

## The True Witness.

CATHOLIC CHRONICLE,  
IS PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 223, Notre Dame Street, by  
J. GILLIES.  
G. E. CLERK, Editor.

TERMS:  
To all country subscribers, or subscribers receiving  
their papers through the post, or calling for them at  
the office, if paid in advance, Two Dollars; if not  
paid, then Two Dollars and a-half.  
To all subscribers whose papers are delivered by car-  
riers, Two Dollars and a-half, if paid in advance,  
but if not paid in advance, then Three Dollars.  
Single copies, price 3d, can be had at this Office;  
Pickup's News Depot, St. Francis Xavier Street; at  
T. Riddell's, (late from Mr. E. Pickup), No. 22,  
Great St. James Street, opposite Messrs. Dawson &  
Son; and at W. Dalton's, corner of St. Lawrence  
and Craig Sts.  
Also at Mr. Alexander's Bookstore, opposite the  
Post-Office, Quebec.

MONTREAL, FRIDAY, NOV. 14, 1862.

## NEWS OF THE WEEK.

For the present the Piedmontese and their King  
"honest-man" must abandon all hopes of Rome.  
The French are there, and there they intend to  
remain, in spite of rowdy meetings by Garibaldi-  
ans in Hyde Park, and the muttered curses of  
Italian revolutionists.

How then is the conquered Kingdom of  
Naples to be kept in subjection? asks the *Times*  
correspondent; for events have shown that it  
cannot be governed by a Government located at  
Turin. "Can Naples," asks the writer above  
referred to—"be retained without Rome; and  
if so by what means?" To this important ques-  
tion there is but one answer—and that is the old  
one. "By sheer conquest," again says the *Times*'  
correspondent, and all the Liberals thereupon  
answer Amen. So be it.

In order to smooth over the difficulties which  
the "sheer conquest" of the Neapolitans pre-  
sents, it is now seriously discussed whether—  
seeing that Rome is out of the question—it  
would not be wise to transfer the Seat of Gov-  
ernment to Naples; and then adds the *Times*,  
"if Italy succeeds in conquering Naples—the  
Italians will, by that very fact, open their way  
to Rome." But, upon this point there  
seems a perfect unanimity of opinion, until the  
Kingdom of Naples be conquered, and the Nea-  
politans reduced to sheer subjection—there are  
no hopes of the Piedmontese getting into Rome.  
The late political changes in France, the tone  
of the public press—even M. Proudhon has  
come out in a pamphlet denouncing Italian Unity  
as impracticable, and from a French point of  
view, eminently undesirable—and the official in-  
structions given to M. de Sartiges, the suc-  
cessor of M. Benedetti at Turin, all point in one  
way. The Emperor, and he has France and  
French bayonets at his back, is alarmed at the  
Revolutionary monster he himself has raised, and  
now seeks by many strange forms of exorcism to  
rid himself of its unrightly presence.

For this, under God, we may be thankful to  
British Protestantism, and the warm sympathy  
for Garibaldi and Italian Unity displayed by the  
"perfidious Albion." We shall look upon it as a  
misfortune if the public display of this British  
sympathy with the revolutionary and anti-Papal  
party throughout Europe be in any degree re-  
pressed; for we may be sure that the more  
warmly that sympathy is displayed in England,  
the more rapidly will all sympathy with Gar-  
ibaldi and the Unitarians of Italy cool or subside  
on the other side of the Channel: and give place  
to strong suspicions of that policy to which  
Louis Napoleon gave the impetus, and which  
hitherto has found a certain amount of favor in  
France. Because Great Britain is so eager for  
Italian Unity, Frenchmen begin to doubt, and  
more than doubt, its beneficial effects as towards  
France; and certainly if their dreams be still of  
the Mediterranean as a French Lake, these  
pleasant visions are not likely to be realised by  
the creation of a great maritime Power, whose  
shores will be washed by its waters, and which  
from its geographical position must inevitably  
prove a formidable maritime rival to France.—  
"In politics," says M. Proudhon in his late pam-  
phlet—"ingratitude is the first of rights, and the  
first of duties;" and France has done so much  
for Italy, that it is impossible that the latter  
should ever abandon one iota of the first, or fail  
in the rigorous performance of the other. As  
Catholics, we should therefore, by every means  
encourage, and give publicity to, the manifesta-  
tion of British sympathy for Garibaldi; and zeal  
for the cause of Italian Unity in England; for  
we may be sure that the more pro-Garibaldi-  
an and anti-Papal the hereditary rival of  
France approves itself at the present crisis, the  
more anti-Garibaldian, and Ultramontane will be  
the people and government of France; and  
whilst British Protestant sympathies can do no  
harm to the Pope, the material aid of France  
can, under heaven, be made a powerful instrument  
to oppress the Revolution, or at all events, to  
prevent its further ravages.

