

The True Witness.

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are requested to pay up, otherwise their names  
shall be erased from our list on the 16th of Feb-  
ruary next.

NEWS OF THE WEEK.

The tenor of our latest dates from Europe is  
such as to make it certain that Louis Napoleon  
meditates a speedy interference in the affairs of  
the belligerents on this Continent. In his in-  
augural Address to the French Chambers, he  
not only states the fact that he has already  
proffered his good offices towards bringing the  
strife to a conclusion; but he also assures the  
world that he has only postponed, not abandoned,  
the "offer of mediation." To this he is no  
doubt prompted by the condition of the French  
manufacturing districts, which is frightful, and  
upon which the French press is apparently  
afraid to comment. Another fact of great  
significance is the lately published letter from  
the French Emperor to General Forey; in  
which the former assigns as one great reason for  
French interference in Mexico, the necessity of  
preventing the United States from extending  
their dominions on the American Continent.—  
In the cotton districts of Lancashire the suffer-  
ing amongst the operatives is rapidly diminishing,  
and it is now generally believed that the crisis  
is over.

The Italians are fast becoming sensible to the  
blessings of Piedmontese rule, of which the  
effects are being felt in the wholesale conscrip-  
tion which is rigorously enforced throughout the  
Pennisula. "The levy for 1863," says the  
*Times*' correspondent writing from Genoa—  
"has been enforced all over the kingdom of  
Italy, and every steamer from the South brings  
fresh batches of Neapolitan, and Southern con-  
scripts." These unhappy victims of the insatiable  
ambition of Victor Emmanuel, ruthlessly  
torn from their native land, from the occupa-  
tions and homes of their youth, and from the  
bosoms of their families, must now be numbered  
by hundreds of thousands. The writer in the  
*Times* estimates the Piedmontese army at  
350,000 men, and seems to think that it will  
shortly be raised to the force of half a million; and  
at the spectacle of so many valuable lives sacri-  
ficed to the ambition of one man, albeit by no  
means used to the melting mood, "our own  
correspondent" breaks out into the following  
moral reflections:—

"What an immense amount of human life employ-  
ed in sheer unproductive pursuits—in a country too,  
where there are so many acres of waste land to till,  
so many marshes to drain, so many torrents to be  
dammed up, so many railways and other public  
works to construct, so many treasures to be dug out  
of the bosom of the earth."

But the evil inflicted by Victor Emmanuel's  
ambition, and hankering after his neighbor's terri-  
tories, does not stop here. Great as are the  
physical evils inflicted upon Italy by the with-  
drawal of so many hundreds of thousands of its  
adult population from all profitable pursuits, the  
moral evils are incalculably greater, as the *Times*'  
correspondent goes on to show:—

"Of all these 300,000 or 350,000 men, all in the  
prime and pride of youth, not one is married, not one  
is allowed to marry. Nor is it the soldiers only, but  
the carabinieri or goldarmies, the Custom House  
Officers, the Board of Health men, the octroi guards,  
the Marines, the sailors drafted or liable to be drafted  
for the service of the Royal navy—little less than  
a million of men out of 22 millions—are thus by an  
inexorable law, doomed to a more or less prolonged  
celibacy—prolonged, that is, throughout the whole  
extent of their voluntary or compulsory service."

And this is the condition of things which, as  
the triumph of religion and of liberty, Liberal  
Protestants hold up to the admiration of the uni-  
verse; and for denouncing which, Catholics are  
branded as the friends of despotism! Think well  
of it! Nearly a million of men—"all in the prime  
of life and pride of youth," and in consequence  
nearly a million of young women—about two mil-  
lions of adults in all, of the age of nubility—out of a  
population barely numbering 22,000,000, doomed to  
a cursed and inexorable law of the State, to  
compulsory celibacy! Would to God, that the  
regime which our British and Canadian Liberals  
so admire and so loudly vaunt, could for a few  
generations be applied to themselves! We more  
than suspect that loud and shrill would be the  
outcries which these gentry would then utter  
against such an infringement upon their natural  
rights as men and women, against such an assump-

