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## THE TRUE WITNESS AND CATHOLIC CHRONICLE. JUNE 20, 1857. A Margaret Margaret C. A. Street Horsen

## The True Witness.

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## MONTREAL, FRIDAY, JUNE 26, 1857.

NEWS OF THE WEEK. THE journey of the Holy Father, through the Papal States, and his expected visit to Florence, is the chief subject of speculation, in the journals, received by the Persia. A strong moral effect, is said to have been produced at Rome, by the enthusiastic reception of the Pope, in the legations. The Municipality on the 1st of June, voted a large sum, for a triumphal reception to his Holiness, on his return to the city.

There are rumours of a Congress of diplomatists, to be held at Bologna or Florence, during the Pope's visit. The non-attendance of M. de Martini, the Neapolitan Minister at Rome, has been much remarked.

The French elections attract a good deal of attention. M. de Montalembert has decided to be a candidate for re-election in the Doubs. He will be opposed, so it is said, by the Duc de Coneglano, 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 Palmerston, and expressed their views. They reported to their constituents at the Stafford Club, that the reply of his Lordship was " not satisfactory." It was then agreed to move amendments in Committee on the "Jew Bill."

NO MORE ORGANS, OR MELODEONS. AT a meeting of Presbyterians, which was held in Kingston on the 11th instant, great indignation was manifested by the majority of the Rev. gentlemen present at the conduct of their Brockville brethren, who, if the Globe can be believed, persist in retaining an organ in their church, contrary to the solemn remonstrances of the Presbyterian Synod, who, it would seem, regard the instrument as an invention of his Satanic Majesty. With regard to its continued use in the church, the Rev. Dr. Boyd said, that the Presbytery of Brockville and Ottawa had faithfully endeavored to carry out the decision of the Synod, as given in Montreal, to the effect, that the use of musical instruments in churches was not approved of, or permitted. But, unfortunately, and notwithstanding all the arguments advanced by the Rev. 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 brought the Rev. Mr. Sherwood to his legs, who, with a modesty which does him infinite credit, insinuated that the Brockville congregation were much attached to the instrument, and that unpleasant feelings would be produced by its removal. The Rev. gentleman was supported by Dr. Edmondson, who took higher ground than any of the previous speakers. "The instrument in question," observed the Dr., who appeared greatly moved, "is not an organ, but a melodeon; and I can confidently assert that it has not the effect of stopping the mouths of the people, as has been stated; but that, on the contrary, it encourages singing, and induces persons to attend church." "Yes," broke in Mr. Wylie, no longer able to restrain himself, "I can bear testimony to the truth of the Doctor's statement. I know, if other gentlemen don't, or don't wish to make the admission, that the instrument has effected a great improvement in singing; and still more, that the advance which the church has made is to be ascribed to the instrument .--Take away the organ," said the indignant member, " and you will have the greatest difficulty in rctaining the congregation !" We need scarcely remark that Mr. Wylie's speech produced a profound sensation; and that all organ builders owe him a deep debt of gratitude, which, it is to be hoped, they will acknowledge in a suitable manner. Mr. Wylie was followed by the Revds. Messrs. Smart and Kemp, both of whom courageously defended the instrument, and loudly protested against its removal, which, they concurred in saying, would be a retrograde step .----The organ, as Mr. Wylie justly remarked, attracted the congregation to the church ; and Mr. Smart, for his own part, could not help saying, " that one of the chief reasons why more voung people do not attend Presbyterian churches, is, because of the want of music. He trusted that the organ would not be disturbed ; and that some one of his Rev. Associates, more gifted with oratorical powers, would so move." Mr. Kemp immediately took the bint, and made a motion to the effect, that as the circumstances connected with the Brockville instrument were peculiar, no further action should be taken by the Synod .----The Rev. gentleman, however, 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 surprised to find that the descendants of persecuted Scotchmen should avoid every thing (an organ or melodeon in particular) which appears to lead in the slightest degree tothe Synod would do well to leave the faithful of those of our evangelical cotemporary.

