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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 29, 1851.

NEWS OF THE WEEK.

Upon the 8th inst., Parliament was prorogued by the Queen in person, and, as if a tacit consent upon the part of Royalty, to the Penal Laws against Catholics, was not sufficient, as if some act of superlative meanness, and hypocrisy, was wanting, to render the Session of 1851 memorable, and the Government of Great Britain,—odious in all its branches, to the Catholics of the Empire,—our precious Whig ministry, must needs put a lie into their Sovereign's mouth, and make her prorogue Parliament, with the solemn enunciation of a deliberate falsehood. Yes, the Majesty of England must be degraded, and truth set at naught, in order that the Legislators of Great Britain might be complimented with the Royal assurance, "that they had maintained inviolate, the great principles of religious liberty, so happily established amongst us." This detestable hypocrisy, this affectation of liberality, is, to our thinking, the most odious feature in the whole affair; it reminds us, too forcibly to be pleasant, of our school-boy days, when, with a sweet smile upon his face, but an awfully long and supple cane behind his back, pedagogue used to approach us, with solemn protestations of the amiableness of his intentions.—We never failed to observe, upon these occasions, that the more gentle his demeanor, the more honied his words, the sounder was the thrashing that we received at his hands. Much the same is it with Protestant legislators; they are never so dangerous, as when they are canting about peace, and religious liberty; and we may be sure, that when they are loudest in their professions of liberality, they are then meditating some most damnable piece of villainy. Truly, it was meet, that a Session, wasted in obscene calumnies against the Church of Christ, should be terminated by a lie from the throne.

God forbid that we should be thought to speak harshly of Queen Victoria. Independent of her claims as our Sovereign, she has the right, as a lady, to be spoken of respectfully, by every one who arrogates to himself the name of gentleman. When, therefore, we speak of falsehood, we mean not to attribute it to the Queen; she can do no wrong.—She is, politically speaking, but a puppet in the hands of a detestable clique, who bid her go, and she goeth; to say this, and she sayeth it. We have no means of knowing the feelings of her Majesty, as an individual, towards her Catholic subjects; we have, therefore, no right to suppose them to be, anything but what they ought to be, and will, until the contrary shall have been proved, assume, that it was, with regret, that her present majesty found herself compelled, by popular clamor, to give her royal assent to a measure, proscribing the religion of about ten millions of her subjects, and thus to follow in the steps of the most infamous of her persecuting predecessors. We will suppose, therefore, that that assent has been forced from her by circumstances over which she had no control, and that if she could, she would have acted differently.

But the Bill has passed, and is now the law of the land. We avow that we regret it; not for the Church, for she ever thrives best, when most persecuted. Besides, the Ecclesiastical Titles Bill will prove as ineffectual against Catholicity, as any of the other laws, which, at former times, have disgraced the statute-book, and is destined, like them, to show how vain is the attempt

"To exclude

Spiritual substance with corporal bar."

We rather take it as a high compliment to the energy and vitality of Catholicity, that Protestantism finds itself obliged, in self defence, to oppose Acts of Parliament, to the threatened inroads of the grace of God upon the realm.

But we regret it, for the sake even of those, who have taken an active part in the re-imposition of the Penal Code; we regret it, for the sake of her Majesty. Yes, we do regret, that the folly and bigotry of her advisers, should have deprived Queen Victoria of the affectionate devotion of so many millions of her faithful subjects, and should have tarnished the fame of a sovereign, whose name, but for them, might have been handed down to posterity, "as a pattern for all princes." Never did a sovereign ascend the throne with fairer prospects of a happy reign, than did her present Majesty. In no part of her dominions, was her accession hailed with more sincere joy than in Ireland. The chivalrous Celt, forgot, in his admiration of her youth and innocence, that she was a daughter of the house of Brunswick, the hereditary persecutors of his race, and of his religion. After so many generations of alternate fools and profligates, men congratulated themselves, that, for the first time, since the Revolution, the Imperial diadem encircled the brow of one, whom it was no disgrace to honor, and who promised,

by her virtues, to adorn the rank, which her predecessors—the drivelling idiot—her grandfather, and the bloated Elagabalus; her uncle—had degraded by their folly, and their vices.

