

The True Witness.

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS,

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TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance but if not paid in advance, then Three Dollars.

Single copies, price 3¢, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 2, St. Lawrence Main Street.

MONTREAL, FRIDAY, JULY 27, 1860.

PERSONAL.—In consequence of the absence of the Editor of this journal, it is requested that all communications intended for his private personal, may be marked "Private."

NEWS OF THE WEEK.

Our latest European dates are by the *Canada*, from Liverpool, 14th inst. The progress of the Sicilian insurrection is still the chief object of interest, though little change had occurred in the relative positions of the contending parties since our last. Garibaldi, it was said, was bent upon prosecuting the siege of Messina; but the oppressive heat of the summer months would render the operations exceedingly difficult. Murders and outrages of all kinds, upon the officials connected with the former government, continued to be the order of the day; and all ecclesiastical property seems to be marked out for confiscation. Amongst several other decrees issued by Garibaldi, we find one requesting—that is the delicate way in which his behests are conveyed to his victims—requesting all charitable establishments to hand over to his treasury, all sums which they may happen to hold, either as legacies, or in trust for others; a vague promise is appended, to the effect that the money thus fraudulently obtained, shall be paid back in some more prosperous days—date not specified; but, in the mean time, the proceeds of the breach of trust are to be employed in relieving patriots in distress, i.e. indigent loafers, and the putrescent mass of scoundrelism which in all revolutionary floats on the surface, and to which the coat of liberalism applies the epithet of patriotism. There is, it must be confessed, something almost sublime in Garibaldi's contempt for all the laws of morality in his cool invitation to the charitable establishment of Sicily to perpetrate a breach of trust, and to consummate a gigantic act of swindling, compared with which the evangelical frauds of a Paul, or a Pullinger sink into insignificance.

Another decree of the Liberator of Sicily exonerates patriotic debtors from the disagreeable obligation of discharging their debts. "Base is the slave that pays" is a fundamental article of the modern Liberal confession of faith; and accordingly Garibaldi has decreed that all Bills of Exchange, and other commercial securities, falling due since the 4th of April, shall not be considered as payable until the 1st of August. No doubt the noble army of fraudulent bankrupts in Canada would had with joy the advent of such a kindred spirit as Garibaldi, and would escort him to the tabernacle with sackbut and dalcemer and all kinds of stringed instruments, in testimony of their admiration of him.

No good result is expected from the forced concessions made by the King of Naples; and were it only his throne that was in jeopardy from the progress of the revolutionary spirit in the South of Italy, the Catholic world would have no great cause to be excited. But it can scarce be doubted that the flames of revolution (if not checked at once,) will spread from Naples to Rome, and that for a time the Holy Father himself will be menaced. It is therefore without surprise that we learn that the gallant Lamoriciere was concentrating his forces upon the Southern frontier, as if it was from Naples, rather than from the side of Piedmont, that the first shock of war was to be anticipated. Various rumors were afloat as to the existence of intestine troubles in Rome itself; but as these apparently owe their origin to the Protestant press, little importance is to be attached to them.

From France we learn that Louis Napoleon had given official reception to an accredited agent of Garibaldi, thus formally recognising the latter as a European potentate. Great and universal disgust is felt, and expressed in Paris and elsewhere, at the treatment of the *Orpheonists* during their late visit to London. The *Orpheonists* are a body of French amateur musicians, who, being invited to the British metropolis, accepted the invitation under the delusion that they would be treated as gentlemen and as Christians. In this reasonable expectation they found themselves egregiously deceived. Not only did the generous Great Britain do nothing for the comfort of his guests, but he wantonly and deliberately insulted them and their religion, by treating them as idolaters, and ignorant wretches for whom he entertained a mingled

feeling of pity and contempt. "They have been treated," says a writer in the *Times*, "not only worse than the convicts in the prisons, but worse than the very swine beneath their windows." At the same time, whilst thus approving himself a mean spirited churl, profoundly ignorant of the laws of Christian hospitality, our evangelical friend, the enlightened Great Britain aforesaid, was most active in thrusting upon his Catholic guests villainous anti-Popery tracts replete with abuse of all they held most sacred. These things are spoken of in France, and will no doubt tend to increase the love and respect which the French entertain for their illustrious Protestant ally.

