

The True Witness.

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 696, Craig Street, by
J. GILLIES.
G. E. CLERE, Editor.

TERMS YEARLY IN ADVANCE:

No. 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.
No. 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 TRUE WITNESS can be had at the News Depots Single copy 3d.

As we beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.

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MONTREAL, FRIDAY, FEB. 21, 1868.

ECCLIASTICAL CALENDAR.

FEBRUARY—1868.

Friday, 21—of the Feria.
Saturday, 22—Chair of St. Peter at Antioch.
Sunday, 23—QUINQUAGESIMA.
Monday, 24—Vigil of St. Peter Damian. B. D.
Tuesday, 25—St. Matthias Ap.
Wednesday, 26—ASH WEDNESDAY.
Thursday, 27—of the Feria.

TO CORRESPONDENTS.—We would remind our friends that they should write on one side only of their paper, if they wish their manuscript to be put in the hands of the printer. This is important.

The hour at which we are compelled to put to press makes it impossible for us to give our readers in this issue, an account of the imposing ceremonies of Tuesday night, or the embarkation of our brave Papal Zouaves on Wednesday afternoon. We will supply the deficiency in our next; and in the meantime let us all pray God to bless the Sovereign Pontiff and his army, and to confound his enemies.

NEWS OF THE WEEK.

There have been several collisions betwixt the police, and rioters at Cork, in one of which the former charged bayonets upon their assailants of whom several were wounded and one killed. Lennon has been acquitted on the charge of murder, but found guilty on a charge of treason felony. The sentence pronounced on him was that he be confined for fifteen years, with hard labor. The prisoner thereupon broke out into strong denunciation of the British Government. Mr. Sullivan of the Dublin Nation has been found guilty of seditious libel.

The Imperial Parliament has resumed its sessions. In the House of Lords, Earl Mayo asked leave to bring in a Bill for the further suspension of the Habeas Corpus Act. In the Commons Lord Stanley laid before the House papers on the Alabama claims.

In France there are rumors of a change of Ministry. The Government is actively pushing forward the organization of the National Guard, in compliance with the provisions of the lately passed Army Bill.

The financial condition of the Italian Kingdom becomes daily more alarming, perhaps encouraging would be a better word. National bankruptcy appears almost inevitable, which will be followed by a break up of the robber-kingdom. Admiral Farragut has been on a visit to Florence: what the object is, is not certain, but it appears probable that his instructions are to give encouragement to the Garibaldians.

In the United States no progress is being made towards reconstruction. Military despotism is the only law in the Southern States, but signs are not wanting of an approaching reaction.

Mr. Howe has sailed for England, bearing with him the remonstrances of the people of Nova Scotia against the Union lately imposed on them. The Legislature of New Brunswick was opened on the 13th inst. The Lieutenant Governor congratulated the country on the Union of the Provinces, which he predicted would advance the social, political, and material interests of the Dominion.

The Witness ask us to cite a passage from the Scriptures, that is as clear on the doctrine of purgatory as is the following on the doctrine of the Trinity:—

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—St. Matthew 28, 19.

This passage is clear to those only who already believe the doctrine of the Trinity, or who accept the interpretation thereof as given by the Church, and illustrated by St. Augustine—"Non in nominibus Patris, et Filii, et Spiritus Sancti, sed in nomine Patris, et Filii et Spiritus Sancti. Ubi unum nomen audis, unus est Deus." This interpretation has force we say only to those who repudiate the Protestant principle of interpretation of Scripture, and of private judgment; but to the true Protestant it is of no value whatsoever, since the text cited can always be explained away.

ever, since the text cited can always be explained away.

Thus the great Protestant theologian, Neander, the equal, we suspect, of the editor of the Montreal Witness in learning, in critical acumen, and spiritual insight into the meaning of Scripture, expressly says when treating of the doctrine of the Trinity, that to him it does not appear to "belong strictly to the fundamental articles of the Christian Faith; as appears from the fact that it is explicitly set forth in no one particular passage of the New Testament."—(Neander's History of the Church. We copy from the translation published by the Messrs. Bohn, vol. ii. p. 286. Now from the extract given it is evident that to an intelligence like that of Neander, the text quoted by the Witness, Matt. 28, 19, is by no means clear, or conclusive as to the doctrine of the Trinity.

