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MONTREAL, FRIDAY, NOV. 22, 1850.

BROWNSON'S LECTURES.

Continuing his examination of the comparative effects of Catholicity and Protestantism upon the material welfare of mankind, Dr. Brownson was led to examine the meaning of that hackneyed word "Philanthropy," so much in vogue at the present day. And here Dr. Brownson at once admitted the justice of the claim of Protestantism to be considered as the author of Philanthropy. Catholicity does not know it—has nothing to do with it. Philanthropy, which, being interpreted, means, "the love of mankind in general, and the hatred of every man in particular," is an eminently Protestant virtue. Charity, which denotes the love of God for Himself, and the love of man for God, is the characteristic of Catholicity, and leads to results very different from those produced by Protestant philanthropy. Charity, or the love of man for God, induced the rich, (in the ages of darkness and barbarity, as they are called by Protestants; or ages of faith, as they are called by Catholics,) to found convents and hospitals, where the hungry were fed, the naked were clothed, the sick were tended and ministered unto. But Protestant philanthropy changed all this. These establishments savored too much of superstition; so down they must come, and make way for the poor-laws and poor-houses. Instead of the convent-hospital, Protestantism has its poor-house, where the unfortunate wretch, who has been found guilty of poverty, is closely imprisoned, and kept alive rather than fed, as an example to restrain others from poverty, or asking relief. More cruel than many savage tribes which, from a mistaken humanity, put an end to the existence of the old and infirm amongst their members, Protestant philanthropy incarcerates its victims in those accursed poor-law bastilles, and prolongs their sufferings with a few ounces of oatmeal, grudgingly administered, not from love of God, but through fear of revolution, until death terminates their miseries, and a parochial coffin, and a pauper funeral, receives and disposes of the unhappy victim of Protestant philanthropy—as witness the Ennistymon murder. The difference of the Catholic principle, charity, and of the Protestant principle, philanthropy, is strikingly exemplified in their different effects upon the enslaved races of mankind. Catholicity found almost all the lower classes of society in Europe slaves, and it emancipated them, noiselessly; and not only did it strike off the fetters of the slave, but it erased the ignominious mark of serfdom from his brow. But what has Protestantism done for the emancipation of its slaves? Great Britain has expended enormous sums, ruined its colonies, and made the condition of their old slave population tenfold worse than it was before. Even the tender mercies of Protestantism are very cruel: if it emancipates, it can do nothing to ameliorate the social condition of the nominally emancipated slave. In the free States of the American Union, Dr. Brownson observed that the condition of the emancipated slave was far worse than the condition of the slaves in the Southern States. Polluting all it touches, Protestantism has made emancipation, not a boon, but a curse, and an additional degradation to the unhappy negro.

Dr. Brownson next pointed out the effects of Protestant philanthropy upon the social condition of

the poorer classes in Great Britain, where about one-seventh of the population is in the course of the year subjected to the misery of receiving parochial relief.

Yes, and of these unhappy beings a great portion is composed, not of those who, from age and infirmity, are unable to work, but of the strong, the active, and the industrious, who vainly ask from their fellow man permission to toil in his service. It was not always so in England, for she was Catholic England once, and merry England. The word pauper was not known then. The convents and other religious establishments amply sufficed for the wants of the infirm, and the strong could then always maintain themselves by their own labor. In the reign of Henry the sixth, the commonest laboring man could earn from five to six shillings per diem, sufficient to purchase a bushel of wheat, and twenty-four pounds of meat per week. Such was the physical condition of the laborer in Catholic England. But Henry VIII., that pious Protestant King, inflamed with zeal for purity of religion, and strong animal passions, destroyed the convents, and his son and daughter established the poor-laws, those eternal monuments of Protestant philanthropy. By 1st Ed. VI., the beggar was to be branded with a hot iron, and compelled to toil as a slave for two years, with permission to his master to make him wear an iron collar. Elizabeth, by proclamation, 1595, sent him to the gallows.

