## THE TRUE WITNESS AND CATHOLIC CHRONICLE. - JUNE 20, 1857

Che Crue Cilitress.
TOMTREAT, FRIDAY, JUNE 26; 1857. THe journey of the:Holy Father, Tire journey of the Holy Father, through the
Papal States, and his expected vist to Florence Papal States, and his expected vist to. Florence, nals, receired by the Persia. A. strong moral by the enthusiastic receeption of the Pope, in the legations. The Muinicipdity on the 1st of Jure, his Holiness; on bis return to thal
There are rumours of a Congress of diplomatists, to be beld at Bologna or Florence, dur ing the Pore's. risit. . The non-attendance
M. de Martin, the Neapolitan Minister Rome, has been much remarked.
The French elections attract a good deal of attention. M. de Montadembert bas decided to will be opposed, so it is said, by the Due de Co neglano, chamberlain to the Emperor.

The alteration of the Parliamentary Oaths, proposed by the "Jew Bill," occupies both Press and Parliament, in England and Ireland. An influential Catholic deputation had waited on Lord Pilmerston, and expressed their views. They reported to their constituents at the Stafford Club,
that the reply of his Lordship was " not satisfactory". It wis then Lored to in Committee on the "Jew Bill."
yo yore organs, or yelodeons. AT a meeting of Presbyterians, which was held
in Kingston on the 11th instant, great indignation in Kingston on the the insiant, great ing invion
was manifested by the majority of the Rev. genlemenen present at the conduct of their Brockrille
brethren, who, if the Gllac can be believed, perbrethren, who, if the $G$ Globe can be believed, per-
sist in retaining an organ in their church, contrary to the solemn remonstrances of the Pres byterian Synod, wha, it would seem, regard the
instrument as an invention of his Satanic Majesty. With regard to its continued use in the church, the Rer. Dr. Boyd said, that the Presbytery of Brockrille and Ottava had faithfully endearored to carry out the decision of the
Synod, as given in Montreal, to the effect, that the use of musial instruments in churches was
not approred of, or permitted. But, unfortunately, and notwitbstanding all the arguments advanced by the Rer. gentleman and others
against this piece of musical impiety, he was forced to admit that the organ still retains its place in the church, and is in full blast. This
announcement brougbt the Rer. Mr. Sherwood tio bis legs, who, with a modesty which does him infinite credit, insinuated that the Brockrilise con-
greation were much attached to the instrument and that unpleasanat feetings would be produced by its removal. The Rer. gentleman was supported by Dr. Edumondson, who took higher ground ment in question," observed the Dr, who appeared greatly mored, "is not an organ, but a melo ston $h$ assert that has nt as has been stated; but that, on the contrary, encourages singing, and induces persons to at tend church." "Yes," broke in "ir. Wher
no longer able to restrain himself, "I can bea testimony to the truth of the Doctor's statement. It know, if other gentemen don't, or dont wish effected a great improrement in singing ; and las پralce is to be ascribed to the instrument.ber, " and you will hare the greatest difificuldy in
retaining the consveregation!", We need scarcely remark that Mr. Wylie's speech produced a profound sensation; and that all organ builders owe hoped, they will acknowledge in a suitable manner. Mr. Wyile was fillowed by the Reris.
Messs. Smart and Kemp, both of whom courageously defended the instrument, and loudy
protested against its remoral, which, they concurred in saying, would be a ivtrograde step.The organ, as Mr. Wylie justly remarked, attmart, for his own part, wsild not belp saying, people do not attend Presbyterian churches, is, because of the want of ninsic. He trusted that one of tis Rer. Associats, more gifted with oratorical powers, would so nove." Mr. Kemp immediately took the lint, and made a motion to with the Brockville instrument were peccliar, no further action slould be taken by the Synou.The Reer. genteman, howerer, wished it to be
clearly understood that he did not intend by this motion to ridicule the feeling which animated the opponents of the instrument. On the contrary;
when he considered the associations connected with it, he was not surrised to find that the descendants of persecuted Scotchimen should avoid every thing (an organ or melodeon in partieular) which appears to lead in the slightest def dee to to-
wards Popery. But, in this instance, he thonght wards Popery. But, in this instance, he thonght
the Synod would do well to leave, the faithrul of

