

tures, which as our cotemporary well knows, were made up of the most obscene personalities, against Nuns, Priests and Sisters of Charity, and couched in the most violent, insulting and inflammatory language—not only attended as one of the audience, as did the Hon. M. Cameron, but also took a most prominent and active part therein; appearing on the platform, and introducing Gavazzi—a person with whom no gentleman, whether Catholic or Protestant, would ever have any connection,—to the favorable notice of the audience. Our cotemporary's censures are very partially distributed.

PROTESTANTISM AND CHOLERA.

The *Dundee Advertiser*, a Scotch Protestant paper, contains some severe strictures on the conduct of the Presbyterian ministers, during the late attack of cholera; and contrasts their pusillanimous abandonment of the post of duty with the unflinching courage the *Romish* priests; who day and night were to be found by the bedside of the sick and dying, consoling them, praying with them, and exhorting them in their last moments to look to Jesus and His Cross, and be saved. And whilst the abused, reviled *Romish* priests, without hope of earthly fee or reward, were thus engaged, we read that—"all our Scotch clergy have abstained from visiting the poor cholera patients in the hospital." And again, another Protestant writer adds—"the most ardent anti-papists were the least frequent visitors"—so that at the last day, many of the poor creatures, when at the tribunal of the Sovereign Judge, may truly complain of their Protestant pastors—"We were sick and ye visited us not." The only exceptions to this cowardly dereliction of duty on the part of Protestant ministers were to be found amongst some of the clergy of the Scotch Episcopal church—men who are generally suspected of Romanising tendencies, and who, as such, come in for a share of the abuse so lavishly poured forth from Presbyterian pulpits, against the servants of the "Man of Sin."

On Monday, the 23rd ult., there was an interesting debate in the Senate at Washington, upon the subject of the late Protestant outrages upon H. E. Mgr. Bedini. In moving for a copy of any correspondence with the Papal Government, touching the mission to the United States, Mr. Cass alluded to these brutal attacks:—

"This gentleman—Mgr. Bedini—if a private citizen, was entitled to the protection of the law; and if he came here in a diplomatic character, then the national character was concerned in protecting him.—He (General Cass) had made some enquiries as to Mgr. Bedini, and had received assurances that his public and private character stood high among all who knew him. It was stated as a cause for these outrages that His Excellency was concerned in the proceedings at Bologna, when Bassi was executed. He had investigated the matter, and was satisfied that Mgr. Bedini had no more to do with that matter than he (Mr. Cass) had himself. The Austrians had taken possession of Bologna, and set up military law, overthrowing all other authority; under this authority, Bassi was executed; and in this execution, Mgr. Bedini took no part."

The Hon. Senator proceeded to condemn the late outrages as eminently disgraceful to the country, and injurious to its institutions; several other Senators followed in the same strain, and the motion was finally agreed to.

It may not be out of place, here, to mention one or two facts which satisfactorily dispose of the Protestant lie—originated by Gavazzi, circulated by a lot of unprincipled scoundrels, and believed by a set of consummate fools, on this Continent—that Mgr. Bedini assisted at the degradation of the murderer Bassi, and in so doing actually tore the skin off his body.—In answer to this monstrous absurdity, it is sufficient to reply—1st—That Bassi was not degraded from the priesthood before execution; he was taken in arms, and ordered to immediate execution by the military tribunal, as a rebel, and brigand, without any reference to his sacerdotal character; 2nd—Had he been degraded, Mgr. Bedini could not have been the officiating Prelate; because the ceremony of degradation, as the august ceremony of Ordination, can only be performed by a Bishop; now, by reference to the Roman Calendar, it appears that Mgr. Bedini was not a Bishop until three years after the death of Bassi.

His Excellency has been spending a few days at Washington, where he has been honorably and hospitably entertained by the President.

We would beg of the *Montreal Witness* to remark that the letter of our correspondent *Cutaraqui*, had no reference whatever to any of the Montreal meetings; and that it was published before the meeting, to which our cotemporary mendaciously refers it, occurred. Perhaps our cotemporary feels a little sore at the allusions to the infamous characters of the leading members of the Canadian Evangelical Societies. That they are rogues, and swindlers, men who have made their money by robbing and cheating the poor, is a notorious fact, which we defy our cotemporary to contradict, whilst a single copy of the Legislative Report upon the failure of the Montreal Provident and Savings Bank remains in existence.

