

The True Witness

AND

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, July 14, 1876.

ECCLESIASTICAL CALENDAR.

July, 1876.

Friday, 14.—St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
Saturday, 15.—St. Henry, Emperor, Confessor.
Sunday, 16.—SIXTH SUNDAY AFTER PENTECOST. OUR Lady of Mount Carmel.
Monday, 17.—St. Alexius, Confessor.
Tuesday, 18.—St. Camillus of Lellis, Confessor.
SS. Symphoros and Companions, Martyrs.
Wednesday, 19.—St. Vincent of Paul, Confessor.
Thursday, 20.—St. Jerome Emilian, Confessor.—St. Margaret, Virgin and Martyr.

NOTICE.

Owing to the large amount of space hitherto occupied by the insertion of notices of addresses and presentations, and the publication of educational and bazaar prize lists, pic-nics, &c., in justice to ourselves we have decided that for the future we shall charge such matter at the rate of ten cents per line.

NEWS OF THE WEEK.

Latest despatches from the seat of war report that General Tchernayeff was retreating towards the Servian frontier, that his army was demoralized, and that he had been dismissed.

Mehemet Ali has abandoned the attack on Saits-char.

A great battle was fought at Piro on Monday, between the Servians and Turks, but the result had not transpired as we went to press.

The Paris correspondent of the *Times*, reviewing the Eastern situation, says:—"It is the opinion of competent men that nothing decisive has yet occurred. All that is now transpiring must be considered as a mere series of attempts by the Servians to join the Montenegrins, and such a junction, when effected will be the real beginning of war."

Intelligence has been received from the Herzegovina that the Mohammedans of Nicos, Presejka, Garansko and the plain of Gatschko have petitioned the prince of Montenegro to protect their lives and property.

A St. Petersburg telegram states that the black plague has made its appearance in Persian Kurdistan.

Despatches to the Paris papers from Semlin state that General Tchernayeff's line of retreat through Nisava Valley is threatened by the Turkish commanders. The defeat of a portion of the army at Akpalanta has necessitated the removal of the insurgents' headquarters to Paratchin, and preparations are being made for the transfer of the seat of Government to Krajujevacz.

A return of owners of land in Ireland has just been issued. The number of owners of one acre and upwards, it appears, is 32,614: the area of land owned by them 20,150,612 acres; and the ratable valuation £12,052,809. There are 36,144 owners of less than one acre, the area owned by them being 9,065 acres, and the valuation £1,306,490. The total number of land owners in Ireland is, therefore, 68,758; the total area, 20,159,678; and the total valuation, £13,419,298.

The *Times*'s special from Glasgow says:—"Owing to the unprecedentedly protracted depression of trade some of the mill proprietors here and in other districts of Scotland have notified their employees of a ten per cent. reduction in wages. This will affect many thousands of persons, and some of the workmen will probably strike."

The *Voe della Verita* gives a list of the twelve churches and six schools in connection with Protestantism at Rome. Commenting on these statistics, and on the food of Protestant tracts distributed, it says: "Certainly they will never, as you say, make a Roman a Lutheran, a Calvinist, a Waldensian, an Anglican, a Methodist, or a Baptist, but they will make him bad enough. They will make him an infidel, for an Italian who is no longer a Catholic is an infidel. And when we have a sceptical Rome, with these ardent passions and this increasing poverty, it will be a fine Rome and a fine prospect for you niggards. Keep your money, but remember that the fire will not respect your coffers."

Suffragan Bishop Taniszewski is again summoned before the tribunal of Posen for having granted dispensations in the districts of Deutsch-Crone.

The Revs. Mooser and Dronia, of Schlagentzitz had to appear before the tribunal of Gross-Strehlitz to answer the charge of having removed the Holy Sacrament and the holy water from the church of Klutschan after Mr. Mucke had left it to become State priest of the parish of Gross-Strehlitz. The court condemned the two priests to six and two months.

Catholics lose one church after another; now it is the town of Bochum, which is ordered by the Government to hand over a beautiful church to the "Old Catholics."

The well known member of the Prussian Landtag, Canon Dr. Thissen, of Limburg, is so dangerously ill that it was thought necessary to give him the Last Sacraments.

