

The True Witness.

AND  
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MONTREAL, FRIDAY, FEB. 12, 1869.

ECCLESIASTICAL CALENDAR.  
FEBRUARY—1869.

Friday, 12—Of the Crown of Thorns.  
Saturday, 13—St. Peter Nolasus, O.  
Sunday, 14—First Sunday in Lent.  
Monday, 15—St. Romuald, Ab.  
Tuesday, 16—St. Scholastica, V.  
Wednesday, 17—Ember Day. Of the Feria.  
Thursday, 18—Of the Feria

REGULATIONS FOR LENT—All days of Lent Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, with the exception of Palm Sunday.

The use of flesh meat is also by special indulgences allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday after Lent, to Palm Sunday.—On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

NEWS OF THE WEEK.

The Greeks are beginning to listen to reason it appears, and for the present have postponed their war with their big neighbor. The prospects of peace are therefore a little better than they were a few days ago; but so long as the great Powers keep on foot their enormous military establishments, it cannot be said that the dangers of war are averted. Great Britain is taking the initiative in the reduction of its army and navy; and as a preliminary is about to recall all its troops from British N. America, with the exception of two or three regiments. All is quiet in the political world. Large meetings have been held in London, as well as in Ireland, to petition for the pardon of the unhappy men now undergoing the sentence of the law for treason-felony. It is much to be feared that, so long as the Fenian excitement is kept up, and threats of insurrection are indulged in, the Government will not accede to these prayers—lest in the eyes of the world it should stand self convicted of weakness, and of yielding to menace, what it withholds from justice.

The terms of the Treaty for settling the claims between Great Britain and the U. States are not favorably looked upon on this side of the Atlantic. Perhaps there is amongst our neighbors no real desire for an amicable settlement. Having, as the saying is, "established a raw" they wish to keep it open for future emergencies.

Since Monday, the 1st inst., Montreal has been enlivened with the presence of His Excellency the Governor General, who has visited the chief of our educational institutions, Villa Maria, McGill College, and the Schools of the Christian Brothers, with all of which he was no doubt well pleased. His Excellency returned to Ottawa on Saturday of last week.

Queen Isabella has issued a manifesto denouncing the revolution in Spain, and asserting her rights to the throne.

Madrid, Feb. 6.—The Pope has forbidden the prelates lately elected to take seats in the Cortes.

Madrid, Feb. 7.—The name of Prince Gergent has been stricken from the rolls of the Spanish army.

The Carlists are very active, and there are indications that they are laboring to produce an insurrection, which may break out at any moment. It is rumored that the 11th inst. has been fixed upon by them for open demonstrations against the Provisional Government.

It is said that Prince Ferdinand has consented to be a candidate for the throne of Spain.

Orders have been received for the execution of the assassins of the Governor of Burgos.

It is generally conceded that Senor Oloaga will be chosen to preside over the Constituent Cortes. Many rumours prevail about the proposed directory. Some assert that the members are to be elected for five years.

Many political arrests have lately been made; the prisoners are charged with being engaged in the Carlisle movement.

The Great Powers have granted a delay of

eight days for the Greek Government to make its final decision in regard to the proposals of the Paris Conference.

The announcement is made on official authority that the late advices from Athens give the French Government good reason to hope that the pacific policy of King George will triumph over the excitement of the hour. Great agitation still prevails in Athens.

That, whether in Canada, or in Ireland, the missions against Popery are confined to the poorest and the most ignorant classes of society: that, with few rare exceptions, only from amongst these classes any converts to Protestantism are ever made, has long been notorious. Now and then indeed, we hear of a case of a litigious notary in some small village having had a dispute with the priest, and of having in consequence embraced the truth as it is in Jesus: or we read how a *habitant* has refused to pay tithes, and has notified the priest accordingly of his change of faith. But with the exception of a few isolated cases such as these, and which are well appreciated, the missionaries have no chance of success, except amongst the very lowest and most illiterate classes of our population. Men of education and high intellectual culture do indeed, unfortunately, too often throw off their faith in the teachings of the Catholic Church: but in that they are educated, in that they are intellectually refined, it is morally impossible that they should accept the teachings of the *colporteurs*. In ceasing to be a Catholic, the educated French Canadian Catholic, like the educated Catholic everywhere, inevitably ceases to be a Christian at all.