From the lately published Religious Statistics of Canada, we gather some useful information. The population of both sections of the Province is divided as follows:—

Catholics.	Non-Catholics.
914,561	820,949

Of the Non-Catholic sects, the Anglican is the most numerous, comprising 688,592 members; the Presbyterian and Methodist sects, rank next; and last of all come the Mormons, who are, as yet, the least numerous of all the Protestant denominations.

We would beg of our friends to bear in mind that, as a religious journal, the *True Witness* can take no part whatever in the approaching Municipal elections. We should be sorry to see these elections influenced by political, or religious predilections, or antipathies; we do not think that the interests of the Church demand that religion should be mixed up with the question at all; and we must therefore positively decline complying with a request of a friend, who writes to us from St. Louis Ward—not because we are in the least opposed to him, but because we think it best becomes the position of a Catholic Journalist to remain perfectly neutral in the approaching contest.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

"There is a Purgatory, and the souls therein detained may be assisted by the prayers of the faithful; and above all, by the most acceptable sacrifice of the altar."—*Conc. Trid. Sess. xxv.*

This is the doctrine of the Catholic Church, and constitutes the whole of her dogmatic teaching respecting Purgatory, and the state of the souls therein confined.

The prevalent opinion, which it would be presumptuous to contradict, but which is not absolutely of faith, strongly supported though it be by many passages in Scripture, and their interpretation by the Fathers of the Western Church, is, that the punishment of Purgatory is by fire. The Greeks, though admitting a Purgatory, differed on this point from the Latins; but as this difference no wise affected the doctrine of the Church—"that there is a Purgatory"—we need not insist upon it. We need only add that all theologians teach, that, in Purgatory, souls can neither merit nor demerit—and are certain of their final salvation.

Having stated the Catholic doctrine, we must beg leave to repudiate the dogmas which Mr. Jenkins attributes to us. Whether proceeding from his ignorance or malice, we know not; all we need say is—that these opinions are not held by the Roman Catholic Church; and though amongst Methodists they may serve to keep alive a horror of Romanism, amongst Catholics they can only provoke a smile of derision at the folly of their narrator.

It is for instance false that Catholics believe "that in all cases in which priestly absolution is secured immediately before death, there is an entire deliverance from the guilt and punishment of mortal sin;" or, "that every one who dies, receiving the rites of the Church, is positively delivered from hell"—p. 354. For the Church teaches that certain interior dispositions, such as contrition, or sincere sorrow for, and hatred of sin, are indispensably requisite; and that without these, the "priestly absolution," and the "rites of the Church" cannot profit the sinner, but must rather tend to his greater damnation, as a sacrilegious reception of Christ's holy Sacraments. The writer who knowing the doctrines of the Church represents them as Mr. Jenkins does, must be a malicious liar; and if not knowing them, an impudent blockhead, for presuming to speak on topics of which he is profoundly ignorant.

Catholics do not believe that the "purgatorial punishment is shortened in proportion to the number of Masses said or offered,"—p. 354: but, according as the merits of the Masses offered, are applied to the souls for whom they are offered; and this again depends upon the inward dispositions of the defunct at the time of his decease. It is also false that "these Masses must be purchased by all classes, so that it is much easier for the rich to escape from purgatorial punishment than the poor."—p. 354.—Masses are not purchased, for that would be simony, which is strictly prohibited in the Catholic Church; and every Mass which is offered up, is offered up for the repose of all the faithful departed, whether rich or poor. No hour of the day elapses in which the Eternal Sacrifice is not being offered in some part of the world; and always and everywhere, for all the souls in Purgatory, without money, and without price. Having disposed of the false statements of our opponent, we will proceed with our subject.

