

The True Witness

CATHOLIC CHRONICLE,  
IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE  
PROPRIETORS,  
GEORGE E. OLBERG AND JOHN GILLIES,  
At No. 223, Notre Dame Street.

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.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, three pence; can be had at this Office; at Flynn's, McGill Street; and at Pickers' News Depot.

All communications to be addressed to the Editor, G. E. OLBERG.

MONTREAL, FRIDAY, SEPT. 30, 1859.

We have been requested to state that the annual Bazaar for the support of the St. Patrick's Orphan Asylum, is fixed for the 11th of October, and will be held in the Mechanics' Hall, Great St. James Street. We understand that the Ladies are active; and that, should their efforts receive that encouragement which they so well merit—a thing we cannot doubt—their coming Bazaar will equal, if not exceed, the most productive of the past. God speed the good work we do. Next week we shall have another word to say relative to this most deserving of all charities.

NEWS OF THE WEEK.

THE *North American*, whose mail arrived on Monday last, brings but a sad budget of news. The tidings from the Continent of Europe hold out small prospects of an amicable adjustment of the Italian question. The Zurich Conference having accomplished nothing towards the end for which it was held, has suspended its proceedings. The Italian Peninsula is in a state of political ferment; and Austria, naturally alarmed by the hostile aspect of affairs on the right bank of the Po, maintains her menacing attitude on the left bank. The restoration of the expelled Archdukes, which was one of the conditions, *sine qua non*, insisted upon by the Emperor of Austria at Villafranca, seems now to be impossible without recourse to arms; to this resource it is not likely that Louis Napoleon will give his assent; but if the Archdukes be not restored, it is not easy to see how Austria is under any obligation to adhere to any of the other terms of the Treaty of peace. Thus it would appear that all the blood shed, and treasure expended in the late war, had been shed and expended in vain; and that the state of Italy is as dangerous to the peace of Europe, as it was when the French Emperor decided upon an appeal to arms.

Hostilities have again broken out in the East, and Great Britain finds herself engaged in one of those little wars from which neither honor nor profit can accrue. The squadron conveying the French and British Plenipotentiaries—who, according to the latest treaty with China, were to have the right to proceed to Peking—arrived off the Peiho on the 17th of June. It was found that the mouth of the river was barred with booms and stakes; and the banks of the river seem to have been lined with heavily armed and masked batteries. For several days the squadron lay off the mouth of the river, in total ignorance apparently of the warm reception preparing for them; and at last receiving no answers to their communications with the Chinese authorities, the Plenipotentiaries determined upon forcing a passage up the river. Accordingly on the 25th of June the attempt was made; when on a sudden, the masked batteries opened a most destructive fire on the gun-boats, and the result was that after a severe action, the squadron was forced to retreat with a loss of five gun-boats, and of 464 men and officers killed and wounded. Amongst the latter is mentioned Admiral Hope, and several prominent officers. The affair was very smart; the Chinese seem to have had their artillery well served, and it is suspected that they were directed and assisted by Russian officers. The loss of the French is put down at 4 killed and wounded. To avenge this defeat, and to punish the Chinese for their violation of treaty, it is said that the British authorities have determined upon sending out a large additional force of ships and men; and that the French government has determined upon taking similar measures with the treacherous foe.

A sad accident has happened to the *Great Eastern*, which will delay her appearance on this side of the Atlantic; though it is not of a nature to shake confidence in the ultimate success of that noble vessel.

It appears that on the afternoon of the 9th inst., when standing down Channel, and after having displayed her admirable qualities as a sea-boat in a heavy gale of wind, the accident occurred; of which we had the following details in a letter from a correspondent of the *London Times*.

