

The True Witness

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MONTREAL, FRIDAY, March 2, 1877.

CALENDAR—MARCH, 1877.

- 2nd—St. Chad, First bishop of Lichfield 673. St. Chad passed some time in Ireland where he received much of his education. He was remarkable for his amiable simplicity, humility and apostolic zeal. The Holy Lance and Nails. Alabama admitted into the Union of the United States 1819. Lord Gough died 1865. Louis Philippe escaped to England 1848. John Wesley died 1791. 3rd—St. Cunegundes, Empress. Daughter of the first Count of Luxemburg, married St. Henry, Duke of Bavaria, who was upon the death of Otho III. chosen King of the Romans and crowned at Mentz 1002. By mortification she reduced herself to a weak condition and brought on her last sickness. She died lying on a coarse hair cloth, on 3rd of March 1040. 4th—St. Casimir, Prince of Poland 1483. We read of this prince that his clothes were very plain, and under them he wore a hair shirt. His bed was frequently the ground, and he spent a considerable part of the night in prayer and meditation. The Palatine and other nobles of Hungary, begged the King of Poland to allow them to place Casimir on the throne. The saint was then only fifteen years of age and was unwilling to consent, but his father insisting Casimir went at the head of 20,000 men to the frontier. The expedition was, however, displeasing to the Pope Sixtus IV. and Casimir returned. He lived twelve years afterwards, and died in 1483. Third Sunday in Lent. First American Congress 1789. 5th—St. Porphyrius, Bishop of Gaza 420. Was of noble family. At the age of twenty-three he devoted himself to God. He lived for five years in a cave in great austerities. He afterwards returned to Jerusalem. After he was made Bishop of Gaza where the heathens persecuted him so that he had to fly. He afterwards returned and had the happiness of seeing the pagan temples demolished, and a magnificent church erected on the spot where the temple to the heathen God Marnas stood. He died 420. Dr. John Connolly died 1866. 6th—St. Colette, virgin and abbess. St. Colette was a carpenter's daughter, and was born in Picardy in 1380. She became Superior-general of the order of St. Clare. So great was her love of poverty in imitation of that of Christ, that she never put on so much as sandals, always going barefoot. She died 1447. Catholic Ecclesiastical Council Quebec 1688. Michael Angelo born 1474. Most Rev. John MacHale Archbishop of Tuam born 1788. York changed to Toronto. Artemus Ward died 1867. 7th—St. Thomas of Aquin. St. Thomas was born in 1226, of noble extraction, nearly related to the Imperial family of Germany. The excellency of his lectures, and his numerous theological writings, gained him the appellation of The Angelic Doctor. Champaign called for Canada 1614. The Press, organ of the United Irishmen, seized and the office destroyed by Government 1776. 8th—St. John of God. Founder of the order of Charity. St. John surnamed of God was born in Portugal in 1495. His parents were of the lowest rank in the country. He was himself a shepherd. Joined the army of Charles V. in 1522 where he lost all fear of God. At forty years of age his troop was disbanded and he soon afterwards became an altered man. He founded the Order of Charity in 1540. He expired on his knees before the altar on the 8th March 1550, being fifty five years old. William III. of England died 1702. Layard, Antiquarian born 1817. Roscoe, historian, born 1753.

CATHOLIC YOUNG MENS' SOCIETY.

LECTURE.

M. W. KIRWAN,

Editor of the True Witness.

Will answer the Rev. Mr. BRAY'S Lecture on the "ROMISH" CHURCH, in the MECHANICS' HALL, on MONDAY EVENING, 12th MARCH, 1877. Lecture to commence at Eight o'clock. Admission—25 cts; Reserved Seats, 50 cts. P. RIGNEY, Sec.

REV. MR. BRAY ON THE "ROMISH" CHURCH.