be but to use a sledge hammer to break a straw. The Rev. gentleman resumed his seat amidst loud cheers; after which the Rev. Mr. Inglis rose, and said that he differed from all the speakers who had preceded him, and who had spoken in favor of the instrument. He thought that the effect of an organ in church was to suppress worship, and that it was no great compliment to ministers to admit that they could fill their empty pews if they could procure melodeons. He should therefore move, in amendment to Mr. Kempt's motion, that the Brockville congregation should be deprived of their instrument, and if needs be, made an example to warn all other Presbyterians organically afflicted, of the dread-

Brockville in the unrestricted enjoyment of their

cherisbed instrument; for to bring down the full

authority of the Synod upon the matter would

ful consequences which are certain to follow a disobedience of synodical action. The Rev. Mr. Young supported the amendment; and, amongst other things, emphatically remarked that unless the congregation at Brockville expelled the instrument, and that speedily, they should be cut off. After some further discussion, which our informant the Globe says was prolonged to a late hour, the amendment was carried by a large majority. And thus, for the present, has ended the case of the sinful melodeon ! But the next question is-what will become of the Brockville congregation ? Will they suffer the loss of their esteemed instrument, or submit to synodical amnutation? To us it seems a downright 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, however, 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 instrument; since it is admitted that when in full blast the congregation turn their backs upon the preacher, and surrender themselves, body and soul, to its sweet and enchanting sounds. In all humility, we submit the difficulty to the careful consideration of the Montreal Witness and Globe editors; and if they would take a bint from us, we would advise them to press for the passing of a bill at the next Session of Parliament, having for its object the immediate destruction of organs and melodeons : alleging as a reason for this necessity that they are Popish designs, calculated to corrupt Presbyterian morals, and to supplant pious ministers in the estimation of their congregations.

THE "MONTREAL WITNESS" AND THE FETE DIEU .- We do not expect our cotemporary to approve of the public processions wherewith the Church celebrates this, one of the chief of her Festivals : but we have the right to expect from him, evangelical though he be, a little regard to truth and decency.

The procession is not, as he pretends " illeal :" for not only is there no law prohibiting it, but it is one of these rights which were guaranteed to the Catholic Church in Canada by the treaty whereby this country was ceded to Great Britain by France. It is not " illegal," because its legality has been formally recognised by the British Government itself; whose soldiers in garrison in Canada, until within a few years, formed a Guard of Honor for the annual procession; and because, even at the present day, the right of Catholics so to walk, is recognised by the Colonial authorities who take no steps to put the procession down. This however is a question which we recommend the Witness to submit to the consideration of a lawyer. That the procession is, as the Witness says, an intolerant encroachment on the rights of our Non-Catholic citizens," we deny. It may offend their prejudices, but it is no encroachment on their "rights." In coming voluntarily to 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 therefore, at the worst, an inconvenience to which they have voluntarily subjected themselves, and of which they have no right to complain. " Our Non-Catholic citizens" have, and can never have; any "right" to prohibit their Catholic fellow-citizens from doing that which is authorised by law, and guaranteed by solemp international treaty. Lastly, the worship which the Catholic Church pays to the Adorable Eucharist is not an "idolatrons rite," unless it be idolatrous to worship the body and blood of Christ; or, unless the words of Our Lord Himself, when he instituted 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 or appearances of bread and wine, we have the word of Our Lord Himself. The question then, as to the "idolatrous" nature of the "rites" wherewith the Church honors the Blessed Sacrament, resolves itself into the question-" Whether is the editor of the Montreal Witness. or Our Lord Jesus Christ, the more entitled to credit." For our part, we confess that we are more inwards Popery. But, in this instance, he thought clined to believe the words of the latter, than

FETE OF ST. JOHN BAPTISTE. - Wednesday being the festival of St. John the Baptistthe Patron Saint of Lower Canada-our Franco-Canadian fellow-citizens celebrated their national holiday with more of " pomp and circumstance" than we recollect to have seen displayed on any previous occasion of its recurrence.