The cause of this appalling disaster is thus set forth:—

"The explosion which has now cast so sad a gloom over the trip round to Portland took place in the forward funnel, which passes through the grand saloon and lower deck cabins to the boilers. It was probably one of the most terrific which a vessel has ever survived, and which none in the world could have withstood save a structure of such marvellous strength and solidity as the *Great Eastern*. The strongest line-of-battle ship would have had her sides blown out by it, and must have gone down like a stone. The *Great Eastern* not only resisted it, but, in spite of the dreadful nature of the catastrophe, it made so little difference to the movements of the vessel that her engines were never once stopped, and, save for half an hour, her course was never altered from its original destination to this harbour. In order fully to understand as far as it is yet known the cause of the accident, it will be necessary to say a few words on the peculiar construction of the two forward funnels for the paddle boilers. In the first plans for the vessel it was determined, in order to economise the heat given off by the funnels, and to keep the saloons through which they passed cool, to fit them

all with what is termed "a feed-pipe casing," rising from the boilers to about eight feet above the upper deck. This feed-pipe casing is simply a double or outer funnel for the length we have stated, the inner one, as usual, carrying off the smoke and flame, and the space between it and the outer casing being filled with water. The water is pumped in at the top of the casing while cold, and gradually passing down into the space round the funnels, becomes greatly heated, when it is discharged into the boilers by means of an ordinary stop-cock. A plan by which so much coolness is supposed to be gained in the berths and saloons, and so much fuel saved by the ample supply of hot water to the boilers, promises such obvious advantages, that for the last ten years attempts of every kind have been made to carry out the principle successfully on board most of the seagoing steamers. In no one instance has the plan ever succeeded. In but too many cases the funnels have done what the funnels of the *Great Eastern* did on such a colossal scale last Friday evening. When such an accident has not occurred the pressure of the column of water upon the base of the funnel near the funnels has been so great as to cause them when strained in bad weather or worn by long use, to leak into the fires and extinguish them more or less rapidly. Any one of the least conversant with boiler mechanism will see, too, at a glance, that the safety of the whole affair depends upon the stop-cock which lets off the water into the boilers being watched with unremitting vigilance. The neglect of this for half an hour would allow steam to generate in the casing, which would then, in plain terms, become a gigantic boiler, without a valve or any means of letting off its steam, save by blowing up. This was the apparatus which, as I have explained, in order to economize heat and cool the saloons, it was proposed to introduce on board the *Great Eastern* in the three funnels for the screw engine, and the two forward funnels for the paddles. Messrs. Bolton and Watt were intrusted with the construction of the screw engines and boilers, and that at once firmly refused to have any such casing round their funnels, or attached to their engines in any way whatever. I am not aware of the precise reason on which they grounded their refusal, though doubtless they rested mainly on the obvious fact, that the plan had been tried over and over again and always failed, with more or less inconvenience or disaster. The plan, however, was adopted for the two paddle funnels, though at about that time the Collins line of steamers, which had tried the plan for nearly three years, discarded it as often dangerous, and always worthless. Who is responsible for its being fixed to the paddle funnels, or for the manifest defects which, after the explosion, it is stated were found to exist in the stop-cock for letting the water into the boilers, is not now known. A strict inquiry will doubtless be instituted by the Board of Trade, and pending that examination it would be both unwise and unjust to express any opinion on facts which, at the best, are at present but imperfectly known. All that has yet been ascertained is that there has been neglect somewhere, and that the stop-cock for letting the water off into the boilers was either incapable of performing its duty properly, or was not attended to at all. The casing of the two forward funnels of the *Great Eastern* held each about seven or eight tons of water; and the forward one, at least, it is now evident, might have exploded at any moment during the voyage, when the grand saloon was filled with the visitors on board to listen to the admirable music of the ship's band.

