

The True Witness.

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY

At No. 696, Craig Street, by

J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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

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

The True Witness can be had at the News Depots. Single copy 3s.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription from that date.

MONTREAL, FRIDAY, SEPT. 21.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1866.

Friday, 21—Ember Day. Fast. St. Matth. Ap. Saturday, 22—Ember Day. Fast. St. Thomas de V. B. C.

Sunday, 29—Eighteenth after Pentecost.

Monday, 24—Our Lady of Mercy.

Tuesday, 25—SS. Cornelius and Cyprien, M. M.

Wednesday, 26—St. Linus, P. M.

Thursday, 27—SS. Cosmas and Damien, M. M.

NEWS OF THE WEEK.

A very significant pamphlet, important as showing the light in which recent events on the Continent of Europe are regarded by the Catholic and Conservative party in France, has just appeared in Paris, under the title of *La France et la Paix*. It is from the pen of the Marquis of Larochejaquelin, the inheritor of the glorious name, as well as of the noble principles of a noble and glorious ancestry; and it no doubt fairly represents the views of the best and soundest portion of French society on some of the great political questions of the day.

The writer strongly condemns the Italian policy of the Emperor. Venice should, according to his idea, have been re-established as a free Republic, especially since that Republic was destroyed by the first French Revolution, and by its great General, blotted out from the list of nations by the Treaty of Campo Formio. The Venetians themselves, though unanimous on the question of throwing off the yoke of Austria, are by no means unanimous on the question of annexation to the dominions of Victor Emmanuel; and would prefer the restoration of their ancient autonomy, to the fate now in store for them as a Province of Piedmont. As to the so-called Italian Kingdom, the Marquis is of opinion that it, in so far as France, and French interests are concerned, is a gross blunder. It may be the rival, but never can be the friend or cordial ally of France.

On the side of Prussia, the prospect, according to the same writer, is by no means reassuring.—War betwixt the said Power and France he looks upon as inevitable. Sooner or later, it must be decided on the battle-field whether France or Prussia is to be the great military Power of the future in the Old World, whether the present generation is to witness a second Rossbach, or a second Jena. This opinion is we believe, general in France, and is held in common by men who differ widely from one another on all other political questions. The susceptibility of the French on matters affecting their national greatness, and their military supremacy, is too acute to brook the ascendancy of Prussia.

The Roman question remains still in suspense, but speculation is rife as to what to what the Holy Father, as to what Victor Emmanuel and the Revolutionists will do, when the French shall have abandoned Rome to the tender mercies of the latter, and left the Vicar of Christ defenceless—humanly speaking—in the hands of his foes. The downfall of the Papacy, the final discomfiture of the "Man of Sin" are events now confidently expected by the more enthusiastic section of Protestantism; whilst the *Times*, less enthusiastic, looks forward hopefully to a reconciliation betwixt the Sovereign Pontiff and Victor Emmanuel, under the terms of which the Pope shall contentedly subside into the subject of the latter, and barter the independence of the Holy See, and consequently of the Catholic Church, for a comfortable stall in the Vatican.—This is the object of those Protestants who hate in Popery, not so much its dogmas, or its spiritual side, as its independence of the civil power, as its claims to be a kingdom in itself, not subject to the State. A well broken in, docile Catholicity, acknowledging itself subordinate to the temporal power, submitting its faith, its discipline, its property, and the appointments of its Ministers to the civil magistrate, would find much favor; as a convenient instrument of despotism, as a useful because servile political tool, in the eyes of that section of the Protestant community of which Cavour was the representative on the Continent, and of which the London *Times* is the mouthpiece in the British islands. According to

the views of this party, the Pope is only dangerous so long as he is independent; as the creature of the civil magistrate, as the humble servant of the State, the Pope would be not only no longer dangerous, but a very useful adjunct to the political machine, a valuable wheel, to be kept well oiled, and carefully greased. Thank God! however, to this vile position—that of an Anglican Primate, or of a Patriarch of Constantinople—the Pope will never voluntarily descend. He may for a time be stripped of the independence of a sovereign, even of his personal liberty; there will remain to him, as to his sainted predecessors of the first centuries, the independence of persecution. Better freedom in the Catacombs, than a gilded dungeon in the Vatican.

