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THE TRUE WITNESS
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MONTREAL, FRIDAY, JAN. 10, 1851.

PROTESTANT LIBERALITY.

The Rev. Charles O'Neill Pratt, curate of Christ's Church, Macclesfield, in his zeal for purity of religion, and in his character of a minister of the Gospel of peace, has, in a sermon delivered from the pulpit of Christ's Church, emphatically and expressly advised all Protestants not to employ Catholics, and especially Irish Catholics, as domestic servants, and, further, recommended them, if they have in their service such domestic servants, to turn them off immediately, the result of which is that female servants are being turned out of their places by hundreds, and that many other domestics, who have served their masters faithfully for years, have received notice to quit. Upon the above charitable and truly evangelical exhortation, the *Tablet* remarks:—

"A Minister thunders forth to his already enraged congregation a holy exhortation not to employ any Roman Catholic servants; or if they have any in their house, to dismiss them at once! This has been acted on in many instances. Protestant masters and mistresses have had the incredible hardness of heart to turn out of doors, to starvation or prostitution, poor, hard-working Catholic girls, whose only crime was their religion, who had served them faithfully up to the present moment, and whom thus to dismiss is probably to ruin for life. Do those masters and mistresses reflect on what they have done? They are well aware, in the first place, that the servants had done them no wrong—unless praying for them is wrong. They labored for them, for small wages, early and late, honestly and truly; and they are turned into the street, without warning, because they are Catholics.

"Of course, when a number of servants are turned out at once, it is not immediately easy to get them places. Months may elapse—especially now a clamor is raised—before these poor creatures, under such circumstances, could get hired. Catholic clarity, at all times, has a great many more distressed cases to attend to than it can by possibility meet. What, then, will be the consequence, O pious and gentle Protestant masters and mistresses, who, having cleared your houses of Catholic servants, are now smacking your lips at a well-filled board, or "thanking God" that you are Protestants? What will be the consequence? again we ask you. Why, the consequence will be, that many of those poor girls whom you have turned out, will, for some weeks, live in fear and trembling on the fast-dwindling store of shillings they have saved from the niggard wages you gave them; they will, for those few weeks, try day by day to get hired, unsuccessfully in most cases; then they will live a few weeks longer still, pawning their clothes, bit by bit, living in yet greater agony and distress of mind, because without a proper supply of clothes, of course they could not get hired in any case. Then at last, as we said before, they will either starve, or else take to bad courses, and be ruined body and soul. This is what you have done, Protestant masters and mistresses, and we don't envy you your reflections. Many of these poor girls were strangers too, not knowing, perhaps, so much as to find their way about the city into which they are suddenly turned out. Such cases are enough to make the generous heart

bleed. But the Pope had made the Vicars-Apostolic Bishops, and, after that, of course what right had the helpless portion of the Catholic body to common justice?"

