

The True Witness.

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NEWS OF THE WEEK.

The Etna and Arabia have both arrived, but their budget of news is very meagre. The affairs of this Continent have been the subject of warm discussion in both Houses of the British Parliament; and whilst the brutal proclamation of the Yankee General Butler, inciting to violence against any ladies of New Orleans who by look, word, or gesture should betray their hatred of the invaders of their soil, had been universally condemned as an outrage to decency—the report, that Great Britain in conjunction with France was about to interfere betwixt the contending parties, had been officially contradicted by Earl Russell in the House of Lords, and by Lord Palmerston in the House of Commons.

According to the Constitutionnel, the French army in Mexico is to be reinforced, and the honor of its flag is engaged in obtaining from the Mexican Government full satisfaction for past offences, and guarantees for future good behavior.

We have as yet but a bare announcement that the great Fete at Rome upon the occasion of the canonisation of the Japanese martyrs was most magnificent, and successful in all its details. The assembled Bishops of Christendom had presented addresses to the Sovereign Pontiff, in which they deplored the oppression of the Church in the person of her head, and approved of the noble stand made by Pius IX in defence of her rights and dignity.

In an Allocution delivered by the Pope His Holiness laments the spread of the revolutionary spirit, the oppression of the Church, and the attacks upon the temporal power of the Holy See; he also exhorts his Brethren in the Episcopacy to redouble their efforts against the prevalent errors of the day. It is reported also that the Papal Government had replied officially to the propositions of Louis Napoleon; giving as its ultimatum the assurance that it would not condescend to entertain even any propositions tending to modify the condition of its temporal power.

The war still rages but with no decided results to either side. Before Richmond the hostile forces are ranged ready for the fray; but as yet the Northerners have obtained no success to boast of, and even in the mendacious telegram which they daily issue, they have not the impudence to claim a victory.

PROTESTANT MISSIONS.—DO THEY PAY?

—If not the most reliable, still very good accounts of Protestant Missions and their results are to be obtained from Protestant Missionaries themselves. For this reason, we shall confine ourselves to the statements of the well known Dr. Livingstone, with respect to the workings of those Missions in Southern Africa, a large part of which he himself travelled over. Having started the doubt whether converts made amongst the heathen by modern Protestant Missionaries can retain the faith when left to themselves, our witness unconsciously betrays the selfish motives

by which the Missionaries are actuated, and the methods which they employ. He tells us:— "In South Africa such an experiment could not be made, for such a variety of Christian sects have followed the footsteps of the London Missionary Society's successful career, that converts of one denomination, if left to their own resources, are eagerly adopted by another; and are thus more likely to become spoiled, than trained to the manly Christian virtues."—Livingstone's Missionary Travels in South Africa, p. 116.

That is to say, the agents of the different sects, each eager to raise the reputation of their several Mother Societies—just as Commission Merchants puff the merits of their respective employers' goods—are naturally jealous of one another, and outbid one another in the purchase of converts. This of course raises the price of the article, and spoils the market. Where, some twenty or thirty years ago, very respectable candidates for Baptism might be had by the London Missionary Society at rates varying from two to three dollars per month per catechumen, converts cannot now be had for less than eighteen or nineteen dollars, owing to the competition created by the agents of the other intrusive sects. Nor is this all, for Dr. Livingstone goes on to say:—

"Another element of weakness in this part of the Missionary field is the fact of the Missionary Societies considering the Cape Colony itself as a proper sphere for their peculiar operations. In addition to a well organized and efficient Dutch Reformed Established Church, and schools for secular instruction, maintained by Government, in every village of any extent in the Colony, we have a number of other sects, as the Wesleyans, Episcopalians, Moravians, all piously laboring at the same good work. Now it is deeply to be regretted that so much honest zeal should be so lavishly expended in a district where there is so little scope for success. When we hear of an agent of one sect urging his friends at home to aid him quickly to occupy some unimportant nook, because, if it is not speedily laid hold of, he will not have room for the sole of his foot, one cannot help longing that both he and his friends would direct their noble aspirations to the millions of untaught heathen in the regions beyond, and no longer continue to convert the extremity of the Continent into, as it were, a dam of benevolence."—Ib.