And again, if a Unitarian, the Protestant will argue, and with logic that his brother Protestant cannot refute, that baptizing in the name of the Father, and of the Son, and of the Holy Ghost, does not prove that in the Godhead there are three distinct Persons, co-equal, and that these three Persons are One God. Even if the text proves—so the Unitarian would argue—that the three Persons therein mentioned are all alike Divine, all co-equal, it would prove, not that there is but One God, but that there are three Gods: it would establish, not the Christian doctrine of a Trinity, but the truth of Tritheism.

And that the text is not clear: that without the authority of the Church it proves nothing, is evident from this:—That the most highly intellectual portion of the Protestant community always has, and does still, repudiate the doctrine of the Trinity—which could not be, were the text itself clear, and logically conclusive. No sane person can, even if he would, doubt the truth of the 47th Euclid 1st book, after having once gone through the demonstration, because the proposition is *provid*: could he still doubt of two things, one:—either the demonstration is incomplete, or the doubter is intellectually deficient, and incapable of appreciating its force. The Witness will hardly dare openly to assert that all Unitarians, that is to say that the great mass of educated Protestants of all ages, were and are intellectually deficient and their inferiors in intelligence. Then he must admit that the text by him cited, however clear it may be to him who from previous educational training has been already induced to accept the doctrine in dispute, and however conclusive to him, it may be—worthless when cited against one who does not believe the doctrine, since its meaning can always be explained away by the application of the solvent of private judgment. The truth is that no man does, or ever did, get his doctrines or his belief from the Bible: but that every man can find therein proof, clear and strong, in support of the truth of those doctrines which he already holds, but holds, often unconsciously, from sources quite independent of the Bible—from the first lessons learned at his mother's knees, or from the society which he frequents.

And so we reply to the challenge of the Witness, by citing a text as clear, and as strong, in favor of Purgatory as that which he cites in favor of the Trinity—a text as clear and as conclusive to St. Augustine in proof of Purgatory, as was that which in his *Tract VI. in Joannis Evangelium* he quoted in support of the doctrine of a Tri-une God. Now we think that St. Augustine was at least as clear sighted, and as capable of understanding Scripture, as is the editor of the Witness. Here is the text:—

"If any man's work burn—he shall suffer loss, but he himself shall be saved, yet so as by fire."—1 Cor. iii. 15.

We do not say that this text of itself proves that there is a Purgatory, because if it did, all who admit its authority would believe the doctrine: just as if the text from St. Matthew proved the doctrine of the Trinity, all Protestants who admit the authority of the Bible would inevitably be Trinitarians. All we say is, that it is as clear, as strong, as conclusive in our favor against the Witness, as is the text by him cited in his favor, as against Liberal Protestants and Unitarians. To minds like that of St. Augustine its force was overwhelming, as may be seen by his *Enarratio in Psalmum 37*:—

"Dicite enim, Ite autem, salvos erit, sic tamen quasi per ignem. Et quia dicitur salvus erit, contemnitur ille ignis. Ita plane quamvis salvi per ignem, tamen erit ille ignis quem quidquam potest homo pati in hac vita."

From these last words it is clear that the great doctor alludes to pains to be endured after death, *post hanc vitam*, and the existence of which the text by him cited from St. Paul implicitly teaches. No doubt the Witness will accept St. Augustine's interpretation of St. Matthew 28, 19, and appreciating the distinction drawn betwixt "*in nominibus*," and "*in nomine*," will admire the logical force of the conclusion, "*ubi unum nomen audis, unus est Deus*." But our contemporary we fear will scarce be so ready to do justice to the critical acumen, of the learned Bishop of Hippo, in that great Doctor's comments upon and conclusions from, the language of the author of the Epistle to the Corinthians. Still the Witness will find in the sacred writings that, but that only, which he already believes. Our text will still be as obscure,

as inconclusive to him, as are the words of St. Matthew to Neander, and Unitarian Protestants: and as they explain away the meaning of these words in favor of their pre-conceived views, rejecting the interpretation of the Church and of the great doctors, so also will the Witness evade the force of the text by its cited in support of the proposition that Christ and His Apostles taught that there was a purgatory.