The new law concerning the right of State revision for the administration of Church property in Catholic dioceses in Germany has just been published and will come into force on the 1st of October.

A number of Catholic priests wished the other day to assemble in a private room of the hotel at Empel to discuss some church matters of their district, but scarcely had they entered the hotel, when

a police sergeant appeared, and ordered the astonished priests to disperse, as such meetings could not be tolerated.

Vicarie Drazowski, who, since September last, administered the parish of Kutom by order of the Government, has now been named parish priest, and solemnly introduced into his office by the Landrath of Birnbaum. Another State priest's the Rev. Gutzmer, in Lirke, will take charge of the parish of Gratz, in the province of Posen.

In Westphalia a great many priests who had signed the declaration against non-authorized lay teachers of religion, have been dismissed as school inspectors, and at the same time forbidden to teach religion in their own parish schools.

Thirty-six cases of sunstroke occurred in New York on Monday last.

The propeller St. Clair was burned on Lake Superior on Sunday morning, twenty-six persons losing their lives.

"DESCENDED INTO HELL."

To the Editor of the TRUE WITNESS.

SIR,—I was once an occupant of a pew in one of our city churches, next me was a minister of the Church of England, in repeating the Creed he substituted Hades for hell.

In "Maunder's Treasury," or "Universal dictionary," I find "hell" defined as "the residence of wicked spirits."—In Johnson's dictionary the same.

In St. Matthew I find "hell-fire"—In St. Mark I find "the fire that never shall be quenched." In Deuteronomy c. xxxii., v. xxii., "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

In other parts of Scripture hell is described as a place of torment.

In Maunder's classical dictionary, I find "Hades, a title of Pluto,—hell, or the condition of the dead."

From the substitution of the word Hades, I presume the rev. gentleman was of opinion that the signification "the condition of the dead," and not the actual presence in "the fire that never shall be quenched,"—was the understood acceptation of the words "He descended into hell." Will you kindly favor me with your opinion on this subject.

I am, Sir, your obedient serv't,
Montreal, 25 June, 1876. EXQUIRER.

A sufficient answer to this enquiry may be found in any Catholic Catechism,—where the common interpretation of the word "hell" is given as referring to the *Limbus* in which the souls of the just who had died before the coming of the Messiah were detained until the gates of heaven should be opened by the death of Christ. But the very words of the Creed are enough to show that *hell* does not here mean "the condition of the dead." In fact, the preceding phrases "died and was buried" more than exhaust the idea of death and the grave suggested by our correspondent: "descended into hell" must therefore mean something more than "the condition of the dead." As to the substitution of *Hades* for *hell*, it seems to us, to say the least, very strange: it savours of modern paganism and non-Catholic pedantry.

Without attempting to discuss the question exegetically, we shall confine ourselves to the most generally received explanations of Catholic theologians. The passage is thus historically developed. When our Blessed Lord "gave up the ghost," His soul, hypostatically united to the Godhead, descended *ad inferos*, i. e., to the inferior world, wherein dwelt the souls of all who had died since the creation of Adam. Now, of these souls some were just, that is, some had departed this life after having cleansed themselves, with the help of Divine grace, from every stain of sin; others, though unsullied by the guilt of such grievous sin as would part them irrevocably from God, were still in many lesser faults or in the punishment due to grievous sins already forgiven, debtors to the Justice of God, when death overtook them; many, again, were cut off in the midst of a career of grievous sin, and these last were buried in hell, "the fire that never shall be quenched." To the first, the Soul of Christ came as the bearer, in His Divine Person, of the Beatific vision. To the second class our Lord brought, as well as to the first, the infinite merits of His Passion and Death, thus shortening their exile and putting an end to their insolvency. To the multitude of the damned, says Ballaraine, Jesus came in all the terrors of His Justice, as the conqueror of Death and Hell, not to deliver the wicked nor to alleviate their pains, but to heap burning coals upon their guilty heads: they had spurned His Mercy, they must feel the eternal effects of His awful anger. Whether or no Christ's Soul did descend into the hell of the damned, is a vexed question among theologians. At any rate, they all admit, as we stated above—and this is the main drift of our Exquirer's letter—that our Lord descended into the inferior world, the abode of disembodied souls.

