

The True Witness.

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

TERMS:
 To all country subscribers, or subscribers receiving
 their papers through the post, or calling for them at
 the office, if paid in advance, Two Dollars; if not
 so paid, then Two Dollars and a-half.
 To all subscribers whose papers are delivered by car-
 riers, Two Dollars and a-half, if paid in advance,
 but if not paid in advance, then Three Dollars.
 Single copies, price 5c, can be had at this Office;
 Pickups News Depot, St. Francis Xavier Street; at
 T. Riddell's, (late from Mr. E. Pickup), No. 23,
 Great St. James Street, opposite Messrs. Dawson &
 Son; and at W. Dalton's, corner of St. Lawrence
 and Craig Sts.

MONTREAL, FRIDAY, JUNE 26, 1863.

NEWS OF THE WEEK.

EUROPEAN dates are to the 14th inst. There
 is nothing of importance to notice since our last.

France is reinforcing her Mexican army.—
 Prince William of Denmark has formally ac-
 cepted the Greek Crown. The "depressed
 condition" of Ireland has been debated in the
 House of Commons on motion to appoint a Com-
 mittee to inquire into its cause.

Affairs in the States seems to be drawing to
 a head. The telegraphic Government de-
 spatches give glowing details of the encouraging
 state of affairs at Vicksburg and Port Hudson;
 but the N. Y. World of the 21st states that
 the Federals were defeated at Port Hudson on
 the 12th in a desperate engagement, in which
 the Confederates left their entrenchments,
 charged the enemy, drove him from his fortifica-
 tions, and spiked his siege guns, taking 4,000
 prisoners.

At the time of penning our last summary, the
 Federals were in all the ecstasies of one of their
 periodical panics, caused by some cavalry raid
 into Pennsylvania and Maryland. Since then,
 they recovered from their fears and become in-
 solvent again, as the Confederate cavalry retired,
 but at the present moment of writing, matters
 have assumed the most serious aspect. Lee is
 very evidently passing the Potomac and advanc-
 ing in force; the Confederates are fortifying
 Majorstown, Maryland, and hold the country be-
 tween that place and Williamsburg. They are
 moving on to the Northern Central Railroad,
 their ultimate object being evidently Baltimore
 and Washington City. A large force estimated
 at from 25,000 to 40,000 men is also advancing
 upon Pittsburgh, Pennsylvania. The despatches
 are very meagre, but of these facts there seems
 to be no doubt. The next few weeks will prob-
 ably be the crisis of the campaign. Gen. Lee
 seems to be determined to force the fighting
 and bring about engagements which threaten to
 decide the war. In the interest of civilization it
 is to be hoped that the issue of the approaching
 fights, may not be doubtful.

The draft is being very seriously resisted in
 many of the Western States. In parts of Ohio,
 the people have gathered together in camps,
 fortified themselves and thrown out pickets to resist
 the draft.

THE FRENCH CANADIAN MISSIONARY SO-
 CIETY'S CATECHISM.—All heretics by their
 daily practice give the lie to the vaunt that their's
 is essentially a scriptural religion, and that the
 Bible is the source of their faith. Oral or cate-
 chetical, must always precede scriptural or writ-
 ten education. It was so with Christianity, whose
 Founder preached, but did not write, and whose
 doctrines were first propagated, not by means of
 written documents, but by the oral instructions of
 the Apostles, and of those to whom the latter im-
 parted authority to teach. Every child at the
 present day in like manner obtains his knowledge
 of Christianity from an oral, not from a scriptu-
 ral source, no matter whether his parents be Pro-
 testant or Catholic; and when at a more ad-
 vanced age, the Bible, or collection of writings
 to which the Church has assigned the pre-emi-
 nent title of "sacred," is put into his hands, his
 religious opinions are already formed; and he
 reads the Bible, not to learn for the first time
 what Christian doctrines are, but to find texts to
 prove the truth of those doctrines which by his
 parents and masters he has already been taught
 to believe. No man ever derived his first know-
 ledge of Christianity from the scriptures; no
 non-Catholic sect, no matter how loudly or how
 glibly it may prate about the Bible alone being
 the religion of Protestants, dispenses with cate-
 chetical and oral instruction; and there is, we
 believe, no Christian father who takes an interest
 in the spiritual welfare of his children, who con-
 tents himself with putting the Bible into their
 hands, and telling them—"There is your religion,
 make the most of it." It may seem trivial to
 insist upon those things, yet are they in them-
 selves most important, because human nature,
 being what it is, oral, must always precede scrip-
 tural education. Christianity was, before the
 Scriptures were: and therefore the latter cannot
 be the source, or origin of the former. Indeed