tion of power on the part of the State. Protest-  
ants too, under such circumstances, would not be  
slow to insist upon the "forbidding to marry,"  
and might perhaps come to the conclusion that  
Liberalism is more or less remotely connected  
with the great apostasy foretold by St. Paul, and  
which is yet to come upon the earth, and to blight  
its children with a curse. In the meantime, they  
would do well to ponder this question—If the vol-  
untary celibacy of the Religious of the Catholic  
Church—voluntary, because no one is obliged to  
embrace the Religious life, or to accept its condi-  
tions—be a thing so monstrous, as Protestants pre-  
tend, what must be that compulsory celibacy which  
the inexorable law of regenerated Italy imposes  
upon two millions, or about one-fifth of its entire  
nubile population?

Fortunately this state of things cannot last.  
The laws of God and the conditions of our nature  
cannot thus be long outraged and violated with  
impunity. Morality will be avenged in the rapid  
depopulation of the country; whose youth, thus  
forbidden to marry, or to contract legitimate  
unions, will seek indulgence for their passions in  
criminal connections which, as universal expe-  
rience shows, are always unfruitful. It was  
one of the great crimes of the late Bourbon  
dynasty—so the writer in the *Times* above  
quoted tells us, and a reproach still urged against  
the regime of Francis II., that under it, soldiers  
were allowed to marry, and that no restrictions  
were placed upon the legitimate sexual unions of  
its subjects:—

"All the short comings of the late Bourbon army  
at Naples are by them—(the Italian Liberals)—  
"chiefs, or indeed merely ascribed to the fact that  
the King of Naples, by a humane measure, which is  
found to answer very well in England, allowed the  
marriage of a certain number of his soldiers."

This was the crime of the Bourbons; and  
humanity, the crying evil of their rule—and  
Francis II. is paying the penalty. What then  
shall be the reward of his successors? or can we  
be simple enough to believe that God will long  
allow His laws to be violated with impunity?

Again we say, think well of it! ye who  
reckon the "forbidding to marry" as one of the  
signs of the great apostasy; and remember that  
the Church which you denounce and curse "for-  
bids" none to marry, declares marriage to be  
honorable in all; though as a matter of discipline,  
she refuses to confer a special status, or Holy  
Orders, upon those who, after a long and rigid  
but voluntary probation, do not find themselves  
called to embrace the unmarried, in preference to  
the married state of life.

PROTESTANT MISSIONS TO THE HEATHEN.

—We have had a lecture on this subject from  
Lieutenant-Colonel Lowry, a Protestant gentle-  
man; who however, in that he is a gentleman, and  
therefore under an obligation to speak the truth,  
fully admits the failure of those Missions, in so  
far as the conversion of the heathen to Chris-  
tianity is concerned. That they afford an admir-  
able and never failing means of support to the  
Protestant Missionaries, to their wives and little  
ones, no one can deny: that they have proved  
themselves most successful as commercial specu-  
lators, the revelations made before the British  
Legislature into the state and prospects of the  
Missionaries in New Zealand abundantly testify;  
but that they have not been the means of bring-  
ing the heathen to the knowledge and love of  
Christ, Lieut.-Colonel Lowry himself frankly  
admits, in the report of his lecture given by the  
*Witness* of the 24th ultimo.

The gallant officer's lecture from first to last  
was a kind of querulous apology for the non-  
success of Protestant Missions in general, and of  
Protestant Missions to the heathen of India in  
particular. He could not, with the facts of the  
case before him, pretend that these Missions, had  
converted the people of India; and his object was  
to show, not that they had failed, but why they  
had failed:—

"It was idle to talk of Missionary success in India  
as some did: no doubt a few thousands had been  
converted"—(that is to say, eat pork, drink brandy,  
and emulate the profligacy of the "superior race"  
that governs India):—"but if only hundreds had  
been led to Christianity where millions might have  
been, the Mission could not be said to be anything  
but a failure."—*Witness* 24th ultimo.