The weather was all that could be desiredperfect Canadian early-summer day, sufficiently but not oppressively warm, with a bright sky and pure atmosphere.

A little before eight 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 having been placed by the Marshals, took up their long line of march about half-past eight o'clock, in the following order :---

Troop of Canadaian Cavalry, under command of Major Coursol. British and French National Banners. Pupils of the Christian Brothers' Schools, with their flags and banners. The Canadian Fire Companies. The Canadian Joiners' Society. The St. Antoine Society. . The St. Francois-Xavier Society. The Union of Saint Joseph. The St. Michel Society. The Temperance Society. Members of the Press .-Members of the Canadian Institute. The Saint Jean-Baptiste Society. Students of the Normal 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 Mayor. Canadian Companies of Montreal Rifles.

The Procession was accompanied by various fine bands of music, and with banners fluttering in the breeze, proceeded by Visitation, St. Mary, Bonsecours, Saint Paul, and St. Jose ph Streets. to the Parish Church, Place D'Armes, where, after a High Mass, his Lordship, the Bishop, presiding, a very eloquent and appropriate discourse was delivered by the Rev. Mr. Lenoire, from Matthew, 12-25 :--- " Every Kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand."

After Divine service the Procession-consisting of, we should suppose, from four to five thousand persons-was re-formed, and marched by St. Francois-Xavier, St. Paul, McGill, Great St. James, the Place d'Armes and Notre Dame Streets, to Viger Square, where the vast assembly dispersed.

In the afternoon a national banquet was held in Guilbault's garden under the patronage of the St. Jean Baptiste Society. It was very numerously attended and was presided over by the President of the Society, and attended by those of the Sister National Societies.

The entire proceedings of the day were characterised by the most perfect harmony and good feeling, 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 festival .-- Herald. THE ORANGE CONVENTION .- Our readers

"CRIME INCREASING, AND OUR SCHOOL-TAX

WASTED." Newark, N. J. Report of the Committee on Christian Education, ap-pointed by the Convention of the Protestant Episcopal Church in New Jersey, at its Session in 1856. Read before that Body at its Session, May, 1857. Of the many strange phenomena of Protestantism, 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 education, they are all unanimous in their efforts to impose that system upon Catholics; and resent the struggles of the latter to throw off the degrading yoke of "State-Schoolism," as an outrage upon civil and religious liberty. Episcopalians, Presbyterians, and Methodists, will all agree that State secular education has proved a failure ; that " Common schools" are hot beds of vice-the nurseries of infidelity and immorality yet when Catholics demand the abolition of Common schools"-as the logical deduction from these universally admitted premises, all---Episcopalians, Presbyterians, Methodists-rush forward to the defence of the said "Schools," and treat the Papist who denounces them as their common foe. How shall we account for this apparent inconsistency?

We say " apparent" inconsistency ; for, after all, in this instance, the practice of Protestants is strictly consistent with Protestant principles. Protestantism does not denote any phase of Christianity in particular, but simply the Denia! of Catholicity, in general. Its animating spirit is hatred of Popery; and to gratify this hatred, it would cheerfully consent to the entire destruction of all Christianity, of all positive religion. Hence, as " Common schools" are undoubtedly a powerful engine against Popery, " Common 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 devised 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 is the destruction of Popery, and not the establishment of any other particular form of religion-can we reconcile the apparent inconsistencies of our Non-Catholic fellows on the long vexed " School Question."

Of the two pamphlets, whose titles we have affixed to this article, the second is an official document drawn up by, and signed by the Committee of, the Protestant Episcopalians of the 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 professedly from Protestant sources, are worthy of our attentive consideration as Catholics. We will begin with the first on our list.

ple, from the style of books most in demand amongst them, we may always judge of their national character. A man is known from the books he reads and delights in, fully as well as, from the company he keeps. Now, what styleof books do the great mass of the reading public of the United States chiefly read and delight in?