And again Dr. Livingstone asks:— "Can our wise men tell us why the former Mission Stations (primitive monasteries) were self-supporting, rich and flourishing as pioneers of civilization and agriculture from which we even now reap benefits; and modern mission stations are mere pauper establishments without that permanence or ability to be self-supporting which they possessed?"

The answer is very simple. The "former mission stations" the "primitive monasteries" were peopled by Catholics, who had no objects in view except the glory of God. The "modern mission stations" are peopled by men to whom the preaching of the Gospel is a mere commercial transaction—who care nothing for the souls of the heathen, but who care a good deal for their own bellies; and who are more intent upon occupying some comfortable "nook," lest others should be before them—than upon extending the Redeemer's Kingdom. This is the reason why Protestant Missions have failed, and have become the laughing stock of the rational portion of the community, and the opprobrium of the civilized world. And yet they leave no means untried to win souls to Protestantism; and so far from being at all exacting on the score of morality, or even common decency, they deliberately, as we learn from a late number of the Edinburgh Review, allow their converts to live in a state of open concubinage. Chastity is not a virtue which Protestant Missionaries dream even of enforcing upon their converts.

We will conclude this portion of our subject with one more extract from Dr. Livingstone, illustrative of the effects of Protestant teaching, and of the spiritual condition of the taught:—

"It is, however, difficult to give an idea to a European of the little effect teaching produces, because no one can realize the degradation to which their minds have been sunk by centuries of barbarism and hard struggling for the necessities of life; like most others, they listen with respect and attention, but, when we kneel down and address an unseen Being, the position and the act often appear to them so ridiculous that they cannot refrain from bursting into uncontrollable laughter."—Ib., p. 157.

After this confession of the "little effect," or failure, of Protestant Missionary teaching to the heathen of Southern Africa, we part company with Dr. Livingstone, and turn to Australia and Dr. Laing—a well-known Presbyterian Minister and political agitator in that quarter of the globe. Speaking of Australia, Dr. Laing then himself in 1852 confessed that:—

"There is no well authenticated case of the conversion of a black native to Christianity."

And this evidence is confirmed by Mr. Minturn, who, in 1853, sorrowfully admitted that:—

"All Missionary efforts among them—the native blacks—have failed."

In New Zealand which has been a great and most lucrative "field," matters are still worse. In 1851, Mr. Fox testified that:—

"With most of the natives Christianity is a mere name entirely inoperative in practice."

Writing in 1859, Dr. Thomson told us that the Christianity of the New Zealand converts was but, —

"A rude mixture of paganism and the cross."

And finally, Mr. Wakefield sums up by assuring us that the converted natives,—

"Are distinctly inferior in point of moral character to the unconverted heathen."

So much for the effects of Protestant Missions upon the natives; but barren of good as in this sense they have been, most lucrative have they been to the Missionaries themselves. Here we have the Report of the Commission appointed by the British Government to enquire into the nefarious and fraudulent dealings of the said reverend gentlemen with the natives, to guide us—and most

amusing are its revelations. It appears that these apostolic men were an unprincipled set of "land sharks," intent only upon enriching themselves at the expense of the natives. By a series of rascally transactions they, the Missionaries, have become nominally masters of the greater part of the soil. Thus it turned out that the very founder of the Mission, the Rev. Mr. Marsden, had purchased Two Hundred choice acres of land for twelve axes. Sometimes a few beads, or an old musket, was the price paid by the Missionaries for tracts of land as large as many German Principalities; and one reverend gentleman, a Mr. Shepherd, made himself owner of a large tract of eligible land, having a frontage of about four miles upon one of the navigable rivers in the Bay of Islands for the consideration of:—

"Two check shirts and an iron pot!"

Among the claims brought to light by the Commission were the following:—

Table with 2 columns: Name and Amount. Rev J Matthews 2,503 acres, Rev R Matthews 3,000 do, Rev T Aitken 7,870 do, Rev Mr Clarke 18,000 do, Rev R Williams 22,000 do.

