

should lapse into Mahomedanism, or perfect atheism, would rightly be called an "apostate," because he had renounced his former faith or religion; but no one would dream of applying the same term to the atheist or infidel who should become a Christian; because in so doing the atheist would have renounced nothing positive that he had previously believed. "Apostasy," in short, consists, not in *putting on*, but in *putting off*.

Now if we admit the truth of the above definition—and we see not how any one can contest it; and if we examine the several processes by which a Catholic becomes a Protestant, and a Protestant a Catholic, we shall easily see that the term "apostasy" is logically applicable in the former case, but would be absurd if applied in the second. As thus:—

The Catholic who becomes a Protestant must in the very act, renounce, deny, or protest against some portion, more or less as the case may be, of that faith which he once held, and of that religion which he once professed. Whether he ally himself with the Anglicans, with the Presbyterians, the Methodists, the Unitarians, the Universalists, or the more numerous body of Protestants to whom, as having no positive religious opinions at all, we may give the name of "Protestants Unaffiliated"—he gives up, renounces, denies, or protests against something that he held or professed to hold as a Catholic. And it is only in virtue of this act of denial, renunciation, or protest—whether his protest be directed against the Real Presence in the Eucharist—the Atonement—Baptismal Regeneration—the Divinity of Christ—the Eternity of Future Punishments—or the Inspiration of the Bible—that he is a Protestant. A Catholic becomes, and can only become, a Protestant by "*putting off*," something; and, therefore, if the definition of "apostate" by us given above be correct, an "apostate" he is to all intents and purposes.—Q. E. D.

But the Protestant, on the contrary, no matter to what sect he may have previously belonged, who becomes a Catholic, renounces no one article of Christian faith, or the Christian religion, that he held, or professed whilst a Protestant. If he was an Anglican or a Unitarian before his conversion to Catholicity, he still holds as a Catholic, every positive Christian doctrine that he held whilst a Protestant. He still believes in the Apostles' Creed, in that of St. Athanasius, and is still a Monotheist; and his latter state differs from his former in this only, that he has "*put on*" something he had not before. But, according to our definition, "apostasy" consists not in "*putting on*," but in "*putting off*;" therefore the Protestant who becomes a Catholic is not an "apostate."—Q. E. D.

The error of our Kingston cotemporary proceeds in a great measure from this; that, in common with the ignorant masses, he looks upon Catholicity and Protestantism as two different "*faiths*," whilst the truth is, that Protestantism is but the denial of some portion of Catholicity, just as Infidelity consists in the denial of, or protest against, all Catholic doctrine. A "*Protestant Faith*" is as great a contradiction in terms, as would be an "*Infidel Faith*," for Protestantism and Infidelity differ only in degree; and alike consist, and agree with one another, in their denial of the Catholic faith. The Infidel proper protests more, and more consistently carries out protesting principles to their ultimate and logical consequences, than does the ordinary Protestant. The former may, perhaps, blaspheme an octave higher than does his brother Protestant; but betwixt them there is no essential difference whatever. In so far as a Protestant of any denomination is a Christian at all, he owes it to the fact of his having been baptised, and having retained his faith in, or not protested against, some portion of the teachings of the Catholic Church; and it is only in virtue of that wherein he agrees with the Papist that he materially differs from the Infidel. On every point at issue betwixt the Papist and the Protestant, the "*faith*" of the latter, no matter what his sect or denomination, is identical with the "*faith*" of the infidel; and as no one can be a Protestant because of his *non-Protest* against Popery, it follows that the Protestant—in so far as he is a Protestant—is an infidel; i.e., that he has, and can have no "*faith*."

The change therefore from Protestantism to Catholicity is not an "apostasy," renunciation, or falling away from faith in the direction of infidelity; but a progress from the confines of infidelity, towards faith or Christianity. Neither, in the process by which a Catholic becomes a Protestant or Denier, or in that whereby a Protestant becomes a Catholic, is there any the slightest change of faith. For change, if it implies the "*putting off*" of one, implies also the "*putting on*" of another; but there is no such a thing as a Protestant faith, for the essence of Protestantism is negation, and its motto is—"Non Credo."—As well therefore might we pretend that the man who had stripped himself to the skin had "*changed his clothes*," as apply the terms "*change of faith*" or "*change of religion*" to the process whereby a Catholic renounces his faith and becomes *ipso facto*, a Protestant or one who Denies; as well might we assert that the

naked man who had clothed himself—or that he who to a bat and a pair of spurs had added a shirt and a pair of trousers, had "*changed*" his dress, as pretend that the Protestant who becomes a Catholic had "*changed*" his religion.