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Go into any popular Protestant book store. and you will find an answer to this question .----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 obscene novels and romances, in yellow covers and wretched type, which no pure minded man or woman would allow into his or her house, and with which no honest Catholic bookseller would dare to insult his customers. Tales-lewd, blasphemous, but highly spiced with monstrous caricatures of human life-without one grain of wit or 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 Protestant literature of the day : and these are the works whose sale makes up the most profitable part of the unprincipled bookseller's business .--Surely it can be no very difficult matter to calculate the effects of such deleterious substances upon the moral constitution, or to predict, what, in a few years, must be the condition of a community fed upon such abominable literary garbage.

"Look," says the author of the little pamphlet under notice, "at the literature which has been created at the demand of a community trained under a sys-tem of secular education, to read well. Hundreds of steam presses are daily throwing off their thousands of low and obscene ballads, their thousands of indifferent or libertine romances. Grossly licentious papers, without even the conceniment of the name, which once would have been scouted from the community, are unblushingly circulated through our public thoroughfares. Hundreds of flippant produc-tions on 'Materialism,' and 'Systems of Nature,' and of 'Reason,' are issuing with the avowed object of undermining public confidence in the Christian religion; and the press is no less fruitful in the production of a miscellaneous mass of tracts, pamphlets, and papers full of blasphemous assaults upon all holy things; and circulating libraries are everywhere established to furnish the means of mental intoxication for the fashionable and the foolish. Said Dr. Alexander in a letter to the American Tract Socity, we revel in a godless literature.' In an examination into ten circulating libraries, it was found that there were only twenty-seven volumes on morality and re-ligion, and above fifteen hundred fashionable, indifferent, or libertine novels. The supply indicates the public demand in literature, as in merchandize. And what shall we say of the public advantages of that system of education that creates the demand for this species of literature? Dare we say that it can have any tendency to prevent crime and retaid the demoralisation of the nation ?"

The Committee of the American Tract Society speaks in the following terms of the popuar literature of the day in the United States :---

"Vulgarieties of thought and expression, and every indelicacy that can flow from a pen, pollute the pages. Vice and crime are decked in dazzling colors, enlisting the sympathies of the virtuous in the earthly retributions of the most abandoned profii-gates. The finest sensibilities of the moral constitution are wounded and blunted. The foundations of purity, truth, honesty, and moral obligation, are all undermined. A blank half page at the end of the chapter is all the comment on the darkest deeds of blood."

Such"-adds our Protestant American authority

are already aware 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 Quebec last week; for what particular purpose we cannot undertake to say, as all but the initiated, and a certain nameless old gentleman with whom they are intimately associated, were as usual excluded from their pious deliberations. In noticing them at all, our object is to enquire where have they gone to ? That they appeared in the good old City of Quebec simultaneously with the shad flies, and elected a Grand Master, Grand Secretary, and one or two other Grandees, are fixed facts; but that they should have vanished from the ancient Capital like the bubble that rises upon the surface of the water, to be seen no more, is truly shameful. Only fancy, reader, 300 worshippers of the " Pious and Immortal Memory," travelling from the remotest part of the Western Province to pay us a visit, and afterwards departing without as much as bidding us good bye. Surely, the dispensers of gin, cock tails, and brandy smashes, were entitled to more considerate kindness, not to say anything of the trouble they had in providing an armory for any number of loaded revolvers and bowie knives, destined for our special use and benefit. Ignominious, however, as has been the defeat of their criminal and diabolical designs, we hope that they are satisfied with their reception in Lower Canada; and that should they set their hearts upon making another such silly dmonstration, at least in this Province, they will not oppress themselves with the burthen of deadly weapons, which the Catholics of Quebec must have convinced them were entirely unnecessary in the hands or breeches pockets of b'hoys, who are too pitiful to merit even their contempt. In a future number we may say something of the unprincipled demagogues who, with the cry of Orange loyalty on their lips, are endeavor-ing to emerge from political obscurity, by imposing upon the ignorance and fanatical credulity of their deluded followers; and who, by the cry of "No-Popery," are striving to rekindle the fire of religious persecution and intolerance practised by their brethren in the North of Ireland, and which they would like to see restored in free | received in the secular " Common schools" of the and happy Canada.

