

## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3, McGill Street.

## TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

The Agents for this Journal, who are authorized to receive subscriptions, and to give receipts, are, for—

Quebec.—Mr. Mathew Enright, 24, Mountain St.  
Sorel.—Mr. Robert McAndrew.  
Three-Rivers.—Mr. John Keenan.  
Terrebonne.—M. Prevost, Esq., N. P.  
St. Hyacinthe.—Mr. Patrick Flynn.  
Alexandria.—D. McGillis.  
Oshawa.—Rev. Mr. J. B. Proulx.  
Picton, C. W.—Rev. Mr. Lalor.  
Toronto.—Mr. Thomas Hayes.  
Norwood.—Rev. Mr. Bernard J. Higgins.  
Cornwall, C. W.—Mr. A. Stuart McDonald.  
Perth, C. W.—Mr. John Doran.  
Bytown.—Mr. Ewd. Burke.  
Carleton.—A. E. Montmarquet, Esq.  
Aylmer, C. E.—Mr. Jas. Doyle.  
Dundas County.—Mr. Alex. McDonald, (Ich).  
Brantford, C. W.—Mr. John Comerford.  
Eastern Townships.—Mr. Patrick Hackett.  
Chamby.—Mr. John Hackett.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 8, 1850.

## MR. BROWNSON'S LECTURES.

On Friday evening, Mr. Brownson delivered his second lecture. The learned gentleman said that he had showed in his first lecture that Protestants have shifted their ground of opposition, and oppose the Church now, not as religion, but as civilization. They concede that Catholicity is well enough as a religion, and sufficient for those who seek only to save their souls in the world to come; but as a civilization, as a means of promoting the temporal prosperity of nations and terrestrial well-being, it is altogether inferior to Protestantism. The fact that the Protestant world assumes this ground is a proof that they have fallen into carnal Judaism, for it is only on the principles of the old carnal Jews, that the Messiah was to found an earthly kingdom, that this kind of opposition can be legitimately assumed. But these principles which led the Jews to reject our Saviour and to crucify Him between two thieves, cannot be consistently held by Christians, and therefore Mr. Brownson protested against the very attempt to urge objections which have no force or relevancy, save in the assumption of their truth. Christianity is given as a religion, and the good it promises is to be realized only in the world to come, and therefore might be true, even if less favorable to material prosperity than Protestantism.

Nevertheless, Mr. Brownson was willing to meet Protestants on their own chosen ground, and to show that Catholicity has, if rightly understood, the promise not only of the life that is to come, but of that which now is. In so far as earthly prosperity depends on civilization, it depends on Catholicity, for civilization is the creature of Catholicity, and men tend to barbarism just in proportion as they depart from it. In his present lecture he should attempt to prove that it must be so, in his subsequent lectures, historically, that it is so.

Civilization is the opposite of barbarism, and barbarism has its seat in the inferior soul or animal nature of man, and its essence is in the predominance of the flesh, of our natural appetites, propensities, and passions over reason and will. Man is not pure spirit, nor pure matter, but the union of the two,—of soul and body. By his soul he is related to the spiritual world, and by his body to the material. He is in his normal state only when his body is subjected to his soul, his sensitive appetites and passions to his intellect and will, and his intellect and will to the will of God. In this state man was originally established and held by Divine grace. By the fall of Adam he lost this grace, lapsed into an abnormal state, in which the animal nature escaped from its subjection to the rational, and the rational from its subjection to the law of God, thus producing anarchy and confusion in the bosom of the individual, and thence in the bosom of society, or man taken collectively. Hence the origin and character of barbarism. It originates in sin, and consists in the predominance of man's lower or animal nature over reason and will.

Civilization, as the opposite of barbarism, consists precisely in restoring man to and maintaining him in the normal state, lost by sin. Civilization is normal, barbarism is abnormal; and as barbarism is in the predominance of passion, so is civilization in the predominance of reason, or, as reason must be subjected to the will of God, in the supremacy of law. God is our final as our first cause, and as final cause he imposes upon us our law, and is the end for which we are to live. We live our normal life only when we live for God as our ultimate end. Hence it is not enough that man's lower nature be held in subjection

to the higher, but the higher itself must be held in subjection to God. Hence, too, civilization lies in the moral or spiritual order, not as commonly supposed, in the material order.