The Fenian Congress has passed off, without having allowed any certain knowledge of its policy to transpire. Many of the United States papers speak of another raid upon Canada as certain to occur in the course of the coming autumn; and argue that it is not the duty of the U. States Government to stand betwixt Irishmen and Great Britain. They forget, however, that the Fenians in the United States are their own fellow-citizens, subjects in fact of the laws of the United States; and that every government is bound to stand betwixt its own subjects, and communities with which it is at peace. Disguise it as they will, a Fenian raid means an armed attack by United States citizens, sanctioned by the U. States government, upon the people of Canada, with whom the government of the U. States does not even pretend to have any cause of quarrel. In this light it will be looked upon in Great Britain.

In Canada the constant and heavy rains still continue, causing incalculable injury to the still outstanding crops. The Lower Province will be the chief sufferer by this unprecedented spell of wet weather.

Recent telegrams by Atlantic cable announce a hitch in the negotiations betwixt Austria on the one hand, and Prussia and Piedmont on the other. The cause is said to be connected with the Venetian debt, but details are not given. In the meantime Prussia has countermanded its orders for the withdrawal of its troops from Bohemia, and another war may be the consequence. It is hard to believe that, crippled as she has been Austria, would provoke another appeal to arms were not she assured of the support of France. Probably Louis Napoleon is at work again, and this fresh difficulty is the first symptom of his intrigues.

CHURCH OF THE "GESC."—We are authorized to state that there will be nencforward, at 8 a.m. on Sundays, and all other Festivals of the Church, a Low Mass, with instruction delivered in the English language; and that at 8 p.m. of the same days, there will be given also in the same church, Benediction of the Blessed Sacrament, and another instruction, also in English.

A good many years ago, Mr. C. Hemans, son to the gifted poetess, made abjuration of Protestantism, and was received into the Catholic Church on making profession of the Catholic Faith. He has lately, so we learn from the Protestant press, renounced the latter, and returned to Protestantism, connecting himself with the Anglican sect; and for this change he gives his reasons, in a letter published in the London *Guardian*, and thence transferred to their own columns by many of our Protestant contemporaries. These reasons our Catholic readers will of course be anxious to see, and we give them therefore in Mr. Hemans's own words.

Mr. Hemans, it should be premised, had for some years been living in Rome, and studying the monuments of Christian antiquity in which the Holy City is so rich. In these monuments, so carefully preserved by the ecclesiastical authorities at Rome, and in which, according to the testimony of many of the most eminent archaeologists of the day, all the peculiar doctrines of the Papal or Romish Church can be discovered, and which it would be the obvious interest of the said Church under whose absolute custody they are, to destroy, mutilate, or falsify, if their evidence were hostile to her claims, Mr. Hemans, found, or fancied that he found, the condemnation of two doctrines—to wit, the Supremacy of the Pope as successor of St. Peter, and the *cultus* of Our Blessed Lady; therefore—though the logical link betwixt this premise, and his practical conclusion is not by any means apparent—therefore, he joined the Anglican sect of the great Protestant body. This, we say, seems to us a happy instance of the *non sequitur*; for it by no means follows that because a gentleman ceases to be a Catholic, and thereby becomes a Protestant, that he becomes a Protestant of the Anglican pattern in particular. If in ancient Rome all the old roads met, so from modern Rome there are many roads besides that which has its terminus at Lambeth; with this preface, we proceed to lay before our readers the letter, wherein writing apparently to some Protestant minister, a friend of his, Mr. Hemans sets forth the reasons which determined him to leave Rome:—

Rev. and Dear Sir:—In reference to the step I have lately taken in leaving the communion of the Roman Catholic Church, it has seemed to me that,

as in regard to such solemn questions the experiences of every mind may be worthy of attention, a simple statement of my motives may not be uninteresting. Having been induced, during the many years spent by me at Rome, to examine into the evidences of Christian antiquity in the range of catacomb monuments, and having approached that study with a strong sense of the value of these primitive records as the incorrupt and pure expression of the mind of the ancient Church, I have been finally led to see that between the picture of a past reality there presented, and the actual religious practice of Rome exists an opposition affecting essentials—an irreconcilability, in short, which I believe no amount of ingenious erudition, nor argumentation or sophistry, can either explain away or harmonize. Without entering into controversy, for which I have neither taste nor vocation, I may indicate two points especially which I believe to be condemned, in their Roman Catholic acceptance, by the testimony of those ancient monuments—the idea of an absolute earthly headship to which all rights and prerogatives, converge in the successor of St. Peter; and the worship, under whatever modification, of creatures, implying, of course, that so prominent in the Roman system, of which the Blessed Virgin is the object—totally wanting the support, and repugnant to the sense, of the evidences deducible from the range of catacomb art and epigraphy.

