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MONTREAL, FRIDAY, JANUARY 1.

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

NEWS OF THE WEEK.

The question as to the meeting of the Congress seems now to be effectually disposed of. *Punch* in a late cartoon well hits the situation. Mrs. Eugenie *etc a etc* with Mr. Napoleon, and reading a reply from Mrs. Bull to the kind note of invitation addressed to the latter observes "My dear the Bull's won't come"; to which her spouse responds, "Then my dear our little party cannot come off." This is the simple fact. Great Britain has positively declined; all the other Great Powers of Europe, Russia, Austria, and Prussia have indirectly declined, the pressing invitations sent to them. Only the lesser potentates look upon it with favor, or have given in their adhesion thereto. Our readers will no doubt like to see the guarded and dignified reply of the Sovereign Pontiff:—

Imperial Majesty.—The thought which your Majesty expresses of being able to establish without check in Europe—would to God elsewhere also—with the concurrence of the Sovereigns or of their representatives, a system which calms men's minds, and restores peace, tranquillity, and order to the numerous countries where, unhappily, these benefits are lost, is a design which greatly honors your Majesty, and which with the co-operation of all, assisted by Divine grace, would produce the best results. We co-operate, therefore, in so laudable a project in a perfectly cordial spirit, and can now earnestly assure your Majesty that all our moral support shall be afforded to the Congress, in order that the principles of justice, in these days so much misunderstood and trodden under foot, may be re-established, to the advantage of society in its present agitated state; so that violated rights may be admitted, in order to be asserted in favor of those who have had to suffer by their violation, and especially in order that the real pre-eminence which belongs naturally to the Catholic religion as the only true one, may be re-established, especially in Catholic countries.

Your Majesty cannot hesitate to believe that the Vicar of Jesus Christ, either from the duties of his sublime representation, or from the conviction he entertains that in the Catholic faith in conjunction with practice is to be found the sole means proper to moralize the peoples, cannot in the midst of Congresses, even political ones, fail in his obligation to sustain with the greatest rigor the rights of our most august religion, which is One, Holy, Catholic, Apostolic and Roman.

The confidence which we express of seeing violated rights vindicated, springs from the consciences duty imposed upon us by their guardianship. In showing ourselves full of solicitude on the subject of these rights we do not wish your Majesty ever to suppose that we could entertain any doubt with regard to those appointing to this Holy See, since, besides the other motives which militate in its favor, we have also the assurances which your Majesty has several times given and caused to be given publicly—assurances which it would seem to us offensive to doubt, coming from so high and powerful a Sovereign.

After this preliminary explanation, which has seemed to us all the more opportune that we better understand your Majesty's thought, we are happy to add that we applaud material progress; and desire besides that nations should be in a position to enjoy peacefully their property, as much for the profit that they derive therefrom, as for the occupation which it gives them. We could not say as much in the case of our being invited to satisfy certain aspirations of some fractions of these nations—aspirations which cannot be reconciled with the principles above enunciated.

We entertain the hope that your Majesty, with your high perspicacity, will recognize in our frank communication the character of loyalty which always accompanies the acts of the Apostolic See; and at the same time the evidence of the great esteem which we entertain towards your august person, to whom we have in no way hesitated to speak thus explicitly in a matter of so much importance.

Hereupon, with the assurance of our paternal affection, we give your Majesty, your august Consort, and the Imperial Prince our Apostolic Benediction.

Given in our Palace of the Vatican, the 16th November, 1863.

Pius P. P. IX.

The scheme of a Congress having failed shall we then have war? is the question which men now ask themselves. Louis Napoleon alone can answer, for he alone is, in a human sense, the author of the destinies of Europe. But Louis Napoleon represents, not the principle of order and hereditary monarchy, but that of the Revolution, and the sovereignty of the people; and it is thus by no means improbable that by way of strengthening his position, he will now put himself at the head of the Revolution, to avenge himself on the European Sovereigns who have slighted him, and refused to take part in his parliament of Kings. By frankly adopting this course he would at once assume his natural position, and release himself from the embarrassments of that tortuous policy into which his efforts at keeping on good terms, both with the party of order, and with that of the Revolution, with the friends and with the enemies of the Crown and the Holy See, have necessarily led him into. Hitherto his policy, as towards Italy,

