

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PATTEGILL & Co., 37 Park Row, and Geo. ROWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, FEBRUARY 5, 1875.

ECCLIASTICAL CALENDAR.

FEBRUARY—1875.

Friday, 5—St. Agatha, V. M.
Saturday, 6—St. Titus, B. C.
Sunday, 7—Quinquagesima.
Monday, 8—St. John of Matha, C.
Tuesday, 9—St. Raymond of Penafort, O.
Wednesday, 10—Ash Wednesday.
Thursday, 11—St. Polycarp, B. M. (Jan. 26.)

NEWS OF THE WEEK.

Alfonso, so we have been assured by telegram after telegram during the past week, is just going to begin the arduous process of crushing the Carlists; but the latter, contumacious dogs that they are, object to the crushing process, and seem inclined to turn the tables on the crushers. Neither in Germany nor in Italy have any events worth recording occurred to disturb the political tranquility of the past week. In France the different parties in the Assembly are as a matter of course at daggers drawn with one another; all, however, intent upon establishing a stable Government in France, and all of course failing in the attempt. So it will go on to the crash of doom, unless there should dawn upon the French legislators the light of the simple truth, that it is not given to man to make constitutions. In default of a Government, a strong military despotism would be the best thing that could happen to France, in whose deplorable political condition we see the inevitable results of Revolution.

The action of His Excellency the Governor-General in the Lepine case, has been approved of by the Imperial authorities. The problem which he had to solve was an arduous one, requiring much tact and much courage on the part of those who had to deal with it; and we think that on calm reflection the country will generally admit that Lord Dufferin has done the best he could in the difficult circumstances in which he found himself.

FIRE AND LOSS OF LIFE—A sad accident took place at Boucherville on the morning of the 23rd ult. A farmer named Dulude had on retiring to bed the night before made a grate fire in his stove; he with wife and eight children slept upstairs.—About two o'clock in the morning he was roused by a smell of fire. He shouted to his wife to come down with the children, but already the staircase was a blaze, and to do so was impossible. He then ran to his barn for a ladder, but before he could get it up to the window, the smoke had stifled all those whom he had left in the house; and when the flames had done their work the calined remains of Made. Dulude and the eight children were all that remained to the wretched husband and father, of wife and family. He himself was badly burnt, and for some time his life was in danger.

Another fire occurred in the Beauport Lunatic Asylum on the 29th ult., and of the female inmates two are reported as having perished in the flames: others are missing.

We have received some further details of the burning of the Beauport Female Lunatic Asylum, transmitted to us by telegram. From these it appears that the fire originated, not in accident, but in the act of a dangerous lunatic, one Marie Breton, who placed a lighted candle underneath her bed, and then left her cell. This story, if true—and we by no means vouch for its truth—displays an incredible amount of culpable negligence on the part of those who had charge of the institution. Incredible, we say: for it can scarcely be believed that the authorities should have left a lunatic like this woman Breton—a woman known to be of a very "vicious character," so vicious that she had been placed under special restraint, and who had been heard to avow her design to "have her revenge out on the cursed place"—alone, and with a lighted candle in her possession. Not worse, scarce as bad, would it have been to have entrusted her with a sharp knife, or a loaded pistol. For the credit of the authorities we trust that this story is false. Any how the matter should be enquired into, in order that we may learn what kind of watch is kept by the authorities over furious lunatics known to be of a vicious, and therefore dangerous character.

For the rest, the exertions made by the authorities to save their patients are deserving of the highest praise, and, considering the circumstances, were eminently successful. Three women are believed to have perished; the rest were, at much risk, rescued from the flames. There seems, however, to have been a sad lack of appliances for extinguishing fire on the premises, which, considering the very inflammable nature of the building, is much to be deplored.