"I must own that other considerations, for instance, in regard to the Papacy as an institution of government, spiritual and temporal, and the principles lately avowed by it, in a manner so emphatic, have had their weight with me in leading to a decision so important; but it is above all, that body of monumental proofs so strikingly illustrative of the past, and which Rome herself is so wisely careful to preserve, and studious to investigate, that has so influenced me as to cause my abandonment of a religious profession in which I no longer found peace of mind or intellectual satisfaction. Not the less do I still appreciate and value much that is beautiful, holy, and useful in the system, I have thus declared myself against, and I must continue to believe that Rome has a great task assigned to her for the furtherance of Christian civilization. Much, however, that presents itself to the attention, in the course of a long residence at that centre, leads—at least has led me—to the painful conviction that it is rather the zeal for the interests of a potent system than a pure uncompromising love of truth, by which her ecclesiastical policy is animated, though assuredly many pure and truth loving minds are perhaps, ever will be, found among her adherents.

CHARLES J. HEMANS.

The logic of the above is as that of the Dublin thief who objected to the verdict given against him on the strength of two witnesses, who swore to having seen him steal the article with whose theft he was taxed; the prisoner objected on the grounds that he could bring a dozen witnesses who would swear that they had not seen him steal the article in question. So with Mr. Hemans's objections to the evidence of the catacombs. All that he can say is, that he has not found therein that historical evidence of the Supremacy of the Roman Pontiff, and of the antiquity of the *cultus* with which the Catholic Church to-day honors her who played so important a part in the Incarnation of the Second Person of the Trinity and therefore in the Redemption of the human race, as did the Blessed Virgin Mother of God—which others, equally competent, and equally clear-sighted with himself, have not failed to discover. We will say more. The reasons assigned by Mr. Hemans for his rejection of the Catholic Church, and his putting on of Protestantism, are not only illogical but false, though no doubt unconsciously false. By his own showing Mr. Hemans never was in principle, or formally, a Catholic at all, even when he admitted and believed materially all Catholic doctrine: since he always acted upon the principle that the truth of the claims of the Church must be judged from the truth of her doctrines; whereas one who is really or formally a Catholic must assert the direct contradictory of this: to wit—that the truth of any particular doctrine must be judged of from the Church propounding. In a word; the formal difference betwixt a Catholic and a Protestant belonging to any particular denomination is this:—That the former determines or concludes to his religion and his doctrine by, or from the Church; that the other determines or concludes to his Church from its doctrines. The one argues: This must be true, because the Church so teaches; and the Protestant—and to this category Mr. Hemans belongs, and must always have belonged—argues in this wise: This body is not the true Church, because the doctrine she teaches is false. The moment that a man, consciously or unconsciously, adopts this latter mode of argument, he implicitly denies the infallibility of the Church as the sole divinely appointed teacher of all truth, and becomes to all intents and purposes a Protestant.

And this leads us to the consideration of an error, very common even amongst the more educated and more intelligent class of Protestants, as to the process of conversion. They seem to think that that process, intellectually considered, consists in a conviction on the part of the convert, or convert to Romanism, of the truth of the several doctrines which the Roman Catholic Church teaches; that he, for instance, first convinces himself of the truth of the doctrine of the Trinity, say, or of the Real Presence, of the existence of a Purgatory, of the high office and privileges of Our Blessed Lady, and all other so-called Romish doctrines; and that he, having first learned to believe the truth of these doctrines, becomes subsequently, and consequently, a Catholic or Romanist.

Now this hypothetical or imaginary process is not only incorrect, but is the direct contradictory of that which actually takes place, and must take place, in every case of real conversion from Protestantism to Catholicity. Of course the Grace of God is, in the eyes of Catholics, the all important, and supernatural factor in the work; but there is also a human or natural factor, to

wit, the intellectual conviction of the historical truth of these two propositions:—

(1.) That, in order to insure the promulgation of His teachings in their integrity, and the due administration of the Sacraments, the person known in history as Jesus Christ appointed a Church, or special body of teachers, whom He commissioned to teach all nations, and with whom He promised to be present all days, even to the end of the world; thus, by implication, assuring to the Church or body so appointed, infallibility in its teachings, and indefectibility.