But alas! how soon was this bright morning overcast. The young Queen, unluckily for herself, unluckily for her people, fell into the hands of the vilest set of political charlatans, that were ever entrusted with the destinies of a great nation, and whose constant endeavors seem to have been, to bring the person and office of their royal mistress into contempt. Who does not remember, how they made a tool of her, in their dirty attack upon the unfortunate Lady Flora Hastings? How, at their bidding, scenes were enacted in the palace of a virgin Queen, which would have been esteemed too monstrous for a brothel? And how the unfortunate victim of their malignity, sunk, broken-hearted, to the grave, "done to death by slanderous tongues." It is well known, also, what effect these disgraceful transactions had in diminishing the popularity of the young Queen. Now, however, the same men seem determined to render it impossible, for a true Catholic, to be a loyal subject of Victoria, unless by becoming an apostate to the Church. It is this that we regret, for it is this that teaches us, no longer to look upon the Government as a beneficent power, to which it is our interest, as well as our duty, to render a cheerful obedience, and hearty support; but rather, as an odious tyranny, which is, by all means, to be resisted; and for whose downfall, all Catholics are bound to pray.

THE BARREN FIG TREE.

"A good tree cannot yield bad fruit; neither can a bad tree yield good fruit."—St. Matt., vii., 18.

"All things considered, the number of converts to Christianity made in Bengal and Western India is astonishingly small. In the Bombay Presidency there are (according to the almanack) about 50 missionaries of various denominations, yet a conversion is very seldom heard of. The island of Bombay itself contains an insulated native population of about 500,000, who are remarkably free from caste prejudices, and have lived under an English government for nearly two centuries, yet there are not half-a-dozen native communicants to be found in Bombay. This result is very discouraging when contrasted with the rapid, extended, and permanent success obtained by the Jesuit missionaries of the European powers that preceded us in Western India."—Times.

Nearly one hundred years have elapsed since the first introduction of Protestant missionary establishments into India. Since 1714, the Bible, or, to speak correctly, portions of the Protestant versions of the Bible, have been translated into the native dialects. About the commencement of the present century, the Missionary Society sent forth fresh agents, who received every encouragement from government in the prosecution of their task. In 1806, we find these Protestant apostles writing, not to complain with St. Paul, that no man stood with them, and that all forsook them—but to acknowledge the support and assistance which they received from the powers of this world. "Every encouragement is offered us by the established government of the country. Hitherto they have granted us every request, whether solicited by ourselves, or others."—Trans. of Miss. Society, Vol. III. Chairman and Deputy Chairmen of the East India Company, were numbered amongst the subscribers to, and trustees for, "missions to Africa and the East." Money flowed into the coffers of the society from all quarters; young and old, pale-faced Evangelical young gentlemen, and stout elderly ladies, more than suspected of being as strongly attached to old rum, as to true religion, vied with one another, in their contributions to the fund, for furnishing Gospel truth, and flannel petticoats to the heathen; subscriptions were set on foot, for the conversion of 420 millions of Pagans, so mighty were their expectations. Even at the present day, when the meagreness of their performance has been made manifest, about two millions of dollars are annually raised for missionary purposes, by four Protestant societies alone.—The Church, the Wesleyan, the Church of Scotland Missionary Societies, and the British and Foreign Bible Society. Thus, with vast sums of money at command, and the active support of the government, surely there were means at their disposal, sufficient for all emergencies. It must be borne in mind also, that in India, the British government has long been supreme; its omnipotence has passed into a proverb: its influence over the minds of the native population is almost boundless; and that influence is freely exerted in support of the Protestant missionaries. Here then we have abundance of leaves: let us draw near unto the tree, and see if haply we can discover much fruit thereon. In the Bombay Presidency, there are fifty missionaries, yet a conversion is seldom heard of. In the island of Bombay, with a native population of 500,000, remarkably free from caste prejudices, and subject for near 200 years to a Protestant government, there are not half-a-dozen native communicants. If such be its fruits, may we not well exclaim of the tree: Cut it down. Why cumbereth it the ground?

The foregoing account of the result of Protestant missions, is not the production of a Papist, or some Jesuit maligner of the Protestant faith; but is given by a Protestant eye witness of the facts that he relates, the Bombay correspondent of the leading Protestant journal of Europe, the systematic slanderer of Papists, Priests, and Jesuits—the London Times. Well may the writer exclaim: "This result is very discouraging when contrasted with the rapid, extended, and permanent success obtained by the Jesuit Missionaries of the European powers that preceded us in Western India." Yes, it is discouraging for Protestantism, for it is to every reasoning mind, a complete proof of the impudence of its claim to be considered a portion of Christ's Church; but it is encouraging to the Catholic, who sees in the acknowledged rapidity, extent, and permanence of the conversions effected by Catholic and Jesuit missionaries, additional proofs of the continual presence of the Redeemer with His Church, and the fulfilment

of His promise: "Lo, I am with you all days." If it be answered that, though small in quantity, yet the quality of the Protestant fruit is good, we will give the testimony of a Protestant clergyman, the Rev. Sydney Smith, to the character of the general run of Protestant Hindu converts: "Whoever has seen much of Hindu Christians, must have perceived that the man who bears that name, is very commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to the name of Christianity." The above description will apply equally well to the majority of the converts made by the French Canadian Missionary Society, and by the agents for Evangelical societies in general, at the present day.

