

THE TRUE WITNESS AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. CLARK, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

The True Witness. MONTREAL, FRIDAY, SEPT. 11, 1857.

NEWS OF THE WEEK.

The Europa, with Liverpool dates of the 29th ult., arrived at Halifax on the 9th inst. She brings however but little news of importance.

There is nothing new from India. Delhi, to the latest dates received, still held out, whilst it was but too much to be feared that sickness was on the increase in the besieging army.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

We have already had occasion to allude to the late meeting of this Association in our city; but the press of other matters has hitherto prevented us from giving a notice at such a length as we should have desired, of its sayings and doings.

But these meetings have another merit in a social point of view: they bring together men from different regions, and of different ways of thinking, and permit an interchange of thought and feeling, which cannot fail to produce most happy effects.

We are then glad to have seen in our midst an Association like that which has just left us. The principal cities of the United States dispute the honor of receiving this body at its yearly meetings; and we feel that it has given a new importance to our city to have entertained it.

Hall, and the officers of our own Canadian Survey, have taken the highest rank among geological investigators. The views set forth by Mr. Hall, in his address delivered on the occasion of retiring from the chair, of President of the Association, are, we believe, destined to make an epoch in the history of Geology; and we could not but be pleased with the tone in which he rebuked the narrow theological tendencies of a certain class of scientific writers, who are too popular both here and at home.

Seriously, such men have hitherto done more harm than good, both to science and to religion, by their well meant, but ill-judged efforts to extract theology out of comparative anatomy, and to find geology and cosmogony in the Jewish Scriptures. We can smile when poor Hugh Miller tells us that he reads the five points of Calvinism in the ferns and foot-marks of Cromarty; but we find in the title of a chapter, "On the Teachings of Geology with regard to the Two Natures in Christ," something that savors too much of blasphemy, or of madness, to be read without disgust.

In geology and cosmogony, have we not seen Whiston's Sacred Theory of the Earth, Deluc's ingenious system, Buckland's and Pye's Smith's? all of which would now be laughed at, but which were worthy precursors of Hugh Miller, and his school. As Mr. Hall well remarked, every twenty-five years must have its own reconciliation of the geology of its epoch with the cosmogony of Moses; and each author has found for his own system such a marvellous conformity with the Pentateuch, that we are almost persuaded for the moment, that a clever savant, like our author, might have written the book of Genesis without any help from Divine inspiration.

Religious novels, destined to set forth in amiable lights the beauties of Souperism, Puseyism, and the other isms of the day, are certainly among the plagues of our literature; but the theologico-scientific romances with which the press now abounds, are a nuisance still more to be deplored; especially when we see them acknowledged as authorities by some of the religious teachers of the day, and recognized in some sort as the complement to revelation, and the touch-stone of modern orthodoxy.

VICE IN THE CHURCHES.—Under this heading, the Montreal Herald of Wednesday last, recites some remarkable facts, and asks a very pertinent question. We copy our city contemporary's article:—

VICE IN THE CHURCHES.—Mrs Abigail Gardner, the woman recently acquitted by a Massachusetts Jury of the poisoning of her husband—acquitted, however, in the face of complete moral evidence, and after her own confessions of the most odious immorality, made to her doctor, and proved by him, was a member of a Church, in full communion, taking the communion regularly. The other day, too, in New York, a Police officer named Hart made a descent upon a house of ill-fame, and was very much astonished to find that about half of the male inmates were members of his own Church.

demn all who do not entertain exactly the same ideas of mere formal duty as themselves. To the list of evangelical scoundrels given above, the Herald might, with justice and propriety, have added the names of many of our most distinguished "Scribes" in Montreal: those of the Directors and Managers of the defunct swindling "Montreal Provident and Savings Bank"—whose failure, caused by the knavery of its managers, inflicted some years ago such widespread suffering upon the poorer classes of the community; and was exposed at length in the "Official Report," drawn up by the persons appointed by Government to inquire into that nefarious business, compared with which the villainies of Sir John Dean Paul, and his colleagues, appear but amiable weaknesses.