The last news of the health of the red-shirted  
filibuster is such as to cause much uneasiness  
to his friends. The wound in Garibaldi's foot does  
not heal; and day by day he is becoming weaker.  
He is much exercised, so says the *Opinion*

Nationals; by the "pilgrimage" of English wo-  
men, who un mindful of the delicacy of their  
sex, and the sufferings which they cause to the  
poor wounded man, will persist in forcing their  
way into his bedroom, "sit down at the foot of  
his bed, and stay there hours together, their  
mouths open, but without uttering a word."—  
Even this plague Garibaldi bears without a mur-  
mur, though his friends are very indignant, and  
not a complaint escapes his lips against the Gov-  
ernment of King "honest-man" which betrayed  
him; which first excited him to his late fatal en-  
terprise, and then fearing the consequences,  
turned against him, as one rogue turns Queen's  
evidence against his accomplice at the Old  
Bailey. The day of reckoning, however, will  
come at last for Victor Emmanuel, and for  
Rattazzi, as it already has for Cavour; and if  
it seems long in coming, we must remember that  
God is patient; because he is Eternal.

The "Young Napoleon" has been dismissed  
from the command of the army of the Potomac,  
and General Burnside now reigns in his stead.—  
The reason assigned for this rigorous proceed-  
ing on the part of the Lincoln Government is  
General McClellan's disobedience of orders,  
when instructed to cross the Potomac, and at-  
tack the Southerners, about the beginning of last  
month. General McClellan urged in excuse of  
his inaction, the condition of the troops under his  
command, destitute as they were of shoes, clothes,  
and means of transport. On the other hand  
General Halleck pretends that in all these re-  
spects the army of the Potomac was well sup-  
plied; and that its commander might, if he had  
but obeyed the orders of the executive at Wash-  
ington, have inflicted a severe blow upon the  
Confederates. It is also hinted that the sym-  
paties of the superseded, we may say disgraced  
officer were supposed to be with the Democratic  
party, or party opposed to the war now raging;  
and that it was as much upon political, as upon  
military grounds that the dismissal of General  
McClellan was determined upon at Washington.  
Regarded from this point of view, the act must  
be looked upon as a declaration of hostilities  
against the Democrats, and the latter will be  
nowise slack to accept the proffered challenge.

The relative positions of the armies in the  
field have not changed in any important respect  
since our last. The Confederates are said to be  
very actively engaged in strengthening the de-  
fences of Richmond, and another *Merrimac*,  
more formidable than her namesake, will it is  
said soon make her appearance. A people so  
energetic and so determined as are the South-  
erners can hardly be conquered; and though the  
latest advices from Europe indicate that there is  
no design on the part of the European Powers  
to interfere in any manner; and though all ex-  
pectations of the immediate recognition of  
Southern Independence by either France or  
Great Britain are for the present at an end, the  
Confederates are in no wise discouraged, and  
evince no symptoms of desisting from the bloody  
struggle in which they have engaged.

No controversy can ever be profitably con-  
ducted unless the parties thereunto mutually  
agree to adhere closely to the question, or ques-  
tions at issue, and make it a point to eschew all  
other matter, as utterly irrelevant. In the hopes  
that the Toronto *Christian Guardian* will at-  
tend to these suggestions, we reply to his notice  
of the 5th inst.

The controversy between us raises two points,  
and two only; these are:—

1. Is the doctrine of the Catholic Church re-  
specting the invocation of Saints, and their in-  
tercession for sinners upon earth, as laid down by  
the Council of Trent, "inconsistent with the  
sole mediatorship of Christ?"—*Christian*  
*Guardian*, 5th inst.

