

they may be true; they are just as likely to be false. What court of law would receive such documents for one instant, or allow any argument to be based upon them? This is why we will never argue with Protestants, as to the meaning of any passage in the Bible, until they shall have proved that they have the Bible; until they can show that their versions are perfectly free from every error of copyist and translator—a rather difficult task, seeing that *all the most important passages* in the New Testament are matters of dispute—by some said to be authentic, by others branded as corruptions and interpolations.—“Settle first,” we would say to our Orthodox Protestants, “settle first, whether i. St. John, c 5, v 7, be spurious, or genuine, before you have the impudence to talk to us about your Bible, and your pure and unadulterated Scriptures.”

Neither Latin, nor yet Greek, was the one original language of the New Testament; though tradition informs us that some parts of it were written in Greek, we have equally strong evidence to show that the whole of it was not. The Gospel of St. Matthew we know was not; that of St. Mark is said by many to have been written in Latin, but nothing is certain about it; of the originals, in which the Epistle to the Hebrews, the Epistle of St. James, of St. Peter, St. Jude and St. John, were written, we know nothing; and, indeed, if we reject the infallible authority of the Church, we have no proof that they were written by the authors whose names they bear. To talk about the Protestant version of the Scriptures being translated from the originals, is an insult to the common sense of mankind; it was translated from the Catholic copies extant at the time of the Reformation, copies preserved and transcribed by Popish priests and monks. When St. Jerome made his translation, he was certainly nearer the original sources than were Cranmer and the translators of the present government Bible, and therefore, according to the axiom laid down in the *Montreal Witness*, “the greater the distance from the original, so much the greater the liability to error,” was less liable to error than if he had lived and labored in the XVI century. We have the authority of the Church, the testimony of all his contemporaries, for believing that St. Jerome's translation was a faithful translation of the writings reputed sacred in the IV. century; that translation we have at the present day, as well as translations from it into English; but if St. Jerome's Latin translation was a correct version of the originals, and if the English be a correct version of St. Jerome's Vulgate, then as things which are equal to the same, are equal to one another, the English Catholic version is a correct version of the originals.

But, thank God, the Catholic Faith does not depend upon the fidelity of copyists or translators, upon the integrity of compositors, or the good faith of printer's devils; it is independent of Pica, Long Primer, and all the mysteries of type: it existed in all its integrity before one line of the New Testament was committed to writing; and if it—the Bible—were to be destroyed to-morrow, it would still exist, perfect and immutable, for the Church, the sole means appointed by Christ for the preservation of the Faith, would still be—as she was ere St. Matthew wrote—the inspired and infallible teacher of the nations. It is from the Church, that we derive all our knowledge of Christ's revelations; from her, that we learn of what writings the Bible is composed, and in what sense they are to be understood. If, then, it should appear that there was a discrepancy between the voice of the Church, and the writings that she puts into our hands, we should conclude, not that she was in error, but that we misunderstood the meaning of the Bible; and even if Protestants could point out to us manifest contradictions between the teaching of the Catholic Church, and their unauthenticated translations, we should thence conclude, not that the Church, but that the Protestant Bible was corrupt; because, whilst no promise of infallibility, or of immunity from error, was ever made to translators, copyists, or printers, we know that the Church appointed by Christ to teach all nations, can never fall into error, unless, indeed, her founder was an impostor, an impudent pretender to power, which he did not possess.

“THE GOLD GLUTTED VULTURE.”

We promised last week to give some further particulars respecting this sanguinary monster, who is accused by Mr. Lecourt of having swallowed, by way of change of diet, most likely, “two little boys,” nephews of the late Rev. Mr. McMahon of Quebec. Happily, our Quebec cotemporary, the *Journal de Quebec*, gives us the means of redeeming our promise, and of laying before our readers the true version of the “gold glutted vulture's” atrocities, differing a little, indeed, from that previously given by Mr. J. P. M. Lecourt, Architect and Civil Engineer, of Quebec:—