the King of Naples, and the Pope, has been one mass of inconsistencies and contradictions. A most rare monster, he has two voices: with the one he invites the Italian Unitarians to plunder the Pope, with the other he bids his troops in Rome to protect the Pope. By his unprovoked attack upon Austria, he gave the signal, and let loose the dogs of hell; and ere the work of the latter was fully accomplished, he applied himself to the task of restraining them, as if it were in his power to say to them—thus far shall ye go, and no farther. Thus compelled to play a double part, he has lost the confidence of his natural allies, the party of the Revolution—without having won the confidence of the Catholic world, and the friends of the party of order; and without having obtained admittance into the limited circle of the legitimate sovereigns of Europe, he has ceased to be regarded by the peoples as their natural leader. This must be an unpleasant position for Louis Napoleon, and the chances are that he will now seek to rectify it, and to set himself right with the Revolution, by constituting himself its chief, or rather its tool. He cannot much longer go on balancing betwix two opinions, and he will soon be forced to declare whom he will henceforward serve, God or Baal. The result cannot be doubtful: he will decide for Baal.

The Polish question appears to be drawing to a solution by the complete defeat of the Poles, and the triumph of Russia. The Holstein *in broglio* menaces an immediate appeal to arms, as by the last news, the German troops were upon the point of carrying out the Federal execution. The Danish troops, it is said, had received orders to retire, and to avoid a collision.

The war languishes in the United States. "All is quiet," we are told, in the Army of the Potomac; all is quiet at Sumter. The enemy continue throwing a few shells from time to time into the City of Charleston; but the siege has made no progress since our last, neither are there any prospects of active operations for the present. General Corcoran, who was killed by a fall from his horse, was buried at New York on Sunday, the 27th ult., with all military honors.

CHURCH FOR THE JESUIT FATHERS.—The necessary arrangements for carrying out the design of building a new church for the Jesuits of this City have been completed; and the following letter from His Lordship the Bishop of Montreal was ordered to be read from all the pulpits of the Catholic churches of this City on Sunday last:—

"We have the pleasure of informing you, Dear Brothers, that the preliminaries for the building of the Church of the Reverend Jesuit Fathers are now successfully terminated; and that two of the Fathers will shortly commence in this City, and the vicinity, a collection pronounced requisite to meet the expenses of the building, by an assembly of citizens held at Saint Mary's College on the 6th inst.

"In inviting you to subscribe generously, and according to your means, to the construction of this new church, which cannot fail of being for Montreal a religious monument, as well as an ornament for this great City, We deem it our duty to remind you that this new church will be built in honor of the Sacred Heart of Jesus, which is for all of us the inexhaustible source of all good; and that it will replace a former church, which the Fathers of the Company of Jesus built here about two hundred years ago, and in which our pious ancestors were wont to meet to sing the praises of the glorious Mother of God whilst assisting at the office of the Congregation of Men which has been so happily preserved by the zeal of your pastors even to the present day, when it develops itself in a manner so consoling, and shoots forth new branches.

"To-day, as then, the Jesuit Fathers would join build at their own expense this church that will enable them to aid your pastors in giving to the Catholic population all the succors in their power.— But this is impossible, because of the misfortunes of the times, which have stripped them of all the property they had acquired in this country, at the price of so many sacrifices.

"We will then, Dear Brothers, supply their necessities, by contributing with all our might to the expenses necessary for restoring their Church to those who are the worthy brothers of the Apostles, who planted the faith, and preached the Gospel in this country amidst all the sufferings of a painful apostleship. It will be with a holy joy, which greatly enhances the value of the sacrifice demanded of us, that we will contribute to this new religious establishment in which the entire population will find powerful aids to faith and piety.

"Our youth, especially,—upon whom all our hopes are founded, and who already with a religious instinct, have sought protection from those men whom Divine Providence has placed in all countries, to impart to them that wise and happy impulsion that leads to greatness—will find shelter beneath the roof of this sacred building; and will there receive those holy inspirations which will make of them a chosen youth, such as they should be, to be of all of us the glory and the crown."

Evreche de Montreal, 24th December, 1863.

Mr. Fothergill whom our readers may remember as having delivered a lecture here at the commencement of the past year, purposes visiting both Montreal and Quebec, and will lecture in both Cities. He may be expected here about the last week of the present month; and we are requested to announce that the subject upon which he intends to deliver a lecture is—"The Fidelity of the Irish People." The subject is an interesting one, and we would bespeak for Mr. Fothergill a large audience.