This fact has been often insisted upon by Ca-  
tholics, and a most important, indeed conclusive  
fact it is. Since British rule has been established  
in India, everything except the grace of God has  
been in favor of the Protestant Missionary.  
Never was any Catholic Mission commenced, or  
carried on under such favorable auspices as were  
those which for the best part of a century Pro-  
testant Great Britain has directed to the shores  
of subject India. All that the command of unli-  
mited wealth, and the moral influence of an om-  
nipotent government could do for the success of  
these Missions has been done; and if they have  
failed—as the Protestant lecturer assures us  
that they have failed—the cause of that failure  
must be looked for, not in the natural, but in the  
supernatural order, and must be set down to a  
defect inherent in Protestantism itself.

For this failure is peculiar to Protestant mis-  
sions. Where the well-salaried—with every-  
thing handsome and comfortable about him—  
Protestant missionary has failed, the poor, ill-  
clad, ill-fed, Romish missionary, with no earthly  
possessions to boast of save a ragged soutane,

his breviary, and a crucifix, has even by the  
avowals of the enemies of Popery, and with  
every worldly disadvantage to contend with, ef-  
fected conversions rapid, numerous, and perma-  
nent. As Lieut.-Colonel Lowry, in his lecture  
admitted, the contrast between the "ancient  
and modern missions is humiliating;" for the an-  
cient were all Catholic, whilst the latter, or  
"modern missions" particularly referred to by  
the lecturer, are Protestant. The reasons for,  
or causes of, this difference were then briefly  
glanced at.

As prominent amongst the causes for the su-  
periority of the early or Catholic missions, the  
lecturer remarked "how largely personal sacri-  
fice entered into the success of these early mis-  
sionaries." Here, no doubt, the speaker stum-  
bled across an important truth. "Personal sacri-  
fice" is, and ever has been, the characteristic  
of the Romish missionary; as self-indulgence,  
greed, and a marked hankering after wealth, and  
the good things of this world, are, and ever have  
been the striking characteristics of the Protes-  
tant evangelist. Asceticism, or self-denial—so  
its friends and champions boast—is no part of  
the Protestant religion; and it is hard to make  
even the uneducated heathen believe that well-  
fed, portly men, intent upon accumulating riches  
—that keen traders, and smart men of business  
—are the duly accredited missionaries of Him,  
Who when on earth had not where to lay His  
head, and Whose religion consists essentially in  
self-denial, and in bearing the cross up the  
rugged steep of Calvary. Human nature is so  
constituted, that a non-ascetic religion, such as is  
Protestantism, bears to itself evident proofs of its  
non-divine origin.

Another cause for the failure of Protestant  
missions was well brought out by the speaker.  
Speaking of the swarms of hungry missionaries  
sent forth since 1792—

"each more or less distinguished from the other in  
doctrine and government,"

he made the following important admission:—

"There could be no doubt, however that God re-  
garded with displeasure the dissensions and schisms  
of His people which retarded the progress of His  
Kingdom."

And again, he recognised the fact that—

"The difficulties that attended the mission work  
in India might be traced to the apathy of the church,  
the sinful schisms from, no less than the sinful  
schisms in the church, together with the backward-  
ness of England to stand up 'avowedly as a Chris-  
tian government.'"

In other words, the "variations" of Protes-  
tantism, but which are however an essential and  
inherent condition of Protestantism, or the  
"right of private judgment," effectually prevent  
the conversion of the heathen to Christianity.—  
This is what Papists all along have said, and  
what indeed must be apparent to every one en-  
dowed with natural reason. The natives of  
India, if idolaters, have still the faculty of rea-  
son, which teaches them that of contraries both  
cannot be true; and that a book susceptible of  
so many different and contradictory interpreta-  
tions, as is the Bible in the hands of their Pro-  
testant teachers—"each more or less distinguis-  
hed from the other in doctrine and government"—  
can never have been designed by an all-wise  
and all-just God as the medium for communicat-  
ing His will to man. The mutual contradictions  
of the sects make Christianity itself odious and  
contemptible in the eyes of the intelligent hea-  
then, who unfortunately sometimes confound  
Protestantism with Christianity.

