

The True Witness.

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MONTREAL, FRIDAY, MARCH 13, 1863.

Mr. Gillies of this office is now on a visit to our subscribers throughout the Upper Province, with full power to settle all accounts, and to make such arrangements as may to him seem appropriate. We take this opportunity of recommending him and the object of his visit to our Western subscribers.

NEWS OF THE WEEK.

THE Italian Question is superseded for the present by what may be called the Polish Question from which consequences most important to the peace of Europe may yet ensue. It will be seen that the infatuated King of Prussia, as if he had not already trouble enough, for himself and his dynasty, on his hands, has warmly espoused the cause of Russia against the insurgent Poles.—This has naturally excited much indignation both in Great Britain and in France; and though the former may not be disposed to interfere, or again to embroil herself in war with Russia, the traditions of France, the feelings of the people, and perhaps the policy of the astute Emperor, all prompt to energetic action on behalf of the Poles. To vindicate the liberties of a gallant and oppressed people, and, at the same time, to seize a favorable opportunity for again advancing to the possession of their natural limits, would gratify the inmost aspirations of the French people; and the glory and profits of a war waged with such objects, would tend to reconcile them to the absolute despotism which Louis Napoleon has for the time succeeded in imposing upon them. A war with Prussia, which of course, if successful, would lead to the annexation of the Rhenish provinces, would be popular in France both with army and with people; and unless Prussia rescind her injudicious or rather iniquitous convention with Russia, war is very likely to arise from the actual condition of things in Poland. The insurgents in the latter, are meanwhile gallantly holding their own against their alien oppressors.

Lord Normanby has again rendered good service to the cause of truth and justice by ventilating the Roman Question in the House of Lords. The well authenticated facts which His Lordship adduced in proof of the hideous tyranny of the Piedmontese in Naples, and the other conquered Provinces, were startling, and must have proved very unpalatable to the liberal champions of Victor Emmanuel and Italian Unity. The subjoined are some extracts from the close of the noble Lord's speech with reference to the actual condition of the Italian Peninsula under Piedmontese rule:—

On the opening night of the present Session his noble friend was reported to have said:—"But I confess that to see two countries, to which such great recollections belong, as Greece and Italy rising again into freedom, independence, and happiness, is a great pleasure to me; and it would, if I think, be a great glory to the Government of Great Britain to have contributed to such a result. Now, where, in all that peninsula, were freedom, independence, and happiness now to be seen? Were not the Italian Government at that very moment plunged in financial ruin, and struggling to extricate themselves by means of an enormous loan? In a paper supposed to act under the inspiration of Her Majesty's Government, the Observer, of last Sunday, there was a letter signed by a prisoner taken at Aspromonte, in which it was stated that nearly 100 Garibaldians were now immured in prison at Palermo, almost in a state of nudity, and with chains of 15 lb. weight attached to their feet. Condemned to death for being found under the banner of Garibaldi, the sentence of these men had been commuted to the galleys. No wonder if upon this that Government organ, the Observer, remarked—'What shall we say or think of the Government of a country which thus rewards the best and bravest of its citizens?' It must, he thought, also be some drawback to his noble friend's perfect satisfaction with the result of his Italian policy that he had been unable to relieve the unparalleled sufferings of an English gentleman (Mr. Bishop) now confined in an Italian prison. It was stated that within the last two years 7,000 persons had been shot by Piedmontese troops in the Neapolitan territories, and in his view such acts should be regarded with reprobation, and not with those feelings of satisfaction which Her Majesty's Government seemed to entertain. Whenever the noble Lord should cease to exercise the functions of Foreign Minister there would be found among his despatches of the last three or four years so many contradictory expositions of policy that it would be marvellously difficult to know how to reconcile them. They were all intrinsically of the same value, but there was one which should not be forgotten, in which the noble earl laid down the principle that no territorial changes should be final without the assent of the Powers of Europe. He purposely abstained from saying anything upon the present state of Italy, but he trusted the time would come when non-intervention, which had been so perverted by the noble earl, would become a reality. (Hear, hear.)

