

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, APRIL 25, 1873.

## ECCLIASTICAL CALENDAR.

APRIL—1873.

Friday, 25—St. Mark, Ev.  
Saturday, 26—SS. Cletus & Marcellinus, PP., MM.  
Sunday, 27—Second after Easter.  
Monday, 28—St. Paul of the Cross, C.  
Tuesday, 29—St. Peter, M.  
Wednesday, 30—St. Catherine of Sienna, V.

MAY—1873.

Thursday, 1—SS. Philip and James, Ap.

## NEWS OF THE WEEK.

The Carlists are still active in the North of Spain, but nothing decisive has occurred since our last. Communistic principles are being enforced by the republicans at Barcelona, who, we are told, have the upper hand there, and make forced requisitions on the owners of property. At Gerona also Liberal principles seem to be in favor, for we read that the library and cabinet of Physics and Chemistry, belonging to the Seminary, have been pillaged by the great champions of civil and religious liberty.

There is nothing new from France. Some of our Catholic exchanges, speaking of religious observances in Paris during Holy Week, express a hope that now that M. de Sainte Beuve is dead, and that Plon-Plon is in exile, the usual Good Friday banquet given by the Liberals, and jollification held in commemoration of the death of our Lord upon the Cross, may be dispensed with.

On Friday last some of our City papers published a telegram to the effect that the Sovereign Pontiff was dead; but as upon examination it appeared that the telegram was dated from Buffalo, and as we are not in the habit of receiving our news from Rome either through Buffalo or Fort Garry it was at once evident that the thing was a hoax. The latest intelligence, is to the effect that the Pope had so far recovered from his late indisposition as to be able to say Mass in his private chapel on Sunday last.

There is nothing else of much interest in the European reports that reach us. Mr. Fawcett's Bill for abolishing religious tests, has passed its second reading in the House of Commons. The "Old Catholics" are it is said about to make for themselves a *bogus* bishop, with the title of Bishop of Cologne; whether the thing, when made, will profit them more than did the graven images which the children of Israel set up for themselves when they forsook the true God, is of course a question upon which we leave our readers to form their own opinions. A few cases of Cholera are reported from Vienna. Leprosy is said to be making fearful progress in the Sandwich Islands.

OUR MISSIONS.—Under this caption, under a late date, we find a somewhat laudatory communication to the editor of the London Times from one who styles himself *An East End Missionary*. He thus introduces the subject:—

"To an Englishman and a Churchman, nothing can be more humiliating than the picture of our missionary failure drawn on Friday last by the Bishop of London. We have implored the Divine interposition, and now, as practical men, we ought to inquire into the reasons why (first) we have been so unsuccessful; and why (second) so few are found to undertake missionary work."—*Times*.

The answer to the second question is to be found in the frank admission of the non-success of Protestant missions. The notorious failure of these; the utter contempt into which they have fallen; and the rapidly extending conviction of their hopelessness, are sufficient to repel all educated, and honest men from taking part in them, knowing that they do but bring ridicule on all connected therewith. Of the fact of their non-success there can be no doubt. Protestant Bishops confess it; Protestant missionaries deplore it; Protestant newspapers publish it to the world. Outside the narrow circle of Exeter Hall there is no one to be found silly enough, or knave enough to profess any belief in the success of Protestant missions, either to the heathen or to Romanists. The facts are patent to the world, that their only effect has been to spread infidelity in Romish countries, and to make the heathen tenfold

more the children of the devil than they were before the "Word" was preached unto them, by unctuous gentlemen in black coats and white chokers. We will lay before our readers some proofs, from unexceptionable Protestant sources, of the truth of these allegations.

If there be a spot on the face of the earth to which the apologist of Protestant missions would refer as a proof of what these Missions have been to bring men to Christ, it is the Sandwich Islands. This is the one oasis in the desert of Protestant Missionary enterprise constantly held up to our admiration, for the verdure of its evangelical pastures, for its ever flowing streams of pure water, gushing from the Rock of Ages. Never since the Apostolic era, so has it for years been dinned into our ears, has the world seen such a work of grace as this of the conversion of the Sandwich Islands. From the gushing poetry of the meeting-house, let us turn to the stern prose of statistics and facts.

