity of replying, or vindicating their outraged honor, he hastens to publish it to the world, through his columns, with every aggravation that malice can suggest, as an undoubted and undeniable fact. He will without a shadow of proof, insinuate that the Grey Nuns, for instance, murder, or through their culpable negligence, allow to perish the little children thrust upon their hands; he will accuse the ladies of the *Hotel Dieu* of undue proselytising, of fraud and tampering with the religious convictions of the sick, without a single quail of conscience. But when one of his own side is convicted of dishonesty upon undoubted evidence, in our Courts of Law, and by the finding of a judge against whom no suspicion even of partiality can be suggested, he suddenly becomes as morbidly scrupulous as, in the case of Papists, he is reckless of truth, and the first principles of justice.

As a case in point, illustrative of this morbid scrupulosity in the case of his evangelical friends, we need only show how he deals with a late important trial, in which Mr. George Brown figures as defendant, not very creditably; and of which a short, and certainly not exaggerated report, will be found on our fifth page, copied from the *Commercial Advertiser*. In this case, both sides have been fully heard; and a learned and impartial Judge, one of Mr. George Brown's political friends, summed up. And yet because the evidence, the summing up, and the finding of the Court were most damaging to the moral character of the great champion of the Holy Protestant Faith; convicting him, in short, of something which cannot properly be qualified in any milder term than that of "perjury"—a term which indeed the *Montreal Gazette* hesitates not to apply to it—the *Montreal Witness* alludes to the case, only to deprecate any unfavorable public opinion against its friend, Mr. George Brown:—

"THE ACCUSATIONS AGAINST THE HON. GEO. BROWN.—Mr. Brown is at present the butt of attacks made upon his private character by political opponents, in connection with a recent trial in Toronto, concerning some dispute about mortgages and property; but any one acquainted with the unscrupulous character of partisan papers, need not be much troubled at what they publish; and we think it a mark of good sense, on Mr. Brown's part, that he refrains from giving his own side of the question in his newspaper, as it still is by appeal. From the explanations furnished to us by parties acquainted with the affair, it would appear that Mr. Brown has done all that justice could require in the matter; but nothing would be more out of place than to publish one side of a question without the other, or, in fact, to enter into the case at all whilst still pending."

It is a sufficient rejoinder to the above to remark that the "partisan papers" publish at length the Judgment pronounced against Mr. George Brown by Mr. Justice Adam Wilson of Toronto; and that Mr. Brown's side of the case has already been fully urged, heard, and adjudicated upon, in the course of the trial. The one point at issue, in so far as the morality of the case is concerned was this—Did Mr. George Brown agree to pay a certain rate of interest? The defendant, Mr. George Brown, swore that he did not: the witnesses examined swore that he did; and the Judge gave verdict accordingly against the defendant.

Mr. Patrick McMahon has kindly consented to act as our agent for the Township of Marysburgh.

KNOW-NOTHINGISM ON THE RAMPAGE.—The *Buffalo Sentinel* in a recent number pointed out that the old Puritan and anti-Catholic spirit is as rife as ever in the Northern States; and that though in the present emergency the Yankees gladly avail themselves of the courage and excellent military qualities of the despised Irish and Papists, the desire to exclude the latter from all participation in the rights of citizens is still the predominant sentiment of the Yankee heart.

The project which is now on foot, and which it is hoped will be "greatly blessed by the Lord" to overthrow the Romish superstition, seems to be this: The war has made many orphans of the children of Irish Catholic parents. These unfortunate little ones, whose fathers have died bravely fighting for an ungrateful government, the saints propose to lay hold of, and bring up in their own sentiments of hatred to the Church. For this purpose a Convention of Protestants of all shades has lately been held at New York—wherein the impossibility of converting *adult Romanists*, and the desirableness of catching and making proselytes of the little ones of the flock, were insisted upon, and made the subject matter of a Resolution, couched in the following terms:—

"5. Resolved,—That in the large and increasing admixture of foreign elements with our population in the incessant and bitter opposition of the Romish priesthood to all efforts to educate and save neglected children, in the impossibility of influencing in any great degree adults of this class—we read indications of a peril to Church and State, which the Sabbath school, under God, is alone adapted to avert."