Great credit is due to His Honor the Mayor of Quebec, Owen Murphy, Esq., who, with several other members of the Corporation, hastened to give their aid. Special mention is made of Alder-

man H. A. Murphy, and Capt. Heigham, who nobly, and at great danger to themselves, contributed most effectively to the rescuing of the patients; and to the names of these should be added that of M. Vincelleto. In fact all worked well, and all that man could do, was done. Only, we ask, how came it that a vicious lunatic like Marie Breton was left alone in her cell, in possession of a lighted candle? after having been heard to avow the design of having her vengeance on the "cursed place." Lunatics of that class are well known to be very cunning, to be very tenacious of purpose, and should be carefully watched.—The matter should be enquired into.

PAPAL INFALLIBILITY.

We copy below from the Montreal Witness of the 23rd ult., a challenge which a writer in that paper throws out with a great flourish of trumpets:—

"I hereby challenge the Rev. James Murphy, the Rev. Mr. Moylan, of the Jesuit College here, or any other person, to produce any catechism, or other genuine authorized book printed in the English language, in any part of the globe, in which this dogma or doctrine, (I care not what they call it) is taught or even mentioned; published prior to the last twenty-five years." (The doctrine alluded to is that of Papal Infallibility.)

We have ventured to underline the words "authorized" and "dogma or doctrine," in the above extract, in order more particularly to attract attention to them.

For, before attempting to reply to the challenge therein thrown out, we want to know what we are to understand by the terms dogma or doctrine, as used by the writer in the Witness; for these words are susceptible of two different meanings.

They may be used in a restricted sense; as signifying some proposition couched in definite terms, propounded under pain of anathema to the acceptance of all the members of the Church. In this sense, that only which has been explicitly defined is a dogma or doctrine.

Or again, the same words may be used in a more general or extended sense, and applied to everything involved, or implicitly contained in the original depositum, even though undefined, or not explicitly asserted in any of the Decrees of Councils, Canons, or other formularies of the Church.

If we take the words in their first, or restricted sense, the Consubstantiality of the Son to the Father was not a dogma or doctrine of the Church before the Council of Nice.

Neither was the distinct Divine Personality of the Holy Ghost a dogma or doctrine of the Catholic Church before the Council of Constantinople A.D. 381; so neither was the Incarnation of God, the second Person of the Trinity, in the womb of the B. Virgin, a doctrine of the Church before the Council of Ephesus; and so, in the same sense, the infallibility of the Pope, in his capacity of Head and teacher of the Church, and when speaking ex cathedra, was not a dogma or doctrine of the Church before the Council of the Vatican.

But if we admit that the doctrines of the Trinity and the Incarnation, of the Consubstantiality of the Son to the Father, of the Personality of the Holy Ghost, were, though not always set forth or defined in explicit terms, dogmas or doctrines of the Church from the beginning, because by implication, if not explicitly, contained in the original depositum; then also we must admit that the dogma or doctrine of the infallibility of the Pope in his capacity as Head and teacher of the Church, and as defined by the Council of the Vatican, may have— we do not say must have, but—may have been a dogma or doctrine of the Church from the beginning. The argument therefore from the absence, prior to the Council of the Vatican, of any explicit definition on the subject, is not conclusive against its having always been a dogma or doctrine of the Church, in the sense in which the Consubstantiality of the Son to the Father was a dogma or doctrine of the Church before its definition by the Council of Nice. The challenge therefore thrown out in the Witness is a mere *brutum fulmen*. Even if unaccepted, what then? Granted that there be no catechism, or any other authorized book printed more than twenty-five years ago in the English language in which the infallibility of the Pope is even mentioned, it would not follow that the said dogma was not involved, or by implication contained, in the original depositum. How many books think you were written either in Latin or Greek before the year 300, in which the words Consubstantial, and Trinity can be found?

Let us look at the matter a little closer. Would it be correct to say—because the Catholic Church as yet has given no explicit definition of the nature or extent of the inspiration of Scripture; or of the condition after death of unbaptized children, or the heathen who have never had the Gospel preached to them—that, were she, in order to meet the errors of the Universalists, or of those who deny in whole or in part the inspiration of her sacred scriptures, to define in explicit terms what is to be held by the faithful on these matters—she was creating new dogmas, or imposing novel doctrines upon her children?

