

B. D.—a gentleman once the friend of, and fellow worker at Oxford with, that body of whom so many have subsequently joined the Catholic Church. The Rev. Mr. Patterson was carried away with, and separated from his former companions by the Protestant current which he has since consistently followed till it has stranded him on the bleak and barren shores of German Rationalism; and this same reverend gentleman, the preacher of the Gospel of "Neo-Christianity," has just been nominated to the Headship of Lincoln College, Oxford—a Seminary for theological education immediately under the eye of the Protestant Bishop of Oxford. Thus to obtain preferment in the Anglican Establishment the candidate must throw off, not only Popery, and every vestige of Catholicity, but if he wishes to make his calling and election sure, he must openly renounce Christianity and repudiate every article in the Creed, from "God the Father" down to "life everlasting." A man may be a sound Protestant without being at all a Christian; to be an Anglican beneficed clergyman it would almost seem as if it were necessary to be an infidel.

But the uninitiated in Protestant quibbles will ask—how are these things to be reconciled with the "subscriptions" which the Established Church exacts from all its Ministers? How can honest men reconcile their profession of faith in their Church's Creed, with their openly avowed disbelief therein? By the most simple process in the world, and one quite in harmony with Protestant principles of Biblical interpretation.

E. G.—The orthodox or old school Protestant, when pressed by the Catholic with the words of Our Lord—"this is my body"—evades the difficulty by the rejoinder that these words involve a physical impossibility, if interpreted literally, and that therefore they must be understood in a non-literal or spiritual sense. There are many passages, the Protestant argues, which even Romanists admit, are to be taken in this latter sense—such as "I am the door—the vine," &c. Therefore, concludes the Protestant, the words "this is my body," must be understood in a non-literal or spiritual sense, just as Romanists themselves understand Our Lord's words, "I am the door—the vine" &c. Let us carry this process of argumentation a very little farther, and we shall see how easily advanced Protestants can evade all the difficulties of the Creed, and thus reconcile a profession of faith therein in general, with openly avowed disbelief of all its items in every particular. They interpret it in a non-literal or spiritual sense, just, and on the same grounds as other Protestants interpret the words "this is my body," when contending with Catholics.

For instance, it is argued by the disciples of "Neo-Christianity" that in the Creed there are passages which all Christians agree in interpreting in a non-literal or spiritual sense.—God is a spirit; He has, therefore, neither hands nor feet, neither right side nor left side; and yet it is said of Christ in the Creed, that He is seated at the right hand of God. This is an absurdly attributable, according to our advanced Protestants, to the ignorance of the age in which the Creed was composed, and to the gross anthropomorphism which, in consequence, obtained amongst the early Christians. But no matter to what cause owing, here, it is urged, is a passage in the Creed which all Christians profess to receive as the symbol of their faith, and to which passage all—orthodox and heterodox, Calvinist and Unitarian—agree in assigning a non-literal or spiritual meaning. This non-literal or spiritual meaning, we—urge the more advanced Protestants—attach to the other articles in the same Creed, which you still interpret literally.

The liberty which you take with one passage, we take ourselves at liberty to take with the others; and if your argument with Catholics—that, because Our Lord's words when He says "I am the door—the vine" &c., are by common consent to be interpreted in a non-literal or spiritual sense, therefore His words "this is my body," are to be similarly interpreted—is a good argument against the Romish doctrine of "transubstantiation;" so, in like manner, our argument against the literal interpretation of such passages in the Creed, as—"conceived of the Holy Ghost—born of the Virgin Mary—rose again from the dead—ascended to heaven—from whence He shall come to judge the quick and the dead—resurrection of the body," &c., &c., because you yourselves admit that the passage—"sitteth at the right hand of God"—must be interpreted in a non-literal or spiritual sense—is a good, valid, indeed unanswerable argument. You reject the literal interpretation of the words "this is my body," because a literal interpretation would involve a physical impossibility; in like manner we reject the literal interpretation of the words "born of the Virgin Mary," because such an interpretation would also imply an equal physical impossibility. You still profess to believe the Scriptures, although you often attach a non-literal or spiritual sense to the words of those Scriptures; so also do we in like manner give our subscriptions to the Creeds and formularies of the Anglican Establishment, though to the words of those Creeds and formularies we attach a non-literal or spiritual meaning. The advanced Protestant is right; and so long as there is no judge to decide as to which passages

are to be interpreted literally, and which spiritually, it is impossible, seeing that all admit that some passages must be interpreted spiritually—to convince the Neo-Christian of error. His argument in favor of a non-literal or spiritual interpretation of the Creeds is identical in form and substance with that urged by all, the most orthodox of Protestants, in favor of a non-literal or spiritual interpretation of the words "this is my body."