Some surprise has been expressed at the Queen's proficiency as a rifle shot, seeing that it is duly recorded how she fired the first shot at the late great rifle meeting—hitting the bull's eye, and scoring four points. The explanation of this apparent mystery is very simple. The Queen's shot, like everything else connected with this rifle movement in England, was a "sham," a piece of theatrical dumb show. Previous to Her Majesty's arrival on the ground, a Whitworth rifle had been scientifically and solidly adjusted in such a manner as to render it physically certain that, when discharged, its bullet would be lodged in the centre of the target. The Queen pulled a string attached to the trigger, and the result was duly chronicled with marks of admiration in the London papers—though no allusion was made to the previous process by which that result had been secured.

By the latest accounts harvest prospects in Europe were improving, and hopes were entertained that the British cereal crop would be at least an average one. From all parts of this Continent we have the most cheering tidings, and an abundant harvest may be anticipated.

ARRIVAL OF THE PRINCE OF WALES.—The *Hero* and *Ariadne* arrived at St. John's, N. F., at seven o'clock on Tuesday evening. His Royal Highness landed under a royal salute from the batteries, and amidst the enthusiastic cheering of the people, the following morning.

THE PRINCE OF WALES.—The *Pilot* says that on Tuesday evening, "on the announcement of the landing of the Prince, the Palace of his Lordship the Roman Catholic Bishop of Montreal, was brilliantly illuminated, and the Royal standard and Apostolic flag were simultaneously hoisted. Every window in the large and spacious edifice was a blaze of light, and thus the first public demonstration of welcome to his Royal Highness was made by our French fellow-citizens, in the person of their venerable and much respected Bishop."

The *Montreal Witness* cites as a great hardship, as a "cruel, unchristian, and we think arbitrary and illegal act," on the part of the prison authorities, the fact that according to the jail regulations free access to the prisoners, and unlimited facilities for proselytising are not given to what our cotemporary calls "City Missionaries." The rule condemned so strongly by the *Witness* is, we think, not only highly prudent, but, under our social circumstances, absolutely necessary; and its mitigation or serious modification would but give rise to a never-ending series of squabbles, of scandals, and breaches of prison discipline.

The prisoners are regularly visited by the Chaplains or Clergymen of different religious bodies, specially appointed to that duty, and there is no preference given to Catholic over Protestant, or to Anglican over Methodist. By making application to the Sheriff the "City Missionaries"—who he it remembered *en passant*, are merely laymen engaged by the different sects to do what we may call "job-preaching"—can always obtain leave to see and speak to any person whom they may particularly desire, and who is desirous or willing to receive their visits; but they are not allowed—being uncalled for—to thrust themselves, and their preachings, upon those who have no respect for their office, and no inclination to listen to their exhortations. This is as it should be; for were the claims advanced by the *Witness* in behalf of the "City Missionary" whom the Wesleyans employ complied with, with what show of justice or reason could the authorities refuse free access to the prisoners to any body who might present himself before them, claiming the same privilege? The thing would be impossible; and thus if the suggestions of the *Witness* were to be acted upon, the Prison would become a very Babel of discordant sects, a hot-bed of proselytism, and religious controversies.

