# THE TRUE WITNESS AND CATHOLIC CHRONICLE.

Charity seeks therefore, above all things, to convert man's natural sentiments to God. Charity weeps over man, and his sufferings, more keenly than, Philanthropy, because Charity is more elevated, more refined, and therefore sees more clearly than can Philanthropy, the cause and the extent of these sufferings. Charity sees that all these evils, all these sufferings over which she weeps, proceed from the heart of man. Charity therefore, makes no associations-deals not with committees-attends not meetings-and is not to be seen on platforms, moving or seconding high-sounding "Resolutions," but addresses herself to the heart of man-for Charity is not puffed up, or windy, and seeks not to make a noise in the world. Charity is quiet and long suffering—Charity seeks to win back' man's heart to God; to implant therein the love of justice, and the love of God, for he who loves God will always love his neighbor as himself; and Charity knows that, when once the heart is right towards God, her work will have been accomplished. Charity does not regard poverty, or physical suffering, as of themselves evil; she teaches that sin, and that sin alone, is essentially evil—that even poverty, and the extreme of physical suffering, may become, to him whose heart is right, the richest blessings—Yea—the means given unto man to work out his salvation. Charity weeps not, but rejoices with an exceedingly great joy, over the sufferings of the martyrs, for she sees not the sufferings of the body, but the triumph of the spirit; her eyes are ever fixed upon that crown of glory—upon that exceeding great reward—upon those good things, which ear of man hath not heard-which eye of man hath not seen-and which it hath not entered into the heart of man to conceive-which are reserved by the Lord for those who love Him-and who suffer persecution in this world for His name's sake. Oh no!-Charity has no tears for the physical sufferings of the martyrs. She weeps not over physical, but over moral evil-not over the bleeding and lacerated body of the confessor of the Faith, but over the corrupt heart of rebellious man. Charity deals not with externalsshe seeks to reach the source from whence all evil flows, and whilst she neglects not the body, she above

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from the slave; how, by Catholic Charity, without the aid of Statutes-silently, yet most effectually-Catholic Charity had abolished serfdom throughout Europe: he contrasted these results of Charity with what Philanthropy has done in the United States for the condition of the Negro, and showed that all the agitation of the Abolitionists, and windy Philanthro-pists of the age, had but made that condition more abject still; he contrasted the frothy declamations of the stump orator with the conduct of the Catholic Redemptionist selling himself into slavery, in order that the captive might go free; and argued that if the Abolitionists were actuated by Charity instead of Philanthropy, they would pursue a similar course, and that similar results might soon be expected to follow. In conclusion he called the attention of his audience to the weapons which Charity employs in her holy and arduous warfare-Faith and Prayer. By Faith and Prayer, Charity has overcome the world; the prayer of Charity offered up in humble faith is sweet in the ears of the Holy One, who never turns aside from the prayer of the humble and the faithful. The poor Monk in his cell, the gentle Nun in her cloister, pray without ceasing-and the eye of man sees them not; man passes by on his way unminidful of them, perhaps in his heart he disclains them, and has a sneer for their idle and degrading superstition. But there is an eye that sees them, there is One who keeps account of their groaning, and who treasures up all their tears, who esteems them, not as man esteemeth them, for He judges not with the judgment of men. He hears their humble prayer, and He has promised that the desire of the faithful and humble shall be fulfilled. Trust, then, concluded Dr. Brownson, not in Philanthropy but in Charity-not in an arm of flesh, but in the weapons, of the spirit-Faith and Prayer. "Love God and you will love and effectually serve your fellow-creatmes---Love God and evil itself will disapear."

TO CORRESPONDENTS.