The Rev. Mr. Bray is supposed to be a Christian. It is thought so because he is an ordained clergyman. Holy orders, however, do not constitute a cycle of Christian virtues, no more than swallowing a tailors goose can make a gentleman. Shakespeare tells us that the "devil hath power to assume a pleasing shape" and we all know that he can quote Scripture by the yard. Appearance is everything, both to his sable majesty and to—The Rev. Mr. Bray. Between the two it is hard to tell "who is King, and who is Pretender." But let us not be misunderstood! Let it not be thought that we attribute satanic powers to the Rev. Mr. Bray. By no means! Our "idolatry" does not carry us so far. We hold a very different opinion of his vices. The devil is all wisdom in his way, while the Rev. Mr. Bray is all froth and folly. With the devil, at every word a reputation dies—the Rev. Mr. Bray, however, in every word, declaims—an infinity of nothing. But there is a missing link between them—they both hate the "Romish" Church. They both too assume to be "Sir oracle am I, and when I ope my lips let no dog bark." Worse man than Mr. Bray have been reformed. "St. John of God," whose anniversary occurs about this day, was a very old sinner before he saw the wickedness

of his ways. There is still time for conversion, but scarcely for atonement. If Mr. Bray counted his "time by heart-throbs, he would require some decades to wipe out the catalogue of his infirmities. The one word "BIGOT" would consign him to an eternity of woe. No Bigot can be a true Christian. Christ was not crucified to teach mankind to hate each other for His sake. "My peace I give—My peace I leave you" is not the language used by the Rev. Mr. Bray. But still he may change. Some time ago he openly confessed that he was a very weathercock, rounding like an atmospheric turn-stile, as the air in motion directed. He is a kind of "changee for changee," who, like the acrobatic Jim Crow "twists about, and turns about, and does just so." Nor is he without a vocation. His friend from below has seen to that part of the business. He is an active partner in the firm of Satan and Co. At present then this man of doubtful belief and of clerical garb, is engaged in propagating his gospel which, in a sentence, is—"To hell with the Pope and all his belongings." It is not a charitable text, but it pays. He has advertised a "course of six lectures" on the "Churches of Christendom," and to the memory of which, Zion Church Montreal, will be for ever sacred. The Greek Church has already gone by the board, and as we do not belong to the Church which followed Photius out of the fold, we shall not pause to reflect on the doom to which the Rev. Bray consigned those millions of miserable sinners all. 'Tis true indeed he spoke more in pity than in anger, of the schismatic Church of Greece. He even exhibited a little of that touch of nature which makes the world akin. But it was only as a prelude to the more serious attack. It was a skirmish in advance. The citadel of the "Romish" Church was the objective point, and the Greek schismatics were merely used to sap at the foundation. Well, the accepted time arrived last week, and Zion Church is reported to have been crowded to its "utmost capacity." It was too said that the editor of this journal was among the many who went to scoff yet who might have remained to pray. This is a mistake. The editor of this journal was better employed—doing nothing. It is a wonder indeed that the gentleman who "finds some mischief still, for idle hands to do," did not inveigle the editor of the TRUE WITNESS into Zion Church upon that auspicious night, when Babylon was falling and hallelujahs were about to proclaim the advent of Evangelism. But we have the scene in our mind's eye. The Rev. Bray mounted the rostrum. He looked around in order to take in "the simplicity of the three per cents." His voice was against Rome; his pocket for the "filthy lucre." The "Romish" Church drew a good house, and the Rev. Bray drew a good return of that stuff that makes the mare go. The prospect was satisfactory, and the man commenced to declaim. By courtesy indeed the daily papers called the rant which occupied about two hours—a lecture! But truthful reports describe it as—fuddle and fuss. The short-hand notes taken for the Gazette and Star give but meagre accounts of the mouthing mountebank's performance, while the manuscript supplied to the Herald exposes the diseased mind of a man for whom no fellow could successfully prescribe. He commenced by saying that he had no intention of being discourteous "to his Roman Catholic friends" in using the word "Romish" Church, and when this decoy bird was fairly in tempting view, he launched forth into—his ruin. We will pass over that early period of which the manuscript treats with charming innocence of historical research, and come to a time when the Rev. Bray's soul is in arms and eager for the fray. We shall come to the date of "despotic" Rome. Let us picture to ourselves the laborious hours spent over what is called the "midnight oil" which enabled the Rev. Bray to discover that "Rome had done much towards civilization." This is a marvellous discovery indeed. Yes, Rome has done much towards civilization. Christianity found man a mystery to himself. Morality unreal, manners without modesty, the passions without restraint, love without authority and religion without God. "Rome did much for civilization." It is thus the Rev. Bray dismissed the history of twelve centuries of progress. But what did Rome do for civilization? The Church found ancient civilization shattered like a reed. In the fifth century Vandalism was triumphant in the ancient capitals of the world—Greece and Rome. Arts and sciences were destroyed as Goths and Huns, Visigoths and Ostrogoths, brought ruin in their wake. Alaric and Attila destroyed all before them. Civilization was checked all over the world—literature was paralyzed—the libraries were destroyed, and Rome fell to rise as Pagan Rome—no more. Who rescued the world from anarchy and decay, and made Rome magnificent even in her ruins? Who founded those great mediæval universities, and preserved the splendour of all that it is now admire the Pagan literature