The Rev. Mons. Parent is the hard-hearted uncle of the aforesaid gentleman, of whose testamentary arrangements such complaints have been made, and in the fact that the deceased was a clergyman, will be found the whole explanation of the conduct complained of. “It is,” says our cotemporary, “a universally recognised principle amongst Catholics, that a Priest has no right to employ the proceeds of his benefice to enrich his relatives; he is but the steward of his revenues, from which he has the right to take what is necessary for his decent maintenance, and of which it is his duty to distribute the remainder in alms-deeds. It is lawful for him to assist his relations, should they be suffering from poverty, but he would be justly blameable if he were to devote the patrimony of the Church to their special aggrandisement. It is not wonderful then, that a Priest, conscientiously attached to the performance of his duty, should bequeath the fortune amassed whilst serving the altar, not to place his relations in affluence, but in favor of the Church, and for the support of charitable institutions.”

Firmly convinced of this duty, the Rev. M. Parent, uncle of Mons. Lecourt, had, on several occasions, and many years before his death, solemnly assured his friends, that it was his firm intention not to enrich his family with the spoils of the altar. Strange as this resolve of a Catholic Priest must appear to our Protestant friends, by whom the Church is looked upon as a lucrative profession, out of which a minister is justified in making all he can, for the support of his wife and children, it must be admitted that the Catholic system is not without its advantages, and that its introduction into the government church of England might be attended with many happy consequences. If an Anglican Bishop looked upon the revenues of his see as sacred to ecclesiastical purposes—that is, to religious, educational, and charitable uses—if instead of devoting them to the honor and glory of his Bishopric—to keeping her in new gowns and jewellery, a handsome carriage, or a box at the opera, and to establishing the Bishoplings in life, buying this one a commission in the army—or paying the debts, perhaps, contracted on the turf, of another—he were, after deducting a bare sufficiency for himself, to dedicate the remainder to the service of God—to relieving the poor—to founding colleges and building churches—there would be less reason to complain of the pauperism, the ignorance and spiritual destitution of the vast mass of the laboring population of England; the service of the sanctuary would be better attended to, and Sir Benjamin Hall would not be obliged so often to call the attention of the House of Commons to the delinquencies of Right Rev. Fathers in God.

Well, the Rev. Mons. Parent thought that what he had made by the altar, should be expended on the altar, and so, as early as 1847, and not on his death bed, as insinuated by Mr. Lecourt, the Rev. gentleman by Will—to which no codicil of any kind has since been added—bequeathed about two-thirds of the savings of fifty years to the Archbishop of Quebec, his native city; the remainder he devised to the poor, and to several educational and charitable establishments, not forgetting altogether his own family, to the more needy amongst whom he left a considerable sum, together with the reversion of a very handsome sum of money due to the estate, which he bequeathed very generously to his nephew, Mons. Lecourt, who had not the slightest claim to one farthing. The sum of which the Rev. Mons. Parent died possessed, amounted to £18,000, and not £40,000, “besides hundreds of pounds worth of plate,” as stated by his nephew; we leave our readers to judge how much credit is due to the rest of the worthy gentleman's accusation against his Grace the Archbishop of Quebec.

Now, if a Protestant minister, unmarried, and rich, having saved, out of his salary during a ministry of half a century, a considerable fortune, were to devote that sum after his death, not to his family or friends, but to the service of the congregation from whom he had received it, we are certain that the Rev. gentleman would be held up as a pattern to ministers, and as an example of primitive Christianity; but because it is a Priest of the Catholic Church who is guilty of this act of noble disinterestedness, it is, quoted by our liberal press as a specimen of Popish fraud and rapacity. We leave our candid readers to judge for themselves, how far it deserves the epithets which have been applied to it.

We copy, also, from the *Journal de Quebec*, the explanation of the circumstances connected with the legacy of the Rev. Mr. McMahon:—

“As to the estate of the Rev. Mr. McMahon, which is said to have been swallowed up by the Archi-Episcopal Corporation, to the loss of the two nephews, it is one of those stories which may have some effect, afar off, but which, at Quebec, can never obtain credit.