But "how is it," asks the Herald, that "a regular attendance upon religious duties does not keep men from being vicious?"—In other words—how is it that there is such a constant connection between "evangelicalism" and swindling?—why is it that the moment a man becomes "serious," he almost invariably takes to cheating his customers, and defrauding his neighbors? These questions are, we think, susceptible of an answer.

Whilst admitting that amongst members of all denominations there have always been hypocrites, whose practise was at variance with their professions, and whose regular attendance upon the outward offices of religion was but a screen to conceal the irregularity of their lives—it must, we think, be admitted that these cases have been most common amongst the sects which have embraced the peculiar doctrines of Luther and Calvin. There are hypocrites, and no doubt plenty of them in the Catholic Church, and in all communities; but these men know that they are knaves. Though they may deceive others, they cannot deceive themselves; they cannot, in the doctrines which they hold, find anything to palliate their conduct in their own eyes, or to buoy them up with the false hope that they will be "justified by their faith alone," without good works, without a pure and holy life.

That man is "justified by faith alone," is no doubt a very comfortable doctrine to those who would fain reconcile the worship of God with that of Mammon. It proposes to show a "royal road to heaven;" which he, whom the rugged aspect of Calvary dismays, is, of course, well pleased to follow, though it leads to hell. It is, in short, a doctrine which commends itself to every one who finds the injunction of Our Lord; to take up the cross and follow Him, a hard saying for flesh and blood; but it is not favorable to morality.

Closely connected with this doctrine is that of the "Inmissibility of Justice," a doctrine in which even a blood-stained Cromwell, with hands yet reeking with the innocent blood shed at Drogheda, found solace on his death bed. Once in grace, always in grace, is the substance of this Calvinistic doctrine; and he, who at Revival, or Camp Meeting has once felt the "power" as it is called, or experienced the throes of the "new birth," may feel assured that he is booked for a good place in the Kingdom, no matter what the debauchery or dishonesty of his subsequent life. And though of course reason revolts against such teaching, yet its tendency is naturally and inevitably to generate those strange moral phenomena which the Herald notices, and qualifies as "Vice In The Churches."

There is moreover throughout the Protestant world a very prevalent notion that temporal prosperity is a sign of acceptability with God, and that poverty is the concomitant of religious error. The wealth of Great Britain is attributed to the soundness of its faith: the misery of Ireland and the fallen condition of Spain, are in like manner accounted for by the prevalence of Romish error amongst their respective populations. Thus, as a general rule, in a Protestant community £. s. d. are esteemed the measure of their possessor's spiritual attainments; and the worship of the Almighty Dollar supersedes that of Him, who for our sake was a man of sorrows and acquainted with grief.

As the God, so the worshippers; and the immediate consequence of this Mammon worship, so universally prevalent in all Protestant countries, and indeed in some nominally Catholic countries, where, as in France at the present day, the church is in a great measure abandoned for the "Bourse" is, to beget a scorn for honest poverty, and an abject crouching to wealth, no matter how acquired. To have cleared fifty thousand dollars by a speculation in tallows, or molasses a patent of nobility, and is deemed more glorious than the martyr's crown.

To the Herald's question then, as to the causes of the failure of a regular attendance upon religious duties to restrain the vicious propensities of the human heart, we would reply by assigning as the causes of that failure—firstly, the Antinomian tendencies of that Calvinism, which is the peculiar doctrine of what is known as the "evan-

gical" world; and secondly, the inordinate love of wealth which Protestantism in general begets and fosters.