We will not insist upon the fact that in spite of their having one of the most salubrious climates in the world, and as the direct consequence of certain hideous diseases with which in this life God punishes impurity, the natives have dwindled from about 400,000, to 50,000; and are still dying out—we give an article in the *Toronto Globe* of the 10th Jan., as our authority—at the rate of five deaths annually to every three births; "so that in fifty years a Kanaka will be a curiosity in his own land, and as an investment will be superior to a circus."—We do not insist we say upon this significant fact, which is of itself conclusive as to the value of the conversions effected by Protestant Missionaries, but will cite some other and more direct evidence. First from the article in the *Globe* already quoted, and over the signature of Mark Twain.

Having praised the scenery, the climate, and fertility of the country, and done ample justice to the many natural good qualities of the natives, this writer speaks of the missionaries and the changes that they have brought about.

"These people used to go about naked, but the missionaries broke that up; in the towns the men wear clothing now, and in the country a plug hat, and a breech clout . . . nothing but religion and education could have wrought these admirable changes."

"The natives are all Christians now—every one of them; they all belong to the church, and are fonder of theology than they are of pie. . . Religion is meat and drink to the native. He can read his neatly printed Bible in the native tongue—and he reads it over and over again."

So much for externals; now for the internal changes wrought by Protestant Missions on these natives. The writer goes on to say that whereas in old heathen times, sins of licentiousness were universally practised openly,—

"the missionaries have so bitterly fought this thing that they have succeeded at least in driving it out of sight—and now it exists only in reality, not in name."—*Globe*, 10th Jan.

Again the same writer thus sums up their new moral code:—

"Adultery they look upon as poetically wrong, but practically proper."—*Id.*

We cite another witness—the Protestant *Montreal Herald* of Jan. 10th. That paper has a short paragraph headed *Funerel Honors to a Dead King*, which without professedly alluding to the missionaries or their work, fully confirms what the writer whom we have quoted from the *Toronto Globe* says upon the purely superficial character of the conversions effected by the Protestant missionaries. The natives may indeed wear clothes—the men plug-hats, and breech-clouts, the women long cotton gowns, but at heart they are as much heathens, and very licentious heathens too, as ever they were:—

"FUNERAL HONORS TO A DEAD KING.—In spite of the comparatively advanced civilization of the Sandwich Islands, the natives could not forego their worst than pagan saturnalia over the body of their late King Kumelemeba V. These hideous rites were strictly tabooed to foreigners, but some managed to evade the strict guard, however, and became witnesses of the weird spectacle. Within the Palace Court there were more than 1,000 dark contortionists, minstrels and professional wailers who made the night hideous. A hundred half-naked women gyrated with their supple shining bodies, and swung in the air curiously wrought calabashes with pebbles inside. Others indulged in the mock-fights, and the minstrels recited the love affairs of the deceased monarch, and his beauty of face and form."—*Montreal Herald*, 10th Jan.

Yes indeed? Worse than "Pagan Saturnalia" seeing that the actors therein are "saturated with Christianity," at least such Christianity as Protestant missionaries can impart; that they are all in possession of the bible, and all diligent students of that sacred book. Their present state is worse than was their first; for now they sin against knowledge, and are therefore tenfold more the children of hell than they were ere the Protestant missionaries set foot amongst them, more than half a century ago.

And this being the moral aspect of the most flourishing of Protestant Missions, we need not wonder at the despondency of the *Missionary* correspondent of the London *Times*, when treating of Missions in India and China:—

"Few in India, except those of the lowest caste, or those who have lost caste, accept Christianity."—*Times*. (That is to say the Christianity offered by Protestants?)

"The Chinese are not likely to reverence the morality which permits the growth of opium for their morality."—*Id.*

"In fact every heathen nation whose spiritual destitution the Bishop deplored has a material reason for rejecting our religious overtures."—*Id.*

Nor are the missions to Romanists more successful; for the writer confesses:—

"The same cause has operated in Ireland, where, in spite of cruel disabilities, and exceptional privileges offered, our Missionary Establishment, as far as Romanists are concerned, has been a complete failure."