The *British Whig* complains also that we have maligned the Protestant "*faith*," by our remarks on its effects upon the morals of its professors; as exemplified in the moral condition of the great mass of the people in England and Scotland, as compared with that of the Catholic population of Ireland. Upon this point we have only to remark that, in all we have said, we are more than justified by the reluctant admissions of the Protestant press of the British Isles; and we would respectfully commend to the *Whig's* notice, the following item on the social condition of Protestant Scotland, extracted from a Scotch Protestant paper, the *Banffshire Journal*:—

"NEARLY EVERY TENTH SCOTSMAN IS A BASTARD.—The Registration returns for the year 1858, show that over Scotland in that year, the illegitimate births numbered 9,356 against 94,939 legitimate, the former being as nearly as possible, one to ten of the latter. This is a state of things nowise flattering to our self-esteem; and Scotchmen, instead of glorifying their heroes, whether of the sword or of the pen, had better be inquiring whether the race of heroes is not extinct, i.e., if heroism is to have naught to do with virtue."

We leave the *Whig* this pipe to smoke, whilst meditating the following questions:—1st Are not the Irish peasantry, by the testimony of Protestant writers, as remarkable for their chastity, as they are for their attachment to the Catholic faith? 2nd—Are not the Scotch Protestants—who naturally are, at least, the equals of any people on the face of the earth—as remarkable for their impurity, as Irish Papists are for their chastity? And in the third place—How is it—if the tendency of Protestantism be to promote pure morality—that in the most Protestant country in Europe, "nearly every tenth Scotchman is a bastard?"—*Banffshire Journal*. *Non noster hic sermo*.

The *Canadian Freeman* requests us to "give to the public" the grounds on which we have avowed our belief that Ribbon Lodges, or analogous secret organisations, exist in Canada.—We will do so with pleasure.

We believe in, though we do not positively affirm, the existence of those organisations in the country, because we have been informed by Catholics, on whose veracity we have every reason to rely, that they have themselves been invited to join, or become members of, such "*secret*" organisations; from this we conclude that such organisations do exist, and are endeavoring to enroll members.

More than this we cannot be expected to say; neither can we be called upon to give up the names of our informants, and for this reason;—that we have alluded to no one in particular, and have said nothing by which any individual can be aggrieved or injured in his reputation. If, however, any one can show that he has been injured by our confession of faith; that on account thereof any suspicions attach to him, as in any way connected with a "*secret*" society, we shall at once recognise our obligation, either to retract what we may have seemed to say against him; or else to substantiate it by means of undeniable proofs. We may add that we have no reason whatever for suspecting even, that Mr. McGee is, or ever was, directly or indirectly, privy to those organisations in whose existence we, however, still strongly believe.

A PROTESTANT CONVERT.—In our last, speaking of the "converted" Fleming, we mentioned that a few hours before his execution, he had repulsed with scorn and angry words, his poor old father, who had come to see the convict in the hopes of inducing him to return to the Catholic faith. From the *Freeman* we learn the particulars of the last sad interview betwixt the Romish father and his recently converted son.—"*Go to the devil*," were the words with which this "babe of grace," saluted the grey haired author of his days. At this we need not wonder, for it turns out that young Fleming had, upon previous occasions, lifted his hands against, and beaten his poor old father.

In reply to the *Witness* we would only remark that, though for a short time at a school of the *Christian Brothers*, Fleming received the greater part of his education at a "*common*" or mixed school; having, as we learn from the *Toronto Mirror*, attended one of the Irish mixed schools for some years. We subjoin some remarks of our cotemporary upon this subject:

We can safely say this much of Fleming, that he was a bad youth, and by no means a credit to any religion. When he was helpless and a boy of fifteen, his father broke stones on the highway to support him. But when he became older, and rose to comparative affluence, he not only spurned his parent, but left him to die or be rescued from starvation in the House of Providence, by the church which was the object of his hate. While this model son vented his bigotry and spleen upon the Catholic Church, his father was a beggar dependent upon her bounty. Nor can this be said to have been the effect of his Catholic Education. He came to this country with his principles formed, and the rudiments of his learning gained in the Mixed or National Schools of Ireland. In this City he was only three short months in the *Christian Brothers' Schools*; whence he walked forth to receive that finishing touch which weak-minded boys and girls generally receive from exclusively Protestant acquaintances. But bad as Fleming had been, as long as there was life there was hope. It was only through the interference of the Souters and their organ the *Globe*, that he was launched forth impenitent into eternity.

