

The True Witness.

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

TERMS YEARLY IN ADVANCE: To all country subscribers Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a-half. 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 3c. We beg to remind our Correspondent 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, JAN. 31, 1868.

ECCLESIASTICAL CALENDAR.

JANUARY—1868. Friday, 31—St. Peter Nolasco. FEBRUARY—1868. Saturday, 1—St. Ignatius, B.M. Sunday, 2—Fourth after Epiphany. Purification of the B. V. M. Monday, 3—of the fifth Sunday after Epiphany. Tuesday, 5—St. Andrew Corsini, B. O. Wednesday 5—St. Agatha V. M. Thursday, 6—St. Titus, B. O.

NEWS OF THE WEEK.

The Fenian excitement has not subsided in England; arrests are constantly being made, but no fresh outrages are reported. The results of the Clerkenwell explosion are put down at, seven deaths; forty-one cases of permanent injury, and mutilations of women and children; fifty-six families rendered homeless, and six hundred more families severely injured. No wonder that the public mind is excited over this hideous outrage. There have been no further outbreaks in Ireland; and His Lordship the Bishop of Kerry has issued a circular to his clergy, denouncing in noble and Catholic language the prostitution of religion to the glorification of men, who though not murderers in the vulgar acceptance of the term, were guilty of an offence which the laws of all civilized communities visit with severest punishment. "As priests of the living God" asks this Bishop of the Catholic Church, speaking her sentiments, "are we prepared" to counsel the repetition of such acts as those for which three men were lately hung at Manchester? and if we are not prepared to give such counsels, how can we pay especial and extraordinary honors to the men who were guilty of them? Prayer, adds his Lordship we offer for them; but we cannot hold them up to our flocks as examples to copy.

France is busy making ready her army against the critical moment. All is quiet at Rome for the present. The new Piedmontese ministry professes to be Conservative, and will, probably, be faithful to its profession so long as it shall be clear to it that it will not be allowed to attack the Sovereign Pontiff. Cardinal Andrea, whose attitude of hostility to the Pope has caused so much grief to the Catholic world, has made a full and complete submission, and confession of sin.

The arrest of Train caused quite a stir in the U. States; but his immediate release by the British authorities has deprived the stump orators of a splendid opportunity for airing their eloquence, parading their patriotism, and invoking the "Star Spangled Banner." Poor Train too, has been deprived of the political martyrdom that he longed for.

The plot thickens in Nova Scotia. At the repeal meetings held in that Province, but one sentiment prevailed: hostility to the union with Canada, and a determination to have that union dissolved, by peaceable means if possible—but dissolved anyhow. On this point the language of the several speakers was clear and explicit.

When a man sings out we may suspect that he is hurt; and the pertinacity with which the Montreal Witness and his friends, attempt to write down the mission lately given at the "Gesu," and the effects of the sermons delivered by Father Smarius, warrant the belief that the powers of darkness must have felt keenly the hard blows delivered by the reverend missionary.

A French Protestant—apparently an advanced Protestant, or rationalist, who rejects all dogma, that is to say revelation: and to whom the scraps, and fag ends of Catholic doctrine which the evangelical Protestant sects profess to retain, must appear as irrational, as superstitious as do any of the other dogmas of Catholicity which evangelical and rationalistic Protestants agree to reject—addresses a smartly written letter on the subject of the late Mission, to the Witness, to which letter our evangelical contemporary appends his editorial comments. To the first, i.e. to the letter itself, we have nothing to say at present: because we frankly admit that reason, of itself, is utterly incompetent to establish the

truth of any one of those dogmas wherein lies the difference betwixt Christianity, and what is called "Natural Religion." Were natural reason a competent teacher in the premises, there would have been no need of a revelation, or supernatural teaching to instruct man as to his duties towards God, and his future destiny.

On the editorial comments of the Witness—who ever halting betwixt two opinions, is a rationalist as against Papists, and a supernaturalist or if we may be permitted the word, a "revelationist," against pure rationalists, or free thinkers—we will offer a remark or two.

