

There is indeed; significant of a thoroughly Protestantised, brutalised, and God-abandoned people.

After reading the above, can we wonder at the following language, which we copy from an Irish journal? Can we wonder that the pure daughters and chaste mothers of Catholic Erin, shrink with loathing and disgust from the Missionaries of Protestant England? Ah yes; the Irish do well, in rejecting with contempt the preaching of these hypocritical knaves, whose time would be better employed in giving a few lessons in common humanity to their own degraded countrymen and countrywomen, than in attempting to catechise the Popish peasantry of Ireland:—

“Scripture says that the heathen is devoid of natural affection, and we believe that in no country nor age can there be found a more revolting pack than these Saxon mothers of England. It is a libel on God's creation to call them human; they are infernal demons, the offspring of the Devil and the Reformation, worthy followers of Harry and Bess—worse than brutes, for the very bears and tigers love their young. Oh God! send us a deliverer, before Ireland loses her virtue and her ancient nationality. Send us famine, plague, war, death—anything but this increasing connection with Protestant England. We ask not vengeance for ages of penal torture, but only separation from England, and the whitewashed hypocrisy of Exeter-hall.”

QUEBEC—COURT OF QUEEN'S BENCH.

The trial of the persons accused of having been engaged in the Gavazzi riots in June last, commenced on Monday; but as yet the Quebec papers give no detailed report of the proceedings. Upwards of seventy witnesses have been summoned on the Crown side. We have heard no complaints of the conduct of the Sheriff in preparing the Jury Lists this term, and conclude therefore that his detection and exposure have given him a lesson to practice his villainy with more caution for the future. But still, with a fellow like this Sewell—convicted of jury packing as he has been, and plainly told that he could not be believed upon his oath—there are always grounds to fear and suspect the worst; and in no country, save Canada, would a man so infamous be tolerated in a Court of Law; “Court of Justice” we cannot say; for, whilst Mr. Sewell is Sheriff of Quebec, it is vain for Catholics to look for truth or justice from a Court of which he is one of the principal officers.—Even the undoubted integrity of the Judges on the Bench, cannot redeem the Court from the foul disgrace which is brought upon it by the presence of Sheriff Sewell, and his partner in guilt—perhaps it would be more correct to say, his—paltry tool—the Deputy Sheriff, by whose hands the bribe was tendered. Whilst the perjurer and the suborner, stalk unrebuked in our Courts of Law, honor, truth, and justice must veil their heads.

The Quebec Gazette of Tuesday, thus notices the pending trials:—

“The trial of parties accused of riotously demolishing Chalmer's Church on the evening of June last, was proceeded with yesterday.”

If this be true, the accused must be certain of an acquittal; for no Church was demolished upon the occasion alluded to. Some cowardly ruffians inside the Church having commenced a brutal assault on a solitary, unarmed Papist, a row ensued, during which a crowd was collected outside, who threw a few stones, and smashed a few panes of glass—the whole amount of damage we have heard variously estimated by Protestants, at from £5, to £15. So much for “demolishing” a church.

According to announcement, the Grand Soirée of the Young Men's St. Patrick's Association took place on Tuesday evening last, in the City Concert Hall, and more than realised all the most sanguine expectations of its promoters. The proceedings of the evening opened with a short but appropriate address from B. Devlin, Esq., the President of the Society; after which, the entrance of Madame Valliere, one of the Lady Patronesses, was the signal for the commencement of the festivities; we regret to say that, owing to severe indisposition, Mrs. Wilson, the Mayress, was unavoidably absent.

Amongst the guests, we noticed His Honor the Mayor, the Hon. L. P. Drummond, P. Egan, Esq., M.P.P., and a number of our principal citizens of all origins. The music was brilliant, the arrangements unsurpassable, and but one spirit seemed to animate the eight or nine hundred persons who, by their presence, testified to the irresistible attractions of a St. Patrick's Soirée. The proceeds of the evening will, we understand, be devoted to charitable purposes.

“A PROTESTANT'S APPEAL TO THE DOUAY BIBLE.”