*Sweden and Norway are perhaps even more Protestant; and there the proportion of illegitimate to legitimate births is greater than it is in Scotland.

"LES SOIREES DU VILLAGE, OU ENTRETIENS SUR LA PROTESTANTISME—IERE PARTIE—LES SAINTS PROTESTANTS—IERE SOIREE—ST. LUTHER.—This is the first of a series of dialogues upon Protestantism, intended for circulation in the rural districts of Lower Canada; and as an antidote to the poisonous trash hawked about by the pedlars of the French Canadian Missionary Society. Judging from the talent and humor displayed in the first number, it is destined to have an extensive circulation, and an eminent success.

The number before us is apparently the first of a series of the "*Lives of the Protestant Saints*," beginning, as in justice bound with the Biography of the founder of the Holy (!) Protestant Faith, the jolly, but obscene Saint Martin Luther himself. For decency's sake, of course, many of the most striking and essentially characteristic traits in the Great Reformer's life and conversation have been omitted; for in a work intended for general circulation, it would be impossible to put on record the obscene sayings, and gross immoralities of a Luther. Are not all these things written in his "*Table Talk*?"—the general filthiness of which it is better to leave still concealed beneath the veil of a dead language.—And here indeed is one great difficulty that a Catholic writer of the "*Lives of the Protestant Saints*" is perpetually encountering. The early Protestant Reformers were men of such abominable immorality, and of such filthy conduct that it is absolutely impossible, for decency's sake, to tell the whole truth concerning them; and yet it is impossible rightly to estimate the meaning of the great apostasy of the sixteenth century, or to understand the objects of its promoters, without a full knowledge of those very facts which cannot be related in works destined for general circulation. Who for instance would dare to lay before the world, and in a modern tongue, the writings of Hutten—(his *Epistole Obscurorum Virorum*, for instance)—one of the most active agents in the Reformation, in all their hideous deformity? The ordinary literature of the brother contains nothing so vile as do many of the writings of the Protestant Saints and the first Reformers.

If the writers of these entertaining dialogues will pardon our presumption, we would respectfully suggest to them, not to limit their labors to the "*Lives of the Protestant Saints*" of the XVI century, or even of Continental Europe.—In Great Britain, in America, and in modern times, they will find many illustrious men and women whose lives are well worthy of being recorded for the admiration and instruction, or rather warning of the Catholic *habitans* of Lower Canada. The *Lives of a St. Cranmer*, for instance, of St. John Knox, St. Titus Oates, St. Maria Monk, and, if last, certainly not least in the Protestant Hagiology, of St. Belial Achilli are all full of illustrations of the beauties of the Protestant Faith; and all claim the tribute of a notice from the Catholic writers of the "*Lives of the Protestant Saints*."

We have only to add that the work itself—which we have much pleasure in commending to the notice of our Catholic readers acquainted with French—may be procured at the Book Stores of M. M. Fabre and Gravel, J. B. Roland, Beauchemin and Payette, T. Chapeleau, J. Sadlier, and at the office of M. M. Plinget and Laplante. Price, sixpence per number, or one dollar per dozen.

"THEY MANAGE THESE THINGS BETTER AT HOME."—Whilst in Canada Orangemen are clamouring for their "*immunities*," as they style them, and their processions are received with honor at Government House, by Her Majesty's Representative, or rather mis-representative, it is amusing, as well as instructive, to witness how these same processions are treated by the legal authorities at home. If in Canada the portals of vice-regal saloons are thrown open to their members, in Ireland the law awards to them the felon's doom, and consigns them to jail. Certainly "*they manage these things better at home*" than we do in Canada.