To the educated classes of their compatriots therefore the *colporteurs* never address themselves; and in a discourse delivered at the late annual meeting of the F. C. M. Society this fact was recognized, and attempted to be accounted for, by one of the speakers—a Rev. Mr. Lafleur, who argued that it was not by the rulers and learned, but by the poor and simple that the teachings of Christ and the Apostles were chiefly accepted. There is, however, one little difference between the two cases to which the speaker did not allude—to wit, that the latter did not appeal to the "reason" of their hearers, but to "authority," in confirmation of the truth of the supernatural dogmas—the Incarnation, the Trinity, the Resurrection, &c.—by them taught. They appealed to the mighty works which they wrought before the world as evidence of their divine commission: an argument which the simple mind is as capable of appreciating as is the most highly cultivated.

But the boast of Protestant missionaries is that it appeals to the intellect only. Whilst Popery is a superstition, their religion is a reasonable religion, "un culte raisonnable" in the words of M. Lafleur. It is to the natural reason therefore of their hearers that they appeal in support of the truth of all that they profess to teach, and of the falsity all that they condemn. Now surely no man will pretend that the natural reason of a simple uneducated Canadian *habitant* is competent to determine the truths of such theological propositions as are involved in the Confession of Faith professed by the F. C. M. Society; to discriminate between the reasonableness of the doctrine of the Incarnation, and the unreasonableness of that of Transubstantiation; to sit in judgment and to decide upon all the questions which for the last three centuries have exercised the ingenuity, and called into play the controversial talents of the most cultivated intellects of Europe. Is it, in fine, probable that after a few hurried instructions from a *colporteur*, perhaps as illiterate himself, the utterly uneducated *habitant* is able to decide on questions upon which after years of patient study a Leibnitz still found himself obliged to keep his judgment in suspense?

But the other day a young man, the Marquis of Bute, soon after attaining his legal majority, declared himself a Catholic. Hereupon the London Times, which does but express, or reflect the opinions of the majority of its Protestant readers, was shocked at the so great temerity of so young a man:—

"Such a change of creed is very uncertain, and at the same time a serious matter, about which many men have hesitated who are twice the age of the Marquis. To abandon the faith in which you have been brought up, to disturb your friends, and disappoint the world, to plunge into a labyrinth of new and formidable obligations, are things which it seems more reasonable not to do at the first available opportunity, and with respect to which an error on the side of hesitation and patience is always an error on the right side."—London Times.

Now if an Englishman of upwards of twenty one years of age, and, let us say, of ordinary abilities, who has received the very best education that England, and the Universities of England, can give, is scarce intellectually competent to form a decided opinion upon the points in controversy between Catholics and Protestants—how shall we dare to assert that the uneducated French Canadian *habitant*, who, if what Protestants say be true, has been purposely kept in ignorance by his priest, is intellectually competent to pass such judgment? For mind, as Protestants put it themselves, this judgment involves,

\* To say nothing of the "fish and the devil."

merely the exercise of the natural faculty of reason. Popery, so say they, and their spokesman on this occasion, the Rev M Lafleur says, is a superstition "un culte superstitieux." Protestantism is a reasonable religion or worship, "un culte raisonnable." Now, if as the London Times pretends, this controversy involves grave questions upon which an educated English nobleman who has long meditated them, is incompetent to form a practical opinion in the twenty-second year of his age, it is not probable that an illiterate French Canadian laborer is qualified to pass sentence upon them, off-hand, no matter if he be fifty or sixty years of age. We for our parts, have more confidence in the decision to which, to the detriment of all their material interests and the overthrow of all their worldly hopes and prospects, such men, as Newman, and Manning, and Brownson, not to mention many others, have come on these questions, than in that at which occasionally an ignorant French Canadian *habitant* arrives—with the prospect of being delivered from the burden of tithes before his eyes, should his "reason" be convinced that the religion propounded to him by the *colporteurs* is a reasonable religion, "un culte raisonnable."