From the fact, which reason suggests and revelation confirms—that God does not always remit to the penitent sinner, all temporal punishment for sins committed after baptism, when He remits the punishment of eternal spiritual death—we are naturally led to the consideration of the doctrines of the Church respecting “Satisfaction, Purgatory, Indulgences,” and “Prayers for the dead.” The best answer that can be given to the objections of the Protestant will be simply to state what is the teaching of the Council of Trent upon these points; for these objections are always based upon a misapprehension of that teaching; and are directed, not so much against what the Church teaches, as against what she condemns.

As for instance in the case of Satisfaction. The Church says to the penitent sinner—“Do penance, and thus shalt you satisfy the Divine justice.” This simple injunction is represented by the Protestant as affirming—1st., that man, of himself, can atone or satisfy for his sins—2d., that to do so, he has but to inflict upon himself certain bodily austerities, and to comply with certain prescribed ritual observances. The Protestant controversialist always carefully

avoids all allusion to the fact, that, contrition, or sincere sorrow for, and a lively detestation of, all sins committed, together with a firm purpose, through God's grace, to avoid all sins for the future, and all immediate occasions of it, is the one thing indispensably needful in “penance;” without which no confession, no absolution, no fasting, no quantity of almsgiving, no amount of bodily austerities, can avail; and to which alone, when perfect, or the result of perfect charity, and when the other conditions of penance, viz., confession and satisfaction, are impossible—God accords the remission of all sins. The first error of Protestants consists in this, that they take a part for the whole; and by the word “penance,” understand only the third and last part thereof, to which the Council of Trent applies the term “satisfaction.”

The second error relates to “satisfaction itself. Catholics are represented as believing that they can keep a kind of debtor and creditor account with heaven; and that by means of self-inflicted austerities, they can of themselves atone for their sins, and wipe off the balance of punishment thereon due. The objection of Protestants to “satisfaction,” proceeds from the natural repugnance of the carnal man to the Cross; and the confounding together, the temporal punishment with which God often visits the transgressions even of his pardoned children, and that eternal spiritual death which He has reserved for all impenitent sinners. It is only for the first of these penalties that the Church teaches that man can satisfy by his self-inflicted austerities; which austerities, or self-inflicted punishments again, derive their whole value from, and through, the merits of Christ.

“Neque vero ita nostra est satisfactio hæc, quam pro peccatis nostris exsolvimus, ut non sit per Christum Jesum.—Sess. xiv., c. 8.

Of His infinite mercy, and for His dear Son's sake, God will accept, in place of the temporal punishment which His Divine Justice exacts for sin, the outward acts, the self-imposed austerities, wherewith the truly penitent sinner will ever strive to express his inward intense hatred of sin; for it is only as proceeding from, and animated by, this penitential spirit, and inward loathing of sin—and only as united to the infinitely meritorious sufferings of Christ—that these self-inflicted austerities are said to satisfy. They are the fruits of true penance, if not penance itself; and when the hatred of sin is deep and sincere, will no more be wanting, than the rich cluster of grapes on the branches of the well tended, and fertile vine.

And, as the fruits of penance, they will be accepted by the Lord. The sentence had gone forth against Godless Nineve. “Yet forty days, and Nineve shall be destroyed.” Then the King of Nineve rose from his throne, and casting away his robes from him, clothed himself in sackcloth, and sat in the dust; he proclaimed a fast; and the people of Nineve, from the greatest to the least, put on sackcloth, and did penance before the Lord saying—“Who can tell if God will turn and forgive; and will turn away His fierce anger, and we shall not perish?”—The men of Nineve chastened their sinful flesh, and macerated their polluted clay—“and God saw their works,” and had mercy on them; neither did He inflict upon them the temporal punishment with which He had threatened them, by the mouth of the prophet Jonas; for He was satisfied with their penance, and their works which He saw. Protestants may condemn the conduct of the Ninivites if they please; and laugh at their “self-inflicted austerities,” at their fasting in sackcloth and ashes. But for all that, the words of our Lord shall yet come true; and “the men of Nineve shall rise up in judgment with this generation and condemn it.”—St. Matt. xii. 41.