We give below the address of Mr. Justice Christian, delivered at the *Londonderry Assizes* on the 15th July last, when sentencing some Orangemen, who had been tried before him for taking part in an Orange procession by which a riot had been provoked. Addressing the convicts, his Lordship said:—

"Prisoners at the bar, you have been convicted, after a very patient, careful and impartial trial, of the offence of joining in an illegal assembly of the kind that is designated by the name of illegal processions. Looking at the evidence, and endeavouring to judge of your motives, one would possibly be struck, at first, rather with the foolishness than with the criminality of your conduct. Undoubtedly, if these public processions meant nothing but what outwardly they appear to signify, if they had no meaning or significance except the commemoration of some old world story—the importance and interest, and almost the very memory of which have become effete and obsolete—the parties joining in these proceedings would be more proper objects for pity and contempt than for indignation or punishment. But it is because experience has shown us that they mean something more, when they take place in a mixed community, differing in political and religious opinions, and in which there is a prevalence of party spirit—then their true meaning is insult and provocation to those who differ from them, and a public challenge to riot and disturbance. It is because experience has shown us that this is what they mean that the law has intervened, and

has declared that these demonstrations, which otherwise might be simply ridiculous, are wrong and unlawful. Now, it is perfectly well known that this was the purpose and the object of the assembly, on the occasion in question. I have considered the points of law that have been raised in your favor by the very able and learned counsel who defended you, and I have no hesitation in saying that they are wholly unfounded in point of law as well as in fact. I am satisfied that in spirit as well as in the letter, in form as well as in substance, your case comes within the provisions of the Act of Parliament.—Therefore, I will save no point, and shall state no case, but will proceed to pass on you a sentence much less severe, no doubt, than your misconduct has merited, but still severe enough to show that persons gratifying their tastes in these public processions cannot do so without consequences which are at least inconvenient to themselves. Fortunately there have been no lives lost; and although there was strong evidence that several persons had been injured, the jury have not in the cases of assault thought it right to find you guilty. I will give you the benefit of this, and only sentence you for the offence of which the jury have convicted you. His Lordship concluded by sentencing the prisoners to two months imprisonment, and at the end of that time not to be liberated unless they found bail themselves in £20 and two or more sureties in £20 each, to keep the peace for a term of seven years.

Would that justice were done in Canada, as it is in Ireland. Then, perhaps, some Orange M. P.'s and Orange officials would make personal acquaintance with the jail, and the steps of the treadmill. These are the only "*immunities*" to which Orange rowdies can rightfully lay claim; and these, in the British Isles, are impartially awarded to them.

GODLESS EDUCATION.—Of the results of education without religion—and "*common*" or "*mixed*" schools must necessarily be without any positive religious teachings in a community composed of different religious denominations—we find a striking instance in the following extracts; both made from New Orleans papers; the one vaunting the high efficiency of the "*common*" school system as the medium of a common secular training; the other pointing out, and deploring the moral results of the system vaunted by its cotemporary.

Thus the New Orleans *Christian Advocate* insists upon the educational advantages of that city:—

The New Orleans "*Christian Advocate*" gives the following account of the Educational advantages of that city:—"It is probable that there are no Public Schools in the United States superior, if equal, to the public schools of this city. Every child in the city is educated free of charge, for books or tuition, whether their parents reside here or not; and that at schools of the very best character, providing the advantages of both primary and high-school education, for both boys and girls. Each District has its own School Board and government, and these Boards are provided with ample discretion for any necessary improvement. And, valuable as the schools now are, they are but in the infancy of their development and power for good. We have but little doubt that the time is coming when all the children, rich and poor, of this great and rapidly increasing city, will be blessed with as high a grade of education, gratis, as the Colleges of the country afford.

And on the other hand in an article headed "*The Causes of Crime*," the New Orleans *Bee* shows us the moral advantages of State-Schoolism:—

"THE CAUSES OF CRIME.—Noticing several frightful crimes in three of our principal cities, the Louisville Journal remarks that all these deeds of horror are sad evidences of the improper training of our young men. It might have added 'and our young women also.'"

