

REMITTANCES.
SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Bank of London, London.
The National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co.,
St. Sacramento Street,
Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, NOV. 7, 1856.

NEWS OF THE WEEK.

THE *Canadian*, from Liverpool the 22nd ult., brings but little additional information respecting the Neapolitan difficulty. The King of Naples still persisted in his determination not to allow foreign interference with the affairs of his kingdom; and being heartily seconded by his people, as well as backed up by the sympathies of Russia and Austria, was making vigorous preparations for defence. Diplomatic intercourse betwixt him, and the French and British Governments had been suspended.

From the United States, the result of the Presidential election is looked forward to with much anxiety; as thereon depends, in a great degree, the stability of the Union. In so far as has yet transpired, the North has pronounced strongly for Fremont; the Central and Southern States are, for the most part, in favor of Buchanan, who, it is generally expected, will be the successful candidate.

PROTESTANT MISSIONS.—Our poor dear contemporary, the *Montreal Witness*, persists in treating the evidence of all Protestant travellers, as to the ill success of these missions, as slanders of the *Westminster Review*; to which also he refuses to concede the credit of being the leading, and most able Protestant periodical in the British Empire. He relies upon the reports of the Missionaries themselves, though interested parties; and thinks by their evidence to make out a case for himself and friends. We shall therefore lay before him a few extracts from these Reports, which he prudently suppresses, and which clearly show that the authorities cited by the *Westminster Reviewer* are not necessarily "slanderers, or enemies of Christianity."

We have before us a letter written by a Mr. Joseph Forsyth, a Missionary of the Methodist sect, giving an account of the Missions to the Indians on this Continent, and criticising an "Appeal" lately put forth by the Protestant "Church Society" of the Diocese of Toronto, in behalf of the missions carried on in the same quarter by the agents of the Anglican sect. In this document, to which our evangelical contemporary cannot object, we find reiterated all the slanders of the *Westminster Review*—with this difference only—that the Anglican missionary "slanders" the Methodist; and the latter, in return, "slanders" his Anglican brother. It is the old adage of the "pot and the kettle."

The "Appeal" from the Anglicans asserts that their Missions, not *are*, but *would be*, most flourishing; but for the unhallowed intrusion of the Methodist interlopers, who sow "hearthurnings and dissensions" amongst the sheep of the Anglican fold, at the very time when numbers of Methodist converts on Lake Superior were "relapsing into heathenism." The failure of their Missions is, by implication, admitted; the "relapse into heathenism of the Methodist converts" is directly asserted; and both these sad results are, by the Anglican, attributed to the intrusion of Methodist Missionaries. Are then the members of the Toronto Protestant Church Society—the authors of this "Appeal"—"slanderers and enemies of Christianity?"

The Methodists, on the other hand, in the person of Mr. Joseph Forsyth, come to the support of their "slandered" brethren; and lay the whole blame of their failures on the Anglicans—whose missions they at once pronounce to be, not only barren of fruit, but positively mischievous. Here again, spite of the anger of the *Montreal Witness*, we will cite Protestant testimony as to the results of Protestant Missions. After having remarked, that it is the boast of the Anglican sect that its members possess "thirty-nine parts out of forty of the wealth of the United Kingdom;" and that "for these almost boundless resources of wealth the members of that church are responsible to God as stewards"—the Methodist witness deposes as follows:—

"In detailing the missionary efforts of that church—the Anglican—"it is shown uncontestably that they are unavailing. The principal station is the often repeated Mahnetooshing; this is the important mission, upon which the influence of the Government, and many thousands of dollars have been expended during the last fourteen years; and what is the result? I am credibly informed, that, besides the agents employed, the Indian congregation does not exceed three or four individuals. This report is in part confirmed by the 'Appeal' for we read on page 10:—'Owing to circumstances over which the missionary chaplain has no control, the establishment at Mahnetooshing has not entirely answered the purpose for which it was formed by the Government.'"

The italics are ours.

And the Methodist thus retorts on the Anglican the charge of "proselytism," adduced by the latter against the Methodists:—

"If we trace these church missionary efforts to

Garden River, we find them worse than unavailing; they actually do mischief, and are fatal in their results; of the truth of this statement, in the case of four individuals, I had ocular demonstration," as shown in my former letter. Mr. McDougall also assures me that the Indians seduced from the Methodist church, generally turn out to be backsliders and drunkards."

Finally he concludes by asking the question:—"Are men doing God service in sustaining such missions?"

