

## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 27, 1850.

"Nothing under the sun is new, neither is any man able to say, 'Behold, this is new,'" said long ago the Prophet, king of Israel: "What is it that hath been? the same thing that shall be. What is it that hath been done? the same shall be done."

The truth of this passage has been strongly impressed upon us, by reading, in the pages of an evangelical contemporary, a notice of the personal narrative of a Maria Monk *rediviva*, under the very respectable appellation of Miss Smith. Fools and dupes, ready to believe any nonsense which may be told them, will never be wanting, and whilst such there are, characters like the above-named Maria Monk or Miss Smith, are sure to abound. We have not seen the work of Miss Smith upon the Confessional, though it shall certainly be our endeavor to procure it. Yet, with no more knowledge of its contents than we can procure from the short notice before us, and from our knowledge of the Confessional, we are able to pronounce it a lie. Miss Smith, in her description of the horrors of Popery, states, that she has knelt two hours at a time before the Confessor, and this two or three times a-week, for weeks in succession!! Who that knows anything of the Confessional, but must at once perceive this story to be a lie?

The *Dublin Review*, of June last, having effectually silenced that filthy monster, Achilli, and shamed even the brazen bigots of Exeter Hall out of any further communication with the convicted ruffian, they have taken another genius of the same stamp into pay. A full account of the life and adventures of this same Miss Smith may soon be expected as a favorite work in the hands of the dealers in obscene romances. But leaving this Miss Smith to her wileness, we would ask of those ignorant dupes who abuse the Confessional (we say ignorant, because they, by their own shewing, have no personal knowledge of the Confessional) if they are serious when they condemn as immoral the practice of confession, as commanded by the Catholic Church? True, it is painful, humiliating, to the unregenerate heart of man, but how can it tend to immorality. Now, my dear Joseph Surface, let us ask you a question: You have two Irish and, of course, Catholic servant girls in your family, one altogether neglectful of the precepts of her Church, the other a faithful and diligent attendant upon the Confessional, which you abuse with so much wit and elegance: in which of these two girls will you place the greater reliance, to which of them would you the more readily entrust your keys during a temporary absence. We think we hear you making answer, and saying, "Why, I would sooner trust the girl who goes to confession." To be sure you would, and by so doing, would tacitly admit the folly of all your ancient no-popery cant; unless you are prepared to admit that the system of confession is immoral and dangerous to those who practice it not at all, or at best but rarely; or, that, unlike other poisons, the danger is inversely as the quantity taken.

We will conclude with a hint to our evangelical friends who talk about the Confessional. If it is ridiculous to hear old maids and bachelors giving

lectures upon the fitting mode of treating babies, it is no less ridiculous to hear Protestants talking about the Confessional. As colors to the blind, as music to the deaf—so to the Protestant must be the grace and comfort which the Confessional brings to the heart of the sin laden sinner, who, through the unspeakable mercies of God, has been led in the way of His appointment to the foot of the cross, there to lay down his load, and depart with the knowledge that he may depart in peace, because "his sins are forgiven unto him."

"Hibernicus" complains that converts from the Catholic Church are invariably made the subjects of vituperation, whilst Protestants generally speak with regret, unmixd with anger, of those who have abjured their old heresies to return to the Church. The reason is clear enough. Of those clergymen who have left the Anglican for the Catholic Church, all have been distinguished for their piety, for their deep devotion, their talents, and their exemplary lives. They have been a loss to the Establishment which they quitted, after having long adorned it with their virtues. It is natural such men should be regretted. On the other hand, let us look at those priests who have left the Church to become Protestants. These men have, as Catholics, been distinguished for their immorality, for the lewdness of their lives. There is not a single exception; there is not a case on record of any tolerably respectable man having left the ranks of the Catholic Clergy. No wonder, then, that these apostates are spoken of with contempt, for their motives are well known. The Protestant clergyman who leaves the Anglican Church, has, in an earthly point of view, everything to lose: for wealth and ease, he accepts poverty and toil; for a nice, easy, indulgent religion, he embraces an ascetic faith, bidding to fast and mortify the flesh—to take up the Cross, daily, and follow Christ. No wonder that malice is silent and stands abashed in the presence of such men. But how different is the case with the wretch who breaks his vows for the sake of indulging the lusts of the flesh. What but contempt should be his portion in this world? Charity bids us hope that God will give, even to such a one, the grace of repentance, ere it be too late.

The argument of "Hibernicus" about the Jewish Church being the conservator of the Oracles of God, is a good argument as far as it goes. Whilst that Church was the conservator of those Oracles, she alone had the words of Everlasting Life, and could alone point out to man the way of Salvation. But St. Paul says, not that the "Jews are," but that the "Jews were," the conservators of the Oracles of God. For the same reason, that, before the coming of Christ, we should have listened to the voice of those who sat in Moses' seat, do we now listen, with humble reverence, to the voice of Him who sits in the seat of the Apostle upon whom, as upon a rock, Christ founded His Church. The Jewish Church was, but the Catholic Church, in the person of the descendants of the Apostles, is the conservator of the Oracles of God, and therefore do we go to that Church, to be taught in those things which God hath revealed.

