

The True Witness.

CATHOLIC CHRONICLE
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MONTREAL, FRIDAY, FEBRUARY 23.

ECCLIASTICAL CALENDAR.

FEBRUARY—1866.

Friday, 23—Ember Day.
 Saturday—24—Ember Day—St. Matthew, Ap.
 Sunday 25—Second Sunday of Lent.
 Monday, 26—St. Peter Damascus, B. D.
 Tuesday, 27—Of the Feria.
 Wednesday, 28—Of the Feria.

MARCH—1866.

Thursday, 1—Of the Feria.

NEWS OF THE WEEK.

The European political news by the *City of London*, from Liverpool 1st inst. is unimportant. The domestic news consist chiefly in details of the precautionary measures adopted against Fenianism by the British Government. The reward offered for the apprehension of Stephens has been raised to £2,500 whilst the police are on the alert for his discovery. It is from this evident, that the authorities have grounds for believing that Stephens is still in Ireland, perhaps in Dublin, and that they attach great importance to his recapture. Another regiment has been ordered over from England to Ireland.

Amongst the many rumors current was one to the effect that an application was about to be made to Parliament for the temporary suspension of the *habeas corpus* Act in Ireland. A meeting under the guise of a fancy fair, for the benefit of the families of the Irish State prisoners, that was to have been held in Dublin, has been prohibited on the pretence that it might lead to a disturbance; and it is to be feared that other measures, more stringent, will be forced upon the Government if the unhappy agitation continues. The commission for the trial of political offenders still continued its sessions.

There are signs of a rupture betwixt the President of the U. States and the Congress. According to the latter, the Southern States never were out of the Union, their Secession ordinances being of no legal force: and therefore the President insists upon the right of the said States to determine the question of negro suffrage for themselves, and by themselves. According to the majority of Congress, which however is composed exclusively of representatives of the Northern States, the Southern States exist, as States, no longer. They are conquered territories, having no legal or political rights, but what the victorious North may see fit to grant them. Nor is this the only difficulty with which our neighbors have to deal. The negro question is as far remote from a settlement as ever: and the North Western States seem by no means disposed to submit without a murmur to the exorbitant protective tariff which for its own benefit New England has imposed upon the community. The Washington authorities are, it is said adopting vigorous measures to repress by force any attempt at invasion of British N. America by the Fenians.

We have as yet no report of the proceedings of the Committee of investigation into the conduct of Governor Eyre of Jamaica, and the military authorities of that island, during the negro insurrection. The minutes of the trial of Gordon, or a portion of them, have been published, and do not certainly seem to justify the finding of the Court Martial by which he was sentenced to be hung. The truth will however come out all in good time, and already we see that the report that negro women had been flogged by order, or with the sanction, of the authorities is formally contradicted. It would be foolish to attach much importance to the anonymous statements of newspaper correspondents, writing under great excitement, and penning down every flying rumor; and yet hitherto the public has had before its eyes no better data from which to form its opinion than these unauthenticated documents. From the other West India islands we have reports of the great ravages of Cholera which seems to have broken out under a very malignant type. This should warn us to set our house in order without delay: but alas! all warnings are thrown away upon our civic rulers.

The *Europan* brings news to the 4th. Parliament had assembled; the speech from the throne

was to be delivered when the members of the House of Commons had been all sworn in, about the 6th inst. Seizure of arms had been made in Dublin to a considerable extent. A large meeting had been held under the presidency of the Marquis of Downshire calling on the Government to take active measures for the protection of loyal subjects. More troops are being hurried over to Ireland. Cattle plague in England still on the increase.

It is very fortunate that the Fenians have taken the pains to put on record, and to define, the position in which they stand as towards the Catholic Church, so that it is impossible for any one henceforward, to entertain any doubts upon that point. What their immediate object? what their means? what their prospects of success? are all questions open to discussion; but there can be no question about their rabid, rancorous hostility to Popery, for they themselves have never hesitated to declare it openly; and, as in the columns of the *Irish People*, to insist thereon as a title to the sympathy of English Liberal Protestants, and the revolutionists of Continental Europe.