We give our cotemporary ample credit for his desire to bring the reformatory influence of religion to bear upon the unhappy creatures, the "unfortunate females" as they are called—to whom he particularly alludes, and with whom our jail is often crammed. Nevertheless, respecting his motives, and sympathising with his object, we would remark that neither the time nor the machinery by him suggested for commencing that reformatory process, is well chosen. If he wishes—as no doubt he does—to effect any, the least permanent good amongst these degraded creatures—for whom, nevertheless, Our Saviour died on the Cross—he and his friends must be ready to take them by the hand when they leave the prison; for it is not so much the exhortations of the "City Missionary" whilst in jail that these "unfortunates" stand in need of, as of the moral and material assistance of their wealthier fellow-creatures, when—their period of imprisonment having expired—they are again cast upon the world, to recommence their former vicious career. A comfortable home and shelter, food

and honest employment, IMMEDIATELY upon their leaving the court-yard of the jail—these are the first, and indeed indispensable preliminaries to any reformation of that class to whom the *Witness* particularly alludes; for—and in this we are sure that we shall be confirmed by every one having practical experience of the habits of the criminal classes, or "*classes dangereuses*"—it is always within the first hour after his or her leaving jail, that the released prisoner is most apt to yield to temptation. Little, very little, can be done for the moral reformation of the abandoned woman whilst in confinement; but much, very much, may be done if, immediately upon stepping outside the gates of the jail, she is met by one of her own sex, who will conduct her to a well kept asylum home or place of refuge for offenders against God's laws, of her class. To establish such an asylum—to find fit and proper persons to superintend it, women uniting tact and firmness of will, to a charity that will not be exhausted—these are things more difficult to accomplish, require greater exertions and self-sacrifice, than would amply suffice for fitting out a whole brigade of "City Missionaries"—whose stock in trade need consist only of a black coat, a white cravat, a sleek or oily expression of countenance, and a copious supply of Biblical texts at their finger ends. This perhaps is why "City Missionaries" abound, and Protestant Magdalen Asylums are rare and inefficient.

Instead, therefore, of denouncing the disciplinary arrangements of the prison authorities, indispensable under the actual social circumstances of our mixed population—instead of invoking the Sheriff to modify his regulations, and idly calling upon Hercules to help him, we would suggest to our cotemporary the propriety of first putting his shoulder to the wheel; and of trying the effects of such an institution as that which we have indicated to him—an institution which will require some outlay of money, but above all, the absolute unlimited devotion of some brave Christian women, willing to sacrifice themselves, home, friends, and relatives, with all that they have, if haply they may thereby win one soul to Christ, and bring back one wandering sheep to the fold of the Good Shepherd. Such women we, Papists, find amongst the members of our Religious Sisterhoods, who, to the natural virtues of a Mrs. Fry and a Florence Nightingale—(names which we mention with honor)—add those supernatural graces which are to be found only in the Catholic Church and in the life-giving Sacrament of the Altar. Where Protestants are to look for a class of well educated ladies, who, without expectation of fee or reward of any kind in this world, but solely for the love of God, will undertake to renounce home, and to devote their entire lives to the reformation of their frail and fallen sisters, we know not, seeing that Protestants denounce celibacy and total abnegation of the world—(which are, however, indispensable)—as superstitious practices, and rags of Popery. And yet until ladies, with the qualifications by us enumerated can be found, it is morally impossible to take the first step, even, towards effecting any permanent reformation in the class of criminals of whom we have been treating. Charity cannot be hired at so many dollars per month, even if found in tea and sugar; yet without charity, of the very highest order, it is in vain to attempt the reformation of prostitutes.