To the Catholic, the Protestant religion, that is to say dogmatic Protestantism, appears the most unreasonable thing in the world; the lowest form of grovelling superstition; that ever exercised dominion over the human intellect. Nor are Catholics alone in this view of the phenomenon; for amongst the vast majority of intellectual and educated Protestants, it is now frankly admitted that, if the authority of a living infallible Church be denied, it is the height of unreasonableness to maintain any supernatural dogma whatsoever. As against the Protestant Trinitarian therefore, who appeals to reason against the Papist, the Protestant Unitarian who appeals to reason against the Trinitarian is insignificant. The Rationalist who appeals to reason against the supernaturalism of Christianity, and the absurdity of an infallible book—just as the Protestant appeals to reason against the superstition of Popery, and the absurdity of an infallible Church; who subjects the question of the Incarnation to the same tests as those to which the evangelical Protestant subjects the question of Transubstantiation, must, when reason is the sole umpire, always remain master of the field.

EMIGRATION AND PAUPERISM.—According to the London Times "every industrious working man in England carries a paper on his back." In other words—there are as many drones as workers in the hive, and the workers have to support not only themselves and their families, but the drones.

Where is the remedy to be found? asks the Times. In emigration, and in compulsory emigration, is the answer. As at present constituted "the law does not expatriate any one against his will;" but this must be altered, and a new policy adopted, by means of which paupers, as well as criminals, may be legally ejected from the land. We presume not to call in question the wisdom, or the justice of such a policy; but we may be permitted to indicate it, as a conclusive proof of the fearful strides that pauperism is making in the wealthiest country in Europe. It must indeed have assumed fearful dimensions when an English paper finds itself compelled to recommend for its suppression a policy almost as severe as that which Henry VIII. enforced against the sturdy vagrants, and beggars whom he had reduced to the most abject misery, by his suppression and spoliation of the Religious Houses. We copy from the Times:—

But, whatever may be the advantages of Emigration, and however clearly they may be demonstrated there is no doubt that many paupers both men and women, fit for colonial life would, after all refuse to stir, and remain where they are in the work house, unless moved by the arm of the law. At present the law does not expatriate any one against his will. But it may well be a question whether a new policy in this respect might not be adopted. For ourselves, we should not regret to see Emigration, within certain limits and upon proper conditions, made the sole form of relief offered to paupers. There are only two quarters from which objections can fairly come—the paupers themselves, and the countries designated for their reception. To take the latter first, we should not anticipate that either the United States or any of our own colonial possessions would object to receive such an importation. Emigrant paupers are not to be confounded with transported convicts. Paupers have not broken the laws or conspired against society; they are not sent out as misdoers to undergo punishment; at the worst they are voluntary parasites tolerated by the State. It does not follow that they must be in the new country what they have been in the old. Here they cannot get work, or are disinclined to work, or from sickness or long disuse are unfit to work; and therefore they are a mere charge upon their industrial neighbours. There, work will be ready to their hands; they will have left behind them debasing associations, and will feel they have a fair opportunity in a new world, where most men are, like themselves making a beginning, and where the path through industry to comfort lies obvious and unmistakable before all. Many a poor half-starved sickly wretch will pluck up health and heart when he finds himself in a new country, with sufficiency of good food and clothes, with shelter, occupation, and hope in the future. We should not altogether despair that even those girls who now tear up their clothes and break windows and are the terror of the workhouses, may turn out useful housewives and respectable matrons. The report of those families who have recently been assisted to emigrate from the east end of London are decidedly encouraging. On the whole, a colony would have little to apprehend from an arrival of properly selected English paupers; their labor would be valuable, and their indolence would probably be cured within a short period.

The Times is we think too sanguine when it

assumes that neither "the U. States, nor any of our own colonial possessions would object to receive such an importation" of paupers as it proposes to discharge upon their shores: an importation to be made up not only of those who, though able and willing to work are unable to find work in Great Britain—but of those as well who, "are disinclined to work, or from sickness or long disuse are unfit to work." For immigrants of this second class we in Canada have as little liking as had the people of Australia for the felons whom they refused to receive. Able bodied and industrious emigrants will be received gladly: but they had better remain at home, who from "sickness and long disuse are unfit to work." The Colonies have no need of any immigrants, save such as are able and willing to earn their daily bread, by steady and honest toil.