Dr. Brownson gave up Philanthropy entirely to the Protestants. The learned gentleman next proceeded to examine the effects of Protestantism upon civil liberty; the first of which was to establish absolutism upon the ruins of the old constitutional monarchies of the middle ages. Protestantism gained favor in the sight of kings, who saw the immense increase of power which it held out to them. By the most abject servility, Protestantism first obtained a footing. Polygamy, which it tolerated, and the facilities for divorce which it offered, were irresistible inducements to princes like Philip of Hesse and Henry VIII., to embrace the new religion; and then there was the spoil of the Churches and monastic establishments. All these causes combined to make kings favorable to Protestantism, which was forced upon a reluctant people, by a code of the most barbarous laws that the world ever witnessed. In England, to be a Catholic was to be a traitor; and attendance at the new-fangled worship-shops was made compulsory, under heavy penalties for the refractory, that is, for those who preferred loss of goods, liberty, and life, to apostacy. Such were the means by which Protestantism was established in England, and by which it has been sustained to the present, as in Sweden, Norway, Denmark, where it is penal to become a Catholic. A repeal of the cruel laws against Catholics has always been followed by a rapid return of the people to the true Faith. The present free governments of Great Britain and the United States are often quoted as examples of the beneficial results of Protestantism. But it should be remembered that the foundation of all the civil liberties which these countries enjoy, were laid by Catholicity; that they were almost destroyed by the Tudors and Stuarts, the first Protestant princes of Great Britain, and that all that has since been done, has been only to re-conquer some of the old liberties which were lost by the mis-called Reformation.

Dr. Brownson's last lecture was delivered upon Tuesday, 12th instant: the subject, "Popular Literature." By popular literature, the learned gentleman stated he intended to denote lay, as distinguished from religious, literature. This distinction did not exist in the literature of ancient Greece and Rome. The religion of classic antiquity, sensual in its very essence, and appealing to the worst passions of man, harmonized with his corrupt nature; but Christianity, of which the essence is self-denial and asceticism, can appeal only to man's higher, or spiritual nature: hence the antagonism that is visible betwixt the religious and lay literature of the Christian world. Dr. Brownson then drew an admirable distinction betwixt the literature of Greece and Rome. The prevailing idea of the Greek, as evidenced by his word *nomos*, is adaptation, or fitness of things; hence his love for the *to kalon*, the beautiful in form. This idea is to be found throughout the political and social institutions of Greece, influencing its forms of government, its literature, and its cultivation of the fine arts. The idea of the Roman, upon the same subject, was expressed by the word *lex*, law, giving the idea of a legislator, or authority: hence the ideas of command and obedience, which pervaded the government, the jurisprudence, and the literature of the Western world. This grand idea, perfected by Christianity, is to be found throughout the literature of Western Christendom. Whilst disputes and heresies rent the Eastern churches, the West enjoyed a peace, almost uninterrupted, till the days of Luther. About the middle of the xv. century, the capture of Constantinople by the Turks compelled the learning of the Greeks to seek an asylum in the West; and the revival of the taste for Greek literature coincides with the first appearance of that spirit of resistance to authority, the general characteristic of that lay or anti-Catholic literature which is now so much esteemed. Some traces of the same spirit may be detected in the writings of Dante, Boccaccio, and others, but its full manifestation was reserved for the age of Ulrich Von Hutten, Luther, and Erasmus. Ulrich Von Hutten, who may be considered as the father of modern Protestant lay literature, whose writings Luther so much admired, and which, like Luther's own writings, are too obscene, too beastly, to bear quotation, set the first example of this irreligious defiance of authority. Erasmus attacked the barbarous latinity of the Monks, and had his imitators, amongst whom may be cited the witty but coarse Rabelais. It is impossible to form a correct judgment of the merits of the literature of any age or

