

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, MAY 6, 1859.

NEWS OF THE WEEK.

THE debates in the Imperial Parliament on the 18th ult., and the explanations given in the Upper House by Lord Malmesbury when calling attention to the state of Europe, do not seem to warrant the expectation that peace will be preserved, or that much good is likely to result from the proposed Congress.

SMITH O'BRIEN.

This distinguished Irishman left Toronto yesterday, and will visit Kingston and Ottawa cities on his way to this city. He will arrive here at six o'clock to-morrow evening, by steamer; and will be met upon his landing by the officers of the St. Patrick's Society, who will escort him from the Ottawa steamboat depot to his hotel, where they will present him with the address of the Society.

PROVINCIAL PARLIAMENT.

The Legislative Council has distinguished itself, and almost brought about a Ministerial crisis by its vote of the 29th ult., upon the Supplies. On the motion of Mr. Blaquiere the Council resolved by a majority of three, that it would not consider the question of Supply, until it had received assurance that the Seat of Government was not to be removed to Quebec.

The Ministry however, were determined to maintain the original compact; and by means of good whipping-in, managed to obtain a majority of four in the Council, upon the second and third readings of the Supply Bill; which was finally passed on Tuesday evening.

On Wednesday, the Governor General, having given the Royal assent to several Bills, but reserving for Her Majesty's further consideration the McLean Divorce Bill, put an end to the Session with the following speech from the Throne:—

Hon. Gentlemen of the Legislative Council and Gentlemen of the Legislative Assembly:

I am glad to be able to fulfil the hope that I held out of relieving you somewhat earlier than usual, from Parliamentary labors, I may however congratulate you on having accomplished much useful work in the course of the present session. The answer of Her Majesty's Secretary of State to my dispatch announcing the final statement of the question of our Seat of Government, has been placed in your hands, you will see that such answer expresses satisfaction on learning your ultimate judgment on this long agitated matter; consistent as such judgment is with the House and good faith of the Provincial Legislature.

Gentlemen of the Legislative Assembly:

You have amended the Tariff, whilst I regret the necessity for increasing some of the duties

on imports. I hope that the principle on which such duties are imposed will be found to alleviate their pressure. It is satisfactory, at any rate, to see that the increase of the Province for the first quarter of the current year shows signs of the revival of Trade and the increase of our resources.

I have every reason to believe that the arrangements sanctioned by you, with reference to the Public Debt, will be advantageous.

I thank you for the supplies which you have granted for the public service. These shall be expended with economy and with a strict regard to your wishes.

Hon. Gentlemen, and Gentlemen:

The revision of the Statutes of Upper and Lower United Canada is now accomplished, and the result of their enactment and publication in a new form will be to simplify most naturally the law of the whole country. You have, as a Legislature, solemnly invited Her Majesty and any member of the Royal Family to visit British North America. I believe that there is a portion of Her Majesty's Broad Dominions in which such a visit would be hailed with the expression of a loyalty more affectionate and more genuine.

PROTESTANTISM AND CRIME.—Why should crime chiefly abound in Protestant communities? is a question that we may be justly called upon to answer. That it does there abound; that as compared with Catholic communities—or communities that in practice as well as in theory have remained faithful to the doctrines and discipline of the Catholic Church—Protestant communities invariably display a fearful preponderance in vice and immorality of all kinds; are facts so clearly established by Protestant testimony, that their existence cannot be called in question by any one even moderately acquainted with criminal statistics, and the last reports of competent observers.

First then we call into Court Dr. Samuel Laing—a Scotchman, a Protestant of the most rigid stamp; and an attentive observer of the moral features of the several communities by him treated of. Now Dr. Laing, as all the world knows, upon his return from a tour in Sweden, the most thoroughly Protestant country in Europe, with the exception of Scotland, published some years ago the result of his personal observations upon the morals of the Protestant people of Sweden. He showed by statistics, which Protestants cannot impugn—that in one single year, one person out of every one hundred and forty of the entire population of Sweden, was convicted of crime; that of the urban population of Sweden, one in every forty-nine, or upwards of two per cent, were annually punished as criminals; whilst in the rural districts, the number of persons punished as criminals annually, was, to the entire population, as 1 to 176.

Now, in Ireland, the scene of so much misgovernment, and whose criminal statistics are swollen with political offences as much as with crimes against the moral or natural law; and during the same period of time as that in which Dr. Laing was pursuing his observations in Protestant Sweden, the proportion of convictions to population was as 1 to 723. These, we beg the British Whig to bear in mind, are not Catholic slanders, but facts furnished to us by eminent Protestants.

Again: it appears from the Report of the City Chamberlain of Glasgow for 1858, that in that city 7.7 per cent. of births were illegitimate; whilst in other cities, as Dundee for instance, the illegitimate births were as high as 10.1 per cent.; and in Aberdeen as high as 14.9 per cent., of the whole number.