Our thesis is—not that there is a Purgatory, and that the souls of the departed therein confined may be assisted by the prayers of the living—but that, before the epoch at which it may be said that the errors of the Church of Rome commenced, the belief in a Purgatory, and in the efficacy of the prayers of the living for the departed, obtained throughout the Christian world, both in the East and in the West—and that the objections urged by our opponent against this ancient faith and practice, founded upon certain passages from the writing of the Fathers, and upon one or two texts from the Holy Scriptures, are not conclusive, because they are susceptible of an interpretation compatible with the doctrine which he condemns.

"I know our Roman Catholic friends will say that they can produce passages from the Fathers' corroborative of the truth of their doctrines; now supposing we were to grant this; how would the concession serve the interests of Roman Catholicism? It would at once convict the Fathers of the Church of inconsistency with each other, and themselves, and therefore of being unworthy witnesses in support of Roman Catholic pretensions. We are not careful whether the defenders of the Church of Rome select this, or the other horn of the dilemma."—p. p. 398, 399.

By no means Mr. Jenkins; rather would it convict you, and your friends, of a very superficial acquaintance with the writings of the great men whom you presume to criticise, and to tax with inconsistency. The discrepancies of which you speak, are so only in appearance, and because of the garbled manner in which you lay them before your readers. Treat the penmen of Holy Writ as you treat the Fathers of the Church, and a St. Paul and a St. James would appear fully as inconsistent with themselves, and with one another, as a St. Chrysostom and a St. Augustine.

A little study, a more extensive acquaintance with the authors, whom you quote, would have taught you that the discrepancies of the Fathers on the subject of Purgatory, are as easily reconcilable, as the apparent discrepancies between the Apostles above mentioned. Mr. Jenkins convicts—not the Fathers of being unworthy witnesses in support of Roman Catholic pretensions—but himself, either of gross ignorance, or bad faith.

In citing the Fathers, in controversy with Non-Catholics, as witnesses in support of Catholic pretensions, it is as well to remark that we cite them merely as witnesses to facts, and not to the truth of dogma. Because St. Augustine asserts this doctrine, or St. Chrysostom another, we do not conclude that the doctrine is true; but only that it was, by them, and by those to whom they addressed themselves, believed to be true; and if we appeal to the early Liturgies of the Church to show that in the earliest ages of Christianity the living prayed for the dead, we do not thence conclude to the propriety of the practice, but only to the fact of its existence; and to the prevalence of the belief that the dead, for whom the living prayed, might be benefited by the prayers of their brethren in the flesh.

This distinction is of some importance; for, unable to deny the antiquity of the custom of praying for the dead, and yet desirous to evade the inevitable logical consequence—that this custom implied a belief in Purgatory—some Protestants contend that the custom is a harmless one, and might be retained now, provided only we firmly believed that our prayers were an idle mockery of God, to Whom we prayed, and utterly useless for the relief of the departed for whom we prayed. St. Chrysostom well meets this objection: for, in the 41st Homily, on the 1st Cor. c. xv. v. 35, 36., when treating of the consolation which the souls of the departed receive from the prayers of the living, especially from the Holy Sacrifice, when the priest standing before the altar, makes commemoration of the faithful departed—he remarks, that these things are not mere idle shows; "but are done by appointment of the Spirit." From the fact then that the early Christians prayed for the repose of the dead, we conclude that it was the belief of the "Old Religion" that the souls of the faithful departed might be benefited by such prayers, and therefore that there was a Purgatory. Indeed the fact is so patent that the Protestant historian Geiseler admits that in the II Century—it was the universal belief "that the dead prayed for the living, as the living for the dead."—*Ecc. Hist.*, I. Per. c. iv.

We will give some extracts from these ancient liturgies next week, showing how clearly the *Romish* doctrine of Purgatory is therein set forth.

"PNEUMATOLOGIE. DES ESPRITS ET DE LEURS MANIFESTATIONS FLUIDIQUES.—Par M. Eudes de Mirville."

