

The True Witness.

CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
at No. 686, Craig Street, by
J. GILLIES.
E. OLIVER, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, the paper will be continued, the terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if continuing sending the paper, the subscription shall be Three Dollars.
The True Witness can be had at the News Depots. Single copy, 3d.

MONTREAL, FRIDAY, FEB. 22.

ECCLIASTICAL CALENDAR.

FEBRUARY—1867.
Friday, 22—Chair of St. Peter at Antioch.
Saturday, 23—Vig. St. Peter Dam. B. D.
Sunday, 24—Sexagesima.
Monday, 25—St. Matthias, Ap.
Tuesday, 26—Passion of Our Lord.
Wednesday, 27—Of the Feasts.
Thursday, 28—Of the Blessed Sacrament.

OFFICE OF THE
ROMAN LOAN.

At the Banking House of Duncan, Sherman & Co.,

11 NASSAU STREET, CORNER OF PINE.
New York, January 30th, 1867.

To ALFRED LAROCQUE, Esq.,

Agent of the Roman Loan,
Montreal, Canada.

Dear Sir,—I have the honor to inform you that I have received instructions to keep this Loan open, until the same is absorbed, as it is expected in Rome that the late direct appeal of the Holy Father to the Clergy will produce this result before the first of April.

Very respectfully

Your obedient servant,

ROBERT MURPHY,

General Agent for the United States,

British Provinces and South America.

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NEWS OF THE WEEK.

The Atlantic Cable sent tidings on Saturday last of an outbreak, or rather riot in Ireland.—We must, until these tidings be fully confirmed, treat them with much caution, as they all reach us through Yankee channels. The facts as reported are these, in so far as we can gather them from a series of very complicated telegrams:—

Somewhere on the south-west coast of Ireland, locality not indicated with precision, a man calling himself Col. O'Connor, said by some to be Stephens, landed on the morning of the 14th or 15th inst. Almost instantaneously riots broke out in Killarney, and a sort of panic set in; one man, a constable was shot. Some reports give out that he was killed, others that he was only wounded. The telegraph wires communicating with London from the disturbed district were cut in every direction.

A detachment of troops under the command of Col. Horsford were sent to the spot, when the rioters, said to number about 500 men, took shelter in a place spoken of as Toom's Wood, where they were surrounded. The next report stated that the disturbances had been entirely repressed. The subjoined is the latest report, from which it would seem as if the whole affair had been much exaggerated; whilst from the restoration of telegraphic communications with the disturbed district, it is evident that the riot, or outbreak is now quelled:—

The cause of the Fenian outbreak in the South of Ireland is yet buried in obscurity, though the telegraph lines which run through the disaffected districts are again working, and communication has been restored. Some say that it was caused by the arrest of the American officer, Capt. Moriarty, while others say that his prompt arrest prevented a general rising of the Irish. The British Government had news of the affair early on the 12th inst. An upper servant in the household of the Earl of Kenmare had received two anonymous notes stating that a rising was planned in Killarney, and that the leader would reach Killarney from Caherciveen that night. Constables were immediately sent to intercept him. They met a wagon, on which they found Moriarty, whom they took into custody, and upon searching his person found letters confirming the assertions in the anonymous notes.

A courier named Duggan was sent to Caherciveen to warn the police. A party of rebels caught him, while on his way and demanded his despatches, which he refused to give up, and attempted to escape. They fired upon him and he was badly hurt. As far as is known at present, he is the only person who has been hurt. The police of Caherciveen got news of trouble by other messengers and from several spies among the Fenians. They were strengthened by a detachment from the man-of-war "Gladiator," which was lying off Valentia, and saved their station from attack. One band of Fenians, ninety in number, took a horse at Kells for their leader, O'Connor, and another band stopped the mail on the road from Killarney, and the Fenian plan was to attack Killarney, capture the place, and then march to Cork, but the immediate despatch of troops from Cork to Killarney by Gen. Bates, and the celerity of Col. Horsford's movements defeated the whole plot and caused the insurgent band to disperse. The horse of a Fenian courier was caught by the troops. A couple of swords were picked up, but no men have been captured. O'Connor and his staff are said to have reached the Fenian vessel off Dingle Bay. Thirty-four suspected persons were arrested in Dublin yesterday, and after examination, five of them were retained in custody. Head Centre Murphy, and Cols. Lawler, Haly and Johnson have been arrested at Limerick, and important papers found upon their persons and in their lodgings. The alarm caused by these events is now about over, and the excitement rapidly subsiding.