To descend from great things to small, from the Imperial Parliament to the mock ecclesiasti-

cal Parliament, known as Convocation, we may mention that the latter have taken up Bishop Colenso's work on the Pentateuch, and have appointed a Committee of their number to sit upon the said book, and see, if by process of incubation, something may be hatched out of it, to justify or render possible, ulterior proceedings against the writer. The debates were very funny, and the remarks of the Bishop of London on the insubordination of the rising generation, were most amusing, and suggestive. Modern Protestants have no respect for "shovel hats," and the fear of Right Reverend Fathers in God, is no longer before their eyes. Like an old hen, who having raised a brood of young ducks, beholds in consternation the aptitude of the little ones for the water whither she cannot follow them, so the poor dear Bishop of London mourned over the vagaries of the laity of the present day, and the hard task imposed upon their Parliamentary spiritual guides and teachers. "No one," so sang the good Bishop in plaintive accents mild, "no one could overestimate the difficulty of the position of those who were called, as Bishops of the Church, to guide the public feeling on those matters." For alas! public feeling will not be guided, but seeks rather to guide; and like the ducklings, aforesaid, refuses to follow the leading even of Bishops, and asserts its right to go whithersoever it listeth. What can Parliamentary Bishops do under such novel and unexpected circumstances? Evidently nothing but look on and cackle in much amazement, and no small indignation. The Bishop of London, like a prudent man, therefore counselled "great caution" in dealing with a work like that of the Bishop of Natal; for though not to refute it, might lead many to infer that the Government guides of the Anglican Church recognised that Christianity was indefensible—on the other hand, to attack the peccant book and its audacious author, might lead to consequences fatal, not to Christianity merely, but dangerous to the "Church of England as by Law Established." From the prospect of such a catastrophe, the good Bishop recoiled dismayed; and therefore insisted again and again upon the necessity of "great caution." It is however a consolation to the friends of religion by Act of Parliament, that Convocation has decided to proceed to the defence of the assailed battlements of Christianity; but cautiously, and with due regard to the rickety condition of the Establishment.

No important events have occurred since our last in the United States. Still Vicksburgh holds out, and both of the contending parties seem to attach the highest importance to the issue of the contest there pending. There have been rumors of several trifling skirmishes, with the admitted loss, as usual, on the part of the Yankees, of one man killed, and another seriously frightened, after a desperate hand to hand struggle of several hours duration; and there has really been a pretty severe fight near Thomas' Station, which resulted in the thorough defeat of the Northerners, several of their regiments having surrendered *ex masse*. The threatened conscription is having the effect of driving great numbers of the residents in the Northern States across the Canadian frontier.

PROVINCIAL PARLIAMENT.—We have already noticed the introduction, and second reading of Mr. Scott's Separate School Bill. It has been brought up from Committee with some amendments; of the nature of these, we are not yet in a position to speak. A Bill has been introduced by M. Langevin for abolishing public executions, and for providing that the extreme penalty of the law, be henceforward carried into execution within the prison walls, and in the presence of certain duly authorised persons. The papers in the Aylward case, moved for by M. Huot on the night of the 2nd instant, have not, in so far as we are aware, as yet been laid before the Legislature; but we suppose that, in due time their contents will be made public, and we shall then give them to our readers.

PROTESTANT MISSIONS IN CHINA AND AFRICA.—The Toronto *Christian Guardian* of the 11th ult., has a short paragraph on this topic, which, short as it is, however, contains a deal of valuable information. Our Methodist contemporary will, we hope, allow us to avail ourselves of it.

An American Missionary has, it seems, been writing to the *Evangelical Christendom*; and the writer, according to the Toronto journal, "advertises to the slow work of evangelisation in China in the fifty four years that have elapsed since Dr. Morrison's first arrival at Canton, as calling for some special prayer, and effort by Western Christians."

Here then we have, and by the showing of the Protestant Missionaries themselves, the fact upon which we have so often insisted, fully and frankly admitted—that Protestant Missions have failed in converting the Chinese to Christianity—and have failed so signally as to call for "special" prayer and efforts from the Christians of the Western world. According to the Toronto *Christian Guardian*, the Protestant Missionary, the correspondent of the *Evangelical Christendom*

gives the following further particulars of this signal failure:—

"There have been, doubtless, some thousands of millions of pages of Scripture and of Christian truth published in the general language of the empire, and in several local dialects, and doubtless there have been expended during those fifty four years several millions of dollars in connection with the work in this land. Yet, at the present time, there are probably not many over 2,000 living converts to Christianity in all this vast and most populous empire, and very few of these are from the wealthy and influential classes of society."