Philanthropy, to the supernatural Charity-is good ; recommend therefore the Candid Inquirer, not to asserted that, "aquivocatio"-" modis expositis"pay particular attention to the manner in which Li-

> For instance, we assert-That, though a Christian man is bound never to tell a not-truth or lie-in certain cases a Christian man is not bound to tell the truth-and again, that in certain cases a Christian man is bound not to tell the truth, because there is all the difference in the word betwixt telling a lie or not-truth, and not telling the truth. A lawyer, for example, or medical man, who-through the confidence reposed in him-should, in the lawful exercise of his profession, become acquainted with some family secret, deeply affecting the reputation and happiness of a respectable family, the promulgation of which could by no possibility do any good, or prevent any evil, but would in all probability entail the utmost distress, perhaps ruin, upon the family concerned, would in that case most certainly not be bound to divulge that secret-that is, he would not be bound to tell the truth; nay more—we assert without fear of contradiction that, by every law of morality, as a gentleman, and as a Christian, he would be bound not to divulge that secret-that is, he would be bound not to tell the truth; of course we do not mean that he would be bound to tell a not-truth or lie, for it is never lawful for the Christian man to lie, though he may often do right in refraining from divulging, or telling the truth. Now, suppose that some of our cotemporaries were to publish (a thing by the bye rery likely to happen) that the TRUE WITNESS asserted, that a Christian man is not bound to tell the truth, and that a Christian man is bound not to tell the truth, thus leaving out the qualification-" in cerwords, but at the same time no man of common sense and common honesty would admit that he had given our very meaning. Our friend, the Candid Inquirer, will now see why we attach so much importance to the qualifying words of Liguori, "modis expositis," and how easy it is to cite an author's words most literally, and yet at the same time pervert his meaning most shamefully, a mode of tactics usually adopted by Protestant controversialists when they are honest enough (a rare thing however) to refrain from wilfully, and deliberately, falsifying the text of the Catholic historian, or theologian.

> Having now shown the importance of paying attention to the qualifying words which Liguori makes use of "modis expositis," we shall endeavor to show in what these qualifications consist, and why, and under what circumstances, Liguori maintains that it is lawful-" uti æquivocatione."

By the terms, " æquivocatio, æconomia," and "reservasio non mure mentalis," Catholic theologians intend to imply very nearly the same thing. The lawfulness of "reservatio pure mentalis" has been asserted by heretics, but formally condemped by the Catholic Church speaking by the mouth of the So-vereign Pontiff, Innocent XI.; but, in a just cause, and when one is not bound to tell the truth, or bound not to tell the truth, most Catholic theologians hold in the words of Liguori-" Licitum est' just a causa uti restrictione non pure mentali etiam cum juramento si illa ex circumstanciis percipi potest"that is, if the "aquivocatio," or "reservatio" be such as from the circumstances of the case may be ported by a reference to the conduct of Jesus Christ; A Candid Inquirer asks us how we can reconcile our assertion, that neither by the Satholic Church in general, nor yet by the Jestits in particular, is the reason for the decisions of Catholic theologians upon rate perjury. In the words of the Edinburgh Rethe lawfulness of the "reservatio non pure mentalis" or "*iequivocatio*," we must refer to the conduct of Jesus Christ Himself, and to His conversations upon several occasions with the Jews and His disciples, as recorded in the sacred narratives, for here alone can we find a key to the whole mystery, liminaries being settled, it is the generally received and the explanation of all the apparent anomalies which the writings of Liguori and other Catholic theologians contain. No one who has read the sacred scriptures at all, or paid the least attention to their contents, can lumns of a weekly journal, endeavor to give our fail to have been struck with the evasive answers friend, the Candid Inquirer, the explanation he de- which our Lord always gave to impertinent questions. which our Lord always gave to impertinent questions. Not to multiply instances, we may refer to the famous Our friend evidently reasons somewhat as follows: passage, St. Mark, xiii., 32, in which Christ is re-Liguori maintains that it is lawful, in a just cause, ported as professing His ignorance of-" that day -to use " aquivocatio." But " aquivocatio," in a just cause, and in the against the Divinity of Christ, and which the Ortho- it in the literal and grammatical sense." How many manner above set forth-"modis expositis"--is evil. dox defend by pleading a "reservatio mentalis" or ministers of the State-Church do believe all the 39 Therefore, Liguori maintains that it is lawful in a " aquivocatio" on the part of our Saviour-that, Articles-we would like to know-when they subjust cause to make use of what is evil; or, in other | though, as Son of God, He was not ignorant of that | scribe them ? The Rev. Sydney Smith tells us that cellent save for one little defect in the middle term [Christ is represented as answering the too curions question of St. Peter as to the subsequent fate of begging the whole question at issue, and of assuming the beloved disciple in such an evasive manner that that the use of what Liguori for want of a better |" the saying went abroad among the brethren that | in writing, and under the most solemn pledges, assert word calls " equivocatio,", and -- " modis expositis," that disciple dieth not." Here are two notable in--is evil. Liguori asserts the lawfulness of the use of stances of what Catholic theologians mean by " equivocutio" and "reservatio mentalis" (with the mean- is it in the State-Church to find a man with moral tends that its use-" modis expositis"-is not evil : ) ing which Protestant writers attach to these words