The other European news is of little interest. All was quiet at Rome up to latest dates.

MISSIONS.—All missions necessarily suppose, or imply, the doctrine of "exclusive salvation." Every Church, or sect that supports or endows a Mission, thereby makes profession that there is some truth or doctrine essentially necessary to salvation, of which the party supporting the Mission is in possession, and of which the party to whom the Mission is destined, is destitute. Only upon these pretexts:—to wit, 1st. that they to whom the Missionaries are sent are perishing for lack of spiritual food, and must, unless their wants be relieved, perish everlastingly; and, 2nd. that the Missionaries have exclusive possession of that spiritual food in abundance, and are willing to impart of it to the destitute—can Missions be justified on religious grounds, or a case in their behalf be made out. It is, we think, a self-evident proposition that, on religious grounds, no man could be either called upon to interfere, or justified in interfering, with the religion of another, if the latter could be saved in the faith by him actually professed. In a word, the doctrine of "exclusive salvation" is the vivifying spirit of all Missions; the only conceivable religious reason that can be assigned for their existence, or urged in behalf of their claims on the contributions of the public. If the Catholic subscribes to the funds of the Propagation of the Faith, he thereby, by implication asserts, that all who die in a state of heathenism will be damned everlastingly. So also the Protestant who subscribes for Missions to Papists, makes profession of his belief that all Roman Catholics must perish everlastingly, who do not accept the novel truths which those Missions propound to their acceptance. Without this doctrine of "exclusive salvation," all Missions, whether Catholic or Protestant, would be humbugs, or shams.

Now we will not be so hard upon our Protestant fellow-citizens, contributors to the many Missions existing in this country for the conversion of Catholics, as to assert that they are knowingly contributing to the support of humbugs or shams. We will try to believe that they are acting intelligently and in good faith. We must therefore, by all the laws of logic, assume that they all hold the doctrine of "exclusive salvation," in the sense that no one outside the pale of Protestantism, or in other words, that no one believing all that the Roman Catholic Church believes and teaches, and practising to the best of his abilities all that she enjoins—can possibly be saved. The Catholic believes that "outside of the Church there is no salvation," and therefore consistently does his best to bring all men within her pale, that they may be saved.—The Protestants to whom we are now alluding, do their best to bring all Roman Catholics within the pale of Protestantism, or to speak more correctly, outside of the pale of the Roman Catholic Church; they therefore must, if honest and intelligent, believe that "within the pale of that Church there is no possible salvation." Of course, if not believing this, they contributed to the support of Missions to Papists upon pretended religious grounds, they would be humbugs or impostors of the rankest description. We will however credit them with honesty, and sincerity—that is to say with holding the doctrine of "exclusive salvation," i.e., that within the pale of the Roman Catholic Church there is no salvation possible.

Well then, we ask them, in all simplicity—What is it that dooms all *within* the pale of the Roman Catholic Church to eternal death?—What truth is it that you as Protestants have exclusive possession of, but which you are willing to impart to us? what is that truth so essentially necessary to salvation, but of which we as Roman Catholics are necessarily destitute? To these questions, if you are really intelligent, honest, and sincere in your encouragement of Missions to Roman Catholics, you will not experience a moment's difficulty in returning a straightforward, clear and explicit answer. If, on the contrary, in trying to answer them, you find yourselves reduced to the necessity of shuffling, of evading the one point at issue; if in short, you cannot give to them a short, straightforward, definite answer such as all honest men love, such as all knaves, sneaks, and quacks hate, you may be perfectly sure that you are in a false position, and are either very ignorant, or very dishonest. The test we propose is infallible.—See, for instance, how easily a Catholic could answer, supposing similar questions were put to him. He would be able to assign some reason for his Missions, even though it were a bad one.—E.G. He would say,—"I support missions to the heathen, because the heathen are unbaptized, and because I believe that all who die unbaptized are damned." Even if it be urged that the assigned reason is false, because the non-baptized may be saved—still the Catholic can assign some motive for his missions to the heathen.—Again:—