We admit therefore without hesitation, that, in the first or restricted sense in which we defined the words "dogma or doctrine," that of the infallibility of the Pope is not to be found in any book, in any language, published before the Council of the Vatican. It was not an explicitly defined doctrine before that date.

The real question at issue however is this:—Was the doctrine of Papal infallibility as defined by the Council of the Vatican, involved, or by implication contained, in the original depositum? If it was not, then is it a new doctrine which neither Pope nor Council has power to impose? if it was, then the Council of the Vatican proclaimed no new dogma or doctrine; but merely defined in explicit terms what had always from the beginning been one of her doctrines. But how, and by whom is the question to be determined as to whether the impugned doctrine was, or was not, by implication contained in the original depositum?

Two methods of solving this all-important question present themselves. 1st. The Protestant method; that of private judgment, or method by which every man for himself determines the contents of revelation and the true meaning of that original depositum; and 2nd, the Catholic method,

which is that of authority; the authority of an infallible Church, which, if infallible, is competent and alone is competent to determine what were the contents of that depositum. Now the Catholic Church, that is to say her Bishops in Council assembled, or congregated, and in union with the Pope, have determined this question. They have defined in explicit terms that which by implication was contained from the beginning in the depositum of which they are the guardians. In so far as Catholics—that is to say of all who admit that the Church, is the Bishops of the Church in Council congregated and in union with the Pope, is infallible—are concerned, this question as to the contents of the original depositum is settled for ever. The Church has declared that the dogma or doctrine of the Pope's infallibility formed part of the original depositum. If in this the Church has erred, then she is not infallible; and if not infallible, then have we no reasonable grounds for accepting any of her dogmas or doctrines from the days of the Council of Nice down to those of the Council of the Vatican.

Our readers will now see why we insist upon a sharp and exhaustive definition of the words "dogma or doctrine." We want to know in what sense the writer uses them.

Again, before accepting his challenge, we should like to know what he means by any "genuine authorized book" other than a catechism. What is an "authorized book?"

Was Dr. Brownson's Review published in the United States more than twenty-five years ago with the approbation and patronage of all the Bishops of that country an "authorized book" and if so, was not the infallibility of the Pope "mentioned therein?" We copy from two articles, both on the question of infallibility, and in reply to a Protestant controversialist Dr. Thornwell—the one in April, the other in October, of 1848.

In the first article Dr. Brownson states the doctrine of infallibility as held by him, by the majority of Catholics throughout the world, and as subsequently defined by the Council of the Vatican.

"No Catholic holds the Pope in his individual capacity to be infallible. He is infallible as we hold, and as we presume Dr. Lynch also holds; but only in his capacity of Supreme Head of the Church."—Brownson's Review, April, 1848.

"This is just what we all hold to-day, February, 1875. Where then is the new doctrine, even if its definition be new? Again, in the October number of the same Review, we read as follows:—

"All Catholics agree, and must agree, for it is *de fide*, that the Pastors of the Church, that is, the Bishops in union with the Pope, their visible head, are infallible in what they teach, both when congregated in general council, and when dispersed; each bishop in his own diocese; and the great majority hold that the Pope alone, when deciding a question of faith or morals for the whole Church, is also infallible."—Brownson's Review, October, 1848.

Most persons accustomed to read English will think agree with us, that, in the above extracts from a book published in the English language more than twenty-five years ago, Papal infallibility is more than "mentioned."

Again we may be permitted to quote from another book, a translation of Balmes' famous work on "Protestantism and Catholicity." We quote from the American edition of 1851; but an earlier translation of the same work by Messrs. Hanford and Kershaw, had previously appeared. It is therefore more than 25 years since it was first laid before the British Catholic public.

In this work Balmes, one of the most celebrated Spanish theologians of modern times, whilst admitting as do all Catholics at the present day, that as a private person the Pope may err, expressly says:—

"It is known that the Pope when speaking ex cathedra is acknowledged to be infallible, but not as a simple individual."—c. 56, p. 342.

Thus when Balmes wrote, *circa* A.D. 1840 it was well known that the Pope was generally believed to be infallible when speaking ex cathedra, which is all that the Vatican Council teaches.