THE TORONTO "GLOBE" ON EDUCATION IN SPAIN.

The *Globe* in a short and cursory article has a fling at Spain as a Catholic country for interfering in matters of science:—

"The position assumed by Spain towards education, and to scientific education and inquiry in particular, is the normal attitude of a Roman Catholic country. Any educational institution connected with such a State must necessarily be hampered and hindered in many ways.

"The difficulties which beset a liberal education in Spain may be inferred," &c., &c.

The *Globe* so precise in its condemnation is hardly so in its accusation. What Spain as a Catholic country has done—how it has done it—why it has done it—when it has done it—where it has done it—arg all left to be inferred. This would be all very good for the early part of the great "awakening," when to be a Papist meant hanging, and that with short shrift and small favor, and when crimes were oftener inferred than proved; but the *Globe* should try to remember that we have got into the latter half of the 19th century when the world expects a bill of indictment as persistently as a bill of fare, even before hanging a Papist. But Spain has evidently done something wrong, if it be only the crime of not coming up to the *Globe* standard, and the *Globe* hath wrath accordingly. As far as we can gather, the cause of this generous editorial outburst is, that the Spanish Government has interfered with certain learned professors *somehow* and *somewhere* in their teaching; and these learned

professors have broken with the Government incontinenter. To us the *Globe* appears somewhat illogical and inconsistent. The *Globe* believes in the supremacy of State over Church, and the duty of the State to control education. And yet when the State uses that authority which the *Globe* would wish to give it, (but which soberer and more learned men refuse it,) the *Globe* immediately has its back up, and applauds the learned professors for their rebellion. If the state has the control of education—surely, these learned men should bow before it.—If the State is supreme, these learned professors cannot be supreme also. On the *Globe*'s premises then, his conclusions are illogical, and therefore ridiculous.

But the *Globe* is inconsistent on general grounds. Were the worthy editor to meet a man sick of the small-pox on the streets of Toronto, he would doubtless ask—How is this? What are the authorities about? Why do they allow this man to be at large? Where is the small-pox hospital? and why is he not removed to it? gently, if possible, but forcibly if necessary and quickly. If asked to explain on what principle the authorities have power to incarcerate a man in a free country for the sole crime of being sick—he would doubtless answer that public expedience required it. This man, he would say, is sick of a highly contagious disease—his presence on the streets is liable to spread the contagion—he may impart it to two or three others—these two or three may each in their turn impart it to two or three—so on it may go on multiplying until the whole city is infected, and turned into a city of death. The liberty of one man must be sacrificed for the public good. Small-pox must be stamped out. Thus learnedly would the *Globe* editor discourse doubtless on small-pox and contagious diseases in general. And yet this learned man, precise and even arbitrary in his treatment of physical diseases, has not one word to say on the stamping out of moral diseases.—Nay! so eloquent is he in the cause of these learned professors, that we doubt much whether he even recognises those most dangerous of all diseases—moral diseases. These professors have doubtless been trying to inoculate Spain with some horrid moral virus. The Spanish Government, by no means a Catholic Government, but still doubtless with some lingering Catholic ideas smouldering in its bosom, has met the small-pox patient on the streets, and ordered it to the hospital; and the *Globe*, forgetful of its conduct to the Toronto patient, is impatient at the treatment accorded to the deeply-spotted Spaniard. Certainly liberalism is little consistent with itself.

AN OBJECTION ANSWERED.

You Christian Theologians arguing from revelation assert that *all men* will be judged at the last day in the valley of Josephat. Now how can this be possible? The world according to your Christian chronology has existed nearly 6,000 years. During that time men have crowded this earth like ants upon an ant-hill,—born and dying in quick succession. How could so great a crowd as this impile be placed in so small a valley? What, I pray you, have you Christian Theologians to answer on this head?

Answer. We Christian Theologians are little concerned about this objection, except in as much as it is apt to mislead the ignorant and unwary. If a false philosophy would condescend to study that revelation which it so affects to despise, a little more carefully before advancing these objections it would save the world and itself no little trouble.