Another, and still stronger reason the Catholic will at once find in the fact that the "religious duties," attendance upon which does not, as in the case of Sir J. Paul, or the Directors of the British Bank, restrain men from being vicious, are utterly destitute of all sanctifying influences; not being the means appointed by Christ Himself as the channels of divine grace. With the exception of Baptism, Protestants are deprived of the life-giving sacraments; deprived of these sacraments, and consequently deprived of the ordinary channels of grace, they are left to their own strength in the combat which we must all wage with the world, the flesh and the devil.—Thus abandoned, thus left without arms and armour in the day of battle, unfortified by the Bread of Life, and destitute of that laver of regeneration which the Sacrament of Penance affords, wherein to bathe and refresh their limbs, wearied, perchance wounded, in the strife—we should not be surprised at the striking contrast which so often obtains betwixt the profession and the practice of those nominal Christians, to whom the Herald refers us in support of his thesis that regular attendance upon religious duties does not restrain from vice. If a single instance could be cited of a regular attendance upon the "religious duties" prescribed by Christ Himself, coupled with a sincere desire to profit by them, but unattended by a moral reformation, then indeed would our faith in Christianity as a divine institution be severely shaken; and with our cotemporary we would admit that betwixt "piety and morality" there was no necessary connection.

A MAN SHOT BY AN OFFICER OF THE 39TH REGIMENT.—

Desertions from this regiment having been very frequent during its stay in Montreal, and several men having been reported to the Commanding Officer as absent without leave on the evening of Thursday of last week, Colonel Munro despatched a young officer of his corps, Lieutenant Tryon, in search of the absentees; with orders, to endeavor to ascertain if any of them were secreted in Griffintown, and to procure, if possible, the aid of the Police in case of its being requisite to obtain access to any house wherein deserters were supposed to be harbored. Thus instructed, Lieutenant Tryon, having put on plain clothes, and taken the precaution of providing himself with a Colt's revolver, proceeded to Griffintown; having, as we believe, been given to understand that no assistance could be furnished to him by the Police force. When in Murray street he encountered two persons, bearing bundles, and who by their conversation—part of which he overheard—seemed to be about "clearing out to the United States." This aroused his—Lieutenant Tryon's—suspicions; who accosted the bearers of the bundles with the object apparently of ascertaining if they were men from his regiment. A rough answer was the reply that Mr. Tryon received, nor was this all. A crowd collected, and from violent language rapidly proceeded to more violent acts. Anxious to avoid the effusion of blood, Lieutenant Tryon warned his assailants that he was an officer in Her Majesty's service; that he was on duty, armed, and that if compelled, would defend himself from violence. By way of warning, he fired a shot or two, to convince his pursuers—for Mr. Tryon was by this time endeavoring to escape from his disagreeable situation—that his pistol was loaded, and that he was not to be assailed with impunity. This unhappily proved unavailing. Still the crowd pushed on, pelting him with stones; and with loud cries of "kill him, kill him, d—n him kill him." Thus menaced, and finding his entreaties to "stand back for God's sake" of no effect, Mr. Tryon at length fired in good earnest, shooting a young man of the name of Dempsey in the abdomen. The wounded man fell at once, exclaiming that he was done for; and Lieutenant Tryon rushing on, fell into the hands of the police, by whom he was rescued, arrested, and conveyed to jail. Dempsey lingered for a few hours, and expired about 5 A.M., on Friday Morning.

On Friday a Coroner's Jury was empanelled consisting of the following persons:—

J. B. Bruyere, Foreman; John Phelan, James Wilson, Thomas McGrath, Andrew Elliot, John Fitzpatrick, Thomas Battle, John C. Becket, Campbell Bryson, Charles Austen, Andrew Lapierre, L. Lafontaine, A. Couillard, E. Leblanc, T. Morland; and was continued by adjournment to Tuesday afternoon of this week, when the Jury brought in a verdict of "Justifiable Homicide," a verdict in whose propriety every one who has read the evidence will, we think, agree. Much as we regret the sudden death of a young man, the sole support of a widowed mother, and however keenly we may sympathize with the bereaved, it cannot be denied that the attack on Lieutenant Tryon was savage and unprovoked—that the young officer manifested much forbearance—and that the deceased provoked the punishment which was inflicted upon him. The Commercial Advertiser states that Lieut. Tryon has settled an annuity upon the widow Dempsey.

