

The True Witness.

CATHOLIC CHRONICLE,
IS PRINTED AND PUBLISHED EVERY FRIDAY
At No. 223, Notre Dame Street, by
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To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

MONTREAL, FRIDAY, JUNE 20, 1862.

To CORRESPONDENTS.—The Editor of the True Witness being absent, it is requested that any communications, intended for his eye only, will be marked, on the outside, "Private."

PROCESSION SUNDAY.—Sunday next, at the usual hour, the Solemn Procession of the Blessed Sacrament will start from the Parish Church proceeding along Notre Dame Street to the Bonsecours Church in St. Denis Street; thence by St. Paul Street, and up St. Francis Xavier Street, to the Parish Church, where it will disperse.

NEWS OF THE WEEK.

While the Paris correspondent of the London Times, of the 29th of May, is rejoicing that the French Emperor is on the point of presenting, through M. Lavalette, an ultimatum to the Papal Government, threatening the withdrawal of the French troops, should the Sovereign Pontiff any longer refuse to recognise the Kingdom of Italy; to allow the Italian Parliament to hold its sittings at Rome; and the Italian army to occupy the Papal States—it appears affairs have taken a much more favorable turn, owing principally, with God's blessing, to the firmness of the Sovereign Pontiff. It is said His Holiness announced his intention, should M. Lavalette return to Rome as French ambassador, of retiring with the Sacred College to Vienna. It is certain, at all events, that M. Lavalette, although he has been promoted to the rank of Senator, does not return to Rome, and that Napoleon, on the contrary, is endeavoring to reassure His Holiness of the sincerity and friendship of his intentions. The vacancies caused by the recall of General Goyon, owing to his too great sympathy for the Sovereign he had been sent to defend, and to the refusal of His Holiness to receive any longer the Marquis de Lavalette, will not, it is believed, be immediately filled; but it is thought that Count Montebello will continue to exercise at Rome the joint functions of Ambassador and Commander-in-Chief.

In the end of May, about two hundred Bishops were said already to have arrived at Rome, and half as many more were on their way thither.—It is gratifying to reflect how much the paternal heart of Pious IX. must be gladdened by the presence of so many Prelates, as well as by the immense affluence of pious persons, both priests and laymen, whose desire to take part in the approaching solemnity, and to offer their homage, at a moment like the present, to the Vicar of Jesus Christ, has drawn together from countries the most remote. The whole of Christendom, too, may rejoice at the present glories of Catholicism, in the midst of so many persecutions. But such has been the history of the Church in all ages; the Cross, surmounted by an aureole of glory—the agony in the Garden, and the dolours of Calvary, preceding but shortly the triumph of the Resurrection, and the supreme felicity of the Ascension. The powers of hell seem to be doing their utmost; but, despite their most bitter efforts, the Church was perhaps never more glorious—the Episcopate, all over Christendom, never were more united or respected than at the present moment; and although some of the great potentates of the earth, whom the Church might have hoped to count amongst her children, have, instead, acted the sad role of Pontius Pilate, still numerous conversions have occurred, and are daily taking place, to indemnify her for these apostacies and treasons.

The King of Portugal is imitating the example of Victor Emmanuel, and has forbidden the Bishops of his kingdom from going to Rome.—It is said the Sardinian Prelates are preparing a protest against this last iniquity of the robber king. No doubt the Portuguese Episcopate will also remonstrate against so flagrant a violation of personal liberty.

A meeting of the Irish Bishops has been held at Dublin, on the 6th, 7th, 8th, and 9th of May, in which, as the London Tablet truly says, the importance cannot be overrated; in our Irish news we have given a summary of their decision on several of the most interesting questions connected with the position and duties of Catholics living in a Protestant country, or under a Protestant Government.

Mr. Pope Hennessy's bill to provide more fitting religious instruction and ministrations to Catholic prisoners, has received a more favorable reception from the House of Commons than perhaps could have been anticipated. Mr. Whalley's bitter remarks against the Catholic priesthood were met with cries of "diride," "question," &c. Messrs. Bright, Schobfield, and other members of the extreme liberal school, spoke in favor of the bill; so it is not likely that either of the great parties of the State—the

Whigs or Tories—will offer a very strenuous opposition to a measure, evidently based on the principles of the most ordinary justice. The second reading was put down for the 3rd of June.

The number of visitors to the exhibition has much diminished; during the last week there were only about 20,000; 6,000 of those being holders of season tickets.

From Russia, we learn that the Grand Duke Constantine, brother to the Czar, is about to be named to the Government of Poland. It is believed he is most favorably disposed towards that unfortunate people.