Do not ask us to define what is "the spiritual sense attached by the Neo-Christians" to the passages of the Creed indicated above; as well might we attempt to explain the spiritual meaning attached by orthodox Protestants to the last cited words of Our Lord. The former will tell you that they believe—in a spiritual resurrection or quickening—in a spiritual ascension of the soul to God, and in its ultimate absorption in the universal "oversoul," in the yearnings of the finite for the infinite, of the conditioned for the Unconditioned, and in the ultimate gratification of those mysterious, inarticulate yearnings. They will give you a Pantheistic formula of the Incarnation, couched in some such terms as these—"as an illustration of the realisation of the Divine will in our thoughts," or as, "an embodiment of the Divine mind"—terms to which it is almost as difficult to attach any clear and definite meaning, as it is to understand the "spiritual eating," the "spiritual drinking" and the "spiritual" as distinguished from the "real presence" of Our Lord in the Eucharist, with which orthodox Protestants try to explain away the literal meaning of Christ's plain words; but if you press them home, you will find that they attach no definite ideas to their own words, and that their whole religious creed amounts to this:

1. That miracles, as deflections from law, are impossible.

2. That the thing that is impossible—e.g., the miraculous birth of Christ—can't be; and never, never, never comes to pass."

This is the last word of "Neo-Christianity."

CONFEDERATION.—From *Le Canadien* we have received the promised explanations respecting Colonial Confederation; and we have also to return thanks for a copy of a work on the same subject, by the Chevalier Tache, to which our Quebec contemporary referred us, and from which he quotes, as an authority upon the question in dispute. We cannot pretend that a perusal of the said work, and its arguments in favor of Confederation, has in the least degree affected our opinion as to the merits of that measure, or that we have found therein any additional light thrown upon the subject. *Le Canadien* will, we trust, acquit us of any design to speak disrespectfully of the amiable author whom he cites, and will, we are sure, admit, that it is very possible for gentlemen to differ from one another as to details, and yet agree as to principles. In principle there is no difference, we think, between us and *Le Canadien*. We have both the Catholic interests of the Province at heart; we both believe that, humanly speaking, those interests will be best promoted by preserving the autonomy of Lower Canada, as the *arx* or citadel of Catholicity on this Continent; and the question at issue between us narrows itself to this—Would that autonomy be better secured by a "Confederation" such as he proposes, than by a separate Government for Lower Canada, should a repeal of the existing Union be forced upon us by the clamors of the Protestant Reformers of the Upper Province for "Representation by Population?" This is a question which may surely be discussed between Catholics without acrimony; and we beg of *Le Canadien* distinctly to understand that in entering upon its discussion, we disclaim all intention of saying one word personally offensive either to our cotemporary, or to his friend, M. Tache. We will however give our opinion freely as to the merits of the latter's arguments in favor of Confederation.

Our objections to a Confederation of communities so different in language, in laws, and in religion as are Catholic Lower Canada, and the Protestant Provinces of British North America, are, that such a Union would be highly dangerous to the smaller and single Catholic member of the Confederation; that the Federal Government, having, because itself a dependency, no one legitimate function of a Federal Government to perform, would necessarily interfere with the domestic or internal affairs of the weaker of the States of which it would be composed; and that all the objects proposed as advantages to be gained by Confederation may be obtained without any such cumbersome, expensive, and to Catholic Lower Canada in particular, highly dangerous process.