As a contrast to the admitted "failure" of  
Protestant missions in the East, Lieut.-Colonel  
Lowry alluded to the state of the Catholic mis-  
sion in China; and remarked that in Peking alone  
"the French priests had made two thousand con-  
verts, had almost completed a large cathedral,  
and had a small church already built." How it  
is that the poor persecuted Popish priests have  
succeeded, whilst the wealthy Protestant mis-  
sionaries, with all the might of England, and the  
moral prestige which power confers, at their  
back, have signally failed—the gallant lecturer  
did not explain; but we may legitimately con-  
clude that the success of the first must be owing  
to that wherein they differ from the latter; and  
that if Catholic missionaries succeed where Pro-  
testant missionaries fail, it must be because "per-  
sonal sacrifice enters largely into the success of  
these" Popish missionaries; because they are one  
in doctrine and in discipline; and because amongst  
the Romish missionaries there are none of those  
"sinful schisms" which have so effectually im-  
peded the progress of their Protestant rivals.

But of the fact—that Romish missions in  
China have been signally successful, whilst those  
of Protestants have signally failed—there can be  
no doubt, though different hypotheses may be  
started to account for the fact. It is admitted by  
all Protestant travellers; and as latest amongst the  
many witnesses to the important fact, we will  
cite the Protestant traveller, Thomas W. Blak-  
ston,\* late of the Royal Artillery, whose testi-  
mony is to the following effect:—

"There is little doubt that the Roman Catholics  
have done much more in China than the world gives  
them credit for, and from this place upwards we ob-  
served numerous Christians among the Chinese.—  
They used to make themselves known to us by the  
sign of the Cross, and seemed always to look upon

\* *Five Months on the Yang-tze; with a narrative  
of its upper waters, and entries of the present rebel-  
lions in China.* By Thomas W. Blakston, late  
Captain R. A. London: J. Murray, 1862.

in the light of superior beings! The number of  
Christians in the province of Sz'chuan is said to be  
about 100,000. There are two Bishops, and we had  
subsequently the pleasure of meeting one of them, as  
well as two of his Priests; and my remembrance of  
them will ever be associated with the idea of Mis-  
sionaries indeed. To such men as these, who leave  
their country and friends with the sole object of car-  
rying salvation to a heathen people, whose dress and  
habits they adopt, and among whom they live, often  
in a manner which would not be coveted by the very  
lowest among a European population, to say nothing  
of the risk of their lives, and the tortures of which  
they must ever stand in danger—out off from all in-  
tercourse with the outer world, with none of the  
luxuries, and few of the necessities of European civi-  
lisation—is due a meed of praise which I am un-  
worthy to proclaim, and will therefore only refer to  
the contrast between them and the Protestant Mis-  
sionaries. Located among the European and Ameri-  
can communities at the open ports on the coast, the  
latter live in all the ease and comfort of civilised so-  
ciety, surrounded by their wives and families, with  
dwellings equal, and often much superior to what  
they have been accustomed to in their own country;  
they are in constant communication with all civi-  
lised parts of the world by a regular mail service;  
and I believe I shall not be wrong when I say, there  
is not a single Protestant Missionary a hundred miles  
distant from a European settlement." (Pp. 179, 180).

Here we have the "personal sacrifice" theory,  
insisted upon by Lieut.-Colonel Lowry as one of  
the causes of the success of the "early missions,"  
beautifully illustrated; and if the contrast drawn  
by the writer betwixt the self-denying Romish  
priest, and the luxurious self-indulgent Protes-  
tant missionary, be offensive to the friends of the  
latter, they will, we hope, remember that the  
witness is himself a Protestant, and one the more  
to whom they cannot take exception.

We find in a recent issue of the *Montreal  
Witness*, the following doleful admission:—

THE SPREAD OF POPERY.—That Romanism is  
spreading both in England and Scotland can admit  
of no doubt. The fact is clear from the lamentations  
of the Protestant Press and Protestant platform or-  
ators; from the boasting of Roman Catholics; and  
from the public records of the multiplication of chap-  
els with crowded congregations. How is this pro-  
gress created? Not by controversial sermons, or  
public meetings telling of proselytising doings; but  
by the constant quiet, and noiseless domiciliary vi-  
sitations of monks and nuns, under the direction of  
the priests, with subtle converse and plausible tracts.  
—*Montreal Witness*.

