

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3, McGill Street.

TERMS:

To Town Subscribers. . . \$3 per annum.  
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 25, 1851.

We publish to-day, the Penal law, as it has finally passed through the House of Commons. It will be seen, that owing to the adoption of the amendments, proposed by Sir F. Thesiger, the Bill has assumed a perfectly new appearance. These amendments extend the penalties, "to putting in use, any Bulls or Rescripts, Letters Apostolic, or any other document whatsoever, from Rome;" they also authorise private individuals, with the consent of the Attorney General, to prosecute. In spite of the opposition of Lord John Russell, these amendments were carried by large majorities. A still more violently Protestant amendment, proposed by Mr. Miles, on the consideration of the report, and again, by Mr. Freshfield, upon the third reading, the purport of which was, to render all parties convicted under this Act, liable to transportation, or banishment, from the United Kingdom, fell to the ground. We are almost inclined to regret this; for the worse the provisions of the Bill, the better; and the more ultra-Protestant the spirit of its details, the more strenuous will be the opposition offered by the Catholics of Ireland to their enforcement. Another amendment, by Mr. Grattan, to the effect that the title of the Bill should be altered, and that it should go forth to the world for what it is really intended to be—"an Act to prevent the free exercise of the Catholic religion"—though approved of by Sir J. Graham, was not pressed to a division. The result of the debate on the 4th inst., was, that the Bill of Pains and Penalties against the Bishops, Clergy, and Laity, of Christ's Church, passed its third reading in the House of Commons, by a majority of 223—the numbers being, 263 to 40.

As it is not likely that the Bill will encounter much opposition, or undergo any considerable modification in the Upper House, we may safely conclude, that we have now before us the fully developed measure of iniquity, which the middle classes of England, in the wanton exercise of their power, have thought fit to inflict upon the Church of God, and the Catholics of the United Kingdom. We may now look upon the Bill as a *fait accompli*; the fruits of the victory won after many a hard fought field in 1829, have been lost in '51; there remains, however, to the Catholics of Great Britain and Ireland, the great example set them by the men, to whose gallant exertions Emancipation, then conceded, but now retracted, was due. The same tactics to which that victory was owing, will ensure victory again. Ireland is enfeebled, it is true.—Long years of persecution have made fearful havoc amongst her sons; but the memory of the great man—the Liberator of his countrymen—has not, and can never perish. It is, therefore, a good idea to fix upon the 6th of August, the birthday of Daniel O'Connell, as the day for the aggregate meeting of the Catholics of Ireland, to concert measures for the defence of their religious liberties, so grievously outraged. Not only will it be the most appropriate tribute, that a grateful people can pay to the memory of their illustrious leader, but it will be the best guarantee to the Protestants of England, that the spirit which animated the great Liberator during his life, still, after his death, continues to animate his gallant countrymen; that the same invincible determination, to submit to no encroachments upon the rights of the Church, still exists in Ireland; and that the shout of agitation shall once again be heard, from one end of the land to the other. Agitation and Obstruction, such are the politics of the people of Ireland, until the Penal laws shall be finally erased from the Statute Book. Agitation to procure their repeal, and Obstruction, to render impossible their enforcement, constitute now, the first political duties of every Catholic of the British Empire, wheresoever he may be, and in whatsoever station of life he may be placed.

By the following portion of the editorial of the *Tablet* of the 5th inst., it will be seen that the remittance of the Montreal Branch of the Catholic Defence Association, has reached the hands of His Grace, the Primate of Ireland. We are happy to be able to announce, that since the last remittance, additional subscriptions to the funds of the Society have been received, of which an account, with the subscriber's names, will be shortly published:—

It is with feelings of no ordinary satisfaction that we give a prominent place to the following noble address, which His Grace the Primate of all Ireland has just received from the Secretary of the Montreal Branch of the Catholic Defence Society:

"TO HIS GRACE THE PRIMATE THE MOST REV. THE LORD BISHOP OF ARMAGH, &c.