a great portion of these writings are, and can be,
 intelligible to those only who have been well
 grounded in Christian doctrine, and are as intimate
 with all the mysteries of Christianity, as were those
 to whom the Epistles of St. Paul, and of the
 other Apostles, were addressed. So far from
 being designed, or fitted to teach Christianity,
 these writings, for the most part, must appear to
 those to whom the doctrines of that religion are
 unknown, as unmeaning gibberish, and incoherent
 rhapsody.

Far be it from us then to blame the swaddlers
 of Canada for that they too have recourse to the
 catechetical system of instruction in their schools,
 where they attempt the perversion of "Romish"
 children. No other mode of procedure is open
 to them, or to any teachers of religion; for all
 religion, in its inception, must be oral, not scrip-
 tural. If then we criticise the French Canadian
 Missionary Society's Catechism for the use of the
 children at Pointe aux Trembles, it is not to
 the manner or mode of teaching that we take ex-
 ception, but to the matter. We will illustrate
 our meaning by example.

There has been a public examination of the pu-
 pils at the Pointe aux Trembles school kept by
 the F. C. M. Society for rescuing little children
 from the jaws of Popery. A report of the pro-
 ceedings is given by the Montreal Witness of
 the 5th and 9th ult., and from this report we
 propose to make some extracts. The pupils were
 examined in their Catechism—the old Protestant
 Catechism in use amongst the Soupers of Ireland
 —with the same stereotyped questions and an-
 swers, which have done duty against Popery for
 the last century; and therefore we do not pretend
 to have discovered anything very novel or enter-
 taining in the errors of the French proselytising
 society. The children seem to have been well
 drilled, and to have, with one exception, gone
 through their catechism drill with mechanical pre-
 cision. Here are some specimens of the Questions
 and Answers:—

Q.—Is the Pope infallible?
 A.—No—God only is infallible.

This may satisfy the infant mind at Pointe aux
 Trembles; but in after years the pupils, not con-
 tent with repeating, parrot-like, the answers which
 they have acquired by rote without attaching to
 them any precise or definite meaning, may perhaps
 carry the same process of reasoning as that where-
 by the infallibility of the Pope is overthrown—a
 step further—when the following would be the
 result:—

Q.—Were the writers of the book called the
 Bible infallible?
 A.—No—God only is infallible.

And since the argument against the infallibility
 of the writers of the brief biographies of the per-
 son known in history as Christ, and of the other
 works which make up the New Testament, is
 identical with that which in their youth the pupils
 of Pointe aux Trembles were taught to look
 upon as conclusive against the infallibility of the
 Pope—they, it is to be presumed, will reject that
 of the evangelists, of St. Paul, and the other re-
 puted authors of the New Testament. In so far
 as the argument that "God only is infallible" is
 conclusive against the infallibility of the Pope, it
 is conclusive against the infallibility of the author
 of the Epistle to the Romans—and thus if it proves
 anything against Popery, it is fatal to Biblical
 Christianity. Here is another specimen of evan-
 gelical logic:—

Q.—What is the great difference between the
 Roman Catholic and Protestant systems?
 A.—The Roman Catholic is based on the autho-
 rity of men, and the Protestant on the Word of God.