Thus, according to the "slanders" of the Anglicans, Methodist Missionaries do but stir up strife and ill will amongst the converts of other denominations, allowing their own spiritual children the while to relapse into heathenism; whilst the Methodists retort on the Anglicans, that the missions of the latter are "unavailing" for good—"worse than unavailing"—and "actually do mischief and are fatal." Oh, Pot, Pot! Oh, Kettle, Kettle!!

Here again are more "slanders" to the same effect, from the *N. Y. Church Journal*, a Protestant paper published in the interests of the Episcopal sect in the United States. The writer, admitting as incontestable that their missions to China have failed, asks the question—"Why China is not converted?"—and seeks for a solution of the problem in the mutual hostility of the Protestant sects:—

"The rapid progress of Christianity at the beginning was largely due to the great fact, that the multitude of them that believed were of one heart and of one soul;" and that "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." It was in such a state of things that "the Lord added to the Church daily such as should be saved." And all these facts were in accordance with the great principle of that earnest prayer of our Lord just before He was betrayed:—"That they all may be One, that the world may believe that Thou hast sent Me."

"We know no more melancholy comment upon the contrary, in principle, practice, and results, than is given in a late letter of the Rev. Mr. Nelson (one of our Missionaries in Shanghai), published in the *South-eastern Churchman*:—

"The amount of Christian teaching in this city and the surrounding country now is by no means small. In our mission, as you know, there are the Bishop, 3 Presbyters, and 2 (native) Deacons, and the ladies who do the work of the boys and girls (boarding) schools. The Methodists (South) have here 3 ministers and a native preacher, and 2 girls' day schools, conducted by their ladies. The Presbyterians have 2 ministers and one or two day schools. The Baptists (South) have 3 ministers and a medical missionary, with 6 day schools, 3 male and 3 female. The Sabbatharians too, have 2 missionaries here. The Congregationalists have 3 ministers, an excellent girls' boarding school—Mrs. Bridgeman's—and perhaps a day school or two. The English Church Mission has 2 clergymen. The London Missionary Society have 5 ministers, a medical missionary (Dr. Lockhart, our physician), and a printer. They also have schools, and some 3 or 4 native helpers. One Dutch missionary added to these, completes the list of the present missionary force of Shanghai!"

"Verily, this looks like Babel come again! No wonder the Chinese 'world' does not believe."

"Mr. Nelson thus states the results of this Babel:—

"Immediate, apparent results of missionary work here are not very many, as might be expected; but now and then God is pleased to show some token for good, and make His power to be known, to the praise of the glory of His grace, by the conversion of a heathen from the error of his ways. And on the other hand we sometimes have the pain of seeing those, of whom we hoped that they did mean well, bewitched and going back like a dog to his vomit again. The only one I have baptized this year is one of my own servants, who is greatly indebted to a Presbyterian brother, his former employer, for the teaching he has received, as I trust he is wholly indebted to God's grace for the apparently good beginning he has made. He is certainly a hopeful case, but we are taught by many cases not to boast of one who has just put on the armor."

Lots of missionaries no doubt; an abundance, nay a superfluity of laborers in the field—but where is the crop? where are the fruits of all this extravagant expenditure of men and money? One, "only one," baptized in the course of the year; and of him, even his spiritual father speaks but doubtfully, seeing that for the most part Protestant converts, of whom the missionaries hoped well, return in a short time to their old Paganism "like a dog to his vomit again!" "Immediate, apparent results of missionary work" there are none to mention.

Thus in every particular, from all quarters of the globe, and from Protestants of every denomination, come accounts, fully confirming the statements of the authorities cited by the *Westminster Reviewer*. In the face of such evidence, it is in vain then for the editor of the *Montreal Witness*—poor dear man—to whine about Popish "slanders," and hatred of godliness. If there be "slanders," the Protestant missionaries themselves, the Anglicans and the Methodists in their mutual recriminations, are the "slanderers;" not the *Westminster Reviewer*, not the TRUE WITNESS, who do but repeat the statements of these worthy men.

Having disposed of the charge of "slander" we will in our next say one word in justification of the term "leading and most ably conducted periodical in the British Empire" as by us applied to the *Westminster Review*.

"LOWER CANADA, AS SEEN FROM ABOVE."

It is pleasant sometimes to know how we appear in the eyes of a "superior race"—and, as it were, to study our own features as reflected in a neighbor's mirror. The image therein seen may not be very flattering, to our vanity; yet well, or ill favored, it cannot but prove interesting and perhaps instructive.