From week to week the columns of the *Irish People* teemed with foul abuse of the priests, and all belonging to them; so much so, that the extreme Protestants of Ireland were at one time inclined to accept the Fenians as good fellows, and allies, and to look upon the movement as the beginning of another Reformation in Ireland, and as the dawning of Gospel light. Indeed neither a Gavazzi nor an Achilli, neither a Spooner nor a Newdegate, ever belabored Pope and priests more roundly than do our Fenians: and the "Apostate Priests' Protection Society" might take a lesson from them in the art of abusing Catholics and slandering the clergy.

We propose to lay before our readers a specimen of this anti-Catholic Fenian literature, in so far as we can do so without violating the laws of decency; but so very filthy is much of it, and so unbecoming a place in a Catholic journal, that our readers must excuse us if we omit some of the most striking and characteristic passages of these Fenian documents. The following however was read by Mr. Justice Fitzgerald on the trial of one of the Fenian prisoners named Roanoke, who admitted, and gloried in the fact, that he had denounced the Catholic priest "in terms too strong to express," as the Judge put it "I don't lament that now," rejoined the prisoner.

The writer, however, of the subjoined letter was, it appears, O'Leary, the great friend of Stephens, Head Centre. It was read openly in Court; and as the Judge well observed, "if anything was calculated to open the eyes of the people" as to the true character of Fenianism, it was this document. We copy from the report of the *Dundalk Democrat*, premising, however, that we have been obliged to omit many of the strongest passages, as too indecent for publication:—

"Well, the high minded and spirited Milesian Pagan is rigged out at last, in a rig that should be made for a cowardly, sneaking slavish, beggarly cur dog. I look upon the brave Pagans as lions and tigers, and I look upon the Papis as mere cur dogs, lice, and rats, in short as the vermin of the human family. They are only fit to walk away from them and leave them in their dirt, like vermin which they are, as a lion would walk away from a contemptible cur-dog that he naturally despises. I never knew an Irish bastard but were always Papis. How comes that? I'll tell you.—The mothers do be always Papis, and so when the bastard is born she takes it to the beggarly Maynooth lawyer, and he gives it a Christian cur-dog name for eighteen pence, and then when the thing grows up it is a fine good Catholic Roman subject for Paul Cullen and his poorhouse boss in lousy Rome."

But the Catholic reader will have had enough of Fenian literature. He will have seen what is the attitude deliberately assumed by the Fenian leaders towards the Church, towards the Catholic laity, towards the Catholic women, towards the Catholic clergy of Ireland, and towards the Sovereign Pontiff: and he will thence be able to conclude with infallible certainty, as to the attitude which he, as a Catholic, as the son perhaps of an Irish Catholic mother, as the dutiful and loving child of him whom the Fenians style his "boss in lousy Rome," should adopt as towards Fenians, and all who sympathize with them and abet them.

In the history of Ireland there is many a melancholy chapter, but none so sad, because none so dishonorable to Ireland, as is this last chapter of Fenianism. The Catholic Irishman has often had good reasons to weep for his country, but none to blush for her until now. Strangers may have pillaged her, impoverished her, driven her children into exile, or put them, as did Cromwell, to the edge of the sword; but, with the exception of the Fenians, none have ever disgraced her, or tarnished her fair fame. The chivalrous courage of the Irishman, his fidelity to his ancestral faith, his inflexible constancy in suffering, and the incomparable purity of Ireland's daughters have provoked the admiration and respect even of Ireland's national and political enemies; it was reserved for one calling himself an Irishman to libel his fellow-countrymen as cur dogs, and the sons of dogs, as "the vermin of the human family;" to brand the chaste daughters of Ireland with an epithet which we will not pollute our columns by transcribing, and their children as

bastards. And herein we have in a word, as it were, the whole history, the full and accurate analysis of Fenianism.

Thank God, however, it is no plant of Irish growth. It is an exotic, which may for a season indeed, by artful appliances, be forced into an unnatural and unhealthy growth in an ungenial climate, but which never can strike deep roots into, or take kindly to the soil. God forbid that ever it should do so; for were such to be the case, it would be a sign that the moral atmosphere of Ireland had undergone a deleterious and fatal change; that its soil was no longer capable of bringing forth the fruits of Catholicity, and that its people were no longer worthy of them. Then indeed would have been accomplished that which for three long centuries the worst enemies of Ireland have been vainly striving to accomplish; then indeed would it be time to write her sad epitaph—*Finis Hibernia*. She would then be numbered no longer among the Catholic nations of the earth; and it would be with her, as it was with that great city the glory of kingdoms, the beauty of the Chaldees' excellency, against which the voice of the son of Amos went forth; for she would have become the dwelling place of satyrs; the head quarters of the Revolution, of infidelity, and of all unclean beasts.