Great joy now in Exeter Hall. Protestantism is safe, the principles of the glorious Reformation are no more in danger. No more need evangelical men go mourning about the streets. The cause for which a Cranmer died, and a Titus Oates was whipped, is again triumphant. The regal fiat has gone forth, and our most gracious sovereign lady the Queen has been most graciously pleased to promise that Protestantism shall be—throwing her royal ægis, or rather petticoat, over the decrepid little monster, she has expressed her firm determination to uphold the "pure and spiritual worship of the Protestant faith." What a comfortable assurance! The Queen is for Protestantism, what matter now who may be against it? But it may be asked what is the Protestant faith, which her Majesty has thus determined to uphold? Has Protestantism, then, really got a faith? If so, we should much like to know what the said faith is. Is the faith of the Church of England thereby designated? and if so, is it the faith as held by the Bishop of Exeter, or by the Archbishop of Canterbury; by the Rev. Mr. Bennett, or by the Rev. Mr. Gorham? Is it contained in the confession of faith of Westminster, or in the thirty-nine articles and the three creeds? Is it to be found in the catechism of the Church of England, or in that of Racovia? Who can tell, who will undertake to pronounce what the Protestant faith really is? We know what it is not, we know what Protestants deny; but who is the wise man that shall declare unto us, what it is that they all agree in believing? It is not, certainly, in the Trinity, the Divinity of Christ, the personality of the Holy Ghost, or the Vicarious Atonement. All these articles are denied by a body, which, if not the most numerous, yet, certainly, for great names,—Milton, Newton, Locke,—is the most important amongst Protestant denominations. Still, in spite of the uncertainty as to what this faith may be, which the Queen has pledged herself to uphold, the expression of her royal intentions seems to have diffused a very general satisfaction. Like the old lady who wept tears of joy over those comfortable words, Mesopotamia, Cappadocia, and Phrygia, words of great promise to her ear because she attached no definite meaning to them, so are the dwellers in London, Edinburgh, and Dublin, said to rejoice exceedingly over the gracious words which have fallen from the lips of the Queen. Something very terrible is meant thereby against the Man of Sin. Some recommend that he should be compelled to tolerate Puritanical meeting-houses in Rome, over against the Vatican, and assist at the laying of the corner stone of a Conventicle within the shadow of St. Peter's. Why, it is asked, why should Catholic Bishops be allowed in England, and Protestant proselytism be excluded from Rome? The answer is very simple. The Catholic Church is infallible—infalibly certain that she is right, and that those who protest against her are wrong. Protestantism claims not to be infallible, and therefore cannot be infalibly certain that the doctrines which it teaches are true. To the first, toleration such as is demanded would be an avowal of fallibility, and therefore a concession of the whole point at issue betwixt Catholicity and Protestantism; whilst on the other hand, toleration is the duty of Protestantism, which, as not claiming infallibility, avows that it may be in error, and has, therefore, no right to exclude the teaching of doctrines which it cannot be certain are false. When Protestantism can claim infallibility, then, but not till then, will it have the right to refuse admission to the teaching of any other religious system. But the Pope cannot tolerate the introduction of Protestantism within his dominions without failing in his duty towards God, without failing in his duty to the flock over whom he has been set as a shepherd, without acknowledging that Protestants may be right, and that, therefore, the Catholic Church is fallible, and, therefore, must be wrong.

The Rev. Mr. Bennett, of St. Barnabas, Pimlico, has, like an honest man, resigned, preferring to obey the dictates of his conscience rather than the noisy clamor of a senseless mob. A correspondence betwixt the rev. gentleman and the Protestant Bishop of London, has taken place, in which the time-serving prelate cuts a very unenviable figure. Three other curates have also resigned. Upon the whole, the anti-Catholic excitement is diminishing. People begin to be ashamed of having made such fools of themselves. As to penal laws, it is not likely that Government will dare to introduce, and if passed, it is certain that no Catholic will obey them.

The Duke of Norfolk, the same wiseacre who formerly proposed relieving the hunger of the paupers

of England, by feeding them on curry-powders, has written to Lord Beaumont, approving of the latter's letter.

It is rumored that a considerable number of those clergymen of the Church of England, who are distinguished by the name of Puseyites, or Tractarians, intend seceding from the Establishment, and setting up a new religion of their own, under the appellation of the "Primitive Church of England." Upon this project, the *Morning Advertiser* has the following remarks:—

"Some of the parties to whom we refer have conscientious scruples against recognising the supremacy of the Pope; others cannot bring their minds to acquiesce in the propriety of worshipping the Virgin Mary; while others consider the doctrine of priestly celibacy as altogether unwarranted by Scripture. Besides, several of the Puseyite Clergy, who, it is believed, are on the eve of following Mr. Bennett, are married men, and consequently were they to join the Church of Rome they would at once be divested of their clerical importance, and be reduced to the humiliating necessity of submitting to be lost amidst the host of undistinguished laymen. The New Church of England will be, it is said, based on the principle of recognising the right of every clergyman within its pale to practice whatever ritual he may prefer; the understanding, however, being that the ritual, as well as the doctrines, will be essentially Romish. It is understood that ample funds for erecting new churches, and carrying on public worship in them, will be at the disposal of the leaders of this embryo new sect."