At the risk of being tedious, we must notice an act of injustice of which the Protestant writer in the Witness has been guilty of towards an eminent dignity of the Catholic Church—the late lamented Dr. Wiseman, Cardinal Archbishop of Westminster. Speaking of this illustrious man, the writer in the Witness says:—

"Cardinal Wiseman in the second of his three published volumes of Essays in an article on another subject, incidentally observes that the opinion of the Pope's infallibility, although held by divines in Italy is not admitted elsewhere. Not having the book at hand I cannot quote the passage *verbatim*, but his words are to that effect."—Witness, 23rd ult.

We suppose the writer alludes to the following passage which occurs in the second volume of Essays, p. 123; in an article on "Dogmatic Authority": "At the same time, while all agree that this infallibility resides in the unanimous suffrage of the Church, whether united in Council or dispersed over the world, the Italian doctrine extends it to the plenitude of authority residing in its head, and makes his dogmatical decrees of force, antecedently to the expressed consent, or implied acquiescence of the other pastors. The Gallican denies this, and maintains that time must be given for the Church to assent or dissent; and only in case of assent considers the decree binding. Practically, as experience has proved, either opinion leads to the same results."

The reader will note that, in the above passage, the Cardinal employs the term "Italian," not in a geographical, but in a moral sense; as the opposite of the term "Gallican," just as we now-a-days use the term "Ultramontane" without reference to the Alps or other geographical boundaries. As by the term Gallican, the Cardinal meant to denote all, irrespective of nationality, who held what are known as Gallican principles, and never dreamt of restricting its application to natives of, or residents in Gaul—so when he used the word "Italian" (applied to qualify not "divines," but "doctrine") he meant to denote all, who, no matter what their origin or where they dwelt, held what are called Ultramontane opinions with respect to the extent of the Papal prerogatives. What then must we think of the intelligence or good faith of the writer who positively asserts that the words of Cardinal Wiseman are to the effect that—though held in Italy, outside of that Peninsula, and beyond its geographical limits, ("elsewhere") the doctrine

of Papal infallibility, was not held! And yet, whatever we may think of it, this is a fair specimen of the manner in which Protestants quote—or rather garble Catholic authors.

STATE-SCHOOLISM IN NEW BRUNSWICK.

To our sorrow, but not to our surprise, serious riots, attended with loss of life are reported from the Province of New Brunswick. The scene of these disturbances is a place known as Caraquet bay—the occasion, an attempt, apparently, to seize property for the payment of the odious State-School tax. This attempt, as was often the case in Ireland, when the Protestant State-Church taxes were once levied at the point of the bayonet provoked resistance; constables and military were called in; shots were fired, and a man named Gifford, a constable, was killed, apparently whilst forcing his way into a house inhabited by a French family, whose members defied themselves.—Others were wounded, amongst these a Frenchman, who has since died from his wounds. Such are the fruits of State-Schoolism in New Brunswick, as reported by the papers.

As yet we have seen only one side of the story, that given by the New Brunswick Protestant press; and our long experience of the gentry who for the most part run this New Brunswick press makes us very cautious how we accept as perfect truth all their tidings. They of course will throw all the blame on the French population who are Catholics; but if it be true that the man Gifford, who was shot, and who was the first victim, fell whilst breaking into a private house, it would seem as if he and his party were the aggressors. We copy from the telegrams:—

"In company with nine or ten special constables they went to the house and enquired of the owner if any Frenchmen were there, who answered in the negative. The party immediately rushed up stairs to the upper flat. Gifford led, and as his head appeared just above the landing a shot was fired from a group of Frenchmen in a room, and Gifford was soon a corpse. The others sprang quickly up, and throwing themselves to the floor fired at the party of Frenchmen, wounding two, and taking the rest prisoners."