Brockrilie in the unrestricted enjogment of their Fers, of ST. Jons BAprisrr. - Wednescherished instrument; for to bring down the fill
authority of the Syiod upon the matter would be but to use a sledge hammer to break a straw The Rer. gentleman resumed his seat amidst
Ioud cheers; after which. the Rer. Mr. Inglis rose, and said that he differed from all the speakers who had preceded him, and who had sroke effect of an organ in churcb vas to suppress minsters to admit that the could fill their pews if they could procure melodeons. He peews if they could procure melodeons. Mr
should therefore move, in amendment to Mr Kempt's motion, that the Brockrille congrega ion should be deprived of their instrument, and if needs be, made an example to warn anl othe
Presbyterians organically a aflicted; of the dreadPresbyterians orsanically aflicted, of the dread
ful consequences which are certain to follow disobedience of synodical action: The Rer.
Mr. Young supported the amendment; and amongst other things, emphatically remarked that the instrument, and that speedily, tiney should be nat off. After some further discussion, which our informant the Globe says was prolonged to a
late hour, the amendment was carried by a large najority. And thus, for the present, has ende the case of the sinful melodeon! But the next question is-what will become of the Brockviile
congregation? Will they suffer the loss of their steemed instrument, or submit to synodical amputation? To us it seems a dornright act of tyranny to deprive them of their melodeon; as it
is evidently the only thing in the church for which they entertain any respect. Others, howere may view the matter in a different light, and think it not at all surprising that ministers should
take alarm at the effect of such a dangerous intrument; since it is admitted that when in ful blast the congregation turn their backs upon the reacher, to its sweet and enchanting sounds. In all umility, we submit the difficulty to the careful consileration of the Montreal Witness and Glode
editors; and if they would take a bint from us, re rould adrise them to press for the passing of a bill at the next Session of Parliament, haring for its object the immediate destruction of organs and melodeons: alleging as a reason for this ne essity that they are Popish designs, calculated
o corrupt Presbyterian morals, and to supplant pious min
gations.

The "Montreal Witness" and the Fete Diev.- We do nat expect our cotemporary to approre of the public procession the
wherewith the Church celebrates this, one of the chief of her Festirals: but we ha re the right to expect from him, evangelical thoug
The procession is not, as he pretends "ille fal;" for not only is there no law prohibiting it teed to the Catholic Church in Canada by the reaty whereby this country was ceded to Great is legality has been formill recognised by th British Gorernment itself; whose soldiers in British Gorermment itself; whose soluers in
garrison in Canada, until within a few gears, ormed a Guard of Honor for the anoual proces sion; and because, eren at the present day, the
right of Catholics so to walk, is recognised by the Colonial authorities who take no stens to put the procession down. This howerer is a ques-
tion which we recommend the Witness to submit to the consideration of a lawyer.
That the procession is, as the Witness says, our Non-Catholic citizens," we deny. It may offend their prejudices, but it is no encroachmen Lower Canada, they knew, or might easily have known, that the practise was in existence, and
was sanctioned by the law of the country. It is wherefore, at the worst, an inconcenience the
which they have voluntarily subjected themselves, which they have voluntarily subjected themselves, "Our Non-Catholic citizens" have, and can nerer have; any "right" to prohibit their Ca
tholic fellow-citizens from doing that which authorised by law, and guaranteed by solemo in Lastly, the worship which the Catholic Churel pays to the Adorable Eucharist is not an "ialo-
atrous rite," unless it be idolatrous to worship the body and blood of Christ; or, unless th words of Our Lord Himself, when he institute the Sacrament of His Last Supper, were a
wanton and deliberate lie. That it is not " idolatrous". to worship the "body and blood of Christ," even our cotemporary will admit ; and that in the Eucharist, His body and blood are verily and indeed present, under the forms appearances of bread and wine, we have the word of Our Lord limself. The question then, as to
the "idotaicous" nature of the "rites" wherewith the Church hature of "he "redes" where resolves itself into the question-" Whether is the editor of the Montrcal Witness, or Our Lord Jesus Christ, the more entitted to credit." For our part, we confess that we are more inined to believe the words of the lat
lay being the festival of St. John the Baptist Canadian fellov-citizens celebrated their nationboliday with more of "pomp and circumstance" han we recollect to have seen displa
Tha wecasion of its recurrence.
prfect Condin erly summer dee desiredbut not oppressively warm, with a bright sky and A atmosphere.
A inttie before elght o'clock in the morning the different bodies forming the Procession in honor of the day, began to assemble opposite the St.
Joseph's Union Buildings in St. Catherine Street, and baving been placed by the Marshals, took un heir long line of march about half-past eigh
Troop of Canadaian Cavalry
Troop of Canadaian Cavalry, under command Major Coursol. British and French Nationa Banners. Pupils of the Curistian Brothers
Schools, with their flags and banners. The CaSchools, with their fags and banners. The Ca-
nadian Fire Companies. The Canadian Joiners Society. The St. Antoine Society. . The St raucois-Xarier Society. The Union of Saint
Joseph. The St. Michel Society. The TemJoseph. The St. Michel Society. The Tem-
perance Society. Members of the Press. Iembers of the Canadian Institute. The Sain ean-Baptiste Society. Students of the Nor al School and Colleges. Officers of Militia Officers of the Society. The Vice-Presidents.
Chaplains. President of the Society, supported
by the Ex-President and his Worship the Acting by the Ex-President and his Worship the Acting Mayor. Canadian Companies of Montreal Rifies.
The Procession was accompanied by rarious
ine bands of music, and with banners flutiering in the breeze, proceeded by Visitation, St. Mary Bonsecours, Saint Paul, and St. Jose ph Streets ot the Parish Churcl, Place D'Armes, where, af
ter a High Mass, his Lordship, the Bishop, pre iding, a very eloquent and appropriate discours was delivered by the Rev. Mr. Lenoire, from
Matthew, 12-25:-"Every Kingdom divided Matthew, 12-25:-" "Every Kingdom divided
against itself is brought to desolation; and every After Dirine serrice the Procession-consistAfter Divine serrice the Procession-consisting of, we should suppose, from four to five thou-Francois-Xarier, St. Paul, McGill, Great St James, the Place d'Armes and Notre Dame Streets, to Viger Square, where the rast assembly In the afternoon a national banquet was beld in Guilbault's garden under the patronage of the St. Jean Baptiste Society. It was rery numerously attended and was presided over by the of the Sister National Societies.
The entire proceedings of the day were charceelinged by the most perfect harmony and good feling, and we have pleasure in congratulating
our Franco-Canadian friends and fellow-countrymen on the complete success of their efforts in celebrating their great national festiral.-Herald.