The admission of the impossibility of "influencing in any great degree adults of this class"—that is to say of Catholics—is very important. There is but one way by which adults of this class can at all be reached, and that way lies through the belly, and is well known in Ireland as "*Souperism*." That an adult Catholic may be brought by specious arguments to doubt of the truths of his religion; that his faith may be shaken, and a general scepticism may be engendered within his breast by cunningly implied doubts, by the suggestions of historical and geological difficulties, and by open sneers, is of course not only possible, but unfortunately of very common occurrence amongst those who are predisposed to doubt and scepticism by neglect of the Sacraments, or by habitual indulgence in vicious habits. But what is morally impossible, what never has occurred, and so long as man's intellectual constitution remains what it is never can occur, is this:—That an adult, or person arrived at years of discretion and of sound mind should renounce the doctrines of the Catholic Church; and subsequently sincerely and intelligently accept as true, any one of those emasculated forms of Christianity vulgarly spoken of as the Protestant Religion. Thus, for instance, it is conceivable that a Catholic should be worked upon so as to renounce his belief in the pretensions of his Church to be a body or society organised by Christ Himself, and therefore infallible, indefectible; but it is not conceivable that, having so renounced his belief in those pretensions, he should subsequently be induced to put faith in the pretensions of the Anglican, of the Presbyterian, of the Methodist, or of the Congregational churches to a divine, or anything above a mere human, origin. When an adult Catholic renounces Popery, he invariably renounces Christianity; and when a Catholic entertains religious doubts at all, those doubts relate, not to the truth of some Romish dogma in particular, but to the entire Christian system itself, but to the possibility, even, of a revelation *ad extra*. With the intelligent and educated Catholic there is but one step possible, or even conceivable, from the perfect, implicit reception of his religion, to the slough of materialism or to the abyss of pantheism. His education has proved to him, that there is, and can be, betwixt these no middle position logically tenable: just as the monotheistic education of an intelligent Christian renders it impossible to him—though he may, in after life, renounce his Christianity—subsequently to take up with, intelligently and conscientiously, the absurdities of ancient classical polytheism, or the existing fetishism of the idolatrous Africans. The latter no doubt, are unable to comprehend why a conversion from Christianity to fetishism should be intellectually more difficult, than a conversion from fetishism to Christianity. And so, in like manner, Protestants, who having never yet been raised to the plane of Catholicity, and can form no conception of that extended and glorious field of vision which that elevated plane commands, cannot understand why conversions from Catholicity, to that lower form of Christianity which they profess, should be more difficult than conversions from Protestantism to Catholicity.

It is clearly then, no use attempting to influence adults. "Old birds," as the wise man said, "are not to be caught with chaff." Adult Catholics cannot be deceived by the shams of Protestantism—but young birds may; and of these latter there is, thanks to the war, and the impetuosity in the fight of Irish Catholic fathers, a plentiful supply on hand. Of these, the members of the New York Protestant Convention are now endeavoring to get hold; in the confident expecta-

tion that having once ensnared them, and got them safely caged up within their Sabbath schools, they will soon be able to teach them to chirrup out the true Protestant notes, and in due time emerge in the most brilliant of Orange and Know-Nothing feathers. This cunningly desired scheme will, we have no doubt be frustrated by the vigilance of the Bishops and priests of the Catholic Church in the U. States: but the enunciation of such a scheme should serve to convince Catholics what fools they are to sacrifice their lives for men who seek to repay their services by causing their little ones to apostatise.