These claims were all prior to 1841, and were surpassed by another, put forward by the Rev. Richard Taylor for Fifty thousand acres! and yet this "man of God" only reached the Colony in 1858—so well did he know how to make use of his time, and the blessed privileges of his holy office. We need not continue, or do more than tell how, by Dr. Laing's own showing, some of these Missionaries were drunkards, others adulterers, and others more filthy still:—

"The first head of the New Zealand Mission was dismissed for adultery; the second for drunkenness; and the third, so late as the year 1836, for a crime still more enormous than either."—New Zealand in 1839. By J D Laing, D.D.—p. 30.

And in short, in the words of Mr. Chas. Buller writing officially to Lord Stanley:—

"The Missionaries are not in a state to encounter public discussion of their past proceedings, and would entertain any terms offered to them in a very mitigated spirit."

Such then, and by Protestant testimony, are Protestant Foreign Missions, such their results, their methods and their agents. We might add indeed to what we have already adduced, the evidence of recent Protestant travellers in Oceania, who all agree with the opinion expressed in 1832 by a writer in the Asiatic Journal that, —

"The presence of the Missionaries has been productive of more mischief than good."

and that their converts are the most degraded and abandoned of the human race—the male converts without exception being liars, thieves, and drunkards; the female converts, liars, thieves, drunkards and prostitutes. But we have said enough to establish the truth of our thesis—that:—

Viewed as agencies for civilising and Christianising the heathen, Protestant Foreign Missions do not pay.

But that:—

Viewed as agencies for putting money into the pockets of the Missionaries, they have paid, and paid abundantly.

POACHING EXTRAORDINARY.—If there be one crime more atrocious than another, and one which all men agree in denouncing and in holding up to execration, it is that of poaching. All men, we say, hold the poacher in abomination; but above all does this hatred of poaching display itself most strongly against the intruders upon "spiritual covers," and those who hunt for souls in other men's preserves. The evangelical poacher is the very worst of his tribe, and is regarded with as much aversion by his brother sectaries upon whose covers he encroaches, as in England is the wretch who is suspected of having shot a fox. And yet, alas for the depravity of human nature, and the hardness of the unregenerate man's heart! spiritual poaching is a crime which—if the indignant remonstrances of the Montreal Witness may be accepted as evidence—would seem to be spreading to an alarming extent in this section of the Province.

Lower Canada has long been looked upon by the French Canadian Missionary Society as its own particular ground; as a "preserve" upon which no other evangelical Missionaries have the right to fire a shot, or draw a trigger. The Society aforesaid has long watched over it as carefully and as jealously as does any English squire over his pheasant covers, or the keen angler over his favorite cast for a salmon. What then must be the disgust and indignation of our evangelical friends at discovering that their manor has been trespassed upon, that their pet cover has been disturbed, and that sectarian hands are even now busily engaged in bagging the game which they fondly hoped to have reserved for their exclusive sport! We hate a poacher ourselves, and would show one no mercy, should he fall into our hands; we can therefore cordially sympathise with the outraged and afflicted editor of the Montreal Witness, who, in the following terms, denounces the sectarian villains who, neither in fustian nor yet in corduroy small clothes—but in good black coats, and with unimpeachable white chokers, have presumed to violate the sanctity of the French Canadian Missionary Society's soul cover:—

We are requested to state that the travelling agent

of the French Canadian Missionary Society found, in visiting a number of places in Western Canada, that subscriptions had already been taken up for French Canadian Missions by a Mr. Papin, of Detroit, formerly of Quebec. Mr. Papin, although he usually obtained subscriptions without question, was at one place required to show his credentials, and exhibited an authorization from the American & Foreign Christian Union to collect in Canada so long as he is not a burden to them. So far as is known, Mr. P. spends about seven months in the year collecting apparently for himself, and in some places he obtained considerable amounts. The fairness of the conduct of the Foreign Christian Union, in issuing such credentials, will, we understand, become the subject of correspondence between the two societies named; but it may be stated as a matter of history, that that institution objected to the French Canadian Missionary Society's sending agents to the States on the ground that it was the proper channel through which the aid of American Christians to French Canadian missions should come; but notwithstanding the acquiescence of the French Canadian Missionary Society in this arrangement, the expected aid did not come,—so that the merest fraction of the whole income of a Society which peculiarly commends itself by its object and its catholicity to American sympathies has come from the United States; and now the American and Foreign Christian Union appears to be actually invading Canada as a collecting-field, not for the behoof of missions here, but for its own missions in Detroit, which cannot be very efficient, if the missionary spends so much of his time collecting. Mr. Papin has no connection whatever with the French Canadian Missionary Society.—Montreal Witness.