(2.) That the body known in history as the Roman Catholic Church, consisting—as *ecclesia docens*—of the Bishops as successors of the Apostles, in communion with the Pope as successor of St. Peter—is that infallible and indefectible Church.

From these two propositions—the truth of which can be tested by natural reason, since they lie in the natural or historical order—the convert concludes to the truth of all those supernatural propositions or dogmas which the Roman Catholic Church propounds; but as to the truth of which, as lying in the supernatural order, natural reason is as impotent to form a judgment, as is a blind man to judge of color, or one deaf to judge of sounds.

Our readers will now understand in what sense we mean to assert the falsity of the reasons by Mr. Hemans assigned for his renunciation of Catholicity, or relapse into Protestantism. Just as he who takes the Bible into his hands with the intent of thereby testing the truth of the doctrines of the Catholic Church, is formally, though perhaps unconsciously, a Protestant already, since he virtually admits by the application of his test that he is not certain of the infallibility of the Roman Catholic Church, and thereby implicitly asserts her to be fallible; so he also, who consults ancient monuments to test the antiquity of doctrines which, if the Roman Catholic Church be what she claims to be, must have been held from the beginning, even though they were not so clearly or explicitly defined then as they are now, in the third and fourth centuries when no heretics had impugned them, as in the nineteenth when they are assailed from all quarters—is, even though unconscious that he is so, a Protestant at heart, since he admits, by his very act of search, that his Church may be error on points of doctrine, and is therefore not infallible. Mr. Hemans, we say, may have held all the several doctrines of the Catholic Church; the beauty and the solemnity of her ritual, the marvellous adaptation of all her doctrines, ceremonies, and external *cultus* to the wants of the human heart, and of the human intellect, may have for a time enchanted him into the belief that he was a Catholic; but a Catholic, formally, he never was; for a Catholic is one who believes all that the Catholic Church believes and teaches, *because—and for no other reason than this*—because the Catholic Church to-day so believes and teaches.

He therefore who admits even the possibility, of the infallibility of the said Church upon any question of faith or morals, ceases *ipso facto* to be a Catholic, even though he should not reject as false anything that she actually believes or teaches; for to assert the fallibility of the Church *in posse*, is as much an act of Protest against her infallibility, that is to say against her sole grounds for challenging acquiescence in her teachings—as it would be to assert her fallibility *in esse*. He who in either manner asserts the fallibility of the Church, *i. e.* denies her infallibility, is to all intents and purposes a thorough Protestant.

George Brown, the *Leader*, and other orthodox Protestants of the same stamp, feel the utmost confidence in the generosity of the majorities towards the minorities in Upper and Lower Canada under the approaching Confederation. As far as the treatment that may be expected by the Catholic minority in Upper Canada from the Protestant majority is concerned, we must confess we do not share their security. With a rabid Orange Association, sworn to Protestant ascendancy, (which means gentle reader in as many words, Catholic depression) in full swing, we sorely suspect, that the path of "the inferior creed" will not be devoid of thorns. What manner of justice it will be, may best be seen from Protestant notions of right and wrong towards Catholic institutions, as developed in regenerated Italy under the honest king. Dr. Fuller looks for "a great change" in Italy, from the distribution of not less than fifty thousand copies of the Bible. We suspect he is not far wrong. We had always thought that the excesses of Reformed England under the Elizabethian, and subsequent regimes were attributable to the "lethargy and enslavement," of the Chief Superintendent's, "Dark Ages" that priest quatering—recusant-hunting, monastery-robbing, and Church confiscations were amongst those little amenities of civilized society that had been handed down to us from the "Ages of Catholic ignorance and superstition." We find we were mistaken. Protestant approval of Italian liberalism deceives us on that point, and proves that nineteenth century morality is not one whit better than that of its predecessors. To consi-