If we turn to other Protestant countries of Europe, the same order of facts meets the eye. In Prussia, bastardy, though more rare than in Sweden and Scotland was very high; and according to the Volksblatt, a Protestant journal, whilst in the city of Berlin 856 divorces had been

granted within a single year, in the Duchy of Mecklenburg-Schwerin, whose population is almost exclusively Protestant, out of 49 villages and communes, from one-half to one-third of the entire number of births were illegitimate.

But as we said in the commencement, the question is not as to the immorality of Protestant communities, but as to the cause of that immorality. That cause is, we contend, to be found in their Protestantism—or, in other words, their repudiation of the Catholic Faith.

It is, no doubt, true as argued by some of our contemporaries that in the Protestant religion there is nothing to make men vicious or immoral; for in so far as Protestants have any religion, it is in all points identical with the religion of Catholics. Protestantism per se, as we have often shown, is not a religion, but the negation of a religion; it is Protestant in that only wherein it differs from Catholicity; and wherein it differs from Catholicity, it is identical with infidelity. It is not, therefore, in what it teaches, but in what it denies, that Protestantism essentially consists; and it is in its denial of many of the great vital truths of Christianity taught by the Catholic Church, in its separation from that Church which is Christ's Body on earth, and separation from which implies spiritual death; it is in its want of the Sacraments, the channel through which the life of grace is given and maintained, that we find the cause of that fearful immorality, and of that rapid increase of crime amongst Protestant or non-Catholic communities, of which Protestant statistics furnish us with such incontrovertible proofs.

The demoralising process of Protestantism, and its modus operandi are so clearly set forth in the Westminster Review—one of the leading and certainly the most talented of the Protestant periodicals of the British Empire—that we cannot do better than give the words of that eminent Protestant authority at full length. The passage will be found in the January number of the Review; in an article headed "SPIRITUAL DESTITUTION IN ENGLAND"—and thus it runs:

"There is a sect originated recently, adherents to a system called 'Secularism'; the principal tenet being that, as the fact of a future life is (in their view) at all events susceptible of some degree of doubt; while the fact and the necessity of a present life are matters of direct sensation; it is, therefore, prudent to attend exclusively to the concerns of that existence which is certain and immediate, not wasting energies required for present duties by a preparation for remote, and merely possible contingencies. This is the creed which probably with most exactness indicates the faith which virtually, though not professedly, is entertained by the masses of our working population; by the skilled and unskilled laborer alike—by hosts of minor shopkeepers and Sunday traders—and by miserable denizens of courts and crowded alleys. They are unconscious Secularists; engrossed by the demands, the trials, or the pleasures of the passing hour, and ignorant or careless of a future."

This then is a Protestant's description of the Protestant Faith, as held, professed and virtually acted upon, by the great masses of the Protestant population of Great Britain—"Eat, drink and be merry, for to-morrow we die. Heaven and hell, God's judgment, and a life beyond the grave, are remote and uncertain contingencies; our bellies, our appetites and our passions, these are sensible, these are present and real, and these only are certain. Let us not be such fools as to sacrifice the present and certain, for the remote and uncertain." These, by Protestant showing, are the chief articles of the Protestant Faith in England; a Faith we must admit that is but the logical deduction from the negation of a living, ever present and infallible authority in the spiritual or supersensible order; and a conclusion which we see not how any one can impugn, without, at the same time, calling in question the very basis or fundamentals of all Protestantism. For, but for the infallible testimony of the Catholic Church, which all Protestants, in that they are Protesters, reject, there would be no infallible assurance of the truth of any facts in the spiritual order; and if we reject her authority, we have, as the "secularists" contend, only our senses to fall back upon; and nothing but our senses in which we can any longer put trust.

But what must the effects of such a faith upon the morals of its professors?—and that such is the form that the Protestant Faith has assumed, in so far as the masses of Great Britain are concerned, we have the authority of the great leading Protestant periodical of the day, and of the Report of the Select Committee of the House of Lords, for believing. This is a question surely not difficult to answer; for it is evident that from men, "engrossed by the demands, trials, or the pleasures of the passing hour, and ignorant or careless of the future," it would be in vain to expect very exalted notions respecting, or even very clear meaning of the words, "virtue and duty." All virtue implies the exercise of self-denial, the sacrifice of the present to the future; and from men wholly engrossed in the present, intent only upon their animal gratifications, and the satisfaction of their sensuality, it is in vain to expect such self-denial or such sacrifice.

Nor is it only amongst the ignorant classes of the Protestant community that this "Secular" disbelief in revealed religion, prevails; or amongst whom this antagonism betwixt the natural and supernatural, betwixt the material and the spiritual, obtains. We find this incredulity everywhere; amongst all classes do we encounter this same antagonism. Faith and reason are by Pro-

testants looked upon as contradictory and irreconcilable; so that the Protestant can maintain his faith in any scraps of revealed religion, only by making abnegation of his reason; and can only assert his reason by making sacrifice of his faith.