It cannot be too often reiterated, that Fenianism is but Jacobinism under a new name; modified, and certainly modified not for the better; by having been transplanted into the United States, from whence again it has been carried back across the Atlantic to Ireland, where it is now hoped that it will thrive and bring forth fruit. Still in all its chief features it remains faithful to its origin in Revolutionary France.—It emits the true Jacobinical or fetid and unhealthy odor of the Parisian kennels; to which it has superadded a flavor still nastier, if that be possible, acquired in the low grogeries of New York, and other large cities of this Continent.—It is simply the Revolution in its worst and most anti-Catholic form, transferred from the Continent *viz.* the United States, to Ireland. Its principles, as avowed and set forth by its leaders, and chosen organs, are the principles of Marat, of Mazzini, of Garibaldi, and Gavazzi, carried out to their last and most hideous consequences; and we have but to study its literature, of which we have given a fair specimen above, to be convinced that to all true Catholics it must be as much an object of abhorrence, as is the Revolution in Italy which aims at the spoliation of the Sovereign Pontiff, Christ's Vicar on earth; or, as the Fenians style him, the Papis's "boss in lousy Rome."

The Irish journals, which without directly countenancing Fenianism, have manifested a disposition to coquet with it, or perhaps may have really expected that out of it might proceed some good to Ireland, are much and painfully exercised by the violent anti-Catholic language of the Fenian leaders and their organs, as displayed in the correspondence produced before the Court during the trial. The *Dublin Nation* says, alluding to this correspondence of which our readers have seen an extract:—

"Some of the Fenian trials which have taken place during the past week bring prominently into notice a certain class of the Fenian writings which were but slightly touched upon previously. We allude to the vile and slanderous letters regarding the Catholic clergy which, unhappily for the country, unhappily for the Fenians themselves, and unhappily for their cause, formed so marked a feature in their organ the *Irish People*."—*Dublin Nation*.

The *Nation* knows not how to account for such language, which fortunately has for ever alienated the sympathies of all honest Catholics; and in the words of the *Nation*, caused even those Irish "Catholics who could sympathize with the very boldest and most desperate efforts directed against British rule in Ireland, to regard Fenianism with feelings of detestation."—We look upon such language as most natural to Fenians; as natural to them as it is natural to the cat to mew, to the cock to crow, or to the pig to grunt. Out of the fullness of the heart the mouth speaketh: and the hearts of the Fenians being full of hatred of the Catholic Church, in which they from the first, with infallible intuition apprehended an obstacle to their designs, have naturally poured forth their malice and bitterness in one constant stream of obscene vituperation. The Fenians could not have spoken otherwise, even had they wished to do so: besides it was their object to conciliate all the enemies of the Church, since they knew that from all her faithful children they were sure of meeting a stubborn opposition. And thus it now turns out that one of the standing rules of the Fenian organ was "to pitch into the priests;" since, anyhow, the priests were sure to be against Fenianism, and the "pitching into the priests" might win for its friends amongst Protestants; who also, many of them at least, sympathize with Continental revolutionists, Socialists, and cut-throats. Naturally, therefore, it was expected that they would sympathize with Fenians.

But whatever their motives, we may thank God that the Fenians—and this is their one redeeming quality—have been no hypocrites, and that from the first they have assumed an attitude of bitter uncompromising hostility to the Catholic Church, to the Pope, or "boss of lousy Rome" and to the clergy. By so doing they have put

the onus on their guard, and have most effectually demolished the pretext of those dishonest, and double-faced time-servers, who, with the invocations of "Good Lord!" and "Good Devil!" ever on their lips, hope that they may be able to reconcile the service of the one, with the service of the other; and to maintain their religious status as Catholics, whilst sympathizing with and abetting the deadliest enemies of their religion. The frankness of the Fenians has stripped these hypocrites of their disguise, and compelled them to declare themselves for either one party or the other; for the "Good Lord" or the "Good Devil," since they cannot at one and the same time serve both, or even any longer make a show of so doing, as unfortunately has hitherto been too often the case.