Well! admitting this to be the true explana-  
tion of the fact that Romanism is gaining ground  
both in England and in Scotland—is there  
therein anything of which Catholics should be  
ashamed? Have they not as good a right to  
write, and circulate "plausible tracts," as has  
the French Canadian Missionary Society?—  
Are not the domiciliary visitations of monks and  
nuns as lawful as the intrusive visits of Swaddlers  
and colporteurs? is not the "subtle converse"  
of the Papist as legitimate as the maudlin twad-  
dle of the conventicle? If it be right for Pro-  
testants to proselytise, how can it be wrong for  
Catholics to pursue the same course as towards  
those whom the latter believe to be on the high  
road to ruin?

We would also request our contemporary to  
note that, not even the utmost ingenuity of Pro-  
testant malice, can suggest that the conversions  
to Romanism which he deplures, are prompted  
by mercenary motives—as is notoriously the  
case with the conversions of the unhappy  
wretches whom Protestant soup-distributors  
sometimes buy up in Ireland and in Canada.—  
The *Witness* may assert that the converts to  
Romanism must be intellectually weak, and very  
wicked; but he cannot pretend that they ame-  
liorate their condition in this world by the  
change.

We frankly admit it. All material advan-  
tages,—wealth, and honor, and all that earth  
can give—are on the side of Protestantism.—  
We admit that Popery is not, by any means, a  
good "business" religion; and that he who  
starts on the race of life hampered with Catho-  
licity, runs that race at every possible disadvan-  
tage. In so far we concede to Protestantism  
all that it can justly claim, as the best of reli-  
gious systems, possible; if the accumulation of  
dollars and cents, if a well filled belly, and a  
warmly clad back, are the chief ends of man;  
but in making these concessions we at the same  
time clear the convert to Popery from all suspi-  
cion even of mercenary motives. He may be  
very weak, very ignorant perhaps, but at all  
events he is sincere.

Now there must be some strong, and very  
strong motive indeed, to induce numbers of men  
to take a step so fatal to all their prospects in  
life, as is the profession of Popery in the midst  
of an intensely Protestant community. It is not  
in Great Britain, as it is in Ireland, where, if  
the great mass of the community is Catholic, the  
Protestant minority have almost the monopoly of  
the wealth, honors, and good things of this  
world, and politically and socially are omni-  
potent. By renouncing Popery in Ireland, and  
professing the religious belief of the wealthy, of  
the politically and socially influential Protestant  
minority, the Irishman is certain to promote his  
material interests, to advance himself in the  
social scale, and to establish a claim upon the  
ruling powers for a share in official good things.  
By embracing the Popish superstition, as it is  
called in England, the convert from Protestant-  
ism descends in the social scale; and becomes a  
member of a minority weak in point of numbers,  
far more weak in respect of influence, either so-  
cial or political. It is indeed not too much to  
say that in Great Britain, Papists are the  
Pariahs of the Empire; or that their position is

often far worse than is that of the Oriental out-  
casts. It must require, we should think, more  
than the "domiciliary visits of monks and nuns  
under the direction of priests," something more  
than "converse" however "subtle," or "tracts"  
however "plausible," to induce men voluntarily,  
and with their eyes fully opened to the inevitable  
and irremediable consequences, to reject Pro-  
testantism with all its innumerable material ad-  
vantages, for Popery with its never failing  
attendants, scorn and poverty. Even if we ad-  
mit the ignorance of the converts to Popery, and  
recognise the intellectual inferiority of those  
who have lately gone over to Rome—of the  
Newmans, the Mannings, and the Brownsons—to  
the Spurgeons, and the Stigginses, and the  
Chadbands of the conventicle, we shall still have  
before us a phenomenon for which, upon any  
hypothesis known to the Protestant world, it is  
as impossible to assign an adequate cause, as it  
was for the pagans of the first and second cen-  
turies of our era to account for the "spreading"  
of Christianity throughout the Empire; and for  
the rapid progress, amongst all classes of society,  
of a superstition so contemptible in its origin, so  
degrading to its professors, and so fatal to their  
worldly prospects, as the worship of a crucified  
Jewish malefactor.