2. Is there any evidence "from the writings of  
any of the Christian Fathers that, during the  
first three or four centuries, such a thing as the  
invocation of the Saints was approved of; or  
that during the first five centuries such a prac-  
tice existed in the Christian Church, with the  
sanction of the Church?"—*Id.*

Here we have two questions, of which one in-  
volves what, in the language of Protestants,  
would be called a question of opinion; and of  
which the other involves a question of historical  
fact. These are the only questions which we  
have to discuss with the *Christian Guardian*; and  
to the consideration of these two, to the ex-  
clusion of all other questions, do we intend to  
confine ourselves.

On the first question—that, whether the teach-  
ings of the Catholic Church respecting the in-  
vocation and the intercession of the Saints reign-  
ing with Christ are "inconsistent with the sole  
mediatorship of Christ"—the *Christian Guar-  
dian* takes the affirmative, we the negative, side.  
He pretends that those teachings are inconsistent  
with the sole mediatorship of Christ, do derogate  
from his sole Mediatorial office and dignity. We  
assert that those teachings do not in any wise  
interfere with, or affect the "sole Mediatorship"  
of Christ; and therefore as no man can be called  
upon to prove a negative, the *onus probandi*  
rests with our opponent. It is for him to estab-  
lish the truth of his affirmative proposition, by

showing how, and in what manner, the doctrine  
of the sole Mediatorship of Christ is impugned  
by the doctrine that the Saints in heaven do offer  
to God their prayers for us still upon earth; and  
that it is a good and useful thing—"bonum  
atque utile esse"—for us to invoke their prayers  
with God on our behalf. We call therefore upon  
our opponent to define, the word "Mediator,"  
and wherein the "Mediatorship" of Christ essen-  
tially consists; and in accordance with the terms  
of those definitions, to show that by asking the  
Saints to pray for us, we Catholics attribute to  
them some office or function which is the exclu-  
sive and essential attribute of Christ as the  
"sole Mediator." It is very possible, indeed  
highly probable, that it will be found that Catho-  
lics and Protestants attach very different ideas to  
the "sole Mediatorship of Christ;" that the for-  
mer take a far higher and more exalted view of  
Christ's peculiar Mediatorial functions than do  
Protestants; and that it is because this is so; be-  
cause Catholics would look upon it as a blasphemy  
to ask Christ to pray for them—as by so  
doing they would necessarily imply the inferiority  
of Christ, and his subordination to the Being to  
Whom they asked Him to pray—that they can-  
not perceive that in asking the Saints to pray for  
them, they attribute to those glorified beings any  
of the functions of Him Who is Supreme God;  
and Who was, and could have been our Mediator  
only because He was perfect God, as well as per-  
fect Man, coequal to, and coeternal with the Fa-  
ther.

On the second question we take the affirma-  
tive side, in opposition to the *Christian Guar-  
dian*; and therefore, according to the same laws  
which we have already appealed to, the burden  
of proof rests with us; and we are called upon  
to establish the truth of our affirmative thesis, to  
the effect, that there is abundance of evidence  
from the writings of many of the Christian Fa-  
thers during the first three or four centuries,  
to show that in their days the doctrine of the in-  
tercession of Saints in heaven for men upon earth,  
was held and approved of by the Church; and  
that during the first five centuries there is abun-  
dant evidence of the existence of the prac-  
tice of invoking the Saints, and paying religious  
honors to their relics and places of sepulchra.  
Our proofs shall be taken from the writings of  
the Fathers, and from the admissions of profane  
writers, and heathens of ancient and of modern  
times.

But first, was the thing "approved of," as  
well as practised by the Church?—for here per-  
haps our contemporary will raise a quibble.—  
The Church never has affirmed the truth of a  
doctrine, or formerly approved of a practice, un-  
til its truth, or its propriety, has been called in  
question. Thus she did not assert in any set  
formal terms the consubstantiality of the Son to  
the Father, until the heresy of Arius had im-  
posed upon her the necessity of refuting his er-  
rors. So too until heretics appeared who, like  
Vigilantius, protested against the honors paid to  
the Saints and Martyrs, she pronounced no  
formal decree upon the subject. But it is cer-  
tain that every practice which universally obtain-  
ed in the Church; which was recommended by  
her most illustrious Doctors and Fathers; and  
which she tolerated—whilst at the same time,  
scrupulously condemning its abuse—was by the  
Church "approved of." In no other manner  
did she, or could she, ever approve of a practice,  
against which as yet no voice had been raised.—  
We will illustrate our meaning by an example.