We copy from the *Kingston British Whig* of last week some editorial remarks upon a meeting lately held in that city in aid of the funds to what is called the "Sabrevois Mission" to Papists in Lower Canada:—

The perpetual complaint which Protestants make against Roman Catholics is the proselyting tendencies and practices of the latter. Not satisfied with going to Heaven their own way, by every means in their power, by persuasion, by coaxing, and occasionally by intimidation, they induce Protestants to forsake the creed of their fathers and take up that of the Roman Catholic Church. Now, all this is very provoking and annoying, and is a very great bug-bear in the eyes of all denominations of Protestants. It was a dread of this kind which prevented the acceptance of Bishop Lynch's offer to manage the Toronto General Hospital with Sisters of Charity at a much reduced expense. This feeling is commendable, because if Protestants are assured of the sacred truths of their own faith, they should relax in no effort to maintain those truths pure and inviolate. But while we commend this spirit, we cannot avoid expressing the utmost surprise in witnessing Protestants, and more particularly those of the Church of England, who should know better, going to members of the Roman Catholic Church that which they themselves so loudly complain of and condemn.

A meeting was held in the City Hall, on Monday night last, in the behalf of the Sabrevois Mission. At Sabrevois in Lower Canada, there is a College or School, where French Canadians are educated to teach Christianity to their fellow-countrymen. It is not a very flourishing establishment, although in existence some years, and appears to be maintained chiefly from annual contributions of members of the Church of England. Last year Kingston furnished \$134. In no part of the world are the religious wants of the people so well attended to as in Lower Canada. The R. C. Church is rich, and in every parish of the Lower Provinces churches and clergy-men abound. All members of the Church of England, more charitable than Roman Catholics, believe that Roman Catholics living a godly life and acting up to the tenets of their belief, are in a state of salvation. And yet in the face of this tenet, they establish a Protestant Mission at Sabrevois, and subscribe annual sums of money to teach the Lower Canadians Christianity! Can anything be more inconsistent? It is true that only \$134 was given by the Kingstonians. Yet surely Churchmen here might have found some more praiseworthy object for their superfluous charity. Within fifty miles of Kingston there are many small communities of Protestants, who, were it not for the occasional services of a Methodist Preacher, never would hear the Gospel preached from one year's end to another. \$134 will go but a short way in paying a Missionary's expenses, but small as it is how much better expended in carrying the blessings of the Gospel to those so sadly in need of them, than insulting the religious prejudices of a million of our fellow subjects, by pretending to teach them that which in all probability they understand and practice fully as well as ourselves.

It is pleasing to notice, at this meeting on Monday last, that neither the Lord Bishop of Ontario, nor the Dean of Ontario was present. It is to be presumed therefore, that their good sense condemns the spirit of these proceedings.

The above is conceived in a far better spirit, and executed in a much more gentlemanly style than the majority of the articles that appear in our Protestant contemporaries on the subject of missions to Catholics. The *British Whig* is keenly sensible himself of the absurdity of these missions; and he puts that absurdity in the strongest light when he recognises the fact of the possibility of salvation to the consistent Catholic, who firmly believes all his church teaches, and to the best of his ability faithfully performs all she commands. For only upon the hypothesis that no man being a sincere, conscientious and practical Catholic can be saved, can a Protestant mission for his conversion be anything but a monstrous imposition upon the credulity of the Protestant public. The moment that the possibility of salvation within the pale of the Roman Catholic Church is admitted, every conceivable excuse based upon spiritual grounds for a Protestant mission to Papists, must be given up.

The *British Whig*, however, must not think us captious if we demur to one expression in the above article: to that, to wit, in which he attributes the belief among all Anglicans, of the possibility of salvation within the pale of the Roman Catholic church, to their greater charity. This is not the case; for charity cannot affect a man's belief or intellectual convictions, or make him believe that which his reason rejects. If Roman Catholics assert the doctrine that "outside of the Church there is no salvation;" and if to this as their major premise, they add as the minor premise of their syllogism, that that body politic known in history as the Anglican church is not a portion of the Catholic church, their conclusion, however painful, is the necessary logical consequence. There is no room for the play of charity in the matter, for it is a matter of pure reason: and the error of Catholics, if they be in error, comes from an intellectual not a moral defect. But want of charity is an essentially moral, not an intellectual defect.