This point Mr. Brownson illustrated at considerable length, and showed that the great mistake of our age is in confounding civilization with mere industry, and in regarding cotton mills, steamboats, railroads and magnetic telegraphs, as evidences of an advanced civilization. Nations might excel in industry and material wealth, and yet not excel in civilization, as in the ancient heathen world which surpassed the Jews in this respect, but were far less civilized, and in Great Britain and the United States superior to modern Italy in their industrial enterprises, but by no means equal to her in civilization. Barbarism being the predominance of passion, has its origin in sin, and therefore in the individual, and springs from within, and not from without, as our Socialists dream. It then can be subdued, and civilization promoted only by religion, which enables the individual to repress his lower nature, to deny himself, and submit his intellect and will to the law of God. It is only as the individual becomes truly religious that he is rescued from barbarism; and it is only as individuals are rescued from barbarism, that the community itself is civilized. Hence without the true religion civilization cannot be originated.

But as the flesh survives in each individual as long as he lives, as each individual, till he has thrown off this "mortal coil," bears in his bosom the seeds of barbarism, ready at any moment to sprout, and bear their fruit, it is clear that civilization can be preserved, only by means of the constant presence and activity of the religion which originated it. Hence prior to the coming of our Saviour, the nations approached barbarism just in proportion as they receded from the primitive revelation made to our first parents.

The reason of this is evident from the fact that when we are left to simple nature passion is always sure to predominate. In our lapsed state evil naturally overcomes good, and good overcomes evil only by the supernatural intervention and agency of God, and this intervention and agency are through the medium of religion, or the Church. Hence the Catholic Church, which includes the religion of the primitive as of the later times, is absolutely necessary not only to originate, but to preserve civilization.

On Tuesday evening, Mr. Brownson continued the same subject. Civilization is a fact in the moral, and not in the material order, owing its origin and existence to Religion. Civilization is the ascendancy of the spiritual nature in man, over the animal: the subjection of the passions to reason, and of man's reason to the will of God. There are many false notions of civilization. Many place it in the increase of material wealth, and in the multiplication of those commodities which contribute to man's earthly well-being; and they would be right were man a being made for this world, and for time, instead of for Heaven and Eternity. Men's views of the meaning of the word Civilization, will vary according as their views vary as to what is man's destiny, and final end. Man's end cannot be obtained in this world. The enjoyment of God, as the supreme good, is man's sole legitimate end, and the value of all earthly institutions must be judged in relation to their subserviency to this end. Often the increase of material goods, the progress of what is vulgarly termed civilization, tends to divert man from this end, and is, therefore, to be considered as injurious to the cause of true civilization. Civilization, like the word Citizen, implies a state or mode of existence. The State does not consist in its lands, in its houses, in its ships, or in its commerce; but in the maintenance of law and of justice: things not in the material, but in the moral order. Civilization must then have a religious origin, and this fact all history proves. All nations owe their civilization to the Sacerdacy; for Religion, in the person of its Ministers, is ever at the cradle of nations, as Philosophy is ever at their tombs. The history of all nations, before the coming of Christ, proves this; for they all commenced their career with true religion. There have never been two religions in the world. Religion is now, as it was before Christ. Times may change, conditions may vary, but Faith is immutable. The substance of Revelation was made to our first parents, and formed the basis of all early civilization, and of all the virtues, then, as it does now. Religion is, then, the origin of all civilization, and in proportion as nations have abandoned the great truths of Revelation, so have they lapsed into barbarism—losing the purity of their morals, of their worship—falling into idolatry and superstition,—becoming more corrupt and barbarous the more they increased their material power.

Let us examine the history of Greece and Rome. The reader of Homer cannot fail to perceive that a higher degree of civilization prevailed in the world, when Homer wrote, than when he was most read and the most admired. The perusal of later authors must convince us, that, as we descend to later times, so also do we find a continual decrease of order, law, and justice, proportionate to the abandonment of the great original Revelation. Early Rome was more virtuous than imperial Rome; yet, even the civilization of Rome was a corruption of the still more early Græco-Italic civilization. In all nations, we find the wisdom of ancestors spoken of as the cause of all that is good in the existing institutions. Reformers always pretend, not to create, but to restore what has been lost. Where is the civilization of Egypt, whither philosophers once went, to learn wisdom? What remains of the glories of Assyria? Naught, save their monuments, which tell of prosperous days, and the influence of civilization, whilst they remained true to God, but forsaking Him, He cast them off, and they have utterly perished.