people, without some criterion or rule wherewith to try it. This criterion, Dr. Brownson found in Catholicity, which embraces all truth, natural and supernatural. That only is really beautiful which is true. The Catholic, therefore, can admire that only which harmonizes with Catholicity, which is truth, and must condemn all that is repugnant thereunto. Now, the great characteristic of modern literature, is its opposition to all authority—divine or human. This is strikingly exemplified in one of the noblest specimens of this modern literature—Milton's Paradise Lost. Here, the Devil is the hero, and the general feeling produced by the perusal of this wonderful poem, is sympathy for Satan, and admiration at the indomitable courage with which he hurls defiance at the despotic Majesty of Heaven. The same spirit is the cause of the almost universal approbation of the writings of Byron. But if in the xvii. century, we find the opposition chiefly confined to spiritual authority, descending to later times, we find the hatred of authority continually increasing. In the xviii. century, authority whether spiritual or political, was set at naught, and human reason exalted. In the xix. century, reason is despised, and passion deified. Take, for instance, the much-read Eugene Sue, and what can you find in his writings? After painfully wading through pages of rapid nonsense, namby-pamby sentimentalism, enlivened only by blasphemy and obscenity, you meet with an appeal to the passions, to the lowest instincts of man's animal nature, but never a single noble or generous sentiment. In like manner, Dr. Brownson examined the validity of the claims to our admiration of many of the popular authors of the day, testing the merit of their works by the standard he had at first proposed, viz., their harmony with truth, as revealed through Catholicity. He pointed out the injurious effects upon the individual, of an indulgence in the pernicious habit of what is termed light-reading, as begetting a morbid sentimentalism, and unfitting man for the fulfilment of his great destiny. Man has but one legitimate object, that object being another world and Eternal Life. That only is to be considered beautiful, which is good; and that only good, which conduces to the attainment of man's sole legitimate object, and leads to Heaven and the Kingdom of our God.

The Rev. Mr. Cordner has been lecturing upon the influence of religion upon civilisation, in answer to the lectures upon the same subject delivered by Dr. Brownson. We should not have felt ourselves at liberty to take any notice of the former gentleman's discourse, as having been delivered in the Unitarian chapel of this city, in the regular course of the Sunday's service; but as the *Montreal Herald* has published a long report thereof, it may be considered as intended rather for general circulation, than as limited to the rev. gentleman's congregation. Looking upon it, then, as public property, from the fact of its having been reported in a daily paper, we will take the liberty of making a few remarks upon the discourse. The Church did, even according to the Rev. Mr. Cordner, succeed in effecting great triumphs. She overturned hierarchies, principalities, and philosophies, and, by the impulsion of spiritual force alone at last reached the central seat of the world's power, and made herself felt and acknowledged, even there. But, then, it seems an inherent, a radical defect, in her constitution, caused her to stop short in her triumphs, and a check was put to her farther development. How this occurred, we hardly dare to write. We give it just as we find it reported in the columns of the *Montreal Herald*. Though the Son of God had Himself become Incarnate, and undertaken to establish a Kingdom, of whose dominion there should be no end, yet, according to the Rev. Mr. Cordner, He did this work so badly, or so negligently, that it utterly failed in accomplishing its objects. Lest we should be thought to be joking, we give the very words as we find them reported in the *Montreal Herald*, of the 14th instant. Speaking of Christianity, the Rev. Mr. Cordner is made to say—

"Its author had constructed for it no special organisation; but those who had accepted it did so. This was necessary."

This is the first time that we ever saw it publicly declared, that Christ did not do all that was necessary for His Church, which He founded and sealed with His own precious blood, but left this work so imperfect, that it required, shortly after His death, to be put to rights, and set in order by men. If an organisation were necessary, and Christ did not construct any for it, He must have been deficient in foresight, or in power; for it is not to be supposed that he had not the WILL to do all that was necessary towards the success of his work. In this point of view, Mahomet was a far cleverer legislator and founder of a religion than our Divine Redeemer. No Mahometan would presume to say that Mahomet had not done all that was necessary towards the establishment of Islam. However, the Rev. Mr. Cordner, if his discourse is correctly reported in the *Montreal Herald*, declares openly that Christ did not do all that was necessary, and therefore it is not at all wonderful that His work fell to the ground, as the work of a bungling architect, who does not do all that is necessary, always must fall. With this view of the Church, it is not surprising that the rev. gentleman arrives at the conclusion that she soon became incapable of fulfilling her duties; indeed, it would have been strange if she had not: and the only wonder is, that being, according to him, so imperfectly constituted, she did effect so much. The Catholic believes that Christ did do all that was necessary for His Church. He (the Catholic) agrees with the

Rev. Mr. Cordner in believing that a special organisation was necessary, and that, therefore, Christ did give it that necessary, special organisation; for if the Catholic believed otherwise, he could not look upon Christ as the omniscient and omnipotent Son of God. With this fundamental difference of opinion as to the nature and work of Christ; it is unnecessary for us to follow the rev. gentleman's argument. Christ did not do what was necessary to be done, therefore the Church failed—is his argument. We deny his premises, as blasphemous. Christ did do all that was necessary to be done, and therefore His work can never fail.

