

# The True Witness.

AND

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MONTREAL, FRIDAY, SEPT. 25, 1863.

## NEWS OF THE WEEK.

It is still the old story, as far as Poland is concerned. No progress had been made since our last European dates, towards a solution of the question. It is asserted in some quarters that the acceptance of the Imperial Crown of Mexico by the Archduke Maximilian is conclusive, but at Vienna the papers pretend that the affair is not yet decided. It is said that the British authorities are determined upon interfering with the iron-clads sitting out in the Mersey. Messrs. Glass, Elliott & Co. have contracted with the Atlantic Telegraph Company to manufacture, and lay down a cable in the course of next summer. These are the chief items of European news brought to us by the *Hera* from Queens-town, the 9th instant.

No great changes have occurred in the relative positions of the belligerents before Charleston; but a series of battles have been fought to the South west of Chattanooga betwixt the Federals under Rosecrans, and the Confederates. The first engagement commenced on Saturday, the 19th instant; and though the Yankee telegrams put as good a face on the matter as they could, the real state of the case may be estimated from the fact that on receipt of the intelligence at New York, gold went up at once seven per cent. On Sunday the 20th the battle was renewed by the Confederates, who repulsed the enemy with great slaughter. Two entire divisions of Rosecrans' army "gave way"—so their own reports admit—"in utter panic and confusion," and the telegram giving an account of the action, though it claimed victory for the Northerners, admitted severe loss of life on their side.

## PROVINCIAL PARLIAMENT.

The Ministry have introduced their Militia Bill, and so far it has encountered no serious opposition from the other party, though the latter of course condemn its inefficiency as a measure of protection to the country against the perils of an invasion. The Opposition will however in all probability propose important amendments.

There has been a warm debate on a motion by Mr. Crawford commenting severely on the conduct of the Ministry in promoting their political opponent, M. Scotte, to the office of a Judge. This motion, amounting in fact to a motion of "Want of Confidence," was stoutly met by the Ministerial party; and after a lengthened, and more than acrimonious debate, victory declared itself in their favor—the numbers on the division being:—

In favor of the motion.....61  
Against it.....63

Such a paltry majority on so grave a question is, morally, tantamount to a defeat; and if the Ministry hold on in spite of such a blow, it is not because they are strong, but because their opponents are not yet prepared to take their places.

## THE IRISH BAZAAR.

The Ladies of Charity of the St. Patrick's Congregation beg most respectfully to announce to the patrons of the bazaar, in particular and to the public at large—that the 16th Annual Bazaar in favor of the St. Patrick's Orphan Asylum, and for the purpose of clothing poor children attending school will open in the City Hall—Bonsecours Market, on Wednesday evening the 30th instant, and will be continued during the week.

The Ladies beg to add that they learn with regret, from the Treasurer of the Asylum that owing to the high prices of food and clothing during the past year, the funds of the Institution are completely exhausted; and that there are no means of replenishing the coffers of the Institution from the present time until the month of June, the time fixed for the annual collection; thus leaving the clothing and support of some Two Hundred and Fifty destitute orphans of both sexes for nine months to come, including the entire of our inclement Canadian winter, dependent exclusively on the proceeds of the present Bazaar.

The Ladies rely with confidence on the general support of the community. They feel that they are only, as it were, the agents of the public

who support, through them, those who would otherwise be a burden and a curse to society at large; if abandoned to roam destitute through the streets of the city; forced as it were by their very destitution to trample on the laws of morality, and corrupting by their contagion and bad example those now happily saved from such baneful influences.

But the ladies have higher motives—holier claims on the public support. The orphan's Father is our Father—the orphan's God is our God; they who possess the means of relieving the orphans purchase Heaven by relieving them.—"Come ye blessed of my Father, possess the Kingdom prepared for you, for I was hungry and you gave me to eat; as long as you did it to one of these my least brethren you did it to me."

In conclusion, the Ladies of Charity would say to the public, rally round the orphans—attend the Bazaar—encourage us by your presence as well as by your donations. Ours is a painful duty; without your support it would be useless as well as painful; sustain and cheer us in the good work; we are all working for God; if we put our hearts into the work and do our part with confidence, and love, the God of the orphans will crown the issue with success.—*Com.*

THE CONGRESS AT MALINES.—The attention of the Catholics of Europe has been greatly excited by the late reunion of their coreligionists at Malines. In our last we published a report of a discourse delivered upon the occasion by His Eminence the Cardinal Archbishop of Westminster, in his character of Primate of England.

