

The True Witness.

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 696 Craig Street, by
J. GILLIES.
G. E. OLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

THE TRUE WITNESS can be had at the News Depot. Single copies 3d.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription FROM THAT DATE.

MONTREAL, FRIDAY, SEPT. 25, 1868.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1868.

Friday, 25—SS. East, etc., MM.
Saturday, 26—Of the Immaculate Conception.
Sunday, 27—Seventeenth after Pentecost.
Monday, 28—St. Wendelanus, M.
Tuesday, 29—Dedication of St. Michael the Archangel.

Wednesday, 30—St. Jerome, D.

OCTOBER—1868.

Thursday, 1—St. Remigius, B. C.

NEWS OF THE WEEK.

The public mind is still disturbed with war rumors of all kinds; and spite of the pacific assurances of Emperors and Prefects, spite of the promised reduction of the Prussian army, there is a general feeling of uneasiness throughout Europe. It is hard indeed to believe in peace so long as any one of the Great Powers keeps up its enormous military establishments; yet, on the other hand, though it may be no easy matter to place reliance on the good dispositions of Kings and princes, we may well believe that the people on whom the great sufferings of war must fall, are at heart averse to it; and in the present state of society the people are the governing power, after all, so that if they are for peace, it matters less what their nominal rulers may propose. The news from Rome, assures us of the health of the Pope, which a certain class of writers take delight in representing as failing.

The telegrams from New York announce the arrival in that City of Dr. Gould, of Dublin, the Arctic voyager. He brings news it is said of the long lost Franklin expedition, and circumstances of the death of the last survivors.—What these are we are not told beyond this—that Capt. Crozier and one of the ship's stewards survived till 1864, and died near Southampton Island; Captain Crozier's watch, and other relics are in the hands of Mr. Hall.

The Hon. Sir John Young, at present Governor of New South Wales, has been appointed to the Governor Generalship of Canada. John Wilson Patton, M.P. for North Lancashire has been named Secretary for Ireland, in lieu of Earl Mayo, who goes to India as Governor General. The death of Sir H. Smith is reported from Kingston. The Provincial Parliament has been prorogued to the 29th of October, not then to meet for the despatch of business.

THE SCHOOLS OF THE CHRISTIAN BROTHERS.—We are happy to learn that, in spite of the disfavor with which these schools are viewed by the Montreal *Witness*, they, to the number of forty or fifty classes, reopened with a large number of pupils at the commencement of the present month. The Brothers have at least as many pupils as usual, consisting of lads from eight to eighteen years of age, under their charge. This shows that their parents, the persons most interested in the education of the children, are well content with that given by the Christian Brothers.

But the *Witness* insinuates amongst other things, that, in other quarters the people have been so ill-pleased with the Brothers' schools, that these have had to be suspended. The facts are that there are but two or three two places in Lower Canada from which the said schools have been withdrawn. To one of these places they have this year, and after six years of earnest entreaties from the people, been restored: and the Bishop within whose diocese the other place is situated, has in person visited Montreal this year, to beg of the Superior of the Christian Brothers to let them return on any conditions whatsoever that he might be pleased to prescribe. In only one other place have the Brothers' school been suspended, but that was in consequence of the great fire at St. Sauveur, Quebec, some two years ago, when the school house was burnt down. Yet even there this building has been restored, and will soon be tenanted by the Brothers and their pupils. Their College at Pointe Levi being inconveniently situated for Quebec scholars, has given place to the present Commercial Academy, which by the showing of the

Quebec press annually sends out some twenty-five or thirty young men who, because of their excellent education can always command immediate and remunerative employment. We may add that in no less than fifteen other places within the Dominion have the inhabitants put up fine buildings for the use of the Brothers, anxiously awaiting the day when the Superior shall have it in his power to comply with the desires of the Clergy and laity. This will show in what esteem the Christian Brothers are held in Canada.