By the "Word of God" the composers of the
 Pointe aux Trembles Catechism understand a
 Protestant translation of the Bible; which transla-
 tion being the work of man, and the Bible it-
 self having originally been written by men, can
 afford only a human basis for the Protestant sys-
 tem. If to this the Protestant teacher respond
 that in the writers of the Bible the human and
 fallible element was supplemented by a divine, and
 therefore infallible element, he in the first place
 makes a statement which it is impossible for him
 to prove; and in the second place, he puts himself
 precisely in the position of the Papist. For the
 latter, who like the other receives the knowledge
 of the supernatural order, mediately, not im-
 mediately, asserts that the Church or medium
 through which that knowledge has been trans-
 mitted to him, is divinely assisted, and because
 divinely assisted, is infallible upon those matters
 which she has been appointed to teach. The
 great, the one difference between the Catholic
 system and the Protestant system is this—That
 the Catholic system is based upon the hypothesis
 that Christ being a divine teacher, appointed as
 the means for the propagating and perpetuating a
 knowledge of the truths by Him revealed, a body
 of teachers, or Church to whom He gave the
 commission to teach all nations, and with whom
 He promised to be present all days, even to the
 consummation of the world—thus guaranteeing
 to them immunity from error in the matter of their
 teachings. Thus what Protestants predicate
 of certain writings, exclusively, Catholics pre-
 dicate of the teachings of the Church, to wit
 —that they are the "Word of God."—
 Were it possible to prove that these teachings
 were not the "Word of God," and were there-
 fore fallible, it would be proved that the words of

Christ, as given in the Protestant Bible—"Lo I
 am with you always even unto the end of the
 world, Amen"—ST. MATT. 28 xx—were a lie,
 and that the speaker was one unworthy of credit.

Q.—Should not tradition be called in to supple-
 ment the Bible?
 A.—No.

But what is the Bible itself but a "tradition?"
 that is to say something handed down from gen-
 eration to generation. How, except by "tradi-
 tion," can any one who has not been instructed
 upon the subject by God Himself, ascertain of
 what writings it is composed? how, except by
 "tradition," can its inspiration and the infallibility
 of its contents be proved? Was it not by tra-
 dition, and by oral tradition, that the Apostles
 and first preachers of Christianity, propagated
 their doctrines? and as it to expose the absurdities
 and dishonesty of Protestantism, does not the
 authorised Protestant version of the Bible re-
 present St. Paul as exhorting the Christian con-
 verts to "stand fast and hold the traditions
 which ye have been taught whether by word or
 our epistle"—II. Thess. 2 xv. ? All knowledge
 not immediately acquired, reaches us only through
 tradition: and of all means of transmitting the
 knowledge of past events, that of a wide-spread
 oral tradition is the most efficacious, and the least
 liable to corruption.

We single out these questions and answers
 from the Pointe aux Trembles Catechism, be-
 cause they explain a phenomenon insisted upon and
 deplored by our contemporary, in the same issue of
 his paper as that in which he proudly records the
 progress of the F. C. Missionaries in uprooting
 Popery in Lower Canada. The phenomenon is
 this: that the tendency of modern Protestantism is
 to infidelity, and that that tendency is strikingly
 displayed in the actual condition of the Protestant
 or non-Catholic communities in France. Protest-
 antism, in short, in that country is running its natu-
 ral course, that course which, should the efforts of
 the F. C. M. Society prove successful, Protest-
 antism would inevitably run in Lower Canada.—

This course is thus described by the correspondent
 of the N. Y. Christian Advocate and Journal,
 quoted by the Montreal Witness of the 9th inst.:

"We are obliged to acknowledge that anti-Chris-
 tian tendencies are defining themselves more clearly
 every day. Infidelity among us is gradually laying
 aside all the circumlocutions in which she has been
 accustomed prudently to wrap her bold negations.
 The style with which she retracts herself varies with
 the classes of society which she addresses; but her
 deplorable influence is everywhere manifest. Among
 the educated classes she presents herself under the
 guise of a refined skepticism, of gentle parlance,
 denying all relation to the Voltairian vulgarity that
 runs the streets.

"National Protestantism, in the crisis through
 which it is passing, is only fit to succeed Catholi-
 cism, and to present itself as the asylum of a faith
 quite cast out in these times of infidelity. All ab-
 sorbed by its intestine struggles, it has no leisure to
 pay serious attention to the state of mind beyond its
 limits; and could it do otherwise, it would not be
 able to offer to those seeking stability, any refuge
 against skepticism, since it is itself tainted with this
 malady, and its pulpits proclaim simultaneously, the
 most contradictory principles. The theological crisis
 which has continued several years, does not appear
 to approach a termination."

