

Province demand. We call upon Catholics, then, to unite and be firm—union and determination must succeed at last. They have but to determine that they will not pay for a system of Protestant education, and their object will be gained.

In fact, we know no better example to follow than that set us by Sam Weller, in his conduct towards his father, old Tony.—Whenever he wanted anything, he always asked his father for it, in a very civil and respectful manner; if his father did not give it, he took it.

PROTESTANT MISSIONS IN SOUTHERN AFRICA.

The news from the Cape of Good Hope is certainly by no means flattering to British prowess. By every mail, Sir Harry Smith announces that he intends very soon, to annihilate the Caffres, but some how or other, he don't. Every right-minded person must regret the sufferings this prolonged, and inglorious conflict, entails upon our gallant soldiers, and the enterprising colonists; but that discomfiture, and disgrace, should attend British policy, and the British flag, is a subject of rejoicing to every Catholic, who sees therein, the just retribution of Great Britain's iniquitous persecution of her Catholic children.

But we have nothing to do with Sir Harry Smith, or his system of tactics; we are certain that he, and the troops under his command, are doing all that men, under such very trying circumstances, can do, to bring the war to a favorable issue. We would desire to call attention to some singular disclosures respecting the prejudicial influences of the Protestant missions. We have already reproduced Sir Harry Smith's complaint of the defection of the Kat River Hottentots; to-day, we will lay before our readers, other documents, taken solely from Protestant sources of information, by which it will be seen, that it is precisely amongst those Hottentots, who have been longest under the influence of Protestant missionaries, that the greatest number of defections occur, and that these defections are attributed, by the settlers themselves,—Protestants though they be—to the pernicious teaching of the evangelical missionaries.

The first document that we adduce in confirmation of this fact, is an extract from the *Times*:—

"To the revolt of the Kat River settlement, and at Shiloh, there is now to be added, that of Theopolis, in the district of Albany, about 25 miles from Graham's Town, where there is, or rather was, an institution of Hottentots, under the charge of the London Missionary Society, to which, it is to be remarked, all the rebels in other districts belong, except Shiloh, and there the Kat River School sent their incentives for the Moravian 'proteges' to rebel. On the 30th of May, the Theopolis Hottentots were visited by some Kat River rebels, and deserters from the Cape Mounted Rifle Regiment, and a plan of insurrection matured, which next morning, at dawn, was brought into effect, by the murder of several Fingoes, who resided among them. These were shot down, as they attempted to leave their huts. About 70 Hottentots with their wives and families, resided here, and after this murder, accompanied by their accessories, left the institution, and betook themselves to the bush, where a commandant was chosen, an executive council appointed, 'general orders' issued, and the basis of a form of government laid down—a republic, or a monarchy—whichever might ultimately be agreed upon, so soon as these infuriated semi-barbarians should have expelled all the Englishmen, appropriated the women to their own purposes, and obtained full possession of all the lands, and properties of the Colonists."

A pretty specimen this, of the results of Protestant training. It was but the other day—at one of the Anniversary meetings last winter—that we listened with a kind of holy horror, to one of the speakers, as warming with his subject, he launched out into a panegyric upon the glorious triumphs of the Protestant faith, in Southern Africa. We remember the groaning of the old women, as he pictured to them, Brother Quacco, and Brother Squash, "with the devil gone out of them, sitting, clothed, and in their right minds, at the feet of Jesus." They had assumed habits of virtuous industry, together with the nether garment of the Europeans; and had, in putting on their trousers, regained that innocence, and purity of mind, which Adam and Eve lost, when they took to fig leaves. Their days were spent in warbling the melodies of Sternhold and Hopkins, through the nose; or in giving to one another, the details of their experiences. Not a tawny skin amongst them, but was an elder, a deacon, or a class-leader at least. It was beautiful to listen to him; but it is a sad thing to be thus cruelly disabused by the *Times*.