Amongst the names of other distinguished orators, we find that of the Count de Montalembert. The following extracts from his speech, with reference to the political evils of the day "centralisation" and "place-hunting"—will be read with pleasure by many, and contain many profound truths valuable to all, and which our Canadian statesmen would do well to ponder.—Speaking against those twin curses of society, of liberty, and of religion, "centralisation" and "bureaucracy" the Count observed:—

"Everywhere it continues to arm the State with a power unsuspected by our forefathers; it invades regions, such as those of education and charity, in which its action was ever unknown among ancient nations; it is especially exercised in the exclusive distribution of public functions, of which the number incessantly augments, and the ardent pursuit successively inflames all generations. This universal and furious passion for place renders society a prey upon which whole generations of parasites live, until such time as other generations of furnished candidates shall have succeeded in replacing them by miracles of servility or by the rising tide of revolution. This social leprosy reproduces itself throughout Europe with frightful regularity. It is the same with that gradual assimilation which takes place between the legislations and institutions of all countries, on the model of French centralization. It prepares the advent of a sort of new cosmopolitanism, which will end by killing the idea of country (*patrie*) at the same time as the sentiment of individual dignity. Thus does Europe march by all paths to that hideous regimen of the Roman empire, which also was the issue of a corrupt democracy, and which finds in our days such shameless panegyrists in our official men of learning, in our literary critics, and even in certain German professors. Napoleon I. has already shown continental Europe that it is not impossible to bend the most civilized nations under the yoke of a universal humiliation. The laws and customs of States centralized and democratized to excess will henceforth lower before conquest the obstacles and barriers which that great man of prey could not always overcome. Permit me to add that the progress of centralization alarms me nowhere more than in Belgium; and if, in exchange for the gracious and cordial welcome here offered to us, I dared risk a friendly counsel, I would say to the Belgians of all parties, 'Resist to the utmost the invasions of bureaucracy and centralization. Resist them not only for love of your political and religious liberties, but also and above all in the interest of your nationality, so dear to all truly liberal hearts. Do not vote beforehand in your laws the annexation repudiated by your patriotism and your happiness.' (Unanimous applause.) Even those among the nations, the shame of a political absorption, remain, so long as democracy shall not have found its proper moral place, exposed to all the humiliations that ensue from equality without liberty, and a refined civilization without political vitality. They will long risk seeing the jealousies of equality lead to a growing servility; the giddy impulses of the mob resolve themselves into ridiculous panics and lethargies; men's characters and capacities sinking to a lower level; the reality of public life replaced by its mere shadow and sham; individual rights kept in bondage to the will of all; political life immolated to the love of repose, to the need of an ephemeral security; revolution evoked now as a scarecrow, then as an accomplice, to enchain public liberty; that liberty suppressed, not with the brutal frankness of the Sultans, but with the sly hypocrisy of the Casars, which avows not, and even forbids the avowal of, the reality of despotism; finally, the dictatorship exercised in the name of the multitude declared sovereign, and paying with its liberty the price of its servile sovereignty—mistress for a day, a slave upon the morrow and for centuries thereafter."

Addressed to European Catholic society in general, and to the Catholics of Belgium especially, the above eloquent denunciation of "centralisation" and "place-begging" seems to us to be above all adapted to the meridian of Canada, and to be singularly appropriate to our actual social and political circumstances.

The direct tendencies of all the measures proposed and supported by the Liberal or Protestant Reform party of Canada are towards that same "centralisation" which the Count Montalembert warned his hearers against, and towards the invasion by the State, of the regions of "Charity and Education." The forced Union of Lower with Upper Canada, with Representation by Population, and the assimilation of the institutions of the Eastern to those of the Western Province, are integral planks of the Liberal or Protestant Reform platform; and

these once admitted within our political and social edifice, the work of centralisation would be complete. "Freedom of Education" would then have to yield to "State-Schoolism;" for here, as in Europe, "centralisation continues to arm the State with a power unsuspected by our fathers;" whilst here also "it invades regions, such as those of education and charity, in which its action was ever unknown to ancient nations." Most applicable therefore to Canada are the solemn words of warning addressed by M. de Montalembert to the Belgians—"Resist to the utmost the invasions of bureaucracy and centralisation."