The best reply to the insinuations of the *Witness* with respect to the status of the Christian Brothers in France may be found in the facts that, at the last year's *Exhibition Universelle*, one Gold Medal, and three or four Bronze Medals were awarded to the said schools: that at a *Concours General* of the students of the different Institutions, 34 diplomas or medals out of 36 were awarded to pupils of the Christian Brothers; and that in France alone there are between twenty and thirty boarding schools under the management of the Brothers, of which one, in Paris, contains 800 pupils. These are facts which the *Witness* cannot rail away.

It is the same throughout the U. States—as may be seen from the words of John Maguire, M.P., in his great work *The Irish in America*. The writer devotes much space to the statistics of those noble institutions, *The Christian Brothers' Schools*, which are, as it seems from these statistics, daily spreading, furnishing an efficient antidote to the moral virus communicated by the Common Schools of the republic. This is why evangelical editors stand aghast at the progress of Romanism: this is what they seek to put down, when they declaim about the insidious progress of the priests and religious Orders. And as the Catholic laity of the United States, are keen sighted enough to know that, if behind hand in their secular training, their children will never be able to compete successfully with their Protestant fellow-citizens in the battle of life, it is to be presumed from the fact that Catholic parents do send in ever increasing numbers their children to the Christian Brothers' schools, that these schools are in things secular, fully equal to those that the State supplies. The former are in demand in the United States: and that demand can, in such a country, with its peculiar social surroundings be due only to their intrinsic excellence. This is a truly commercial argument which the *Witness* will be able to appreciate.

The best, because the most prudent and far-sighted friends of the Protestant church of England, always deprecated the granting to it of the liberty of synodal action. They knew what would be the inevitable result of such action upon all bodies constituted as is that church: a body destitute of all cohesive principle from within, so heterogeneous are its component parts: and kept together, or rather prevented from bursting asunder, only by the application of strong and steady pressure from without, in the shape of State supremacy. These more prudent Anglicans felt and reasoned as does *Paterfamilias* when his little Johnny clamors for a knife. "No my boy: you will cut your fingers with a knife, and make yourself a spectacle, and a terror to others. You will do yourself some mischief with it, and I can't let you have one."

But our ecclesiastical Johnny persisted in his clamors for a knife; and weakly yielding to his importunities, his foolish parents, for the sake of quiet perhaps, at last foolishly let him have the long asked for, much coveted sharp edged instrument. Johnny has got his knife: the Anglican body in Canada has got its freedom, and its so called liberty of synodal action. And a pretty mess Johnny has made of it! He has already gashed and scored his fingers with it; his face is all scarred, his clothes are stained with blood, and if some judicious friend does not quickly interfere, and snatch the dangerous weapon from the ill-starred youngster's hands, it is greatly to be feared that he will ere long cut his own throat with it. Johnny however won't part with his knife.

Let any one read the proceedings of the Anglican Synod, as reported in the Protestant press, and therefore the legitimate subject of public criticism, and say if the apprehension of danger from giving liberty of synodal action to the Anglican church has not already been realized!—Its one work since it met has been a work of strife, and recrimination. The hand of the low churchman is against the Ritualist: that of the Ritualist against his evangelical brother—though it must be confessed that in rancor and bitterness of language, the low churchmen have won for themselves an unenviable notoriety. Idolatry and corruption are the terms in which they denounce the practices of their brother Protestants, of whom they speak in language which we should deem harsh if applied to the votaries of Jugger naut, or to the fetish worshippers of the Slave Coast. Aware, as all the world is aware, of the strong antagonism that exists amongst the different sub-sects of the Anglican sect, we were hardly prepared for such a display of uncharitable feeling, of bitter hatred we may say, as that which has been given to us by the Anglican Provincial Synod. Scarce could we have believed that

such angry passions could have found shelter in celestial, or rather ecclesiastical mind.

We are told time after time that the differences betwixt Protestants are apparent rather than real: that they concern, not the essentials of religion, but only some matters of ceremony, but that at heart and substantially, all Protestants are one. Without however insisting on the irreconcilable and essential differences betwixt Arminian and Calvinist, betwixt the Unitarian and the Trinitarian Protestant sects, let us look at the differences betwixt the members of one Protestant sect, as exemplified in the debates and proceedings of the Anglican synod, and we shall see how ludicrous is this claim to Protestant unity. We shall have practical assurance of the impossibility of attaining to anything like oneness of spirit, amongst men whose rule of faith is private judgment; with whom religion is but a mode of thinking about the relations betwixt God and man; and for whom revelation is no more than a matter of opinion.