cate Church property (a modern euphemism for sacrilege, and pillage, and plunder) is as rife now in Italy in this age of enlightenment and Protestant Progress as it was in England under "the blessed Elizabeth," or for the matter of that, during the incursions of the Danes; and appears to be held in equal reverence by the Briton of the present day, as it was by his Danish fore fathers of the Saxon Heptarchy. The *Sweyns* of the eleventh century could not believe more piously in Church spoliation than do the English *swains* of the present year of grace. However Protestantism may have changed in her general dogmatic, there is one dogma, which she has never relinquished. That Church property, *provided it be Catholic*, may be stolen by every "Honest Man" as much an article of her creed to-day, as it was during that resurrection from the lethargy and enslavement of the "Dark Ages" that occurred so resplendently under the uxorious Henry, and virgin Elizabeth of Reformation notoriety. What school of ethics Protestantism has studied in, we know not, but certainly its thesis on Honesty *en rapport* with Catholicity is somewhat of the lowest. A writer in the *Times* as quoted by the *Leader*, who styles himself with evident self-gratulation "An orthodox nineteenth century Protestant Englishman," declares in the face of the nineteenth century enlightenment, that "of course" he delights in the destruction of the Italian convents; a declaration which certainly as an orthodox 19th century Protestant Englishman, does him both as a Protestant and an Englishman infinite credit. This doubtless is "the great change" in Italian ethics which Dr. Fuller in his *Orange* speech anticipates with so much pleasure, and which the worthy Chief Superintendent for U. C. calls a resurrection of the mind from the lethargy and enslavement of the Dark Ages. It certainly would be a momentary change, and a most decided resurrection from the lethargy and enslavement of the commonest morality, to find sacrilege and robbery, *of course* rejoiced in by an orthodox nineteenth century Italian, and a change and a resurrection, on which we beg leave beforehand most respectfully to congratulate the Church of England, Rector and the Methodist divine. Query: Were the Lower Canadian Catholics immediately after Confederation to confiscate all the Protestant church property in Montreal, would the worthy Rector of Toronto and the Methodist Doctor deem it, (even though done "*pro bono publico*") as a great change and a decided resurrection?

FINISTRAS.

On Saturday, the 16th inst., His Lordship the Bishop of Kingston accompanied by the Revd. Father Pracheusk, S.J., from Fordham, arrived in Williamstown, for the purpose of being present at the devotion of the "Forty Hours" adoration of the Most Holy Sacrament.

Next morning, His Lordship celebrated High Mass; the Very Revd. Canon Fabre, of the Cathedral, Montreal, and the Revd. Mr. MacCarthy assisting as Deacon and Sub deacon.

After the first Gospel was sung, the Rev. Father Pracheusk entered the pulpit and preached on the dogma of the real presence of Jesus Christ in the blessed Eucharist. The sermon being ended, Mass was resumed, and at the conclusion of the Holy Sacrifice, the Litany of the Saints was intoned; immediately after which a procession, headed by the cross-bearer and acolytes, was formed. His Lordship bore the Sacred Host, over which, as is usual on such occasions, was carried by six gentlemen, a magnificent canopy of gold, while six others followed with lighted tapers in handsome gothic lanterns. During the procession, as well as during the Mass, the choir, under the direction of the zealous and gifted lady who since the establishment of this parish, some twelve years ago, has presided at the organ, executed some very choice and appropriate music.

Monday and Tuesday at ten o'clock, Grand Mass was offered up; and each evening the "Adoration" terminated by a Solemn Benediction of the Most Holy Sacrament.

The splendid new altar, the princely gift of John Hay, Esq., appeared to great advantage, blazing with wax lights, and ornamented with the choicest flowers, natural and artificial, most tastefully arranged by the ladies of the Convent.—Besides the sermon on Sunday morning, the Rev. Father Jesuit delivered three other discourses on the same subject—the Real Presence.—It would be difficult to give a synopsis that would do anything like justice, or convey even a faint idea of the able manner in which he treated this sublime dogma. Suffice it to say, that never have we heard more profound reasoning, such force of argument, more convincing proofs, or more beautiful language. The Rev. Father was listened to with the most marked attention, and we feel convinced, his elegant discourses have made a lasting and salutary impression on all who had the good fortune of being present thereat. During the Devotion, His Lordship and nine other Rev. gentlemen kindly assisted in hearing confessions.

Nearly one thousand persons received Holy Communion, and several the Sacrament of Confirmation. Thus for the fifth time, has the devo-