criticise an author until such times as he shall have is evil; and, as most undoubtedly, if the sacred nara clear conception of the author's meaning, and to ratives be true, Christ did repeatedly make use of "aquivocatio,"-" modis expositis,"-have thence guori qualifies his assertion of the lawfulness of the concluded that Christ did do evil, did commit sin, use of "aquivocatio"-" justa causa et modis ex- and was therefore an impostor and the founder of a positis." This is of the utmost importance, as we false religion. Catholic theologians, on the contrary, shall endeavor to show by an illustration. contend that it is impossible to "convince Jesas of sin"-that guile was not found in His mouth; they admit, for the facts are patent, that if the sacred narratives be true, Christ did repeatedly make use of equivocatio'-that is, what Catholic theologians mean by the word "aquivocatio;" they therefore conclude that the use of "aquivocatio," or "reservatio mentalis, modis expositis," is not evil, and is, therefore, lawful. It is thus, as we have shown, impossible for a Candid Inquirer to deny the lawfulness of "aquivocatio," or "reservatio mentalis, modis expositis," without denying, either the truth of the sacred narratives, or the impeccability of the Son of God-that is, without rejecting the whole of the Christian dispensation; we care not which horn of the dilemma our friend may prefer, either will prove fatal to his professed Christianity. But if the Candid Inquirer wishes to save his religion, he must admit that "aquivocatio, modis expositis"that is, in the manner, and under the circumstances, in which Jesus Christ made use of it-is not evil, and is therefore lawful; and that is all that St. Liguori means when he asserts that it is lawful, "uti aquivocatione, modis expositis."

Having now shown the unwarrantableness of the assumption in the middle term of our friend's syllogism-that "æquivocatio," in a just cause, and in the manner above set forth-" modis expositis"is evil, we are perfectly justified in rejecting his conclusion, that " Liguori maintains that it is lawful, in a just cause, to make use of what is evil;" and, we assert, without fear of refutation, that, neither by The lecturer illustrated this part of his subject by tain casss," the "modis expositis"—our cotemporary the Catholic Church in general, nor yet by the Jesuits showing how Catholic Charity had knocked the fetters aforesaid might plead that he had given our very in particular, is the maxim taught it is leaved to do evil that good may follow."