He would say—I support and encourage Missions to all Protestants because (amongst other motives) with the exception of Baptism they are destitute of the Sacraments, which I believe are the divinely appointed channels of divine grace, without which no man, except by an extraordinary favor, can lead the Christian or supera-

tural life; because they have no known means for obtaining remission of post-baptismal sins, which are in my belief remitted only in the Sacrament of Penance, just as original sin and all pre-baptismal sins are remitted in the Sacrament of Baptism: because they formally reject the orders of Christ, in that they reject the teachings and authority of the one divinely appointed teacher—of the teacher appointed by Christ Himself to teach all nations and with whom He solemnly promised to be present all days even to the end of the world. The Catholic would add "I believe, it is true, that ignorance, invincible ignorance (not invincible prejudice)—may, in the eyes of God, excuse the intellectual errors of the Protestant; and that a genuine act of perfect contrition may procure for him even at the hour of death the pardon and remission of all his post-baptismal sins, though the application to his soul of the infinite merits of the all-cleansing blood of Jesus Christ, our sole Lord and Redeemer." But alas! How rare is it that the intellectual errors of Protestants are not the result of prejudice, of passion, of indifference to the truth, or of an unconquerable pride? Who is there that can flatter himself that he shall receive at the hour of death the extraordinary miraculous, grace of perfect "contrition," so essential to the salvation of the Protestant? These are the motives which induce the Catholic to fear for the salvation of the Protestant, and urge him to missionary enterprise in behalf of his separated brother: but what reason can the Protestant assign, or even pretend for doubting of the possible salvation of him who believes all that the Roman Catholic Church believes and teaches; and who to the best of his strength, and relying upon divine aid, obeys all that she commands?

In other words, Protestants profess to carry the "Gospel" the "Glad Tidings," the "Good Message" to Roman Catholics; who, so it is hereby implied must be, in that they are Roman Catholics, intelligently believing all that the Roman Catholic Church believes and teaches, altogether destitute of, and strangers to, that "Gospel," "Glad Tidings" or "Good Message" which the Protestant missionary announces to them for the first time. This is what all Protestant Missions to Papists imply: wherein then consists, we ask that "Gospel" these "Glad Tidings" or that "Good Message?" What is that positive doctrine of which Protestants have exclusive possession, taught by Christ Himself, which is essential to salvation; and which all Roman Catholics, in that they are Roman Catholics, either necessarily deny, or are destitute of?

Some such positive doctrine, some such essential truths, belief in which is necessary to salvation—there must be, unless Protestant Missionaries professing to be the bearers of the Gospel truth to Papists, be humbugs, and religious impostors: and as all Roman Catholics must necessarily, in that they are Roman Catholics, hold and believe all that is contained in the symbols of their faith, called the "Apostles' Creed," and the "Nicene Creed"—this essential Gospel truth, of which they are destitute, must consist in some positive Christian doctrine, not contained in either of these symbols. In other words—if there be logic or honesty in Protestant Missions to Roman Catholics, neither in the "Apostles," nor in the "Nicene Creed," is there a summary of all those Christian truths, the holding of which is essential to salvation. What then, is that omitted truth?

We know that many Protestants deem the terms of contempt with which all Catholics express themselves concerning the missionaries whom Protestant societies send to them—harsh, unjust, and uncalled for: but surely, if our separated brethren would but calmly consider it—they would see that this contempt is not uncalled for; is in short the most natural, and the most reasonable thing in the world, until its objects themselves reply to the above question. They profess to be the bearers to us of some Gospel, or Christian truth, necessary to salvation—for otherwise there would be no reason on religious grounds, for their labors in our behalf. By this—they logically imply that, as Roman Catholics believing all that our Church teaches, we are necessarily destitute of some Christian truth necessary to salvation. We ask them, "What is that truth?" and they can return no answer. They can only shuffle, equivocate, or lie. Is it then marvellous that we held these missionaries in thorough contempt as rank impostors?

A private letter from Charlottetown, P. E. Island, under date 1st. inst., thus speaks of the state of public feeling in that Province:—

"This island is still strongly anti-Confederate.—A general election is to take place in about three weeks; of course a large majority will be returned, pledged to oppose the project of Union."

A telegraphic despatch informs us that the Bill to be introduced will provide only for the Union of the Canadas, New Brunswick, and Nova Scotia.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.