"We believe that our cotemporary has correctly indicated the source of these terrible outrages. The truth is, that a pernicious and radical error pervades the entire system of youthful training in America.—The two prominent and glaring defects of that system are, first, the lack of moral teaching, and next over-indulgence. There is scarcely one in a hundred families which pays regular and strict attention to the inculcation of moral and religious precepts in the minds of its youthful members. Boys and girls are alike reared with the dimmest and most obscure perceptions of their obligations towards society and their Maker. They are instructed to some extent in the various branches of merely human knowledge; and in the course of their education they obtain passing and evanescent glimpses of holier and more important truths; but rarely indeed is a sedulous and persevering effort made to create in their understanding and their will those fundamental convictions of right and wrong, by the rigid observance of which they can alone expect peace of mind and happiness here, and hereafter. Their intellects indeed, are enlarged, but their hearts are abandoned to all the vicious and impure passions of our fallen and grovelling nature.—Hence American children too frequently grow up with few and faint ideas of duty and virtue; and are left in their conduct through life to the guidance of untaught desires, rather than to the suggestions of an ever-wakeful and enlightened conscience. Is it at all surprising that so faulty a system of training should eventuate in folly, dissipation, and frivolous pursuits, or darken into horrid vice and revolting crime?"—*New Orleans Bee*.

To the Editor of the True Witness.

Peterborough, C.W., March 8, 1859.
DEAR SIR—The Catholics of this rapidly improving and most beautiful inland town of Western Canada (which is situated within the pleasant valley of the *Otonabee*, on the isthmus of the Canadian peninsula, formed by the connecting waters of the great inland seas of this northern region, and where the connecting links by rail and ship canal between these lakes and the St. Lawrence, and the future Pacific Railway and the Grand Trunk, will, ere long, be found) have been at length favored by the first Episcopal visit of their new Diocesan, Bishop Horan. His Lordship, together with his venerable Vicar, the tall, the benevolent and eloquent Father MacDonald, arrived here upon last Saturday on a Confirmation tour; and conferred the Sacrament, which makes the deserving recipients "strong and perfect Christians," the following Sunday upon a very numerous body of juvenile candidates. It was unfortunate, I had almost said, that the well beloved Pastor of the Parish, Father Kelly (late of Brockville) was absent at the time, being called suddenly away to the bedside of a dying priest; but his place was adequately filled by a neighboring Pastor, Father Coyle; so that there was no interruption to the good work.

The church of Peterborough was densely filled upon the occasion by both the large congregation of the parish, and very many of the Protestant gentry of the town. It is pleasant to observe the great cordiality which exists between all classes here. There is no town in Canada more exempt from the political passions or angry polemics of the hour than Peterborough. Observe, for instance, how one of our local journals (itself a Ministerialist) vindicated the Catholics of this County from the unjust and impertinent aspersions of the *Colonist*, accusing them of being in secret league (in common with all the other Catholics of the Province) with Mr. McGee. And observe again, how the other, or opposition journal, deprecated secret societies of every sort. As for the

Colonist, I am prepared to say, though a Ministerialist myself, that it is injuring the Administration all it can, by this suicidal course; whilst it excites indignation and sympathy in favor of the parties which it thus foolishly assails. It objects to the past tactics of the *Globe*; but it adopts them itself, even whilst doing so. It ought to see the present painful predicament Brown's past bigotry places him in, as often as any malicious member of the House brings up a motion adverse to Catholics. And by the way, if Mr. Brown finds himself thus constrained by cowardice or expediency to act against his present friends, I trust it will not be objected to the *True Witness* that it maintains its consistency in its regard, and its own character for integrity. Contention belongs to the offending party, not to the injured; and to give absolute before it is even asked for, would be only to degrade the act itself, as well as the minister.