"Hibernicus" admits that the Council of Laodicea, to whose decision he appealed in maintenance of the Protestant Canon of Scripture, rejected, as inspired, the Apocalyptic Vision of St. John. This is all we ask. If it was in error, in neglecting to insert the above-named book, it is but reasonable to suppose that it was equally in error in omitting to insert the books of Tobias, Maccabees, and others. At all events, its decision as to the Canon of Scripture, can be of no very great authority. In error upon one point, it may be in error upon all.

"Hibernicus" prudently refrains from endeavoring to prove, without the authority of an infallible Church, that certain of the Scriptures are inspired. He knows well that any such attempt would be a failure. It does not suffice that we both believe them to be inspired; nor does it follow that there is, therefore, no difference betwixt us. We believe in the inspiration of the Scriptures, having a reason for the faith that is in us; that reason being the same for which we believe in the Divinity of Christ, or in the dogma of the Atonement; the infallible authority of a Church commissioned by Christ to teach all nations.—That is Faith. "Hibernicus" believes in the inspiration of Scripture, as he does in any other dogma which he may profess to hold without any authority whatever.—That is Credulity. And the difference betwixt Faith and Credulity, is exactly the difference that there is betwixt the belief of Catholics and Protestants.

We have often had occasion to wonder whether the impudence or the ignorance of the *Montreal Witness*, was the more astonishing. In his last, the editor remarks that Popery, that is, Catholicity, robs its votaries of the Sabbath, meaning thereby, we suppose,

the enjoyment of a day of rest upon the Sunday. Now, will the learned editor inform us, to what, except to the Catholic Church, are we indebted for the enactment of Sunday, or the first day of the week, as a day of rest; and if, in obedience to her commands, we obey as to the time when, so also we obey as to the manner in which the day should be spent. We have no hesitation in asserting that there is more reality of devotion amongst Catholics upon that day, than there is of appearance of devotion amongst Protestants—and that is saying a good deal. What we deny, is their right to criticise the manner in which Catholics spend that day. Against Protestants, we make use of Protestant weapons, and we maintain that upon Protestant principles, that is, of private judgment and denial of authority, it is an infamous tyranny to compel men to abstain from their usual avocations, on the first day of the week. To Protestants, we plead our right to judge for ourselves in all things connected with religion.

To our readers, would we take the liberty of wishing the usual compliments of the season—a merry Christmas and a happy New-Year, together with a lively enjoyment of the blessings which this festive season brings with it. Glory to God in the Highest, and on Earth peace to men of good will: such was the song of Angels nigh two thousand years ago; such the song which, since then, the Church has never ceased to sing. We trust that it may be literally accomplished amongst us, and that whilst, as Catholics, we render the tribute of our praise and thanks to God, for the Son whom he hath given us, that as men we may not be unmindful of the poor, nor turn a deaf ear to the cry of the needy and of those who have none to help them.

The state of the roads is such, that, for some days great irregularity in the delivery of the mails must be expected. The English mail had not arrived at the time of going to press, which will account for the absence in our pages of the usual details of Foreign and Irish news.

The following is abridged from the *Minerve* of Monday last:—

"On Tuesday terminated the Bazaar of the Society of St. Vincent de Paul, for the year 1850. The members of the Committee, whose names appear below, congratulate themselves in being able to lay before their brother members and the public, a report of the success which the bazaar has met with. A sum of £250 has been realised, thereby enabling the Society to relieve more effectually those members of our common family whose wants are the especial objects of the Children of St. Vincent de Paul. The Committee feel much pleasure in fulfilling the agreeable duty of returning thanks, in the name of the poor, to those ladies who, with so much generosity and disinterestedness, have devoted their time and talents to the success of this work. The Committee return thanks, also, to John Tiffin, Esq., for the kind permission which he gave to the Society to make use of his premises.

"HUBERT PARE,  
"NARCISSE VALOIS,  
"DR. DESCHAMBEAULT,  
"LOUIS BEAUDRY,  
"ROM. TRUDEAU.

"Montreal, 21st Dec., 1850."

We have to acknowledge the receipt, from Messrs. Sadiet, Montreal, of a copy of the long-announced translation of the famous work by Balmes, entitled, "Protestantism and Catholicity compared in their effects upon the Civilisation of Europe."