Since the advent of Christ, every nation that has

been civilised, has been civilised by the Catholic Church, and those nations which have separated themselves from the Church, have deteriorated in civilization, and are rapidly lapsing into a state of barbarism. During the fourth and fifth centuries, the old civilisation of the Empire was destroyed by the barbarous hordes who possessed themselves of the South and West of Europe. Of all the ancient institutions, the Church alone remained; and she, by the power of the Cross, overcame the rude barbarians of the North. Goth, Vandal, and Hun, each in his turn, assumed the yoke of Christ. Nor can the most bigoted of our enemies deny, that this work was the work of the Catholic Church,—the Church of the twelfth and thirteenth centuries, for down to so late a period, Prussia was barbarous, and the gods of paganism were worshipped in Scandinavia. Nay, they admit that up to the time of Leo X., to the days of Luther, the Catholic Church was the true Church, and that to her, all that was good, was owing. Let now Protestantism, with all its boasts, point out, if it can, one nation, which it has Christianised, or civilised. There is not a spot on the earth's surface which owes its civilisation to Protestantism. Hardly have Protestant countries been able to retain their old Catholic civilisation. They may send out their Missionaries, respectable ladies and gentlemen, yet they have not succeeded in Christianising a single tribe, a single island. The utmost Protestantism can boast of, is the influence which some American Missionaries have obtained over an old drunken king of the Sandwich Islands.

The learned gentleman, after noticing the fact that Protestant England, with all her wealth, and all her opportunities, had never done anything towards the conversion of her numerous Eastern subjects, paid a just and merited tribute to the permanence of the conversions effected by the Jesuits, in this country. Had it not been, said he, for the kind offices of Protestantism, the effect of the labors of St. Francis Xavier would be more apparent in India, this day. Had Protestant nations, in their eager pursuit after commerce, not consented to trample upon the Cross, Christianity would still be respected in Japan; but Dutch Protestant traders have made religion hateful to the Japanese.

Every nation that has left the Church, has relapsed into barbarism, or is on the road to barbarism. In proof of this assertion, the second part of his thesis, Mr. Brownson instanced the difference of the fate which befell the Eastern and Western portion of the Empire. Both were overcome by the barbarians. In the West, where the nations had remained united to the centre of Unity, to the Chair of St. Peter, the invaders were subdued by those upon whom they trampled, and were either finally expelled, as in the case of the Mahometan invaders of Spain, or converted to Christianity, as were the savage hordes which the North and East of Europe poured forth upon the South. In the Eastern Empire, where the connection with Rome had been weakened, by jealousies,—where schism had been introduced, and altar set up against altar,—the nations sunk beneath the barbarian invader, crouched as slaves beneath the yoke of the infidel, and the rude Turcoman pitched his tent in the garden of the palace of the Cæsars.

From the 6th century, up to the days of Luther, the cause of civilisation had been continually advancing in Europe. Then Protestantism appeared, with great swelling words, and promises of all sorts of good things. The Gospel, in its purity, was to be preached. Peace, joy, and gladness, were to be in all the borders of this new spiritual Israel. Such were the promises. Where, now, is the performance? In Germany, the cradle of Protestantism, the very existence of Christ is denied, and a belief in the personality of God, and the immortality of the soul, declared to be no longer essential. There is not a doctrine which has not been disputed. Men know not what to believe. They cannot understand one another. They have undertaken to build a new tower of Babel, and God has confounded their language. We cannot follow the learned gentleman in his enumeration of all the different sects—High Church—Low Church—New School—Old School—Presbyterians—Methodists, North and South—Baptists, Free Will, Sevenday,—and all kinds of queer and semi-barbarous appellations. This would require the issue of an extra sheet. There are about six hundred different religions existing in Protestantism, and perhaps as many more have perished. What has become of Calvinism? At Geneva, in that Church where Calvin preached, it is nothing more than a baptized infidelity, too meagre for J. J. Rousseau, too irreligious for Voltaire. And yet Protestantism boasts of the great things it has done. It is admitted that it is not good for Heaven, but capital for earth. This is the testimony of the traveller, and its truth must be conceded. In Protestant countries, the mind of man is engrossed with material objects. He compasses sea and land to obtain them—to gain the good things of this earth, and to minister to the gratification of his passions. But what is the result? As civilisation is a fact in the spiritual order, in proportion as the mind of man is turned to material objects, so does man himself lapse into a state of barbarism, which consists in the gratification of man's animal, or lower, nature. Great Britain is a striking proof of this assertion. Since the Reformation, her ships, her commerce, may have increased, but the number of Churches has become smaller, and the number of her prisons augmented. Her old common law, the glory of Catholic England, has been much injured by the attempts of modern lawyers to supersede it by statute law. In the United States the same deterioration is every where visible: so in Germany, and throughout the whole Protestant world. These nations have increased in material power, but have lost much of their Catholic civilisation. Assyria, and Rome, were richer, more powerful, than Judea; yet were the Jews more civilised than the

Assyrians or the Romans. Power is no sign of civilisation.