All, as usual, were assembled at dinner at about half-past 5 o'clock on Friday, when before the dessert came on two gentlemen left the chairman's table to look at the coast near Hastings. Mr. Campbell, the Marquis of Stafford, Earl Mountcharles, Lord Alfred Paget, and a few others followed, without waiting for dessert. The departure of these gentlemen from the saloon, as it happened, broke up the dinner party, and instead of retiring to the grand saloon as usual, nearly all the visitors came on deck, and went right forward to the bows. About 30 remained at table—a few were on the bridge with Mr. Campbell, and thus, by a most merciful interposition, it happened, for the first time during the voyage, that there was no one sitting in the grand saloon, and no one on the little raised deck round the forecastle funnel. One or two gentlemen were congratulating Mr. Campbell on the almost marvellous success of the ship, when in the space of a second there was a terrible explosion. The forward part of the deck appeared to spring like a mine, blowing the funnel up into the air. There was a confused heavy roar, amid which came the awful crash of timber and iron mingled together with frightful uproar, and then all was hidden in a rush of steam. Blinded and almost stunned by the overwhelming concussion, those on the bridge stood motionless in the white vapour till they were reminded of the necessity of seeking shelter by the stowage of wreck—glass, gilt work, saloon ornaments, and pieces of wood, which began to fall like rain in all directions. The prolonged clatter of these as they fell prevented any one at the bridge from moving, and though all knew that a fearful accident had occurred, none were aware of its extent or what was likely next to happen. After a short interval, during which the white steam still obscured all at the funnel, Captain Gosnold, who was on the bridge, tried to see what had occurred, but he could only ascertain by peering over the edge of the paddle-box that the vessel's sides were uninjured, and the engines still going. Gradually then, as the steam cleared off, the forecastle funnel could be seen lying like a log across the deck which was covered with bits of glass, gliding fragments of curtains and silk hangings, window frames, scraps of wood blown into splinters, and a mass of fragments, which had evidently come from the cabin fittings of the lower deck, beneath the grand saloon. In the middle was a great heap of rubbish where the funnel had just stood, from which the condensed steam was rushing up in a white, and therefore not hot vapour, but enough to hide completely all that had happened below. In another minute all the passengers came rushing to the spot. The 30 or 30 who had remained at table in the saloon next that which blew up came on deck also, and it will give your readers some idea of the gigantic strength of the vessel when I tell them that these latter until they actually saw the smash were almost unaware of the terrific explosion which had occurred beside them. It was only the dull heavy roar, followed by the rattling of fragments as they rained down on and through the skylights which warned them that something dreadful had happened. Still none knew what had really happened or what injury the vessel had sustained. Captain Harrison, who was aft at the moment, rushed forward, and, seizing a rope, lowered himself down through the steam into the wreck of the grand saloon, and calling to six men to follow him, began a search among the ruins for those who might have been below. The only one in the apartment was his own little daughter, who had just arrived at the after part at the moment of the explosion and who, completely sheltered by the wrought iron bulkhead, had escaped, by a miracle, totally unharmed. Captain Harrison more fully gave the order to pass her up through the skylights, and continued his search. This was no easy matter. The wreck and rubbish piled in all directions in the ladies' small saloon, forward of the funnel, made it difficult to move about. The steam hid almost every object; the place was broken, the floor in parts upheaved and risen, so as to show a still more frightful smash in the saloons and cabins below. Through these apertures the bright glare beneath the lower deck of all showed that the furnace doors had either been blown open or blown away, and the fanned being gone, the draught was down, the remains of the chimney, forcing out the flames and ashes in a fierce and dangerous stream. This as the embers touched water, sent up a close suffocating air,—half steam, half gas,—in which it was difficult to see and almost impossible to breathe.

In the meantime most on board, including the visitors, took steps to restore order and confidence. As the smoke and steam cleared away, the extent of the disaster became apparent. Every precaution was taken to prevent the fire from spreading, and for a short time the ship's head was directed towards shore. The damage to the hull was found to be inconsiderable; but a great part of the internal fittings, and the decorations of the saloons were entirely destroyed. Most melancholy of all was the sad loss of life amongst the firemen and stokers who were down below when the explosion occurred. The *Times* correspondent gives the following barrowing particulars:—