A treatise on Pneumatology; under which head the writer classes the various phenomena hitherto attributed, to Mesmeric influences, magnetic fluids, and nervous sympathies; whether manifested in the contortions of the Sybil, the ravings of the pythones, the clairvoyance of the somnambulist, or the Spiritual Rappings of the "Table Turners." All these phenomena, the writer attributes to one influence; and with keen logic, and an enormous array of facts, he establishes the identity of modern *diablerie*, medieval sorcery, and ancient heathenism. A more conclusive, and, at the same time, a more interesting work, in vindication of the Church of the Middle Ages—and not of the Middle Ages only, but of the first centuries of Christianity as well—we have never met with.—We trust that it may soon find a translator, and be thus rendered accessible to the English reader; to whom, at the present day, when the tendency to Devil-worship is again so strongly manifesting itself, such a salutary caution against its dangers cannot fail to be extremely useful.

At Rome, where the Table Turning, and Spirit Rapping, mania has excited much alarm, this work of M. de Mirville against these abominations, has been highly approved. The R. P. Ventura, formerly General of the Theatines, Examiner of Bishops and the Roman Clergy—one of the ablest theologians of the Catholic Church—has addressed a letter to the author, thanking him for his book, and highly approving of his work as a preservative against the dangers of this "spiritual epidemic," with which, as with a scourge, the world is apparently threatened; "and the sudden and universal spread of which, constitutes one of the greatest events of our age, in spite of its puerile accompaniments."

This approval by the R. P. Ventura, of a book which contains the most forcible denunciations of, and the most powerful arguments against, this "Spiritual Epidemic," is, by our truth-loving cotemporary the *Montreal Witness*, represented as an approval of the very practices which the book condemns; and because the Rev. Father expresses his gratification at seeing a layman devoting his abilities to check, by exposing the dangers of, these pernicious practices, the *Montreal Witness* gravely informs his readers that the R. P. Ventura, "likes to see the people engaged in experimenting on these spiritual manifestations." But we need not wonder; this is, and ever has been, the way in which Protestantism carries on its controversy with Popery; still approving itself to be the legitimate son of him who is styled the Father of Lies.

THE METROPOLITAN for February comes out with a handsome improvement in the fly sheet.

The new editor of this excellent periodical commences the first volume with an *Introductory*, which every Catholic will read with intense satisfaction.—From the well known ability of Mr. Huntington, and his pledge of "faithful adherence to the pro-

gramme of his venerated predecessor," we may fairly predict for the METROPOLITAN a leading position among the periodical literature of the United States.

FIRE AT QUEBEC.

QUEBEC, 1st February, 1854.

This morning at half-past 3 o'clock, a dense smoke was seen to issue from the upper part of the left or new wing of the Parliament Buildings, facing Mountain-street. The smoke issuing most densely from the three gable windows over the Prescott Gate Guard Room. The alarm of fire was soon given, and the utmost exertions used to arrest the progress of the flames which had broken out seemingly in full fury in the attics extending downwards in the direction of the funnels in the south eastern vaults, by which the whole building was heated, and the lighting of which ordinarily occurred at one in the morning, so that by office hours the house might be agreeably warmed.—these who lived in this end of the building, the Messenger of the Legislative Council, Mr. Keating and his father-in-law, Mr. Nimce, Crier of the Court of Queen's Bench, both exceedingly watchful persons, who with difficulty saved part of their effects. The Library containing new books which had cost upwards of £6000 was as rapidly as possible cleared of a great part of its contents, through the great exertions and activity of the Rev. Mr. Adamson, Dr. Winder, and Mr. Todd, the Librarians. But we regret to learn that many valuable manuscripts, including a catalogue, which had been three years in preparation, and the Journals and Sessional Papers of the Imperial Parliament, [complete.] which, after the destruction of the Library by fire in Montreal, had been collected from the Libraries of noblemen in England, by Mr. Speaker Lefevre, of the House of Commons, with great difficulty, on account of the Commons House extra copies having been destroyed when the Westminster Parliament buildings fell a prey to the ravage of fire, are lost. The left wing was one blaze of flame at five in the morning, and the fire having broken out in the attics, the flames seemed to have run along and taken possession of the interior of the cupola, the outside of which was as it were breathing smoke of various tints, the deep red indicating flames within. Every exertion was now being made to save the newly classified specimens of ornithology, mineralogy, and geology, in the newly arranged News Room of the Library and Historical Society, and to preserve the very valuable Library, and still more valuable manuscripts. The Society's Museum and Library being situated directly under the burning Cupola, many specimens and the great bulk of the books were probably saved, but any one who knows the difficulty of saving from fire Mineralogical, Zoological or Ornithological specimens will have an idea of the loss which the Society has sustained.