Mr. Brownson then demonstrated the absurdity of the argument, which your commonplace declaimers against Popery, pretend to deduce from the actual state of Spain and Portugal. These nations became great, and remained great, whilst they were truly Catholic; but, losing their faith, becoming corrupt by the introduction of Protestant and infidel principles, they fell from their high estate, not because they were Catholic, but because they ceased to be Catholic. The same causes brought about the same effects in the colonies of Spain and Portugal. Not their Catholicity, but their un-Catholicity has been the cause of their ruin. Italy, too, is a theme upon which your no-popery orator loves to dwell, and adduces as a proof of the blighting effects of Catholicity upon a people. Protestants may talk, and sneer at Italy, but still the lover of the arts, the poet, the historian, the painter and the sculptor, resorts to Rome, to breathe the inspirations of a civilisation the highest which the world ever witnessed, as others do to seek salvation for their souls.

It is not, and will not be, the custom of any one connected with the French Canadian Missionary Society, to give names and dates, with reference to the missionary work going on among the French Canadians.—*Montreal Witness*.

When, a few weeks ago, we published the letter of the Rev. Mons. Faucher, challenging the writer in the *Montreal Witness*, to prove that he had ever been at Sault Rouge, in his life, we knew that sooner or later, we should have it in our power to convince even the most sceptical, that the accusation against that rev. gentleman, was a cowardly and malicious lie; and, in anticipation of that event, we recommended the apologist of the Society, to invent some other story in vindication of the *Records*, and of Andre Solandt's journals. But we did not expect that we should have been able so soon to compel the libeller to cry *peccavi*, and force him publicly to swallow his own words: very hard of digestion they must have been, and, like Pistol with his leeks, the writer must have made many a wry face during the operation. Yes, after we had proved its falsity, the writer in the *Montreal Witness* admits that the charge which he brought against the Rev. Mons. Faucher, is false. No thanks to him. Since the issue of the number of the *Montreal Witness*, (Oct. 28th,) in which the calumny is still persisted in, we have received the following letter, which, in justice to an insulted and maligned gentleman, we publish, and which, if it were possible to conceive that there was aught of honorable feeling amongst Evangelicals, we should call upon the editor of the *Montreal Witness*, to publish also. As it is, he may do as he likes, it is perfectly immaterial to us, after the exposure that has been made:—

To the Editor of the *True Witness and Catholic Chronicle*.

SIR,—Since the *Montreal Witness* persists in maintaining its accusation against me, and pretends that there is an equivocation in the letter which I had the honor of writing to you, the 16th inst., because I do not mention Sault Rouge, here is an answer which must appear clear and explicit.

I declare, that I have never set foot in a place called Sault Rouge, either during the course of last Spring, or during any period of my life.

I declare, that the story about the "Sacrament administered to all who would receive it," and the woman with the newly-born child, is a lie, and I defy the *Montreal Witness*, and his pedlar correspondents, to prove the smallest portion thereof.

ED. FAUCHER, *Ptre*.

Lotbiniere, 30th Oct., 1850.

In the meantime, on the 4th of November, appears the following, which we extract from the *Montreal Witness*:—

"It is unnecessary for us to publish the letter of Rev. Mr. Faucher, of Lotbiniere, as Mr. Solandt, who has just come to town, informs us that it was not the curé of Lotbiniere at all, that he alluded to; it was the curé who, at the time he referred to, viz. last spring, officiated in the parish of Somerset. In his letter, from which we took our particulars, he gave the name of the curé, as it appears, erroneously Faucher, and the name of the parish Somerset. This last, he is certain, is correct. We only copied the curé's name, without the corrective circumstance of the parish, and, consequently, the unintentional wrong done to Mr. Faucher, for which we beg leave heartily to apologise to that gentleman. If the *True Witness* will write to the clergyman who at that time served in the parish of Somerset, he will find, we have no doubt, the accuracy of the Colporteur's statements in the brief note published in the *Record*; although, had Mr. Solandt's object been to give a full account of the proceedings of the priest in question, he would have mentioned that that gentleman had previously visited the *Sault Rouge*, for the purpose of preparing his communions."

It is needless for us to go over the old story again. By referring to our paper, of the 23rd August, it will be seen that we never denied the administration of the Communion, in private houses. We said that "it was never administered in private houses, except as the Viaticum, or in cases of extreme urgency, as where, from sickness, distance, or any other reasonable cause, the communicant was unable to attend Church. Not the administration, but the mode of administration, "to all who would receive it, the first thing the Priest did upon his arrival," was the test by which we proposed trying the veracity of the Lays of the Colporteurs. We know not, and it is immaterial to us, whether a woman was delivered of a child at Sault Rouge, whether a Priest was called in, or not: as to all this we deny, and we affirm nothing. What we deny is, that the Priest acted in the manner he is said, by the pedlar's journals, to have acted, and difficult though it be to prove a negative, we have, even by the admission of our adversaries, perfectly succeeded in so doing. Even Evangelical impudence is overcome, at last, by the force of truth, and the *Montreal Witness*