In the first place: If treating of the Catholic doctrine of Purgatory, the Rev. F. Smarius cited the *Book of Maccabees* whose inspiration is asserted by the same authority that establishes the right of the *Song of Solomon* to a place in the Canon of Scripture—he did so, not as a proof of the truth of the doctrine to Protestants, who reject the *Book of Maccabees* from their Bible; but to prove the historical fact that before the days of our Lord, the Jews held the same doctrine, since they offered prayers and sacrifices for the dead. In the same manner does St. Augustin in his work *De Civitate Dei* c. 13 cite Virgil to prove, not the truth of the Christian doctrine of Purgatory, but the fact that even amongst the heathen the belief obtained that there was a Purgatory, in which the souls of the departed were cleansed from the defilements contracted upon earth. "*Hinc est Maronis sententia*" says St. Augustin, not as if Virgil were an authority on points of doctrine to Christians; and he quotes the well known passage in the 6th book of the *Æneid* in which occur the lines:— "Ergo exerceat pœnia, veterumque malorum 'Sapphicia expendat,' &c. &c.

In the same manner it is perfectly competent to Catholics to cite the *Book of Maccabees* even to Protestants, who do not admit its doctrinal authority, to establish the historical fact that the Jews of the time of the Maccabees believed in the existence of a state in which the souls of the departed might be assisted by the prayers and offerings of their fellow-creatures upon earth.

Besides, no Catholic ever does cite Scripture to Protestants as the proof of any one doctrine of his Church. Of the truth of all these doctrines the authority of the Catholic Church is the sole guarantee; as thus:—

(1.) The Catholic Church, as the means appointed by Christ Himself for preserving, and promulgating amongst all nations, throughout all time, the truths by Him revealed, is an infallible teacher.

(2.) But the Catholic Church teaches—such or such a doctrine.

(3.) Therefore that doctrine is certainly true. The whole controversy is summed up in this syllogism: and the battle betwixt Catholics and Protestants must always be fought on the field of the major premises—which again involves a simple historical question, or question of fact. "What means, if any, did Christ Himself appoint for the infallible preservation, and promulgation of the truths by Him revealed?"—if indeed, He had any truths to reveal.

But if Catholics do not make the book called the Bible the basis of their religion—which they cannot do since they pretend that their religion is older than the Bible,—yet as their Church teaches that the Bible is inspired, and that its contents are therefore infallibly true, it is certain that if a real discrepancy betwixt what the Bible says, and what the Church says, could be established, the fallibility of the Church would be proved, but the infallibility of the Bible would not thereby be confirmed. On the contrary; it is only because their Church affirms the inspiration of the Scriptures, that the Catholic attaches any greater importance to them, than he does to other ancient and credible historical records, credible in the natural order, though devoid of all supernatural authority—as are the writings of Herodotus, and Tacitus. There can therefore we admit be no real discrepancy betwixt what the Bible says, and what the Church says, if the latter be infallible, and if the former be the Word of God. This the Catholic controversialist, this the eloquent divine, will like Father Smarius attempt to prove; citing for this purpose texts of Scripture side by side with the teachings of the Church, and showing that the latter always harmonise with the former rightly interpreted. This last distinction is important; for, if wrongly interpreted what apparent discrepancies, what startling contrasts may be found in the Bible itself; betwixt the Old Testament, and the New Testament: nay! betwixt the several precepts of the Mosaic Law, as laid down in Leviticus, and the apparent scorn for sacrifices, for the blood of bullocks, and of rams, and Ritualism generally, which breathes throughout the writings of Isaiah, of Jeremias, and the later Prophets.

For this reason we condescend to notice the Scriptural objections to the doctrine of Purgatory urged by the Witness, to show that there is no real discrepancy betwixt what the Bible says, and what the Church says:—

The penitent thief went at once to Paradise, says the Bible; and the Church says that, where there is true or perfect contrition for sin, as there was in the case of the penitent who acknowledged

Jesus in the hour of His agony and deepest humiliation as the Son of God, adoring Him as the Lord and Giver of life even when He was dying the death of the vilest malefactor; that for all who die in such faith, with such contrition, and with such perfect charity, there is no Purgatory.