But if taught, why alluded to only incidentally in the Bible? asks the Witness, just as Neander and Unitarians argue why, if the doctrine of the Trinity were taught by Christ, and should be believed by all men, it is not more clearly and explicitly set forth in the Scriptures? The answer is the same in both cases. Because these scriptures are not, and never were intended to be, the source of Christian knowledge: because the Bible is not, and never was intended to be, as the Witness foolishly assumes, a code of laws. "It would be a strange code" says the latter "that contained no allusions to several laws of great practical importance," and we grant that it would be so. But before this argument is of any force or meaning, the Witness must show that the Bible is, or was appointed by Christ Himself to be the Christian's code of laws, or compendium of doctrine. In the early days of our religion we know that it was not so—and that it could not have been so: that then, as now, the truths or doctrines of Christianity were first taught orally to those who had never read the Bible: that just as the mother is at the present day in all Christian families, the first Apostle, the first Christian teacher, from whose lips, and not from the Bible, the child learns to call on God as "Our Father," and to profess a faith in Jesus Christ, His only Son Our Lord—so it was in the beginning, when the heathen were converted by word of mouth preaching. The Bible was addressed not to unbelievers, but to the faithful.

A writer in the *Irish People* the Fenian organ published in New York, and which is edited with great ability and vigor, though its principles judged from a Catholic standpoint are false and dangerous, puts forward as its *ultimatum* or programme the "seven points of the Fenian charter":—

The details of the plan of autonomy necessary for Ireland may be postponed; but its principle features are the following:—

First—The people of Ireland should have the right to elect representatives to an Irish Parliament, or Congress to which the whole legislative power appertaining to purely Irish affairs should be committed.

Second—The Executive Government of Ireland should be entrusted to a minister of State and a cabinet, responsible to the Irish Congress.

Third—Ireland should still continue to send representatives to the Imperial Parliament "to take part in all legislation affecting the empire at large."

Fourth—The following matters affecting Ireland would be reserved for the legislative control of the Imperial Parliament: the conduct of the foreign affairs of the empire, and the supplies of men and money granted to the crown for imperial, not local, purposes.

Fifth—To the end that Ireland might have a voice equal to her importance in the imperial councils, the number of Irish members of parliament should be one-fifth of the whole; and there should be at least one-fifth of the cabinet ministers selected from the Irish members of parliament.

Sixth—There should be no further creation of purely Irish peers: all peerages created in future should be of the United Kingdom.

Seventh—The Viceroy of Ireland should be named directly by the sovereign, should not be responsible to the Home Secretary, and should have no more irresponsible authority in Ireland than the sovereign possesses in the empire—but must always act through the ministers of state.

There are the seven points of our charter. If England grants them, we may doubly triumph, in celebrating a bloodless victory.

Now if this be all that the Fenians are aiming at; if their political programme be faithfully reproduced by W. M. C., of the *Irish People*, there is nothing in the object—we say nothing of the means by which that object is sought to be attained—of the Fenians which the most ultra loyalist, or the highest Conservative need denounce. The proposed changes may be startling from their novelty: but they are not democratic, or Jacobinical, but on the contrary are conceived in an eminently conservative, anti-revolutionary, and anti-Jacobinical spirit. For it must be remembered that "political unity," that the Republic "one and indivisible" is now, as in the last century, the mark, or shibboleth of the Beast, as we see exemplified in Italy and the United States. Provincial autonomy, local or municipal self-government and State Rights are what the Revolution everywhere aims at destroying.

We are not discussing the expediency, or even the practicability of the scheme propounded as the Fenian ultimatum in the *Irish People*, nor will we hazard an opinion as to its merits as a cure for Irish discontent. All we say is that, taken by itself, it is not a wicked scheme; for surely it is a virtue rather than a crime to aspire after national autonomy, and self-government, provided only that these legitimate objects be sought by means of which the Church approves, and which Christian morality does not condemn. Neither is it a revolutionary scheme; for, it aims, not at the dismemberment of the British Empire, but rather at its consolidation. Not "Repeal of the Union," *pur et simple*, but the substitution of one kind of Union for

another, of a Federal for a legislative and incorporating Union, of a moral for a legal Union, is what it proposes to accomplish; and if, by such a change, peace and happiness could be restored to Ireland, England would be the gainer, in every respect. There would be for her no loss of moral prestige, no abandonment of Conservative principles, no sacrifice of power or territory, but rather an increase of the first, and an additional security to the latter. The scheme, we say may be wild and visionary, and impracticable—and it is deficient in that it does not comprise a separate local legislature for Great Britain; but it is not revolutionary, but it is not wicked, but it is not one which any Irishman need be ashamed to put forward, or that any Conservative English statesman should refuse to consider, with a view to its adoption with the requisite modifications. There are good things in Federalism.

There would be required a local Parliament for all purely British legislation; and this presents one great obstacle to the scheme.

