

The True Witness.

CATHOLIC CHRONICLE.
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 G. E. OLERK, Editor.

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 We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

MONTREAL, FRIDAY, AUGUST 25.

ECCLIASTICAL CALENDAR.
 AUGUST—1865.

Friday, 25—St. Louis, G.
 Saturday, 26—St. Bernard, C.D.
 Sunday, 27—12th after Pentecost, Sacred Heart of Mary.
 Monday, 28—St. Augustin, B.D.
 Tuesday, 29—Beholding of St. John the Baptist.
 Wednesday, 30—St. Rose of Lima, V.
 Thursday, 31—St. Raymond/Wonnat, C.
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
 Friday, 25—St. Joachim, Chateauguay.
 Saturday, 26—St. Bernard, Lacolle.
 Tuesday, 29—St. Jeanne F.F. de Chantal, Isle de Perrot.
 Thursday, 31—St. Vincent, Montreal.

NEWS OF THE WEEK.

By the arrival of the *Belgian* we have received very little news of interest to report.

A telegram from Aspy Bay furnishes us with still further accounts concerning the Atlantic Cable. It parted on Wednesday the 2nd inst., at noon, in 1950 fathoms of water; it was then grappled for three different times, being on one of the occasions brought to within 1200 yards of the water's surface, but, owing to its weight, the grappling rope each time broke and the cable went to the bottom, remaining however unbroken. The *Great Eastern* has returned to England for stronger and better grappling gear. It is positively asserted that as soon as the necessary preparations are completed, the work will be continued with renewed vigor. The company have displayed the greatest energy and appear to lose no hopes of ultimate success.

It is stated that the cholera has broken out in Marseilles, chiefly in consequence of passengers being allowed to land without performing quarantine. We learn also that it is still spreading in Constantinople.

Over two weeks have already passed by since the meeting of the Canadian Parliament, and, excepting much useless talk, angry discussion, and bitter personalities, the public fail to see anything of importance that has been done, or a single measure for the benefit of the Province that has been brought forward. We have received the most cheering accounts regarding the crops from the different parts of the Province, and farmers are rejoicing over the prospect of an unusually abundant harvest.

THE GRANDE LIGNE MISSION REPORT.

There is no accounting for tastes, and, as the proverb says, it is but waste of time to dispute about them. What is one man's meat is another man's poison; and so, we dare say, that the pleasant children of the conventicle may gather solace and profit unspeakable, from a document, the perusal of which does but provoke our laughter, and our great astonishment, that men can be found to write such trash. Of course, it is all a matter of taste; but a taste for the literature of the evangelical school, for its Missionary Reports especially, is, if not a depraved taste, assuredly an acquired taste, one in which the natural and unsophisticated palate cannot be expected to participate.

It would be a manifest loss of time, therefore, for us seriously to criticise the Report of the Evangelical Society of *La Grande Ligne* now before us. Some extracts from it we will give, to show the style, and the stuff of which it is composed; as well as what prospects there are of the overthrow of the Catholic Church in Canada by the much enduring, much laboring, and much indebted Society itself. The most timid of Catholics would be reassured, were he to read what has actually been done; and from the past, to judge what the future is likely to bring forth in the way of extirpating Popery in Canada.

The style—as is usually the case with evangelical documents—is eminently spasmodic. The Committee of the Society performs a series of gymnastic, or spiritually acrobatic, feats, which must delight and astonish the beholder. It prostrates itself before the Lord in praise and thanksgiving for His goodness and love to the Society. And it is on its feet again jumping Jim Crow to an extent that passeth all comprehension; passing, from a strain of triumph and exultation, to one of mourning and desolation and woe.—“The heart”—the stomach rather, we suspect—“has often been severely tried,” and it seems that the Lord has dealt with them “as with

those whom He purifies in the furnace, and prepares for their future destiny;” which, being purged of cant, and put into plain Queen's English, means, that the Society has run itself into debt, and that its annual income falls far short of its annual expenditure. “In this respect perhaps no Society has been more tried than ours”—says the Committee. In the following style does this much suffering Committee announce to the little sympathising world, the fact that subscribers are falling off, and cash receipts diminishing:—

“In the midst of the troubles and difficulties which come upon us, some branches of the tree have been broken off, others will probably break off still.”

There is a good deal more of this kind of stuff, mingled with appeals to the Father of Mercies, in which the blasphemous strangely intermingles with the ludicrous—as if the clown at the circus over his garb of mottle, were incontinently to don the black coat and white choker of Tribulation Cumming, or of the evangelical buffoon Spurgeon.