Le Canadien admits that his Federal Government—would have none of the legitimate or external functions of such a government to fulfill; and limits its authority to the following subjects—"Commerce, comprising therein purely commercial laws, such as laws for Banks and other financial institutions of a general character, money, weights, and measures; Custom-house duties, comprising the establishment of a uniform tariff, and the collection of the revenue thereby produced; great public works and navigation, such as canals, railroads, electric telegraphs, harbour works, lighting of the coasts; the Posts, collectively and in their internal and external details; the militia in its collective organisation; criminal justice comprising all offences not belonging to the police office, and the jurisdiction of justices of the peace." Every

thing else our opponent would leave to the separate Provincial governments, whose rights are to be secured by that most extraordinary of all modern panaceas for political disorders "a written Constitution"!!!

To this we reply, beginning with the guarantee for Provincial autonomy—that a "written constitution" is but a written humbug, worth no more than the parchment on which it is inscribed. Constitutions are not made like houses, but grow like trees, and it is vain therefore, for any man or set of men to attempt to make one. Constitutions, no matter how well conceived, can bind and give security to the weak, against the oppression of the strong, only in so far as they are interpreted in favor of the former and against the latter. *Le Canadien's* "written constitution" therefore would be no guarantee to Catholic Lower Canada against the aggressions of its Protestant and nationally hostile sister States, unless there were a judge, over and against that Constitution, to interpret and compel the application of its provisions in favor of the weaker Province. Even in the neighbouring Republic—whose population is mostly, and which at the commencement was entirely homogeneous, in language, blood and religion—the contest betwixt "State rights" and "Federal rights" has never ceased to rage; and if the former have been generally triumphant it is because of the common jealousy which all the States felt towards the Central or Federal Government, and above all because no one State stood in the same position of national and religious antagonism towards all the other members of the Confederacy as Catholic Lower Canada would, in case of a Confederation of the British North American Provinces, stand towards all the other members of that Confederacy. And yet under these circumstances, so peculiarly favorable to the permanence and prosperity of the Southern Republic, and so different from those which obtain amongst the several Provinces of British North America, the American Union has already crumbled away, because of the impossibility of determining the respective limits of "State and "Federal" authority. A "written Constitution" in short is as worthless in the political order as a "written Bill" would be in the religious order, if there were no infallible judge competent to apply and interpret its meaning. "An infallible book"—admits the *Westminster Review*, the leading Protestant periodical of the British Empire—"is of no avail to check rationalism, unless you have also an infallible interpreter;" so also a "written Constitution," no matter how carefully worded, would be useless as a safeguard to Lower Canada against the aggressions of the more numerous and influential members of the Confederation, unless these were also given a judge, or infallible interpreter, to enforce compliance with its provisions.

INCREDIBLE ATTEMPT IN NOTRE DAME STREET.—About seven o'clock on Sunday evening, a fire was discovered in the third story of the building occupied by Mrs. Roisin as a toy-shop, in Notre Dame Street. The fire was quickly subdued by throwing a tubful of water on the flames. The bed had been set on fire by the servant girl, in the hope of thereby burning down the house, and concealing the theft of £100, which she had abstracted from a cash-box in the bedroom.

ARRIVAL OF THE GOVERNOR GENERAL AT QUEBEC.—

The Governor General, Lady Head and Daughter passed Richmond en route for Quebec, on Saturday in the forenoon. They took the line of railway along the Atlantic sea-board from New York. They met a little differently from snow before they reached Island Pond. We received in the evening a telegram from our special correspondent at Quebec, saying that the Vice Regal party arrived at that city at 4 P.M. The Hon. Messrs. Rose and Vaughan went across the river to meet them. Five canoes with flags flying and rowers singing, conveyed the party over the river in procession. The sight was a very beautiful one. Several hundred people met His Excellency at the landing and greeted him with cheers. A salute was fired from Durham Terrace. His Excellency and family immediately drove to his residence—*Montreal Gazette*.

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At the holy season of Lent the appearance of the work named above is highly appropriate, and will be, we are sure, properly appreciated by the Catholic laity. In her offices, the Church follows, step by step, Our Lord in His passion. With Him she weeps in the Garden of Gethsemani, with soul sad as death; and with Him, her Divine Spouse, she tolls up the steep flanks of Calvary, and, standing by the side of the afflicted Mother—*Mater dolorosa*—she listens to His last words, and catches His last sigh! If with the Church we would rejoice in Christ's glorious Resurrection, with her, during Lent, must we mourn, and go heavily, so that our sorrow may be turned into joy.