For now is the appointed season; now is the acceptable day of the Lord, in which it is granted to us to bring forth fruits of penance; which, if we neglect to do, from sloth or self-indulgence, it shall surely be required of us. If we will not—through too great tenderness for our sinful flesh and polluted clay—avail ourselves of the opportunities which God in His mercy now offers to us, to satisfy the claims of His divine justice, what reason have we to hope—what right have we to expect—that immediately upon our death, the Lord will resign those claims? That great debt, which of ourselves we never could have paid, has been, by Him, for Christ's sake, remitted; and full opportunity has been given to us, in this life, to bring forth worthy fruits of penance; and if we have neglected to do so, reason alone would seem to dictate the necessity of a future state of expiation, ere we can gain admittance into those realms of bliss, into which nothing defiled, or tainted with sin, can be allowed to enter. The doctrine of Purgatory is at all events reasonable—and consistent with Divine justice, and Divine mercy.

It is also fully confirmed by the teachings of revelation, as handed down to us from the first ages of the Church. To cite passages from Scripture in support of the doctrine would be useless; for, until we shall have—in common with Protestants—some rule, or standard, for their interpretation, the latter can always evade their force by an—“Oh, that is not the way I understand such or such a passage.” We might ask the Protestant, for instance, where was the soul of Lazarus during the three days that his body lay in the grave? Not in heaven certainly; for little would it have accorded with the mercy of God to have sent that soul from heaven, and from its eternal rest, to encounter once again the cares and afflictions of this life, and yet again to be stretched on the rack of this tough world. Nor was the soul of Lazarus in hell, for from hell there is no redemption. We must therefore conclude that, if neither in heaven nor yet in hell, the soul of Lazarus was in some intermediate state; and that therefore there is an intermediate state, spoken of frequently in the Old Testament under the name of Sheol, the abode of the *Rephaim*.

Without entering into a controversy on the proper

interpretation of these two Hebrew words, it is sufficient for our purpose to state, on the authority of Gesenius, a Hebraist of no mean note, and who cannot be reproached with any prejudices in favor of Romanism, that—“according to the opinion of the ancient Hebrews”—the doctrine of a purgatory, or intermediate place of abode for departed spirits, in which the shades of the dead languished like sick persons, was contained in the Old Testament. And though Mr. Jenkins may set Gesenius at naught, and disparage the “opinions of the ancient Hebrews,” we, who believe that the latter understood the meaning of their own writings fully as well as any Methodist minister of the XIX century, are inclined to attach much importance to their interpretation of Scripture when, it does not clash with, and so strongly confirms, the doctrines of the Catholic Church from the earliest ages of Christianity. If our opponents object that that the doctrine of Purgatory was, after all, but very vaguely expressed in the Old Testament, we would remark that the same objection has often been made against the doctrine of the Resurrection. By the Sadducees—who were essentially Protestants in their principles, denying the authoritative value of tradition, the authority of the Church as to the Canon of Scripture, and its interpretation—the Resurrection was laughed at, and protested against, as a modern innovation; they called for a text of Scripture explicitly asserting that doctrine; and upon Protestant principles, the Sadducees were decidedly right. Yet did our Lord rebuke them—“You do greatly err”—because, even if the doctrine of the Resurrection, by the Sadducees denied, were no where explicitly laid down, *totidem verbis*, yet might they have deduced it from a careful study of the Scriptures, and learnt it from the tradition of the Church. Now, the doctrine of Purgatory—that is, an intermediate place betwixt heaven and hell, in which the spirits of the dead languish, and in which state they may derive assistance from the prayers and suffrages of the living—is quite as explicitly laid down in the Old Testament, as the doctrine of the Resurrection; and hence is it that the Jews have always, from the earliest ages until now, believed in the existence of such a place: offering sacrifice for the souls of the departed whilst yet there was a sacrifice in Israel; and at the present day praying for their repose. We ask not the Protestant to admit the book of the Maccabees as Canonical—or as inspired Scripture; but only as a credible, and contemporary record of events. As credible history it is admitted by several of the Protestant sects, especially by the Anglicans, by whom it is read in their churches, which it would not be if they did not believe that it contained a true statement of facts. Now by this credible, even if uninspired history, the fact is clearly established that the Jews did offer sacrifice, and pray for the dead. Whether the Jews did right or wrong in so doing, affects not our argument, which is, that the ancient Hebrews, before the coming of our Lord, did pray for the dead—did therefore believe that the souls of those for whom they prayed might be benefited by their prayers, which they could not have been if in Purgatory. To this we may add as significant, that, our Lord—a frequenter of the Temple, and who never failed to reproach the superstitious, and erroneous practices of His people—is never represented as having reproached them with their belief in Purgatory, or as having condemned the practice of praying and offering sacrifice, for the souls of the departed.

