

THE TRUE WITNESS

AND

CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, AUG. 27, 1858.

NEWS OF THE WEEK.

THE Queen's visit to Cherbourg is the great, indeed the only topic of interest in the European journals brought to us by the last steamers.—Everything went off with the utmost harmony; and both in his manner and in his language, the French Emperor did his best to disclaim the hostile intentions attributed to him by a large portion of the British press. The news of the Canadian Ministerial crisis, and of the vote on the Seat of Government question which was its immediate precursor, had reached London; provoking the comments of the *Times* upon the "obvious violation of faith" on the part of the Canadian Legislature, pledged as that body was to abide by the Imperial decision. The possibility of a Federation of all the British North American Provinces is darkly hinted at by the great Thunderer.

From the Continent there is nothing of any interest; nor is there anything new to report from India. The last accounts, however, from the seat of war would seem to indicate that the insurrection had been partially subdued.

THE NOMINATION.—On Tuesday last at noon, the nomination of a candidate to fill the vacancy in the representation of this city, caused by the resignation of his seat by M. Dorion, took place on the Champ de Mars. The attendance was small, not 700 persons, according to the *Gazette's* report, being present; and the proceedings throughout were characterized by a tameness, rather unusual upon so exciting an occasion as an election. This may be attributed in part to the state of the weather, and to the incessant rain which deluged speakers and audience, and very effectually quenched all enthusiasm amongst the free and independent electors.

The Sheriff appeared on the ground punctually at noon, when the day's business commenced with the reading of the Writ. Then the Hon. Mr. Molson proposed Mr. Dorion as a fit and proper person, &c.; and the motion was seconded by Messrs. Boyer and Sadtler.

Then the other side had their innings.—Up to the last moment it was uncertain who was to be the Ministerial candidate. The name of Dr. Nelson was bandied about last week in connection with the election. Then it was confidently asserted that a M. Hubert had allowed himself to be brought forward on the Cartier interest. Next M. Pelletier, a very respectable boot and shoe-maker in Notre Dame Street was confidently announced to be the person on whom the Ministry had pitched, as a fit and proper person to represent the chief city of British North America. Thus matters stood till Monday: when simultaneously with M. Pelletier's Address appeared an announcement that his backers had determined to withdraw him; and that M. Beaudry was at last entered to run against M. Dorion on the Ministerial ticket.

M. Beaudry, attended by his friends, accordingly made his appearance on the hustings—was proposed by M. Pelletier, whose principles, we suppose, the former has adopted—and was seconded by M. Gorrie. M. Dorion then addressed the electors, reviewing the events of the late session, and the process by which the McDonald-Carter administration was transformed into a Cartier-McDonald cabinet. Then M. Beaudry came forward, but, we regret to say, was unable to obtain a hearing. The length of the previous proceedings, and the incessant rain, had sorely taxed the patience of the electors; and all M. Beaudry's efforts to make himself heard, were met with, and counteracted by, the groans, laughter, and hisses of the crowd collected around the hustings. M.M. Dorion and McGee in vain exerted themselves in his behalf; the Sheriff made himself very red in the face by shouting for silence; and finally M. Beaudry desisted from any further attempt to inflict his eloquence upon a reluctant audience. A show of hands was called for, when almost every umbrella in the crowd was raised aloft for M. Dorion. Hereupon the friends of M. Beaudry demanded a poll, which was fixed for Wednesday and Thursday next. The meeting then dispersed, very wet, but in very good humor. We regret to learn however from the *Gazette* that 2 eggs—and 1 stone—were thrown at M. Beaudry by somebody during the course of the proceedings.

MONTREAL ELECTION.—As the day of polling approaches, we hear it often asked—"How, and for whom should Catholics vote?" For an answer, we refer the querist to God, and his own conscience; reminding him that God will hold him responsible for his political, as well as for his private acts. In the meantime however, we hope that the following suggestions may not be considered impertinent.

