

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY AT No. 698, Craig Street, by J. GILLIES, G. E. OLERK, Editor.

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MONTREAL, FRIDAY, FEB. 7, 1868.

ECCLIASTICAL CALENDAR.

FEBRUARY—1868.

Friday, 7.—St. Romuald, Ab.  
Saturday 8.—St. John of Matha, C.  
Sunday, 9.—Septuagesima Sunday.  
Monday, 10.—St. Scholastica V.  
Tuesday, 11.—Of the Prayer of Our Lord.  
Wednesday, 12.—St. Raymond, C.  
Thursday, 13.—Of the Blessed Sacrament.

NEWS OF THE WEEK.

There is not much of interest in the domestic news of Great Britain to report. There is a momentary lull in the Fenian excitement; and the meetings of Irish, and other Catholics, which have been held in all parts of the country, indignantly disclaiming all sympathy with the party engaged in revolutionary designs, have, we hope, had some effect towards dispelling the gross illusion as to the identity of Fenianism with Catholicity, under which some of the people of England seem to labor. We learn by telegram that the lady of Killarney have come to an open rupture with the Catholic clergy of that city, who refused to take any part in the public demonstrations in honor of the men lately executed at Manchester.

The French Army Bill has finally passed; the people grumble at the prospect it opens out to them; and unless the Emperor can speedily prove to them that the measure was necessary for the safety and honor of France, his popularity will be greatly impaired in the rural districts. Everyone therefore looks forward to war as an inevitable contingency in Europe, and it will be no very difficult matter to find the *casus belli*. Spain, in view of the perils to which the independence of the Sovereign Pontiff is exposed, is taking steps for the formation of a Papal Legion. All was quiet up to latest dates at Rome. There has been another battle between the Turks and Cretans in which victory remained with the latter: here we have in germ another Eastern Question.

If we may believe the correspondent of the N. Y. World, war between Great Britain and the U. States is inevitable. The demand for compensation for injuries inflicted upon the commerce of the Northern States by the Confederate ship of war *Alabama*, are to be reiterated by the Washington Government, with the alternative, "pay or fight." The British Government has, as our readers are aware, offered to submit to arbitration the questions whether compensation at all, and if so to what amount compensation is due by Great Britain to the government of the Northern States for injuries caused by the *Alabama*; but the question as to whether the British Government was right or wrong in recognizing the belligerent status of the Southern or Confederate States during the late war, is one which that government refuses to submit to the judgment of any Foreign Power. That question, in matter of fact, involves the question whether the British Government did right in recognizing the validity of the blockade proclaimed by the Northern States; for to recognize the validity of that blockade, it was necessary to recognize the belligerent character of the States proclaiming it, and therefore the belligerent character of some other party whose coasts were blockaded—for there can never be but one belligerent: it takes two to make a quarrel, or to get up a fight. Had the British Government refused to recognize the belligerent rights of the Southern States, it would have been compelled by the stern, inexorable laws of logic, to withhold belligerent rights from the Northern States. Now the right of blockade is, exclusively a belligerent right—to the exercise of which none but a belligerent can pretend.

If, for instance, the Fenian insurrection in Ireland were to assume such proportions as to force the British Government to proclaim the west coast in a state of blockade, and to claim in consequence the right to exercise belligerent rights on the high seas over ships covered by a neutral flag: to visit and examine them for contraband of war; and to seize them as good and lawful prizes should such contraband be found in their holds—then, indeed, but not before, would

the government of the U. States have the right to recognize the Fenians as belligerents, granting them all customary belligerent rights; but should it refuse to adopt this course, then it would be compelled, in self defence to ignore the belligerent character of the British Government, and to refuse to the latter the exercise of these belligerent rights without which the proclaimed blockade would be impossible. The rule that no nation can blockade its own coasts is absolute, and founded on common sense. When therefore the Northern States proclaimed the coast and ports of the Southern States in a state of blockade, it declared them to be the coast and ports of a belligerent; and Great Britain did but recognize a fact proclaimed by the Northern States, when she recognised the belligerent character of the Southern.