It is in vain for Protestants to boast about the success of their missionary schemes. Far be it from us to deny, that amongst their missionaries, are to be found honest, and sincere men; men who would willingly ameliorate the condition of the heathen, if they only knew how, or possessed the means so to do; but in spite of all their good intentions, they have but succeeded in demoralising the nations to which they have been sent: the end of all their evangelising has been, but to superadd the vices of European civilisation, to the vices of the wild man, and to render the degraded savage more wretched and degraded still. The sound of the white man's axe, is not more fatal to the children of the forest, than is the presence of the Protestant missionary. How comes it, that wherever Protestants colonise, the aborigines rapidly disappear? Compare, for instance, the numbers and condition of the native tribes in Canada, settled by Catholics, with that of the native tribes in the New England states, settled by staunch Protestants, and then ask, whence does the difference proceed? Why is it, that the descendants of the red man, are not as numerous at Boston, or at New York, as at Montreal and Quebec? It is not that the climate of the latter is more favorable to longevity of race, than that of the former: the cause is not to be found in the destruction, or preservation of the old hunting grounds: nor can it be said, with truth, that the Frenchman, independent of his Catholicity, is more humane than the Englishman; but it is in this, that the cause is to be found, that Canada was settled by Catholics—New England and New York by Protestants. In the South Seas, the same causes are bringing about the same results: not much more than half a century has elapsed, since the first settlement of New Holland and Van Diemen's Land; in the latter, not one of the children of the soil is left, to tell the tale of his brethren's wrongs; some six score wretched individuals in Flinder's Island, a small island in Bass Straits, alone remain of all those numerous tribes, who, fifty years ago, roamed uncontrolled, and chased the Emu and Kangaroo through the forests of Tasmania. In New Holland, we have the same sad picture before us. In the vicinity of Sydney, in 1846, one, and only one was left alive of the tribe, which witnessed the debarcation of the white men, upon their tranquil coasts. The fate of the aborigines of the Sandwich Islands is too well known, for us to do more than to allude to it, *en passant*; we will therefore conclude this long enumeration of the results of Protestant missionary enterprise, and Protestant colonisation, by recalling to mind the recent despatch of Sir Harry Smith, from the Cape of Good Hope, in which he laments, that the Hottentots, "for years assembled in societies, and villages, under excellent clergymen, should suddenly, and without any cause whatever, rush back, in nearly one torrent, to barbarism and savage life." So true it is, that every tree which the Father has not planted, shall be rooted up.

It is hard to convince Protestants, of the poor results of all their grand sounding schemes, for the conversion of the Gentiles: they are so accustomed to hear flaming reports, from platforms, at Exeter Hall, and anniversary meetings; to read such glowing accounts, in missionary records, of evangelical Hottentots, and psalm-singing Cannibals, that they will not believe the truth, even when told them by one of themselves. It is hard to be roused from pleasant dreams, but roused, our friends must be, sooner or later. At the sight of the vast sums of money, annually expended on Protestant missions, men will ask, what has been done with them? It is all very well in London, or in Montreal, to talk about converted savages; it may make a strong impression upon elderly females, and cause much waving of pocket-handkerchiefs, much shouting of Glory, Oh Glory, Alleluia! from cockneys, who have about as much knowledge of the countries where the conversions are said to have occurred, as they have of the mountains in the moon; but the same stories would only be laughed at, if told upon the spot; and the pious Protestant, who, upon his arrival in some of those regions, which he has been taught to look upon as the chief scenes of missionary triumph, should ask for a "converted native," would be stared at, and esteemed as green as was the town-bred young lady, who enquired of Betsy, "Which was the cow that gave the butter-milk?" We speak from a pretty extensive personal acquaintance with savages, and savage life, in the South Pacific. Often have we heard intelligent Protestants, lamenting the vast sums of money wasted in Protestant missions; and the only question we ever heard discussed, the only one upon which we ever heard any difference of opinion amongst them, was—Not whether savages could be converted to Christianity; for every one seemed to take the impossibility for granted; but whether, seeing the manifest existence of that impossibility, it were possible that God could punish them for their want of faith.