This phenomenon, which repeats itself with
 unvarying monotony amongst all non-Catholic
 populations, which is to be witnessed in Ger-
 many and in England, which is as striking
 amongst the de-Catholicised populations of the
 Italian and Spanish Peninsulas, as amongst the
 Protestant churches of France, and which is not
 striking in Lower Canada only because the
 French Canadian Missionary Society has as yet
 made no progress in undermining the faith of the
 French Canadians—is one which certainly
 claims some consideration from those amongst
 Protestants who have not adopted as their own
 the Voltairian device "Ecrasons l'infame."—
 Why do Papists, when they throw off the au-
 thority of the Church, invariably, and as the ne-
 cessary logical consequence, throw off their
 Christianity? The silly questions and answers
 of the Pointe aux Trembles Catechism are suffi-
 cient to explain the apparent mystery.

If God has made a revelation to man, and if
 He holds man responsible for his belief, He must
 have given man some simple, but certain means
 by which all men, learned and unlearned, can
 attain to a full and infallible knowledge of the
 contents of that revelation. Now this, all ex-
 perience shows, cannot be attained to from the
 Bible. Indeed, anything more inadequate for the
 purpose which Protestants attribute to the Bible,
 than is that book, it would be impossible to con-
 ceive—and were it possible to convince us that
 it was the medium, or the only means through
 which He had been pleased to reveal to us His
 will, we should form but a very low estimate in-
 deed of His intelligence, or of His honesty.—
 The Bible evidently never was intended to teach
 religion, because it evidently is not competent to
 do so; and because it is deficient in every quality
 which a book destined to be man's sole religious
 instructor should have, and would have, if its
 author were an all-wise and all-just God. Be-
 sides, the Church is the sole voucher for the
 Bible, determining, not its mysterious meaning
 alone, but of what works it is composed, and
 establishing the fact of its inspiration. By
 rejecting the authority and the traditions of the
 Church, the convert to Protestantism resigns all
 reasonable grounds for the inspiration of Scrip-
 ture, and has no means of fixing its Canon—for it
 requires a divinely assisted, and therefore infallible
 tribunal to decide what writings are, and what are

not, entitled to be treated as Sacred Scripture.
 Thus, with the loss of the Church, the convert to
 Protestantism loses the Bible, as a sacred, in-
 spired and infallible record of divine truth; and
 he falls back therefore upon pure nature, or na-
 tural reason, as the only guide vouchsafed by
 God to man upon earth. He spins his religion
 out of himself, from the depths of his moral con-
 sciousness; and to what this may lead a man—
 the religious history of Germany, England and
 the United States can tell.

We can make great allowances for the—
 "Our Own Correspondents" of Protestant
 journals. They must write to please the palates
 of the great non-Catholic public: they must con-
 sult its vitiated appetite, and cater thereunto;
 and if their letters be dated from Italy or any
 other Popish country, they are expected to con-
 tain, if not direct attacks, at all events covert
 insinuations against the Romish Church, and the
 "Mystery of Abomination."

We are well disposed therefore to be indul-
 gent towards the "Naples Correspondent of the
 Montreal Herald," but then there are bounds
 beyond which that indulgence cannot be extend-
 ed; and though of course we expect a writer
 under such circumstances to have his fling at
 Popery, though we expect from him nothing
 either very witty or very wise, we do expect at
 least that he shall treat us to something better
 than the exploded platitudes of Joe Miller, and
 the thrice confuted calumnies of the "intelligent
 tourist." One would think that even the least
 easily satiated of Protestant appetites, must be
 weary of the St. Januarius plat which every
 Great Briton who has done his Naples and his
 Vesuvius deems it to be his duty to set upon the
 table. But no; the same rapid mess is regularly
 served up, with the same old garnishing and sea-
 soning; and still it seems to be swallowed with
 delectation by the strong-stomached public to
 whom it is offered.