Of this fact we met a striking instance the other day in the columns of the Montreal Herald; wherein our Protestant cotemporary commenced an article with the subjoined profound reflection:

"In religion we all know that there are some mysteries, which, self-contradictory to the human sense, can be apprehended, and held only by faith."—Montreal Herald.

This we venture to say is the general opinion of the Protestant world with respect to the facts of revealed religion which transcend the "human sense;" and as the inevitable consequence—all Protestants who reason reject as unreasonable, and therefore as false, a religion which propounds to them tenets that are "self-contradictory" to their reason, or human sense. In thus rejecting revealed religion Protestants are logical; for in its own order, reason or "human sense" is infallible; and as truth in one order can never be contradictory of truth in another order, it follows that that which is "self-contradictory to human sense" is a lie; and that the religion which teaches the "self-contradictory" doctrine is a false religion. The consistent Protestant therefore who reasons, and who finds in the doctrines of revealed religion statements "self-contradictory" to his reason or human sense, renounces all revealed religion as an attempt at imposture; whilst the Protestant who accepts those doctrines, can do so only by making abnegation of his reason. Hence in the Protestant world the constant struggle for supremacy betwixt reason and faith, as betwixt two mutually antagonistic powers; hence too the practical infidelity, or "Secularism" of the Protestant world; and hence too its disbelief in moral responsibility, and its consequent disregard of moral obligations.

But in Catholicity, though there is much that transcends, there is no doctrine that contradicts, or is repugnant to, reason; nothing that is "self-contradictory to human sense." Hence there is not going on in the bosom of the Catholic, that constant struggle betwixt faith and reason, from which the intelligent and thinking Protestant can never deliver himself; and thus whilst in Protestantism the individual is being continually goaded onwards towards infidelity, in the Catholic Church the teachings of reason and of revelation can be alike accepted as infallibly certain. Now, that a belief in the certainty of things unseen, must have a moral effect upon the practice of the believer, is a self-evident proposition; and in that belief, we find the cause of the superior morality of Catholic, as compared with Protestant, communities.

In fine, Protestantism teaches its votaries to place all their affections on the things of time and on the goods of this world; it teaches that the gratification of the animal appetites, the acquisition of wealth, and the indulgence of the senses are acts of highest wisdom; because the things of the spiritual supersensible world, because heaven and hell, the life of the world to come, and the Judgment Seat of Christ are remote and uncertain. The Protestant in short looks to the filling of his belly, and the life of the world as at present existing.

The Catholic, on the contrary, looks for the resurrection from the dead, and the life of the world to come, with as much assurance as the Protestant Secularist looks for his daily bacon, and attendant pot of beer. To the Catholic, heaven and hell are as real, and as present, as hunger and thirst, cold or heat are to the Protestant; and though the former's vision may be often obscured by the mists of passion; though in consequence he may be often led astray; his errors, his deviations from the path, are in spite of, and not the logical consequence of, his Catholic principles. But with the Protestant the very reverse is the case; and his immorality, his sensuality, his criminal indulgences are the direct, logical, and indeed inevitable results of his Protestantism, or disbelief in the realities of the unseen and supersensible world.

THE BROWN ALLIANCE.—The Toronto Leader, a Ministerial organ, and therefore not the very best authority on the tactics and proceedings of the Opposition party, gives the following circumstantial account of the caucus held on the evening of Friday, 22d ult.; whereat it was agreed to depose Mr. G. Brown from his position as Opposition leader, or Chief of the "Out" party:—

"The production of the names of the gentlemen composing the caucus of Friday the 22d, has been challenged by Mr. Brown. We accept the challenge; and without circumspection proceed to produce the names, among which are four of Mr. Brown's ex-colleagues, and several of the firmest supporters of the two-days' coalition. The caucus comprised Messrs. Drummond, Lemieux, Thibaudon, LaBerge—all colleagues of Mr. Brown, in the still-born Ministry—Bourassa, Piche, Dunder, Ross, Horbart, Papineau, Jobin, McGee and Boreau. Mr. Dorian, the remaining Lower Canada colleague of Mr. Brown in the July Ministry, was unavoidably absent from the committee; but his concurrence in the proceedings and the result arrived at was afterwards obtained. The result of the caucus, which comprised the entire Lower Canada Opposition who could be got together in the city on that day, was to withdraw from all political connection with the senior member for Toronto. Mr. Drummond was deputed to announce to Mr. Brown the feeling of the gentlemen composing

the caucus; and was afterwards observed in close and earnest conversation with him in the House. Will Mr. Brown cause to be published the communication made to him by Mr. Drummond on behalf of the caucus? Will he deny that a like announcement was made by the same agent of the caucus to Mr. Mowat, Mr. Foley, and Mr. Sanfield Macdonald? Or will he be pleased to let the public know what was the purport of the communication which Mr. Drummond made to these gentlemen? We have accepted Mr. Brown's challenge to produce the names of the members who attended the caucus; we now, in turn, challenge him to produce a statement of the purport of the communication made to him by Mr. Drummond on behalf of those gentlemen. The issue must be met. It will not do to evade it or to attempt to get rid of it by falsehood and denial.