In short, turn which way he will, failure, and nothing but failure, complete and ludicrous—for there is nothing more comical than a Protestant Mission—meets the eye of the writer in the *Times*, himself a Missionary, one therefore "who knows what it is himself." Or if there be an exception it is Rome, for there these Missions may, owing to political causes be prosecuted not only without danger, but with the active assistance of the Liberal party now in power, who hate Christianity, and who are well aware that Romanism is the only form in which that which they hate can make head against them. They encourage Protestant missionaries therefore, because they know that they are doing, albeit unconsciously, their work, and the work of their father the devil. Yet in spite of this, even the Liberals cannot speak of the swarms of Protestant Missionaries that have lately settled down on Rome, but in terms of ill-concealed contempt. Here for instance is a specimen from the Roman correspondent of the London *Times*:—

"There must be a peculiarly pungent pleasure in propagating heretical doctrines in Rome without hindrance or peril, since otherwise it would be difficult to account for the presence here of so large a number of unorthodox preachers and teachers. The existence of that feeling is clearly to be traced in the writings of these persons. In one of the printed circulars or letters which they actively distribute the following passage occurs:—

"A few nights ago I went to the printing-office and took hold of the crank that turns the large wheel of the press and helped to print the last form of the New Testament. As I was thus throwing off the last of these 'leaves of the Tree of Life for the healing of nations,' and knew that this work was being done within but a few steps of St. Peter's, the Vatican, and Inquisition, my soul could only say, &c."

"This carrying of the war into the enemy's camp must appeal to the imagination with a special charm for such a swarm of Protestant propagandists and instructors to have settled upon Rome, which, after all, is not more in need of their services than a great many other cities. In educating the ignorant, in reclaiming the idle and vicious, and in spreading the doctrine of Christ as it is believed and preached in their churches, most of these worthy zealots might have found ample employment in their own lands; but an irresistible fascination has drawn them to Rome to beard in his cage the crippled lion whom they designate in their writings as the 'Man of Sin.' And so we have had the 'Vatican Mission,' a school and preaching place in the Borgo Vecchio, close to St. Peter's, and whence the psalm singing might be heard, one of the missionaries exultingly declares, 'in the very chambers of the Pope and Cardinals.'"—*Times*.

Can any one bring himself to believe that the spirit which animates these men, is a spirit of love, of peace, and of good will? that a desire to save souls is the main spring of their actions? or that there is any analogy betwixt them and the Apostles who first preached in Rome the glad tidings of salvation. Infidels they may make; they may succeed in rendering Christianity contemptible; but knowing as we do what Protestant Missions have effected in Ireland, China, India, and above all in the Sandwich Islands, we can easily foresee what they will accomplish in Rome.

THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL, AND THE NEW BRUNSWICK SCHOOL BILL.—On Thursday, the 17th inst., the *Montreal Gazette* published the text of the opinion given by the highest legal authorities of the British Empire, on the constitutionality of the New Brunswick School Bill; and the propriety of exercising the restraining powers on Provincial School legislation accorded under certain prescribed conditions, and set of circumstances, by the British North America Act to the Governor General in Council. We copy from the *Gazette* the text of this important legal document:—

"We report that we agree substantially with the opinion expressed by the Minister of Justice, so far as appears from the papers before us. Whatever may have been the practical working of annual education grants in the Province of New Brunswick, the Roman Catholics of that Province had no such rights, privileges, or schools as are the subjects of the enactment in the Act of 1867. It is, of course, quite possible that the new statute of the Province may work in practice unfavorably to this or that denomination therein, and therefore to the Roman Catholics; but we do not think that such a state of things is enough to bring into operation the restraining powers or the powers of appeal to the Governor General in Council, and the powers of remedial legislation in the Parliament of the Dominion, contained in the 93rd sec. We agree, therefore, in the practical conclusion arrived at by Sir J. A. Macdonald.

(Signed), "J. D. COLERIDGE."

