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MONTREAL, FRIDAY, NOV. 1, 1850.

"PROSPERITY OF THE NORTH OF IRELAND."

Such is the title given to an extract from the *N. Y. Independent*, by the *Montreal Witness*, and upon which the latter paper makes the following truly Protestant remarks:—"There is a noble testimony to the enterprise and prosperity of the North of Ireland. When shall we see such testimonies respecting the Roman Catholic portions of that country? Not, we suspect, until they are Protestantized."

Perhaps there is no reproach to which Catholics are more often, and with more appearance of truth, subjected, than this—that Catholicity is unfavorable to a considerable development of the material prosperity of a country,—that Catholics, generally, are not such enterprising merchants and manufacturers—do not pay so much attention to the fattening of cattle or to the breeding of prime mess pork, as their Protestant neighbors. It certainly is a cruel charge, and an argument, in the eyes of most Protestants, perfectly conclusive against our Holy Religion. Yes, it must be admitted, that there is a semblance of truth in this reproach. Protestantism has its mission—to teach men how to live, for time; Catholicity has also its mission, to teach men how to die—that is, how to live for eternity: Protestantism has its promised reward in the things of this world—Catholicity in those of the world to come: Protestantism points to its sales of cotton, and its great store of dry goods; Catholicity, to that rest which remaineth for the people of God. Each has its work to do, and each does it. Protestantism does, indeed, sometimes faintly whisper of a kingdom, and of a happiness, which should not be altogether despised. And certainly there is nothing in Catholicity to deter men from a life of honest industry, and from a reasonable and moderate labor after the things which our body requires: only the Catholic seeks first the Kingdom of God and His justice, trusting that these other things shall be added unto him, yet content to dispense with them, if it so seemeth fit to God. The Protestant seeks first the kingdom of this world and its riches, trusting that God is so good that he will add thereto Life Everlasting. How perfectly is this feeling exemplified by the above extract from the *Montreal Witness*. What is the prosperity which the writer so much admires, and which is to be the reward of apostasy? What glorious things are these which they tell of Protestant Ireland? Is there aught of love of man to God, or of man to man? Are there any signs of an increasing morality?—"The increase of the number of persons employed in factory-labor, has been fifty-two per cent. The exports of linen have increased in value £1,000,000, and 700,000 tons of oil seed cake have been imported." These are thy Gods, oh, Protestantism. And it is for such advantages, that the Catholics of Ireland should renounce their Faith! Is it for such a miserable mess of pottage, that they should sell their birthright, their heavenly inheritance, and accept linen goods and oil seed cake, in exchange

for the Kingdom of God and His justice? It is written in a book, which our opponents are fond of quoting, that, "A man's life doth not consist in the abundance of things which he possesseth"—that we should not seek after what we shall eat, and what we shall drink, after which things the nations of the world seek. But we fear that if they read, they cannot understand, the deep significance of these words. There is in them a philosophy whose depth they cannot fathom. With them, earthly prosperity is ever the sign of acceptability with God. To them, the number of miles of railroad begun or finished, is a measure of the advances made towards Heaven; and lines of electric telegraph speak of things, to them better than the song of Angels. Let Protestantism in Ireland boasting point to its linen goods, its flax, and its oil seed cake: Catholicity has also its treasures—treasures laid up, not in factories or in bonded stores, but there, where rust and moth consume not, and where the thief cannot break into and steal.

In his lecture on Tuesday night, upon the Jesuits, Mr. Lord asked how it happened, that notwithstanding the great power of, and mighty influence exercised by, the Jesuits, prior to their suppression in the XVIII. century, no traces, no memorials of their labors remain. A proof, said the lecturer, that the conversions effected by the Jesuits were not founded on truth, for what is so founded, is like truth itself, immutable and everlasting. They converted men, said Mr. Lord, to the Church, and not to God; that is, they made Catholics and not Protestants. They presented the heathen with the crucifix, and not with the Bible. That is, they preached Christ crucified, to the heathen, instead of giving them books which they could not read. These seem to be, in the opinion of Protestants, the two fundamental errors of Jesuitism, which vitiated all its proceedings, and have been the cause of the failure of the Jesuit Missions, in the great work of converting the heathen. The argument seems plausible enough—only, unfortunately for the conclusion, the premises are false. Not only did the Jesuits effect greater triumphs in a shorter space of time, than any body of Missionaries, since the sixth century, effected, but their triumphs have been lasting—enduring to this day, and are before our eyes. That man must be wilfully blind, who cannot see in the condition of the aborigines of Canada the lasting traces of the Missionary labors of the Jesuits. We will mention one fact, of our own knowledge, to which we defy Protestantism to produce any parallel: for Protestantism can exterminate; Catholicity alone can convert and civilize savage nations. Though the power of Great Britain has for more than sixty years been supreme over the vast continent of New Holland, Protestantism has not effected the conversion of a single individual of the native tribes, except, by the bye, one, a native of Van Dieman's Land, who was hung a few years ago for the murder of a shepherd, near Portland Bay. But how is it here in Canada? Below the Saguenay River, between Cape des Monts and the Labrador Coast, still exist a numerous tribe of Indians, amongst whom, many years ago, lived and labored the despised and calumniated Jesuits. This tribe is generally known by the name of the Montaignaise, and though few, if any, amongst them, are able to speak a word of French or English, though they still retain all the wandering habits of their ancestors, visiting the Hudson Bay Company's post, occasionally, for the purposes of traffic,—they still retain, not only the Catholic Faith, which was taught them by the Jesuits, but also the important arts of reading and writing, which were imparted to them by those zealous Missionaries, and which have since been handed down from father to son, from mother to child, through many successive generations. Had Jesuitism no other triumph than this to show, still she would have more to boast of than all the different sects of Protestantism can produce during 300 years. There is not a single case on record of Protestantism having converted, even for a single generation, a tribe of savages, that tribe retaining all their former nomadic habits; and those who know New Zealand and the South Sea Islands, will fully admit the truth of our assertions. But here we have a Christian and a secular education, so firmly, so indelibly imprinted on a wandering tribe, that neither the loss of the Missionaries, nor the lapse of years, has been capable of eradicating them: and yet Protestants talk of the want of permanence in the Jesuit conversions!