Really this is most atrocious, and invokes the action of the Legislature to put a stop to such depredations, and to protect the French Canadian Missionary Society against poaching rascals like this M. Papin; who, to make matters worse, is, if we mistake not, a babe of grace of the French Canadian Missionary Society's own begetting—a brand snatched from the burning by the hands of those upon whose preserves he is now sacrilegiously intruding, and whose game he is heartlessly appropriating to his own use. At all events, we remember that there was a fellow of the name of Papin or Pepin, who used to "loaf" about Quebec, giving himself out as a convert to the holy Protestant faith, and boasting of the many things which he had suffered in its behalf. We suspect that the French Canadian Missionary Society, did not pay him so highly for his soul as he expected to be paid, and that in consequence he has sold himself to the other swaddling Society, which under the name of the American and Foreign Christian Union "appears to be actually invading Canada as a collecting field." The Papin to whom we allude was a bright and shining light but a few years ago, in the eyes of the French Canadian Missionary Society; and we should be well pleased were the Montreal Witness to publish the reasons which have led to the rupture of his connexion with that body. We much fear that the "brands snatched from the burning" are very apt to burn the fingers of the simpletons who handle them. Are we right in our conjecture, good master Witness?

The Lenten Conferences of Notre Dame de Paris—already rendered famous by the eloquence of a Lacordaire and a De Ravignan—have been continued, as our readers are aware, for several years back by the Rev. Father Felix of the Society of Jesus. A translation of those of 1861 has been made by Mr. Henry D. Langton; and the same writer has promised to place before the English public, by November next, the Conferences of 1862.

In the meantime, we think it will not be without interest for our readers should we offer them a sketch, however imperfect, of the last series which have not yet appeared in English, but which were listened to by a Parisian auditory, it is said, even yet more numerous than that of any former year.

The immense affluence drawn together by the Conferences of Notre Dame does not merely consist of the faithful, but includes vast numbers of the intelligent curious, who, weary of the barren speculations of a sceptical philosophy which can neither satisfy the intellect nor the heart, come at last to drink of the pure stream of Christian truth, and many of whom have, by the Grace of God, gone away cured of the moral leprosy.

The Conferences are specially intended to meet the objections of modern philosophy against that divine revelation which was to the Greeks as folly, and to the Jews a stumbling block.

In the former Conferences of the Rev. Father, he shows that Christianity, far from being opposed to progress, the great idea of our age, as reform was of the 16th, and liberty of the 18th century, is the true cause of that moral, social, and domestic advancement for which the Christian nations are pre-eminent. So moderate are now the philosophical schools that this assertion which, half a century ago, would have encountered a whole host of objectors, has, strange to say, met with but little contradiction. Other ground is preferred; and the philosophical world, joining prudence to their former courage, abandon the outworks of their anti-Christian fortress, and retire into the citadel. All this being admitted, say they, still it must be allowed there is another kind of progress of which Christianity, especially the Catholic Church, is the natural and undying enemy. Its dogmas are opposed to the march of all intellectual progress—its theology to all philosophical advancement. Such is the proud defiance thrown down by the philosophers of the present day; and it is in consequence to show the perfect harmony which exists between true reason and our divinely revealed faith, that the Rev. Father de-

votes his last Conferences, of which we shall endeavor to give a sketch which, though necessarily brief, we trust may not prove altogether incomplete.