An *emancipation* which took place during a grand ball given at Naples in honor of Victor Emmanuel, was of so serious a character as to occasion the sudden and stealthy evasion of the royal personage, whom the liberal press has been assuring us is so popular amongst the Neapolitans. It appears the mob consisted at first of about 8,000 to 10,000 men bearing torches and flags, raising shouts of "Down with Piedmont," "Viva il Popolo!" "Viva Garibaldi!" "Illuminati! Illuminati!" Those that cried out "Vivo Vittorio Emanuele," were instantly silenced by the mob. Shortly the multitude increased, it is said, to between twenty or thirty thousand, and to the democratic cries in favor of Garibaldi, were added, "Viva Francesco II.!" "Long live the Confederation!" "Long live the legitimate sovereigns of Italy!" and both royalists and democrats, whose common hatred to the Sardinians had for a moment joined in one cry of "Down with Piedmont!" rushed furiously towards the building where the ball had been given, and which was rapidly evacuated by its festive occupants. The usurper, alarmed for his safety, directed his rapid flight to a war frigate lying in port, and no time was lost in putting up steam and steering to a respectful distance from the shore.

PROTESTANT MISSIONS—DO THEY PAY?

We continue, according to promise, our discussion of this interesting question. We think that we have shown, and from Protestant testimony, that in India and China, where the fruits of Catholic Missionary enterprise are most conspicuous, Protestant Missionaries have hitherto signally failed in producing conversions to Christianity; and that the few converts whom they have made are notorious, even amongst the heathen races, for their profligacy, their lax morality, and abominable filthiness. As in the Levant and amongst the Mahomedans, the only idea attached to the term Protestant, is that of a dirty, lazy fellow who eats pork, and uses intoxicating liquors, so in India and China the proselytes of the Protestant Missionaries are, without exception, and by men of all classes, of all origins, and creeds, looked upon as the very vilest of the human race; and this reputation which unfortunately brings Christianity itself into disrepute amongst the heathen, the Protestant converts have but too faithfully earned. Paid on an average from eight to ten dollars per month out of the ample Missionary Funds, the convert leads a life of sloth and sensuality, which cannot fail to provoke the scorn and indignation of his unconverted brethren. These are facts which cannot be contested by Protestants—because they are fully attested by Protestant witnesses of undoubted credibility.

Now though, primarily, the failure of Protestant Missions must be attributed to their want of all supernatural assistance, even as the success of Catholic Missions is exclusively the work of God, of Him Who promised to be with His own Church all days, even to the end of the world; yet as God works with instruments, and avails Himself of the ministrations of men, so also we may attribute the sterility of Protestant, and the fertility of Catholic, Missions to the "methods" which their agents respectively employ. And betwixt these two "methods" we perceive at once a startling difference, of itself sufficient to account for the difference betwixt their respective results. The contrast is well drawn by the talented author of "Christian Missions" from whom we have already quoted. He says:—

"We have traced in all its details, the contrast which the Chinese Missions exhibit in their agents, their method, and their results. During three centuries we have seen the missionaries of the Catholic Church—in freedom or in chains, in the palace of the Emperor, or the obscurity of a dungeon, in the dignity of their lives and the heroism of their death—everywhere confessing Him by Whose grace they became what they were. And we have seen that the spiritual children whom they begot, in every province of that Empire, from the deserts of Tartary to the gulf of Siám, were worthy of them. The annals of Christianity tell of no braver deeds, the records of its combats contain no nobler triumphs. St. Peter would have embraced such apostles as his brethren; St. Paul would have said to such disciples 'you are our glory and our joy.'"

"On the other hand we have seen the missionaries of another religion crowded together in the sea-ports of China 'listening to the far off tidings of what is happening in the interior'; but we have not once met them in Su-tchew, nor in Corea, nor in Tong-King, nor in Mongolia, nor in Tartary, nor in Thibet. They have consumed fifty years, and untold sums of money, in safely multiplying books which nobody could either read or understand, they have scandalised the very heathen, as well as their own friends by the manner of their life, so that the former called them 'Lies-Preaching-Devils,' and the latter only named them with jest or a sneer; they have gathered a few disciples whom they hesitated to receive, and were ashamed to acknowledge—who took their wages without thanks, and plundered them without remorse; they have published reports, which they privately confessed to be false, of conversions which never took place; and they have only succeeded at last in confirming more deeply in their errors the