"Montreal, 14th June, 1850, No. 5,  
Little St. James Street.

"May it please your Grace—In obedience to the unanimous wish of the Montreal Branch of the Catholic Defence Association, I have the honor to transmit to your Grace in their behalf, the enclosed bill of exchange of one hundred and sixty-eight pounds fifteen shillings currency, of the value of one hundred and thirty-five pounds sterling, to be applied towards the

erection of the Catholic University, with a request that your Grace will do the Society the favor to acknowledge its reception. I am further instructed to inform your Grace, that the Society has been lately organized, that the present remittance is the first fruit of its existence, and that when the arrangements in connection with its establishments are finally completed, other remittances will be promptly forwarded, not only from Montreal, but also from various other parts of the colony.

In the meantime, permit me to assure your Grace, that the Catholics of this city, and I may safely add, of Canada, regard your noble undertaking with no ordinary interest; not only in consideration of the mighty influence it is destined to exercise, nor because its accomplishment will afford another undeniable proof of the triumph of Catholicity, but because it will teach the Government of England, powerful though it be, that the Catholic Church is still more powerful, and that she has but to speak to command the attention, and ensure the obedience of her millions of children throughout the universe.

Anxiously, then, shall we await the day, and fervently do we hope and pray that your Grace will live to witness it, when the Catholic University, based upon the Faith and piety of the one true Church, shall present itself, in all its beauty and splendor, under your wise and judicious government, a monument of your indefatigable zeal for the glory of God, an ornament and an honor to the Christian world, and a tower of strength to Old Ireland.—I have the honor to be, your Grace's most humble and obedient servant,

"BERNARD DEVLIN, Corresponding  
Secretary, Montreal Branch of the Catholic  
Defence Association."

We have read of late very few documents of a more encouraging tenor than this letter. To take the topics of their order:—The very substantial subscription of £135, from a remote city in another continent; the cheering information that this is only a first instalment, only the beginning of the labors of the Montreal Catholics, and that the other parts of this great colony will be stirred, and are being stirred, to lend their aid; the simple expression of the lofty motive which has animated their exertions, and which gives a value to their gift, far beyond the market price of the bill of exchange—all these things are deeply significant, and supply whatever proof is wanting—if, indeed, any proof were wanting—of the depth and richness of the soil in which this seed of a Catholic University has been cast; of the wide extent of ground into which it is free to strike its roots, and from which it will draw nourishment; and of the lofty, majestic, and spreading branches which it will send out towards every corner of the heavens; which it will wave in triumph in every breeze; which will gladden and grow freshly in the sun of heaven's grace and radiance; and which, generation after generation, will afford covert and shelter to thousands of noble spirits, who, under its shade, will receive nurture and discipline, and will gather from it the wholesome fruit which God will make it abundantly supply.

This event, trifling as it may seem to some, is to us an omen of good days to come from this ill-fated land. The old days of Ireland's real significance and usefulness, are about to be transcendently restored to her. Instead of remaining—as she has been ignominiously described—a beggar, carrying her sores to the door of every country of the world, she is about—it may be not to become very great in worldly prosperity, not to dazzle by the greatness of her arts and arms, by the power of her fleets, the extent of her commerce, and the magnificence of her cities—but, having breathed a little from the long agony by which she has been afflicted, having raised herself from the dunghill, covered herself with decent garments, taken into her mouth the bread of strength, and appointed her head with the oil of gladness—she is about to resume her old function in the history of the world, and to be the school and teacher of the nations round about.

Does any one imagine that the support said to be obtainable from these distant countries exists more in fancy than in fact, and will not in reality be forthcoming? If he does, let him not hastily dismiss the recollection that few men understand both sides of the water better than the Archbishop of New York; that few men are so wholly skilled as he has proved himself in the measurement of what is practical and feasible; and that his Grace pledges himself, that large supplies of funds and students will come to Ireland from America; and that his opinion of the importance of the University to America is so great, that he is willing to interrupt his own most cherished local project—his cathedral—in order to give it all the assistance in his power. It is impossible to misunderstand, and difficult to overrate the value of this fact.