"During this time some gallant fellows among the crew had gone down to the stoke-hole to see after those below, and bring the poor firemen who were on duty near the funnel at the time on deck as quickly as possible. It was said that only two or three men were below, and that those men were but slightly injured, though it was, unfortunately, soon found that there were not less than 12 more or less hurt. Two or three of these poor fellows walked up to the deck almost, if not quite, unassisted, and this may have led to the belief that their injuries were slight. Their aspect, however, told its own tale, and none who had ever seen blown-up men before could fail to know at a glance that some had only two or three hours to live. A man blown up by gunpowder is a mere figure of raw flesh, which seldom moves after the explosion. Not so with men blown up by steam, who for a few minutes are able to walk about apparently almost unhurt, though in fact mortally injured beyond all hope of recovery. This was so with one or two, who, as they emerged from below, walked aft with that indescribable expression in their faces only resembling intense astonishment, and a certain faltering of the gait and movements like one that walks in his sleep. Where not grimed by the smoke or ashes, the peculiar bright, soft whiteness of the face, hands, or breast, told of one that the skin, though unbroken, had in fact been boiled by the steam. One man walked along with the movement and look I have endeavored to describe, and seemed quite unconscious that the flesh of his thighs (most probably by the ashes from the furnace) was burnt in deep holes. To some one who came to his assistance he said quietly, 'I am all right. There are others worse than me. Go and look after them.' This poor man was the first to die. Another stoker was brought up with the scalp hanging in raw strips from his head. One of the crew went to assist another fireman, and caught him by the arm and beneath the grasp of those who thus aided him, the skin peeled off the poor fellow's hand and arm like an old glove, and this, too, without the sufferer apparently feeling or knowing it. As fast as the men were got up they were taken aft to the infirmary, where cots were prepared. Doctors Slater and Watson, the surgeons of the ship, with one of the visitors, Dr. Markham, of St. Mary's Hospital, were at once in attendance, and everything which unremitting kindness or medical skill could suggest was at once done for their relief. It was, however, seen at once that but little hopes existed for many, if not the majority, of the sufferers, who were 12 in number. Most of them seemed very restless, and almost, if not quite, delirious; but a few of those whose injuries were likely to be more immediately fatal remained quiet, half unconscious, or at most only asking to be covered up, as if they felt the cold. For these latter all knew nothing whatever could be done, as, in fact, they were then dying. In the meantime on deck the hose had been got at once into play, and a stream of water was poured down into the stokehole beneath the lower deck, so as in a few minutes to quench the fire in the furnaces, and put at rest all fear of danger from that source. Within 20 minutes after the blow-up the real cause and nature of the mishap was known, and the total safety of all the engines and after boilers was definitely ascertained. Fearful as was the explosion, it was seen that, owing to the immense strength of the ship, its violence had been entirely confined to the compartment in which it had occurred. Beyond this no injury was done of any kind, excepting a stray piece breaking a skylight here or there. Prudently, therefore, and in order to prevent exaggerated reports or unnecessary alarm, it was determined to resume the original course and steer for Portland.

The actual loss in life is given at six; but several others of the wounded are in a very precarious condition. The amount of injury inflicted upon the vessel is set down at £5,000; and it is hoped that she will soon be able to resume her Atlantic voyage.

The Irish education question, and the action of the Bishops of Ireland thereupon, still occupy much of the attention of the Protestant press.—It is most probable that the present British Ministry will offer strenuous opposition to the claims of the Catholic Hierarchy and people of Ireland for free education; but if the Catholic members of the Legislature are faithful to their trust, and if they make the concession of their demands the condition, *sine qua non*, of their support to any administration, or any party, the ultimate triumph of justice is certain. One strong point in the Catholic case is this—that the Protestants of England of all denominations repudiate mixed education for themselves. In England, the Dissenters and ultra-Protestants, are the warmest advocates of the "denominational" principle; and it is not easy to see how they shall be able to reconcile—with any appearance even of fair play—their repudiation of the common or "mixed" school principle for themselves, with an attempt to enforce that same principle upon the reluctant Catholics of Ireland. Yet we must not rely too much upon this; for when mere justice is on one side, and the interests of Protestantism on the other, we have had sad and frequent experience that right does not, for Catholics at least, always mean might.