of ancient times? Let a Protestant reply:—"If the Catholic Church had done nothing more than to preserve for us, by painful solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities in Christendom were founded by monks or priests, bishops or archbishops. This is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor parish priest, in an obscure village; and Galileo lived and died a Catholic. The great Kepler, although a Protestant himself, always acknowledged that he received the most valuable part of his education from the monks and priests. It were easy to add to these illustrious names many equally renowned, in other departments of science, as well as literature and the arts, including those of statesmen, orators, historians, poets, and artists." Yes, Rev. Bray, Rome has indeed done much for civilization—may let us tell you how much—well as Bossuet, admits, she simply "saved Christianity to the world." But we must pass on in frivolous review. Mr. Bray appears to be far above quoting authorities to sustain his wild freaks of mental malformation. His only authority is—himself—the Rev. Bray—bigot, and—we hesitate to give him his rightful designation. Accusation is not argument, Rev. Bray, and when you come before the public with some respectable authority, or indeed with authority at all, to prop your fallen fortunes, we shall deign to pay some serious attention to their words, for we find it difficult to do so to yours. You tell us, however, that Gregory the VII. was a very naughty man—usurping regal power and placing the Church before the State with lordly disregard for civic rights or national jurisprudence. According to the Rev. Bray the authority of the Popes was forced upon the "poor people in a baptism of blood at the point of the sword." Where did you get your history Rev. Bray? Please give us some, ANY, authority for what you say. Are we to accept your word as substantial, nay superior to, all recorded testimony. Well so be it for fun sake; we shall take you as you stand. This naughty man then Gregory VII., forced the temporal power upon "the poor people in a baptism of blood." Listen to what—mark you we quote no Catholic authority, but take Infidel or Protestant to sustain us—listen then to what the infidel Gibbon said of the temporal power, and contrast it with the mere assertion of the Rev. Bray. "The Pope's temporal authority," said he, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they have redeemed from slavery." We thought, too, that the temporal power was given to the Popes by King Pepin and confirmed by his son, Charlemagne. The Rev. Bray says this authority was usurped. But what does Voltaire, Kent, and Wheaton say? Let us see. In the first place then the Pope was a little more than a mere spiritual head of Christian Europe. In those early days there was a kind of federal alliance between the Christian Nations of Europe, with the Pope at their head; not as a temporal sovereign indeed, but as a recognised authority. Voltaire expressly says so,* Chancellor Kent is emphatic in proclaiming the same thing; Wheaton admits it; while all history sustains their declaration. Thus then we commence with the confederacy, and account for the "interference" of the Pope in the domestic affairs of Nations. The temporal power of the "States of the Church" arose out of this Alliance. It came about because the Emperor Leo Isauricus, like Henry VIII., attempted to usurp spiritual jurisdiction as well as civil power. He commanded the paintings of our Saviour to be removed from the Churches. The Pope remonstrated, the people were alarmed at the infidel Leo. The gap between the Emperor and the people had commenced. Leo and Gregory passed away, but the gap widened. Italy was shortly afterwards invaded; the Pope sought assistance from the legitimate ruler—it was refused. Pepin of France comes to his assistance. Italy was saved, not by its Emperor, but by a French King, who, seeing the Italian people deserted by their legitimate defenders, placed the Pope upon the throne, amidst the acclamation of an emancipated race. He was a saintly Washington of his time, and as Washington's triumph was usurpation, so was the triumph of the Pope over the enemies of His faith, and the invaders of the fatherland. Thus came about the temporal power, which the Rev. Bray falsely—for there is no other word for it—falsely misrepresents. But this is not all. Gregory VII. was a naughty man was he—"between him and the