This determines: 1st, the question of law, as to the competence of the New Brunswick legislature to pass the School Act complained of by the Catholic minority of that Province. We confess that we are disappointed, but we cannot entertain a doubt that the chief law advisers of Her Majesty have rightly interpreted the Act—the British North America Act—which was the sole thing they had to do. As it was not within their function to make law, but only to interpret law; to declare what the law is, not what law ought to be, it did not belong to them to pronounce any opinion on the merits of the obnoxious school law itself.

Secondly, the Privy Council declares that in its opinion circumstances warranting the exercise of the restraining powers over Provincial Legislation allowed to the Governor General in Council had not occurred; and therefore (by implication) that the Governor General in

Council would not have been warranted in asserting that restraining power in the case of the obnoxious School Act.

From this we conclude, by implication, that the restraining power over Provincial legislation accorded under certain specified circumstances to the Governor General in Council is not absolute; but is strictly limited to those particular cases, wherein the specified circumstances have actually arisen. As representing the monarchical branch of the several Provincial legislatures—the Governor General has of course the same absolute right of veto over all Provincial and Dominion legislation as has Her Majesty; but considered simply as head of the Dominion Legislature, the Governor General has no such absolute right over Provincial legislation; but only a modified or conditional restraining power, to be exercised within certain prescribed limits. In this sense the opinion just pronounced by the Judicial Committee of the Privy Council, is highly favorable to the cause of Provincial autonomy.

Much as we regret, for the sake of our Catholic brothers in New Brunswick, that the law is as the said Judicial Committee has pronounced it to be, we must remember, that Confederation has not made their position worse than it was before New Brunswick entered into political co-partnership with Canada, or than it would have been had no such co-partnership been contracted. Before Confederation, there can be no doubt that the Legislature of that Province could have legally passed just such an iniquitous School Act, as that which now disgraces its Statute Book; and that, in all probability it would have done so, had Confederation not taken place. If the existing political union with Canada has brought the Catholic minority of New Brunswick no good, it at least has done them no harm.

And we must remember also, that for the Governor General in Council to have exerted a restraining power over New Brunswick School legislation, when the legal or constitutional right to exercise such restraining power had not arisen, would have been barren of good, but fruitful of evil. Barren of good; inasmuch as it is morally certain that the New Brunswick Provincial legislature would, had the oppressive School law on which it has set its heart been vetoed—immediately, and on its next session have passed another Act of the same character, since it now appears that it is legally or constitutionally competent to legislate; and inasmuch as it is equally certain that in course of time, owing to the continually increasing power of the Protestant element in our Federal Parliament, such anti-Catholic, but Constitutional legislation by the Province of New Brunswick, would have received the sanction and warm approval of the ruling majority in the Dominion. But if barren of good results, such an arbitrary and unwarranted exercise of the restraining power by the Dominion would have been pregnant of evil to Provincial autonomy in general; to the rights and interests of Catholic Lower Canada especially. Alien as that Province is for the most part to the other Provinces of the Dominion, in laws, in language, in blood and in religion, it is its obvious policy, and its first political duty, to oppose all attempts to strain or extend the powers of the Dominion or Central Government.

Since writing the above, we have learned that we have not as yet received the last word of the Privy Council on the question of the constitutionality of the N. B. School Law. It appears that the appeal of Mgr. Sweeney, Bishop of St. John's, had not been taken into consideration before the opinion we have given above was arrived at; and in consequence the Minister of Justice for the Dominion wrote under date 13th ult., begging of the Committee of the Council to reconsider its opinion after a careful consideration of the pleas urged by the Bishop against the constitutionality of the new School Act. The reply to this request has not yet been received.

Should it again be unfavorable to our Catholic brethren they must not despair. A long and arduous contest with their Protestant oppressors is before them, but their case is by no means desperate, if they be but firm and united. Their duty will be always to oppose every obstacle to the working of the law, and without violating any law, to render the collecting from them of the iniquitous school tax as difficult as possible. They must avail themselves to the utmost of all powers which the law confers upon them, and unite their votes, so that the Catholic vote may be of political importance. This vote they must put in the market, the price being the repeal of the School Laws, and Freedom of Education; and till these be obtained, and the iniquitous State-Schoolism with which they are now oppressed be abolished, there must be no peace. Since they are cursed with a set of rulers, like the unjust judge "who feared not God neither regarded man"—St. Luke 18, they must take as their model the widow woman who ceased not, day or night, to assail that unjust judge with her clamors; till at last

wearied out with her importunities, though indifferent to the demands of justice, he yielded to her importunities "lest by her continual coming she should weary him!" Unite, agitate, and make your watch-word "No Surrender" until at last your unjust government be wearied out.