We cannot conclude without observing how strange and how great, is the contrast between the horror which certain Protestants profess to entertain against the doctrine of Liguori, and the latitude which these same gentlemen allow themselves in practice---a latitude of practice indeed, which Liguori would certainly never have sanctioned, and for which, in the Catholic theologian's doctrine, of the lawfulness of the use, in certain cases, and in a certain manner-"modis expositis"—of "equivocatio"—it is very difficult to find any sanction. We have left ourselves but room to allude to one or two instances out of many, of the exceedingly broad interpretation which the Anglican Protestants put upon the doctrine of "aquivocatio" or "reservatio mentalis." It is known, we supposes to most of our readers that the Colleges of Oxford and Cambridge were founded by Catholics, and for essentially Catholic purposes; amongst these the repose of the souls of the founders always stood conspicuously prominent, and hence the obligation which the founders laid upon those, who in after ages, should enjoy their charitable endowments, daily to offer up Masses and to pray for the spiritual repose of the souls of their benefactors. At the time of the great Apostacy in the XVI. century, these endowments were torn from the Catholics, and handed over to the Protestants of the State-religion, but the obligations to pray for the souls of the founders, and the rows by which these obligations were sanctioned, remained, and remain to the present day still in force. At the present day in the Universities of perceived by ordinary penetration; because, though Oxford and Cambridge, wholesale perjury is almost we are always bound not to deceive our neighbor, daily committed by the very men who, in the lanwe are not always bound to prevent our neighbor guage of the Edinburgh Review, " are destined to from deceiving himself. This proposition is sup- become teachers of religion;" they all swear to obguage of the Edinburgh Review, " are destined to view for July last-" Heads, Fellows and Scholars, are required by their colleges to pledge their faith, under direct appeals to the Almighty, often within the hallowed precincts of the College-chapel, to the performance of acts which every one of the partics present knows will not be performed." They excuse this by saying that it goes against their con-sciences! to pray for the dead; but lack-a-day; these tender consciences have no repugnance to swear. and call Almighty God to witness that they will continually pray for the souls, of the founders, and of their benefactors on whose charity they are fattening, and whose funds they are deliberately diverting from the objects for which alone they were destined. Take again the case of an Anglican Minister signing the 39 Articles; he subscribes them, and professes and hour," when the Lord shall come to judge the before God and man "not'to put his own sense or great day, yet in His human nature, as man, and as "he knew one clergyman who believed one Article, our teacher, He was ignorant of it. Or we may re- and another clergyman who believed another Arfer to that passage in St. John, xxi., 22, where ticle, but that he never knew any one clergyman who believed all the Thirty-Nine Articles."-How many, would we like to know, believe the Athanasian Creed at the very moment when they, that it "ought thoroughly to be received and believed ?" and if he does believe it, how rare a thing tends that its use—" modis expositis"—is not evil: our friend who evidently is but very superficially ac-quainted with the writings of Liguori, or the meaning which the saint, in common with other Doctors of the Catholic Church, attaches to the words "equivo-that its use is evil, for that is really, as we intend to show, the sole question at issue. We would strongly courage sufficient to read it, in defiance of the pre-

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glutientes,"-" Woe to you, hypocrites-who strain out a gnat, and swallow a camel."-St. Matt. xxiii., 24.

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## ST. PATRICK'S BAZAAR.

We learn from our friends at Quebec, that the Ladies of the "St. Patrick's Charitable Society" of that City, have been at much pains and expense in getting up a most splendid Bazaar, in aid of the poor supported by the Irish Catholic congregation. We are happy to learn that the noble exertions of these ladies have been crowned with success-Seven, Hundred Pounda having been realised on the occasion. This is, we belive, the first attempt at any thing of the kind by the Ladies of the "St. Patrick's Charitable Society" at Quebec, and the result promises well for their success for the future, and must be highly gratifying to the good and charitable ladies, to whose exertions it is mainly attributable.

We read in the Commercial Advertiser that Dr. Marsden, a Medical practitioner at Quebec, has published a pamphlet in which serious charges are made against the management of the Marine Hospital of that city. He accuses the hospital authorities-of gross neglect of duty, in allowing dangerous and unnecossary operations to be performed by incompetent persons—of having placed the whole management of the institution in French Canadian hands, and of having appointed as House Surgeon a gentleman who ing appointed as House Surgeon a gentleman who cannot speak a word of English, "though the patients are all of British origin?"—and lastly, of sanctioning a regular system of proselytising. We pronounce no opinion on the truth or falsity of these allegations: the public have the right to demand a rigid enquiry into them, and that, if they be supported by proof, these improprieties he put an and to and the guilty parties improprieties be put an end to, and the guilty parties dismissed. A public institution, supported by public money, should never be made use of as an engine of proselytism, either by Catholics or Protestants; and if the charges of Mr. Marsden be sustained by evi-dence, we shall be just as ready to condemn the conduct of the authorities of the Marine Hospital of Quebec, as we have been to decounce that of the authorities of the Montreal General Hospital .- But we must have proofs.

We have not room to-day for a short notice of our friend of the Canada Temperance Advocate; we will endeavor to reply to him next week.

## PROVINCIAL PARLIAMENT:

SEPT. 30:

In the Legislative Assembly, Mr. Papineau intro-duced a bill for securing the freedom of elections in Lower Canada by use of ballot.

Mr. Boulton moved for a commission to enquire into he management and medical superintendence of the Lunatic Asylum, Toronto, and preferred a number of charges against the Asylum, but after some conversation he withdrew his motion.