And may it not truly be said that the "universal passion for place"—that "social leprosy" which the Count deploras, as extending its ravages over Europe—is equally rife in America, especially active in this Canada?—What are politics in this country, but the ignoble "passion for place" reduced to a system? so that in Canada, as in the United States, the term "politician" is justly regarded as a term of reproach, and as implying of him to whom it is applied, that he is an unprincipled adventurer, a mean fellow without honor, without dignity, without the sense of shame, a living lie, and an incarnate hypocrisy. Listen to the language which our public men address to one another.—"They openly denounce one another as liars, thieves, corruptionists, robbers of the public purse, and as guilty of acts which would consign 'non-politicians' to the convict hulk; and which, if dealt with as mere private peccadilloes are dealt with, would entitle the perpetrators to affix to their names indeed the magic letters M.P.P., but only in the sense of 'Members of Provincial Penitentiary.' Charges of fraud, bribery, corruption, and pecuniary dishonesty, are freely bandied about from one side to the other; and what is more remarkable and more painful is this: That these charges, that these hideous accusations are not denied, but are met only by the retort of 'you're another;' or in other words, 'If I am a rogue and a cheat, if I have defrauded the public, you have done as bad, if not worse, and so you may as well hold your tongue.' And lo! perhaps most marvellous, most painful of all—another revolution of the political wheel, another *replastrage* of parties—and you shall see the very men who but yesterday were hurling the bitterest of invectives against their opponents, imputing to them infamies and personal dishonesty, and threatening them with exposure as felons—suddenly flinging themselves into the arms of the very men whom they had thus denounced; and, forgetful of all but the spoils of office, and the public plunder upon which their affections are fixed, interchanging bonied words with, and maintaining vows of eternal friendship into the ears of, those whom they had but yesterday traduced. These men are all "politicians;" can we then wonder at the scorn in which the name is held in Canada, as in the United States?

And "place-begging!" Is it not, as M. de Montalembert has so well characterised it, a "social leprosy," with which men of all classes, of all origins, of all creeds, Catholics as well as Protestants, are deeply and we fear, almost incurably tainted? Is it not the case that, to obtain some paltry place under the Government, and to get admitted within the magic circle of the bureaucracy, there is no meanness, no trickery, no degradation, no tergiversation to which the man smitten with what M. de Montalembert terms the "furious passion for place," will not readily submit? And when we hear the "politician," the would-be legislator, the expectant Minister, from stump, from inverted barrel, or from hustings, vaunting his patriotism, his liberality, and his enlightened views, and pouring forth his commonplace platitudes into the ears of a gaping multitude, do we not know, do we not all intuitively feel, that the speaker is one tormented with the "sacra fames" of office? are we not at once reminded of the truth of the adage, that "patriotism is the last resort of the scoundrel," and the needy place-beggar? Would to God that we had in Canada a Montalembert to make the welkin ring with his vigorous denunciations of the plagues which are poisoning the very life-blood of our moral and political society! to preach up the dignity of honest labor; to rehabilitate the axe; to sing the glorious hymn of the plough; and with fervid eloquence to impress upon the minds of our young men the important truths, that hard work does not degrade a man, that the sweat drop on his brow does not degrade him, and that rightly considered it is as glorious as the jewel on the monarch's diadem. But that the things which do really degrade a man are servility, truckling to power, courting popularity, and all the other artifices to which the politician or the place-beggar in the course of his dirty career is obliged to have recourse.