St. Stephen, protomartyr, dying for the Lord, and with his last breath invoking Jesus, went not to purgatory says the Bible, but to Him Whom in his death he loved and invoked. And the Church says that to pray for the martyrs would be to insult the martyrs. '*Injuria est enim pro martyre orare, cujus nos debemus orationibus commendari.*' St. Augustin, *Sermo*, 169: therefore there is no Purgatory for the martyrs, and therefore no discrepancy betwixt what the Bible says about St. Stephen, and what the Church teaches respecting those who are not martyrs. What we have said with respect to the proto-martyr is of course applicable to St. Paul, another martyr, for whom therefore there was no Purgatory.

But again argues the Witness:—The doctrine of purgatory is diametrically opposed to the Gospel declaration that "the blood of Christ cleanses from all sin," for it assumes that the efficacy of that blood has to be supplemented by purgatorial fires."

But elsewhere it is written that whomsoever the Lord loveth He chasteneth, and that He scourgeth every son whom He receiveth. Are these punishments, these scourges inflicted by God out of mere wantonness, and without any spiritual advantage to him who is scourged? or, if spiritual benefit do thence accrue to the sufferer, is the blood of Christ thereby made of less effect? or are its all cleansing virtues diminished? No! Besides the vindication of God's justice, chastisement has, or should have, a subjective effect on the soul of the afflicted whom God chasteneth: and so the Church teaches that, in one sense, man may have if he pleases his Purgatory in this world; if in the spirit of contrition, and of deep humiliation; if with the heart bowed down and broken with the weight of sin, he patiently and thankfully accept the chastening of His loving Father Who is in heaven; if he will but kiss the rod wherewith he is scourged, and in intention unite his little transient pains and brief sorrows, to the sorrows and pains of Him Who bare all our infirmities upon the tree; Who was smitten for us, and for our salvation was, emphatically, the Man of sorrows.

Wherein then is there any discrepancy betwixt what the Bible says, and which the Church says? or where does the doctrine of the one, concerning the all powerful cleansing efficacy of Christ's blood, differ from that of the Church which in her offices tells us that one drop of the Lamb's blood is sufficient to wipe out the sins of the entire world?

THE IRISH QUESTION.—The Montreal Gazette with laudable impartiality has opened its columns to the discussion of this much vexed question. As a matter of course, betwixt the several parties who have engaged therein, there is much discrepancy of opinion. On two points both are at one, to wit:—that there is much distress in Ireland, much poverty; and in consequence much disaffection towards the Government—which by one party is held responsible for all the distress, but which by the other party is exonerated from all blame. We think that as is often the case, the truth lies between the two parties; that Government is responsible for some of, if not all the sufferings of the Catholic Irish; but that some of these sufferings are due to causes over which Government has no control, and to which legislation can apply no remedy.

By one party—the defenders of the Government—it is argued that the Penal legislation of the last century cannot be in any manner the cause of the present sufferings and discontent of the Catholics of Ireland, because that legislation has been repealed; and because the Protestants of the same country are prosperous and contented. Therefore they conclude that it is on their religious, and not on their political system that the Catholics of Ireland should lay the blame of their present unhappy condition.

But this argument is not logical. The sea runs high long after that the gale which lashed the waves into fury has ceased. The effects of the cruel Penal laws are felt, and will be felt in Ireland to the end of time; for every action whether in the moral or in the physical order, has consequences that must last to the latest generation. Besides, as the said laws were Penal, not as against the Irish as a people, but as against the Catholic Irish only, it is no wonder that the latter were, and still are the sole sufferers from a course of legislation by which they were unnaturally and unjustly depressed, whilst at their expense their Protestant fellow-countrymen were unjustly and unnaturally elevated. It is therefore perfectly true that much of the sufferings of the Catholic Irish at the present day is due to the Penal legislation of which their fathers were the more immediate victims: and it is simply ludicrous, if not worse—to assign to these sufferings a religious rather than a political origin, since Belgium, till lately one of the

most Catholic countries in Europe, is also one of the most prosperous in the material order.

On the other hand, we do not think that all the evils of Ireland are justly attributable to bad government, though bad government has aggravated them all: neither would we hold the present legislators responsible, since it would be unjust to deny that with a very few exceptions in England, men of all parties would only be too glad could they alleviate the sufferings of Ireland, and undo the evil work of their predecessors. But alas! man is so strong for evil, and so weak for good, that it is a hard task to set right, that which by folly or by malice has been set wrong.