In the first place to set you right on a matter of fact, we Christian Theologians have never pretended that the valley of Josephat is to contain *all men*. Hence the objection at once falls to the ground. The passage in Joel (Cap. III.) on which the location of the General Judgment is founded does not in any way affirm that *all without exception* shall be gathered within the exact boundaries of the valley; and until it does, your objection will not for a moment hold. If you will consult the chapter referred to you will find, that only in the 12th verse is any reference made to a judgment of the nations in the valley of Josephat; and that even there, it is only asserted, that the Lord will judge the nations *round about*; or as the Latin has it "in circuitu." Let the nations come up into the valley of Josephat; for there I will judge *all nations round about*. Here is no actual definition of boundaries—no absolute numerical assertion of number. Your false philosophy is altogether too exacting whenever revelation is concerned. The battle of Waterloo was not as a matter of fact fought at Waterloo, but on the plains some two miles distant. And yet even a false philosophy talks about the Battle of Waterloo. If then your historians are so little precise in their expressions about one of the greatest battles of ancient or modern times, why be so exacting about a single phrase used by a professedly rhapsodal book. The language of prophecy is not surely the language of a provincial land survey, or of a corps of "Sappers and Miners." All that you can consistently exact from the passage in Joel is—that the nations being gathered together for judgment, such a proportion of them shall fill the valley as that it shall form the centre of this vast assembly, the rest being gathered around *in circuitu*. In fact the passage in question does not even speak of the general judgment at all in express terms, but only of a judgment. Some Theologians have it is true pointed out the valley of Josephat as the place of the General Judgment, but they have done so only as a probable assumption, not as an undoubted fact. St. Thomas says as to how this judgement shall take place, and how mankind shall come together little can be known for certain; nevertheless it would appear probable from Sacred Scripture, that as our Lord ascended from Mount Olivet so he will descend thereon (the valley of Josephat is at the foot of Olivet) in order that the same may be seen to descend thereon that ascended therefrom.

But a certain geographer and engineer has proved that the resurrection of all mankind is utterly impossible upon this ocean covered globe of ours, and that it would require the creation of another and larger earth to hold all mankind.

If it requires a geographer and engineer to prove this, it requires only a little common sense to dis-

prove it. In fact, we suspect that your geographer and engineer when he made his calculation had not even the materials for beginning it. Who has ever yet seen a glorified body?—who has measured the space it requires to stand in? The Apostles it is true saw our Divine Lord after his Resurrection, but we no where hear of their having measured the space whereon he stood. Where then are the first elements of this curious calculation? For surely if you would ascertain how much space a million glorified bodies will stand in you must first know how much one glorified body will occupy. But where has your geographer and engineer found this? That a glorified human body has very different properties from those of an ordinary human body is probable from the fact, that whereas our Divine Saviour before his Resurrection is no where related to have passed through stone walls, yet immediately after the Resurrection the Scripture tells us, he came into "the upper chamber" at Jerusalem, "the doors being shut." Now, if glorified bodies have such wonderful properties as this would appear to indicate, may it not be, that ten, twenty, forty, a hundred glorified bodies may stand in the space which one ordinary body would occupy. Has your geographer and engineer considered this? Or has he forgotten, that he is not measuring barrowfuls of earth or cart loads of sand?

But to meet your Geographer Royal and Engineer point blank, his calculations must be of the wildest, as a few figures will shew.

1st. The present population of the globe is in round numbers about 1,000,000,000. Bossius gives it at only 500,000,000 whilst the journalists of Trevoux put it at 750,000,000. Taking it however at the most modern estimate of one billion (which is doubtless an exaggeration) we will for the sake of argument and to give our adversaries every advantage possible, suppose that ever since the creation of the world the same number of people have inhabited the earth. This it will be seen at a glance is an immense concession, but we are generous and are able to give it, and still prove your friend the Geographer most woefully astray in his figures. That our concession is an immense one, is evident from the fact that for years after the Creation, and again after the Deluge, it is utterly impossible that so many men can have been upon the earth. Nay! it is most probable, that at no time previous to the Christian era was so high an estimate even remotely approached.