About 6 in the morning, while some persons were endeavoring to clear out the Museum, the roof of the room fell in, causing the people to retreat hastily. Fortunately no one was injured. The room was speedily one sheet of flame and the flames shortly after burst through the Cupola. The centre part of the building was now every where in flames and the attic of the old wing of the building was on fire. A dense black smoke was issuing from the oval gable window next the Bishop's Palace and from every ventilator; and fire showed itself occasionally at one of the lower windows, and by half-past 7 o'clock the upper part of the old wing was in the grasp of the devouring element. The Fire engines, apparently, not being of the slightest service, in even checking the conflagration. The offices however having been previously gutted of their contents, and considerable quantities of furniture tossed out of the windows, and smashed on the ground below. Now (between 11 and 12 o'clock) the flames are raging in the left wing. The loss is estimated at £150,000, and insurance to the amount of £30,000 had been effected in several offices—the Quebec Assurance Office suffering in the sum of £6000.—*Montreal Herald*.

Last night, at the City Council, it was resolved on motion of Mr. Whitney, that this Council has learned with the deepest concern, the disastrous misfortune to the Province, by the destruction by fire, of the Parliament buildings at Quebec; and hereby offers to meet the requirements of the Government in any way in its power, and, particularly, by placing at its disposal the City Concert Hall, and, if needful, the other portions of the buildings occupied by the Corporation; and that the Mayor be and hereby is instructed to forward this resolution to the Government without delay.—*Herald*.

MYSTERIOUS DISAPPEARANCE.—A man named Pench, a witness in a case of arson about to be tried at Toronto, has been suddenly missing.

Mr. Romain, indicted for perjury for the evidence he gave in the £10,000 job, has been acquitted at Toronto.

REMITTANCES RECEIVED.

St. Mary, R. A. Fortier, 10s; Longueuil, Rev. Mr. Quinn, 6s 3d; Williamstown, A. McDonald, 6s 3d; St. Raphael, J. A. Kennedy, 6s 3d; St. Aimé, Rev. Mr. Lecours, £1; Quebec, Rev. J. N. Campbell, £1 5s; Cornwall, A. Chisholm, 6s 3d; Sherbrooke, Rev. B. McGarran, 15s; Prescott, B. White, 5s; North Creek, J. McGill, 12s 6d; Morrisburg, A. McDonnell, Esq., 15s; St. Sylvester, P. Scallan, 6s 3d; Freiburg, J. Moriarty, 5s; Huntingdon, T. Donohoe, 12s 6d; St. Martin, M. A. Primeau, 12s 6d; Adajala, J. Colgan, £1 5s; Batiscan, J. N. Gouin, Esq., £1 5s; Pictou, Rev. M. Lalor, £1 5s; Grenville, Rev. M. Byrne, £1 5s; Henryville, J. Malavan, 12s 6d; Clarenceville, W. Laughran, 6s 3d; West Port, J. Wade, 10s; L'Acadie, P. Devine, 6s 3d; N. Lancaster, Captain D. McRae, 12s 6d; Beauharnois, J. McCully, 12s 6d.

Per J. Doran, Perth—Denis O'Connor, 7s; Martin Doyle, 6s 3d; T. McGuire, 6s 3d; H. Masterson, 6s 3d.

Per M. Enright, Quebec—Rev. Mr. Parant, 15s; Rev. Mr. Bernard, £1 10s; James Bulger, 15s; W. Downes, Esq., 15s; T. Kelly, Esq., 15s; J. Leonard, 7s 6d; J. McNulty, 7s 6d; P. Redmond, 7s 6d; J. Ryan, 7s 6d; J. Connors, 3s 9d; J. McQuillans, 3s 9d; Rev. Mr. Desroismaisons, 12s 6d; J. Keegan, Frampton, 6s 3d.

Died.

On the 30th ult., at his son's residence, Point Levi, Mr. John Devlin, a native of the Parish of Templemore, County Donegal, Ireland, aged 87 years.—May his soul rest in peace.