"Between reason and faith there is no necessary contradiction, any more than in the physical order there is between that universe with which we are acquainted, and those worlds which lie beyond the range of our material vision. If in the physical order it is admitted there can exist suns, stars, and systems which the eye of man cannot discover, why should there not also in the intellectual order be truths inaccessible, except to the eye of God. What is there in this hypothesis so lowering or degrading to the reason of man? How much, gentlemen, do you ask that I shall accord to proud reason, for I am ready to accede to it everything it can possibly attain? Do you demand of me to admit that reason built on experience, can go on increasing still further the already vast field of scientific discovery; that it can discern in man a spiritual soul, free will, and that moral law which the finger of God has written on the tablets of conscience, and obedience to whose decrees is called duty; do you ask me to admit that in social order it can discover certain comparative principles of justice and order; that it can arrive at a certain knowledge of the first cause, that is, of God—of His unity, personality, liberty and infinity in all His perfections; that this God has, as his Creator, an absolute dominion over him, and that man has essential obligations towards God? All this I most readily grant. I do not indeed say that human reason will infallibly conduct every man to those truths, but I hold nevertheless that they are within the reach of human reason; I do not believe that in saying so I oppose any teaching of the Church. But I shall go further than this: I shall grant you even more than you ask. I shall go the length of supposing your reason in full possession of all the Creator is able to manifest of nature, of man, and of Himself. I shall suppose the creation before you as an open book, and that you have read on its illumined pages the secret of every enigma. Your genius has unravelled not only the mysteries of exterior nature, but has penetrated man himself, that greatest wonder of the creation. The soul has discovered to you all its faculties, the body all its organs; you have seized the mysterious relation subsisting between mind and matter, and even the vital principle, vainly sought during so many ages, has not escaped you. The Deity, interrogated by you, has manifested His perfections and His rights as Creator; He has shown you in the resplendent depth of reason, which is His Own image in man, the ensemble of your duties towards Him, towards others, and towards yourself. In a word, I shall suppose you to have conquered by its aid alone a system of natural science, of philosophical, of natural morality, and of natural religion, all as complete as possible. Well, gentlemen, is this enough; have I accorded to reason sufficient to satisfy you? You will say it is too much, and that I flatter that human intellect already too proud of its conquests. You will perhaps reply with Bossuet: 'Human wisdom is always short on one side; and with Fenelon: 'That that system of philosophy is a romance, which should seek to attain the limits of purely human reason.' But let us suppose it not a romance, but the sober history of philosophy; let us suppose for a moment that human reason is perfect on every side, and let us consider this imaginary pinnacle of these fantastic heights not to be a flight of the fancy, but a sober reality; and I would ask, arrived at this point, should you be justified in denying beforehand every truth which should not come within the sphere thus embraced? After all, what would you know of God, of man, and of their mutual relations? You would know that God is; but what He is you would entirely ignore. You would indeed know God such as He reveals Himself in the grandeur of His works; but that which He is in Himself, as he contemplates the splendors of His Own essence, is what you can never know or behold. Man also, with his faculties, his desires, his duties, corresponding to his natural end you know, but man, with his duties and exigencies, corresponding to his supernatural end, you entirely ignore. The hypothesis I have just made in favor of reason surpasses, you admit, the reality; the hypothesis I am about to give you in favor of the faith is no more than the reality. Suppose God, after regarding all He has accomplished for man in the creation, should judge He had not yet done enough, and that He should say to you, who are in possession of all that reason can attain: 'I shall make thee yet a more splendid gift; thou hast beheld My image as displayed in My works, and by it thou hast known who I am: I will now reveal My essence, and thou shalt know what I am. Thou hast seen Me as reflected in these and in the universe; thou shalt now behold Me in the light of My Own glory.—Heretofore I have only asked you to know Me as the Creator of the universe; I now impose on thee as a duty to know Me as thy end, and as the Author of grace on the earth, and of glory in the heavens; I offer to thee the unrivalled honor, the ineffable joy, of beholding Me one day, and possessing Me, such as I behold and possess Myself in that sanctuary inaccessible to every created faculty and to all human reason: nor shall I omit to give harmony to this My work of predilection; in placing before thee a supernatural term, I have also predestined that thou shouldst be guided by a light superior to reason, and sustained by a force far above that of nature. While on the earth, I shall make to descend on thee a commencement of My divine light which is called faith; and its rays shall reveal to thee darkly in thy exile the substance of those things which thou shalt see plainly when thou beholdest them in the clear noonday of My glory; and that thou mayest pursue and attain that goal which thou shalt have seen from afar by the light of faith, I shall also bestow on thee a commencement of My life which is called grace, to be completed by the entire possession and the full enjoyment of My glory; and because nothing that exists either in nature or in reason can teach thee this mystery, I have Myself spoken to thee by the 'Word'—the Word consubstantial to Me, Who alone can