To what then may we be asked, do we attribute the *restiduum* of those Irish grievances which we do not think can justly be attributed to the Government either past or present? We reply; to certain physical conditions of Ireland, which distinguish it from England and Scotland. Those conditions are climatic, and geological.

In the first place the great gulf stream, with its superincumbent mass of warm and humid air impinges first upon the Western coasts of Ireland; and the consequence is that the average annual rain fall is much greater in Ireland than it is in the island to the east of it. Now one result of this, is that for the cultivation of the cereals Ireland is not so well situated as is England, though for pastoral purposes it has perhaps the advantage.

In the second place Ireland has little coal: or at all events, its coal fields are so limited in extent, and yield such an inferior quality of coal, that for all practical purposes it may be said to be destitute of that most important of all minerals, upon which the entire manufacturing and commercial prosperity of England and Scotland is based. The coal-sack, not the wool sack should form the seat of the Lord Chancellor, for it is to her coal fields, and to them alone, that Great Britain is indebted for all her national greatness, and material propensity: for her commerce and her manufactures; for her shipping and her colonies: for her wealth and her enormous population, a population enormous if we consider her limited area. It is because of its coal that Scotland, with its hungry soil, in wealth so far surpasses Spain and Italy: that Glasgow is one of the most important sea ports in the Empire; and that the country around Edinburgh—to which Macaulay in disparaging contrast with Rome, refers—blossoms like a garden, and groans beneath the weight of golden harvests.—In a word, coal is the one thing needful: the Alpha and Omega of modern civilisation considered as a fact in the material order, and as the product of force, skill, and industry.

Given two countries, of equal areas, of equal fertility, with equal geographical and climatic conditions, governed by the same laws, inhabited by the same races, and both professing the same religion—of which however one should be rich in coal, and the other scantily supplied with that inestimably precious repository of heat, that is to say force (for heat and force are one and the same thing)—the first would sustain in comfort a numerous population; whilst the other would always be poor, and scarce able to afford a miserable sustenance to a population of greatly inferior numbers.

Let us but reflect what would be the condition of England and Scotland, if by some cataclysm their geological conditions were suddenly to be reduced to that of Ireland; if on the first of February the cry were to go forth that there was no more coal! The heart of man cannot conceive the horrors that would immediately ensue, horrors for which we should in vain search the pages of ancient or modern history to find a parallel.—All the industries of Great Britain would be smitten as with a pestilence: all its workshops would be closed, all its mills would be idle, all its furnaces extinguished, all its commerce suspended. Its ships would rot in the harbors, the cities would be deserted, the fields and highways would be covered with the innumerable multitudes of the dead, who would stretch themselves out to die, not by thousands and tens of thousands, but by millions. The navies of the world would not suffice for the new Exodus of a famishing nation: and in a few years, or rather months, the population would be reduced to the level of that of the days of the last Plantagenets and the Tudors. In a word there would be such misery, such intensity of horrors, as the world has not seen from the beginning even to the present day—and all this would inevitably happen, if suddenly the actual geological condition of Ireland were to be reproduced in Great Britain. In like manner we attribute all the material prosperity of Belgium, not to its theological, but to its geological conditions: not to the Catholic faith of the people, but to the fact that after Great Britain, Belgium has the best and most extensive coal fields in Europe.

And if Ireland had but coal, we should hear but little of the poverty of the people. Manufactures, without the aid of law, but of themselves, would spring up in every direction: with manufactures, or the products of intelligent force, commerce would flourish, and the splendid seaports of Ireland would be crowded with shipping.

Of the population, a large portion would be withdrawn from the land, for other industries; and the fearful competition for farms thus diminished, Tenant Right and the Land Questions might be left to take care of themselves. Instead of seeing twenty tenants running after one landlord, we should see twenty landlords competing for one good tenant for their farms. In a word, Catholic Ireland would be as prosperous as is Catholic Belgium, or Protestant England. Unfortunately however an Act of Parliament cannot restore the coal of Ireland, which as geologists tell us must once have existed abundantly in that country.

In the *Courier du Canada* we find reported the death of an amiable and excellent Priest, the Rev. M. Huot, whose loss has occasioned deep sorrow amongst the parishioners of Sainte Foye, and who is regretted throughout the diocese.