Having let off its superfluous steam in these comico-devotional utterances, the Committee condescends to become prosaic and intelligible; and under the caption “Money Difficulties”—difficulties “which have held them bowed down before the Lord”—it reveals to us the actual state of its finances, which indicates that the soul-market is in a very depressed condition, and that shares in the *Grande Ligne* railroad to “Kingdom come,” are at considerable of a discount. Thus, it seems, that last year the Society had a deficit of \$800. This year it owes “besides, a portion of the salaries of our Missionaries, and *pas d'argent pas de Suisse*, says the proverb; to which deficit must be added “accounts for provisions to a few friends, the whole together amounting to about \$1,000,” in addition to a deficit of \$1,195.57, previously established. Total deficit for the year \$2,195.57c. on an income of \$10,450, which deficit the Society finds to weigh very heavily on its heart, and which it lays at “the feet of our Heavenly Father,” &c., &c., &c.

The personnel of the Mission consists of twenty persons of both sexes. It has two schools; one at *Grande Ligne*, the other at Longueuil. At the former, there were received some twenty pupils, of whom some “have given evidence of their conversion, while others have received salutary impressions.” Several of the pupils were the children of Catholic parents.—At Longueuil there were not so many pupils; but Mr. Pashe, we are unctiously assured, has had the pleasure of seeing some of his “dear pupils pass from darkness to light, from the kingdom of Satan to the kingdom of,” &c., &c. This is the total accomplished by the Society's schools. Nobody hurt.

Besides the school business, the Society has a preaching or evangelizing department. There is a M. Lafleur with 45 hearers in Montreal; but Montreal, we are told, “is a hard though important field to cultivate,” because of ignorant Papists, on the one hand, and “an intelligent, enlightened, but more or less infidel class” on the other hand. At Quebec it is a Mr. Normandeau who carries on the evangelizing business.—He seems to make but a poor fist of it, however, for all the returns for so much money expended, and a whole year of preaching, are summed up in the following lines:—

“Suffice it to say that during the year, two souls have received Jesus as their only and perfect Saviour. They now rejoice in robes washed in the blood,” &c., &c., &c.

In the Eastern Townships, the Society has not been much more successful. In one place a parcel of about one hundred Protestant families is spoken of, as having enjoyed “tokens of divine favor;” and at St. Pie a brother is spoken of who carries on his business as country store-keeper on scriptural principles, and “who seems to be doing a fair business,” in groceries, Word of God, and dry goods, even while bringing “out in bold relief the excellency of Gospel principles.” For reconciling the *cultus* of Mammon with that of God, and for making piety conducive to profit, commend us by all means to your evangelical Protestants.

But these pleasant scenes are painfully diversified and broken in upon by the priests—a set of ruffians in *soutanes*, who go about opposing godliness, and the work of the Missionaries, leading the Canadians to perdition. Terrible word combats occur betwixt these giants and the “men of God,” who, like the hero Jack in the story, never fail to whip their antagonists; cutting off their heads, putting out their eyes, and otherwise subduing them by the sword of the Word, in a manner marvellous to behold. In the annexed, our readers will see it set forth how a Wesleyan minister and a missionary encountered, defeated, and slew two of these giant priests, emissaries of Satan:—

“Immense excitement was produced by a discussion between two Priests and the Missionary, associated with a Wesleyan Minister whose labors had been blessed in connection with the revival. The discussion terminated very much to the dissatisfaction of the large number of the Roman Catholics present, who made every effort to have the matter taken up on another occasion, and by able Priests, but without success. A young man who was present, and is now a consistent Christian, declared that that discussion had completely convinced him of the falsity of the Roman Catholic creed. Several others, at the time very young in the Protestant faith, were strengthened.”

“The ignorance of the Priest appeared in a most striking light in connection with an offer made in

the debate. Our Missionary offered to become then and there a Roman Catholic, on condition that the Priest would show him proof from the word of God that *Peter ever went to Rome*. The two Priests immediately undertook to find the passage. After searching some time, they declared they could not turn to it just at that moment, though they affirmed that it was in the Acts of the Apostles. The offer was reiterated on more favorable conditions, to wit: that they should have a fortnight given them to find the proof text. After continuing their search for a long time the word of God was impatiently thrown aside for not turning up the much needed passage. The effect was marvellous in displaying the superstitious veneration of the people for the Priest as a man of unlimited knowledge of the word of God.”—p. 3.