But as we never intend to chop Scripture with heretics, and as our reason for believing in Purgatory is the same as that which for we believe in the doctrine of the eternal punishment of the wicked in hell, viz., the teaching of the Catholic Church, we will pursue this part of the argument no farther. Our thesis is, not that the doctrine of Purgatory—though it is the logical sequence of the Catholic doctrine of Justification—is true; but that it was believed by the universal Christian Church, long before “it may be said that the corruptions of the Church of Rome had commenced: and that therefore Protestantism, which rejects, it, is not the OLD RELIGION.” This part of our subject we must defer until next week.

Gesenius, whom no one will suspect of Romanising tendencies thus renders these words, “Sheol” and “Rephaim.” “Sheol—Hades—A subterranean place, full of thick darkness, in which the shades of the dead are gathered together—hell, purgatory, and Limbus Patrum.” “Rephaim, [only in the plural form] manes, shades living in Hades, according to the opinion of the ancient Hebrews, void of blood and animal life, therefore weak and languid like a sick person, but not devoid of powers of mind, such as memory.”—Vide Gesenius.

To the Editor of the True Witness.

SIR,—I beg leave to trouble you with an account of the doing of our Kingstonians, as of late our city has been in a state of great excitement, occasioned by the bigotry of a portion of the Protestant press, conspicuous amongst which stands the liberal *Globe*, seconded by the ravings of the white cravatted gentry of the pulpit. Preparatory to our elections, the Brownite clergy girded up their loins for the fray, buckled on their armour, and well supplied with a heavy artillery of tracts, rushed to the contest, with loud outcries against Popery, Jesuits, Nuns, Popish Schools, &c. With swords drawn, these valiant champions of Protestantism darted frantically through our streets, determined to crush the first benighted and insolent Papist who, in this happy land of equal rights, and of Civil and Religious Liberty, should presume to offer himself as a candidate for any municipal office. Well, after all this bluster and bravado, how did our Protestant citizens behave? On the day of the election they came boldly forward, and despite the bellowing of the Brownites, proposed Catholics for Aldermen and City Councillors; and not only proposed, but succeeded in electing every Catholic that was nominated, with one exception.—This was but a skirmish however; and the great fight

came off on the occasion of the election of the School Trustees. Here again the Brownites mustered strong, and made another desperate onslaught. Poor fellows!—they fairly foamed at the mouth whilst screaming out against the “Scarlet Woman—the Beast with Seven Horns—the Man of Sin,” and “the Number of the Beast.” Brother Burns got up on his tub, and raved away gratis, about the “Je-suits” in disguise, who walk invisibly about our streets, and shake impalpable hands with unsuspecting Protestants. Every artifice was resorted to—free lectures—gratuitous tracts—and no end of preaching. Of our friends it may be said—that they made melody through the nose—and yet what did all their canting, snuffling and nasal eloquence effect? Again Protestants came forward, and proposed Catholics for School Trustees; and again succeeded in electing them. And why did our Protestant fellow-citizens act thus? Because they knew—that Catholics paid school taxes, as well as Protestants—and that Catholics only demanded to get a little money's worth for their taxes; and because they knew that the Brownites were trying to deprive Catholics of their just rights. Hence the noble conduct of our Protestant fellow-citizens.