“Mr. McMahon left to the Corporation, only a charge so onerous, that the Archbishop of Quebec has not yet decided whether he will accept it. By his will, the esteemed Chaplain of St. Patrick's bequeathed to the Archi-Episcopal Corporation, a sum of £1,000, to be placed at interest, which interest was annually to be expended in alms deeds on behalf of the St. Patrick's Congregation. Thus, we see that it did not constitute any gift to the Archbishop, but rather imposed upon him a trust attended with a grave responsibility. If His Grace has deferred hitherto taking charge of this legacy, it is for the sake of the two nephews and the St. Patrick's Congregation; the remainder of Mr. McMahon's property—after the payment of all debts—will not exceed £700. Had the Archbishop signified his non-acceptance before arrangements had been made, instead of obtaining funds necessary for their education, the nephews—in consequence of the division of the property amongst their relatives—would not have received more than £50 each.

From a perusal of the above explanations, as given by the *Journal de Quebec*, it will be seen that the accusations against His Grace the Archbishop of Quebec, contained in the manifesto to which we alluded last week, and also, in a petition to the Imperial Parliament—which poor silly Mr. Lecourt has been imprudent enough to publish, and which we reproduce to-day, as a literary curiosity—are malicious, and deliberate falsehoods. From what we have heard, we believe that poor Mr. Lecourt is more to be pitied than to be blamed in this attempt to criminate the Archbishop and Catholic Clergy of Quebec: the poor man is but an instrument in the hands of others, who are ashamed, or afraid to let their names appear: in a word, we believe Mr. Lecourt to be a weak simpleton, rather than a deliberate slanderer—

“Which knives do work with, called a fool.”

We are strengthened in this opinion by the perusal of his petition, a faithful copy of which we give below: whether it be grief for his uncle's loss, or grief for the loss of uncle's fortune, that has turned the poor man's brain, we cannot say; but surely, a man who can so barbarously abuse his “pronouns,” and make such a public display of his folly, by publishing such nonsense, can hardly be considered as perfectly sane.

To the Hon. the Knights, Citizens and Burgesses of the United Kingdom of Great Britain and Ireland, in Parliament assembled;

THE PETITION

of J. P. M. Lecourt, of the city of Quebec, in the Province of Canada, Architect and Civil Engineer, humbly sheweth;

That under and in virtue of a Provincial Statute passed in the twelfth year of her Majesty's reign, chapter one hundred and thirty six, and to which the Royal Sanction was given by his Excellency the present Governor General of British North America, on the thirtieth of May one thousand eight hundred and forty nine, the person occupying the position, for the time being, of Roman Catholic Arch-Bishop of Quebec, was incorporated under the name of “The Roman Catholic Arch-Episcopal Corporation of Quebec,” with the right “to have, hold, purchase, acquire, possess and enjoy” “any lands, tenements, or hereditaments within the Province of Canada,” “for the general use or uses eleemosynary, ecclesiastical or educational of the said Church or religious community, or of any portion of the same community within his district.”

That the consequence of such incorporation has been, through the means of the Confessional—the almost omnipotent control exercised by the Roman Clergy over their adherents—and the influence which they can, and do, bring to bear upon persons in their dying moments—the accumulation by the said Corporation, represented by one individual only, namely the Arch-Bishop, of enormous wealth and riches from persons induced, and it may be said, compelled, to leave their families and nearest of kin destitute and homeless.

That Her Majesty's Government which, as your petitioners humbly conceive, should afford its protection to those Loyal Subjects from whom it expects allegiance in return, ought, your petitioners humbly submit, rather to have laws passed, punishing persons of this description found imposing upon ignorant and unsuspecting people on their death beds, with the view of rendering themselves masters of their property, by means more dishonorable and revolting than are resorted to in what is termed at law, obtaining goods under false pretences, or cheating—than to give its sanction to acts of Parliament, tending, not only to increase the already frightful power and spiritual tyranny of a class of men who have always been and still are, under the hypocritical mask of benevolence and the will of the Deity, the most direct and unrelenting enemy the human race has ever had to contend with—but to expose good, innocent and well disposed persons and their families and connexions to distress and ruin.