When a candidate for Parliamentary honors presents himself before his fellow-citizens, he must be judged by his political antecedents, if he has any; or by his antecedents as a private citizen, if he is a new man. If an old servant of the public, we should consider how he has already voted, in order that we may judge how he is likely to vote again. If a stranger to public life, we should inquire into his private character; we should endeavor to ascertain whether he has, in his private capacity, approved himself a good citizen, a good father, a good husband; whether he has been faithful to his word, and honest and upright in all his dealings with his fellow-men;—whether, in short, he has truly, and to the best of his ability, done his duty in that state of life in which he has hitherto been placed.

For of this we may be sure—that the man who is not to be trusted in private matters, is unworthy of being entrusted with the affairs of the public; that he who has not honestly and honorably discharged his domestic duties, will not honestly or honorably discharge his duties as a legislator; and that he who has proved himself unfaithful in small things, will, in all probability, prove himself equally unfaithful in great things. There is no real distinction betwixt private and public morality. A rogue, is always a rogue; and he who is not honest and conscientious in the affairs of daily life, will, if he has the chance, betray his constituents, and violate the confidence reposed in him. Social position, is of importance in our representatives; it is important that they should be men of abilities; but, above all, it is important that they should be honest men, good citizens, and sincere Christians.

The great difficulty with a "Revival" is not to set it a going, but to keep up the excitement, or "the interest" as our serious friends term it. As with the opium-eater and dram-drinker, so with the "Revival" frequenter, a season of great excitement is sure to be followed by a season of lassitude and great depression; and if the getting drunk be divine, the getting sober again, as all experience tells us, is the very devil.

How to keep up the excitement, or "interest" generated by the "Revival" is the great problem which has hitherto baffled all attempts at a solution. Many schemes have been devised, many plans broached, but hitherto they have proved failures. The most promising cases of "Revival" conversions have too generally after a short space turned out badly; and the new-fledged saint, who but yesterday was bellowing loudest at "Camp-Meetings," and whose shouts of "Glory Glory" were prematurely accepted as indications, not only of the soundness of his lungs, but of his faith, has ere the close of the week become a "backslider," and relapsed into Lager beer and tobacco. In short, a great increase of debauchery, drunkenness and illegitimate births, may as naturally be expected to follow a "Revival" in religion, as headache, nausea, and nervous lassitude may be looked for after a night's hard drinking.

We are not about to criticise any of the various schemes which have been propounded as a cure for the evil complained of, feeling ourselves quite incompetent for the task. But we must be permitted to notice one, which from its novelty and simplicity, is certainly worthy of being recorded, and of a fair trial from all who take an interest in "experimental religion." The originators of it were the members of the Young Men's Christian Association in London; and we find it thus described in the report given by the *Montreal Herald* of a lecture lately delivered by a Mr. McGregor at Zion Church in this city:

HOW TO KEEP UP INTEREST IN A RELIGIOUS SOCIETY.—"The interest in these Societies"—said the Speaker—"was kept up in several ways. For instance, a short time before leaving London a large number of members met at six o'clock, and held a meeting in the Ball of St. Paul's, as many ascending at once as the Ball could hold, then came down again, and taking one another's hands, extended themselves all round the Whispering Gallery, thence went and surveyed the monument of Lord Nelson, and finally adjourned to breakfast, where, after a few speeches, the whole affair closed by eight o'clock,—time enough for the business of the day."

This is indeed the age of new inventions:—"for killing bodies and for saving souls;" but of all the new-fangled schemes for diffusing the blessings of salvation—not even excepting the Atlantic Telegraph Cable—this, we contend, of going up in a body to the top of St. Paul's Cathedral, and joining hands in the "whispering gallery," is the most ingenious! A leather medal ought certainly be awarded to its originator.

Mr. McGregor—to whom we are indebted for the above admirable device for "keeping up the steam" of religion, was also kind enough to favor his audience with some very interesting details respecting the objects and modes of procedure of the other religious societies in England; of which he is "an active member and

manager," and which he is evidently very anxious to see established in Canada. One "Society" upon which he dwelt with much unction, rejoices in the honorable appellation of "The Protestant Alliance."

"This Society, was found of all others the most difficult to maintain. Englishmen liked fair play for the minority, and the Catholics being in the minority, fair play was carried so far as often to become an injustice to the majority. Opposition to the Maynooth Grant was one aim of the Society."