Our evangelical friend got his *Ebenzer* up too soon; settlers at the Cape give a very different account of Protestant missionaries, and their converts. Here, for instance, is the testimony of a colonist, given in a letter to his brother, written from Lyndoch Camp, March 28th. The writer is a Mr. Alexander Scott, settled at Glen Lynden, Cape of Good Hope; his letter is addressed to his brother, Mr. George Scott, Fishwick Mains, and was published in a Protestant paper, *The Berwick Advertiser*. Let us hear his testimony. He begins by complaining of the conduct of a Mr. Renton, a Scotch missionary, and continues:—

"Hang all interfering, self-seeking, defamatory missionaries. They have done more mischief here, than has been effected by the vilest characters. You are not to infer that I am an enemy to missionary enterprises, or to their laboring among the heathen.—No; missionary reports will show my name among the many of those of the colonists, who have hitherto supported these institutions; and liberally too; but I am an enemy to all, and every one of the agents, who, unlike the Apostles, go about sowing sedition, and engendering strife between black man, and white; misrepresenting the true state of matters regarding their Stations here, to the Directors of their Societies at home—perverting the truth in every page—thus misleading, gulling, and hoodwinking, the Christian public in Britain, for the sole purpose of raising their sympathies towards the oppressed 'children' of na-

ture," and shuffling the poor widows, and fatherless, out of their few hard-earned half-pence, to support their god-like (O save the mark!) purpose, in sending the word of God to the heathen. But the Exeter Hall dodge must be put a stop to—missionary "thimble-rigging" must be exposed, their deceptions held up to public view in order that they may be stopped from doing further mischief. Missionary enterprise is becoming a "tinkling cymbal," and the very name of missionary a reproach! a by-word! a term only to be laughed at!"

This is the picture of Protestant missions, and missionaries, drawn by the hand of one, who has had sad experience of their results; by a Scotch Protestant, naturally favorably inclined to Missionary enterprise, but disgusted by the evidence before his eyes. The picture is so true, so well drawn, that we will not add another line, for fear of spoiling it.

ECCLESIASTICAL INTELLIGENCE.

On Saturday last, his Lordship the Bishop of Chicago, accompanied by Mgr. Taché, Bishop Elect of Arachis, arrived in town. The Rev. P. A. Trudeau, of the Society of the *Pères Oblats*, arrived in Montreal, from England, on Tuesday morning.

On Sunday last, according to notice, his Lordship the Bishop of Toronto, stood at the door of St. Patrick's Church, from morning until evening, in order to receive the offerings of the faithful of this diocese, in aid of the funds of the Cathedral of Toronto. His Lordship preached at St. Patrick's during High Mass, and again in the evening at the Parish Church. Seven hundred and thirty Pounds, is the amount of the sum sent by the Catholics of Montreal, to their brethren in Toronto; may it prove useful to the amiable Bishop of that diocese, in enabling him to discharge some of the pecuniary obligations which have long pressed heavily upon it. His Lordship started for his Episcopal city on Monday morning; it is, we believe, his intention to revisit Montreal in the course of a few weeks.

Early in the ensuing month, his Lordship the Bishop of Martyropolis, accompanied by the Rev. J. La Rocque, one of the Canons of the Cathedral, will start for Rome, in order to lay before His Holiness Pius IX., and obtain his approval of, the decrees of the Provincial Council, lately held at Quebec. The prayers of the faithful will be offered up for his Lordship's safe voyage and happy return.

CATHOLIC INSTITUTE.—A meeting of Catholic gentlemen, interested in the formation of a Catholic Reading Room, was held on Monday evening last, in the St. Patrick's Hall. It was resolved to take the name of the Catholic Institute of Montreal. A committee was named to prepare a draft of a constitution of the new Society, and their report will be laid before a meeting, which will be held this evening, at seven o'clock, p. m., in the St. Patrick's Hall, corner of Place d'Armes. Catholics are requested to attend.