Having indicated—and in no uncharitable spirit—the quarter towards which the *Witness* and his zealous friends should direct their efforts, he will pardon us if we also take the liberty of setting him right upon another point, in which the fair fame of Montreal is interested. In a conversation reported by the *Witness*, as having occurred betwixt a "City Missionary" and the Chief of Police, it is implied that there is no place of shelter in all Montreal, no institution "to help this wretched class to reform" except the Protestant Magdalen Asylum, which can only contain from eight to twelve persons. This is a gross, we hope not a wilful, error on the part of our cotemporary. There are in Montreal two large Catholic institutions exclusively devoted to the purpose alluded to, since, unfortunately, many of the poor creatures for whose use they are designed are the children of Catholic parents, and have themselves received a Catholic education as well as Catholic baptism. There is also an Order of Sisters especially charged with the care of those social outcasts; and though of course, the Ladies of which it is composed are often doomed to weep over the small success of their labors—though it often happens that, in spite of all their efforts, their penitents return to the world, and relapse into their former sinful habits—yet it is equally true that, under God, they have been the means of rescuing hundreds, perhaps thousands, from destruction, and of restoring many an outcast child to the bosom of her family upon earth; and we may say it also with humility—to the bosom of her Father Who is in heaven, and to that celestial family amongst whom there is exceeding joy over every sinner that repenteth. We say this not in any spirit of vain glory, or with the purpose of taunting our separated brethren; but simply as a reply to the reproach implied by the *Montreal Witness*; "that in this great prosperous, Christian and benevolent city of Montreal there is no hand stretched forth to help this wretched class to reform." This may be true of the Protestant portion of our community; but with respect to the Catholic section, it is a groundless calumny.

LITHOGRAPHIC VIEWS OF THE VICTORIA BRIDGE.—We have to thank Mr. Pickup for two handsomely executed coloured Lithographic Views of this noble monument of engineering skill in the XIX century; together with a Handbook giving a concise history of the progress of the gigantic undertaking, to which is appended a number of interesting and useful details. As a work of art we can heartily recommend these Lithographs to the public; and the excellence of their execution, together with the moderation of the price at which they are sold, will we are sure, procure for them a general and well deserved circulation.

SINGULAR EPIDEMIC AMONGST THE ORANGEMEN.—From a correspondent we have received a somewhat lengthy—indeed unfortunately too lengthy for insertion—but very interesting communication with reference to the Orange celebration on the 12th at Port Hope. How the brethren met, walked in procession, performed their devotions, made boasts of themselves with whiskey, and abused Papists in the approved style—is therein duly and truly set forth. If our informant may be relied upon—and we have full confidence in his veracity—the most striking feature of the day was a strange malady with which most of the members, and Officers of the Society—the Worshipful Grand Master himself not excepted—were attacked. The disease manifested itself with much the same symptoms in every case. First, there seems to have been a wildness of demeanor, then a tendency to shout, to dance the Pope, and to gesticulate vehemently. About this stage of the disease a certain incoherence of ideas, and an affection, or, as it were, an impediment, of the speech were strongly developed; these symptoms were generally followed by nausea, a great derangement of the digestive organs, followed by a complete prostration, a total loss of all the faculties, and other distressing symptoms upon which it is not necessary to dwell.

This strange epidemic—which by the Faculty is called the "*Orange Stagers*"—broke out about the time of divine service, and soon attained a fearful hold of the brethren. Some were smitten in the very ranks of the procession; others were suddenly prostrated on the platform; and the Worshipful Grand Master himself, in the midst of a most spirit stirring No-Popery harangue, and whilst actually exhorting his hearers never to intermarry with Papists, and denouncing Orange vengeance upon all false Protestants who should send their children to a Convent or Catholic school—was suddenly seized with uncontrollable nausea—or sickness of the stomach—so that he was a spectacle to men and angels, and had to be removed from his bad eminence on the platform to a less conspicuous position.—This caused quite a break up in the day's programme, according to which the Right Worshipful Grand Master should have headed the procession from the Park to the cars. His sudden and violent sickness prevented him from performing this part of the day's duty. His spirit was indeed willing, but his stomach was very weak; so the duty devolved upon one of his subordinates, an ex-bailiff, who though suffering under a severe attack of the same disease, was less violently affected than his Chief. With the exception of this strange epidemic, of which we have endeavored to give a faithful diagnosis, we find nothing specially worthy of notice in the proceedings of the Port Hope Orangemen, and their illustrious leader and Worshipful Grand Master.