The lecturer did not give us any reason, however, for believing that another "aim of the Society," composed as it is of men who, as Englishmen, "like fair play," was to oppose the monstrous endowments of the Irish Protestant Establishment, imposed by force of arms upon the Catholics of Ireland. This he did not mention; and we thence conclude that the "fair play" Englishmen are so fond of, is "fair play" for themselves; but that it is a commodity they value so highly, that they are unwilling to part with any of it to others, especially to Irish Papists.

Another object of the same society was, according to Mr. McGregor, "to watch the Nunneries." Now really this is kind of Mr. McGregor and his friends, and a delicate mark of attention on their part, for which we are at a loss how, in suitable terms, to express our thanks. To appreciate it at its proper value, we must bear in mind what, upon unexceptionable Protestant testimony, is the moral condition of a very considerable portion of the female Protestant population of Great Britain. We must remember that, if statistics may be relied upon, the phenomenon of the "unmarried mother"—almost unknown amongst the benighted Papists of Ireland—is so common in England and Scotland, as not only to excite no surprise; but as to be the rule, rather than the exception, amongst a very large section of the enlightened Protestants of the Sister Isle. And yet so intent are the members of the "Protestant Alliance" of this Mr. McGregor and his friends, upon the welfare of us—we fear ungrateful—Papists, that neglecting altogether the corruption, and moral putridity at their own doors, they devote their entire energies, mental and bodily, to keeping a strict "watch on the nunneries." Dear kind-hearted men! we wonder that it never struck them that they might find plenty of occupation in keeping "watch" over their own households; and that a portion at least of their vigilance might very profitably be devoted to the superintendence of their own families, of their own wives, sisters and daughters—lest peradventure, the latter should, from want of looking after, "play the fool." Eh—Mr. McGregor! don't you think that the members of your Society would find enough to do, were they to leave the nunneries alone for a season, and to "watch their own homes?" Charity begins at home you know.

Of course such a distinguished Protestant lecturer as is this Mr. McGregor, "an active member and manager," as the *Herald* assures us, of several "religious and benevolent London Societies"—a man too who, as we learn from the same authority, wears a good coat, with everything handsome about him, and what is more, is as pretty a piece of flesh as any in Montreal—who appears before us moreover "with a full head of hair, arranged with great compactness" (*vide Herald*)—of course we say, such a man, so highly favoured by grace and nature, so richly endowed by his tailor and the hair-dresser, could not fail to "improve the occasion" by relating to his admiring audience in Zion Church, some pleasant little "Maria-Monk" anecdotes, illustrative of the horrors of Popery in general and Nunneries in particular; and of the great blessings which such an organization as the "Protestant Alliance" has conferred upon society. Not being bound over to keep the truth, and like all his tribe, entertaining no paltry scruples anent evil speaking, lying and slandering, Mr. McGregor waxed exceedingly eloquent and impressive upon the subject of Nunneries; and though, from a deficient development perhaps of the inventive faculties, he did not originate any fresh falsehoods, he retailed most of the old calumnies with a zest that showed that, if he had opportunities, and the abilities of a Maria Monk, he would prove a very formidable rival, even to that ultra-evangelical championess of the Holy Protestant Faith.

Mr. McGregor we observed was apparently intellectually incapable of originating a good Non-Popery lie; though morally, he approved himself an adept at retailing and ornamenting an old one. We need not therefore bore our readers by a recapitulation of this portion of the saintly man's discourse. Indeed we all know it by heart—How little girls and big girls were decoyed by Sisters of Charity into Nunneries, and there forcibly detained against their wills; how monsters in the guise of Romish priests, usurped the influence of the father, the husband or the brother; how "it was common for the nunneries in France to have corresponding institutions in England, and when a nun or her friends became troublesome, she is quietly slipped across the Channel"—all this, and much more of horrible and awful, did Mr. McGregor, with a total disregard of truth and grammar, inflict upon his hearers; but as our readers are of course, all

familiar with these modern Protestant romances—agreeable substitutes for those old legends which beguiled our youthful fancies, and wherein fair damsels were led away captives to gloomy dungeons by felon knights or remorseless barons—we need not pursue the subject any further. Suffice it to say that Mr. McGregor made a great sensation, and almost reconciled the fair daughters of "Our Zion" to the loss of the ob-scene but evangelical Gavazzi.