AN EXPLANATION.—The *Toronto Colonist*, as honorably distinguished amongst his Protestant contemporaries by his greater regard for truth and decency when treating of matters in which Catholics are concerned, is entitled to a degree of attention from the Catholic journalist, to which the *Leader*, the *Dowmanville Statesman*, the *Globe*, and other organs of the "Protestant Reform" press have no claims. We shall therefore endeavour to meet the objections that the *Toronto Colonist* in his issue of the 20th instant, urges against the TRUE WITNESS; and to show to him that our remarks, however severe they may be upon Protestantism or Denialism, contain, or were intended to contain, nothing personally injurious to Protestants; nothing which can be construed into an imputation on their morality, or their many noble and admirable virtues in the natural order. If we cannot recognise in them those supernatural graces, or endowments which are peculiar to the Church, we have never failed to do full justice to their excellent natural qualities; and though the Protestant Press of every hue, teems with incessant outrages against the Catholic Sisters of Charity, never

will therefore, please God, employ every means in our power to inspire our children from their earliest years, with a lively hatred of heresy;—and for this purpose, above all things, we must teach them to look with horror upon any semblance even of participation on their part, in acts of Non-Catholic worship, or Non-Catholic religious instruction. The proposition that Catholics can never hold communion in things spiritual with Protestants is, to the Catholic intelligence at all events, self-evident. If Catholicity be of God, then Protestantism, which is the contradictory of Catholicity, must be of the devil; or if Protestantism be from heaven, then must Catholicity, which is not merely contrary to, but is the contradictory of, Protestantism, be from hell; and betwixt what is from God, and what is from the devil, there can be no spiritual communion.

We believe that the Catholic Church is from God; that commissioned by Him to teach, she teaches truth; and that all that is in opposition to those her teachings, is error, or the opposite of truth. We believe that truth is man's legitimate object; that in proportion as he approaches thereunto, he is elevated in the scale of being; and that in proportion as he recedes therefrom, he is depressed or degraded. We believe therefore, as a necessary consequence, that Protestantism, which is the negation of the teachings of the Church, implies the degradation of those who profess it. This may be illiberal, but it is the logical deduction from these premises—that the Catholic Church teaches truth, and that the contrary of truth is error; and therefore it is not absurd or blasphemous.

And as when they treat of Catholicity, Protestants do invariably make the most ludicrous errors; and as charity bids us try and believe that those errors proceed rather from ignorance than malice, from an intellectual, rather than from a moral defect; so charity enjoins us therefore to treat them as ignorant persons, and therefore to accommodate our language to their imperfect capacities. If this is absurd, it is certainly not illiberal.

That Protestant missions to the heathen have hitherto proved failures, is admitted by all disinterested Protestant writers, acquainted with the subject. We have before us a letter from the Canton correspondent of the *London Times*, writing under date, the 24th of May last. Now the writer, a Protestant, and from his residence in the East a competent witness on the subject of Protestant missions in that quarter of the globe, where, since the commencement of the present century British influence has been dominant, takes it for granted, as known to all men, as incontestable, that all Protestant Missions, in spite of all the advantages which the influence of Protestant Great Britain has secured to them, have failed; and taking this for granted, seeks only to account for this signal failure, by the amusing hypothesis that Protestantism is too "pure" to be accepted by the heathen, at once; who must first go through a course of Popery, before they can receive the pure truth of the Protestant Gospel. Thus he writes:—

"We may yet discover that Roman Catholicism will for the connecting link between Paganism in its many idolatrous forms and a purer Protestantism. \* \* \* Man seems ill-designed or constituted for such sudden leaps from darkness to light; and all past missionary experience, I think, goes far to enforce the unwelcome truth at which I am glancing—that the abstract doctrines of a Protestant faith find acceptance amongst a heathen and idolatrous race with infinitely greater difficulty than Romanism.—There stands the fact; let those who will, attach other explanations."—*Times Corr.*

There stands the fact: and we have the right to publish it, without exposing ourselves to the charge of illiberality, absurdity or blasphemy. The *Colonist* may account for it as he pleases; but still the fact remains—that Protestant Missions, under the most favourable auspices, have hitherto proved failures; and certainly, if the theories of those who attribute the late Indian mutiny in great part to the interference of the Protestant Missionaries with the prejudices of the natives, be well grounded, we may add that Protestant Missions have proved morally and physically disastrous. For further particulars, we would refer the *Colonist* to the statistics of the Sandwich Islands, another seat of Protestant Mission.