No one who has followed, however hurriedly, the course of our political agitations in Canada, who has glanced his eyes over the reports, as published by the daily journals, of the debates in Parliament, or who has read their leading articles accusing the public men of the Province of venality, corruption, and personal dishonesty, will

reproach us with having exaggerated the vices of our actual political and social system. No one who has carefully studied the history of political parties, can doubt that, under the corrupting influences of liberalism and democracy, we are, as a people, rapidly becoming the slaves of "centralisation" and "bureaucracy." Indeed—that our standard of public morals is deplorably low; that the rising generation instead of nobly going forth axe on shoulder, and hoe in hand, to subdue the forests, and to conquer the soil, shrink from honest manual labor, and look to government situations as the most obvious means of earning their daily bread; and that politics have become but an ignoble strife for place, and the distribution of the public plunder—are facts patent to all men, which none we think will have the hardihood to deny. We do not pretend that these things are peculiar to Canada, for they repeat themselves with monotonous uniformity in all democratic communities, and are perhaps more conspicuous amongst our Yankee neighbors than amongst ourselves. Still truth compels us to admit that, in respect of public morality we have, even in comparison with the United States, but little to boast of; and that there seem to be but little prospects of staying the plague, the "social leprosy," with which the body social and politic is already infested or en-crusted.

Something, however, may be done; and that something is clearly indicated by the Count de Montalembert, whose name all Catholics should hold in respect. We must resist "centralisation" above all things, or the concentration of all functions, in the hands of the State. We must assert the rights of communities, of the family, and of the individual. Of communities, by opposing, at all hazards, the Liberal project for the swamping of Lower Canada, through the agency of Representation by Population; of the family and of the individual, by our strenuous resistance to State-Schoolism, and to all interference on the part of the State, with our religious, charitable, and educational institutions.—We must invoke, as does M. de Montalembert for the Belgians, the spirit of nationality, and the spirit of religion. We must be prepared to endure, or rather to despise, the reproaches of "sectarianism" which the "bureaucracy," which the agents of "centralisation," and which the venal politicians of the day, will inevitably urge against all those who prefer the liberty and welfare of the individual and of the family, to the greatness of that abstraction which they call the State. And we must, above all, learn to console ourselves for the loss of popularity, and of all those ignoble rewards in which the "place-beggar" puts his delight, in the proud reflection that we are doing our duty to our God, to our Church, and to our country in "resisting to the utmost the invasions of bureaucracy and centralisation."

AMOURS OF THE EVANGELICALS.—Amongst the many strange phases which evangelical Protestantism successively presents to our gaze, we think that the incongruous admixture of praying and flirting, spirituality and sensuality which characterises its most prominent professors, is worthy of more than a passing glance. Not that there is in this admixture anything which should astonish, though it may well disgust, Catholics. Evangelical Protestantism was in its inception, in its very essence, a protest against the ascetic side of Catholicity. It was a revolt against the Church, provoked, not by her doctrines on the Eucharist, the Trinity, or other of the Christian mysteries; but by her teachings respecting the necessity of bringing the body into subjection to the spirit, by her precepts of fasting and mortification, and by her undisguised admiration of celibacy and the virginal life.—There exists no doubt, a purely philosophical Protestantism; a Protestantism which makes human reason, and human experience the basis or groundwork of its Protest against the Church; and which rejects her teachings because these seem to them to clash with some of their axioms, and to refute the results of their inductions.—This phase of Protestantism, as the formula of justification of its Protest, puts forward the plea that the Church imposes fetters upon the human intellect.

The grievance of which Evangelical Protestantism complains is, that the Church imposes fetters upon the human body, or the lusts of the flesh. This phase of Protestantism, was and still is, the result of a revolt, not of the intellectual, but simply of the animal faculties. It is in its last analysis the rebellion of man's lower appetites, of those passions which he has in common with the swine, against the restraints imposed upon those appetites and passions by the asceticism of the Catholic Church. Opposition to fasting, self-mortification, to celibacy, and virginity, rather than to the mysterious dogmas of the Catholic Church, is the exciting cause of the evangelical Protest; that which gives energy to the rabid denunciations of Popery at Exeter Hall, and which inspires to turbid eloquence the Chadsbands, and the Spurgeons. These men flatter their audiences by proclaiming that they have discovered a short and pleasant cut to Heaven,

and by denouncing that old "Royal Highway of the Cross" which the Catholic Church proposes to her children as the only path which conducts to realms of everlasting bliss. Thus Protestantism presents two distinct phases.—Viewed in its rationalistic or intellectual phase, it is a sin of pride akin to that which lost Lucifer his high seat; viewed in its evangelical phase, Protestantism is the revolt of the animal in man, against the spiritual, or the sins of Belial. Betwixt intellectual or rationalistic Protestantism, and evangelical or animal Protestantism, there is all the distance that there is betwixt M. Renan and Mr. Spurgeon. One pretends to rehabilitate the human intellect, crushed by Catholic dogmatism; the other seeks to rehabilitate the flesh, restrained, and kept in cruel subjection by Catholic asceticism.