That your petitioner has the misfortune of being one, out of many, victims to the Act of Parliament in question, he being in straitened circumstances with a family to provide for and having been despoiled of his share, as well as the other legatees of his late uncle, of a large fortune he was induced, by the means above mentioned, to bequeath to the said Corporation which immediately, and against his consent, took possession of all his property and effects and carried off, from out of his late dwelling, Silver and Gold Coins, Bank Notes, Plate and other articles exceeding in value, the sum of forty thousand pounds.

That unless some measures be adopted, without delay, to remedy an evil so dangerous to Society at large and to the peace and well being of families—the effect must inevitably be the accumulation, by these religious bodies, of wealth to such an extent as to render them in a very short time, complete masters of the whole Country—of its Government, its Laws and its Religion.

That it is the opinion of persons versed in the Laws of this Colony that, in consequence of the 42nd Section of the Imperial Statute 3d and 4th Victoria, Cap 35 intitled “An Act to Reunite the Provinces of Upper and Lower Canada and for the Government of Canada” requiring “that whenever a Bill or Bills shall be passed containing any provisions which shall in any manner relate to or affect the enjoyment or exercise of any form or mode of Religious Worship, or shall impose or create any penalties, Burdens, Disabilities, Disqualifications in respect of the same, or shall in any manner relate to or affect the payment, Recovery, or Enjoyment of any of the accustomed Dues or Rights hereinafter mentioned, or shall in any manner relate to the granting, imposing, or recovering of any other Dues or Stipends, or Emoluments, to be paid to or for the use of any Minister, Priest, Ecclesiastic or Teacher, according to any form or mode of Religious Worship in respect of his said office or function,” “every such Bill or Bills shall previously to any declaration or signification of Her Majesty's assent thereto, be laid before both Houses of Parliament of the United Kingdom of Great Britain and Ireland,” not having been complied with, but the Royal Sanction given thereto without any such formality, the Act of Incorporation in question should not have been permitted to come in force. Whether, even if such formality had not been required, the Act of Incorporation was one of a nature to be immediately sanctioned by his Excellency, without previously submitting it to the Home Authorities—more especially considering the results it would not fail to entail upon this Country—is a question upon which your petitioner is unwilling to pronounce any opinion.

Wherefore your petitioner humbly and respectfully prays your Honorable House to take the premises into your serious consideration and to grant your petitioner and others Her Majesty's Loyal subjects who may have the misfortune of being similarly circumstanced, your future protection and such redress as you may conceive them entitled to.

And your petitioner, as in duty bound, will ever pray.

(Signed)

J. P. M. LECOURT.

Quebec 17, Feb 1852.

ST. PATRICK'S DAY.

The Festival of the glorious Apostle of Ireland, was celebrated on Wednesday, by the Sons of St. Patrick, in a manner worthy of the occasion. The sun shone forth brilliantly from the cloudless heavens as if in honor of the event, and the bright blue sky of a Canadian winter, contrasted cheerfully with the green banners, and the lovely shamrock, sweet emblem of the purity and freshness of that Faith, which the Patron Saint of Ireland left as the most precious legacy to his children; well and carefully have they preserved the precious deposit intact.

At an early hour, the Members of the different National and Temperance Societies ranged them-

selves under their respective banners, in front of the Parish Church, in the Place d'Armes; from thence they walked in procession to the St. Patrick's Church, where Pontifical High Mass was celebrated by Mgr. Taché, lately returned from Rome. An eloquent, and most appropriate sermon was preached by the Rev. Mr. Macculloch, who, we are happy to say, is perfectly recovered from his late severe illness, and a collection for the poor, amounting to the very handsome sum of £58, was taken up during Divine Service. After Mass, the Societies re-formed, and followed by the whole Congregation of St. Patrick's, walked in procession through the principal Streets of the City, which were decorated for the occasion, with the banners and insignia of the other National Societies. In the evening, the Young Men's St. Patrick's Association celebrated their Patron's Annual Festival by a splendid Banquet, which was most numerously attended; amongst the guests, receiving and giving pleasure, we noticed our respected Mayor. The usual patriotic, loyal and religious toasts, were proposed, and enthusiastically responded to. At half-past nine, a telegraphic despatch was received from Boston, to the effect, that the Shamrock Societies of that city, were pledging the “Young Men's St. Patrick's Association, in brimming glasses.” The announcement elicited great applause, and the compliment was heartily returned.