But to return to our good Bishop, and to Catholic topics which fall not within the miserable range of human ambition. We ought first to congratulate ourselves that the Providence of God has dealt so beneficently for this struggling young Diocese, in placing over it a Pontiff so richly endowed with the rare qualities necessary to the Episcopacy. This much I trust will not seem out of place in the *True Witness*; nor unbecomingly in one of his humble subjects upon first beholding his Diocesan. Physically, His Lordship seems favored with any amount of good health and spirits; and is calculated by his noble "presence," (which very much resembles Father Mathews', when that great Apostle of Temperance was in his prime, and at the commencement of his labors) and clerical sweetness of expression, to bring the hearts of his hearers along with him. I noticed an incident which, though very simple, struck me much: it was His Lordship's quick consideration for a poor little girl suddenly taken weak during the act of Confirmation; and his quiet solicitude, subsequently, to ascertain her return into the church, before imparting the final benediction to all the recipients of the Sacrament. To Catholics, whose faith teaches them the value set by their Bishop upon "*acts of grace*," this was, of course, in no way remarkable; but to Protestants, who could only see the tenderness manifested herein, it was otherwise. The Bishop has a deep and clear enunciation; nor has his deep study and severe discipline been capable of extinguishing in him the genial Celtic fire which lights up in a peculiar manner, the frank and friendly eyes of Irishmen when addressing a congregation, or a crowd. I have said the Vicar was eloquent; and as this may sound stranger to himself than to any friend of his, I am bound to say, that his sermon upon death, as delivered on last Sunday in our church, was a masterpiece of altar eloquence. But I must conclude.—Yours faithfully, M. PRICE.

We would thank our country correspondents to send us accounts of the celebration of St. Patrick's Day in their several localities, at their earliest convenience.

Our Collector will call upon our City subscribers in the course of next week; and we hope that those who are indebted to this Office will be prepared for him.

No change in the Market prices since our last.

It is with much pleasure that we announce to the public that Mr. William Price advocate, has consented at the request of a numerous circle of friends to practice in the City of Montreal. It will not be amiss to lay before the public the very flattering and well-merited compliment paid to the young gentleman on the occasion of his admission to the Bar, by the *Le Pays*:—

"Mr. William Price has been admitted to the profession of law. His talents and legal information were assurance that he would pass a brilliant examination. Mr. Price, while before the Bar, answered, with the accuracy of an experienced advocate, all the questions of law which were put by the examiners; and received from them the commendation which his merit deserved; and from others numerous congratulations on the extraordinary success of his examination. We are not aware of the place Mr. Price intends to practice his profession; but we are certain that his urbanity and abilities will secure for him an extended business which he will transact to the satisfaction of his friends."

PERTH ST. PATRICK'S SOCIETY.

The Annual Meeting for the election of Officers for the above Society, was held in the Catholic Church on Sunday the 27th Feb., 1859, when the following gentlemen were duly elected for the current year:—
Very Rev. J. H. McDonagh, President.
Michl. Stanley, Esq., 1st Vice-President.
Stephen Foote, Esq., 2nd Do.
Mr. Wm. Walsh, Treasurer.
Mr. W. Harrington, Cor. Secretary.
Mr. James Stanley, Rec. Do.

DAVIS' PAIN KILLER.—We have tested this medicine and assure our readers that it not only possesses all the virtues claimed for it, but in many instances surpasses any other remedy we have ever known. It should not be classed with the nostrums of the day got up for the especial purpose of pecuniary profit, but be regarded as one of the standard medicines, for the public benefit.—*Herald of Gospel Liberty*.

Died.

In Dublin, Ireland, on the 25th ultimo, of consumption, aged 21 years, Henry Kennedy O'Brien, late of Montreal, third son of the late Edward O'Brien, Esq., of the Royal Engineer Department.

We take great pleasure in calling the attention of those who may wish to procure New Garments to Mr. Greene's Clothing Establishment, No. 271 Notre Dame Street, as being the best and cheapest, and where purchasers may rely on being served with punctuality and uprightness.

A TRAINED TEACHER.

OF very good literary acquirements, who can produce excellent Testimonials, REQUIRES A SCHOOL, where a good Salary is given.
Apply to the Rev. M. O'Brien, St. Patrick's Church, Montreal, C.E.

ST. PATRICK'S LITERARY ASSOCIATION.

THE FIFTH LECTURE of the Course will be DELIVERED in the BONAVENTURE HALL, on THURSDAY EVENING NEXT, the 24th instant, by
W. H. HINGSTON, M.D., L.R.C.S.

SUBJECT—"Order in Nature."

Tickets of Admission, is 3d; may be had at Messrs. Sadliers Book Store; or of the Members of the Association, and at the door on the evening of the Lecture. The Lecture will commence at EIGHT o'clock.

THOS. WALSH, Rec. Sec.

Feb. 16, 1859.

W. M. PRICE,

ADVOCATE,

No. 2, Corner of Little St. James and Gabriel Streets.