The local legislatures of the several component parts of the Province are in session, but as yet have brought forward no great measures. In Nova Scotia the cry is still for Repeal; and if the press and the meetings be fair exponents of public sentiment, it is but too certain that the Union is anything but popular amongst our fellow subjects of the Lower Province. They object to it because of the manner in which it was imposed upon them, as arbitrary; they draw the most gloomy pictures of its probable consequences, which will, so they pretend, crush them beneath the weight of debt, and burden them with an intolerable load of taxation.

In the *Minerve* of the 30th ult., we find an interesting account of the reception into the Catholic Church of a convert from Protestantism, by the Rev. M. Provencal, Parish Priest of St. Cesaire. Our respected contemporary will we trust pardon us, if we express our objection to one phrase in the report—a phrase however very commonly used, though very incorrectly, by Catholic journalists, and one calculated to convey a very false impression. We allude to the phrase "abjuration of the Protestant religion." This error is of more consequence than many are disposed to admit, for it is an admission that Protestantism *per se* is a religion, in the sense that Judaism was a religion, or that Catholicism is a religion.

But this is philosophically false. Protestantism of itself is not a religion, but merely the negation of a religion—of the Roman Catholic religion to wit. Not that we mean that Protestants have no religion; but what religion they have is not a religion distinct from the Roman Catholic religion, but part and parcel of it: so that, no matter from what sect he may be received into the Roman Catholic Church, the convert *abjures* nothing, but merely makes profession of something which previously he had denied, or protested against. There is not a Protestant Faith, that is to say belief common to all Protestants, and by them held as the necessary consequence of their *not* believing what the Roman Catholic Church believes and teaches. When we say of a man that he is a Protestant, we predicate nothing whatever of his faith or religious opinions more than this:—that he is *not* a Catholic, that he does *not* believe all that the Roman Catholic Church believes and teaches; but whether he be an Anglican Episcopalian, or a Baptist, whether he be a Trinitarian or a Unitarian, whether he be a Calvinist or a Universalist, whether he be a Rationalist or a Supernaturalist, are matters not determined by his character of Protestant. Dr. Colenso, Anglican Bishop of Natal, is much a Protestant as is Dr. Pusey; Gibbon was a Protestant, so was Wesley, yet these men had no religion in common.

We think it important to insist upon this point, as herein lies an essential difference between conversions from the Catholic Church to Protestantism, and conversions from the latter to the Church. In the first case there is indeed "abjuration," for the convert denies, repudiates, or throws off some doctrines, some religion that he had hitherto held, or professed to hold a true. In the second case there is no abjuration, because the convert retains every particle that he had held before, and merely accepts as true, that which previously he had rejected. There is no analogy then between these two acts; and it is not only philosophically false, but practically injurious to designate them by the same term.—Protestants are only too prompt to avail themselves of this very common error on the part of Catholics, and to cite the ill chosen words of the latter, as an admission that Protestantism is a religion. Now a man may be a very sound Protestant, and yet deny the being of a personal God: indeed the writer of the "Comedy of Convocation" shows conclusively that not only is the belief in such a God not necessarily a part even of the Anglican religion, but that no one can positively assert such a doctrine consistently with the 39 Articles.

The Montreal *Witness* referring to the doctrine of purgatory, and some remarks thereon we lately offered in this journal, puts the subjoined question:—

"He—(the True Witness)—does not however account for the silence of the New Testament on such an important doctrine. The Apostles Paul, Peter, James, and John give very varied, full, and often

minute explanations and directions concerning Oblivion, doctrine, and practice, but they nowhere even allude either to purgatory or prayers for the dead; or prayers to deceased saints, or the worship of the Virgin. Now, how can this silence be accounted for on the supposition that these doctrines and practices are a part of Christianity?"

Very simply indeed, even were the facts as alleged by the Montreal *Witness* true. Were it true, which it is not, that the New Testament contained no allusions even to the doctrines and practices in dispute, that silence would afford no argument whatever against their truth, unless it were previously proved that *all* the doctrines by God revealed to man through Christ, were enunciated more or less distinctly in the New Testament. Now this is to be proved, not to be assumed. We have no reason for supposing that the Bible contains all that is to be believed, although all that the Bible contains may be true.