But, thank God, the success, and the permanent success, of Jesuit missions, relieves the mind of the Catholic from all doubts as to the mercy of God, and

\* These were the numbers six years ago: since then, they have much diminished.

proves the adaptation of His Revelation, when preached in its purity, to all the wants of man. As we have made use of a Protestant authority, to prove the barrenness of Protestant missions, so also will we conclude by quoting Protestant authority, in testimony of the glorious success of the missionaries of the Catholic Church, and, above all, of the gallant Jesuits:—

"In the beginning of the seventeenth century, we find the stately fabric of the Catholic Church in South America fully reared; that is, in little more than half a century after the conquest of Mexico and Peru. It included five archbishoprics, twenty-seven bishoprics, four hundred convents, and innumerable parishes; magnificent cathedrals had risen, the most gorgeous of which, was perhaps that of Los Angeles. The Jesuits taught grammar and the liberal arts, and a theological seminary was connected with their college of San Ildefonso. Conquest had passed into missionary effort, and missions were the parent of civilisation. The monks and friars were useless fellows in cowls, "taught conjointly the arts of sowing and reaping, planting trees, building houses, reading, and singing, and they were regarded with proportionate affection. When the priest came among his flock, he was welcomed with ringing of bells and music; flowers were strewed in his path, and women held out their children to him, and besought him to bless them. . . . The work of proselytising went on nearly in the same manner in the East Indies, as far as the sway of the Spaniards and the Portuguese extended. Goa became a great focus of proselytism; year after year thousands were converted. As early as 1563, there were reckoned three hundred thousand new Christians in Goa, in the mountains of Cochin, and at Cape Comorin." After alluding to the obstacles which caste prejudices presented to the missionaries in India, the historian adds: "It was the natural tendency of Catholicism to overcome even such a world as this! In China," the same author tells us, "a Catholic Church was consecrated in 1611; by 1616, there were Churches in five provinces of the empire, and not a year passed in which thousands were not converted." In the XIX. century, Protestants think that they have done something to make a great song about, because, under the protection of the British flag, and without any danger to themselves, two or three of their missionaries have ventured to tread the ground, which, two hundred years ago, was reddened with the blood of the martyred Jesuits. In Japan, the children of Loyola were no less successful. What though in one year, 121 testified their fidelity to Jesus by their blood, if, in that same year, 2236 were added to the fold of Christ? "Their proselytes invoked the death of martyrs; they had formed a martyr society, the members of which encouraged each other to endure all sufferings." No wonder that the converts to Christianity were numbered by thousands, and hundreds of thousands. By the year 1579, they counted in Japan 300,000 Christians, 300 Churches, and 30 Jesuit houses. "How prodigious," exclaims Ranke, after the enumeration of these triumphs of Catholicity, "was this wide world range of activity! Forcing its way at once amid the Andes and the Alps, sending out its scouts and pioneers to Scandinavia and to Thibet, and insinuating itself into the favor of the governments in England and in China; yet everywhere on this immense theatre, fresh, unbroken, and indefatigable." Prodigious indeed, for it was the Lord's doing, and is therefore marvelous in our eyes.

We are not in the habit of speaking about ourselves, because we consider the subject to be a very uninteresting one; nor should we, at the present moment, deviate from our established rule, had not a cotemporary fallen into the error of stating, that the TRUE WITNESS was edited by a Catholic Clergyman. It is of little consequence to the Editor of the British Whig, who is, or who is not, Editor of the TRUE WITNESS; but of this we will assure our cotemporary, that this Journal is conducted solely by laymen, who are responsible for all its defects, both as to the matter, and the manner.

Since writing the above, we have seen the British Whig of the 26th inst., in which he reproaches the Editor of the TRUE WITNESS as "a renegade Scotchman, who having basely apostatized from the faith of his fathers, shows his zeal for his new creed, by the abuse he heaps upon the religion he has deserted." Faithful to our principle, of endeavoring to avoid all allusion to ourselves, we have no intention to render "railling for railing," or of bandying personalities with our Protestant cotemporary; if he cannot write like a gentleman, that is no reason why we should write like the Editor of the British Whig. The charge of apostacy from the faith of our fathers, means only, that we have returned to the faith of our grandfathers; and the editor of the British Whig would do well to bear in mind, that if our fathers of the XVI. century had not changed their religion, we, their descendants, would not have been obliged, in the XIX. century, to change ours. We are accused also of "heaping abuse upon the religion we have deserted." When our cotemporary shall have clearly defined the religion he accuses us of having deserted; we shall be the better able to plead to the charge. In the meantime, we will review the several counts in the indictment.

The first, is an article that appeared in our last, under the head—Great Britain—giving an account of the delinquencies of the governor of a Protestant Poor House. This article was copied, and acknowledged, from a London Protestant paper. It was not honest, therefore, on the part of the British Whig, to attribute the authorship of it to the TRUE WITNESS.

The second, is a little article which appeared, respecting the triumphant return of Lord Arundel;