A change in the Liturgies, and Rubrics, of the Church of England, is also in contemplation. Should this plan be carried into effect, the degradation of the Establishment will be complete; as it will be tantamount to an avowal that whatever the Liturgy may be after alteration, it was erroneous before. Truth alone is immutable.

A Discourse has been lately delivered by the Rev. Mr. Wilkes, in which that gentleman tries to make it appear that the peace and welfare of Canada are endangered by the existence of the Catholic religion, or what he calls Romanism. It is not our purpose to follow the learned gentleman through all the calumnies and misrepresentations which he brings forward against our Holy Religion. We merely intend to call upon him to give the authorities for certain of his statements, and to make him a generous offer, one which, as a member of a society for the express purpose of making converts to Protestantism, he ought most cheerfully to accept. In the first place, we ask him what authority he has for stating that Catholic writers have used towards the Pope the following expressions—"Our Lord God the Pope"—"Dominus Deus Noster Papa;" and again—"The Pope doeth whatsoever he listeth, even things unlawful, and is more than God." Will Mr. Wilkes be kind enough to tell us where, and in whose writings, these passages occur? We do not say that they were never made use of, but we do not, and will not, believe that they do occur in the writings of any Catholic theologian, until we have seen them. The burden of proof rests with Mr. Wilkes, who openly asserts that they do occur. Now for our offer. Amongst the enormities of which the Catholic Church is guilty, in the opinion of Mr. Wilkes, the doctrine that the whole of saving truth, that is, of God's Revelation to man, is not contained in the inspired writings, holds a prominent place. But, if Mr. Wilkes finds fault with this doctrine of the Church, it must be because he is infalibly certain that the said writings do contain the whole of what is necessary to salvation, that is, the whole of what God has revealed; for as God does nothing without a reason, all that He has revealed must be necessary to salvation. Now, we offer to Mr. Wilkes, to become a Protestant of any denomination he may please to appoint, to accept him as our Pope, nay, to bring over hundreds of Catholics with us, if he can only prove two things—first, that he is in possession of all the writings which the Holy Spirit of God has inspired,—secondly, that such writings do contain all that is necessary to salvation, that is, all that God has revealed to man. It is needless to say, that according to Protestant principles, these two dogmas must be proved from the Bible, and the Bible alone. This is a fair offer, and a refusal on the part of the Rev. Mr. Wilkes to accept it, can proceed only from one of two causes—inability or indifference: if from the latter, then surely the rev. gentleman must be a very lukewarm member of the F. C. M. Society, and not quite so strongly actuated by the desire of saving souls as he would have us believe; and if from the former, that is, from inability to prove the fundamental dogmas of Protestantism, why, then, he must admit that that system itself rests upon a rotten foundation. At all events, we have pointed out to the Secretary of the F. C. M. Society a very cheap and effective way of making converts, and of upsetting the whole fabric of Popery.

We are sorry to see that the *Church*, the organ of the Church of England at Toronto, cannot refrain