THE RIGHT OF PRIVATE JUDGMENT VIOLATED IN TORONTO.—The *Toronto Colonist* reports a sad instance of the violence of Popery in Toronto, and the countenance thereunto afforded by officials. It seems that a poor woman, being a Papist, was on Monday evening last taken dangerously ill, and death appearing imminent she sent for the Priest. The latter presently appeared, when a zealous stickler for the right of "private judgment," and a sound hearted Protestant to boot, made his appearance on the scene in Stanley street, in the person of a Patrick Kemp. The latter, in strict accordance with his truly Protestant principles, swore that the dying Popish woman should not see a Priest; and in vindication of his "right of private judgment" he presented a chisel to the latter's breast—thus threatening him with instant death if he advanced another step on his mission. A crowd collected, and, awful to relate, the Constables instead of countenancing Kemp in his assault upon a Romish Priest, actually took part with the latter, and dragged his Protestant assailant to prison. "Poor Pat," as the *Colonist* feelingly describes him, was actually arrested and marched off, "*indignant at being denied the right of private judgment*"—says our Protestant cotemporary. Things have indeed come to a pretty pass when Protestants are prevented from assaulting Romish Priests, and when the Law itself recognises the right of the latter to visit, at request, the death beds of the members of their own communion. But this is not a solitary instance of Romish aggression on this Continent, as will be seen by the following:

It seems from the *St. John's Colonial Presbyterian* that in June last a Protestant Minister of the name of Tilley, a member, and what is called Moderator, of the Presbyterian sect, addressed a query to the Lieutenant-Governor with reference to the question of precedence at the approaching visit of the Prince of Wales. To this letter His Excellency caused a reply to be sent by his Secretary, stating that according to "Imperial Rules which regulate precedence in this and other Colonies, the Bishops of the Church of England and of the Roman Catholic Church take precedence next after the officer in command of Her Majesty's troops."

Judge what a row this announcement has occasioned amongst the Saints of St. John's; and how all the conventicle is in commotion at the awful news that to a real Catholic Bishop will be, by Imperial Rule, awarded precedence over the Methodists, Presbyterians, and Jumpers of all denominations! The next news we expect to hear is, that there has been a rebellion in New Brunswick, and that the Imperial Government, which has done this thing, which has, as it were, made Israel to sin, has been banished from its shores.

DEAR AND NASTY.—With these few words may, be concisely described the actual condition of the State Schools—misnamed "*Free*"—of Toronto. To be "*cheap and nasty*," is by no means a rare case with a certain description of goods; but to be at the same time both "*dear and nasty*," very costly, and very bad, is the special prerogative of the Toronto schools, the bright consummate flower of Ryersonian State-Schoolism.

The *Toronto Leader* furnishes us with some

facts as to these schools, and the working of what—*quasi lucus a non lucendo*—is commonly termed the "*Free*" School system. From this it would appear that, whilst under what was known as the Tax Bill system, the annual expenses of the schools averaged £1 14s per head, for the children attending—under the actual system—the annual cost is £2.6 per head; whilst the average school attendance has fallen off from six per cent., to about four per cent. of the population.

Why then—it will naturally be asked—why, since Protestants themselves perceive, and are compelled to admit, the utter failure of State-Schoolism, will they persist in forcing upon the community, a system at once so costly and so inefficient? We can see but one reason: and that is, that the maintenance of that costly, oppressive, and inefficient system is a sign, or symbol of Protestant Ascendancy; an expressive form in which the strong anti-Catholic feelings of George Brown and his Protestant Reform clique display themselves; a channel, or valve, through which their No-Popery fanaticism finds vent. It is consolatory to see however, that the Protestants of Upper Canada have to pay pretty dear for their whistle, and that "State-Schoolism" is beginning to press as heavily upon its advocates, as upon those whom it was specially designed to crush.