Besides this, we are told that a Mr. Reindeau had a fair stand up fight with a *cure* at the bedside of a sick man, and that the missionary came off victorious. This was at St. Mary's; where also there are “two women, formerly very much opposed to the Gospel, but who are now very near the kingdom of heaven.” But a greater triumph than even these is recorded. The Priest—the Superintendent of Studies in the College of St. Mary—has had his eyes opened by the reading of some religious works lent to him by some of Mr. Reindeau's nuns; and the fact having come to the knowledge of the priest's Superiors, “he has had to resign his situation in order to go, as we have been told, into the United States.” The Society hopes that the suspended priest “may end by coming to the light of the pure Gospel of Christ.”—p. 4.

At Henrieville the Society acknowledges a defeat. The shepherd was absent; the enemy was on the alert, and the result was some “lamentable falls.” Two young men became Catholics, and, with the rest of the flock, “the love of money and the desire of wealth seemed to have paralyzed the life.” Brother Rossier, however, has been sent to the spot to arrest the evil, and he feels himself “like a poor candle lighted in the bosom of darkness.”

But generally the Missionaries have the best of it in their contests with the powers of Popery and darkness. As they pass along, “a new life seems to diffuse itself”—Papists hear the word and, trembling, confess their sins, and put on Christ. It is always the same story. A Romanist is stunned by a tract hurled at him, or knocked on the head by a sermon. Recovering, he cries out, “what shall I do to be saved?” Then the Missionary who is at hand with his appliances, tells him to “believe in the Lord Jesus and he shall be saved,” and opens to him the Gospel scheme of salvation. Thus the poor Romanist, who has never before heard of Jesus, of course, who has never been told of Him Whose blood cleanseth from all sin, who has never been exhorted to true piety, or holiness of living, is amazed, and straightway his eyes are opened.—As it were, scales fall from his eyes; he perceives the darkness of his own heart and the errors of Romanism. Then he rejoices in the Lord, and then—well we suppose that the career of the Swaddler is so well known to our readers that we need not pursue it through all its phases. We give however an interesting account of the triumphant progress of our dear Brother Letourneau:—

“At Montgomery a new life seems to diffuse itself. Those who were opposed to us now regard us with better feelings. At Richford we have very edifying meetings. A small number only of the congregation are not yet baptized. Two months ago on our meeting a young woman declared herself for Jesus Christ in the following words: For a long time I have done my own will, to day I give myself to Jesus to do his will. Oh my God! have mercy on me! I am only a poor sinner; for a long time thou hast called me, and I have fled from thee; but to-day I give myself to thee. I do not wish to be of those who will say to the rocks and to the mountains: ‘Fall on us and hide us from the face of the Lamb!’ In the same meeting an old man also said: My God! I have been only a wicked man, pardon all my sins; change my heart; make me to love thy holy will and hate mine own.” On returning home in the evening a Roman Catholic came to me weeping, and entreated me to go to his house. ‘I can no longer hold to it,’ says he, ‘I feel myself guilty; I am so wretched. I went to see him the same evening and read to him some portions of the gospel and prayed with him.’

“In a letter to our brother Mr. Rousay, Mr. Letourneau thus expresses himself: ‘I anticipate great blessings at Highgate and Sutton; where our Colporteur, Mr. Villeneuve, meets with much encouragement. In the former of these localities the influence of the Gospel makes marked progress. The Priest is discouraged by it. The family with whom we passed the night, when the brethren Messrs. Rousay and Rossier visited us, has really entered on the path of true piety. The woman to whom I addressed myself with an apparent severity was so struck that, in my next visit she said to me: I see that not only the Roman Catholic religion is full of errors, but also that my heart itself was in darkness. I had not yet felt my sins. I did not see that I was lost. Several new families attended our meetings. One of these in which the Priest used to stay when he visited the place, came regularly to our meetings and appears to wonder greatly at the truth.’—p. 5.

The Report is not complimentary to Lower Canada, hardly just. As compared, contrasted, we should say, with its neighbors, Upper Canada and the United States, Lower Canada is eminently a moral country, its people are eminently well conducted; and yet according to the *Grande Ligne* theory, Lower Canada is the chosen home of the Beast—the place “where Satan has his seat”—p. 7. Well! we dare say that the Swaddlers know a good deal about Satan, a good deal more than they know, or are likely to know, about any one else. At all events, it would be well for the people on this Continent, if they were all like the Lower Canadians, if the spiritual empire under which the latter sit were to be extended from the St. Lawrence to the Gulf of Mexico. The only remark

* Where was the first Epistle of St. Peter written?

of any practical consequence that we find in the Report, and whose truth we are prepared to admit, is this—That of the French Canadians who cross the Lines, and take up their abode among the Yankees, a marked change soon takes place, and that amongst them the work of evangelization is easy, as compared with what it is amongst French Canadians at home. Despised by the Yankees, amongst whom they have settled, and whose worst vices, and most beastly habits, they have adopted, together with their Protestantism, the French Canadians, recreant to their country, and to their Church, are the meet objects of the eulogy of a Society such as that of the *Grande Ligne* Mission.