The argument of the *Witness* against purgatory is precisely the same as that of Unitarians against the doctrine of the Trinity. The latter assume—and against other Protestant sectaries they have the right to assume or take for granted—that nothing is to be believed but what can be read in the Bible. But, they argue, the Evangelists and Apostles nowhere allude to the Trinity or a Tri-Una God; nowhere do they use the expression, though on other points of less importance they are often full and precise. How then can this silence be accounted for? they ask triumphantly of their evangelical opponents.

All that the latter can reply is, that in their private judgment, the doctrine of the Trinity is taught in the Bible. But the Unitarians are to say the least, as good scholars, as intelligent, as honest, and as pains taking men, as are the evangelists; and in their private judgment no such doctrine as that of a Tri Una God is to be found in the Bible—and the texts cited by the evangelists are by them set aside as irrelevant, or misunderstood. So too, we might cite texts at least as clear in proof of purgatory, prayers for the dead &c., &c., as any that the *Witness* can cite in support of the doctrine of the Trinity, which texts in like manner our opponent would scout as not to the purpose, and as distorted from their real meaning. Now private judgment for private judgment, our's is as good as is that of the *Witness*: and therefore on this point there could be no end of controversy unless we were to admit a competent, i.e. infallible judge to decide upon the relevancy and true meaning of the texts by us respectively cited.

Still this does not affect the answer we have given to the *Witness*, to wit:—That the silence of the sacred penmen or certain doctrines would prove nothing against their truth, unless it can first be proved that *all* Christian doctrine is contained in Scripture, or in other words that nothing is to be held as true in religion, but what can be read in the Bible. The truth of this proposition we deny: it is for the *Witness* to prove it.

The *Minerve* gives a brief outline of some of the works of charity unostentatiously performed by the Seminary of St. Sulpice of this City. It has established Soup Kitchens where every day numbers of poor are furnished with excellent soup: it distributes annually some three or four hundred cords of wood to the same class, and bread to the amount of about five hundred loaves a week. Besides the houses of its own which it opens gratuitously to the poor, it pays the rent of some two hundred families; it gives gratuitous education to ten thousand children, and provides the destitute sick with medical assistance. It might be added that the Seminary also comes generously to the aid of all the other charitable societies of the City, as the St. Vincent de Paul Society for instance—to enable them the more effectually to continue and extend the works of charity which they perform according as their limited means will allow, and which are nobly supplemented by the Fathers of St. Sulpice.—We are certain therefore, that we do but re-echo the sentiments of every member of the St. Vincent de Paul Society, when we acknowledge the debt of gratitude which they all owe to the Seminary for its kind encouragement, and for the substantial assistance which it gives to them in the prosecution of their pleasant labors of alleviating the sufferings of the members of Our Lord Jesus Christ upon earth.

The Kingston *Daily News* publishes a report of the sayings and doings of the F. C. M. Society of that City; from which we gather that Protestants are the "sons of God," and that the only object of the Society is to raise up poor Papists, who are children of the devil, to the high level of Protestants, and to the enjoyment of the privileges which they themselves enjoy. We are courteously informed also that our religion is the "Devil's master-piece"—this information was vouchsafed by a "son of God" styled the Rev. Mr. Macdonald—whilst another "son" gave his audience the somewhat startling intelligence that "Roman Catholics and Fenians," whose society is under the ban of the Church, "are one."—Well! if our evangelical friends can find hearers to credit these astounding assertions, there are more fools in the world than we thought there were.

Remittances in our next.

His Grace the Archbishop of Quebec was solemnly invested with the Pallium on Sunday last immediately after High Mass at the Cathedral, at which Monsiegnor assisted in full pontificals. There were present also the Very Rev. Grand Vicar Cazeau, the Rev. M. Pelletier, Superior of St. Anne; the Rev. M. Provencal, priest of St. Cesaire, in the diocese of St. Hyacinthe; the Rev. Superior of the Seminary, and other clergymen.

Mass was celebrated by His Lordship the Bishop of St. Hyacinthe, on whom devolved the honorable duty of presenting the Pallium to His Grace of Quebec. His Lordship was assisted by the Rev. M. M. Legare and Girard, priests of the Seminary, and the sermon was delivered by Grand Vicar Tachereau.