The Orange Convention.-Our readers re already a arare that this worshipful body, made up of the bob-and-rag-tail of the Province, with
two or three office-seeking M.P.P.'s to give them an air of respectablity, assembled in the City of Quehec last week; for what particular
purpose we cannot undertake to say, as all but purpose we cannot undertake to say, as all but
the inituated, and a certain nameless old gentleman with whom they are intimately associated tions. In noticing them at all, our object is to enquire where have they gone to? That they ap-
peared in the good old City of Quebec sinultaneously with the sliad flies, and elected a Grand Master, Grand Secretary, and one or two other
Grandees, are fixed facts; but that they should ave ranished from the ancient Capital like the bubble that rises upon the surface of the water,
to be seen no more, is truly shameful. Only rancy, reader, 300 worshippers of the "Pious remotest part of the Western Province to pay us a visit, and afterwards deparling without as
much as bidding us good bye. Surely, the dispeusers of gin, cock tails, aud brandy smashes, o say anytling of the trouble they had in pro viding an armory for any number of loaded revolvers and bowie knives, destined for our special use and benefit. Ignominious, however, as. has esigns, we hope that they are satisfied with thei reception in Lower Canada; and that should they set their hearts upon making another such silly ot oppress themselses with the burthen of deadly weapons, which the Catholics of Quebec must in the lands or breeches pockets of blhoys, who e too pitiful to merit even their contempt. In
future number we may say something of the unprincipled demagogues who, with the cry of Orange loyalty on their dips, are endeavor
ing to emerge from political obscurity, by imof their deluded forlowers; and who, by the cry
of "No-Popery," are striving to rekindle the ire of religious persecution and intolerance prac tised by their brethren in the North of Ireland
and which they woild tike to see restored in fre and happy Canada.