Unable to conceal from themselves, more than from others, that the spread of Protestantism has been commensurate with the spread of immorality and infidelity, Protestants have, as Dr. Brownson truly remarked, abandoned, as untenable, the position that in a spiritual point of view, that is, as fitting man for Heaven, Protestantism is superior to Catholicity. They have descended to lower ground, and content themselves with asserting that the former is more favorable to man's earthly interests—to his social and political well-being in this world. Pointing to its ships and its warehouses, to its factories and its railroads (with more truth might it point to its gaols, to its poor-houses, and its gin palaces), Protestantism exclaims, this is our work—these our triumphs—these the signs of Gospel truth, preached in all its purity. Alas! vain boast. Upon this ground has Balmes descended to meet its advocates, and has clearly established the fact, that not only Protestantism has done nothing to increase even the temporal welfare of man, but that it has proved itself to be almost as injurious to the well-being of man in time, as it is destructive of his hopes of happiness for eternity. Commencing with the effects of Catholicity upon the individual, he shews how she ennobled him, by proclaiming the equality of all men in the eyes of God; how, by her teaching men to recognise matrimony as a Sacrament, she ennobled woman, raising

her from the mere toy of man's lust, to be his equal and companion, preaching the great doctrine of "one with one, and for ever," "whom God hath joined together, let not man put asunder," thus laying the foundation of the Christian family, and all the blessings which thence flow upon modern European society. These are the triumphs of Catholicity, and of Catholicity alone. What, would we ask, has been the effect of Protestantism upon the indissolubility of the marriage tie? Its founders preached the lawfulness of Polygamy, and their followers claim the privilege of divorce. Now, by diminishing the respect for the conjugal tie, by teaching, as did Luther, that Monogamy, or "One with one," is not obligatory upon Christians; that the tie, though formed, may be dissolved of by the breath of man—Protestantism has exercised a most baneful influence upon the "family," or domestic relations of mankind, and, consequently, upon his social well-being.

We intend laying before our readers extracts from this admirable work, a work whose appearance must for ever set at rest the question, as to whether it be to Catholicity or to Protestantism, to the voice of the Church, speaking with authority as from God, or to man's private judgment, speaking as passion dictates, that Europe is indebted for the civilisation which it enjoys.

CHOICE OF A STATE OF LIFE; from the French of C. G. ROSSIGNOLI, John M'Coy, Montreal.

The object of this little work is to teach all, that, if they wish to die a happy death, they must lead a holy life; that, if they wish that their death be as the death of the just, so must their lives be also. But as this cannot be, without embracing the state of life to which God calls, it behoves all men to pay diligent attention to the voice wherewith God calls them. We heartily recommend the perusal of this little work to all who are in earnest in their enquiries, "What shall we do to be saved?"

THE CHRISTIAN'S GUIDE TO HEAVEN. John Murphy, Baltimore; John M'Coy, Montreal.

A compilation of prayers adapted for the Holy Sacrifice of the Mass and the other offices of the Church, published with the approbation of the Most Rev. Archbishop Eccleston.

The appearance of a weekly paper, in the interests of the Church of England, to be called "The Anglican," is announced.

We have also received the Prospectus of a monthly literary periodical, to be published in the French language, and entitled "Le Phare." From the prospectus, we imagine that it is intended to follow the plan of the *Literary Garland*.

We thankfully acknowledge the receipt of the following amounts:—Mr. Matthew Enright, agent at Quebec, £5; Mr. Flynn, agent at St. Hyacinthe, £1 5s.; Rev. Terence Smith, Smith's Falls, C. W., £1 5s.

## CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Your readers will not, I trust, think it out of place, if now, at this holy season when we are preparing to celebrate the most joyous of all Christian festivals, I take occasion to bring before their eyes in a few words, the many blessings for which we, the Catholics of Montreal, have especially to thank the Giver of all good things. We are far from being a rich body here, though forming the greatest part of the population, (methinks I can see some who will read this, turning up their eyes, and sigh, "Alas! have they not the chief wealth of the country—what would they have more?") yet through the infinite mercy of God we are enabled to erect the most magnificent buildings, for every purpose connected with religion, so that not only our temples, but our educational and charitable institutions, may vie with those of the richest and most flourishing cities. Some time ago, Mr. Editor, I remember to have seen a dolorous confession of this very fact wrung from the pen of a professed enemy of our holy religion, and when I read that unwilling testimony to the wonderful progress of Catholicity even here,—where it is connected with all the history of the land—it reminded me of the blessing which issued from the lips of the false prophet, when his own evil heart dictated a curse on the tribes of Israel. That writer spoke bewailingly of the many noble establishments of the Catholic religion, either actually standing, or in progress of building in this city, and I mean to follow him, but in a far different spirit. And furthermore, for his greater consolation, I shall furnish a few items which he forgot, or omitted—doubtless, he thought the list was long enough, though incomplete, and cut it short, for fear of harrowing the feelings of those haters and searers of Popery, on whom he relies for support. And this I do, as I stated in the beginning, to show our own people how much reason they have to be grateful to Almighty God.

Not to speak of those magnificent creations of art, the Church of Notre Dame, and that of St. Patrick, we have the Recollet, the Bonsecours, the Church of Our Lady of Succor, (oh horrible!—idolatrous!) the Cathedral Church of St. James, and two more in the Quebec Suburbs, viz; those of St.