Nor was the announcement made on behalf of the committee allowed to remain an empty threat. On the very night of the day on which the caucus had been held, Mr. Thibaudon and others parted from Mr. Brown on the division on the Jury Bill. This was the first overt act of actual separation, after the caucus.

"How did Mr. Brown treat this withdrawal of his Lower Canada allies? What was his public answer to the announcement which Mr. Drummond had deputed to make to him? It is to be found in the Globe of Monday, in the shape of an impudent demand for the repeal of the Union. Yes, a repeal of the Union, because no section of the Lower Canadiana is willing to occupy the position of allies to the man who for five years has only conducted his followers to defeat; who assails every man who stands in his way; who only regards principles, and parties, political alliances, the Union itself, as instruments for his own personal and political advancement. It is well that Upper Canada should rightly understand the meaning of Mr. Brown's denunciations of Lower Canada. For office he was willing to pay off all the casual seigniorial dues out of the public chest. He was willing to defer to the wishes of Lower Canada to any extent; but when the Lower Canada portion of the Opposition announced their withdrawal of all connection from him, he became the sectarian champion of Upper Canada and demands a repeal of the Union! Let no one mistake the cause of the new position which Mr. Brown and his paper have taken in reference to the sectional questions and the stability of the Union."

If the above be true, and there are certainly strong reasons for believing it to be so, we must congratulate the members of the Opposition party upon the withdrawal of their allegiance from one so unworthy as Mr. Brown has approved himself to be. That a Brown Ministry was an impossibility we have always asserted; and that an alliance with him was a source of weakness to his allies, we have repeated time after time, ever since the news arrived of his abortive attempt to construct a Ministry. According to the Leader these views have been adopted by the great body of his former supporters, and, amongst others, by Mr. McGee; who has thus fully ratified all our assertions with respect to the impolicy and dangerous consequences of a Brown alliance. If ever a party to that alliance, he seems now to have withdrawn from it, and we heartily congratulate him thereupon. His talents, his eloquence and influence might, and no doubt for the future will, be better employed than in the service of Mr. G. Brown; and his friends and constituents will rejoice to see Mr. McGee detached from one who was certainly no credit to him; and with whom he could not ally himself without betraying the cause of his constituents, and those high interests which he was sent to Parliament to advocate.

Detached from Mr. G. Brown, Mr. McGee has a fair career before him, if he will but steadily pursue it; and whilst no one can question his talents, his persuasive eloquence, and great powers as an orator, all must deeply regret to see those noble faculties wasted on an unworthy object. Let us hope however that we have misunderstood Mr. McGee; that his connection with Mr. Brown was but transitory and apparent, rather than real; and that it is now entirely severed. If this be, as we believe it is, the case, we shall indeed rejoice; because thereby will Mr. McGee best consult his own honor and interests; and most effectually carry out the wishes of those who sent him to Parliament as their representative, and as the champion of Catholic interests in both sections of the Province.

The simple fact that upon every politico-religious question that has come before the House Mr. McGee has had to vote against Mr. Brown, must, we should think, by this time have convinced the former that a political alliance with the latter is an impossibility. A more rascally scheme than that proposed by the Brown-Dorion Ministry for "grappling" with the School difficulty, was never devised; and no honest Catholic, no one had sincerely at heart the speedy and satisfactory settlement of the Upper Canada School Question, could for a moment have entertained even the infamous proposition, enunciated by Mr. Dorion at the commencement of the present Session of Parliament, as the Separate School policy of the Brown-Dorion Ministry, had that Ministry been allowed to remain office. We know therefore by their own admission, what from their antecedents we might easily have surmised; that from them we had, and have nothing to expect in the shape of justice. Mr. Brown could not even if he would, do us that justice; for as it is solely as the enemy of Catholics, and of "Freedom of Education," that he has acquired his political influence amongst the Protestants of Upper Canada; and as the first symptoms of a relaxation on his part of hostility to the Catholic cause, would be fatal to that influence; so they would render an alliance with him as unprofitable, as under any circumstances it would be eminently disgraceful. We trust therefore that the Leader is correct in its allegations; that Mr. McGee is now sensible of the gross folly, to say the least, of a Brown-alliance; and that that alliance is at an end for ever.