There was a small sect of women, who abused  
the practice of honoring and invoking the Saints,  
by paying divine honors to the Blessed Virgin.—  
These heretics were called Collyridians, from  
the Greek word *kolurides* signifying cakes—  
which they idolatrously offered as a sacrifice to  
the Mother of Our Lord; but so careful was the  
Church of the purity of her worship, that this  
abuse was by her immediately condemned. Here  
is what the Protestant historian, Neander, says  
on the subject:—

"Among a small sect of women, who came from  
Thrace, and settled down in Arabia, the superstition  
had already advanced to an idolatrous worship of  
the Virgin Mary; a practice universally condemned,  
it is true, by the Church."

Now, in that the Church "universally con-  
demned" the practice of the Collyridians, but  
did not at all condemn the practice of invoking  
the prayers of the Saints, it may logically be  
concluded that she "approved of" the latter.—  
We will now proceed with our historical proofs  
of the existence of the practice "during the  
first five centuries. Again we quote from  
Neander, who in the Third Section of his Church  
History, treating of "Christian Life and Wor-  
ship," during the IV century tells us that:—

"Pagans and Manichæans already frequently re-  
proached the Catholic Church with deifying the  
Saints. . . . The Church Fathers defended  
themselves against this reproach, by affirming that  
it was far from being the design of the Church to  
deify the martyrs, that they were only honored and  
loved as instruments of the divine workings."

From the reproach of the Pagans, we must  
conclude that some kind of practice with refer-  
ence to the religious honoring of the Saints ex-  
isted in the Church at that early period; and  
from the Apologies of the Fathers we learn that  
that practice was identical with that which ob-  
tains amongst Papists in the nineteenth century,

who still honor the Saints only as "instruments of  
the divine working."

Another Protestant writer, Dr. Geiseler,  
treating of Christian Worship in the third cen-  
tury, thus describes the practice of the primitive  
Christians:—

"Inasmuch as the readmission of a sinner into the  
Church was thought to stand in close connection  
with the forgiveness of sin, an opinion was associ-  
ated with the older custom of restoring to Church  
communion the lapsed who had been again received  
by the martyrs, that the martyrs could also be ser-  
viceable in obtaining the forgiveness of sins. In  
doing so, they set out in part with the idea, which  
is very natural, that the dead prayed for the living  
as the living prayed for the dead, but that the interces-  
sion of martyrs abiding in the captivity of the Lord,  
would be of peculiar efficacy on behalf of their bre-  
thren; while they partly thought that the martyrs as  
assessors in the last decisive judgment were particu-  
larly active (1. Cor. vi. 2. 3)."—*Geiseler Comp.  
Church History.*

The Protestant Church historian, in his notes  
to the above given passage, informs us that St.  
Cyprian warmly defended the practice of invok-  
ing the prayers of the martyrs; and that Origen  
attributed an excessive value "to that interces-  
sion," to an extent indeed not sanctioned by the  
Church "in attributing to martyrdom an import-  
ance, and efficacy similar to the death of  
Christ."

St. Jerome, as well as St. Cyprian, wrote in  
defence of the practice of invoking the prayers  
of the Saints, when the heretic Vigilantius at-  
tacked it. The reply of St. Jerome, as given  
by Neander, is word for word that which the  
Catholic Apologist of the present day would re-  
turn to the calumnies of modern Protestantism.  
Again we quote from the Protestant Neander:—

"In answer to this reproach of worshipping the  
martyrs, Jerome replies, that Christians were far  
from intending to pay creatures the honor which is  
due to the Creator alone; they so honored the reli-  
ques of the martyrs as to worship Him only by whom  
the martyrs had borne testimony. The honor they  
showed to the servants had reference to the Master  
himself, who says, *Mat. x. 40*—'He that receiveth  
you receiveth me'."