Now from this account it appears that Gifford and his gang were the aggressors; it certainly does not appear that they showed any warrant to apprehend any person or persons in particular; for it can scarce be believed, that even a New Brunswick Protestant magistrate would issue a warrant for the apprehension of Frenchmen in general; and if so, the inmates of the house, Frenchmen though they were, were perfectly justified in resisting by force the armed intrusion on their domestic privacy. An Englishman's house is said to be his castle; we see not how in a British possession a Frenchman's house should not enjoy the privileges of an Englishman's house. However we are as yet so imperfectly informed as to the facts of the case, that we offer no opinion upon its merits; beyond this, that human nature being what it is, there are limits to human patience, and that it is not to be wondered at, that having been persecuted and robbed by their Protestant neighbors, the settlers of French origin in New Brunswick should at last turn upon their oppressors; and, as the law gives them no protection, and holds out to them no chance of obtaining justice—should take the law into their own hands, and execute a wild justice for themselves. This we do not defend, on the contrary we deplore it; but we cannot wonder at it. Indeed if this iniquitous system of State-Schoolism in New Brunswick be persisted in, we believe that we have only seen the beginning of the trouble; and that on this side of the Atlantic will soon be re-enacted the bloody scenes for which Ireland was celebrated in the last century.

If there is to be permanent peace in New Brunswick, the compulsory system must be abandoned, and Education must be left Free. Freedom of Education is all that the Catholics of New Brunswick ask for; that at their own cost they be left free to feed, clothe, and educate their own children, without being called upon to feed, clothe, or educate any other man's children. Is not this a just and reasonable demand?

Far from us being any intention to justify or even palliate armed resistance to law, even to a law so oppressive as that under which the Catholics of New Brunswick suffer. Moral resistance to the School Law we advocate, and the employment of all legal means to throw obstacles in the way of its working; but physical violence all Catholics must condemn, since it is condemned by their Church. As to the particular question before us, in default of reliable details, we hazard no opinion further than this: that, if the man Gifford who at the head of an armed band of some nine or ten others, broke into a house inhabited by Frenchmen had no legal warrant for so doing—that he showed any such legal warrant does not as yet appear—the inmates of the house had a perfect right to defend themselves from such illegal invasion, and violation of the sanctity of domicile. All that as yet appears is, that Gifford without displaying any warrant for the arrest of any particular person therein named, forced his way with a lot of others into a private house, and was shot down by some of the inmates. Whether the latter were justified, depends upon the strict legality of the action of the deceased Gifford, and on this point, we hazard as yet no opinion.

The conversion to the Catholic Faith of the Rev. Mr. Alfred Newdegate, lately Vicar of Kirk Hallam, who, together with his wife, has been received into the Catholic Church, is announced.—From the similarity of names we suppose that he must be a relative of the notorious Newdegate of No Popery fame. His Lordship the Bishop of Salford has issued a Circular to all the clergy of his diocese forbidding them to allow Mr. Henry Petre of Dunkelbough to partake of Holy Communion until that gentleman shall have fully submitted himself to the Church; and acknowledged his errors in respect to the decrees of the Vatican Council.

We see by the papers that the first Carmelite Convent ever established in Canada has been commenced at Rimouski, a body of Carmelites from Albany having arrived in that diocese.

BISHOP WALSH'S PAMPHLET.

We have to return thanks for a copy of a very valuable contribution to our Catholic literature, in the shape of a pamphlet from the pen of the Right Rev. Dr. Walsh, Bishop of London, Ontario, on the Doctrine of Papal Infallibility, and its effect upon the "Civil Allegiance" of Catholics. The writer begins by defining infallibility, showing what Catholics mean, and what they do not mean by the word. He gives a series of extracts from the Scriptures, the Fathers, the Decrees and Canons of Councils on the same subject, and the opinions of the Theologians, all asserting, some implicitly, others more distinctly the same doctrine as that promulgated as *de fide* by the Vatican Council; and in an Appendix His Lordship discusses the question as to whether this definition and promulgation of the doctrine of infallibility has in aught affected the civil allegiance which in conscience all Catholics are bound to yield to their lawful rulers in the Civil Order.