A VERY HARD CASE.—The surprise and disgust of the respectable pagans of Rome, at the marvellous progress which the execrable superstition of the Christians had made, not only in the City mistress of the world, but throughout the Empire, must have been extreme when in 312 the Emperor Constantine proclaimed liberty to the long persecuted and generally despised votaries of the new religion; when the noxious sect, when the vile worshippers of an ass' head, as Christians were popularly believed to be by intelligent pagans—when the disciples of a Jewish malefactor, delivered for the moment from the dread of confiscation of property, imprisonment and cruel death, appeared in their numbers and in their strength in the streets and public places of the Imperial City. The superstition was then found to have penetrated into all quarters; to have infected all classes of society—the rich as well as the poor, the free as well as the bondsmen, the learned and high born, as well as the poor and lowly. Everywhere there was Christianity—in the palaces as in the *ergastula*; and as its professors came streaming forth from the catacombs into the light of open day, the pagan world, must have stood aghast at the extent to which all Roman society was leavened with the pernicious opinions of the Galleans.—Great fear too must have fallen upon the people, as they beheld this wonder. They must have trembled for their false gods, for their laws, and for that dominion over the world which they attributed to their piety, and to their attachment to religion. Great too must have been their surprise at such a phenomenon; inexplicable to them must have appeared the ready acceptance which the new doctrine met with amongst a people so enlightened as the Romans of the fourth century no doubt believed themselves to be.—The fact of a living and ever increasing Christianity in their midst must have staggered the pride, and alarmed the patriotism of Rome's pagan citizens. This accused superstition they must have muttered one to the other, has survived three centuries of persecutions; it has triumphed over the edicts of the Caesars, and the execrations of the populace: we thought that we had extinguished it in the blood of its professors, and alas! it burns more brightly than ever; we had hoped that we had for ever crushed it, or driven it into the bowels of the earth, and to-day it comes forth and threatens to push us from our seats.

There were no morning or evening newspapers published in those days in Rome, or at all events, none have been handed down to us.—We are therefore in a great measure left to mere conjecture as to the dismay and irritation which must have possessed the pagan mind, when the fact of the "*Fearful Increase of Christianity*" forced itself upon the public attention; and asserted itself in the numbers and grandeur of the *basilica* or churches which the emancipated Christians hastened to erect on the soil crimsoned and consecrated by the blood of the martyrs. But though we may not be able to lay our hands upon any heathen *Banner, Witness, or Record* of the fourth century, we can easily form a tolerably exact notion of the feelings and language of paganism in the presence of an active and progressing Christianity, from the tone and language of the *Banners, the Witness, the Records* and other evangelical organs of the present day, when describing and energetically denouncing the alarming "*Increase of Romanism*" in the nineteenth century. The two cases are perfectly parallel.—In the first centuries of our era, Paganism, during the three last, Protestantism, waged continual and cruel war against the Church. All that the wit of man could devise, every cruelty that the malice of the devil could suggest, were employed to put down Christianity and Catholicity. If in the reign of Nero, the Christian was thrown to the lions, or bound in combustible wrappers was stuck up at the corners of the streets of Rome, and served in lieu of a torch to dissipate the darkness of the night—in the reign of England's first Protestant sovereigns, Catholics were racked, tortured, disembowelled and put to death with every circumstance of cruelty and ignominy—until it was deemed that the hated faith was extinct, and the Catholic religion for ever suppressed.

But in Great Britain, as in Rome, the fury of the persecutors at length relaxed; and a *quasi* toleration having been accorded to the Catholics in the first named country—as in the second, freedom was assured to the Christians by the edict of Constantine—Protestants quickly found to their horror that the plant of Popery which they fondly hoped that their fathers had effectually extirpated, had its roots still firm in the soil, and was as vigorous and full of vitality as ever. Catholic Churches, and Catholic Convents, the hand of the persecutor and spoiler being stayed, commenced springing up in every direction; Catholic Colleges multiplied; conversions to the faith became of daily occurrence; and a numerous and learned Catholic clergy soon had the audacity to respond to the invectives and columns of their enemies—even as in Pagan Rome the Christian apologists by their logic and convincing eloquence, silenced and put

to shame the most fluent and the most unscrupulous of the champions and rhetoricians of Paganism. Thus it was in England, when the fury of the Protestant Penal laws was relaxed, as it was in Rome when liberty to profess their religion was at last accorded to the long persecuted Christians. What were the feelings of the Pagans of Rome, what their fears and indignation as they reckoned the numbers of the Christians, as they counted the splendid *basilica* arising in every direction, and witnessed the audacity of the Christian priests and bishops may, we say, easily be conjectured from the language, and almost demonaical fury of the modern evangelical Protestant press at the "*Spread of Romanism*" and "*The Alarming Increase of Popery*."