STRAINING OUT OF A GNAT, AND SWALLOWING A CAMEL.—That portion of the Upper Canada press which supports the present Ministry, and winks at the perjury by means of which they managed to secure their salaries, without running the risk of losing their seats in Parliament—is very anxious to exonerate the Governor-General from the imputation of having written a business note to Mr. Brown on Sunday. "Sabbath Breaking"—for so these canting gentry term the act of writing a letter upon a Sunday—is a crime of so deep a die, that the Governor-General must not for a moment be allowed to remain under the awful imputation.

Perjury, however—wilful and deliberate perjury—the solemn invocation of the name of Jehovah, the ever Blessed Triune God, to a cold blooded lie—is, according to the system of ethics most in vogue amongst Protestants, but a venial offence as compared with what in their barbarous jargon they entitle "Sabbath Breaking." And so, though it is not denied even, that for the mere sake of avoiding a fresh appeal to their several constituencies, the members of the present Ministry did, with the full knowledge and consent of the Governor General, perpetrate as deliberate and blasphemous an act of perjury as ever was perpetrated by the hiring witness at the Old Bailey—did, to save themselves from the risk and expense of a new election contest, solemnly call Almighty God, Father, Son, and Holy Ghost, to witness, that they would faithfully perform certain duties which at the very moment that they were thus blasphemously invoking the name of the Holy One, it was their firm intention not to perform—and although it cannot be denied that the Governor General was a consenting party to this disgusting act of sacrilege, and solemn mockery of God's Holy name—not one of his supporters, not one of the journals in the pay of the Ministry deems it worth its while to say one word upon the subject; does not make an attempt even, to defend the conduct of its patrons, or to palliate their infamous disregard of truth, and the sacred obligations of an oath.—They are all quite content that the Governor General should appear as the accomplice of perjurers, and as conniving at a blasphemous invocation of the name of God; but, so delicate is their moral sense, they will not allow it to be suspected even, that Sir Edmund Head could write or sign an official note on a Sunday! Out on ye hypocrites! you are like the Pharisees of old, or as the whitened sepulchres spoken of by Our Lord, whose name ye took in vain; fair without, and pleasant to behold, but within full of corruption, rottenness, and dead men's bones!—You insist upon a Judaical, yes more than a Judaical observance of the Sabbath amongst the people; but you hesitate not to set them an example of disregard for truth, and of contempt for Him Who is the Lord of the Sabbath!

RELIGION AND POLITICS.—"Why should there be a Catholic party at all?" asks the *Toronto Colonist* of the 18th inst., in an editorial wherein he deprecates the attitude assumed by the Catholic electors of Toronto; and delivers himself of the opinion that "religion and politics have very little in common." Why then "should there be a Catholic party at all?"

The answer is obvious. Because there is a very powerful, and a very virulent anti-Catholic party, which avows as the leading principle of its policy the design of establishing Protestant Ascendancy throughout the Province. But for the existence of this Anti-Catholic party, and the dangers with which it menaces us, there would be no "Catholic party at all." As it is, the formation of a Catholic party, with a well defined policy, is a measure of self-defence which the Orangemen and the Brownites have forced upon us. When Orangism shall have become defunct, and George Brown shall have ceased to trouble us, then, but not before, will a "Catholic party" cease to exist.

There is a necessity for a "Catholic party," because, as the *Colonist* well knows, there is a strong party in the Legislature, and throughout Upper Canada, which insists upon imposing upon us by Legislative enactments, a system of education to which we are, as Catholics, conscientiously opposed. They are the aggressors; we, if we form ourselves into a political party, with a distinctive policy, do so, not from choice, but from necessity. The day that shall witness the abandonment of this Anti-Catholic policy by the Protestants of Upper Canada, will witness also the dissolution of the "Catholic party," and the re-establishment of harmony betwixt all classes of society in the Upper Province. But of this the *Colonist* may rest assured that, so long as his friends continue to persecute, so long will we

persevere in our resistance. We pretend not to dictate to Protestants how their children shall be educated; but as the Lord liveth, so neither will we allow them the slightest control, direct or indirect, over the education of our children.