EFFECTS OF PROTESTANT MISSIONS IN THE SANDWICH ISLANDS.

We remarked some time ago, in reference to Protestant Missions, that "Protestantism can exterminate, Catholicity alone can convert and civilise savage nations." We instanced the case of the Indian tribes of this country, in support of the latter assertion. We have it in our power to prove the justness of the former, by the most unexceptionable testimony, the Annual Report of the S. I. Missions, copied from the *Montreal Witness*, of the 18th instant:—

CONTRASTS AT THE SANDWICH ISLANDS.—The annual report of the S. I. Mission confirms the apprehensions lately felt of the ultimate disappearance of the native race. In 1849, there were in the islands 4320 deaths against 1402 births, being an excess of 2918 deaths. The total addition to the churches was 815, the whole number of deaths in the churches 1162.

But how comes this rapid disappearance of the native races? may be asked. How comes it, that immorality, disease, and death ever follow close upon the footsteps of the Protestant Missionary? To these questions, we give the following answer, extracted from a late number of the *N. Orleans Crescent*:—

"The Islands are fast becoming depopulated by the loathsome disease incident to general prostitution, and it is currently estimated that in ten years more there will not be 10,000 left of the 400,000 natives who roamed free, innocent and happily over these islands at the time of their discovery. The churches are supported principally by the women.

"I have seen it stated in the *Missionary Herald*, that the purest virtues reigned in the palace of the Hawaiian monarch, when, at the same time it was well known that the queen of the Islands, the wife of the great Kamehameha, was living in open adultery with her own nephew. Three of the princesses, his cousins, were seduced by the same man, while they were together at a missionary school, and each bore him children.

"This nephew has since died of the loathsome disease which is depopulating the islands; his two brothers are lingering on the verge of the grave with a like affliction, and with them and the present King will pass away the last of the kingly race of the great Kamehameha. The missionaries will then have the islands all to themselves.

The Sandwich Islands have always been the great boast of the Protestant Missionaries. There, if any where, has the value of Protestantism, as an element in the great work of Christianising and civilising mankind, been fairly put to the test; and we have the result before us: beastly immorality, loathsome disease, and, by the confession of the Missionaries themselves, the rapidly approaching extinction of the native races.

With this specimen of the result of Protestant Missionary work before their eyes, our Colporteurs would do well to pause ere yet they have succeeded in perverting and demoralising the innocent and religious French Canadian habitants.

Before Protestants or Missionaries set their feet upon the shores of the Sandwich Islands, they contained a simple, and, comparatively speaking, innocent race. Protestantism, prostitution, and rum, have done their work upon them, as upon the natives of many other islands in the Pacific; and we have in the extract from the *Montreal Witness*, the result before us. We repeat it—Catholicity can civilise, Protestantism can do nothing but extirpate; and that it does well and quickly.

We see by the Upper Canada papers, that the Anglican Bishop of Toronto has, with a proper sense of what is due to his Church, dismissed one of his clergy for attendance at a dissenting meeting-house. A conscientious and honest Bishop could not act otherwise. But what would he say if he were told that clergymen of the Church of England, at Montreal, were so far forgetful of their own position, and of their Church's claims to respect, as to become active members of a Society composed, for the most part, of members and ministers of sects which the Church of England looks upon as schismatic and heretical; and whose principal occupation is to publish lies against the Catholic clergy, as witness the case of the Rev. Mons. Faucher. The Bishop of the Church of England at Toronto would not long submit to such a scandal.

We publish in another column an account of an insult offered to the Rev. Mons. le Curé de Beauharnois. How easy it would be for us, if we were inclined to imitate the illiberal example set by some of our contemporaries, to insinuate that the perpetrators were Methodists or Congregationalists or Presbyterians. We do not do so, because we leave all such mean conduct to the cowardly libellers of the Rev. Mons. Faucher. There are bad men amongst all denominations, and we are certain that acts of outrage, such as those committed against Mr. Osgood, the Rev. Mr. Digby Campbell, and the Rev. Mons. Charland, are alike held in detestation by all gentlemen, whether Catholic or Protestant.