An article under this caption, "*The Increase of Romanism*," extracted from the *Liverpool Courier*, and published in the *Montreal Witness* of the 19th ult., is before us. It is, in substance, just such a rabid howl against the Church, as we can conceive some most wealthy and respectable Pagan of the fourth century to have uttered against Christianity, and its increase; it is at the same time the highest tribute to the vitality of Catholicity, and a frank confession of the impotence of Protestantism to hold its own against the Church upon a fair field. As such, and not because of its intrinsic merits, we would lay some passages before our readers—noting, however, wherein its statements are false, or unsupported by evidence.

The writer, begins by telling us that the "Protestant public regard with some alarm the extraordinary increase in the wealth and power of Romanism." Of this "wealth and power," he cites the following instances:—

"We have on all sides evidences of the growth of Romanism. Monasteries, nunneries, schools supported by the State, reformatories are springing up everywhere."

This is true, but not altogether the truth; for the writer, when he tells us of Roman "*schools supported by the State*," is guilty of a double untruth. He suggests the false, when he pretends that those schools are "*supported by the State*;" the truth being that they are almost entirely supported out of the voluntary contributions of Catholics, who are also taxed for the support of the Protestant church; and he suppresses an important truth when he neglects to add that the only aid from the State which Catholic schools receive, is a small share of the public monies in which schools of all other denominations participate. But let us proceed with the wail of the conventicle over the "*Increase of Romanism*." The writer next complains of the zeal of Catholics, and of their liberality in supporting their own religious and educational institutions:—

"The cost of these buildings is mainly derived from the earnings of the poor, who are regularly taxed in small weekly payments to more than treble the amount of their contribution to the State."

This "*regular taxation*" being a perfectly voluntary contribution on the part of the taxed; and the Catholic Church, and Catholic schools being thus, by the writer's own showing, entirely supported on the "*Voluntary Principle*," one would think that Protestant Dissenters would find therein no cause of reproach against Papists; who having been robbed by the State of all their ecclesiastical property, their churches, colleges, and convents, now apply themselves to make good those losses out of their own pockets, and not out of those of their neighbors. If the self-imposed taxation for this purpose be heavy, it proves two things—First that the necessities of the Church are great; and secondly, that the love, and zeal of her children are greater still. But to proceed. Our evangelical censor of Romanism complains that churches, and chapels are springing up at a fearful rate, and that the numbers of the Catholic Clergy are continually augmenting:—

"It is sufficient to note here the increase in chapels alone. In 1849 there were in England 457 chapels, served by 542 priests; in 1850 the number had increased to 587, with 788 priests; and in 1862 there were 824 chapels, some of them very costly, with 1,215 priests. In Westminster alone there are now more priests than there were in the entire of Cardinal Wiseman's vicariate in 1850. It should be added that 43 of these chapels have been built and endowed by converts from the Protestant Church to the Church of Rome."

Neither does the audacity of these unprincipled Romanists stop here. Whilst with one hand they are building their churches, with the other they are busy endowing schools, and even a University for the propagation of their pernicious tenets. "A great network of schools throughout England for the poor and middle classes is to be instituted;" and horror of horrors to the Protestant mind, "*to erow the whole a university must be established*;" and all this is to be done, and indeed is already in a great measure accomplished, by the self-imposed taxation, or voluntary contributions of the adherents of a religion which but a few years ago was looked upon as extinct, and which grave and learned men, seriously and with much show of erudition assured us could not live or thrive on free British soil, and amidst the light and generally diffused intelligence of the nineteenth century. The *Liverpool Courier* thus concludes its long *Jeremiad* over this alarming and most unlooked for "*Increase of Romanism*":—

"Let those who profess the Roman Catholic creed

despoil themselves and their families if they will, but surely a Protestant State is not called upon to support a system which resorts to such expedients as these."

