

come with joy into the holy city—the city which seated on a mountain is seen over all the earth—the Church wherein the Maronites rest secure, after their brief but dangerous sojourn in the land of error!"

Several important articles unavoidably left out, for want of space.

The Annual Meeting of the Young Men's St. Patrick's Association, was held on Tuesday evening last. The Annual Report of the Committee was read and adopted. The following gentlemen were elected, to fill the various offices during the ensuing year:—

James Hayes,	President.
Daniel Lanigan,	1st Vice-do.
Thos. Redmond,	2nd Vice-do.
John O'Meara,	Treasurer.
Daniel Carey,	Secretary.
John Redmond,	Assistant do.

COMMITTEE OF MANAGEMENT.

W. C. Cogan,	M. P. Ryan,
Thos. Doody,	Wm. Mooney,
M. O'Keefe,	R. P. Redmond,
	Wm. Dalton.

We thankfully acknowledge the receipt of £20 13s. 7d., in August, and of £9 5s., this week, from the Rev. Mr. Patrick Dollard, Kingston. Also, of £1 5s., from Mr. P. J. Madden, Port Trent, C. W.

ERRATUM.—In our last number, in lieu of received from the Rev. Mr. Harkin, Kingston, read, received from Rev. P. H. Harkin, Toronto.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—In running over the libellous articles daily issuing from the Canadian press, professing to treat of Catholic doctrines, Catholic observances, Catholic monopoly, &c., (substituting, however, the word *Popish* or *Romish* for that of Catholic,) it has often struck me that these journalists are supremely ungrateful if they really do hate Catholicity as they would have us believe, seeing that they make their living in a great measure by reviling it. Neither can they be at all sincere in wishing to see that *cumbrous establishment* levelled with the dust, for what should they then do for the main features in the drama which fills their pockets? Popery once gone, where would be the grim and gloomy castle—the Udolpho of their romances—where the all-grasping priests, whom they represent as walking on to supreme dominion with seven-league steps—where the avaricious and ambitious sisterhoods of nuns with their mysterious caverns—black veils and blacker hearts?—Above all, what would they do for the Jesuits—the grisly monsters who sit at either gate of the church guarding the approach thereto, and meditating ever the black plans and abominable projects which such men as the Bishop of Montreal and the Bishop of Bytown carry into execution? Oh! no, it cannot be possible that the dear, good editors of the anti-popery school can seriously wish for the destruction of the Church. I will never believe it, say what they may, until we have other proof than their libels and calumnies, malignant as they sometimes are. But is it not really amusing to see the *hodge-podge* of ludicrous mistakes, wilful mis-statements, and vague surmises which they in every issue serve up to their readers, under the name of facts relating to the abuses of Popery? Thus we find the *Melanges* styled the organ of the Jesuits, although that respected order has no more of an organ in Canada than have the Grey Nuns or the Christian Brothers. And then the complaint, that good, staunch, saint-hating Protestants are compelled, *malgré eux*, in this idolatrous Lower Canada, to see a show of honor paid to saints, by having the Banks closed on the days set apart to them—albeit that they are no more than "mere men like ourselves, and dead long ago!"—Truly there is a show of truth in this last complaint!—now only think of the Church commanding us to sanctify days in honor of such men as the general run of no-popery editors! It is really too bad, and these worthy gentlemen have reason to complain. But this is a new version of the subject, mind you! for in my juvenile days, before I had read evangelical journals, I really used to think that the men and women whom the church proposes to our veneration, were of a very different stamp from the ordinary race of man; I would never have thought, for instance, of applying the epithet, *a mere man, like ourselves*, to either St. Peter, whose very shadow as it fell on the earth had a healing power, or to St. Paul, the mightiest conqueror of all the Christian heroes who battled for the establishment of the Church—or to St. John the Baptist, the greatest of all the prophets, "yea, more than a prophet," "the Angel sent before the face of the Son of God to prepare his way;"—then the other festivals are all in honor either of the various mysteries of Our Lord's mortal life, or of His pure and immaculate Mother.—In honor of "Mary, the Mother of Jesus," the Church, it is true, has several festivals, but then we used to think that she, too, was something more than a "mere woman," because the Angel addressed her as *full of grace*, and declared her *blessed amongst women*; and the mother of the Baptist, inspired by the Holy Ghost, styled her the mother of her Lord. And Mary herself, though the model of all humility, prophesied that "all generations should call her blessed," so from all these facts, we would have opined that her whom we delight to honor as our Queen and as our loving advocate in heaven, was really worthy of all honor that can be paid to a *created* being—but, *nous avons changé tout cela*, for, of course, the evangelical and no-popery people know better.