The *Hamilton Weekly Banner*—a great Protestant organ of Upper Canada and the discoverer of a new "Canon of the Council of Trent"—has in a series of articles been holding the mirror up to the "inferior race"—as Sir Edmund Head calls them—of Lower Canada; and having ob-

tained what he no doubt considers an admirable reflection of their peculiar features, is transmitting them to posterity through the medium of his immortal columns. As the said "inferior race" may like to know how they appear to the intelligent Protestants of Upper Canada, we will take the liberty of presenting them with a few of his pen and ink sketches, in which we know not which to admire the more, the skill and intelligence, or the truthfulness and chivalrous feelings, of the artist.

Two things appear to the editor of the *Hamilton Weekly Banner*—no doubt, a thorough Protestant gentleman—as drawbacks to the beauty of the Lower Canadian character. As Sairey Gamp, growing eloquent on the more than human loveliness of Mrs. Harris, declared that lady's face to be "quite an angel's face—which but for pimples it would have been"—so does our Upper Canada cotemporary find "pimples" or blemishes on the face of Lower Canadian society—but for which it would be worthy of comparison with the angelic features presented by the society of Protestantism in general. These two plague spots, or "pimples" are—"Popish priests," and "Popish women." The former we are in the habit of hearing denounced, and it therefore comes quite natural to us. Gavazzi and others also delight in applying such epithets as "devils," she fiends, &c., to Catholic Sisters of Charity in every quarter of the globe; but to the *Hamilton Weekly Banner* belongs the merit of tearing the mask off the face of *la belle Canadienne*, and of exhibiting her in all her deformity to the world. No scruples of gallantry or courtesy to the fair sex are entertained for one instant by our gentlemanly cotemporary; who claims the same right to "bring under the notice of the world, the ladies of Lower Canada," as historians have to put on record the vices of a "Semiramis, a Messalina and Theodora." Alas for the poor ladies of Lower Canada!—they meet with but scurvy treatment at the hands of their Protestant censor of the Upper Province.

The *Banner* deplores the ignorance of his fellow-countrymen, and brother Protestants:—

"People in this Protestant land are in the most lamentable ignorance of the social condition of Lower Canada. It will scarcely be believed, but a French Canadian Papist may not put away his wife not even for adultery! Marriage is a sacrament and admits of no dissolution."

To this charge we must plead guilty. As throughout Christendom—before Luther, Joe Smith, and other Apostles of Protestantism taught the lawfulness of polygamy—the Papists of Lower Canada, still assert the unity, and the indissolubility of marriage; believing that under the Christian dispensation, man and wife are joined together by God; and that whom God hath joined together, neither men nor angels—neither Acts of Parliament, nor decrees of synods—nor any one in short save God himself, can put asunder. Therefore Catholics look upon all sexual unions, which are not really indissoluble, or which may legally be severed upon any pretence whatsoever, not as Christian marriages, but as concubinage—because not made by God Himself. For over unions made by God, man can have no power whatever.

The next accusation against our Lower Canadian social system is the very reverse of the first. Having accused us of over strictness, the *Banner* goes on to say that it "is well known" that:—

"Rich men who can, and do pay handsomely for the indulgence, may and do obtain dispensation even from the marriage law. . . . For a sufficient consideration of money, they may also put away their lawful wives without cause. Such things are done from time to time."

Oh monstrous! such lies are like the father that begets them; gross as a mountain, open, palpable—and not worthy of being seriously dealt with; so we will hasten on to some of the other counts in this monster indictment against the "Ladies of Lower Canada":—

"In no country in the world is the influence of women so powerful as in Lower Canada, not even in France. The reason is patent, they are in league with the priests." And "in evidence of the influence which is brought to bear upon our government by the ladies in Lower Canada, and through them by the priests"—he instances:—

"The undue promotion to the Bench of the late Mr. Justice Bedard, not the father but the son of the late Mr. Van Felson, of Mr. Duval, and Mr. Chabot, among hundreds of similar cases which might be mentioned."

Omitting several other counts in the indictment, of which the indelicacy is as gross as the grammatical construction is peculiar, we come to the following monstrous lies laid to the charge of the women of Lower Canada—"Early Rising" and "Early Dining." These enormities spring from priestly teachings, whose object is to prevent "matrimonial alliances" betwixt the French Canadian women and the young Protestant men—and for which good office the latter should be truly thankful, if the former are what the *Hamilton Weekly Banner* represents them to be:

SIN OF EARLY RISING.—"As they" (the wicked priests) "prohibit matrimonial alliances, so they discourage that assimilation of habits and social intercourse which leads to intimacy and marriage."

"The women, at least, are made to rise at all hours, even to the middle of the night, seldom later than four or five o'clock a.m. to attend mass, and mass is an every day affair."