The ceremony over, the Lieutenant Governor of the Province, the Consuls General of France and Spain, the President of the Senate, the Hon. M. Chauveau, Oumet and Archambault, together with many others of the most distinguished citizens of Quebec, called at the Archbishop's Palace, to attach their signatures to a document attesting the acceptance of the Pallium by Monsiegnor the Archbishop of Quebec. That His Grace may long be spared to wear his well deserved honors, and to guide the faithful committed to his charge, is the prayer of every Catholic of the ecclesiastical Province.

VILLA MARIA.—A very pleasing *seance* and festival took place at the above named institution on the evening of the 29th ult.; but in consequence of the indisposition of Monsiegnor de Montreal it was deprived of one of its most charming accessories. The attendance was however very large, for the object of the *fete* was to encourage the movement for increasing the numbers of the brave defenders of the Holy See, and in this there was no disappointment.—The audience was treated to an excellent selection of music, well rendered by the young ladies, pupils of the establishment, and was entertained by the performance of two dramatic pieces, in which again the several parts were played by the pupils. The Reverend Mr. O'Farrell of the Seminary addressed a few words to the assembly expressing their regret at the unavoidable absence of their Bishop, and their unalterable devotion to the Sovereign Pontiff. After an elegant collation the guests dispersed all gratified with their evening's amusement.

M. Chiquiquy, so we understand from a short paragraph in the Montreal *Gazette* "is on another begging expedition through Ontario." As a means for raising the wind, this worthy disciple of Achilli, has recourse to abuse of the Convents in Canada, illustrating his discourses with choice stories of nunneries at Naples, and the experiences of some Italian Maria Monk. That this man's nasty insinuations, and insinuations meet but little credence is clear from this:—That Protestant parents of highest respectability, and of most exemplary morality, scruple not to place their daughters under the charge of the Nuns; which we may be sure they would not do, if they were not convinced of the falsity of the insinuations of the Chiniquys, the Spooners, and Whalleys and all that tribe. Whatever we may think of their philosophical, and theological errors, we know that Protestant parents are as jealous as are Catholics, of the purity of their daughters: and in their conduct in sending those whom they love so dearly, to the abused institutions, we find the practical verdict of Not Guilty of the charges brought against them by their libellers.

Dr. Fuller, a minister of the Anglican Church at Toronto, has been appointed to a post at the Board of Education, as a representative of the Protestant denomination to which he belongs. This gentleman was, as the Montreal *Herald* informs us, long an ardent advocate of separate schools for members of his own sect, but has lately changed his views in this respect. The Montreal *Herald* thus states the reasons assigned by the Reverend gentleman for his conversion:—

What finally decided Dr. Fuller, however, not only in his toleration of common as distinguished from sectarian schools; but even in his preference for the former over the latter, was a recent visit to Dublin, and communications which he had there with a Protestant rector of the city. That gentleman frankly confessed the utter failure of the schools under the sole management of the Protestant clergy. He acknowledged that the children educated in the latter were very inferior to those who had been trained in the national schools, so much so, indeed, that it had been necessary to obtain for some of the branches taught in the Episcopalian schools, Roman Catholic teachers brought up in the national schools; the Episcopalian schools not furnishing any teachers with the necessary qualifications. Moreover it had been found necessary out of nineteen Bank clerks to choose seventeen Roman Catholics educated in the national schools; the young men brought up in the Episcopalian schools turning out to be below the standard of acquirement demanded by the Bank Directors.

The city papers publish the Report of the Committee of the City Council appointed to enquire into the Coaticook Quarry frauds. The Report condemns in justly severe terms the rascality of the chief actors in this disgraceful affair, and concludes with the following lesson or moral. That,—

"To the electors it should serve as an admonition to send men to the Council who have something to lose as well as to gain; and whose known integrity, moral principles and character will be some guarantee for the honest and faithful discharge of public duty."

THE COMEDY OF CONVOCATION.—In Two Scenes.—Edited by Archdeacon Chasuble, D.D. New York: The Catholic Publication Society; 126 Nassau St. Montreal: D. & J. Sadlier, St. Francis Xavier Street.—Nothing that has lately issued from the English press has caused so great a sensation as has this wickedly witty, but perfectly courteous satire. It is respectfully addressed to the members of the late Pan-Anglican Synod; but these gentlemen cannot "see it"—though the rest of the world are roaring over the good natured fun of the writer, who it is suspected is none other than Dr. Newman, so keen and exquisitely polished is the weapon that he wields with terrible effect. Dickens has given us nothing so truly comic.