When I have more time, Mr. Editor, I may take another Paul-Pry peep into the mysteries of the

elect—*par excellence*, but now I must leave off, for time presses. Till you hear from me again, Dear Sir, I am very truly yours,

A CATHOLIC.

Montreal, Sept. 5th, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR,—It is rather amusing, to witness the dispute between "Laicus" and "Britannicus," about the Maronite Monks. One might be disposed to view the question, as one of life and death to catholicity, were he to judge it, by the great importance these men attach to it. Whether the Maronites became Monothelites, or whether they did not, is a matter of very little importance to the Catholic Church. If we suppose, with "Britannicus," that they were for a time tinged with that heresy, as long as they remained so, we could say of them in the words of the Apostle, "They went out from us, because they were not of us, for if they were of us, they would have remained with us." The most important part of the question, is their return to the Church, when they became convinced of their errors, (they did not make a methodical religion, like John Wesley, who had so much good reason to be ashamed of his own disciples.) They knew that their security could be found only in the barque of Peter, the one fold of the one shepherd. It is only by following their example, that "Britannicus" can hope to escape shipwreck. Even tho' the Maronites forfeited, for a time, the claim to the title of Apostolicity, they recovered it again by entering into communion with the Church of Rome, which is Apostolic.

"Britannicus" makes a great flourish about some Maronite Priests being married men. It is true that some men, already married, are admitted to the order of priesthood,—and the rank they hold in the esteem of the faithful, is something like that of a shoe-black in the royal palace. The faithful have little respect for them. They are invited to perform the functions of the sacred ministry, with the same *gout* with which we take physic,—which we would not use if we could help it. The unmarried clergy are always preferred; for there is something so ennobling in virginity, that it is respected, even in the heart of the libertine. No priest, being unmarried when ordained, is at liberty to marry after his ordination; and no married man is ever permitted to be a bishop. After saying that the Maronites have liberty to marry, the writer in the *Montreal Witness*, adds, "in that respect they are apostolic." Bravo, "Britannicus!" Your doctrine is worthy of the stew of Methodism, or any stew from Mrs. Luther's, down to Johanna Southcote's. You seem to have a peculiar relish for married clergy. Nor does this surprise us, for St. Paul says, "they that are in the flesh, relish the things of the flesh." Liberty for Priests to marry apostolic—bah! Whether are we to know what is apostolic, by the silence of the holy men of God, or by their own acts, words, and by their spirit? If by the latter, then nothing can be less apostolic than a married Priesthood. "It is the spirit that giveth life."

What was the spirit that animated the Apostles? They, indeed, enacted no law regarding celibacy, for these holy men were too much elevated above things gross and sensual, to suppose that their successors in the holy ministry, could relish any other state than that of perpetual continence,—to suppose that the soul admitted so often to so close a union, to the chaste embraces of her God, could feel anything but extreme horror for the sensual embraces of an animated heap of flesh. They knew full well that the same divine Spirit, which made themselves so dead to the earth, would descend upon their successors, and form in them chaste hearts. They knew full well that the Priest who ascends the altar, to offer the adorable sacrifice, to touch the virgin body of Jesus Christ, would on that account alone be sensible of the obligation of leading a life all pure and chaste;—that the adorable Eucharist itself would form them to the practice of this sweet virtue, for it is the "vinum germinans virginis," of which the prophet Zachary speaks,—chap. 9, v. 17. Hence they left it to their successors to regulate this matter.

You have discarded the Son of God from your churches, in rejecting the celestial doctrine of the Eucharist. Like the rebels of old, you said, "We will not have this man to reign over us." You pronounced judgment against yourselves. Your infidelities to God made you afraid to keep among you Jesus Christ, in the sacrament, who will yet appear a terrible judge of the living and the dead. Rather than humbly acknowledge your errors, you will persist in rejecting a gift so noble and so consoling. Thus it is that you are bereaved of that divine nutriment, whereby man is made to participate in the divine nature. "He that eats my flesh and drinks my blood, abides in me and I in him." What special motive then could your self-appointed minister have to lead a virgin life? Hence they all have taken wives, and have, very justly, lost the respect of the people. There is, then, nothing divine about ye, you are of the earth, and of the earth you speak.