We say all this with an *if*, and there is much virtue in an *if*. But from what we have seen and heard in other quarters, we fear that the main design of Fenianism is social, rather than either political or national. That it aims more at effecting a thorough or radical change in the nature and tenure of property, than at bringing about a redistribution of political power, and the mere restoration to the people of Ireland of the right to manage their own affairs, internally—leaving it to the United or Imperial Parliament to manage all the external affairs of the United Kingdom. Of course amongst the Fenians, as amongst every other collection of men, there must be a great diversity of views and opinions; but, we say it advisedly, we fear, we far more than fear, that, if the *Ultimatum* of the Fenians as put forward in the *Irish People* were granted to-morrow, that if the programme given above were fully, and fairly carried out, we should be no nearer a satisfactory or final solution of the Irish question than we are to day. The question of property, the social question that is to say, would still remain unsolved, and to this above all does Fenianism owe its being.

Garibaldi has taken to writing letters, since by fighting he can do nothing for his cause. The Witness, the "only daily religious paper" in the world, publishes one of these letters without a single word of reprobation for the infamous sentiments therein contained: from which we can form an estimate of the value of that "religion" of which the Witness is the exponent, and of that "liberty" of which Garibaldi is the champion.

Garibaldi argues that Catholic worship must be put down by force, and thus enforces his argument:—

"I know you say 'liberty of worship, liberty of conscience, liberty for all opinions,' and I repeat the cry: only it must be in the mouth of honest men! Does any body believe in liberty for vipers, for crocodiles, for thieves and assassins? and what is the priest but the assassin of the free soul—far more mischievous than the assassin of the body."

Therefore no liberty either of worship, or of conscience, should be accorded to the priest: these must be reserved for those whom Garibaldi qualifies as "honest men." Is not this precisely the logic by which the French Convention justified its decrees of extermination against the Catholic clergy in '93?

Of the "religion" of which alone Garibaldi approves, of which he is the armed apostle, and of which the Witness, by patronising the Italian revolutionists, makes itself the apologist—we may form an opinion from the next paragraph of the same letter:—

"Do you think France was morally less advanced, or more, seventy-five years back, when she proclaimed to humanity—divided by the sacerdotal tricks—the sublime principle of fraternity, with rational religion, and the One Supreme being for its basis? France was then in the apogee of her influence."

That a journalist calling himself a Christian, and indeed holding himself up to the world as the very consummate flower of Christian journalism, should, without a word of censure publish such religious sentiments as those contained in the above extract we have made from his columns, is at first sight astounding: but our wonder diminishes when we remember that there always was, and ever must be, far more affinity between evangelical Protestantism, and the filthy devil worship which the French revolution inaugurated, and of which religion Garibaldi is the panegyrist, than there ever can be betwixt Calvinism and Christianity.

As compared with the God of the latter, the naked strumpet whom Hebert and his followers set up on the altar of the Christian Church, the *Etre Supreme* whom Robespierre proclaimed in sky blue coat, and nosegay in hand, are both of them respectable divinities; but still for the avoiding of scandal to non-evangelical persons, we do think that it would be better were the editor of the Witness to drop his Christian cant, his sanctimonious snuff, and his affectation of respect for the Crucified, so long as he continues to publish Garibaldian eulogies upon that "rational religion," and "One Supreme Being for its basis," that in the darkest hour of the world's history the enemies of Christianity set up in France; and which it is the avowed object of Italian Protestants to reproduce in Italy, so soon as they shall have driven the Pope into exile, and consummated their good work by strangling the last priest, with the bowels of the last king. Let the Witness remember this:—that no man can serve two masters, or be on both sides of the same fence at one and the same moment of time; and that therefore if he be a Christian at all, if he still retain any lingering respect for "revealed religion," he must hold in abhorrence all those who like Garibaldi propose to substitute, a "rational religion" in lieu of Christianity, and who propose to us as the object of our worship the *Etre Supreme* of Robespierre, instead of the Son of Mary.

It is with deep sorrow that we are under the necessity of recording the death of the Very Reverend Patrick Dollard, Vicar General of the Diocese of Kingston, on Wednesday evening, 12th inst.