It appears from the Annual Report of the above Society that there are no less than 10,126 members enrolled on its books, 366 having joined during the past year.

The Montreal *Gazette* reproduces the lecture on "Religious Toleration," lately delivered by His Grace the Archbishop of Westminster; and in the same issue, publishes also an article from the *Westminster Gazette*, breathing, apparently, a different spirit—which our Montreal contemporary attributes either to the pen, or the inspiration of Dr. Manning.

This is an error of fact: and when we assure the *Gazette*, that the Archbishop of Westminster has publicly and explicitly denied having had anything to do with the article in question, or with the journal in which it appeared, we are certain that our Montreal contemporary will do Dr. Manning the justice of laying this fact before the public.

The *Gazette* will also allow us to point out that, in the matter of religious toleration, there is no analogy whatsoever betwixt the duties that a Government owes to its own subjects, and those which it owes to aliens, occasional visitors, and birds of passage. The latter, as aliens, have no claims upon, no rights against the Government beneath whose rule they are but temporary sojourners. In England, English Catholics claim equal rights with English Protestants in all respects, not in their religious but in their civil capacity, i.e. as British subjects. But Italian or Portuguese Catholics could put forward no such claim, to which as a matter of duty the British Government would be bound to consent—though, as a matter of courtesy or expediency, it might concede certain privileges to them—just as in Rome the liberty of carrying out their forms of worship is conceded to Protestant aliens, on certain prescribed and by no means onerous conditions—such as that their meeting houses shall be outside of the walls of the City. Were it not that in Italy, Protestantism and the Revolution, walk hand in hand; that the Protestant meeting house, and the Carbonari Lodge are too often banded together against the legitimate authorities, the actually existing restrictions on Protestant meeting house might be relaxed—though the principle that all non-Catholic aliens have the right to the free and public exercise of their so called religion, in a Catholic country, will certainly never be conceded by Rome.

Nor in this respect is England one whit more tolerant in principle. Christianity is part and parcel of the common law of England: and were a body of aliens, whose religious characteristic was a "Protest" against Christianity; and whose fundamental tenet was that the religion which is part and parcel of the common law of England, was—well—what all Presbyterians assert the Roman Catholic religion to be—to take up their abode for a few months of each year in London, we do not believe that either the law, or that public sentiment would grant to them the right of erecting in the public thoroughfares of the City, or in St. James' Park, temples for the preaching of their peculiar anti-Christian doctrines. Now what non-Christians are to Christians, that are all Protestants or non-Catholics, to Catholics; and if there would be no infraction of the true principles of civil and religious toleration in the refusal of a Christian Government to allow in London the full and public exercise by non-Christian aliens, of anti-Christian worship, whose fundamental tenet was a "Protest" against Christianity: so also there can be no violation of the same principles in the restrictions which the Catholic Government of Rome imposes upon Protestant aliens, who stand as towards Catholicity in precisely the same position of avowed deadly hostility, as alien Protesters against Christianity would stand in England, as towards that religion which is part and parcel of England's common law. We are open to correction if in error: but we contend that at the present day a man preaching Tom-Paine-ism in London might be indicted at common law: why then, should it be deemed hard that men preaching Calvinism at Rome should be subject to the restriction of preaching their peculiar doctrines outside the walls of the City? Private judgments of course differ, and we seek not to impose ours upon others; but we may be permitted to say, that in our private judgment—which is as good as any Protestant's private judgment—"Tom-Paine-ism," as a religious doctrine is infinitely preferable to "Calvinism"—a system which invests God with all the attributes of an omnipotent, and infinitely malevolent devil.

THE TIMES ON SWADDLERS.—The London *Times* is profuse of compliments to His Grace the Archbishop of Westminster for his Lecture on Religious Toleration, of which a report was given in our last issue. The great organ of English Protestantism, and this is important as indicating a change of English sentiment in the right direction, also takes occasion to denounce the Irish "Swaddlers," whose artifices, and coarseness it admires and condemns:—

"He," the Archbishop of Westminster—"has indeed, just reason to complain of the coarse tactics pursued by some Protestant missionaries; and no reproach can be too strong for a system which takes advantage of the poverty of parents, to pervert their children, or buys a few shreds of Protestantism by a distribution of loaves."—*London Times*, 18th ult.