And in answer to the objection of Vigilantius,  
that the Saints could not hear the prayers ad-  
dressed to them from earth, unless like Christ,  
they were omniscient, and omnipresent—St.  
Jerome again replied—that the Saints follow the  
Lamb whithersoever He goeth; and—

"Si agnus ubique, ergo, et illi qui cum agno sunt,  
ubique esse credendi sunt."

As it is not our object to defend the practice  
of invoking the Saints; but merely to establish  
the historical fact that the practice did exist in  
the Church prior to the fifth century, and that  
evidence of its existence is to be found in the  
"writings of the Christian Fathers during the  
first three or four centuries," we need not pur-  
sue this branch of the subject any further. We  
will merely give some extracts to prove the his-  
torical fact of the existence of the practice, and  
of its approval by the most illustrious, by learn-  
ing and position, of the early Fathers and Doc-  
tors:—

St. John Chrysostom is a reliable witness on  
both these points, and his language is very clear.  
We have space only for one or two extracts  
from his numerous works.

In the eighth of his discourses against the  
Jews, the Saint makes use of the following  
words of exhortation:—

"And thou, if thou seest God about to punish  
thee, flee not to His enemies, the Jews, lest thou  
shouldst but more provoke His wrath; but to His  
friends, to the martyrs and saints, who have pleased  
Him, and who have much authority with Him—*xai  
pollen ekontas pros auton parresian.*"

Again, in his 44th Homily on Genesis xix, the  
same Father addresses his hearers in the following  
remarkable words; showing that in the fourth cen-  
tury the invocation of the saints was an old, well  
known practice, approved of by the Church:—

"Knowing this, dearly beloved, let us fly to the  
prayers of the saints, and pray to them that they  
intercede for us. *Oper eulotes, agapelei, kalapheugomen  
men epi tas ton agion presbeias.*"

The language of the great St. Basil is equally  
decisive as to the fact of the existence in his  
days of the practice of invoking the prayers of  
the Saints; but the length to which we have  
already extended our reply to the *Christian*  
*Guardian* warns us to be brief, and we will give  
therefore but one extract from St. Basil. In  
his Homily on the "FORTY MARTYRS," this  
great Doctor of the Church describes the prac-  
tice as it existed in his days:—

"He who is oppressed with any grief flies to the  
forty martyrs; he who rejoices has recourse to them;  
the one, that he may be delivered from his sufferings—  
the other, that his affairs may continue to prosper.  
Here the pious mother is round praying for her chil-  
dren, asking for the return of her absent husband,  
health for the sick."

Here, from want not of matter, not of proofs,  
but of room, we must conclude; and we think  
that we may do so with a safe conscience, as  
having established the fact, that there is in the  
writings of the earliest Fathers and Doctors of  
the Church whose works have been handed down  
to us, abundant evidence, that the practice of in-  
voking the prayers of the Saints did universally  
obtain in their days; that it met not only with  
their tacit approval, but that it was by them also  
warmly recommended to the Christian people un-  
der their charge. This is all that we undertook  
to do. Whether the invocation of the Saints be  
idolatrous, and a corruption of Christianity,  
are considerations entirely foreign to the ques-  
tion with which at the outset we proposed to  
deal, and which was simply this:—

Is there any evidence "from the writings of  
any of the Christian Fathers that, during the

first three or four centuries such a thing" as the  
invocation of the Saints "was approved of; or  
that during the first five centuries such a prac-  
tice existed in the Christian Church, with the  
sanction of the Church?"

If the *Christian Guardian* will undertake to  
lay them before his readers, we will engage to  
furnish him with an abundance of extracts from  
the writings of St. Augustin, showing how gene-  
ral, and how highly esteemed was the practice of  
the invocation of the Saints in the time of that  
great Doctor of the Western Church. We  
pause for a reply.