Closely connected with the above comes the "Sin of Early Dining":—

"They rise early and dine early. In every class they dine at an outlandish hour, partly because of their fasting, partly because they have lost all notions of French manners."

The effect of these atrocities upon the social condition of the "inferior race" are pointed out, with much sagacity:—

"Hence between the English and the French there can be no intimacy. Men who do not dine together, where habits are different, must necessarily be unable to sympathize."

There spoke the genuine John Bull—the incarnation of Protestantism and sensuality; to whom a belly-full is the highest conceivable happiness, and a "blow out of victuals" a heaven upon earth. Between such as him, and the French Canadians, there can, it is true, be but very little sympathy. A boar-pig would be a fitter companion for him than a French Canadian lady; as the former would lie asleep the whole day if required, and eat at any hour.

If the *Banner* treats the Popish "ladies" so harshly, we may be sure that does not spare the Popish "priests" of Lower Canada. They "compose an aristocracy, and though preaching humanity"—[this is a mistake: the Popish priests of Lower Canada preach, not humanity, but divinity; not man, but God]—"a proud one." "They love their order," because "they never can rear and acknowledge, though they may have families." [Here again we must correct our cotemporary. Impure and unchaste priests there may be no doubt; but these invariably take shelter, as ministers, in the bosom of the Holy Protestant church. When the Pope weeds his garden, it is there that he pitches his weeds—the Achilles, the Gavazzi, the Leahys, et hoc genus omne.]—"They"—the priests—"exact tithes"—as do the Protestant parsons in Ireland; only with this difference, that the Popish priest in Canada does not, like the other, "exact tithes" from members of a different church—"they object to the settlement of Protestants in their parishes—exert themselves to check emigration to the United States—and take care that the schoolmaster shall teach nothing." Indeed they prefer an ignorant schoolmaster; "and if he cannot read or write so much the better;" they will not allow Protestants to be buried in their parishes, but compel the corpse to be "thrown into a ditch by the roadside like that of a dead dog, as thousands have been;"—they are paid for their services—(of course every Protestant minister, from Dr. Sumner downwards, to the Rev. Amos Squitters who breaks the bread of life in his peculiar Little Bethel, gives his time and services gratuitously);—and, to cap all these enormities, they labor for the conversion of souls from sin and heresy—believing that "heresy leads to damnation."

The above is a fair specimen of the stuff wherewith the tender Protestant mind of Upper Canada is periodically regaled; and if, as all medical men assert, the effects of an unwholesome diet be in the highest degree deleterious, can we wonder that they who are condemned to it, should labor under a sort of intellectual dyspepsia of the most obstinate and painful kind? They should be the objects of our pity, rather than of indignation; and the only feeling which we should indulge towards them, should be an earnest desire for their restoration to health. During the coming festivities, there will be, no doubt, many visitors from Upper Canada; and we trust that one of the effects of that short re-union may be to dissipate some of the prejudices which our Protestant neighbors seem to entertain against the French Canadians; and which editors, like those of the *Globe* and *Weekly Banner*, take a malicious pleasure in perpetuating. After a few days' sojourn in Montreal, we confidently expect that our Protestant and Saxon visitors from the States and from Upper Canada, will go away with the impression that, not all our Canadian clergy are knaves, and that, not all our Canadian ladies are "intrigantes" of the worst kind. So may the mutual interchange of courtesies and good offices prove an antidote to the malicious slanders of a George Brown, and his worthy colleague—the editor of the *Hamilton Weekly Banner*.

The *Canada Temperance Advocate* has "hit the right nail on the head" at last; and we take this opportunity of congratulating him on his safe return to the realms of common sense. "Doubtless" he says "pecuniary profit is the chief reason why men can be so readily found to engage in the horrid business of liquor selling;" and he quotes the *Crusader* to show, that the Liquor Traffic is carried on because it is lucrative, and "that, if the profits were less, few men would be found to engage in it."

Herein consists the whole secret of the failure of the "Maine Law" and kindred acts of legislation. They do not, and cannot diminish the "profits" of the business; and of course, so long as the liquor traffic continues to be lucrative, so long will there always be found plenty of men ready to engage in it. It is simply impossible to repress, by means of legislation, a "lucrative traffic;" and all that the law can do is to transfer the traffic from the hands of a licensed to those of an unlicensed dealer. "If"—as the *Crusader* says—"the profits were less, few men would be found to engage in it." The same authority sagaciously remarks that "money yields a greater income when invested in liquors, than in almost any other article;" and therefore "Maine Law," or no "Maine Law," men will still invest their money

therein. "This human nature," as Sam Slick would say, "is in vain for men to legislate against nature."