from personal allusions to Mgr. Charbonnell.—Speaking of his Lordship, the writer says, "that he is not Bishop of Toronto, nor ever can be, except he abjure the schismatical body with which he is connected, and is appointed to the see in question by our Sovereign Lady the Queen." Of what use all this nonsense? The writer should bear in mind that it is not the Catholics of Canada who insult Dr. Strachan, the learned and Right Rev. Gentleman who is to the members of his Church, Bishop of Toronto. All that he can say or write cannot alter the position of Mgr. Charbonnell, with respect to the Catholics, any more than all our exertions could induce the Anglicans to doubt the validity of Dr. Strachan's episcopal consecration. Would it not be better to let the matter drop? Mgr. Charbonnell is, and will remain, in the opinion of Catholics, Bishop of Toronto, just as the Rt. Rev. Dr. Strachan will be so esteemed by the body of Anglicans. We can assure the writer that his efforts to make it appear that an Anglican Bishop is but a creature of the civil power, to be made or unmade by the Queen, is not calculated to give a high idea of the dignity of the office, or to clear the Church to which he belongs of the charge of Erastianism, with which she is so often reproached. Let the rivalry betwixt the two gentlemen be no more rivalry of titles, but of good works, as to who will guide the greater number to the Kingdom of our God; and on that great day when the voice of the Omniscient Judge shall pronounce—"Well done thou good and faithful servant, because thou hast been faithful, enter into the joy of thy Lord," will it be infallibly manifested who was, indeed, Bishop of Toronto.

We have much pleasure in announcing the following conversions to the Church of Christ:—Mr. Monsell, M. P., Lord Nigel Kennedy (brother to the Marquis of Ailsa), Lady Sussex Lennox, Rev. Mr. Anderson, of Oxford, Rev. R. J. Butler, M. A., (formerly chaplain to the Lord High Commissioner of the Ionian Islands,) the Rev. Mr. Keen, and Mr. Bastard. The last named gentleman was received by Dr. Newman. The *Truth Teller* mentions also the conversion of a son of the Rev. Dr. Berrien, a distinguished Episcopal clergyman of New York.

We learn from the *Catholic Herald*, that Father Mathew arrived at Pensacola on the 7th December, in the U. S. steamer *Fashion*, from New Orleans.

We understand that the Annual Soiree of the Young Men's St. Patrick's Association, will be held towards the end of this month, in Corse's new hotel, Great St. James' Street.

NOTICES OF NEW BOOKS, &c.

THE CASTLE OF ROUSSILLON. Translated from the French, by Mrs. Sadlier. Messrs. Sadlier, Montreal.

An interesting tale, of which a specimen has appeared already in our columns. The well-known name of the lady which appears in this notice, will be a sufficient guarantee for the elegance of the translation, and for the unexceptionable morality of this little work, which we heartily recommend to all givers of presents at this festive season.

THE METROPOLITAN CATHOLIC ALMANAC AND LATTY'S DIRECTORY, 1851. F. Lucas, Baltimore; John McCoy, Montreal.

This Almanac will be found to contain a vast amount of useful religious and statistical information. The different festivals of the Church, and their appropriate services, are explained in a manner which cannot fail to render it extremely interesting to the Catholic laity upon this continent.

We have received Dr. Brownson's *Review* for the quarter ending 1st January, 1851.

We have received from Mr. Becket, a copy of the *Canada Temperance Advocate*, for January, 1851. We heartily wish success to the cause in whose interests this journal is published. The following extract affords some curious insight into the moral state of the most Protestant and the most drunken country in Europe:—

"CONSUMPTION OF SPIRITS IN SCOTLAND.

"A Parliamentary paper was recently issued giving the following return of the number of gallons of British spirits, at proof, on which duty was paid, for consumption in Scotland for the last ten years, ending the 5th day of January, 1850, distinguishing the quantity in each year:—1841, 6,180,138 gallons; 1842, 5,989,905; 1843, 6,595,186; 1844, 5,593,798; 1845, 5,922,948; 1846, 6,441,011; 1847, 6,975,091; 1848, 6,193,249; 1849, 6,548,190; 1850, 6,635,003. From another return, moved for by Alexander Hastie, (Glasgow), and issued some time, it appears that the number of gallons of British and colonial spirits, at proof, on which duty was paid, for home consumption in the United Kingdom, was 24,372,297 in 1840; 22,920,303 in 1841; 20,939,637 in 1842; 20,908,047 in 1843; 22,807,117 in 1844; 25,591,723 in 1845; 26,790,398