Such statistics coming as they do from exclusively Protestant sources, and from Protestant Missionaries themselves, cannot be objected to by Protestants, as unfair or *ex parte* statements.—We at all events are interested in dealing with them, not as assertions, but as confessions; and applying to them the same arithmetical processes as those which Bishop Colenso applies to the facts and figures in the Pentateuch, we arrive at some very curious revelations as to the cost of Protestant converts per head.

These it seem do not much exceed 2,000—two thousand "in all this vast and most populous empire" of China.

But to their production, "some thousands of millions of pages of Scripture and of Christian truth" have been published: say, at the lowest estimate, only "two thousand of millions of pages" &c., &c.

Therefore as there are only about 2,000 converts, it follows from the simplest rules of arithmetic that, according to the Protestant process of evangelisation, it takes at the least, "one million pages of Scripture and of Christian truth" to make one convert. Certainly all the dealers in old rags, paper makers, printers, and book-binders, have a lively interest in the continuation of a business which affords such a demand for the commodities in which they especially deal, as does the evangelisation of China by Protestant Missionaries. Again.

"Several millions of dollars"—say at the lowest, two millions—"have been expended;" but as there are for all this monstrous quantity of sack, only about 2,000 converts in the empire, it follows that they cost at the very lowest about \$1,000, or two hundred and fifty pounds currency, per head. Every living Chinese convert in short has cost, the price of "one million pages of Scripture and Christian truth" and the sum of one thousand dollars besides. Whatever may be its merits in a spiritual point of view, the evangelisation of China certainly, considered as financial scheme, has proved a very costly undertaking, and one from which the Protestant Missionaries alone, have realised any tangible profits. Prudent men being capitalists would, we think, naturally refuse to take stock in the concern; and we do not wonder that its shares are so low—or selling at so great a discount in the spiritual market as to call for the "special efforts" upon which the writer quoted by our Toronto Methodist contemporary so eloquently insists.

How these "thousands of millions of pages" have been distributed or disposed of, we cannot comprehend, though the explanation of the expenditure of the "several millions of dollars," is obvious. These have gone towards promoting the personal comforts of the Protestant Missionaries, and their families: but seeing that the latter here, like prudent men, and with a sharp eye to their own ease, stuck to the sea port towns, and have not attempted to penetrate into the interior, we do not well understand by what agencies they have distributed their immense consignments, of "Scripture and Christian truth." Indeed the same authority as that to which we are indebted for the statistics cited above, informs us that the Protestant Missionaries have not, personally, visited the interior of China. He says:—

"In the providence of God,—this is surely a strange way of accounting for Protestant aversion to martyrdom—"only a small portion of the seaboard, and a few out of the many populous cities situated in the maritime provinces, have been the scenes of the labors of the foreign missionary, while the immense and densely populated interior of the empire has been unvisited."

The writer should have added:— "except by the emissaries of Rome, whom, neither hardships the most severe, nor dangers the most menacing have deterred from extending their travels over the entire surface of the country."

But if Protestant Missionaries have failed in turning the Chinese into Christians, it has well succeeded in making Taepings of them, as we learn from the pages of *Blackwood*—which in its January number has an interesting article on "Progress in China" from which we make some extracts.

The writer in this Protestant periodical tells us how about the year 1854 "a native ruffian, improved upon by having learned enough of Christianity to parody the Old Testament"—evidently he had studied some of the "thousands of millions of pages of Scripture and of Christian truth" published by the Protestant missionaries—

"Led a horde through blood, fire, and rape, into Nankin."—p. 53.

Here in the second city of the Empire this bright and consummate flower of Protestant evangelisation established himself, and from here he sent forth his emissaries to preach the new Gospel throughout the Empire. By the foreigners they were received at first with open arms, as the apostles not only of Protestantism but of free trade.

"The foreign community did not at first regret the expulsion of the Imperial authorities; they already fancied that the millennium of free trade had been reached—'so custom's dues, a cheap foreign market, and large profits at home'—a Quaker's paradise."—ib.

Besides were not these Taepings staunch Protestants, as well as Free-traders! and did they not give practical proof of the sincerity of their conversion to the Holy Protestant Faith!

"The gang of miscreants in Nankin pretended that the teachings of Gutzlaff and Harnberg had touched their souls; they had slain or done worse to the thousands of Catholic converts they found in that

* Thus it appears that in Nankin alone there were at least as many converts to Popery, as there were according to the writer quoted by the *Christian Guardian*, converts to Protestantism in the entire Chinese Empire.