AMENITIES OF YANKEE WARFARE.—The *Special Correspondent* of the *London Times* gives a description of the interior of the Baltimore hospitals. One story, as strikingly suggestive of the chivalrous spirit that animates the male Yankees, and of the feminine delicacy of their females, we transfer to our columns:—

"A certain number of ladies of the Union party, chiefly from the North, have taken upon themselves the management of the Baltimore hospitals, which are at this time full of the sick and wounded from the field of Gettysburg. The wife of a Yankee school-master, now at the top of political influence, under Schenck's patronage, is at the head of this charitable association. On one of her late visits this zealous woman walked into the ward of the Confederate wounded, with a Federal flag in her hand, and held the obnoxious Stars and Stripes over the bed of a dying sufferer, saying, as she waved the rustling silk in his very face, 'There, my friend, you were loth to live under this glorious banner; it must be refreshing to you at least to die under it.'"

There is nothing recorded of the atrocities of the French Reign of Terror so hideous, so revolting to human nature as this. Even the Furies of the Guillotine, as they were styled, hideous wretches who sat with knitting needles in hand, beneath, whilst on the scaffold above the instrument of death and its bloody work surely and swiftly, were not such libels upon their sex, as is this Yankee woman, or rather she devil; cruel as they were the former would not have been capable of the cold-blooded cruelty of this worthy countrywoman of Butler and Jim Lane.—The *Times'* correspondent truly observes:—

"It is by these shocking, incredible outrages against good taste, no less than good feelings, that the Yankees have laid for themselves so large a treasure of hatred amongst the Southerners, who believe themselves, and who are in my opinion so much more humane and gentle."—*Times' Special Correspondent.*

It is by those outrages on humanity of which, since the commencement of the war, the Yankee Generals—with the exception of McClellan, Meade, and a few others—have been everywhere guilty, that the sympathies of all brave and honest hearts have been so strongly elicited for the Southerners.

PROTESTANTISM SPREADING IN NAPLES.—The pious Archbishop of Naples, now in exile by orders of an alien tyrant, in a late Pastoral which deeply agitated the editor of the *London Times*, warned his flock against the dangers to which their faith and morals were exposed by the encroachments of Protestantism. These cautions were not uncalled for; the boasts of the Liberal and anti-Catholic press, as to the spread of Protestant principles in all parts of the Italian Peninsula, are not destitute of foundation. In the City of Naples, especially, is Protestantism progressing; and as a cheering symptom of the overthrow of the old Romish superstition, and of the rapid strides which the "*puer faith*" is making amongst the Neapolitans, we may cite a fact mentioned by the *Weekly Register*, the bare announcement of which should carry joy to the bosoms of the Saints, and inspire the canticles of Exeter Hall:—

"At Naples itself things have been done by public authority which are in a great measure defended from Catholic criticism by being too foul and revolting to be described in detail by a Catholic pen. We can only allude to the horrors which have been brought to our knowledge on undoubted authority. We have heard, for instance, the details of a play, publicly exhibited in the theatre at Naples, which was from first to last a foul and filthy lampoon upon the Person of Our Ever Blessed and Divine Redeemer. It was called '*The Carpenter of Nazareth*,' and (we shudder as we write it) He Himself, our Creator, and our Redeemer, was brought on the stage in the foulest and most loathsome manner. The details are too bad for us to repeat. This is the kind of 'Reformation' which the adherents of Victor Emmanuel are laboring to introduce in Naples."—*Weekly Register*, 12th ult.

This is certainly carrying out Protestant principles very far indeed. We did think that Protestantism had culminated, or attained its greatest position, elevation, when a naked prostitute was worshipped on the high altar of Notre Dame in lieu of the Lord of Hosts. But these Neapolitan "Reformers" have gone beyond the Protestants of '93 in audacity and impiety. An obscene travesty of the mystery of the Incarnation, and a burlesque representation of Our Redeemer upon the boards of the theatre show that these Italian Liberals, that these Protestants, according to the gospel of Garibaldi, are making clean work of it, and are rooting out the old superstition most thoroughly. Well does the *Weekly Register* add—"that this peculiar development of Protestantism is the only form in which we have any fear from it in Italy, or indeed in any other Catholic country." In this form, it is true that portions of the French, the Italian, the Portuguese, and the Spanish populations have embraced the Holy Protestant Faith—(Borrow, in the preface to his book—"*The Bible in Spain*"—for instance, mentions