IGNORANCE.—This is the palmary charge of Protestants of the *Valor Britannicus* stamp especially, against the peasantry of Catholic countries. Well! for the sake of argument let us admit all that these, certainly not impartial witnesses, urge against the secular intelligence of the poorer classes of Romish communities. Let us admit that amongst them only an infinitesimally small percentage of the population can read and write, subscribe for a daily or weekly journal, or takes much interest in Parliamentary debates: still we contend that in Protestant England and amongst her Protestant peasantry, there is to be found, and that by the testimony of exclusively Protestant and English witnesses, an amount or depth of ignorance deeper, and more disgraceful than any that is attributed to the people of Catholic countries—an ignorance more directly traceable to their Protestantism—than is that of the peasantry of Spain or Italy to the action of the Catholic Church.

There are two kinds of ignorance—an ignorance of things purely secular or in the material order, and an ignorance extending to things in the moral order. No one we think will deny that the latter is the more deplorable, and to society the more dangerous of the two. A man may be able to read and write and cipher, and yet be a thorough brute at heart; if he have not received a moral training, if he remain still in gross ignorance of his duties towards his neighbor, and towards his God. Secular learning we would not undervalue; but recognising that civilization is a fact lying in the moral not in the material order, we praise moral learning far more highly—and it is in this latter kind of learning that the vast masses of the poorer classes in England are, as the following anecdote will show, so lamentably deficient.

Was SHE WORTH THE MONEY?—The Divorce Court, no doubt, is a very convenient tribunal for the radical settlement of matrimonial squabbles, and unravelling the Gordian intricacies of the nuptial knot, to those possessed of plenty of money and misery, to induce them to dare the ordeal of Sir James Wilde's inquisition; but in humbler life cases occasionally crop up where the perplexing intricacies, delays, and “glorious uncertainties” of the law are discarded, and the still prevalent, though vulgar, belief in the legality of selling a wife with a halter round her neck, at the market cross, asserted without, at all times, going through the formula prescribed in such summary disposals of faithless partners. Employing the language of contentious limbs of the law, we are now about to place before our readers a “case in point.” A young man who may be considered good-looking, and whose indulgent sponsors had acquiesced in his receiving the name of James Davidson Hume, and who for some time past had been engaged in exploring the coal formation of the North, as existing in Oranmilion—some vulgar people would call him a pitman—lodged in the house in that village of another explorer of the coal field named Wm. Hindmarch. The latter had been married seventeen years, and had one daughter, his wife being about forty years of age. The lodger either made himself so agreeable to the wife, or she to the lodger, that Hindmarch's suspicions were aroused that all was not right. Before he could satisfy himself on this point, however, the pair would seem to have become alive to the fact that their conduct was observed; and having matured their plans, they eloped on Saturday morning. She took with her between £6 and £7 of her husband's money and a number of articles of value also belonging to him.—The deceived and injured husband was not long in discovering the loss of his wife, lodger, and goods, and came in hot haste to Newcastle, where he had reason to suppose they had gone. He at once gave information at the Westgate police-station, and having grounds for believing that the absconding pair intended to leave by an early train en route for America, a police sergeant and an officer went to the Central Station yesterday morning, and had not waited long before they succeeded in capturing the guilty couple. On searching them at the police-station upwards of £70 was found upon Hume.—The woman had a few pounds in gold and silver in her possession. The police asked Hindmarch if he wished to proceed with a charge of felony against the parties. He seemed struck with the idea of making the best of a bad bargain, and replied that if Hume and he could agree about the price of his wife he would not prosecute. Hume offered £5, but the other said, “Aw! tak seven.” The woman, probably with the view of affecting the biddings, told her husband, “Had away, man, awwan nowt mair to dee wi' ye.” After a little haggling, Hume offered £7, and the bargain was struck, and Hindmarch pocketed the money, leaving the other with his very doubtful purchase. The couple thus thrown together would leave this morning by train on their way to America.—*Newcastle Chronicle*.