So neither is it to any excess of charity, on his part, that the Anglican believes in the possibility of salvation within the Roman Catholic Church.

It is the logical necessity of his position, that he should so believe; and so admit: and to deny it would be on his part a sin, not against charity, but against reason, and the laws of dialectics. He is as little worthy of praise for his apparent liberality, as the Roman Catholic is worthy of censure for his apparent illiberality: for they are both compelled to their respective belief in the matter, by the laws of an inexorable logic.

The Anglican no less explicitly than the Roman Catholic, asserts and professes to believe the doctrine of exclusive salvation—to wit, "no salvation outside the Church." "They are to be had accused," he emphatically exclaims in the eighteenth of his 39 Articles, "that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature;" and in the Athanasian Creed which he still professes to hold as one of the symbols of his church, the Anglican explicitly denies the possibility of salvation to any who do not accept the contents of that creed in their integrity: "which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

The doctrine of exclusive salvation is the inevitable corollary of the Christian faith, of every faith indeed which professes to be based upon supernatural revelation: for if God has deemed a certain truth so important as to make of it the matter of supernatural revelation, it cannot be pretended that He can look upon the acceptance or the rejection of that truth as, morally, indifferent. Of course—but upon this hypothesis only—if religious belief, or faith, is the natural product of the human reason, then the doctrine of exclusive salvation is both uncharitable and unreasonable: but so long as we assert a divine and supernatural basis for our faith, we must also assert the corollary of that proposition.

The *British Whig* claims the possession of greater charity for the Anglican, because he admits the possibility of salvation within the pale of the Church to which the Papist belongs, though the Roman Catholic does not return the compliment. By parity of reason the infidel who rejects all revelation, the pure theist, has a greater charity than the Anglican: for the former asserts that salvation is as easy of access to one man as to another, to the heathen, or to the Mahometan, as to the Christian: whilst the Anglican expressly limits the possibility of salvation to those who believe unfeignedly what is taught in the three creeds of his Church. Would the *British Whig* admit the claim of the infidel? Is the theist more charitable than is the Anglican Christian, because he admits that all Anglicans may be saved, whilst the latter professes to believe that all infidels shall be damned everlastingly?

SERVICE OF THE LATE SUPERIOR OF THE SEMINARY.—On Thursday of last week, the 15th instant, were celebrated the last obsequies of the Rev. Dominique Granel, for many years Superior of the Seminary of St. Sulpice, and in consequence Parish Priest of the City of Montreal. The sad but imposing ceremony was performed in the parish church, which was crowded; all our most distinguished citizens attending to manifest their respect and their warm esteem for one so deservedly loved and respected.

The interior of the church was hung with black; the sanctuary was filled with priests from all parts of the Province, and representatives from almost every diocese. From the Archbishopric of Quebec came the Very Rev. Vicar General Caszau, accompanied by the Rev. M.M. Taschereau, Charest and Laverdiere.—From the diocese of St. Hyacinthe, the Rev. M. Raymond, V.G. From Toronto, the Rev. M. Proulx. There were also present His Lordship the Bishop of Kingston, with his Grand Vicar the Rev. M. Dollard, besides a number of other reverend ecclesiastics and dignitaries of the Church.

The office commenced about 8.30 a.m., when in solemn procession, clad in his sacerdotal robes, and seated in a plain deal coffin, the reverend deceased was carried into the church by the pupils of the College of Montreal in which noble institution the late Superior took the most lively interest. The body was received by the Rev. M. Ville-neuve, and it was placed on the handsome Catafalque prepared for the occasion.

Solemn Requiem Mass was then celebrated by His Lordship the Bishop of Montreal, assisted by the Rev. M. Truteau, V.G., Mgr. Desautels, the Rev. M. Lenoir, Director of the College, the Rev. M.M. Toupin, Delavigne and Tranchemontagne. The choir in the sanctuary was presided over by the Rev. M. Larue, and that in the organ gallery by the Rev. M. Perault.

The last rites finished, the *Libera* intoned, and the prayers of the faithful assembled for the spiritual repose of their pastor, having been mingled with those of the clergy, the body of the deceased was conveyed to its last resting place, in the spot assigned as the place of sepulture for the deceased Sulpician Fathers. There it lies awaiting the coming of the great Judge, to put on immortality, and to hear from Him the final