We have received several communications, (some of which we insert) complaining of, and repudiating the sentiments expressed by, a *Liberal Catholic*, in the letter which appeared in the *Montreal Herald* of the 17th inst. Our object in inserting them, is to show, that no person can entertain the opinions of the *Herald's* correspondent, and honestly call himself a Catholic. It is not going to Mass, nor an assent to certain mysterious doctrines, that constitutes a Catholic. Submission to the Church, to her teaching, as enunciated by the voice of the Pope and Bishops, is the one thing needful, the essence, the *sine qua non* of Catholicity. Without this submission, it is of little, or no consequence, what a man believes, or disbelieves; whether he puts his trust in the golden plates of Joe Smith, or swears by the beard of the Prophet.

We do not think it necessary to defend ourselves against the charge of *venality* and *madness*; we always leave our reputation to take care of itself. A character that has constantly to be defended, is like an old kettle, always in the hands of the tinker to be repaired. It is not worth having.

It is with regret, that we have to announce the death of Dame Emelie Tavernier, widow of the late J. B. Gamelin, and Superior of the Providence Convent, who departed this life, on Tuesday evening, after a few hours illness. Madame Gamelin was well known to the Catholics of Montreal, as the founder of the Providence Asylum, for the aged and infirm. In 1844, this asylum was erected into a religious community, of which the deceased was chosen superior. May her soul, through the mercy of God, repose in peace.

TO SUBSCRIBERS.—We have received several complaints from our subscribers, particularly from those near and below Quebec, that they do not receive their papers regularly. We assure them that their papers are *regularly mailed*, at the Montreal post office, on the day of issue, and that if they do not receive them, it is solely because the papers are, *intentionally, or negligently*, we cannot say which, detained at some of the post offices en route. The fault is entirely in the post office arrangements, and we have every reason to think, that it does not proceed from negligence, but from something else.

"A Layman," has been received, and shall appear in our next.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Prescott, A. R. McDonald, £2 5s; St. Polycarpe, J. McDonald, 6s 8d; St. Jerome, Rev. Mr. Prevost, 12s 6d; New Glasgow, B. Goodman, 6s 3d.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—In the *Montreal Herald* of the 17th inst., I find a communication addressed to the Editor of that journal, and signed "A Liberal Catholic," the perusal of which has afforded me no slight amusement, not unmixed, however, with feelings of indignation, that the name of Catholic, should be so openly abused, and assumed to serve as a mask by a contemptible scribbler, who, in its disguise, thinks he may safely assail with falsehood and insult, all that is held sacred and venerable by Catholics throughout the world. This *soi-disant* Liberal Catholic, after complaining of the illiberality of the Editor of the *True Witness*, in refusing him access to its columns, for the publication of his maudlin lucubrations, proceeds to say, "that the *True Witness* is only an organ of part of the Catholic body, and that the liberal, or other part, feels disgraced by its violent and ultra-montane principles, and have, therefore, no particular newspaper, in which they can defend their religion from the epithet of 'bigoted,' which the *True Witness* has been one of the great causes of getting applied to it in Canada." I will say nothing of the elegance of the diction, or the falsehood of the *dicta* of this *Liberal* spirit; but, in the name of common sense, what does he mean by assuming that the Church of Christ, her doctrines, or her practices, require a defense against "the epithet bigoted?" Every Catholic, knows that there can be no compromise between truth and error, and most men, who know anything of the language which "a Liberal Catholic" so unfeelingly murders in every line, are aware, that bigotry is a perverse, or obstinate persistence in error, and a determined resistance to the light of truth. If this writer, who evidently in his own person forms "the other part of the Church" of which he speaks, was apprehensive that evil would result from the application of such an "epithet," and wished in truth to "come to the rescue," verily he has taken a strange line of defense, as we shall see; but the *True Witness*, not relishing his "tinkering," he has resorted to the *Herald*, the doughty editor of which, ushers the precious letter into his columns, in this wise:—

"Although slightly savoring of religious polemics, which, as a merely secular paper, we endeavor to eschew, we willingly insert the following letter, as we thoroughly agree with the sentiments contained in it," &c.