If Mr. Lord will take the trouble to consult history, he will find that, not to the crimes of the Jesuits, but to the avarice of the Portuguese and Spanish governments, is to be attributed the destruction of the once happy colonies in the Reductions of South America. Another point, the discussion of which not only Mr. Lord, but all Protestants, would do well to avoid, is the Confessional—and for this

simple reason, it is a thing of which they are completely ignorant, and must needs remain so, until the Grace of God shall have led them, in the spirit of penitence, to that tribunal, where the heavy laden can cast away his burden, and receive, from Christ's appointed servant, the blessed tidings that his sins are forgiven him.

We see in the *Melanges Religieux*, a very curious extract from the Hong-Kong Register, entitled, "Hints to Missionaries," upon a new method of propagating Protestantism, by means of balloons. Calculating the weight of a given number of tracts, each balloon, it is estimated, will be able to take up about two thousand, which will be detached from time to time by means of an arrangement of slow matches, cut into proportionate lengths. When the South West Monsoon shall have fairly set, so as to insure the balloons against being blown out to sea, they will be started, laden with their precious burdens, and thus the Word of God, (for such is the name blasphemously given to the mawkish productions of the Tract and Bible Societies,) will literally fall, like the gentle rain, from heaven, upon the denizens of the Celestial Empire. Alas, for the Colporteurs, if ever these Evangelical balloons come into play! The pedlar's occupation will be gone, and, poor men! they will be compelled to resort to some other, and, perhaps, even honest, means of obtaining a livelihood. In anticipation of such a change of habits, which, if too sudden, might prove fatal to some of the pedlars, it would be well if even now they were to try and leave off some of their dirty tricks. Accustoming themselves betimes to the practice of speaking the truth, even were it only once a day, custom might at length make the practice easy, even for a Colporteur.

BROWNSON'S LECTURES.

On Wednesday evening, Mr. Brownson commenced his first of a series of lectures upon the Church and Civilization. Truth, observed the learned gentleman, truth remains ever the same, error is inconstant and subject to change, therefore are the friends of truth obliged to have resource to new modes of defence against the ever varying artifices of error. Protestantism, when first making its appearance to the world, tried to put on a smiling countenance, would fain have passed itself off for almost a religion. It was restorative, it announced its design of repairing the handy work of God, of improving, putting to rights some things in the Church which the Almighty had not done well enough. It was not perhaps altogether exclusive, but it claimed for itself certain spiritual advantages over the ancient faith. Time has passed, and Protestantism has undergone a change. Renouncing its pretensions as a religion, Protestantism will now concede, that were Salvation and Eternal Life man's real legitimate objects, why then the Old Religion would do well enough. It is a good enough religion for heaven, Man may be saved as a Romanist; but Protestantism is more favorable to his progress in this world. More favorable to the expansion of his intellect, to the encouragement of industry, to the growing of wheat and to the spinning of cotton. Had man but one destiny, and that to gain eternal life, Catholicity would do well enough; but to a being with a two-fold destiny, Protestantism is better adapted—Thus the present age places the controversy between Catholics and Protestants, upon the ground of the latter being more favorable for human civilization and earthly well-being.

It is clear from this new ground of controversy assumed by Protestants, that they have taken up the views of the old carnal Jews. Indeed, the age, in so far as it is not Catholic, has fallen, precisely, into carnal Judaism, and adopted that very interpretation of the prophecies which led the Carnal Jews to reject our Lord, and to crucify him between two thieves. The essence of carnal Judaism lay precisely in the belief that the Messiah's Kingdom was to be an earthly kingdom, and to secure the temporal prosperity and terrestrial well-being of mankind, in this world. This view is now that of the whole un-Catholic world. The proofs of this are abundant. The traveller who returns to a Protestant country, after rambling over the Catholic regions of Europe, complains of the inferiority of the latter, when compared with the former. In Switzerland, says he, we can perceive, immediately, the difference. In the Protestant Cantons, all is life and energy. Such activity, such bustling,—such a laying up of goods and filling of barns, that we see at once that the hand of God is there. But in the Catholic Canton what a contrast! The eye rests upon Churches, and Priests, and Monks. Men are all idle: that is, given to prayer and the concerns of another life. Such is the testimony of the traveller. The same conclusion follows from the boasted progress of the XIX. century, and contempt for bygone ages. But the progress so much vaunted is but an earthly progress. The triumph of the