2nd. The time allotted to each generation is generally allowed to be thirty three years but for the ease of reckoning, to shew our liberality and to again give our adversaries every advantage in the calculation, we will take it at thirty (30) years.

3rd. According to the general Christian chronology the world has existed less than 6,000 years. Now dividing 6,000 by 30 leaves us 200 generations since the creation of the world.

These things being granted the following calculations result: Multiply the granted number of inhabitants (one billion) by the number of generations (200) and we have (200,000,000,000) two hundred billions as the number of men born (up to the year 6000) since the creation of the world.

Now the question arises, How much standing room will these two hundred billions of resurrected souls occupy. Your Geographer Royal says a new world will be required. We (without going into the calculation, which anyone can verify for himself) affirm, that, allowing each man a square foot to stand on, a tract of 90 miles square (a tract equal to the areas of the three smallest States in the Union, viz., New Hampshire, Massachusetts and Rhode Island) will abundantly suffice.

But we will make another calculation for the benefit of your Geographer Royal, who asks another globe for a valley of Josephat.

The surface of our "ocean covered globe" is somewhat less than (200,000,000) two hundred million square miles. Of this about one fourth (50,000,000) is land. Giving one soul to every square foot the land of our "ocean covered globe" will hold much more than 1½ quadrillions (French and United States notation) of resurrected souls.

We have great respect for Geographers Royal, but very little for some of their assertions.

VISCOUNT AMBERLEY'S WORK.

Viscount Amberley's work is at length before the Christian world. Alas! for the Christian world! By Catholics the work will be received with feelings of horror and loathing; by Protestants it will be variously estimated. Some there will be who will be so logical as to condemn it; others will receive it as the *plus ultra* of Protestantism—as the sole ultimate logical conclusion of Private Judgment.—In as much as the work is thoroughly logical on Protestant principles, Viscount Amberley's work is to be commended;—in as much as it is thoroughly blasphemous and subversive of all religious belief, it is to be abhorred and execrated. As to the *good taste* displayed in its publication, opinions will equally be divided. Catholics will bless and sigh for the Inquisition, which rendered the publication of such books impossible. Protestants, though believing in the stamping out system as applied to physical diseases, will yet applaud the boldness of that mother who had the courage to send out into the world the tainted clothes which had covered the horrid leprosy under which her son succumbed. As a vindication of the Inquisition and an apology for its conduct on the Galileo controversy, the publication of this book will be most valuable. How many thousands of disgraceful works, like Viscount Amberley's, the Inquisition suppressed or deterred from being written will never be known, but the suppression of thousands of pernicious errors is surely a noble offset against the opposition offered to one truth. The quelling of one Renan or one Viscount Amberley were alone enough to counterbalance the Galileo mistake. We had thought that from the depths of French infidelity and Continental Freemasonry alone such a work could have emanated. Alas! for England that she too has fallen so low! One Renan in a century were more than enough. As plagues have their cycles, we did not expect to hear of a "similar outbreak" so soon. Viscount Amberley died young. Had he never lived the world would not have had to mourn a short life irrevocably mis-spent. When the author

of "An Analysis" (which is no analysis) "of Religious Belief," was in his perambulator, his father, the too famous Lord John Russell, otherwise called "the little Lord," and whom Punch declared as "too weak for his place," was writing that Durham letter which was to expose to the world the depths of English intolerance and the weakness of English statesmen. As Napoleon I. never prospered after Avignon, and was so unfortunate as to leave a nephew to perpetuate, by his imbecility, the ruin of his house, so the little Lord, after the Durham letter, became nobody, and his son has beautifully succeeded in making himself less. Surely there is a Nemesis in all this.

ANOTHER LIE NAILED.