The St. Patrick's Society postponed their Annual Festival, until the evening of the 18th; an account of the proceedings shall appear in our next.

OBITUARY.

It is our sad office to announce the death of the Rev. Charles Scheanskey, of the Company of Jesuits, who departed this life on the evening of Friday last, the 12th inst. The deceased was a native of Wipsau in Moravia; his studies were superintended by the Benedictines of Brunn, for whom he always entertained profound feelings of affection. After spending many years making the tour of Europe, visiting France, England, and Italy, and the most interesting spots on the continent, he determined to devote himself, soul and body, to the service of God. For this purpose, in November 1841, he entered upon his novitiate amongst the Jesuits at Rome, and then revisiting his own province, (Austria,) he studied theology for three years at Innspruck in the Tyrol. In November 1846, he obtained permission to be attached to the American Missions, and was ordained Priest at the College of Fordham, near New York, in 1847. Hardly had that sacred order been conferred than he found a field open, and worthy of him; it was the year that the typhus fever was carrying off its thousands at Montreal; numbers of the Catholic Clergy had fallen victims to their charitable zeal, and his Lordship the Bishop of the Diocese had applied for assistance to the Jesuits. This decided the Rev. P. Scheanskey; he was a Jesuit, and when did a Jesuit hesitate for one moment to offer himself a sacrifice when the honor and glory of God, or the good of his fellow-creatures demanded it? Six Priests volunteered their services, the P. Scheanskey, and the late lamented P. Dumerle, amongst the number; they arrived in Montreal in July 1847, and their heroic devotion, the services they rendered to the poor dying victims of the plague, must still be fresh in the recollection of many of our readers. From his intimate acquaintance with the English, French, German and Italian languages, in all of which the Rev. P. Scheanskey could preach fluently, the deceased proved himself an invaluable acquisition to the diocese, and was, in consequence, together with the Rev. P. Tellier, charged with the care of the little chapel that was established for the use of the residents in the sheds. In January, 1848, Father Scheanskey was himself attacked with typhus, and after his recovery he gathered together a little German congregation, to whom he administered the holy mysteries in the chapel of the Grey Nunnery; this congregation was subsequently removed, first to the Recollet church, and then to the chapel of St. Mary's College; many German Protestants used to attend upon the ministry of the reverend gentleman.

In September, 1848, Father Scheanskey took up his residence in the house granted by the gentlemen of the Seminary for the use of the Jesuits, in order that they might assist in the charge of St. Patrick's congregation; he labored in that Church until September, 1851, when the college of St. Mary being opened, he was intrusted by the superior with the charge of the novitiate, in which situation he continued to labor until the last hours of his life.

On Sunday the 29th ult., he preached as usual in French, in St. Mary's chapel, and until the evening of the 5th inst., was able to perform his accustomed duties. On that day he felt the first approaches of a disease which was so soon destined to prove mortal. Calmly, and with a lively trust in the merits of his Redeemer, he saw death approaching him, humbly resigning himself to the will of his Creator, whether it should please Him to prolong his stay upon earth, or to summon him to eternal mansions of bliss. Feeling his end nigh at hand, he demanded and received the last Sacraments of the Church, and on the evening of Friday, the 12th inst., at about 8 o'clock in the evening, his spirit passed away into the presence of its God, there to receive the reward promised unto those good and faithful servants for whom the kingdom has been prepared. On Sunday morning his mortal remains were deposited in the vault of the cathedral, by the side of those of Father Dumerle, there to repose until the resurrection of the just, that great day when the sign of the Son of Man shall appear in the heavens—when the trumpet shall sound, and the book be opened—when the Lord Himself shall sit in judgment upon His servants, to reward every one according to his works.

Acknowledgments in our next.