The wisdom of the course pursued by those amongst Anglicans, who opposed freedom of synodal action as certain to lead to disorganization, and deprecated the throwing off of the trammels of the State as the precursor of anarchy, has now been fully vindicated. The worst enemy of Anglicanism could not possibly desire a greater evil to befall it than that which its imprudent friends have inflicted upon it in giving to it the power of action independent of the State.—Subject to the latter, taking practically its faith, its doctrines, its religious observances from the Civil Courts, there was about its proceedings a certain gravity and air of decorum, which prevented it from making unseemly display of its internal dissensions. The State had indeed a turbulent and very quarrelsome lot of children to deal with: but by a timely interposition of its supreme authority, by judicious temporising, and ambiguous judgments in which both the contending parties found a verdict in their favor, it, the State, did contrive to keep the peace, and to prevent the angry combatants from proceeding to extremities with one another. But now that this salutary check has been removed, that the reins of discipline have been abandoned, and freedom of action has been granted to the different antagonistic parties within the Anglican fold, that which sage statesmen, and calm onlookers had predicted has come to pass. Anglicanism is to fall, not so much by the blows of its assailants from without, as from its own internal dissensions. Its enemies have no need to lift a hand against it, for its own members are doing the enemy's work. Give it liberty of action, and it will cut its own throat; give it but rope enough, and it will quickly hang itself. Is it not written?—"Every Kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand."—St. Matt. xii. 25.

There is a great excitement amongst the "saints" in New York. A man named John Allen, who proudly claimed the distinction of being the "wickedest man" in New York, and had for some time kept a drinking shop and dancing saloon in the back-slums of that city—has been half converted, and has taken to running a sort of pious house, in which prayer meetings are held, and addresses on religious topics are delivered by city missionaries and others. This has created quite a sensation. A sermon in a regular church or chapel is a dull affair enough, which presents but few attractions to the multitude.—But a sermon in a low groggery, but a religious exhortation in a dancing saloon is a novelty: there is a piquancy about it, which pleasantly tickles the palate of the satiated sinner, and we are not surprised to learn that the thing draws well, and that large audiences daily testify to the discernment of the "wickedest man in New York."

Many wonderful conversions are recorded—notably that of an eminent pugilist who once stood up with Orful Gardener; but who even when he was in the act of drawing up articles of agreement for a fight or set-to, was suddenly convicted of the error of his ways—just "like Saul of Tarsus" the reports in the papers say—and who went home with tears of joy in his eyes, and a feeling that his sins were pardoned.

As for John Allen himself, the conversion process was not rapid, or complete. He is still John Allen says the *Tribune*, but "a modified and solemnized John Allen;" a John Allen who runs a religious concern, and for whose "full salvation" his friends offer up anxious prayers—for he is apparently only half saved as yet. In fact "John Allen has not been in haste to flee from the wrath to come" says the N. Y. *Tribune*, and is a man inclined to take his own time about it. Apparently he wants to see if the praying business will pay as well as did the drinking and dancing business.

Upon the whole we are inclined to suspect that, whilst the gloss of novelty is upon the thing, and so long as the business is not spoiled by too many crowding into it, as was the Jew baptising business in Syria—it will be more profitable to run a good praying saloon, than a dancing saloon—for we see by the N. Y. *Tribune* that already John Allen has several rivals who dispute with

him, not only the custom and patronage of the religious public, but contest his right to the proud distinction of being the "wickedest in New York."

"It was announced at the meeting yesterday that Tommy Hadden who is claimed by the sailors to be a wicked man than John Allen ever was: and Sojer (soldier) Brown who is wickeder than Sojer Brown—have all signified their willingness to have prayer meetings in their respective dens, as soon as they can get them in order for that purpose."—N. Y. *Tribune*.