The so-called Evangelical press of this city is never tired of raking up all kinds of stories with which to regale the fanaticism of their readers. A favorite mode is to dress up some trifling incident so as to magnify it into a gross outrage, and if there be no incident at all, then the fertile brain of the editor or correspondent is never at a loss to invent some startling instance of the ferocious disposition of the Catholic population against their Protestant neighbors. Frequently these incidents are said to have occurred in some out of the way place and as no one takes the trouble to investigate the matter, the affair is allowed to go unchallenged and become an historical fact for future use. One of the lies recently invented was the alleged burning of the home of a pervert from Catholicity at Otter Lake. This appeared in an obscure French journal called the *L'Aurore*—the statement was copied into the *Daily Witness* and we were called upon to speak on the subject. We freely gave our opinion at the time. We did not believe that anything of the kind had occurred, but if such an outrage had been committed, we expressed the hope that the perpetrators of the offence might be dealt with, as such miscreants deserved. We have since then sought to find out the exact state of affairs in connection with this matter, and having communicated with the most reliable persons in the vicinity of the supposed outrage, we find that the whole affair is a malicious falsehood, circulated by the lying journals that originated it for the purpose of breeding disunion in our midst. The following is a correspondence lately received by us in answer to our inquiry on the subject.

To the Editor of the TRUE WITNESS.

Dear Sir,—In reply to the correspondence lately published in the columns of the *L'Aurore* I beg leave to state that Gravelle whose *log shanty* was destroyed by fire was not previous to his "conversion," a member of the Catholic Church; that his neighbors never bothered their heads about his "new creed." The "sanctions" daily should have mentioned that the same fire had consumed a house far more valuable, belonging to a "non convert." The "converted proprietor" of the log shanty had previous to the burning, removed his furniture, and pitched his tent about his father's place. Nobody knows who committed the deed and by what motive the parties were actuated. The "Catholic religion" had no hand in this kind of work, and the correspondent of the *L'Aurore* is wrong to lay the blame on the Catholics. Whatever information is obtained through that "channel" must be taken "cum grano salis." Every one is well aware that truth never pollutes the columns of the *L'Aurore*.
W. H. S.

LESLIE, July 10th, 1876.

HOME RULE.

The Regular Monthly Meeting of the Montreal Branch of the Irish Home Rule League took place in the St. Patrick's Hall, on Wednesday evening last, Mr. J. J. Curran, Q. C., Vice-President, in the chair. As the weather was threatening all the afternoon and the rain poured down in torrents at the time of the opening of the meeting, there was barely a *quorum* present. Mr. Curran called the meeting to order and announced that the Council of Management had come to the conclusion that owing to the absence of the respected President and so many of the leading members of the organization, during the vacation months, that it would be better to adjourn until the month of September. This was agreed to. It was also announced that the Constitution and By-Laws had been prepared, revised and should be placed in the hands of the printer forthwith. The organization is delighted at the prospect of a visit from Mr. Butt during the present season, as well as from Mr. O'Connor Power, who made so favorable an impression during his recent stay amongst us. In fact, the citizens generally, are on the *qui vive* to give a hearty reception to Ireland's distinguished sons.

ONTARIO COPPER LIGHTNING CONDUCTORS.—In another column will be found an advertisement of a New Lightning Rod Conductor. This invention is likely to surpass all others in the same line. A letter from the Rev. Father Dowd, parish priest of St. Patrick's, testifying the superior merits of these Conductors will be read with interest, and all who know the Rev. gentleman are aware that there must be something uncommonly good about the invention to have induced him to write such a certificate in its favor.

Lord Dufferin leaves about the end of this month, for his tour across the continent to British Columbia.

A GOOD MOVE.—The Collector of Customs has received instructions, in future, that dutiable goods, imported on Government account, will be charged the same as if imported on private account.

The Young Irishmen's Literary and Benefit Association intend holding their inaugural Excursion and Picnic on the 25th inst., which they intend to make the event of the season. Further particulars will appear in a few days.

FATAL ACCIDENT AT ST. JOHN'S.—Several laborers were engaged in the ruin of the store of Mr. M. MacPherson, when a brick chimney, which had stood the general disaster, fell to the ground, burying among its debris Baptiste Aohin, aged 50 years; his son, aged 22 years; and another laborer named Marcel Dubuc. The neighbors at once did all in their power to remove the unfortunate men, Aohin's body being frightfully mutilated, and life quite extinct. Young Aohin was insensible, and was conveyed to the Hospital, suffering from serious injuries, as well as Dubuc, who was also badly mutilated. Both of them are still in a very critical state.