Having in a letter published by the Montreal
 Herald of the 26th ult., informed us that "the
 lower classes of Naples place implicit faith in the
 bi-annual miracle of their favorite Saint," Janu-
 arius—the Naples correspondent of the Herald
 assumes that it is his duty to sneer at the credu-
 lity of these "lower classes," and to expose
 the rascality of the Romish priests by whom the
 trick of the "liquefaction of the blood" of the
 Saint is performed. With this object in view,
 he reiterates the following old story, that may be
 found in almost any jest-book, or "Diary of an
 Italian Tourist" published during the nineteenth
 century. The Herald's correspondent merely
 changes the name of Murat, for that of Victor
 Emmanuel—for the joke itself, which is ancient
 and fish-like, has many fathers, and has been nar-
 rated of every conqueror of Naples, as well as
 of the present King of Sardinia:—

"The famous spectacle associated with the name
 of the saint in question takes place twice in the year,
 in May and September, when it is repeated for eight
 successive days; so inveterate is the veneration of
 the people for this 'miracle'—whose non-occu-
 rence is believed to be a tremendous sign of Divine
 anger—that every conqueror of Naples has found it
 necessary to secure the testimony of the Saint in his
 favor. Even Victor Emmanuel in the midst of the
 enthusiasm that greeted his presence in Naples, felt
 compelled to pay this debt of homage to the popular
 superstition. It is whispered that the King, having
 learned that the Chapter had made up its reverend
 mind that the liquefaction should not take place, sent
 a private message to the Archbishop to the effect that
 'his lordship had better see that the miracle took
 place, or he would know the reason why'; and that
 the Chapter accordingly altered its decision, and al-
 lowed the Saint to bear its testimony in honor of the
 excommunicated King."

This joke has done good service in its day;
 like the smart sayings of the Clown in the Cir-
 cus, it is none the less popular because the audi-
 ence are accustomed to it; but in all seriousness
 we put it to the proprietors of the Montreal
 Herald, whether it is worth while paying post-
 age for such an old Joe Miller, &c., and whe-
 ther a little novelty would not be an agreeable
 incident in the letters of its Foreign Correspond-
 ents. Here are some further specimens of
 these worthies' style:—

"The liquefaction, which forms the greatest of the
 Neapolitan festivals, and excites the superstitious
 enthusiasm of the people to the highest degree, first
 takes place in the chapel of the saint, in presence of
 the authorities, a number of old women who claim
 to descend from the family of the saint, and distin-
 guished guests" who have been invited by the au-
 thorities, and a crowd of priests. When the miracle
 is slow in showing itself, the old women aforesaid
 storm and scold at the saint in choicest Neapolitan,
 mixing their angry objurgations with prayers and en-
 treaties, while the blackish lump that does duty
 for blood in the hand of the officiating priest.—
 When this happy event has taken place, shouts and
 cries of joy fill the chapel, are taken up by the dense
 crowd that fills every inch of the Cathedral, are
 echoed by the mass of the population gathered in the
 streets outside, and are responded to by the cannon
 of St. Elmo and the Castel Nuovo. The two bottles
 are then carried in solemn procession to the high
 altar, where mass is performed in honor of the event.
 The liquefaction takes place on seven successive days
 at this altar, the population crowding to the Cathed-
 ral to witness the prodigy, and keeping holiday
 during the week set apart for the manifestation. Al-
 though it is well known that there are many mix-
 tures which are capable of liquefying when brought
 in contact with the warmth of the hand, it must be
 conceded that the Neapolitan clergy have given
 proof of no little ingenuity, secretiveness and dra-
 matic skill in keeping up their miracle, with so much
 success and eclat through so many centuries."

There are, no doubt, "many mixtures which
 are capable of liquefying when brought in con-
 tact with the warmth of the hand," but as the
 phial in which is contained the mixture said to
 be the blood of St. Januarius, is not brought in