It would be only "painting the lily," to comment upon this "envoy," the tergiversations of the man who does the *Herald*, are too well known to require it; it is but a few days since the ridiculous fellow was, or professed to be, in a fever of anxiety, to apologise for remarks made by another of his liberal correspondents, who dared to compare the ceremonies of our Church, with the demonstrations of the infernal institution, known as "Orangeism;" yet, when a choice spirit seeks publicity in his columns, under the signature "Liberal Catholic," he at once endorses all the mendacious assertions, and ungrammatical language, which is presented him, and verily he has his reward! His subscribers are to be pitted, if they imagine, that the Catholics of Canada are so easily deceived, as to admire this show of liberality, so-called, on his part—the liberality of the *Herald* is rather too well known.

The "Liberal Catholic," after detailing the arguments, which he intended to urge in defending the Church from the stigma of bigotry,—the said argument consisting of abuse, and slander of our beloved priesthood,—tells the world, that the glorious enterprise now so nobly being carried out, by the Catholic and united efforts of the Hierarchy of Ireland—the brightest ornaments of the Church, and all who are learned, noble, and patriotic in the land, who are children of that Church—namely, the Catholic University, "will be the sure injury to the country of a sectarian (not a national) college, which at the same time that it might foster Catholicity would also surely foster that diabolical bigotry which has been the curse of Ireland for ages;" and this is the manner in which he defends the Church from the epithet of "bigoted," by assuming that an affinity exists between Catholicity and the "diabolical bigotry" of which he prates; but fortunately, Mr. Editor, the veil assumed by the writer and promulgator of such sentiments, is too thin; it is, in fact, transparent—otherwise, well might we exclaim, "save us from such a friend, we can defend ourselves against an enemy." The *liberal* writer further informs his admirers, that we, the readers of the *True Witness*, for whose edification he had originally intended his lucubrations, are the ignorant part of the Catholic community. Oh! ye gods and little fishes! So he hath written us down, and the Editor of the *Herald*, no less a personage, "piles on the agony," by informing us that "he thoroughly agrees with the sentiments," &c. Faith, Mr. Editor of the *True Witness*, you are much too chary of your columns, else the "Liberal Catholic" would have condescended to publish his noble, and enlightened views, religious, political, polemical, and historical therein, to our great improvement, and the embellishment of your truthful pages.

He would, moreover, have told us, "to keep our money in our pockets, instead of giving it to that intended monument of bigotry called the Catholic University." He would also have informed us, that "there is only part of the Catholics of Ireland against the Queen's Colleges, and that part of it is the ignorant." Mark the elegance and chasteness of his diction. Yes, Mr. Editor, these, and various other fine, and equally veracious assertions, would he have made; perhaps he would have endeavored to prove them, if you had not had the cruelty to refuse the use of your columns to him; but he has too much confidence in the easy credulity of the patrons of the *Herald*, to imagine that they require proofs in support of anything, however startling or absurd, tending to vilify our holy Church, or her beloved priesthood.

Now, Mr. Editor, I candidly confess to you, that

even taking it for granted, that the subscribers of the *Herald*, are as gullible as the "Liberal Catholic," aided by his worthy ally, the Editor of that paper, would plainly give the world to believe, still, I consider that there is something almost sublime, in the spirit of mendacious effrontery, in which his letter is conceived. He is undismayed by the difficulties of the undertaking, no doubt they never entered into his imagination; but are we to be told, at this stage of the mighty and protracted struggle, between the tried and true friends of our religion, and her hypocritical and tyrannical enemies, that the projectors and promoters of the Catholic University in Ireland, are the ignorant!! Yet so writes this so-called "Liberal Catholic," and the Editor of the *Herald* complacently tells us, "that he thoroughly agrees with the sentiments," &c. Oh! ye venerated prelates! ye noble, eloquent, and patriotic statesmen, who, for months past, have been bravely fighting the good fight for religious freedom, and all that is held dear and holy to the Catholic heart—but why apostrophise the glorious band, whose names are engraven in all faithful Catholic hearts! No member of the Catholic Church could, in view of your unremitting exertions, for the protection of our altars, have ever penned, nay, even imagined, the insulting sentiments of this so-called "Liberal Catholic," this wolf in sheep's clothing, with whom the Editor of the *Herald* is delighted to assimilate.