The encouragements of the Archbishop of New York, and the first fruits from Montreal, show that, at least, assistance from without will not be wanting to us.

PROTESTANT FAITH.

Together with the *Toronto Mirror*, the *True Witness* has called forth the indignation of the *Kingston British Whig*, for having used insulting language "against the Protestant Faith." We find it very difficult to defend ourselves from a charge of this nature, owing to its vagueness, or perhaps to our ignorance of what is, "the Protestant Faith." As through the exercise of hospitality, some have entertained angels, unawares, it may so happen that through ignorance, we have spoken slightly of the *Protestant Faith*, unawares. By this candid acknowledgment of our ignorance, we fear that we shall have the misfortune to offend, still more deeply, the Editor of the *British Whig*. And yet we see not, why we should be ashamed of it, or why we, as Catholics, should be better acquainted with the common Faith of Protestantism, than are Protestants themselves. It was but the other day that Dr. Philpotts, the government Bishop of Exeter, asked, what is the Protestant Faith? and there was found no man able to answer him. Many other Protestants are in a similar predicament. Hallam, the learned historian of the middle ages, an authority to whom no Protestant can object, could find no surer Protestant rule of faith than the law of the land. Speaking of the variations of Protestantism, when first it broke out, he says:—

"By what light a Protestant was to steer, might be a problem which, at that time, as ever since, would perplex a theologian to decide; but in practice, the

law of the land, which established one exclusive mode of faith, was the only safe, as, in ordinary circumstances it was, upon the whole, the most eligible guide."

But even this throws but little light upon the obscurities of Protestant Faith; the law of the land can make only a national, or local faith, and it would be unfair to dignify, the faith by law established in England, or the different faiths by law established in Scotland, Sweden, and other Protestant countries, by the name of the Protestant Faith (*par excellence*.) Then, again, if we turn from national faiths to the opinions of the numerous sects, we have the same difficulty to contend with. One sect recognises the confession of Augsburg, as the Protestant Faith; another, the confession of Westminster. Some men swear by the visions of Swedenborg; whilst others again put their trust in Joe Smith and the golden plates, or the ravings of Johanna Southcote. Amongst so many, and so conflicting opinions, how is it possible to decide which is the Protestant Faith? One man says: Lo! it is here; another, Lo! it is there; we have not the presumption to set ourselves up to judge betwixt them. We cannot be expected to call the opinions of one sect—the Protestant Faith—to the exclusion of the opinions of all other sects, or to make any invidious distinctions betwixt them, as if any one sect were not quite as good as another. It is so perfectly immaterial, what men out of the Church believe or disbelieve, that it is unnecessary for the Catholic to make any distinction betwixt the professors of one form of heresy or of another; this we leave to the Protestants themselves: meanwhile, we look on, amused at their squabbles, and not without amazement

"that such difference should be,  
Twixt Tweedle-dum and Tweedle-dee."

Before, therefore, that the *British Whig* can make good against us his charge of insulting the Protestant Faith, it is incumbent upon him to prove, that there is, or can be, such a thing, in *rerum natura*, and strictly to define, what is the faith which he accuses us of having insulted? Hallam, as we have seen, admits, that to do this would "perplex a theologian;" but the Editor of the *British Whig*, not being a theologian, as he himself indeed very unnecessarily informs us, feels no perplexity in the accomplishment of the task, but boldly rushing in where theologians would fear to tread, propounds the following novel definition of the Protestant Faith:—