And the Catholics of New Brunswick may console themselves with this reflection, that they are not the aggressors; that the strife has been forced upon them; that they have but picked up the gauntlet thrown to them by their enemies. They are strictly on the defensive; defending their inalienable rights as parents over the education of their own children, with which the State has no right to interfere.

The Court of Inquiry to investigate and report upon the causes that led to the loss of the Steamer *Atlantic* have given the result of its labors to the world. It finds that there was a deficiency in the supply of coal to the unfortunate vessel, a deficiency, however in the quality rather than the quantity of the coal. The decision therefore of Captain Williams, to put into Halifax for an additional supply is approved.

The management of the ship from the time when she was headed for the port, till she struck, is condemned, as denoting a want of proper vigilance, and ordinary precautions. The gross errors as to the rate at which the ship was going are attributed to the incompetency or carelessness of those whose duty it was to attend to the log, and to mark the ship's run on the chart; whilst the unpardonable neglect of not taking soundings is commented upon in severe terms. In consideration, however, of his strenuous efforts to save his crew and passengers whom his culpable neglect, or inexcusable stupidity had placed in peril, Capt. Williams is let off with a suspension for two years of his certificate; whilst his fourth officer, Mr. Brown, is suspended for three months.

Whether proceedings will end here, or whether an action for manslaughter is to be brought against the man, by whose criminal neglect of duty so many hundreds of persons have been cut off, we cannot say; but not in all the annals of shipwrecks, or of railroad disasters with which we are acquainted, have we met with a worse case than this of the *Atlantic*, one so entirely due to laziness and culpable negligence.

Of course the affair has created a strong impression in England, and is much commented upon by the press. The Managers of the Company to which the *Atlantic* belonged, Messrs. Ismay & Co., write to the London *Times* insisting that there was a full supply of coal put on board the steamer at Liverpool. The average consumption of 18 voyages, was only 744 tons; the greatest quantity consumed in one trip in the worst winter months, was 876 tons; whilst the quantity actually taken on board by the *Atlantic* before sailing on her last disastrous voyage, was 967 tons.

The same writers also give for publication their positive instructions, and sailing directions to all the captains in their employment. These are most judicious; and had they been attended to, or rather if they had not been violated in every important particular, the rib of the *Atlantic* would not be lying on the rocks off the coast of Nova Scotia, and we should not have to deplore the wholesale destruction of men, women, and children. To safety—so say these instructions—everything is to be subordinated, and a quick passage is but a matter of secondary consideration. In approaching land, speed is to be reduced, a good look out observed, and the lead to be kept constantly going. Now in the case of the *Atlantic* every one of these rules was glaringly violated. The ship was run at full speed on a dark night towards the shore; a good look out was not kept; and the lead was not once used. The consequence was, as might have been anticipated, one of the most fearful maritime disasters of the nineteenth century.

PRIVILEGE.—An article published in the *St. John Freeman* over the signature T. W. A., reflecting strongly upon the conduct of some of the members, was brought before the notice of the House on the 17th inst., by Mr. Macdonald of Pictou. An animated, not to say somewhat acrimonious debate ensued, upon a motion to the effect that the said article was a "false, scandalous, and malicious libel" which motion was ultimately carried by a majority of 92 to 66.

A somewhat analogous case occurred but the other day in the Imperial House of Commons. Mr. Munster brought before the notice of the House an article in the *Pall Mall Gazette*, in which the Irish Catholic members of Parliament, who had voted against Mr. Fawcett's Bill, were tainted with venality, and disloyalty. The aggrieved parties, however, being more Irish Papists, as well as Irishmen, are very unpopular with good sound Protestants; Mr. Munster made nothing by his motion, and had to withdraw it.

It is now reported that Sir George Cartier will not leave England till about midsummer.