heathen to whom they have made Christianity both hateful and ludicrous, and in obstructing the apostolic labors of men whom they reviled without knowing, and whose heroism they grudgingly confessed without once daring to imitate it. During two whole generations they have watched the brave press forward to the battle field, but have themselves refused to take part in the fight. They had no vocation to this apostolic warfare and they knew it. 'These actions,' they seem to have said, 'belong not to such as us.' And so when blood began to flow, and the moment arrived for confessing the Name of Jesus, they turned their heads and fled away; and while the furnace was being heated 'seven times more than it was wont to be heated,' and the valiant 'walked in the midst of the flames, praising God, and blessing the Lord,' and even women and children, but yesterday pagans, were crying aloud in the midst of their torments 'Let them know that Thou art the Lord, the only God'—these men hastened to their homes, to hide themselves in an inner room, and to write words of malice against the faith which the martyrs were sealing with blood, and against the Apostles who had delivered it to them."—v. 1, p. p. 318, 19, 20.

Nor is this picture overcharged, dark though its shades be. Did not the Times tell us that—when the news arrived that the Chinese Taepings, or rebels, were murdering with horrid tortures the native Catholic converts, and the Catholic Missionaries:—

"Our Protestant Missionaries entertained great expectations from them"—(the Taeping).

And is not the cowardice of these same Missionaries, and their aversion to exposing themselves—we do not say to death and tortures worse than death, but—to the least inconvenience, the least hardship or fatigue, confessed by every Protestant traveller who has ever visited the East. To show how fully the allegations of Mr. Marshall are confirmed by Protestants, we will here cite the evidence of a Protestant gentleman, a Mr. Fortune, who some years ago published a work entitled "Wanderings in China." The writer is contrasting the "Methods" respectively employed by the Protestant and Catholic Missionaries. Of the former he tells us:—

"Until very lately the efforts of the Protestants had been chiefly confined to Macao and Canton.—Since the war, however, they have had an opportunity of extending their operations, and some are now settled at all the new ports which have been opened for foreign trade, as well as on our Island of Hong-Kong, which will now become their headquarters."—p. 183.

Of the Catholic Missionaries, however, he draws a very different picture. He says:—

"The Roman Catholic Missionaries conduct their operations in a manner somewhat different from the Protestants. They do not restrict themselves to the out-ports of the empire where foreigners are permitted to trade, but penetrate into the interior, and distribute themselves over all the country."

"When new Roman Catholic Missionaries arrive they are met by some of their brethren, or their converts, at the port nearest their destination, and secretly conveyed into the interior; the Chinese dress is substituted for the European; their heads are shaved, and in this state they are conducted to the scene of their future labors, where they commence the study of the language, if they have not learned it before, and in about two years are able to speak it sufficiently well to enable them to instruct the people. These poor men submit to many privations and dangers for the cause they have espoused, and although I do not approve of the doctrines which they teach, I must give them the highest praise for enthusiasm and devotion to their faith. European customs, habits, and luxuries are all abandoned from the moment they put their feet on the shores of China; parents, friends, and home, in many instances are heard of no more; before them lies a heathen land of strangers, cold and unconcerned about the religion for which they themselves are sacrificing everything, and they know that their graves will be far away from the land of their birth, and the home of their early years. They seem to have much of the spirit and enthusiasm of the first preachers of the Christian religion, when they were sent out into the world by the Divine Master to 'preach the gospel to every creature' and 'to obey God rather than man.'"—ib.

Five years later the same Mr. Fortune revisited China, and again the same contrast betwixt the Catholic and the Protestant missionary "methods" attracted his attention, and provoked his remarks. Still he found the Catholic Missionaries everywhere pushing into the interior regardless of fatigue, of hunger, of persecutions, of tortures, and death; still he found the Protestant Missionaries sticking comfortably in the trading ports, in luxurious homes, with their families around them, and in the enjoyment of every worldly satisfaction. Good men! they were so busy with these homes, with their wives, and their merchandise, that they could not "see clearly their way into the interior," whither the Catholic priests whom they libelled and maligned had long ago shown the way. Here are the writer's own words:—

"When China is really opened, these mountains may become important stations for the labors of the Christian Missionary. It will doubtless be a sacrifice of no ordinary kind for men to immerse themselves and their families in such places, far away from any means of communication with their friends or relations at home. But the Roman Catholic Church has led the way, and amidst many dangers and difficulties has given us some noble examples of self-denial and heroism. I know very well that some persons imagine that these men have other objects in view than the advancement of the Redeemer's kingdom upon earth. I trust I am a consistent Protestant, but I am not one of those who are uncharitable enough to try to find out other reasons than the true one to account for the conduct of men who have left all that is dear on earth—friends, home, and country—in many instances for ever, to preach the gospel to the heathen. A good cause can always afford to give praise where praise is due. I confess it pains me to hear the labors of these men undervalued, for I know well what they have to undergo."—Ten Districts of China and India. By R. Fortune; p. p. 303, 310.