The appearance of this pamphlet is most opportune; it treats of the greatest question of the day as it should be treated by a learned scholar, and a Prelate of the Church. Strongly do we recommend all who wish to study the question to procure this treatise and make themselves masters of its contents. It is to be procured at the store of Messrs. Sallier, Notre Dame Street, Dawson Bros., St. James Street, J. T. Henderson, St. Peter Street, and Battie Bros., Bleury Street, as well as at this office.

DEATH OF THE ARCHBISHOP OF CASHEL.

We regret to have to announce the death of the most Rev. Dr. Leahy, Lord Archbishop, of Cashel, Ireland. He was one of the most beloved and revered prelates, in Ireland. His name will long be remembered in the history of that country in consequence of his efforts to put down the Sunday trading of liquor in his diocese. For many years back every Catholic keeper of a public house in town or village in his diocese kept their stores closed in obedience to his orders on Sunday, and the result was that a marked improvement took place in the people and crime of every description decreased. During his life he used ever exertion to have a Cathedral in Thurles, the residence of the Archbishop of Cashel, worthy of that historic diocese, and his appeals for aid to erect that building always met with a hearty response. We believe the Cathedral of Thurles is now second to none in Ireland except St. Patrick's at Armagh.

He was an able speaker; one of his best orations was given in Dublin a short time ago, on the defeat of Gladstone's Government, on the Irish education question. His decease has brought sorrow to not only every Catholic homestead in Ireland but in this country and all over the world, wherever an Irish Catholic is to be found.—R.I.P.

FREEMASONRY.

The Duke of Abercorn has been installed as Grand Master of the Freemasons of Ireland, in the place of the late Duke of Leinster. In his inaugural address, His Grace defined Freemasonry as "a widely spread community for the extension of human sympathy and human brotherhood, embracing myriads of men of all nations and all creeds." From this we deduce that, according to the fundamental principle of Freemasonry, Christianity does not suffice for the same purpose—to wit, that of uniting all men, of all races and of all countries in one bond of brotherly love; for otherwise there would be no need of Freemasonry. His Grace also claimed for his society an antiquity of 3,000 years. It must in that case have existed upon earth long before the coming of Our Lord; and in that case, the last named, when he gave as professedly a new commandment, the precept to love one another, was an impostor, for the command must have been many hundred years old. In a word, even by the showing of its best and ablest friends, the claims of Freemasonry are incompatible with those of Christianity; for if Christianity suffice to bind all men together in the bonds of love, there is no need of any other society to effect that object; and if it be not, then it is a humbug, and its author was an impostor.

CIVIC ELECTIONS.

Our Civic Elections are at hand, and from the tone of the Witness it is evident that an attempt will be made to make the question of taxing churches, and all charitable institutions a test question. The Witness, we regret to say, is doing its utmost to make this a religious question.

It is not so. It would indeed be so, were it proposed to confer on Catholics any especial favor, or immunity from burthens to which Protestants are exposed; but the fact is that it is proposed to deal with Catholics and Protestants exactly alike, and to exempt the places of worship, and charitable institutions of both from City taxation. How this will work to the detriment of Protestants it is hard to see.

For instance, the assessed value of the church buildings held by Protestants, and which it is proposed to exempt from taxation, is \$1,015,000; the value of Catholic church buildings being put down at \$1,070,000. At the rate at which these properties would be taxed there would be a balance of about \$68 to the advantage of Catholic; but as these constitute about two-thirds of the population of the City the advantage would not be very great. In fact, in proportion to their numbers Protestants would enjoy exemption from taxation to a far greater extent than would Catholics, in the matter of Churches.

The name of Lord Camoys is now very properly omitted from the list of the Catholic Peers published in England. Of course, by his late action and writings, Lord Camoys has placed himself outside of the Catholic Church, though he may not as yet have joined either the Anglican church, or any other of the Protestant sects.

MARCY'S SCOTSMAN MANUAL.—This is a short treatise on the interesting instrument known as the Scoticlan, an improved Magic Lantern, with full instructions how to use it. In schools where the instrument is employed for the purposes of instruction or recreation this Manual will be found very useful.