What Christianity was to Paganism, that in  
the XIX century is Popery to Protestantism,—  
a marvel, and a rock of offence; a phenomenon,  
moral and intellectual, for which neither pagan  
sophist, nor intelligent evangelical minister can  
satisfactorily account. Magic, "subtle con-  
verse," and "noiseless domiciliary visitations,"  
are, by turns, brought forward as the explana-  
tion of the mystery of conversions; and yet  
Protestants, unfortunately, do not so much as at-  
tempt to show how it is that, they, with their  
superior intellectual attainments, with their clear  
insight into things spiritual, and with an "open  
Bible," do not oppose the "subtle converse" of  
the Papist with converse still more subtle, and  
relate the "plausible tracts" of the Romanist  
with evangelical tracts still more plausible.—

How is it that, with learning, and common sense,  
with truth and the Bible on their side, they al-  
low Catholicity to spread both in England and  
in Scotland? We can easily understand and  
account for the spread of Protestantism, because  
all the passions, all the animal appetites, all the  
lusts of the flesh urge to Protestantism, and  
plead powerfully and eloquently in its favor.—  
To the sensualist it speaks pleasant things, and  
tells him for his consolation that "asceticism is  
no part of the Christian religion;" to the libid-  
inous and to those who chafe beneath the yoke of  
monogamy, it brings relief in the shape of  
divorce; and to all it announces the glad tidings  
of deliverance from the heavy burdens of Popery,  
from the fasts, and penances, and the bodily mor-  
tifications of the old Romish Church, which  
neither Luther nor bluff King Harry could bear.  
Protestantism thus presents itself to man as an  
*entente cordiale* betwixt God and Mammon;  
and as a path to heaven easier, shorter, and far  
pleasanter to travel than the "Way of the  
Cross," which blinded and superstitious Papists  
are taught to look on as the only road which  
leads to everlasting life. We can understand,  
therefore, the spread of Protestantism—for it  
exactly nothing—no sacrifice of any kind, from  
its votaries. The Papist has merely to cease  
from his fastings, from his confessions, from his  
Communions, from daily examination of con-  
science, and attendance at Mass, and he becomes  
a first rate Protestant at once; and it requires  
little logic, little argument, converse but very  
slightly subtle, to persuade men to take their  
ease, to fill their bellies, to eat meat on Fridays  
and Fast-days, to attend to their business on  
Holydays, and in other words, to embrace and  
practice the Holy Protestant Faith in all its in-  
tegrity. But how are we to account for the  
spread of a religion whose first word is—"If any  
man will come after me, let him deny himself,  
and take up his Cross?"

Protestantism bids its children to lay down  
the Cross. Popery bids its votaries to take it  
up, and tells them that it is only so long, and so  
far as they bear that Cross without a murmur.  
that they are worthy of the name of Catholics;  
and yet, though the cross is revolting to flesh  
and blood, that Romanism is spreading both in  
England and Scotland can admit of no doubt.

We know of no other explanation of the  
phenomenon than this—that it is the Lord's do-  
ing, and is therefore marvellous in our eyes; for  
the stone which the builders rejected, the same  
is become the head of the corner.

We are compelled to postpone till our next  
issue, resolutions passed at a meeting of the  
Committee of the St. Patrick's Society, thank-  
ing the lady Amateurs, and the ladies and gen-  
tlemen who contributed either by professional  
services or contributions to the success of the  
Concert of the 29th ult.

ECCLESIASTICAL CHANGES.—The Rev-  
Father O'Shea has removed to Arthur, County  
of Wellington, C.W., having been appointed to  
take charge of the Missions of Arthur and  
Peel.