The *Dramatis Personae* consist of the Very Reverend Deans—Blunt, Pliable, Primitive, Pompous and Critical: the Venerable Archdeacons Jolly, Theory and Chasuble: the Reverend Doctors—Easy, Viewy and Candour: of the Reverend Athanasius Benedict, Rev. Lavender Kiddy—the Prolocutor, the Professors of History, and the Professor of Theology. The first scene is laid in the Jerusalem Chamber: the second in Dr. Easy's Drawing Room. The following extracts from the first scene will give an idea, though but a faint one of the animating spirit of the work, and of the caustic wit of the writer. It is taken from Scene the first:—

"Dr. Easy rose to propose the question of which he had given notice at the previous sitting of Convocation:—'Would it be consider'd heresy in the Church of England to deny the existence of God?' It had occurred to him that he should perhaps adopt a form more convenient for the present debate, if he put the question thus:—'Would a clergyman openly teaching that there was no God, be liable to suspension?'"

An animated debate ensues:— "Archdeacon Jolly thought not. What the Church of England especially prided herself upon was the breadth of her views. No views could be broader than the one just stated, and therefore none more likely to meet with the sanction of the Privy Council, which he apprehended, was the real point to be kept in view in the discussion of this interesting question!" (Hear, hear.)

And so the discussion goes on. Archdeacon Theory argues from the 39 articles, and with conclusive logic, "that it was the duty of every Anglican to doubt the existence of God;" since the Church of which he was a member made open profession of its fallibility, which implies not merely "liability to err," but actually being in a "state of error."

We should attempt in vain however to do justice to this little work by mere quotations from it. To all our readers would we say, if you want a hearty laugh, to laugh till the tears roll down your cheeks—if you wish to have a full insight into the nature and extent of Anglican difficulties, and the absurdities of the "Branch theory," go and buy a copy of this mirth-provoking-laughter-compelling book. We only hope that the publishers have struck off a large edition, and that the Messrs. Sadliers will keep a good stock of it on hand.

THE IRISH IN AMERICA.—By John F. Maguire, M.P.: D. & J. Sadlier & Co., New York and Montreal.—Though but a few weeks before the public, this work has already made itself a general favorite, not only because of the interesting question of which it treats, but because of the felicitous manner in which the subject is treated. The author, it is well known, visited this Continent to see with his own eyes what was the actual condition of his fellow-countrymen in America. He follows, and describes them and their fortunes, from Nova Scotia, through Canada, to the United States, and every where he finds that when sober the Irishman is at least as prosperous as are the members of any other race that have made the New World their home. The Irishman is active, intelligent and industrious, and in the first generation at least, faithful to his ancestral creed. Many are the illustrations of this fidelity given in this work, the noblest instances of which are to be found amongst a class of the community often too lightly spoken of—we mean the Irish servant girls. These though occupying a humble position in the social hierarchy have we are sure by their example wrought much good for the faith: honest and pure and pious, their lives have been as it were a constant sermon to those amongst whom their lot has been cast, and the means in God's hands of bringing many to a knowledge of the truth.

As might have been anticipated the lecture of our friend Mr. J. J. Curran, B.C.L., Advocate, of this city, delivered in Kingston, last week, for the benefit of the Saint Vincent de Paul Society, was a decided success. The Kingston *British Whig* and *Daily News* speak in the highest terms of Mr. Curran's ability and eloquence.—We were happy to notice that His Lordship the Rt. Rev. Bishop Horan and clergy honored Mr. C. by their presence at his discourse. The proceeds of the lecture were, we understand, something handsome and will enable the St. V. P. Society to go on with the work of charity they have so nobly commenced.

THE CARTERS AND THE RECORDERS COURT.—The carters at present complain—at least the regular ones—that they are liable to be ousted from their stands by an irruption of new comers, who are employed on the wharves during summer, but who, for a slight additional fee, have their license extended to run a light vehicle. The accommodation of each stand is limited, hence the inconvenience resulting from the new comers. When the extension of licenses was granted there should also have been one of accommodation.