"Does the American system of education diminish crime ?" is the question which the writer discusses; for, as he observes, "if it has failed there, it has failed everywhere." He answers this question by an appeal to the criminal statistics of his own country; and that answer is conclusive.

He takes up, and disposes of, one by one, the arguments, or rather the assertions of the State-Schoolists :---

1. That "the pleasures of learning are so satisfying that they will wean men from seeking gratification in the indulgence of sense, vice, and crime." II. That "those who acquire a fondness for reading, must learn from what they read such lessons of prudence and religion as will arm them against templations of vice and crime."

III. That "our gaols and State prisons are peopled with the troops of ignorance; and therefore education, though it be secular, is mighty in promoting good morals."

The first assertion of the advocates 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 community-our writer meets with the fact, that, 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 of the educated classes of Rome and Athens, amongst whom the passion for criminal sensual indulgence was carried to an extent unknown to the barbarous and uneducated nations whom the former despised for their grossness, but whose virtues they could not appreciate. The fact that the spread of education amongst the Non- | crime.

Christian nations of antiquity was universally accompanied by a wide-spread corruption of morals, is a proof, unanswerable, that secular education can have no tendency to repress, or to diminish, 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 inquiry into the moral character of the literature most generally and greedily devoured by the reading portion of the public, whose education has been country. From the favorite literature of a peo- moral tone of Massachusetts? Her ministers are de-

-" is the churacter of those productions which arc most extensively circulated and read."

To the argument in favor of secular education, based upon the secular ignorance of the majority of prisoners, the author urges that " the intellectual development of criminals, in prison, is no measure of the intellectual development of the far greater multitude of criminals who are never caught and put in prison-that, the crimes of educated persons are more easily concealed from the eye of the law-than are those of the poor and ignorant; and that the ignorance, which the prison statistics bring to light, is a "religious" rather than a "secular" ignorance. In support of this he quotes from the Report of the Inspectors of Prisons in the State of New York. "I find," he says, "the following statement :---

"'Of seven hundred and thirty-two convicts of the Auburn Prison, four hundred and sixty-eight had received no religious or moral instruction, and five hundred and twelve had never read the Bible or attended Divine services.' The Chaplain of another prison makes in his report the following startling statement: 'Of six hundred and thirty-one prison-ers, two only were familiar with the Scriptures, and had been well instructed in Christian doctrine. Two hundred and four of them were ignorant of the Saviour's name, and could not repeat the Lord's Prayer.' Another Chaplain states that, 'Of three thousand prisoners, he found fifteen hundred and eighty-three so destitute of religious instruction that to speak to them of virtue, vice, iniquity, or holiness, was to speak to them in an unknown tongue."

To the same effect he quotes the testimony given before a Select Committee of the House of Commons. The witnesses examined were all unanimous on one point viz .--- that secular education had no effect whatever in restraining from

Lastly he deals with the facts of the " School Question," as presented by the statistics of Massachusetts-the stronghold of State-Schoolism and secular education.

"Look," says he "fat a few very recent develop-ments of her *inner life*. In Salem, where twenty-five years ago, a theatre that was started was frowned down by public opinion, at a recent session of the Supreme Court five divorces were grabted for adultery. At the last session of the Court in the little town of Dedham, eight divorces were granted for adultery. Forty-ico bills for divorce, in addition to four murder cases, are to come before the present term of the Supreme Court for Worcester County. On one single day, not long since, in the city of Lowell, were seen float-ing upon the bosom of the Merrimac, three murdered infants. In one single public school of Boston, six young ladies were discovered to be in the daily habit of visiting dark retreats and indulging in the lewdest conduct. And what more shall we say for the high