### Ост. 2.

Last night after the report left, the Grand Trunk Railway Bill was withdrawn, on account of its con-flicting with the fifth and sixth clauses of the general railroad Act. A long and acrimonious discussion took place before the Bill was withdrawn.

Mr. Drummond introduced a Bill to repeal the fifth and sixth sections of the Railway clause consolidation Act.

Ост. 4. Mr. Morin laid on the table an abstract of the census return, which were ordered to be printed.

## (From the Pilot.)

A correspondent has sent us an account of a rather serious affray that took place in New Glasgow on Saturday last :---

"On Saturday evening, the 25th September, Philip Shove-lin, of New Glusgow, County of Terrebonne, and John Kearney, Senior, and his son John Kearney, Junior, in the adjoining county, met in the village of New Glasgow, when they had a few words. The latter party waited near the house of Philip Shovelin, on the public road, for his coming home, having his servant boy with him in the cart. They saw they and on the road, and one of them called out. I show two men on the road, and one of them called out, " is that dirty Shovelin?" When he answered, the man in the cart was instantly knocked down, and a blow given to him that broke his arm. He was no sconer out of the cart than they both seized him, enting, bruising and mangling his body in a head a second build manner. The boy should for assistance. When his wife and niece, who were waiting his return, heard his cries, they ran to his rescue. John Kearney and his son were at they ran to his rescue. John Kearney and his son were at the gate when they got to it, and when asked by them if they had murdered him, they replied that they had made his wife a widow, and they might take law immediately. When they came to him he was holding by the fence, and the blood run-ning from him; the mare was lying on the road in the cart, and they had to cut a part of the harness before they could extricate her; they then called upon some of the neighbors to assist them in carrying him home. extricate her; they then called upon some of the neighbors to assist them in carrying him home. Hugh M'Adam, Esq., J.P., was called upon to examine into the matter, and gave an order for their apprehension: this was all carried out before daylight on Sabbath morning. The Bajliff, judging that he might have some difficulty in appre-hending them, took two or three along with him. When they went to the house, they were told that if they did not leave immediately, he would fire upon them. They were heard loading their guns, when they told them that they were now ready for them. A shot was then fired from one of the win-dows, and other missiles thrown out. The Bailiff would not allow them to return the fire. Both of them then came out of the house, and owing to the threats of the two, the party len, allow them to return the fire. Both of them then came out of the house, and owing to the threats of the two, the party led, when they fired a shot after them. After some hours delay, a stronger force was collected, and repaired towards the house. The Kearneys were seen going towards the bush; they seemed still determined to resist. Having crossed the river and gone into the bush, they fired upon the party. The party them re-turned the fire; a number of shots were fired, when one took effect on the leg of John Kearney, junior. When the father saw that his son was shot in the ler, he came again across the river, threatening that he would take some of their lives, and carrying with him two guns and a scythe. He came right op-posite one of the party, when he levelled his piece at him, who also had a gun; they were but a short distance from each other, yet none of their balls took effect. Kearney was then going in upon him with his scythe, when one came up behind him and struck him, which enabled him to break the stock of his gun over his head, before he could recover himself, and was then secured. I am sorry to add, that one of the neighbors, in going to his own door to bring in his child, was struck by a ball when in the act of lifting it to carry it mto the house—tho ball going through the under part of, his knee." Kearney has been brought into Montreal, and safely lodged in jail. the house, and owing to the threats of the two, the party len,

maxim taught-" That it is lawful to do evil that good may follow"-with the following extract from the writings of the Blessed Liguori-" His positis, certum et commune apud ommes est quod ex justa causa licitum sit uli aquivocatione modis expositis et cam cum juramento firmare. These preopinion that, in a just cause, it is lawful to make use of aquivocatio in the manner above set forth, and even to confirm it by oath." We will, though the subject is one hardly fitted for discussion in the comands.

and in the manner above set forth-" modis expositis" -to use " aquivocatio."

words. "that it is lawful to do evil that good may follow."

Now, this mode of reasoning would be very exof the syllogism, in which our friend is guilty of " couivocatio-modis expositis"-because he con-

ATTEMPTED BURGLARY .- On Sunday night about 1 to 12.

in jail.