The above it will be seen is from an English paper, and we clip it from an intelligent Protestant contemporary the *Globe*, whose lamentations over the ignorance of Italians and Spaniards, French Canadians and Papists generally, are so frequently, and so fervently, and sincerely expressed by the organ of our President of the Council. We ask then of our censorious contemporary, where, in what Catholic country could a parallel to the above be found? Where amongst Papists are to be found a class of people, so brutal, so plunged in moral darkness as commonly to believe that a wife can be sold like a brute beast, and so depraved in their morals, so filthy and impure in their lives, as openly to carry on this monstrous traffic with one another? For a parallel we must go, not to any Popish commu-

nity however poor or wretched, but we must descend to the very lowest round of the human ladder, and search for it amongst the most degraded and brutalized of the race. The Neapolitan peasantry may be illiterate: the poorer classes of Italians may be generally but poor hands at ciphering, and Spaniards and Portuguese may be far behind the Yankees of Massachusetts in smartness and in knowledge of business: but not the veriest and most case-hardened libeller of Papists has as yet ventured to assert that amongst these Romish, superstitious, idolatrous, and ignorant communities, the belief that it is legal for a man to get rid of his wife by selling her at the public market-cross with a halter round her neck, generally obtains, and that this belief is commonly reduced to-practise in the face of day.

In this case it is not merely the general ignorance of human law that is so striking, as is the general moral obtusity of the English peasantry. That in a so-called civilized and Christian country, that in this vaunted XIX. century, this era of enlightenment and progress—and in Protestant England above all, in the land of the “Open Bible” and Gospel light—it is a general belief that wives may be sold like cattle, and that it is a by no means unrequited practise for women to be sold with halters round their necks on the open market, is a statement so incredible that it would be repudiated as a lie upon the Holy Protestant Church and its civilization, were it asserted in a Catholic paper, were its truth not vouched for by the Protestant press. What then must we think of the moral teachers of this ignorant and degraded people? or what value shall we put upon an “open Bible?”

“The *Church Journal* is much occupied in endeavoring to promote intercommunion between the Greek Church, and Anglican and Protestant Episcopal organisations. It proposes to withdraw the *filioque* from the Nicene Creed, that is, the declaration that the Spirit proceeds from the Father and the Son, which was a chief ground of the doctrinal separation between the Eastern and Roman Churches in the dark ages. The *Journal*, having disposed of what it considers the only doctrinal difficulty, thinks there need be no absolute obstacle in any ritual or formal differences between the two Churches. One of these it discusses thus:—

“The shaving of the beard of the clergy will certainly cause no difficulty. The Romish usage is to shave the whole beard, and it has been so for many centuries.”

The above we clip from the *selected matter* of the *Montreal Witness* of a late date. We do not, therefore, pretend to assert the truth of statements therein contained, but assuming them to be true, what a curious picture do they present to us of Protestant logic, of Protestant consistency, and of Protestant love of truth for its own sake!

In the first place, in order to obtain from the Oriental schismatics a recognition of their Orders, Anglicans, we are told, are ready to abandon an article of their faith, or of that which with their lips they profess to be an article of their faith, the subject matter of divine revelation, and as such embodied in their Creed. Is it not clear that men who can so act can have no faith, no idea even of what faith is, and can have no respect or regard for truth?

For the sake of winning recognition from the Greek Schismatic Church, these men profess themselves willing to withdraw the *filioque* from the Nicene Creed, and to abandon their profession of faith in the “double procession” of the Holy Ghost! thus admitting, of two things, one: either that they are now willing to renounce what they believe to be a truth, or that, hitherto, they have openly given their sanction to what they knew all along to be a lie.

But no man can believe or disbelieve at pleasure. Faith, or belief in the truth of any proposition, whether in the natural or in the supernatural order, is determined not by the will, but by the evidence, or by the authority which accompanies it, or which propounds it. No man can believe because he wishes; or because it is convenient for him, to believe; or, because of course, under such circumstances, he can make a lying or hypocritical profession of belief. It is not to any man a matter of choice whether he will believe in the equality of the two angles of the base of any isosceles triangle, for his belief is determined by the evidence, and it is impossible for him, having once examined that evidence, to disbelieve or entertain doubts of the truth of the proposition. So with any given article of faith, which the Christian man receives as undoubtedly true, because revealed by God; this intellectual assent to the truth of the supernatural proposition propounded to him as an article of faith, is, and must be, utterly irrespective of his will.—How then can Anglicans engage themselves to disbelieve to-morrow, or at all events to treat as doubtful, that which to-day they, with their lips, profess to believe in their hearts, as a divinely revealed truth?—no fresh evidence having in the interim been adduced either for or against the doctrine of the “double-procession.” Of that doctrine they must now believe one of three things. That it is undoubtedly true, because revealed by God Himself; or that it is false; or, lastly, that it is doubtful. If they really believed it to be a doctrine revealed by God, they cannot, even if they would, renounce their faith therein, or look upon it as either false or doubtful; and