Competition is the soul of business some say, but the competition in this religious business threatens to be so keen that it is to be expected that it will kill it entirely. It will we fear be horrible, and will tend to bring religion into general disrepute. "A religious meeting in Mr. Burn's dog-pit would indeed be remarkable" as the *Tribune* says—but would it be edifying, would it be conducive to natural morality, and Christian holiness of living? It would attract no doubt, and bring together large audiences, but would it turn souls to God, or hasten the establishment of His reign upon earth? We much doubt it; but in the mean time the thing takes with the public, and apparently remunerates its enterprising promoters. All the world in fact is going into the religious business in New York, and the mania for running prayer saloons, versus dancing dens is rapidly spreading all over the City. At least so the N. Y. *Tribune* gives us to understand:—

"The religious fire lighted in John Allen's Water Street dog-house bids fair to become a roaring flame, and spread over the land. The coming winter will evidently be a season of intense religious excitement."

Let us pray that the roaring flame may not spread! That we at least may be spared this desecration of holy things, this vile prostitution of Christianity to the filthiest purposes!

It was but the other day that the Montreal *Gazette* described the condition of the United States as as bad as that of Dahomey; so regardless are our neighbors of human life, so incompetent is their government to afford adequate protection to its subjects, against an ever increasing violence, brutality, and lawlessness.

A new light, however, seems to have broken in upon our contemporary's brain. The United States present no longer in his eyes a transcript of the moral and social conditions of Dahomey, but stand before his enraptured gaze as the incarnation of order, as the representative of peace, and of security to person and property:—

"We know" says the *Gazette*—"that whatever motives may actuate the government of the States"—(in their designs upon Mexico)—"she will give the Mexican such liberty and such security as he has never dreamed of—she will bring peace within his borders for ever, and plenty shall cover the land."

"The American, if we mistake not, will go with the policeman and his baton. He will give the Mexican, law, a firm government, justice, equal rights, and above all security for life and property."—*Gazette*, 12th inst.

Remembering as we did the comparison instituted but the other day by the *Gazette*, betwixt the centre of United States civilisation, and Dahomey, we confess that the perusal of the above extract fairly took away our breath. Why the mischief, it struck us, if the United States government have all these good things within its grasp, liberty, peace, plenty, and above all security to person and property, does it not distribute some of them to those beneath its actual sway? peace and liberty to the unhappy Southerners, the Poles of N. America: security for life and property to the denizens of New York, the Dahomey of the New World. And if it will not, or cannot give these things to its own people, what reason is there for expecting that it will give them to Mexico when it shall have conquered, and annexed that country? Shall Dahomey then give peace to the world, liberty and security to the nations! We fear that the *Gazette's* philosophy is at fault.

What is the proper title to apply to the Lieutenant Governors of the several component portions of the Dominion? we hear it asked. Were we to be guided solely by our own wishes, by our own ideas of what is right, and by our own theories of Confederation, we should say that decidedly the said Executive Officers should be severally addressed as, "Your Excellency."

But to the Gods it has seemed otherwise.—The Imperial authorities, in this matter no doubt but carrying out the expressed views of the Canadian authorities, and the ideas on Confederation which the latter seek to establish, have decreed that the title "*Your Honor*" is the title which the Lieutenant Governor is to assume, and we have therefore no choice left in the premises. The decision is we think unwise, and we regret it: but it is a decision arrived at by competent authority, and as loyal subjects we must therefore accept it as binding.

There is, in short, more in this curtailing the office of Lieutenant Governor of its due proportions, than may at first meet the eye. The design is, no doubt, to convey the impression that the local governments are mere municipalities: and for this purpose, what better plan than that of assigning to their chiefs the same title as that usually accorded to Mayors, and other chief municipal officers. We detect plainly, however, the cloven hoof: we see through the artifice of the enemies of provincial autonomy, especially in the case of

Lower Canada; and we can form a shrewd guess as to the party to which we are indebted for the singular and most inappropriate title *Your Honor*, when applied to a Lieutenant Governor of a province, but most appropriate for the executive head of a municipality.