These then are the terms upon which we are prepared to disband, and lay down our arms—that our enemies shall, simultaneously, break up their distinctive "politico-religious" organisations; abandon at once and for ever, all projects tending to the establishment of a "Protestant Ascendancy" in Canada, and shall renounce all attempts to coerce us into the adoption of a system of education which we detest. Upon these terms a speedy and permanent peace may be concluded betwixt the contending parties; but if our Protestant fellow-citizens reject these terms, they and they alone are to blame for the evils which must inevitably follow a prolongation of hostilities.

MIXED SCHOOLS.—We have been favored with the sight of a letter from a person connected with one of our Canadian "mixed" schools; and therefore well conversant with the workings, and practical effects of that system of education for which the Catholics of Uupper Canada are compelled to pay. The writer says:—

"In these mixed-schools, the children never learn one word of religion, for the Master dare not talk of it."

Of the consequences of this important omission, the writer gives us some striking instances. He asked, he says, a grown up boy, the son of Methodist parents, if he could repeat the "Ten Commandments;" but could get no answer.—The children of Catholic parents betrayed an ignorance equally profound and melancholy; and indeed, the writer, himself a Catholic, admits, that the deleterious moral effects of "mixed" education are more strikingly manifested in the Catholic, than in the Protestant pupils. "I believe" he says and says truly, "that of all creation a bad Catholic is the worst object in society;" and he adds, that in many instances the children of Irish and French Canadian Catholics, live like heathens—or worse than heathens—like dogs and swine; filthy in their aspect; more filthy still in their manners and conversation; filthiest of all in the condition of their immortal souls.

Not only are these Canadian Schools "mixed," as with reference to the religious denominations of the pupils, but as to the sexes. Boys and girls, of the age of puberty, under this abominable system imported from the United States, herd promiscuously together, and the consequences, may easily be foreseen. Upon this topic the writer speaks strongly; but decency forbids us to enter into all the disgusting details; or to lay before our readers the full extent of the abominations which he reveals to us. We can but glance rapidly at this part of our subject.

It seems then that the pupils in our "mixed" schools have imported the "Free Love" system from the United States; and that amongst them, that system of impurity is in active operation.—"Young girls at 14 years of age are prostitutes," says the writer; and a system of bestiality prevails amongst the pupils of our Canadian "common" schools, of which even the habituated and hardened inmates of a brothel would be ashamed. In vain have efforts been made by the master of the school more particularly alluded to, to keep the boys and girls separate, especially during the play-hour at noon; the pupils laugh his remonstrances to scorn; and the parents, though cautioned of the inevitable consequences of the improper intimacy, have shown themselves in too many instances utterly indifferent to the moral welfare of their children.—But alas! how can we expect that Catholic parents, who allow their children to attend a "mixed" school, should themselves retain any very strong regard for decency or morality?

Such are the fruits of "State Schoolism" upon the faith and morals of the rising generation. Of its evils Protestants are not ignorant; and we ask them—will they not, for their own sakes, for the sake of their little ones, will they not join us, Papists though we be, in our assault upon the monster? They are parents as we are; they love their children as we do ours; and there is not one amongst them who makes any profession of Christianity at all, who will not with the Catholic agree in condemning the educational system in vogue in Upper Canada as ruinous to faith and morals. Upon this point, all that is most respectable, and most worthy of the name of Christian in the Protestant community is on our side; and we see not why, though upon many other points we differ widely, upon this one we should not make common cause, and side by side fight the good fight for "Freedom of Education."

SCRIPTURE-CHOPPING.—We find in the *Christian Inquirer* (Protestant) of the 21st inst., the following important and suggestive admission:—

"The Bible has been so far cut into independent chapters, and verses, that almost any opinion, however ridiculous or wicked, can be sustained by a show of plausible quotations."

In other words, the Bible is as a nose of wax, which every one can mould after his own fashion.