But it is perhaps against the celibacy, or virginal life, which the Catholic Church recommends as the more perfect, as the more in harmony with the life of her founder, that the Protest of evangelical, or animal Protestantism is most especially directed. The impure loves of Luther and the unchaste nun with whom after his apostasy he cohabited are an old story; nor is it necessary to do more than revert to the fact that in their first zeal against Popery, the early Reformers explicitly proclaimed the lawfulness of polygamy to those whose animal passions were strong. These things are matters of history, with which every Catholic school-boy is familiar, and it is not our present purpose to do more than allude to them in corroboration of our thesis.

Less generally known, perhaps, but equally amusing and instructive are the amours of other distinguished professors of the Holy Protestant Faith, and founders of evangelical sects. How a Protestant Bishop comports himself when in love? how he reconciles the episcopal dignity of his wig and apron, with the secular levities of flirting and small-talk? how a Right Reverend Father in God by Act of Parliament, look when "popping the question" to the elect daughter? are grave and knotty questions which have often been seriously discussed, though never yet resolved. But in the case of the minor lights of the Protestant firmament, we have, thanks to the evangelical press, copious information; and it has struck us that our readers might be amused as well as edified, by the following passages from the spiritual and amorous experiences of Charles Wesley, the founder of one branch of the Methodist sect. We copy from the *Toronto Christian Guardian* of the 26th of August last, which in an article taken from the *Wesleyan Magazine*, under the caption "Charles Wesley's Marriage and Hymns," furnishes us with the following details respecting that blessed man's courtship and marriage.

Charles Wesley had in the first place, so it appears, particular notions of prayer, and which to Catholics will perhaps appear startling and at variance with the teachings of Christ. "If any man would learn to pray," so says the prophet of Methodism, "let him think of marrying." This of course at once disposes of the question of celibacy, and puts the perilous condition of the Romish Religious of both sexes in a striking light. For as these have never thought of marrying, it is to be concluded that they have never learned to pray aright, even though they may have closely followed the injunctions of Our Lord Himself who taught His disciples how to pray. The Rev. Mr. Wesley, however, was one who practised as well as preached, who thought of marrying, and so became powerful in prayer.

After many years of itinerant preaching, we are told, the thought struck him that he ought to marry right off; and "a providential opening" accordingly speedily occurred. We give the story as we find it in the *Christian Guardian*:—

"Strange to say, but not more strange than true, while these considerations were doing their office in his mind, he came in the course of his evangelic ramblings to a small Welsh village, where he was welcomed by a most respectable and godly household. There was a fair daughter who arrested his attention, though much younger than himself. The thought of her lingered in his mind until he could consult his brother, who 'neither opposed nor much encouraged his interesting project. He next sought the advice of his never failing friend good Vincent Perrenot who encouraged him 'to pray and wait for a providential opening.' He thought, and waited, and expressed the various searchings of his heart in many hymns on the 'important occasion.'—*Christian Guardian*.

The reader will exclaim "was ever woman in this humor wooed—was ever woman in such humor won?" Did ever amorous knight, or amorous itinerant evangelical preacher, thus win fair lady's heart and hand? In the case of the Rev. C. Wesley, it seems that his "thinking, and waiting, and expressing the various searchings of heart in many hymns," proved at last effectual: for as the *Christian Guardian* goes on to inform us:—

"He proposed, was accepted, and in less than twelve months came the sweet auspicious day."

The description of the wedding day, is as amusing as that of the evangelical courtship:—

"Not a cloud was seen from morning till night. He rose at four, and spent three hours and a half in prayer and singing with his brother and his betrothed. A jealous lady friend (can such things be, amongst the Saints?) who probably thought Charles might have made a much better choice, had uttered the malicious prediction that if they were even at the church door to be married, she was as-

"Belial came last, then whom a spirit more lewd  
"Fell not from Heaven."—*Par. Lost*—Book I.