ACKNOWLEDGMENT.—The Very Rev. the Superior of the Seminary of St. Sulpice acknowledges the receipt of One Hundred Dollars, in behalf of the Catholic Orphans of Montreal—being the amount of a legacy by the late Mrs. Roy for that purpose. The Very Rev. Superior takes this opportunity of tendering his thanks to Mr. Bagg, Notary, through whose hands the above sum has been received.

Mr. Thomas Jarney has kindly consented to act as Agent for the *TRUE WITNESS* for Wallaeburg.

THE MUNICIPAL ELECTIONS.—These have passed over most quietly, not only without a row, but without the least excitement. To the candidates for the Mayoralty the thanks of the community are due for this happy state of things. Up to the time of going to press, the result of the polling was unknown.

CHARITY SERMON BY THE BISHOP OF TORONTO.

From the *Toronto Mirror*.

A Charity Sermon was preached by His Lordship the Rt. Rev. Dr. Lynch in St. Michael's Cathedral on Sunday evening last.—The Bishop referred in the most eloquent and forcible terms, to the destitution among the poor in the inclement season of the year. He also referred to the unfortunate and dangerous condition of the many poor children in our streets, obliged to seek a precarious livelihood, and to mingle in most demoralising scenes. He then dwelt upon the sublime virtue of charity, and the duty of every one on whom God had bestowed liberality, to alleviate the public distresses. During the delivery of his discourse which was copiously illustrated by quotations from Holy Writ, the congregation was visibly moved. Indeed, the sermon was listened to with breathless attention by one of the largest assemblies we ever remember to have seen gathered in our vast cathedral. One gentleman, a Protestant, Mr. R. L. Denison, we understand, generously gave a cheque for \$10 at the collection. The collection, which was taken up after the sermon, amounted we believe in all to the magnificent sum of \$180. The following communication has appeared in the *Leader* in reference to this sermon:—

To the Editor of the *Leader*.

Sir—In common with many strangers who had the honor of hearing the eloquent sermon delivered by the Right Rev. Dr. Lynch on Sunday evening, I wish, through your valuable journal, desirous of returning my sincere thanks to the Clergy and Catholic gentry attending St. Michael's Cathedral, for their great kindness and courtesy in accomodating us with seats to their own great inconvenience; an example that may well be followed on similar occasions in some of our Protestant Churches and conventicles.

I am Sir, your obedient servant,

ERICRANIX.

Court House, Toronto, Feb. 18, 1861.

ERECTING.—In our notice of the debate in the Hall of the St. Patrick's Society last week, the name "J. Devlin," should have been "Owen J. Devlin."

ST. PATRICK'S SOCIETY OF QUEBEC.—At the annual general meeting of the Committees of the different Sections of the St. Patrick's Society held at Jordan's Hotel, South-am-Matchet Street, last evening, the following gentlemen were elected as grand officers for the current year:

Grand President, Hon. G. Alleyn.

" Secretary, Jno. Leve, jun., Esq.

" Treasurer, Jno. Flanagan, Esq.

" Chaplain, Rev. B. McGuire,

" Physician, P. D. Moffatt, Esq., M.D.

" Marshal, E. Hartigan, Esq.

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The *True Witness* and *Montreal Spectator*, please give.

Address, "J. Z.," at the Office of the *True Witness*, Montreal.

Feb. 28, 1861.

INFORMATION WANTED.

MR. R. R. GARLÉ PY.—Licentiate in Medicine of the Royal University, Quebec.

OFFICE—No. 6, ST. LAMBERT STREET,

Near St. Lawrence Street,

MONTRÉAL.

May 6. Consulted at all hours. Advice to the

poor gratis.

Feb. 14. 3m.

SITUATION WANTED.

A. CARD.—A TEACHER, thoroughly qualified to teach in all the Common School Branches, and who, besides English, is also Master over the German language, wishes to be employed in a Family, either in the Town or in the Country.

Salary moderate. Best references can be given.

Address, "J. Z.," at the Office of the *True Witness*, Montreal.

Feb. 28, 1861.

INFORMATION WANTED.

MR. JAMES DUNCAN, aged about thirty, a native of Donegal,