To degrade the Provincial or local authorities, to reduce Confederation to a legislative, incorporating union, is still, as it was the original idea, of the enemies of French Canadian nationality, and Catholicity—sectionalism they call it—in these Provinces: and it is to them we are indebted for the peculiar title awarded to the heads of the local governments.

We cannot condescend to reply to the scurrility of the correspondent of the *Witness* who writes over the signature Thomas Widd.—Neither morally nor intellectually is he worthy of further notice. He confounds the "statements," assertions bare, and unsupported by testimony, by names, dates, and details of circumstances, with "proof"—as for instance when he says speaking of a statement whose truth we contested and challenged him to prove—"I proved this in my last letter when I stated it." So much for the writer's intellectual merits, or logical capacity.

Of his moral competence to judge of the "true means of salvation," and of the spirit of that Gospel which he preaches, our readers may form an estimate from the statement which he makes—and therefore, according to his logic, proves—that the teachers in Margaret Street teach "the doctrine of murder, robbery, and outrage." Protestants, however they may differ from us on matters of religion, are competent to judge after this, what reliance may be placed on the other statements of the writer in the Montreal *Witness*: and we are sure that they must blush when they see such statements published in the "only daily religious paper in the world," and which professes to be the true exponent of their principles.

EATING HIS LEEK.—Our contemporary the Montreal *Witness* has, through his inveterate habit of lying and slandering, got himself into another mess, and has again been forced to swallow his own words. He, in an issue of last week, gave circulation to a report that at Lapraire "the majority of the markers, consisting of men from the 16th and 100th regiments, were in a state of intoxication;" whereupon Lt. Col. W. Osborne Smith, the officer in command at Lapraire, sent him, the editor of the *Witness*, a communication to the effect that this statement was "false, and unfounded." This formal contradiction or "lie direct" the *Witness* has had not only to submit to, but to publish, as an *amende honorable*. Our contemporary who is eminently a prudent man, will be careful how he publishes slanders against soldiers for the future; and will confine himself to making "false and unfounded" statements about priests, nuns, and others, being non-combatants.

The *Daily News* relates the following anecdote, creditable alike to the head and to the heart of the late Dr. Fulford, the Protestant Bishop of Montreal:—

As an instance of his non-sectarian feeling, we may be permitted to mention an incident which is said to have occurred at the first meeting of the Church Society which was held after the late Bishop's arrival in this country. Dr. Holmes, Captain Maitland, Mr. Wynne, and a number of others suggested the idea of proselytising the French Canadian Roman Catholics, and after some considerable discussion had taken place, his Lordship said: "Gentlemen, you may rely upon it that we shall find enough to do without interfering with Christians of other denominations. Let us first endeavour to take care of our own flock."

A FREE CHURCH IN A FREE STATE.—Another specimen of what this phrase in the mouths of Liberals really means, is to be found in the trial and condemnation to pay a fine, of a Cardinal for taking possession, without authority from the Piedmontese Government, of the See of Savona to which he had been duly appointed by the Sovereign Pontiff. We should like to know how our Liberal Protestant friends would relish such freedom for their religion; how they would feel and act were one of their ministers to be fined for having presumed to take on himself pastoral charge of a church, or district, without the consent of the civil magistrate, first asked and obtained.

RITUALISM IN INDIA.—Even in India, and amongst the converts to the Anglican sect of Protestants, the Ritualistic fever has declared itself, and is making sad havoc. We learn from the *Times* correspondent that in the Protestant Cathedral at Calcutta, a confessional has been set up; that the converts of the Church Missionary Society have been seduced into attending it; and that Pundit Nehemiah, one of the most learned of the lot, has published "a Tract No. 1 expounding and defending Ritualism." Ere long the bogus Catholicity of the Ritualists will, we expect, be replaced by the genuine article, and this apprehension it is that so deeply agitates the evangelical mind against the Ritualists.

The Varennes Mineral Waters took a first prize at the Provincial Exhibition.