Perhaps amongst the marvels of this vaunted XIX. century, the greatest, and that upon which our great grandchildren will look back with the most admiration, is the singular delusion that it is possible to enforce Temperance by Act of Parliament, and that drunkards can be made sober by Statute. This delusion is however, we are happy to see, fast dying out; owing to the ill success and disastrous results, which have always, and everywhere, followed the attempt to resuscitate the old "Blue Laws" of the seventeenth century. Such laws cannot be enforced, as all experience, as all history shows; and in the case of the "liquor traffic" especially, they cannot be enforced so long as that traffic is lucrative, and that money invested therein yields a larger and quicker return, than it would if invested in any other other line of business. To check the traffic therefore, we must begin by diminishing its "profits;" and this must be done, not by attempting to diminish the supply by Acts of Parliament—but by cutting off the demand; which again must be the work of the Grace of God upon the heart of the individual. This is the system of the Catholic Church; and which for the last eighteen hundred years, she has steadily pursued with the happiest results for the cause of "Temperance and Chastity."

MR. MCGEE'S LECTURES.

Before our next issue goes to press, Mr. McGee will have delivered two of his course of lectures, and it may be well to remind our readers of the intellectual treat in store for them. The subjects on which he is to lecture are admirably chosen: O'CONNELL the Orator, BURKE the Statesman, and MOORE the Poet—each pre-eminently distinguished in his own sphere. Ireland, the mother of poets, orators and statesmen, has never produced greater than these three, who may well be taken as the types of their respective classes. To Irishmen especially, and the sons of Irishmen, these lectures will be of the rarest interest, for who can so well describe the peculiar characteristics of these three illustrious Irishmen, as Thomas D'Arcy McGee, himself one of the most gifted Irishmen of our time—a poet of no inconsiderable merit, and an orator second to few of his contemporaries. Who will not wish to hear him speak of the wondrous man whose oratory had power to enthral even hostile hearers, and to infuse one heart into the mighty multitude—the man whose great energy overleaped every obstacle that impeded his course—the uncrowned monarch of the Irish people—the idol of Ireland's heart, the great O'Connell?—And Edmund Burke—the illustrious statesman and philosopher of England, with his patriotic love of, and tender sympathy for, his own oppressed land—with his kindly, genial Celtic heart? And Moore, the latest bard of Erin, whose lays are known and loved in every court of Europe, and sung in every modern tongue—Moore, whose love for Ireland was so deep, so devoted, and withal so little appreciated—be it the task of a brother-poet to remove the cloud which obscures his patriotism, and to deduce from his own works the depth of love for Ireland, figuring in his sweet strains as "Iran the land of the sun." With such a course of lectures before us, need we say to our readers that the lecture-hall ought to be full. For the credit of Ireland and Irishmen, let there be no empty benches on the occasion. Thomas D'Arcy McGee is one of whom Irish Catholics may well be proud—let all go to hear him when they have the opportunity.

THE Catholics of Montreal have to mourn over the loss of another priest—the Rev. M. J. B. St. Pierre, of the Seminary of St. Sulpice, who, after 36 years spent in the service of his Redeemer, departed this life on Monday last, the 3rd inst., in the 65th year of his age. May his soul, through the mercy of God, repose in peace.

M. St. Pierre was born in Canada in 1792; completed his studies at the College of Montreal; was ordained Priest on the 5th of November, 1820, and in 1823 was received a member of the Sulpicians of this city. Since then his whole life was given up to the service of God and the poor, whose faithful steward he was. For 23 years he was *L'Aumonier* of the *Hôtel Dieu*, and for a long time he also officiated as chaplain to the St. Jean Baptiste Society. His death has made a void in the ranks of our Clergy which it will not be easy to fill.

The good priest has now however gone to enjoy his reward in that eternal rest which the Lord has prepared for all who love Him, and do His will upon earth. And though in his death the poor and the afflicted in spirit, have lost a father, a friend, and a consoler, they may rejoice in the confident assurance that in heaven, before the eternal throne, and in the presence of his Father and their Father, he will still continue to pray for those who now mourn because they see his face no more.

It is with regret that we have to record the death of Alfred Rambeau, late editor of the *Patric*, who expired in this city on Thursday the 30th ult. M. Rambeau was a Frenchman by birth, but had been long settled in, and prominently connected with the press of, this country. His loss as a writer will be greatly felt, as he has left few equals, and no superior behind him.