Having thus described the "method" of the Catholic Missionaries, and hinted at the calamities which are heaped upon them by the Protestant missionaries, snugly and luxuriously ensconced within the walls of the sea-port cities, where they drive a lucrative commerce in souls, silks, and other commodities of the country, Mr. Fortune proceeds to describe the "method" of the latter, or Protestant Missionaries:—

"The Protestant church has many champions as

bold and undaunted as it had in the days of the Reformation. To these Missionaries the way into the heart of the Chinese empire may not be very clear.—They may not consider it their duty to press beyond the wide field which exists already at the fine ports where foreigners reside."—ib.

In these few words the whole tale of Protestant Missions is told. Their agents go out to "fields" where the labor is light, where the profits are great, and where, above all, no risks are incurred, and where no martyr's laurels are to be reaped. Here, comfortably settled with their families around them, these pretended descendants of the Apostles surround themselves with every luxury, write tracts for the home market, and otherwise employ their "hours of idleness" in composing libels against the "Romanists" who, meanwhile, are plunging far into the interior; and who, having renounced all their value on earth, are daily offering themselves as a living sacrifice to Him Who once died for all men on the Cross. This is the picture, of Protestant and Catholic Missions, respectively, drawn by one who boasts that he is "a consistent Protestant."

Here again we must pause; but we cannot abandon the subject of "Protestant Missions" without giving a glance at their results in Southern Africa, in Australia, and New Zealand.—This we shall do in a future issue.

With the openly expressed opinion of the Educational office as to the 'darkness' lethargy and enslavement' of the Middle Ages, and with learned (?) denunciations from every itinerant preacher against the 'demoralising influence of Romanism,' it were rashness immeasurable to remind the Canadian world of the obligation they, in common with the whole Christian world, are under to these same 'dark ages.' Our Chief Superintendent having long ago in the Ryerson Bruyere controversy delivered himself oracularly of the official opinion as to this lethargy and enslavement, it must needs be considered as placed amongst the *de fide* of the Educational Department; and hence beyond all but the rashest criticism; and yet what a lamentably limited acquaintance with comparatively modern history does all this betray! That the itinerant preacher whose Sunday face is scarcely cleansed from its week day smut, should be guilty of such gross ignorance, is not to be wondered at, from the simple fact of his not having either time or education sufficient to inform himself upon the subject; but that the Chief Superintendent of our Educational department, who is supposed and in fact paid expressly to lead the van of enlightenment, in this our supremely blessed Upper Canada, should betray such ignorance—(is it malevolence?) is certainly astonishing. Upper Canadian Catholics are accused of hostility to our Common School System. Has not the publicly avowed opinion of our Chief Superintendent on matters of Catholic history had had something to do in bringing this about? That Upper Canadian Protestants will suffer such reckless assertions to emanate unproved, from our Educational office is certainly little creditable to their enlightenment; but they can hardly expect us to do the same, and if Upper Canadian Catholics refuse to allow their children to be educated under a system, that would teach them to look upon their Catholic forefathers as 'savages and barbarians,' they are not surely to be blamed for so natural and indeed so *rational* a proceeding. A great deal of trouble would be saved in most controversies, and above all in that of the School question by the *mutatis mutandis* process. Would the Protestants of Upper Canada be content to allow the education of their children to be under the control of Catholic teachers, under a Catholic Chief Superintendent, even though that Chief Superintendent had not expressed his open conviction of the errors of Protestantism? because if they would the whole difficulty is at once at an end. Give your Common Schools entirely over to Catholic control as it is at present is under Protestant, and our Catholic children will meet you to-morrow cheerfully at the school-door. To all this we should have not the slightest objection; but it is surely too much to expect Catholics to feel admiration for a system, whose whole teaching is based upon a presumption of the 'lethargy and enslavement' of the whole Catholic world during some twelve hundred years.