Still from the constant and now alarming increase of pauperism in England, from the daily increasing difficulty of finding remunerative labor for the rapidly increasing population—it is pretty certain that a process of depletion analogous to that which for some years has been in progress in Ireland, must soon set in in England. There are there more hands than can be employed, more mouths than can be filled, and the country is heavily overpeopled. The earth however is large: and the unabrogated command to go forth to replenish it, has as yet been but very imperfectly fulfilled. We are not of those who look upon emigration *per se*, either as a sign of misgovernment, or as an evil to be deprecated: but rather as a law of nature—that is to say of God—which cannot be long neglected with impunity. For many years this law has been recognized and cheerfully obeyed by thousands and tens of thousands of the educated classes of society in Great Britain; and if exiles be a proper title to apply to those who from the constantly increasing pressure on the means of subsistence in the Old World, have been forced to seek employment and their means of livelihood in strange lands—exiles of London, and exiles of Glasgow, and of Edinburgh, as well as of Erin, have long swarmed both in the United States, and in all the British dependencies—in Canada and Australia, where axe in hand, and without moanings over the hardships of their lot, they have cut out new homes for themselves, and built up the fortunes of their families. In one word, the British islands are all greatly over populated: a large area of the earth's surface, by soil and climate well suited for the growth of cereals, and therefore for the Aryan race, is still a vast solitude; whilst the law of God—"to replenish the earth"—to go in and take possession of the land, remains unrepealed. This law, which is quite at variance with the modern democratic theories that every man has a right to claim a living in the land of his birth, no matter how limited its area, and that emigration is, if not a disease, at least the symptom of political and social disease—is still in force and man must obey it. If he will not do so, with a good and stout heart; if foolishly grumbling at the hardship of his lot, he will persist in setting himself in opposition to the Eternal decrees of his Maker, he deserves to suffer. It seems then that the wisest course for a Government to pursue is that of stern non-interference; and abstaining from opposing any artificial obstacles to the emigration of its subjects, to abstain also from all legislation to accelerate their going. As the knowledge of the fields of profitable labor that are open to them in America, and Australasia extends amongst the working classes of Great Britain, and as the facilities for locomotion are increased, so also, and without State interference, will the stream of emigration flow stronger and stronger. We have already had what is called the Irish Exodus: we are about to see the commencement of an English Exodus, and that in spite of the coal fields of England, in which is to be found the secret of all her material greatness, her commercial prosperity, and her means of hitherto maintaining a large population on a very limited area.

The Times' Madrid correspondent, treating of the progress that the Reformation is making in Spain, is at a loss under what section of religionists to class the "young blackguards who took down a Madonna and shot her in the public streets;" and "those other scamps that tramped, half tipsy, into a church the other day as the priest was saying mass, who smoked, and talked loud, and grimaced as the service went on, and who at the moment of the elevation of the Host threw up their caps, and shouted Viva la Libertad at the top of their voices."

There should be no difficulty we think about the matter. The "young blackguards" and "these other young scamps" as the Times calls them were sound Protestants: Protestants of the stamp of John Knox and the other iconoclasts of the sixteenth century: Protestants of the stamp of those blackguards who in the first days of the outbreak of the Reformation in the Low Countries, and in England used to interrupt the devotions of Catholics; and whose favorite exploit during mass was to lift up a dog, in mockery of the Elevation of the Host by the priest at the altar. It was by instruments such as these that

the Reformation made its way; and it was by these outrages, by these sacrilegious mockeries of Catholic worship, that the Reformers provoked those severe reprisals which have earned for them a place in Protestant martyrology.

There was, it seems, some controversy between the National Societies as to precedence at the Levee that took place on Tuesday, the 2nd inst.—the St. Jean Baptiste Society claiming the first place, a claim, which *on dit*, was vainly contested by the St. George's Society.