## "Cane Increasing, and our Scho Wasted." Newark, N. J.



## Of the many strange phenomena of Protest

 antism, there is none more worthy of serious consideration than this-That, whilst every particular sect is keenly alive to the dangers of, and for itself, repudiates, the State secular system of elucation, they are all unanimous in their efforts to impose that system upon Cathoics; and redegrading yoke of "State-Schoolism" as a outrage upon civil and religious liberty. Episcopalians, Presbyterians, and Methodists, will all agree that State secular education has proved failure ; that "Common schools" are hot beds yet when Catholics demand the abolition "Common schools"-as the logical deduction from these universally admitted premises, allEpiscopalians, Presbyterians, Metbodists-rush and treat the defence of the said "Schools," their common foe. How shall we account for this apparent inconsistency?We say "apparent" inconsistency ; for, after , in this instance, the practice of Protestants Protestantism does not denote any phase of Christianity in particular, but simply the Denial is hatred of Popery; and to gratify this hatred, tion Cllistion, of all positive destruc tion of all Christianity, of all positive religion powerful engine against Popery, "' Cominon powerful engine against Popery, Common
schools," though notoriously anti-Christian, are schools,' though notoriously anti-Christian, are
not only tolerated by our Protesting brethren, but are eagerly enforced upon us, as the most powerful engine yet derised for effecting the
overthrow of the Catholic Church. Thus only -remembering that Protestantism is essentially and primarily anti-Catholic, and only accidentally and secondarily Christian-that its great object blishment of any other particular torm of reli-gion-can we reconcile the apparent inconsistencies of our Non-Catholic
vexed "School Question."
fixed to this article, the secitles we have document drawn up by, and signed by the Committee of, the Protestant Episcopalians of the
State of New Jersey ; the first is published State of New Jersey; the first is published
anonymously; but both agree in sentiment ; both take the same view of the effects of State-
Schoolism upon religion and morality in the United States; both assert the worthlessness of mere secular education; and both, as emanating
professedily from Protestant sources, are worthy of our attentive consideration as Ca
will begin with the first on our list.
" Does the American system of education diminish crime ?" is the question which the writer there, it has failed everywhere." He answers this question by an appeal to the criminal statislusire.
He takes up, and disposes of, one by one, the arguments, or
Schoolists:-

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11. That "those who nefyire 2 fondness for read-
ig, must learn from what
ruden rea
read such lessons of
tions of rice snd crime."
III. That " our gnaos and State prisons are peopied
ith the troop of ingorance; and herefore edinaion, thongh
good morals.
The first assertion of the adrocates of the exclusively secular system of education-which if
the Denominational, or Separate School, system be rejected, is the only system possible in a mixed hat, secular education does not tend to wean men from the pursuit of sensual and criminal gratification. This fact he establishes by reference to the history of the most highly educated races of Non-Christian antiquity: to the history mongst whom the passion for criminal sensual indulgence was carried to an extent unknown to ermer despised for their grossness, but whose irtues they could not appreciate. The fact
hat the spread of education amongst the NonChristian nations of antiquity was universally accompanied by a wide-spread corruption of morals, is a proof, unanswerable, that secular edncation the appetite for, criminal sensual indulgences.In other words, concupiscence is not an intellectual defect.
The second assumption of our opponents-that a fondness for reading and literary pursuits must be attended in its gratification with beneficial moral results-our author meets with an inguiry generally and greedily devoured by the reading portion of the public, whose education has been
received in the secular "Common schools" of the
country. From the favorite literature of a peo-
ple, from the style of books, most in demand mongst them, we may always judge of their nabooks he reads and delights in, fully as well as from the company he keens. Now, what style of books do the great mass of the reading public Go Unito any popular Protestant delight in?
Go and you will find a Ask the bookseller-for what class of books it is that he finds the most ready sale? -and he will tell you, that it is for that class of filthy and ob wretched type, which no pure woman would allow into pis or minded man or with which no honest Catholic bookseller would lare to insult his customers. ${ }^{\circ}$ Tales-lewd, blasphemous, but highly spiced with monstrous carior genuine pathos to relieve them-from the pen of a Reynolds, or translations from the French of an Eugene Sue-form the staple of the Pro estant literature of the day: and these are the part of the unpre morn proftable Surely it can be no very difficult matter to calculate the effects of such delious substances upon the moral constitution, or to predict, what, munity fed upon such abominable literary garbage.
"Look," says the author of the little pamphict un-
der notice, "ant the cliterature which has been createe
at the demand of a community trained under a







 What shall we say of the puslic nerrenandize. And And
system of education that creates the demand for this any tendence to prevent crime sand retand the demo-
ralisation of the nation py The Committee of the American Tract So ciety speaks in the following terms of the popu-
ar literature of the day in the United States:"Vulgarieties of thought and expression, and every
ndelicacs that can flow from a pen, pollute the pages. Vice and crime are decked in danzling co-
lors, enisting the sympathes of the virtuous in the
earthly retributions of the most abandoned profi.
 In undermined. A blank half page at the end of
he chapter is all the comment on the darkest deeds

## of chapter "Sunch", <br> "Sulch"-adds our Protestant "isthe charracter of thos prod cxicnsicely circulated chil rcaal." <br> cricnsicely circulated an:l read."

ion, based upon the secular ignorance of the majority of prisoners, the author urges that "the intellectual development of criminals, in pri-
son, is no measur of the intellectual devciopment of the far sreater multitudelc of criminals cho are never caught and put in prison-cthat,
the crimes of educated persons are more easily