What the learned Chief Superintendent's *private* opinions may be with reference to the ecclesiastical history of the Christian dispensation, we know not—(his public opinion has been officially announced)—but this we know that ninety-tenths of the Protestants of Upper Canada, were they examined on the point to-morrow, would be discovered to hold some rather loose notions thereon. A popular Protestant epitome of Ecclesiastical History would doubtless run somewhat thus:

From the death of Christ to Constantine, the Church of Christ was composed of few members. That under Constantine the whole world became suddenly Christian. That this universal Christianity degenerated as suddenly into rank idolatry, superstition and Popery. That this rank idolatry, superstition and Popery held sway until the "revival of letters" brought about the Reformation. That at the Reformation the world arose suddenly from "lethargy and enslavement,"

and that this happy "resurrection of the human mind from lethargy and enslavement" remains to this present day.

Leaving out of consideration the grave theological question—whether this relapse of universal Christianity into rank idolatry and superstition is compatible with the promise of Christ of being with His apostles even to the consummation of the world ("Behold I am with you even to the consummation of the world") or with any very consistent ideas of a *True Church*—we have only to deal at present with the question of fact.—Are these sort of loose notions of Ecclesiastical history entertained by nine-tenths of the officials (from Chief Superintendent to the youngest teacher) of our Common School System; because if they are they must excuse us as Catholics for not wishing to send our children to be taught such folly.

We dare lay a wager that were we to ask the first Common School Teacher we met,—what his ideas were as to the use of the Bible by the Catholics of the "Middle Ages"—if his proficiency led him far enough to have any ideas at all about those ages, he would answer, that the Bible was hardly known or used at all in those *dark* ages. Now of course this answer would be very satisfactory to Protestants wishing their children to be brought up with a thorough contempt for everything Catholic; but any Catholic at all acquainted with history would know how false all this is, and would naturally conclude how ridiculous it were to send Catholic children (or for that matter any children) to so ignorant an instructor.

Not that we would wish to be understood to maintain for a moment that the use of the Bible was as prevalent before the discovery of the art of printing as it became afterwards. Such a proposition would be absurd, and for any one to expect it shows either malevolence or folly. As well might we expect the amount of travel before the time of railways to be equal to what it has been since. Nor would we wish in any way to maintain that the Bible was *used* or rather *abused* then, as it is now. We thank God that in those *Catholic* ages it was not. For as a Catholic we have no wish to see the Bible stowed away by the ton in the hold of vessels or piled by the rod in the dockyards of Christian countries awaiting transportation to far off lands, there to be left to rot or moulder away or form the nests of mice in Australian storehouses. We have too deep a reverence for it, as the printed form of the word of God, to wish to see it thus desecrated, even in its mere material form.—Neither do we measure Christianity by its miles of Bibles. We are loath to look upon it as a remunerative article of merchandise—as a good consignment for a colonial store—to stand side by side with a pork pie hat or a pound of butter. Nor do we love to see it collated and published by every ignorant or presumptuous man, who may possess enterprise or type sufficient to give it a distorted and premature birth. Ignorant men blame the Catholic Church for having restricted the use of the Bible. And yet if they value the Bible version in its purity, they have every reason to be grateful to her for her watchfulness. Had she allowed its indiscriminate translation and publication (if the use of such a word be not a solecism) we should hardly have a Bible left—like the Dutchman's watch it would have been so often mended, as to leave a doubt, whether any one particle of the original remained; Nor do we hold with those that attribute a species of sacramental efficacy to the scriptures; that their very presence in the Indian wigwag, or the hut of the Hottentot is sure to bring salvation. We believe that for them to effect any good, the Indian hunter must be able to read them so as to understand them *thoroughly*, and that in Scripture knowledge as in all other knowledge, the proverb holds good—"A little learning is a dangerous thing." It may be logically correct from the Protestant premises of "Individual interpretation or inspiration," to send ship loads of ill translated Bibles to the Cannibal Islands, and to expect each naked savage "to find salvation in that saving book;" but logical though it may be, we think the safer way would be to send an approved interpreter therewith, who might correct the false deductions of savage natures. So far for our own modern Bible; in our next we will endeavor to show from historical testimony that after all the Catholics of the "Middle Ages" had at least a certain love and reverence for the Bible, or as they reverently called it, "the Sacred Scriptures;" and that perhaps they were not in this respect as "lethargic and enslaved" as some well paid, pampered officials would have us believe.

SACERDUS.

IS THE PRESENT A COALITION MINISTRY?—This question was lately put, and answered in the negative, by an honorable member of the new Cabinet. We should be sorry to think that the statement, although coming from such unquestionable authority, is to be taken in the full meaning the literal sense of the words seems to convey; for this would be to suppose a state of things highly alarming to Lower Canada.

A Coalition Ministry is evidently one in