As representing both the original settlers of Montreal, and by far the largest section of our mixed population, it does seem to us strange, unfortunate, and most uncourteous that the reasonable pretensions of our French Canadian fellow-citizens should have been opposed: for underlying and inspiring that opposition, if not explicitly avowed, lurked the unwarranted assumption that somehow or other, English born subjects of Our Queen have a better claim to her gracious countenance than have French Canadians,—as if the rights of the latter as British subjects were inchoate. This is a most impertinent and a most dangerous assumption: for if French Canadians have not equal rights with all others Her Majesty's subjects, no matter of what race or creed, neither can they have equal duties: and yet the Queen has no better, no more truly loyal subjects, than she has in the descendants of Old France, now happily living in peace and security beneath her rule. If, as we often hear it asserted, French Canadians would do well to imitate the enterprise and energy of their British born fellow-subjects, the latter have still much to learn in courtesy from the French Canadians: and we cannot but blush to think that they have so little profited by the good example in this respect set them by their neighbors.

THE ST. PATRICK'S HALL.—A serious accident has happened since our last to this noble edifice, one of the ornaments of our City, and the just object of our Irish fellow-citizen's pride.

On the evening of Wednesday last a Grand Concert and Ball was given in the spacious Hall by the Merchant Clerk's Association. All had gone well up to midnight, and dancing had succeeded to the Concert, when of a sudden, a sharp cracking noise, like the report of a gun, was heard, and after a short interval this was repeated; at the same time the plaster began to fall, and it was evident that something serious had occurred. The dance was interrupted, and the assembled company numbering about 2000 persons, were urged to leave the menaced building as speedily as possible. This, thanks under God, to the excellent arrangements of the interior of the Hall, its ample vomitories, and its straight broad staircases, was happily effected, and all were enabled to escape without loss of life, or indeed any serious injuries. Hardly had they attained the open space, however, when with a loud roar the immense roof collapsed, and fell on, the vast iron beams crushing of course a great part of the flooring beneath. Owing to their solidity the walls stood firm and unshaken; scarce a pane of glass was broken in the windows.

Of the cause of this sad calamity we cannot speak at present, but a careful investigation is now going on, and the result will in due time be made public. On Friday afternoon the spot was visited by His Excellency, who expressed his deep regret at the misfortune, and his intention to contribute to its restoration—an event which in the interests of the City we hope will not be long postponed.

The fate of the convict Whelan was to have been determined at a Privy Council held at Ottawa on the 8th inst. The convict's appeal to England has been refused, and consequently we may suppose that the dread sentence of the law will have its course on the 11th inst. The following are the latest Ottawa telegrams on the subject of the unhappy man:—

OTTAWA, Feb. 8.—The decision of the Privy Council with reference to Whelan has not transpired. It is expected to be made public to-morrow, and that he will be hanged on the 11th. No scaffold will be required to be constructed, as rings bolts and a trap door, form part of the building, ready to be used on any occasion.

Whelan refuses to see strangers; he retires to his cell when anyone appears. He continues to be visited by the clergyman of his church and by several Sisters of Charity; the latter are unremitting in their attention to him. The unfortunate man seems to profit by their counsel, and has apparently lost almost every trace of his former behaviour. His end he looks on as certainly approaching, and is in all appearances, doing his utmost to properly prepare for it.

Doyle and Buckley, who are still awaiting trial as accessories to the murder, are confined in their usual corridors in the city goal. Buckley still continues to behave in a semi-demented way, and is, without doubt, somewhat unsettled in his head, though not so seriously but that a few weeks in the open air would restore him to his perfect senses. Doyle is still weak, though not worse than he was shortly after his arrest.

The extra guard on the goal only stand on sentry during the night time. Whelan has been ordered for execution on the 11th.

From the manner in which in Canada, a brutal murder is spoken of as "a difficulty," it would certainly seem as if we were already morally annexed to the U. States. We clip from one of our Canadian exchanges:—

ANGUS, Ont., Feb. 3. Yesterday, a man named Shell got into a difficulty with another man named Ross, both living at Brestwood, when Shell shot Ross dead.