We regret to see that the Herald and Commercial Advertiser of this city seize the occasion of the late melancholy homicide in Griffintown, to brand the great mass of the inhabitants of that section of the city as a set of lawless rowdies, who, by their violence, have made it dangerous for a well-disposed person to pass that quarter of the suburbs after dark. Both take occasion to drag in the Orange disturbances of the 12th and 13th of last July—though betwixt these riots, and the assault upon Lieutenant Tryon, there is no similarity or connection; and the Herald, by contrasting the "forlorn appearance of Griffintown with the comfort of French Canadian wards," would almost seem to insinuate that the riots and forlorn appearance of the former, are in some degree connected with the national origin of the majority of its inhabitants. This is, we think, as unjust, as it is impolitic.

As a body, we may safely say that the householders and permanent residents of Griffintown are as orderly, law-abiding, and respectable, as are those of any other section of the city. If riots are of more frequent occurrence there than elsewhere, the cause may be found, not in the more turbulent disposition of its permanent residents, but in the fact that it is in the Griffintown end of the city that the great public works—e. g., the "Victoria Bridge"—are being carried on; and that, consequently, the great mass of the laborers employed thereon are there congregated. Now, it is a well known fact that the "navvies," as they are called, or workers on canals, railroads, &c., have invariably, and everywhere, in England as in Canada, proved troublesome neighbors, because of their disorderly and nomad habits; and this without any imputation on the general good character of the district wherein they, for the time, resided. It is to this cause, we say, to this great accumulation in Griffintown of a non-permanently resident population, attracted by the prospect of steady employment, and high wages on the public works, that the frequent riots in that suburb must alone be attributed.

In the next place, we would remark, that to assume that the burning of Douglas' Mills on the night of the 13th July, is one for which all, or any of the inhabitants of Griffintown are directly or indirectly responsible, is perfectly unwarranted. That fire may have been the result of an accident, or of a design to defraud the Insurance Companies for aught that has been proved to the contrary; and that a man was "therein murdered"—as the Commercial Advertiser asserts—is a wilful and deliberate perversion of truth. As to the Orange riots in July, our cotemporaries know, or ought to know, that they were provoked by the brutal and cowardly assault made in Notre Dame street on the afternoon of the 12th by a notorious Orange bully upon an inoffensive Catholic clergyman—the Rev. M. La Gorse, Director of the Deaf and Dumb Asylum; and though this does not justify, it must, in the opinion of every impartial person, greatly palliate, the subsequent violence exercised towards the person and property of the reputed author of the savage violence displayed towards the above named respected Catholic ecclesiastic. Upon this piece of Orange ruffianism, perpetrated on the person of a mere Romish priest, the Protestant journals have, with one accord, maintained a discreet silence; neither have they, on account thereof, doemed it their duty to denounce the "ruffianly" habits of the dwellers in Notre Dame Street.

Lastly we would observe that of all our citizens there are none more anxious, as there are none more interested, to put down riots, to stop fighting, and to protect life and property, than are the householders and permanent residents of Griffintown. It is their present misfortune, not their fault, that—all the great public works being carried on in their quarter of the city—the navvies, and laborers generally employed thereon, have for the time pitched their tents in too close proximity to quiet well disposed citizens. But in a short time this evil will have passed away; and with it "the spirit" which in the words of the Commercial Advertiser "has produced all the outrages" which he deplors. That spirit is as much an alien in Griffintown as it is in Notre Dame street; and even were it otherwise, it would ill become those rowdy ruffians—even though they do dwell in cut stone houses, and in respectable streets with everything handsome and comfortable about them—who in 1849 burned down the Parliament House, attacked and pillaged the dwellings of our best and noblest citizens, and for days kept the city in a state of tumult and almost civil war—to complain of the occasional though feeble imitation of their conduct by the "Malays" of Griffintown. Of all the riots that for years have occurred in Montreal, the most unprovoked, the most brutal and cowardly, were those perpetrated in 1849; and it is because unfortunately the cowardly originators of, and, backguard actors in, those riots have not been punished as they richly deserved—have not been sent to the Penitentiary, or soundly lashed with the cat-o'-nine-tails at the cart's tail—that the more ignorant, and therefore the more excusable, portion of our community are apt too often to forget the respect that is due to the majesty of the law. We trust that our cotemporaries may understand our meaning; we are sure that our readers will.