Kings of Germany and Italy one of the most wonderful trials of skill and strength took place." What trial Rev. Bray? Tell us man what you mean, or let us tell it for you. What then was this "trial of skill." Why not come out man with proofs not with vague assertions. Why not admit that Gregory VII. was the guardian of popular freedom, the champion of popular liberty. Did you ever hear of what he said to that same Emperor of Germany with whom he had a "trial of skill." Mass, we are told, was being celebrated, the Emperor was present, Gregory took the Blessed Eucharist in his hands and as an eminent divine tells us he said:—"O Majesty I am about to give you the body and blood of Jesus Christ. I swear before God," said the Pope, "in whose presence I now stand, that I have never acted save for the Church which He loves and for his people. Now O King! Swear the same; and I will put God upon your lips." The Emperor, history informs us, hung his head and could not swear. Was that the "trial of skill?" Rev. Bray, a trial in which the defender of the people triumphed over the despotism of the Emperor. This is truth, while the Rev. Mr. Bray indulges in fiction. Again a mythical series of accusations are made upon the unsupported authority of the Rev. Mr. Bray. What a picture for a Christian (?) minister to draw. Read:—"Church dignitaries were always at hand to baptize and bless iniquity, while the priesthood, wringing every secret from every heart at the confessional, invented miracles and such like things. When bad men ruled they forced the Church to cover up their foulness with her sacred garments, degraded the Church with their own degradation and played the tyrant over them as she had played it over them. (Applause.) At one time kings called upon the church and asked her to bless them. The flagrant and utter immorality of the priesthood was largely instrumental in bringing about the ruin of the Church. The Church which should have been the shrine of justice, the place where mercy and truth met together was a colossus of crime. (Applause.) The flesh and the devil seemed to have "taken Holy Orders." (Laughter and applause.) For gain great sinners were absolved from their crimes past, present and future; ill-gotten gold was wrung out of tyrants at their death-beds; the clergy were emancipated from secular law, thus getting a license to sin, which they freely and fully used. (Hear, hear.) To be rich the Church absolved men from oath, broke marriages, forged characters, and for the gratification of its own bestial passions spared nothing." "O, for the rarity of Christian Charity under the sun." How is this unhappy bigot to be answered? Are we to be serious or frivolous, are we to pity or to despise. We shall, unlike you, make no vague assertions Rev. Bray. As for the array of charges laid at the door of the "Romish" Church in the preceding paragraph, we can well afford to laugh them all to scorn. The "tyrants" "invented miracles," "baptized in iniquity," "flagrant immorality," "colossus of crime," &c., &c., &c., are simply the ravings of an energetic fool. At one stroke of his pen he destroys—on paper—what his able confere of dark repute, and all the world outside the "Romish" Church has for centuries failed to accomplish. Presto! and it is done. The Popes are charged with being for ages "guilty of almost every crime which could be committed under heaven." Like the rest of the Rev. Mr. Bray's ravings, this is a school boys charge. It is too like the rest, all accusation. They are a fund of crude guesses—"The Popes were wicked," says the prophet of Zion church, Montreal, and, ergo, the Popes must have been very debauches. Protestant theologians of some repute hold different opinions. The impious windage of the Rev. Mr. Bray is refuted by a thousand authorities.—It is like the famous "Popess Joan," exploded as a fiction and a fraud. Gibbon, Bayle, Blondell, and hosts of others reject the absurd story, which has been proved to be untrue. Gratius lamented that such a wicked lie should have ever been invented by Protestants. Considering their long succession, the convulsions of society, the vicissitudes of Rome, no other crowned heads in the world have left so glorious and so pure a record of piety as the Popes. Shall we trace the lives of the head of the Church in England. Shall we inquire into the morals of Harry and Elizabeth, and of the four Georges. Shall we rake up the vicious career of other "spiritual" heads of European Empires, and can we not challenge them all to the issue. Shall we expose the character of Luther and picture his intolerance towards the Jews, specimens of his violence, his grossness and his lust. Shall we point out how infidelity advanced as the "Reformation" progressed, and how it triumphs to day, wherever the principles of the "Reformation" prevail. Shall we recapitulate the terrors which Catholics endured in every country on the face of the globe where Protestantism succeeded! What of the Puritans? Who cut the ears of the Quakers? Has the Rev. Bray ever read the testimony of the Protestant Ranke—the German historian? Could we not quote from Luther, Calvin, Papin, Puffendorf and a host of other "Reformers" evidences against the very Protestantism they professed. If we did so we would over tax the shallow clerical clown who throws his mud from Zion at the "Churches