That "Protestant Ascendency" is incompatible with civil and religious liberty, which has flourished in proportion as that "Ascendency" has been successfully resisted, is easily proved by the history of Ireland, and a review of the Protestant penal laws of last century. Whilst those laws were in vigor, and whilst in consequence "Protestant Ascendency" was intact, civil and religious liberty were extinct in so far as Papists were concerned. Only since the repeal of those laws, and the consequent partial overthrow of "Protestant Ascendency," has there been the faintest glimmer of true liberty in Catholic Ireland. But why insist upon a self-evident truth? Is it not written in the book of Hallam, the Protestant historian, that—"persecution is the deadly original sin of the Reformed Churches; that which cools every honest man's zeal in their cause, in proportion as his reading becomes more extensive."—*Const. Hist., of England, c. 11.*

It is because we are living in the midst of a Non-Catholic community; because our literature, the very air we breathe, is more or less infected with heresy, that we should be more careful to inspire our children with a horror of Protestantism, and to put them on their guard against its allurements. Situated as we are, it is our first duty to teach our children that it is no light thing to be an alien to the Catholic Church; and that the differences betwixt Catholics and Non-Catholics are not matters of slight moment. How then can we, consistently with that duty, allow our Catholic little ones to participate in any act, however slight, of worship, with their Non-Catholic neighbors?—how, if we are to tolerate on the part of Catholic children participation in acts of heretical worship, could we consistently have condemned similar conduct on the part of persons in high station? Indifferentism, or a tendency to underrate the evils of heresy, is one, perhaps the greatest, of the religious dangers of the day; and it is because a mixed school education directly tends to foster that fatal indifferentism, that spurious liberality, that we, as Catholics, should be most vigilant against it. We

repeat, and are prepared to establish by good authority.

If guilty of "illiberality, absurdity, and even blasphemy," in maintaining that Catholics should hold no appearance even, of communion in spiritual things with Non-Catholics or heretics, we are guilty in most excellent company. St. Paul taught the same doctrine; the martyrs who, to save their bodies from torture, refused to throw a grain of incense in the fire before the statue of the Emperor, died for the same doctrine; and we see not therefore how that can be lawful in the nineteenth century of the Church, which was condemned in the first; or why Catholics in the reign of Queen Victoria should be more pliant than were Catholics in the reign of Dioclesian. It is because we are living in the midst of a Non-Catholic community; because our literature, the very air we breathe, is more or less infected with heresy, that we should be more careful to inspire our children with a horror of Protestantism, and to put them on their guard against its allurements. Situated as we are, it is our first duty to teach our children that it is no light thing to be an alien to the Catholic Church; and that the differences betwixt Catholics and Non-Catholics are not matters of slight moment. How then can we, consistently with that duty, allow our Catholic little ones to participate in any act, however slight, of worship, with their Non-Catholic neighbors?—how, if we are to tolerate on the part of Catholic children participation in acts of heretical worship, could we consistently have condemned similar conduct on the part of persons in high station? Indifferentism, or a tendency to underrate the evils of heresy, is one, perhaps the greatest, of the religious dangers of the day; and it is because a mixed school education directly tends to foster that fatal indifferentism, that spurious liberality, that we, as Catholics, should be most vigilant against it. We

will therefore, please God, employ every means in our power to inspire our children from their earliest years, with a lively hatred of heresy;—and for this purpose, above all things, we must teach them to look with horror upon any semblance even of participation on their part, in acts of Non-Catholic worship, or Non-Catholic religious instruction. The proposition that Catholics can never hold communion in things spiritual with Protestants is, to the Catholic intelligence at all events, self-evident. If Catholicity be of God, then Protestantism, which is the contradictory of Catholicity, must be of the devil; or if Protestantism be from heaven, then must Catholicity, which is not merely contrary to, but is the contradictory of, Protestantism, be from hell; and betwixt what is from God, and what is from the devil, there can be no spiritual communion.