The deceased was in the sixty third year of his age, and for many years his name has been held in honor and benediction by the Catholics of the City and Diocese, the scene of his meritorious labors. His death will leave a void which it will not be easy to fill and when on the morning of Saturday last, his mortal remains were committed to the earth, many a sob and sigh from amidst the mourning congregation testified to the depth, and sincerity of the prayers which they offered up to God for the eternal repose of their lost but well beloved pastor. We are indebted to the *Kingston Whig* for the following brief sketch of the career of this lamented priest:—

It is with profound regret we record the death of the Very Rev. P. Dollard, V.G., at the Bishop's residence, after a severe illness of four weeks. He was a truly good and pious Priest, and died deeply lamented by all classes of the community. Father Dollard was born in Glamorgan, County Kilkenny, Ireland, March 1804, and was therefore in his 64th year. He was educated at an ecclesiastical seminary in Waterford. After finishing his collegiate course he came to this country, and having from an early period of his life devoted himself to the Church, began and completed his theological studies in Montreal, where he was ordained Priest by the late Bishop Lartigue, on the Feast of the Ascension, 1836, and appointed to the Diocese of Kingston, where he has been in active duty for the past 32 years. How many varied acts of kindness he performed in that long period are known only to those for whom they were done. During the trying scenes of Rebellion—the epidemics of cholera and typhus fever he has labored unceasingly for the benefit of his people, and nobly performed the part of a zealous priest, a loyal subject, and a good and charitable citizen. In alluding to his conduct during the dread pestilence Mr. Maguire, in his recent book on "The Irish in America," pays the following tribute to him:—

Father Dollard, an Irish Clergyman, had to bear the chief share of the priestly duty, and from the first moment that the fever broke out, until the earth was beaten down on the top of the grave mound, he was in the midst of the danger."

He was entrusted with the entire management of the building of the Cathedral, a task, it is needless to say, he performed with singular prudence and economy. He also labored strenuously in the struggle of the Roman Catholics of Upper Canada for their educational rights begun in 1841. He took the liveliest interest in the working of the schools, and for the last year and several years previous was chairman of the Roman Catholic School Board.

By the amiability of his character but above all, by the purity of his life, he won the esteem and admiration of his fellow-citizens of all denominations—and they particularly the old ones, will regret the departure from amongst them of one, who after so long a residence, leaves a record unobscured by the slightest aspersion. To almost every Catholic family he was endeared by the strongest ties, and they regarded him with most filial affection. His loss leaves a large blank in their ranks, and one very difficult to fill. His death was befitting his character—calm and tranquil—and his last days on earth were made as pleasing as possible by the unwearied kindness of his Bishop and the unceasing attention of his many friends.

We understand that the Fourth Provincial Council of the Ecclesiastical Province of Quebec will be opened on the 7th of May next, under the Presidency of His Grace Monseigneur Bailargeon, Archbishop of Quebec. The Council will be attended by the several Bishops of the Province; to wit:—of Montreal, St. Hyacinthe, Three Rivers, Rimouski, Ottawa, Kingston, Toronto, Hamilton, Sandwich, and St. Boniface.

The nomination of candidates for the office of Mayor took place on Wednesday the 12th inst. M.M. Workman and Beaudry the rival candidates were put forward by their respective friends, and after a few animated addresses a poll was demanded, and the assemblage dispersed.

Our readers will learn with pleasure that the health of Monseigneur, the Bishop of Montreal, is now nearly re-established.

In list of remittances Per Rev J. S. O'Connor Alexandria, Theodore Obishelm 253, Lochiel, should have read Theodore Obishelm 333, Lochiel, \$5.

WESTMINSTER REVIEW—January 1868.—We have received from Messrs. Dawson Bros., the number the Westminster for the current quarter. Its contents are somewhat heavy, not to say dull, for a Review which justly ranks as first in merit amongst the Protestant periodicals, and as the best and most faithful exponent of the Protestant Faith. We give the subjoined table: Dangers of Democracy; Physiological Panchology; Two Temporal Powers; The Church in Scotland; Extradition; The Origin of Electricity; Indian Worthies; The Abyssinian Difficulty; The Land Tenures of British India; Contemporary Literature.

A Catholic clergyman, writing a letter to a friend in Halifax, respecting the destitution among the fishermen of his own county, (Cape Breton), says that in Chatham and Margaree there are at least seventy families who, if they do not receive immediate aid, must die of starvation. He speaks of a poor family feeding for a fortnight on an old horse that had been turned out to starve, owing to the scarcity of hay.

THE GREY NUNS.—We see it stated in a Boston paper that a number of Grey Nuns from this city are about to take charge of the Catholic Orphan Asylum at Lawrence in Massachusetts.