The apostles themselves led a life of celibacy, from the time they entered on the sacred office. None of the apostles was admitted to the same familiarity with our Redeemer, to which the virgin St. John was admitted. Every one who knows anything of the inspired writings, must be aware how zealously St. Paul exhorts all the faithful to the practice of holy chastity. If all the faithful, how much more the guides of the faithful? But there are some who, like Scribes and Pharisees, have the Holy Bible always in their hands, and are forever prating about this Holy Book, who know as little of its true spirit, as did the Scribes and Pharisees. Hence the words, "You err, not knowing the scriptures," apply to these modern sectaries with the same force as to them. In Heaven they shall neither marry, nor be

given in marriage, but shall be as the angels of God. In the 7th ch. of the first epistle to the Corinthians, the 8th v., St. Paul says, "But I say to the unmarried and to the widows, it is good for them, if they so continue even as I." But "Britannicus" would say,—O! don't mind St. Paul, I know something better for you. In the 29th v. St. Paul says, "Art thou loosed from a wife? Seek not a wife." Again, in the 23rd v., "He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." "Britannicus" then, must excuse the Catholic Clergy, if they prefer the advice of St. Paul, to his. He must excuse them, if they choose to give their whole heart to God, rather than divide it between Him and the creature. He must excuse them, if they embrace a virtue to which Jesus Christ exhorts all, in the 19th ch. of St. Mat., "There are eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake. He that can receive it, let him receive it," and let them cherish it more than their lives, for it is written, "no price is worthy of a continent soul." It is very remarkable that men always begin to give themselves to carnal things, the moment they separate themselves from God. Adam had no inclinations to violate chastity until his heart departed from God, by sin. The Son of God, the new Adam, having repaired the disobedience of the old, instituted a new race of chaste Virgins, on the earth. He would be born of none but a virgin, whose holy purity other virgins were to imitate according to the royal Prophet, "addecuntur regi virgines post eam."—The charms of her beauty attract others to holy virginity. It is not to be wondered then, if men, who are guilty of a new rebellion against God, by rebelling against His Church, should try to fill, in the enjoyment of a spouse of earth, the sad void their rebellion creates in their hearts, from whence they have drawn the Spirit of God. No longer happy with God, they seek happiness in the creature. Therefore it is, that all heresiarchs take wives. Enough for the present. Leave these miserable men to the sweets of the earth. The Catholic Priest is more happy with those of Heaven.

PADRUIG MAC GAEIL.

Lachine, 3rd Sept., 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I observe in the *Montreal Witness* of Monday last, the following singular passage: "But the doctrine of absolution held by the Church of Rome, may, and we believe has, directly tended to the commission of crimes and immoralities among Roman Catholics, which it would not be at all improper to refer as illustrations of the practical results of Romanism."

Would you allow me, sir, through the medium of your journal, to ask the Editor of the *Montreal Witness*, a few questions? requesting him, at the same time, to try for once in his life, to give a straightforward and manly answer, to avoid subterfuge and equivocation; and, if it be only for the singularity of the thing, to speak out plainly and honestly. Here are the questions:—

1. What is the Roman doctrine of absolution? stating from what authority he derives its definition.
2. How it tends to the encouragement of crime and immorality?
3. Wherein it differs from the doctrine of the Church of England, upon the same subject?

I will also ask a question of you, Mr. Editor. Is it not possible, that the Editor of the *Montreal Witness*, instead of consulting the symbolical writings of the Catholic Church, for a knowledge of her doctrines, has been listening to the silly babble of some old women over their tea and Geneva, or, perhaps, reading some of those ridiculous lies periodically published in the F. C. M. Society's *Record*?

Trusting that the Editor of the *Montreal Witness* will reply to these queries,

Believe me, truly yours,

CANADAENSIS.

Quebec, Sept. 4, 1850.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—At last, thank God, a faithful exponent of the religious belief of the Catholics of Canada, speaking the English language, has appeared. I cannot describe to you the joy and exultation with which the issue of the "True Witness" was hailed in Quebec. Too long, indeed, has the English-speaking portion of our Catholic Canadian community been unrepresented by any organ, for the expression of their indignant protest against the vile slanders heaped upon their holy faith. It is to be hoped that the lamentable apathy, which formerly characterised us, has passed away for ever, and that your paper will meet with a steady and ample support. A brighter era, I trust, is about to dawn on us, and that religion pure, spotless, and undefiled, which alone can conduct us to heaven, will no longer be attacked with impunity, by men whose only object is gain and a desire to pander to the morbid appetites of those fanatics whose religion alone consists in a hatred of every thing Catholic. The few numbers of your paper, received by us, have given general satisfaction, and assured us that it will continue to be conducted with energy, talent, and success.

With the exception of the arrival amongst us, of the venerable Father Flavianus, I have nothing of any importance to communicate to you just now. But I feel confident that the numerous readers of your paper will be delighted with the success which that saintly priest has met with in Quebec. His appearance has reminded us that some rays as yet remain of the former glories of the once splendid Eastern Church, and that the land of Chrysostom and Basil is

not entirely deprived of the light of truth. The terrible oppression of the Mussulman, the savage brutality of the Pagan, and the wily hypocrisy of the Biblical, thank God, have been unable to pluck from the heroic Maronites, the precious jewel of the faith, and on Lebanon, that classic mount which furnished cedars for Solomon's magnificent temple, there now dwell many hundred thousand living temples of the Holy Spirit. In conversing with this Eastern priest, I thought the gulph of fourteen or fifteen centuries was bridged over, and I was holding intercourse with one of the Fathers of the Church. Oh! Sir, we have reason to be proud of our glorious and imperishable faith. The Church, unlike human institutions, totters not with age; for, although she bears the impress of a long antiquity on her brow, she proceeds on her heavenward course with all the buoyant elasticity of immortal youth.