The Rev. M. Huot, who fell victim to a stroke of apoplexy on Saturday, the 18th inst., was born in Quebec in the month of April, 1809. After a brilliant course of studies, he entered the ecclesiastical state, and was ordained Priest in the month of June, 1831. His first post was that of vicar to the parish of Sainte Marie, Nouvelle-Beauce, from whence he was sent to serve the Mission of Perce, Douglstown, Paspébiac, and Bozaventure; in this laborious work he passed four years.

In 1834 he was appointed Parish Priest of Sainte Foye, where the last thirty years of his useful life were spent in the faithful discharge of his duties; by which he endeared himself to all his parishioners; of whom many were Irish and of British origin, and by whom the memory of the good priest will long be held in honor.

The funeral of the venerable servant of God took place on the 22nd inst., in the parish church wherein for so many years he had daily offered the Adorable Sacrifice, and in a vault constructed by the parishioners in proximity to the Altar. The service was attended by all the clergy of the neighborhood, and by His Grace the Archbishop of Quebec, who at the close, delivered a touching address to the congregation, broken only by the sobs and sighs of the hearers. We understand that M. de la Rivière de Québec has been pleased to appoint the Rev. M. Sassaville, of the Parish of Ecureuls, to be successor to the lamented M. Huot.

L'INSTITUT CANADIEN.—This Society of which some of our readers may have perhaps heard, is not only an anti-Catholic Society, but an anti-British, and an Annexationist Society as well. In its first named capacity it has drawn down upon itself the well merited censures of the Church; whilst on the other hand it is warmly applauded by that portion of the Protestant community of which the Montreal Witness is the representative, and fitting organ.

But loyal and respectable Protestants, and there are many such, view the Society in a different light. They see that in religion it is not merely anti-Catholic but anti-Christian; that its spirit is the spirit of Voltaire and the Encyclopedists of the last century in France; and that its Protest is addressed not merely against Popery, but against all revealed religion. They see too that it aims not merely at the subversion of priestly authority, but of British rule as well; and that if in religion it is infidel, in things secular it is a Yankee Annexationist Society. Therefore, far from applauding it as do the Witness and other crypto-annexationist organs in Canada, they loudly and openly denounce it—as for instance in the adjoining communication which we clip from the columns of the Montreal Gazette of Saturday last:—

Sir.—I am glad to see that 'An Englishman' has called attention to the sayings and doings of the notorious Institut Canadien. Not that these have any more intrinsic importance to the body politic, than the sapient deliverances of other Debating Societies we wot of; but they serve to show the animus by which the members of the Institut are influenced in relation to the country, and these institutions, which Englishmen regard with pride and affection. During the past few weeks, this Society, by means of circulars, public writings, and the press, put itself into a prominent position before the English speaking portion of this city. It has made a great parade of its poverty, its wants for the objects it aims to accomplish, and of the fancied oppression it has met with from the so-called 'Priest party'—all to win our sympathy and get our money, and yet it appears to be a society whose spirit, sentiments, and aim all tend to the overthrow of British institutions. Truly the priests have shown great wisdom if they have endeavored to catch and kill such a snake in our midst; and if they succeed in doing this they will deserve the thanks of all loyal men. There is no place nor need for revolutionary organizations in this land. John Bull, no doubt, has his faults; but he loves plain-dealing and straightforwardness. I trust, therefore, that all his children here will rightly appreciate the speaking and unmanly conduct of the Institut; and that when its collectors come to their offices asking for pecuniary help, the request will be answered by the kick (metaphorical, of course) which each conduct so well deserves. I remain, Sir,

Your obedient servant,
ANOTHER ENGLISHMAN.
Montreal, Jan. 23, 1868.
P. S. Jan. 24.—I have read the letter signed P. Blanchet in to-day's Gazette. As there is nothing in it that disapproves what I have said above, I send this to you for insertion. If the liberty and the social freedom enjoyed by P. Blanchet and his confederates do not satisfy them, what would they have? Let them go to Yankee land. Amen.—T. W.

A grand Masquerade is to be held at the West End Skating Rink, on Wednesday the 6th of February, corner of William and Chatham Streets.