The excitement consequent on these elections having cooled down, it was deemed necessary to revive it again by some means or other. So out came great Posters, with a terrible quantity of capital letters, and a most monstrous show of gigantic type—party-colored—announcing the “Annual Missionary Meetings,” at which the public were respectfully invited to assist—to the good of their own souls, and the ministers' pockets—but to the confusion of Papists, and the Man of Sin, who was to be hurled from his throne by the white chokered army, and trampled upon in a manner terrible to behold. These “Meetings” came off on Monday the 16th, and lasted until the following Friday—quite a Pentecostal season; a regular “pouring forth” there was to be sure, and one old woman has been in fits ever since; doing nothing but shouting out “Glorie, Glorie-ee-ee,” and “To hell with the Pope.” On Friday night the French Canadian Missionary Society were in great force, and made moan over the lost condition of the *bonnets bleus*, who were to be immediately converted, civilised, Christianised, and Protestantised. But then came the tug of war. How was this to be effected? To what sect should this mighty work be entrusted? Some contended that moral, sober Glasgow should be called upon to assist, and that chaste drab hating Scotland might well furnish laborers for the Lord's vineyard. Others again were in favor of the “Hundred Missionaries” scheme; with a hundred missionaries, and a hundred tubs, they engaged to do the job, right, slick off. “Table Turning, and Spirit Rappings” had their advocates; one lecherous looking old chap, who squinted horribly, wanted to send a deputation to Brigham Young, for a load of Mormon Protestants; whilst another, who had a most barbarous snuffle, seemed inclined to go the entire animal for the Millerite ticket. For my part, Mr. Editor, I would suggest an importation of “Thimble Riggers” from the land of wooden nutmeigs, bowie-knives, and Gospel privileges; who, together with their worthy compeers, the Directors of the Montreal Swindling and Shaving Bank, might accomplish great marvels in the way of converting Jean Baptiste to a purer faith, and inculcating a higher and better moral code. As these fellows are such adepts in swindling poor people out of their money, it is likely that they would be real smart hands at doing them out of their religion. To be sure, the new code would require a great increase of Penitentiary accommodation; but then, this again is, and must always be, the case where Protestantism flourishes. As the cross is the symbol of the old Popish—so the gallows is the fitting emblem of the new Protestant—civilisation.

With this recommendation to the would be evangelisers of Popish Canada, I must conclude for the present.

Yours truly,
CATARAQUI.

We have received the first number of the *Annales de la Temperance*, published by the Catholic Temperance Society of this city, and printed by P. Gendron, St. Gabriel Street. It contains a large quantity of instructive reading. It depicts the awful effects of drunkenness in graphic colors; and powerfully portrays the hideous realities of the grogery. It recommends the establishment of Temperance Hotels, and relies rather on moral suasion and religious culture, than on legislative enactments and legal penalties, for the utter extirpation of intemperance.

ELECTRO-BIOLOGY!

MR. G. W. STONE

HAS the honor to inform the Citizens of Montreal and vicinity, that his AMUSING and ASTONISHING EXPERIMENTS upon PERSONS in a PERFECTLY WAKEFUL STATE, (which created so much excitement in this City some four years since, and which, during the past three years, have astonished and interested all classes in Europe.)

WILL BE PERFORMED AT THE ODD FELLOWS' HALL, GREAT ST. JAMES ST., On MONDAY EVENING, JAN. 30, Also, on WEDNESDAY, FRIDAY, and SATURDAY EVENINGS, FEBRUARY 1st, 3rd, and 4th. Doors open at half-past SEVEN, to commence at EIGHT o'clock. Admission, 1s 3d. Jan. 26, 1851.

Birth.

At Aylmer, on the 10th inst., the lady of J. J. Roney, Esq., of a son.

Died.

In this city, on the 22nd inst., Mr. Peter Dunn, aged 66 years. At Gesesee, on the 7th of April last, Eleanor Burke, wife of John Corriole, native of the county Kilkenny, Ireland, and formerly of Quebec, aged 50 years. May her soul rest in peace.