In this also we agree with the writer. From the State, Catholics ask no "support," but simply neutrality; they ask merely that as the State imposes upon them equal obligations, so also it shall recognise in them equal rights with its other subjects. Catholics ask merely to be allowed to give of their own, as they please, for the support of their own Church; and that the monies by them thus given be not again stolen from them. These reiterated appeals by a Protestant press to a Protestant public against the "*Increase of Romanism*" indicate however that it is to this neutrality that the writers object; and that their real design is to bring back, if possible, the good old Penal Laws under the operation of which the celebration of Catholic worship was punished with death, and the enormity of Romish churches was effectually banished from the land. Thus Protestantism confesses its impotence to contend with Catholicity in a fair field and equal fight.

CATHOLIC, AS COMPARED WITH PROTESTANT, TREATMENT OF THE ABORIGINES OF NORTH AMERICA.—A late number of the *Montreal Witness* contained the following paragraph, copied from the N. Y. Observer:—

"INDIAN POLICY.—Bishop Whipple of Minnesota says:—'In Canada there has never been an Indian massacre or an Indian war. They spend a hundredth part in preventing what we spend in suppressing Indian outbreaks. Their missions have prospered and our blasted—they live in peace and we live in perpetual strife.' This is a sad but truthful statement. It is a fitting commentary upon our Indian policy, which is a disgrace to the nation and to humanity."—N. Y. Observer.

The facts as stated above are incontrovertible; but we differ in our judgment upon them from that passed by the Protestant Bishop of Minnesota. Naturally, we believe that the people, and Government of the United States are as good as are those of Canada: and if in their respective modes of dealing with the aboriginal races with whom they have been brought in contact a great difference is to be found, and altogether to the disadvantage of the former, this must, according to our theory, be attributed not to any natural, but to some supernatural defect on the part of our Southern neighbors. It is not because the United States were peopled from Europe mostly by members of the Anglo-Saxon family, and Canada by Frenchmen, that in the former the Indians have been brutally ill-treated and almost exterminated, whilst in the latter "there has never been an Indian massacre or an Indian war;" but it is because the United States were colonised and governed upon Protestant principles, whilst the original settlers and government of Canada were Catholic.

Protestant colonisation ever has been, always is, fatal to the aborigines of the countries to which it is directed. It was so in the thirteen colonies of North America; it has proved itself to be so in New Holland and Tasmania; it is also fast affording a demonstration of the same great fact in New Zealand, where before the end of the present century a real New Zealander will be as scarce as already are those gigantic birds which erewhile roamed through New Zealand forests. It is, as Buckle would say, a "law of Protestant civilisation" that the red man, and the black man, the North American Indian and the Malay, should rapidly disappear before it.

Catholic civilisation, Catholic civilisation on the contrary carry with them none of these disastrous effects to the aborigines, with whom they came in contact. Whilst the Protestant settler or coloniser hunts down and ruthlessly massacres the savage man, the Catholic priest converts and baptizes him; whilst in the midst of Protestant civilisation the native race remains always a foreign element, which can never be assimilated or digested, in all countries settled by Catholics, the two races, the invaders and the original inhabitants, have soon learned to mingle together, and to contract with each other the closest ties; so that in a few generations, as in Mexico, for instance, a new race combining the features of both is produced and perpetuated.—There are, we say, facts whose truth no one acquainted with the history of colonisation, either in the Northern or in the Southern hemisphere will dare to call in question; and they are facts which tend certainly to throw much light on the long pending controversy as to the respective merits of Protestant and Catholic civilisation.

We have received the Prospectus of the *Revue Canadienne*, a monthly periodical about to be published in the French language, in this City, under a Board of Directors at whose head is M. N. Bourassa. The terms of subscription will be Two Dollars per annum, payable Six months in advance. We sincerely hope that in the forthcoming work will be found a defence of the cause of religion and morality against the infidelity and impurity which the Liberal or Rouge party in this Province are so actively engaged in disseminating amongst their fellow-citizens; and in this hope we had the appearance of the *Revue Canadienne*, and bespeak for it a warm reception. The names of the gentlemen on the Committee of Management are such as to inspire confidence in the principles upon which the periodical will be conducted, and therefore we heartily wish it God speed.