JUVENILE DEPRAVITY.—This is a caption which constantly appears in our exchanges from Upper Canada, complaining of the great and rapid increase of juvenile criminality in their section of the Province. This, coupled with the statistics laid before the world by the Report of the Board of Prison Inspectors, of the immense preponderance of Protestant Upper Canadian criminality, over the criminality of Catholic Lower Canada, would certainly seem to afford a strong presumption against the morality of the educational system that obtains in the Protestant and greater amount-of-crime-producing Section of the Province. Not that we would insinuate that immorality or a contempt for God's law, is actually inculcated in the Common Schools; but we do contend, and appeal to the criminal statistics of Upper Canada in support of our allegation—that these schools do nothing towards checking the spread of crime, or towards generating a higher moral tone amongst those who are subject to their influences. Indeed, if we may attach any credit to the statements of our Protestant cotemporaries of Upper Canada—there is springing up in that section of the Province a class of rowdies who, for reckless disregard of God's law and man's law, are hardly to be surpassed by the rising generation of New York, and other large cities of the American Union.

DR. RYERSON'S "DARK AGES."

"The resurrection of the human mind from the lethargy and enslavement in which it had been buried during the 'Dark Ages,' Dr. Ryerson in re. 'Free Schools or State Schools.'"

But if the Rev. Doctor would wish for further examples of his "resurrection of the human mind," or—as we have styled it—"centrifugal Christianity," they are afforded by the innumerable sects that sprang up on all sides, and even under the very feet and in spite of the vehement denunciations of the earliest Reformers. Besides Calvinism, which spread through many of the provinces of France under the Huguenots, through parts of Germany, Hungary, Bohemia, and Poland, in the United Netherlands, and in Scotland—we have the Anabaptists subdivided into the Muncerians, the Separatists, the Catharists, the Apostolics, the Enthusiasts, the Silents, the Adamites, the Liberts, the Hutites, the Melchiorists, the Menonists, the Descheldians, the Augustinians, the Denians, and a host of others. Add to these the Libertins of Picardy (Free-Thinkers), who, under the tailor, Quintin, taught that their own individual inspiration was preferable to that of the Scriptures; the Antinomians, of John Agricola; the Familists, or Family of Love, of the Glazier of Ghent; the Swenfeldians, the Osandrians, the Servetians, the Majorists, the Prentians, or Ubiquitarians, Adiphorists, the Stancarians, the Amsdorsians, Antunitarians or New Arians, the Socinians, and innumerable others;—"in sooth a goodly company," and one certainly affording uncontested proof of that "awakening" which the Methodist Doctor deems "a resurrection," but which sane people call "*licentiousness*,"—of that "exhuming" (to use the Doctor's own mixed metaphor)—from "lethargy and enslavement" which he calls liberty, but which is in fact only "repulsion" overcoming the attraction of cohesion, centrifugal force overcoming "gravitation." And if the learned Doctor attaches any weight to the opinions of learned men of those times, with regard to this "resurrection"—to the opinions of men who lived upon the spot in the very midst of these "awakenings"—let him ponder well the words of such men as Paul Eberus, Andrew Dudith, and others. Paul Eberus—a learned Lutheran divine—in his preface to Melancthon's commentaries on the first Epistle to the Corinthians, speaking of the Reformation, says:—"Our whole evangelical congregation abounds with so many divisions and scandals that it is nothing less than what it pretends to be. If you look upon the evangelical teachers themselves, you will see some of them spurred on by vain glory and an invidious zeal; some of them raise unreasonable debates, and then maintain them with undrained heat. There are many of them who pull down by their wicked lives what they have built up by their doctrine; which evils, as every one sees with his own eyes, so has he great reason to doubt, whether our evangelical congregation be the true Church in which so many and so enormous vices are discovered. But Dudith is even more forceful in his condemnation of this "resurrection from lethargy," so much vaunted by the Methodist Doctor. In his epistle to Beza, he writes:—"What sort of people are our Protestants, straggling to and fro, and carried about with every wind of doctrine, sometimes to this side and sometimes to that? You may, perhaps, know what their sentiments in matters of relig-