If, indeed, the "Liberal Catholic" had told us, that he is a Catholic of the school of Tresham Gregg, or Henry Cooke, who made such successful efforts to render themselves more infamous than they had previously become, by seeking to create a disturbance at the Aggregate Meeting of the 19th ult., then we might have understood him; but let us rejoice, that even by his own showing, he is not a Catholic. Yes! Mr. Editor, show me the "Liberal Catholic," and I will show you either an apostate, or an Orangeman, or both in one.

It is, in my humble opinion, unfortunate for the character of the secular press in Canada, that a journal could be found silly and vile enough, to become the willing medium of communicating to the world, sentiments so opposed to truth and fact, as those enunciated in the letter of a "Liberal Catholic;" and it is rather amusing, to read the complacent and patronising words of the Editor, in recommendation of the precious epistle. But the fame of the *Herald*, of veracious notoriety, assumed to the shameless libeler of the religion he professes, an opportunity to vent his venom against that Church and clergy, whom the Catholic world hear, honor, and obey, and whose teaching alone can show the way to eternal life; and the sapient Editor thoroughly agrees, &c. So be it, Mr. Editor of the *True Witness*, we, your ignorant readers, we, who have been so written down by a "Liberal Catholic," can, after all, afford to laugh to scorn the insulting and absurd production, its author, and its patron.—I am, Dear Sir,

Yours, &c.,

Montreal, Sep. 19, 1851.

II.

To the Editor of the True Witness and Catholic Chronicle.

Indeed, Mr. Editor, it was a very cruel thing, your refusal to publish the letter of your correspondent, C. W. Don't you know, that men who think a great deal of themselves, are deeply hurt, when their desires are thwarted? Besides, our friend, the "Liberal Catholic," is so good-natured, so affectionate, so tender-hearted, 'tis a pity you should handle him so roughly. The worst of all is, the injustice you have done the world, by your denying it the benefit of the sapient counsels of this Solomon, who, in his own estimation at least, is wiser than all the Catholic Bishops in Ireland, although, poor fellow! he shows a profound ignorance of the history of that country. What a loss it was to the Synod of Thurles, that this learned sage was not there, to add to it the weight of his authority and advice! And now, that this luminary has beamed forth, just in the nick of time, when subscriptions are being raised for the Catholic University, what thick-headed asses we, Irish Catholics, must be, if we refuse to be guided by the light of this morning star of Canada West, spurning the salutary exhortations of our venerated, and beloved Bishops. The sage counsellor of Telemachus, was only a fool to this Mentor of ours. He can tell, better than all the heaven-sent Princes of the Church, what is most beneficial for religion and country. In his mind, it is better to live in a damnable peace, than to be at the trouble of making battle for the faith once delivered to the Saints. An Apostle tells us, to hold fast to the traditions which we have learned, whether by word or by epistle; but the "Liberal Catholic," says—"no matter about the Apostle, we must not disturb the harmony of society, by our struggles to preserve these traditions." Surely, if the author of the History of the Earth and Animated Nature, were now writing that excellent work of his, it would be much improved by the addition of this new species of animal, called "Liberal Catholic." I think he might very well rank him among that class of beings, called "Omedhans." For his consolation, we must inform him, that his appeal to the Catholics of this country, will not do any harm to the University, nor deprive it of a cent. We are so well acquainted, with the nature of such animals as liberal Catholics, that we shun them as a plague, for liberalism is a very taking disorder. This gentleman shows plainly, what a craven-hearted creature he is, by his dread of being styled a bigot, if he would boldly and honestly assert his principles. The man who applies to a Catholic the term bigot, shows himself ignorant of the meaning of the term. A man who can establish, not by sophistry, but by sound argument, the principles of his faith, cannot be called a bigot, but a craven coward; if he will not assert these principles, even at the risk of life. "He that will lose his life for My sake, shall find it." AN OLD FRIEND.