of Christendom." But what does Voltaire say:—"The wealth which the Popes acquired was spent not in satisfying their own avarice and ambition, but in the most laudable works of charity and religion. They expended their patrimony in sending missionaries to evangelize pagan Europe, in giving hospitality to exiled Bishops at Rome, and in feeding the poor. And I may here add that succeeding Popes have generously imitated the munificence of the early Pontiffs." What do you say to that, Rev. Bray. Again, this man glories in the fall of the Papacy, yes so did its enemies when Cornelius, Literius, John I., Martin, Leo III., John VII., John XII., Pascal Innocent II., Alexander III., Innocent IV., Urban, Boniface, Eugenius, Clement, and Pius IX., were forced by persecution to leave the Eternal City, but only to return to their patrimony as the storm of tyranny passed away. Yes, the Rev. Bray may glory in the fall of the "Papacy," but the Church lives on—it has lived on—and it will live on for ever. It has outlived the persecution in the past, and it will outlive it in the present, and in the future. Yes, the temporal power fell, but the Church remains. Greece and Rome have passed away, Assyria and Carthage have become as myths, Antioch and Mecca are no more, and Britain itself will some day witness "In the midst of a vast solitude, a traveller from New Zealand taking his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Yes, all will pass away like the baseless fabric of a vision, and the Church, with Pope and people, will still live on forever and forever. Yes, it will stand then, as now, Infalible and One. The dissolving doctrines of the "Reformation" furnish us with hosts of arguments against this man's rant. The "Romish" Church has civilized the world. Letters and arts owe it centuries of encouragement and support. All the world admits it. Protestants of high repute have proclaimed it, and it is only miserable bigots like the Rev. Bray that these foul mouthings find support. But we must notice a few more mistakes made by this man in order to post him in his work. He speaks of the Church being antagonistic to learning, and in the same breath admits that the "art of printing" caused a spirit of inquiry to go abroad. This is as good as the story of the "Starry Galileo" who was so often trotted out to prove the hostility of the Church to all kinds of scientific research. Men who read history can afford to laugh as these displays of fanaticism and ignorance. We thought indeed that all the world by this time knew that the Pope protected Galileo and encouraged him in his research, and that his imprisonment was due to causes outside religion altogether. "The Church the enemy of learning," the gaoler of the brain! The Church that rebuilt Rome, that rescued civilization, that discovered America, that invented printing, that proved the rotundity of the earth, that made education compulsory centuries ago, that attached a school to each edifice erected to the worship of God—the Church that made civilization what it was, aye what it is at the present day—the enemy of learning! Proof, proof Rev. Bray prof. Give us we repeat some ANY authority. Quote some high toned impartial man as your source of information. To the proof, Sir, to the proof. We shall do a little of it for you. Did you ever hear of Froude Rev. Bray, who admits that the Catholic Church:—"was always essentially democratic while at the same time it had the monopoly of learning." Did you ever hear of Ranke, who was not a Catholic but who said:—"A slow but sure and unbroken progress of intellectual culture had been going on within its (the Church) limits for a series of years. All the vital and productive energies were here united and mingled." Did you ever know that Lecky said that:—"There can be no question that the Papal power was on the whole favourable to liberty, and the special representative of progress." Did Hallam's words ever cross your vision as he said that:—"The praise of having originally established schools belongs to some bishops and abbots of the sixth century, and that it was owing to the influence of Theodore, Archbishop of Canterbury, sent thither by the Pope in 602, that the knowledge of the Latin and Greek languages was propagated in the Anglo-Saxon churches." Who was the most eminent mathematician of the fourteenth century—who but Thomas Bradwardine, Archbishop of Canterbury. What does Maucaulay say about the:—"Ruined revival of letters in the sixteenth century was at least as active within the court of Leo X. as outside it, and that the advancement of learning and philosophy has always been so acceptable to the Catholic Church in the past, that it is not easy how it can be any danger to her in the future." Are we to go on forever heaping up authorities against the world, mark you the mere word of the Rev. Bray of Zion Church, Montreal. This man is ignorant of the past, he is blind to the present. We could quote a hundred Protestant authorities to refute the ravings of this bigot. Aye here too in Canada, and in Montreal, must this low creature incite his fanatical mob to hate, by wilful falsehoods. We have here as well as in Europe produced men who are a credit to Canada. What of the Valliores, Lafontaine, Bedard, Morins, Vigors, Cartiers,

* Essai sur l'Histoire Generale t. ii. ch. xviii. † Commentaries on American law, part 1, lib. i. p. 10. ‡ Elements of International law. Psa. 103rd edition.