You will be convinced of the success of the good Father, when I inform you, that upon last Monday, \$230 were contributed by the generous congregation of St. Patrick's Church. On the previous Sunday, the gifted Pastor dwelt with force and feeling upon the object of the good Father's mission, and after an apposite and eloquent discourse, informed his flock that Mass would be celebrated according to the Greek rite, at 7 o'clock, the following morning. The number in attendance was nearly as great as on a Sunday, the church was almost filled, and the call made upon their generosity nobly responded to. These facts speak volumes for the Irish people of Quebec. They have covered themselves with honour. Knowing what tyranny was, they knew how to appreciate the sufferings of its victims. I am as yet unaware of the sums collected in the different Canadian churches, but I am confident the amount will be considerable.

Catholicity is deeply rooted in this country, and greater efforts than can be made by such miserable spawn as the "French Canadian Missionary Society," will be required to uproot it. We have a branch of that nondescript body here, but it is languishing and pining away, and I strongly apprehend it will be frozen to death during the coming winter. But, perhaps I may, on another occasion, have more to say on this subject.—I am, Sir, your obdt. servt.,

M.

Quebec, Aug. 28th, 1850.

(For the True Witness.)

MR. EDITOR,—I am pleased to be able to send you the following proof that a spirit of fair play is to be found among our opponents. It is an extract from a letter lately addressed to the *Colonist* by a Presbyterian clergyman of this City—Rev. Mr. Jennings, in vindication of a previous letter against a projected Sabbath excursion. The *Colonist* very kindly pleaded for the Catholics in answer to Mr. Jennings, whereupon the latter writes:—

"You try to patronize the Catholics, and insinuate that my views would infringe on their liberty. In their hands I am perfectly safe, for there is not one of them believes that I would hold to them the principles or practice of intolerance. But it was not always you were so mindful of them. You say that we would invade their rights, were my views to be carried. Now, Sir, I say that in the present case I would invade the rights of no men but infidels, if such will say that theirs are in danger. The Catholics hold that on every Sabbath they must attend mass, and that it is a mortal sin, without necessity, to evade it. There is not a Catholic in Canada who holds that the whole Sabbath may be spent in pleasure. Some may claim on the latter part of the day greater liberty for vain amusements, but the first part, all hold, must be devoted to religion. But the question in the present case is not what affects us and the Catholics in Canada, but what affects Protestants and the Catholics in the Diocese of Toronto; and in their prescribed catechism for this Diocese I find the following answers for the keeping holy the Sabbath day.

- "1. To spend the Sunday in prayer and other religious duties.
- "2. Hearing mass devoutly, attending vespers or evening prayers, reading moral and pious books, and going to communion. A part of the day should be given to prayer and other good works.

WHAT IS FORBIDDEN.

- "3. All unnecessary servile work, and whatever may hinder the due observance of the Lord's day, or tend to profane it.

- "4. It is not lawful to buy, to sell or to work on Sundays, unless in cases of great necessity, such as seldom happen.

- "5. Is it lawful on Sundays to frequent taverns, dances, and other places and assemblies, in which virtue is endangered or sin committed?

- "5. No: because Christians are obliged at all times to avoid sin, and shun the occasion of it, but particularly on Sundays, which they are bound to keep holy.

"You invited me to try my hand on the preliminary question of toleration between Protestants and Catholics, and there I have done it quite enough for the purpose, and most clearly on this point, they and we are at one, and they can no more go on that Lake Simcoe pleasure trip, and desecrate the whole day than the strictest Protestant. If they do, it is not because their religious views allow them, but because they go in spite of them.

I would advise you, Mr. Editor, to drop that argument about the Catholics, simply because it is unsound, and you ascribe to them what they neither hold, nor seek to enjoy."

I trust some of your neighbors will profit by this honorable act of Mr. Jennings, and be led to consult, as he has done, the works of authority of the Catholic Church, in order to learn what she teaches, rather than the fabulous records of *Colporteurs*, or the other lying legends that it is their wont to rely upon.

I congratulate you, Sir, on the promising start you have made. It is refreshing to find a Catholic sheet amid the pile of papers which each week gathers before us; and surely it is a relief to turn to its sober and truthful columns from the often dangerous dictates of our mere worldly journals.—I am, Mr. Editor, sincerely yours,

OBSERVER.

Toronto, Aug. 26th, 1850.