age is purely material. Man has made flames of fire his ministers, and the lightning his messenger. Yes, these are great things, and fitting objects of man's pursuits, if his destiny were only earthly. Another argument in favor of Protestantism, is, that it is more favorable to liberty—to the emancipation of the mind from the shackles of spiritual despotism. But here again the same carnal ideas of liberty peep out. The same in the progress made in the science of the age. No real progress has been made except in the physical sciences, in chemistry, in geology, &c.: but the tendency of this progress is never to elevate the soul, but only the body, of man: nothing is done to detach man from the earth, and to direct his attention to the infinite, to the Eternal God—man's beginning, and man's sole legitimate end.

The changes in the schools and sects have all the same bearing. The Calvinist becomes Pelagian—the Pelagian Unitarian—Unitarianism becomes Socialism, and denies, if not a future existence, yet Eternal Life. The same carnal tendency is visible in the literature of the age—the same doctrine is ever preached. Let us eat and drink, for to-morrow we die—men arise as lecturers—philosophers, and discourse eloquently upon the Church and the middle ages—they admit that the Church was once a good, a noble, a civilizing institution; but being unchangeable, and unable to keep pace with the age, it has in the course of time become evil. Monks and monastic institutions these men admit were good once, in days of darkness and ignorance—the monks were ignorant, but then it required a certain amount of ignorance, a certain amount of darkness, to dispel the darkness of the age. If the monks are praised, it is always in a temporal, in a carnal sense; they encouraged agriculture, copied and preserved manuscripts. Catholics even, pretend now-a-days to prefer the active to the contemplative orders, whose time was foolishly and uselessly employed in prayers, in mortification, and in the contemplation of God as the Sovereign good. To these men St. Anthony, St. Pacomius are as fools, and St. Simon Stylites a perfect madman—they lived for God, what use were such men to the world?—Sisters of Charity are all very well, they tend the sick, feed the hungry, clothe the naked; but then they pray too much—devote a great deal of their time to God.—Men object to the Jesuits, but what is the meaning of their objections after all? Take for instance Gioberti. His objections amount to this. That the Jesuits were too ascetic, and taught men to live for eternity and not for time. If indeed Christianity be the promise of good things to come and the means by which these good things may be obtained, these objections fall harmless to the ground. The censure of the world is the best of praise, and the pretended vices of the Jesuits are in reality virtues. Eugene Sue tries to show that the Gospel and Fourierism are the same, that the fruits, the promised blessings of the Gospel are to be realized on earth. The same idea constitutes the essence of the heresy of the eloquent but not deep De Lammenais. His blessings and his curses are purely carnal—Blessings on the soldier who fights in the cause of Humanity, for such is the favorite cant word of the day. He knew a minister, who disbelieving the Gospel, became scrupulous, and abstained from preaching. But having returned to his old trade, he asked him, "What do you preach now?" "I preach," said the minister, "the religion of Humanity."

Again, another charge against Catholicity, is, the opposition it makes to the progress of education. But, if we examine into this charge, what is the result? Protestants admit that Catholic parents are very anxious to teach their children the Catechism, to have them instructed in their duties towards God, and towards man; to make Christians of them: but then they neglected what the world, with its carnal views, terms education. With all their neglect of education, there were more schools and colleges in Canada, in proportion to the population, than in the United States. Catholics do not search after truth. They are not always chasing it; less happy than the child who does indeed sometimes succeed in casting his cap over the butterfly which he has been pursuing. It is true Catholics do not hunt after truth. Man does not seek for that which he possesses. For himself, when he had the misfortune to be a Protestant—that is, a heathen—he was always seeking after truth, and by so doing, confessed that then he had it not. "I cannot submit to have my mind enslaved," said a Protestant to him the other day. But, Truth is the grand object of the intellect, and freedom consists in the possession of, and not in the search after, Truth. To His Church, God has revealed the truth: there is, therefore, no need for the members of that Church to seek after what they already possess; nor grounds for the charge of spiritual despotism against the Church, because she bids her children rest content with its possession, and to refrain from the pursuit of vain novelties. But if Catholicity is not despotic, Protestantism is: witness Germany, Great Britain, and Ireland, unhappy Ireland, so long the victim of Protestant penal enactments. It would not be surprising if, under the operation of the most brutalising code of laws which this world ever witnessed, Catholics had lapsed into a state of ignorance. But what is, after all, the ignorance with which, they are taunted? Not a religious, but a carnal, an earthly ignorance: an ignorance, not of the truths of salvation, but of the mysteries of chemistry; not of the nature of God, but of the properties of graywacke and feldspar. Spain, too, is to be called ignorant. She produces good, perhaps the best of, theologians; but then, theologians are only learned in what appertains to the Kingdom of God. What do theologians know about the things of this world? Yes, every thing in the politics,