contact with the hand at all, at the time when
 the liquefaction takes place, the hackned allu-
 sion of the intelligent correspondent of the
 Herald is worthless. To be relevant, it should
 be shown that the liquefaction occurs when, and
 only when, the phial is held in, or brought in
 contact with the hand, or other heat radiating
 surface. This cannot be done, because it is well
 known that when the phenomenon of liquefaction
 occurs, the phial is not subjected to any manipu-
 lations, or other mode of treatment by which an
 increase of temperature however slight can be
 imparted to its contents. Again, seeing that
 Naples and its churches with their treasures,
 have often been, and again are, in the possession
 of the enemies of Romish superstition, of Liberals
 and Revolutionists whose interest it was and is
 to discredit the pretensions of the Church, and
 priesthood, it is not easy to explain why such a
 chemical cheat as that which our intelligent cor-
 respondent suggests, has not long ago been de-
 tected, and its processes made public. The
 enemies of the Church would greatly strengthen
 their own position, could they show that the li-
 quefaction of the contents of the phial was pro-
 duced by any natural causes which science can
 imitate. This exposure it often has been, and
 now is, in their power to make, if the miracle of
 St. Januarius be what the enemies of Romanism
 assert it to be; and that the latter do not
 make this exposure of the frauds of that Church,
 and priesthood which they hate and dread, is con-
 clusive proof that the wit of man has hitherto
 been unable to suggest any plausible explanation
 of the process of liquefaction. The Piedmontese
 conquerors of Naples have never betrayed any
 conscientious scruples with respect to church-
 property or sacrilege; they have robbed and
 plundered without hesitation whenever plunder
 and theft could serve their turn; and if they
 had any reason to suspect, even, that the chemi-
 cal science of the nineteenth century, applied to
 the substance said to be the blood of St. Janu-
 arius, would convict the priests whom they hate
 of fraud and jugglery, they would long ago have
 had that substance tested by the ablest chemists
 of the day. They have not done this, only be-
 cause they know that the phenomenon of the
 liquefaction cannot be accounted for by human
 science, and that it cannot be imitated by any
 known natural process. It is to this, and not to
 the "ingenuity, secretiveness and dramatic skill
 of the Neapolitan clergy," that is due their
 keeping up their miracle with so much success
 and eclat through so many centuries." Nothing
 more easy than to expose the cheat, if cheat
 there be; nothing which would more tend to
 weaken the influence of the Church, and there-
 fore to increase that of the Liberal party now
 ruling with absolute sway over Naples; and
 since with such urgent motives to convict the
 Church of fraud, and with such perfect facility
 for ensuring that conviction, if fraud there be,
 the present Liberal and anti-Catholic Govern-
 ment of Naples, like its many Liberal and anti-
 Catholic predecessors, does not attempt even to
 obtain a conviction—we may be sure that it is
 unable to do so, and that the means, not the will,
 is wanting. The case of the Piedmontese Gov-
 ernment of Naples in this respect is as that of
 one who should refuse to produce in Court docu-
 ments which if in existence at all, would be in
 his possession, and which if produced would en-
 sure a verdict in his favor.

That under such circumstance, and with such
 convincing moral proof that fraud cannot be
 brought home to the ecclesiastical authorities of
 Naples even by their bitterest enemies, the peo-
 ple, not of Naples only, but of the Catholic
 world, believe that the liquefaction of the sub-
 stance said to be the blood of St. Januarius is
 not natural, but supernatural, and therefore a
 miracle, is by no means surprising to any one ac-
 customed to weigh evidence; yet the correspon-
 dent of our Montreal contemporary affects great
 surprise at the general belief of the Neapolitans
 in the supernatural origin of a phenomenon,
 which it is in the interests and in the power of
 their present rulers, to prove to be the product
 of natural causes—if it be not indeed a true
 miracle as the superstitious Neapolitans believe,
 and as the sacerdotal tricksters pretend. The
 faith of the people is real as "our correspon-
 dent" admits:—

Wishing to see whether the faith of these people is
 as real as it is said to be—"Can you tell me what
 the priests do to the stuff in the bottle to make it
 melt?" I enquired of the youthful Ciccone who
 took me to the chapel of the saint, and had duly
 pointed out its relics. This lad looked up into my
 face with an evident sense of quiet superiority as he
 replied:—
 "It is a miracle."
 "But do many of you Neapolitans really believe
 that it is a miracle?"
 "All" returned the boy, with a depth of convic-
 tion and a robust sense of security in the univer-
 sality of the belief that was quite impossible to ques-
 tion. He was evidently too comfortably sure of the
 reality of his belief to be in the least annoyed at the
 suggestion of unbelief on the part of strangers.

The credulity of the English Protestant is
 more marvellous than is the faith of the Neapo-
 litan Catholic. The Catholic has sensible proof,
 or ocular demonstration of a certain pheno-
 menon; he knows that those who have it in their
 power to test the origin of that phenomenon, and
 who have also the strongest of motives to urge
 them to discredit the clergy and to convict them