We believe that the Catholic Church is from God; that commissioned by Him to teach, she teaches truth; and that all that is in opposition to those her teachings, is error, or the opposite of truth. We believe that truth is man's legitimate object; that in proportion as he approaches thereunto, he is elevated in the scale of being; and that in proportion as he recedes therefrom, he is depressed or degraded. We believe therefore, as a necessary consequence, that Protestantism, which is the negation of the teachings of the Church, implies the degradation of those who profess it. This may be illiberal, but it is the logical deduction from these premises—that the Catholic Church teaches truth, and that the contrary of truth is error; and therefore it is not absurd or blasphemous.

And as when they treat of Catholicity, Protestants do invariably make the most ludicrous errors; and as charity bids us try and believe that those errors proceed rather from ignorance than malice, from an intellectual, rather than from a moral defect; so charity enjoins us therefore to treat them as ignorant persons, and therefore to accommodate our language to their imperfect capacities. If this is absurd, it is certainly not illiberal.

That Protestant missions to the heathen have hitherto proved failures, is admitted by all disinterested Protestant writers, acquainted with the subject. We have before us a letter from the Canton correspondent of the *London Times*, writing under date, the 24th of May last. Now the writer, a Protestant, and from his residence in the East a competent witness on the subject of Protestant missions in that quarter of the globe, where, since the commencement of the present century British influence has been dominant, takes it for granted, as known to all men, as incontestable, that all Protestant Missions, in spite of all the advantages which the influence of Protestant Great Britain has secured to them, have failed; and taking this for granted, seeks only to account for this signal failure, by the amusing hypothesis that Protestantism is too "pure" to be accepted by the heathen, at once; who must first go through a course of Popery, before they can receive the pure truth of the Protestant Gospel. Thus he writes:—

"We may yet discover that Roman Catholicism will for the connecting link between Paganism in its many idolatrous forms and a purer Protestantism. \* \* \* Man seems ill-designed or constituted for such sudden leaps from darkness to light; and all past missionary experience, I think, goes far to enforce the unwelcome truth at which I am glancing—that the abstract doctrines of a Protestant faith find acceptance amongst a heathen and idolatrous race with infinitely greater difficulty than Romanism.—There stands the fact; let those who will, attach other explanations."—*Times Corr.*

There stands the fact: and we have the right to publish it, without exposing ourselves to the charge of illiberality, absurdity or blasphemy. The *Colonist* may account for it as he pleases; but still the fact remains—that Protestant Missions, under the most favourable auspices, have hitherto proved failures; and certainly, if the theories of those who attribute the late Indian mutiny in great part to the interference of the Protestant Missionaries with the prejudices of the natives, be well grounded, we may add that Protestant Missions have proved morally and physically disastrous. For further particulars, we would refer the *Colonist* to the statistics of the Sandwich Islands, another seat of Protestant Mission.

That "Protestant Ascendency" is incompatible with civil and religious liberty, which has flourished in proportion as that "Ascendency" has been successfully resisted, is easily proved by the history of Ireland, and a review of the Protestant penal laws of last century. Whilst those laws were in vigor, and whilst in consequence "Protestant Ascendency" was intact, civil and religious liberty were extinct in so far as Papists were concerned. Only since the repeal of those laws, and the consequent partial overthrow of "Protestant Ascendency," has there been the faintest glimmer of true liberty in Catholic Ireland. But why insist upon a self-evident truth? Is it not written in the book of Hallam, the Protestant historian, that—"persecution is the deadly original sin of the Reformed Churches; that which cools every honest man's zeal in their cause, in proportion as his reading becomes more extensive."—*Const. Hist., of England, c. 11.*