Should this feeling spread, and become general in England, the Swaddlers' occupation will be gone, and there will be an end to the Reformation in Ireland.

DIRT, OR, COLD.—The late, slight snap of cold weather in England has again, and naturally, been attended by a great increase of mortality, thus showing that cold is essentially a life destroyer. Says the *Lancet*:—

"The Registrar-general shows us that we have in frost a cause of death more like plague than anything else. Cold can run a sharp race with cholera. In one week it has raised the number of deaths by 445 in London alone."—*Lancet*.

How is it then that in Montreal, the mortality is less in winter than in summer, despite our severe and long continued frosts—more severe and longer continued than those of England, where frost does the work of a plague, and runs "a sharp race with cholera?" The answer is obvious.

It is this. Despite the deadly character of severe cold, it is not so deadly as are the summer stinks of our filthy city; though frost acts almost like a plague, and treads close upon the heels of cholera as a slayer of man, yet, in that it counteracts the still more deadly vapors with which day and night during the warm weather the atmosphere of Montreal is surcharged, it actually assumes the appearance to the superficial observer, of a life preserver; so that silly-unreflecting people talk of it as healthy. What it would be correct to say would be this. Deadly as cold is, always and everywhere, it is not so deadly as is breathing the odors of a cess-pool.—Now when it thaws, and during summer, Montreal, considered from a sanitary point of view, is little else than a cess-pool of the very worst description.

No proof more conclusive as to the unutterable filthiness of our condition could be adduced than this:—That our summer mortality is actually greater than is our winter mortality; whilst in the large cities of Europe, which are certainly by no means models of cleanliness and of good drainage, the reverse is the case; no more conclusive proof could we desire that our excessive summer mortality is the result of causes completely within, and under our own control. Winter comes, and though it is as deadly here as it is in London or in Liverpool, yet it freezes up, or neutralises for the time the ordure, the carrion, and other unmentionable obscenities, the stench of which during the summer months, offends our nostrils, and poisons the blood within our veins. If by the employment of common mechanical agencies such as the cart and shovel, combined with an adequate system of drainage, we were to remove our filth, we should do, in one sense, just what frost does for us; and we should then find that it was within our power to reduce our summer mortality considerably below the average mortality of the winter months. This is the infallible test by which we must judge of the progress of sanitary reform in Montreal.

We build splendid houses, and put up palaces, but we disregard or openly violate the first laws of common sense, cleanliness, and decency. Better, far better would it be, if we thought less of pleasing the eye, and more of preserving our health; and well could we dispense with the gorgeous stone cut fronts of our public edifices, if under ground we had anything approaching even to a proper system of drainage. As it is, we live in filth, over filth, surrounded by filth.—We breathe an atmosphere of filth, until winter, winter the life destroyer, comes, and for a season beneficently gives us a respite from the stench which during the summer months carries off so many hundreds of our citizens to an untimely grave.

According to the *Minerve* (Ministerial) His Grace the Archbishop of Halifax has obtained from the British Government, after a fortnight's constant labor, this privilege for the Prelates of the Catholic Church in the British Provinces:—That they shall be at liberty to appoint to, or dismiss from the schools of their religion, such teachers as they please, and to determine as to what books shall be used therein. The Bill for the Union of the Provinces will, so says our informant, probably contain a clause to this effect, but of course Catholic schools alone will be affected thereby.

As to the much talked of arrangement for securing the minorities of Upper and Lower Canada, respectively, against tyrannical legislation on school matters by a majority of a different religion, we say nothing at present: because, in the first place it is by no means certain that any such arrangement has been officially agreed to: and because, in the second place it involves a question in which the heads of the Church are chiefly interested as guardians of the faith and morals of the laity. If these, that is to say the rulers of the Church, should be contented, it would be preposterous for mere laymen to find fault with the arrangement; whatever satisfies them should satisfy us. Of course, no opinion of any kind has as yet been expressed on the subject by the Bishops, and no one has, therefore any right to attribute any opinions to them.

THE TREAD MILL.—The Grand Jury of the York and Peel Assizes, in their Presentation on Friday last, say they "know no reason why the 'tread mill,' or some other system of punishment, and real (not nominal) hard labor, as a means of repelling rather than attracting the yet novice in crime, might not be adopted."