The Montreal *Witness*, and its ultra-Pro-  
testant compeers of the press are very indignant  
at the efforts now being made by the Catholic  
clergy and laity of Lower Canada, in favor of  
Catholic immigration. Of course our contem-  
poraries, in denouncing these efforts, are actuated  
by the noblest and most disinterested motives.  
It is not that they are prejudiced against French  
Canadians, or that they desire to encroach upon  
the rights and liberties of their dear, though be-  
nighted Romish fellow-citizens. Oh no! not at  
all. Only they tremble for the future morals of  
the people, should Romanism be allowed to extend  
its influences over the land; and dread almost to  
think of what must become of those precious  
souls of the poor Papists, wholly given over to  
their degrading idolatries, and superstitions, when  
deprived of the gracious administrations of the  
Pope, and Chiniquys, of the *colporteurs*, and  
those other instruments for their conversion to the  
"truth as it is," &c. &c. &c., with which Pro-  
testant Ascendancy, in the political order, would  
abundantly furnish them. They love our dear  
immortal, but alas! perishing souls, do the *Wil-  
ness* and his contemporaries; and hence their  
aversion to a policy on the immigration question  
which, if successful, would but steep the Lower  
Province still more deeply in the darkness of  
Popish ignorance, and of Romish immorality;  
and deprive it of those blessings which as the  
Annual Report of the Provincial Penitentiary  
shows, are so abundantly showered upon the ex-  
clusively English speaking, and Popery-hating  
section of Canada.

It is not, according to the *Witness*, it is not  
an addition to their numbers from French and  
Catholic immigration that the poor deluded  
Papists of Lower Canada, stand in need of, but  
the Gospel; and as our contemporary boasts he,  
and his associates of the French Canadian Mis-  
sionary Society, have lots of Gospel—a first  
article indeed—constantly on hand; and are  
prepared to execute with promptitude and fidelity  
all orders for everlasting salvation with which  
Lower Canadians may be pleased to favor them:—

"Give the French Canadians the Gospel, and after  
that help them to colonize. Let true patriotism flow  
in the channel of those efforts which tend to bring  
people into the unity of the same faith, to the sole  
Mediator—Jesus Christ"—*Witness*, 4th inst.

Yes, give the French Canadians "Gospel,"  
and not only will the *Witness* cease to dread an  
increase to their numbers, and political influence,  
but he will gladly "help them to colonize," and  
to take possession of the land with the fatness  
thereof. Nothing can be more beautiful than  
the sentiments of our evangelical Joseph Sur-  
face; nothing nobler, or more disinterested than  
his regard for the poor benighted Papists, his  
fellow-citizens; nothing more amiable than his  
tenders, and anxieties for the moral future of the  
land should, unfortunately, these wicked priests  
and Trappist monks succeed in riveting the fet-  
ters of Popery, and Romish immorality upon all  
subsequent generations. Beautiful, however,  
noble, generous and amiable as are the feelings  
of the *Witness* towards us, his fears at all events  
are without foundation; and his anxieties for the  
moral future of Lower Canada, should Popery  
maintain its foothold therein, are as groundless  
as the constant trepidations of the nervous old  
lady respecting the man under the bed. Even  
from his own columns, our friend Joseph Surface  
might draw consolation, and in them find an-  
odyne for the troubles which wring his saintly  
bowels with pain; and if he would but consult the  
Criminal Statistics of the Province he would dis-  
cover that the people of Lower Canada, utterly  
destitute though they may be of "Gospel" and  
perfect strangers to the "blessed influences of  
the sanctuary," are as conspicuous for the supe-  
riority of their morals over the people of the  
Protestant Upper Province—where "Gospel"  
is as plentiful as blackberries—as they are al-  
so conspicuous for their blind and bigoted attach-  
ment to the pernicious and soul-destroying tenets  
of Popery.

The Criminal Statistics, as conclusive evi-  
dence of the moral superiority of Lower over  
Upper Canada, of the Romish over the Protest-  
ant section of our community—we have already  
cited; and we need not appeal to them again in  
order to convince the *Witness* of the futility of  
his apprehensions concerning the moral welfare  
of Lower Canada, even though those vile priests  
and Trappists should succeed in their perfidious  
design of colonising the country with Papists.—  
To accomplish this our object, it will suffice to  
quote the *Witness* against the *Witness*; and  
from his issue of the 28th ult., we trust to be  
able to convince him both of the unreasonableness  
of his fears; and of the imprudence, in a