City; but as they proclaimed the Divine Presence in Nankin, and promulgated the ten commandments, there were people weak enough to believe them. It tickled the vanity of the Protestant Missionary, as well as the residents."—*Blackwood* p. 53.

Ticked or gratified no doubt, the vanity of the Protestant Missionary was, by such vital evidence of the success of his teachings as that furnished by the *slaying, or doing worse* to the Papists of Nankin; and we feel by no means disposed to deprive him of the glory which such converts as the Taepings confer upon him and the religion of which he is the apostle. Perhaps he may himself feel ashamed of his converts, of "that wretched parody upon Christianity"—as the writer in *Blackwood* terms it—"and its brutal connection with rape and plunder." Yet such as it is, it is all that Protestant Missionaries have to shew for their "thousands of millions of pages of Scripture and of Christian truth," and for the "several millions of dollars" by them expended for the evangelisation of China.

We have left ourselves but little space for a few remarks upon Protestant Missions in Africa: but the subject is so satisfactorily disposed of by a late number of the London *Examiner*, in a short article copied by the London *Times*, that it is not necessary for us to add any comments of our own. The following are some extracts from the article alluded to:—

"THE EAST AFRICAN MISSION.—On Monday last there was read to the Geographical Society by its President, and afterwards published in this paper, a letter of a very instructive yet melancholy character from Dr. Livingstone, for it described the approaching fall, if there really ever was a rise, of the East African Mission. For ourselves, we never boded well of it, and this letter amply verifies our anticipations. We were promised cotton, sugar, and indigo, commodities which savages never produced; and, of course, we get none. We were promised trade, and there is no trade, although we have a Consul at £500 a year. We were promised converts to the Gospel, and not one has been made."—*London Examiner*.

The *Examiner* sums up the result of all the expenditures of hard cash, and of printed gospel truths in Eastern Africa, in the following pithy terms, which we propose to the *Montreal Witness* as a text for the orator of the evening, at the next Anniversary Meetings:—

"In a word, the thousands subscribed by the Universities, and the thousands contributed by the Government, have been productive only of the most fatal results."—*Examiner*.

WANTED—A POPE.—The *Montreal Commercial Advertiser* of the 24th ult., publishes, and editorially calls attention to, an article from the London *Free Press*, "on the means to put an end to wars." The writer in the last-named journal suggests the establishment of "an European or Universal Court of Arbitration, before which all matters likely to embroil nations in war might be brought, and differences arranged without having resource to the cannon and the sword;" and certainly the arguments he adduces in favor of such a scheme are many and cogent. He does not, however, appear to recognise the fact that his scheme necessarily pre-supposes the reintegration of the Primacy of the Holy See in the plenitude of its ancient authority!

For such "an European or Universal Court of Arbitration" as that which the well-meaning writer in the *Free Press* proposes to establish did actually exist in the Middle Ages; its seat was at Rome; its Supreme Head was the Sovereign Pontiff; and the weapons by which it enforced its decrees upon refractory Princes and Barons, were decrees of Councils, Excommunications and Interdicts—all of which modern Protestant writers denounce as ecclesiastical tyranny and usurpations—as unwarranted assumptions of authority over the Lord's heritage; and as violations of the rights of kings and peoples.

The history of the Church during the Middle Ages, and until the epoch, indeed, of the Apostasy of the sixteenth century, is the record of her struggles against barbarism. The incessant disputes of her Sovereign Pontiffs with the secular Power, which modern scribblers cite as proof of the arrogant assumptions of the Church, originated in the constant efforts of the Popes to assert right, as against might; and to restrain the blood-thirsty ambition of the rude chieftains who under different titles then ruled over the several communities of the Christian world. Councils decreed the "Truce of God," to mitigate, if they could not altogether do away with, the horrors of war, and enjoined the observance of that "Truce" under pain of severest ecclesiastical censures. Popes interposed betwixt kings and their oppressed subjects, boldly claiming justice for the latter; and interferred betwixt rival potentates, enjoining upon both to lay down their arms, to submit their differences to the arbitration of the Church, and to be reconciled in the name of Him Who, even from the Cross, forgave and prayed for His enemies. The greatest of secular sovereigns then acknowledged the right of the old man seated in the Chair of Peter to speak to them in the name of Christ. Thus a King of France, Louis le Gros, appealed to the Pope against a King of England for that the latter had unlawfully invaded Normandy. Innocent II. by his authority compelled the rival republics of Genoa and of Pisa to accept terms of peace; a Clement III. by a judicious exercise of exhortations and of threats, at last induced Henry II. of England, and Louis VI. of France to sheathe the sword, and to submit their differences to the arbitration of the Legate by him appointed to hear and to decide; and time and space would fail us were we to attempt to give a detailed account of the constant and often successful efforts of the Church, speaking by her Popes, during what we moderns term the "Dark

Agonies," to arrange differences "without having resource to the sword."