It is because we are living in the midst of a Non-Catholic community; because our literature, the very air we breathe, is more or less infected with heresy, that we should be more careful to inspire our children with a horror of Protestantism, and to put them on their guard against its allurements. Situated as we are, it is our first duty to teach our children that it is no light thing to be an alien to the Catholic Church; and that the differences betwixt Catholics and Non-Catholics are not matters of slight moment. How then can we, consistently with that duty, allow our Catholic little ones to participate in any act, however slight, of worship, with their Non-Catholic neighbors?—how, if we are to tolerate on the part of Catholic children participation in acts of heretical worship, could we consistently have condemned similar conduct on the part of persons in high station? Indifferentism, or a tendency to underrate the evils of heresy, is one, perhaps the greatest, of the religious dangers of the day; and it is because a mixed school education directly tends to foster that fatal indifferentism, that spurious liberality, that we, as Catholics, should be most vigilant against it. We

repeat, and are prepared to establish by good authority.

If guilty of "illiberality, absurdity, and even blasphemy," in maintaining that Catholics should hold no appearance even, of communion in spiritual things with Non-Catholics or heretics, we are guilty in most excellent company. St. Paul taught the same doctrine; the martyrs who, to save their bodies from torture, refused to throw a grain of incense in the fire before the statue of the Emperor, died for the same doctrine; and we see not therefore how that can be lawful in the nineteenth century of the Church, which was condemned in the first; or why Catholics in the reign of Queen Victoria should be more pliant than were Catholics in the reign of Dioclesian. It is because we are living in the midst of a Non-Catholic community; because our literature, the very air we breathe, is more or less infected with heresy, that we should be more careful to inspire our children with a horror of Protestantism, and to put them on their guard against its allurements. Situated as we are, it is our first duty to teach our children that it is no light thing to be an alien to the Catholic Church; and that the differences betwixt Catholics and Non-Catholics are not matters of slight moment. How then can we, consistently with that duty, allow our Catholic little ones to participate in any act, however slight, of worship, with their Non-Catholic neighbors?—how, if we are to tolerate on the part of Catholic children participation in acts of heretical worship, could we consistently have condemned similar conduct on the part of persons in high station? Indifferentism, or a tendency to underrate the evils of heresy, is one, perhaps the greatest, of the religious dangers of the day; and it is because a mixed school education directly tends to foster that fatal indifferentism, that spurious liberality, that we, as Catholics, should be most vigilant against it. We

repeat, and are prepared to establish by good authority.

If guilty of "illiberality, absurdity, and even blasphemy," in maintaining that Catholics should hold no appearance even, of communion in spiritual things with Non-Catholics or heretics, we are guilty in most excellent company. St. Paul taught the same doctrine; the martyrs who, to save their bodies from torture, refused to throw a grain of incense in the fire before the statue of the Emperor, died for the same doctrine; and we see not therefore how that can be lawful in the nineteenth century of the Church, which was condemned in the first; or why Catholics in the reign of Queen Victoria should be more pliant than were Catholics in the reign of Dioclesian. It is because we are living in the midst of a Non-Catholic community; because our literature, the very air we breathe, is more or less infected with heresy, that we should be more careful to inspire our children with a horror of Protestantism, and to put them on their guard against its allurements. Situated as we are, it is our first duty to teach our children that it is no light thing to be an alien to the Catholic Church; and that the differences betwixt Catholics and Non-Catholics are not matters of slight moment. How then can we, consistently with that duty, allow our Catholic little ones to participate in any act, however slight, of worship, with their Non-Catholic neighbors?—how, if we are to tolerate on the part of Catholic children participation in acts of heretical worship, could we consistently have condemned similar conduct on the part of persons in high station? Indifferentism, or a tendency to underrate the evils of heresy, is one, perhaps the greatest, of the religious dangers of the day; and it is because a mixed school education directly tends to foster that fatal indifferentism, that spurious liberality, that we, as Catholics, should be most vigilant against it. We