But how did the Church succeed? how did she thus assert mastery over the angry passions of her rude children? how was it that her pacific efforts were so far more successful than have been those of the most cunning diplomatists of modern times, or than would be those of any conceivable European Court of Arbitration?—Such a Court might indeed be established; but a Court which had no means of giving effect to its decisions, and of enforcing submission to its decrees upon the disappointed and discontented suitors, would be a nullity—an object, not of respect, but of scorn and derision. "An European or Universal Court of Arbitration" would be obliged either to have resource to the cannon and sword, to give effect to its decisions; or it would have to submit to see those decisions set aside and laughed at by those whose pretensions they ignored. Still we should be compelled, in spite of the Tribunal, to fall back upon physical force, and to appeal to sword and cannon, Enfield rifles and Armstrong guns as the *ultima ratio*. And it would be so, because there is no longer a Christian Republic, or Christendom, recognising the moral authority of one chief, head, father, or Pope.

The power of the Pope was a moral power, and therefore only did it accomplish great things. When an Archbishop of Milan could sternly rebuke a Theodosius; when an unarmed old man could close the portals of the house of God to an Emperor whose hands were stained with innocent blood,—then indeed there was a power on earth before which monarchs trembled, and which might pretend to control their angry passions. But is it so to-day? It is not might alone that constitutes right? and is it not the belief of the age, if belief at all it has, "that God always marches at the head of the largest battalions?" We may deplore war as we will, and deprecate the barbarity, the brutality, the folly of attempting to settle disputes by the sword; but until we can restore a moral tribunal, or Universal Court of Appeal—or in other words, until we reinstate the Pope as the President of one Great Christian Federation—war must continue to be the logic of princes, and the sword the only possible arbiter betwixt contending communities.

THE SEPARATE SCHOOL BILL.—Mr. Scott of Ottawa has again established a claim upon the gratitude of the Catholics of Canada, by his active exertions in the cause of Free—as opposed to State—Schoolism. His Bill to amend the existing very imperfect Separate School Law of Upper Canada was introduced and read a first time on Friday 27th ult.; and the second reading took place on the 5th inst., after a long debate, which resulted in a majority of 80 to 23, in favor of the principle of the measure.—

Amongst the names of the minority, who voted against the rights of Catholic parents, we find those of Bell, Biggar, Burwell, Matthew, C. Cameron, Cockburn, Dickson, Dunsford, Ferguson, Haultain, Hooper, Jones, Mackenzie, MacKellar, Morris, Mowat, Munro, Notman, Pope, Scatcherd, Scobel, Smith and Stanton—all of whom we commend to the notice of the Catholic electors of their several districts, at the next general election. The majority of the Ministry voted in favor of Mr. Scott's Bill.

We do not pretend, neither perhaps does its truly liberal author, that this Bill concedes all that Catholic parents have the right to demand; but in so far as goes, it is a move in the right direction, and may therefore be accepted as an instalment, as a dividend upon the entire sum due. What we contend for is this—That education is, in all its parts or ramifications, the exclusive property of the Family, and that the State has no more right to dictate or interfere therein, than it has to dictate in the feeding, clothing, or physicking of our children. All Common School Laws are, and must be based upon Communistic ideas, which all freemen, all Catholics especially must hold in abhorrence; and the utmost that the latter can concede is this—That whilst the State does well in making material provision for the education of the poor, and those children whom the Family is unable or unwilling to educate, that provision must be made in such a manner as to compel no man to pay for a system of education to which he in the exercise of his private judgment is averse. There are therefore but two alternatives which present themselves. One is known as the Denominational System—of which the Separate School system is an imperfect variation; the other is the Voluntary System—which if good for the Church, is equally good for the School.

Mr. Scott in the mean time, as the champion of Catholic interests in the Legislature, and as the only man in the House to whom those interests can prudently or honorably be confided, is doing what he can; and we tender him our hearty thanks for his exertions in the cause of Freedom of Education.

We are happy to learn from a correspondent at Williamstown that the proceeds of the last two concerts, amounted to the sum of \$140.