"The Protestant Faith, is the faith professed and taught by the disciples of Christ, shewn forth in the Nicene Creed." By the Nicene Creed we suppose is meant the creed commonly called by that name, comprising the additions made to it by councils subsequent to the Council of Nice, and the later addition of the *Filioque*. If, therefore, the *British Whig* means to accuse us of having spoken slightly or disparagingly of the faith shown forth in that creed, we indignantly repel the charge; we defy him, or any one else, to adduce a single passage from the *True Witness*, in which the faith, shewn forth in the Nicene Creed, is treated with insult, or the least disrespect; and if the Protestant Faith, is indeed the faith shewn forth in the Nicene Creed, we deny having ever insulted the former. As Catholics, we honor and revere that creed; it is to us as the *Word of God*; of the Holy Spirit speaking by the mouth of the pastors of Christ's infallible Church; and if through *misconception* on the part of any of our readers, or of carelessness of expression on our part, we have ever seemed to speak disrespectfully of the "Faith shewn forth in the Nicene Creed," we most sincerely regret it, and if the fault be ours, we do most humbly beg pardon for the same, of God, whom we have offended, and of man, whom we have scandalised.

But is the "Faith shewn forth in the Nicene Creed" the Protestant Faith? That is to say, Is the Nicene Creed the exponent of the faith of all Protestants? Is it accepted by all the sects? Is a belief in its doctrines the essence, the *sine qua non* of Protestantism? We think we can hear the shouts of thousands, and of tens of thousands of zealous Protestants, protesting indignantly against the creed or faith imputed to them by the *British Whig*; or will our cotemporary tell us, that men who reject the "Faith shewn forth in the Nicene Creed" are not Protestants? If he does, he will at one stroke deprive Protestantism of all the most virtuous and learned names of which it has been accustomed to boast. Was not John Milton a Protestant? Was not Chillingworth a Protestant? Was not Sir Isaac Newton a Protestant? Locke, Channing, were not they Protestants? And did any of them accept the Nicene Creed, as an expression of their faith? Which of them believed in the Consubstantiality of the Son to the Father, or in the Personality of the Holy Spirit? How many Protestants are there, who believe in One Holy, Catholic, and Apostolic Church, or who so much as understand what is meant by that passage in the Nicene Creed? If questioned, they will answer readily enough, as to what they *don't* believe by it, for Protestants are rare hands at a negation, but few amongst them, so much as know, whether there be One Holy, Catholic, and Apostolic Church, in which to believe, or no. With the exception of a small body of Anglicans, we should like to know how many Protestants there are at the present day who confess, "One baptism for the remission of sins." The Nicene Creed the faith of Protestants indeed! It is the Editor of the *British Whig* who insults the Protestant Faith, by such a vain assumption. It is he who really renders Protestantism ridiculous, by attributing to it *Faith* at all. Protestants may have, *impressions, opinions*, but they cannot have Faith, because Faith can exist, only where there is certainty, and certainty pre-supposes infallibility. Protestantism is a denial, a negation, and nothing more; when it pretends to assume the attributes of an affirmation it becomes ridiculous, because it pretends to be what it is not, and what by its very

essence it never can be. The ass, so long as he was content to be, and look like an ass, was not ridiculous; he became so only when he put on the lion's hide; for it is not by being what they are, but by pretending to be what they are not, that men and societies become ridiculous. Thus Protestantism is ridiculous, when not content with denying, it pretends to affirm something; when not satisfied with *opinions*, it pretends to have *Faith*, and dignifies the extravagancies of its votaries with the name of *religion*; and above all is Protestantism ridiculous, when forgetful of the baseness of its origin, and not content with the possession of the riches of this world, the acquisition of which it facilitates by the sensuality and worldly mindedness which it engenders, it presumes to look beyond cotton mills and steam engines, hardware and dry goods, and to lay claim to the inheritance of the kingdom of Heaven.

Not in the Nicene Creed, but in the motto designed for the Great Industrial Exhibition, would we seek an exponent of the Protestant Faith. "The progress of the human race, resulting from the common labor of all men," and not the kingdom of God and His justice, is there declared to be "the final object of each individual;" by promoting which the will of God is most effectively carried out. This we take to be the best, and the only declaration of the Protestant Faith on record; one in which Protestants of every hue will agree, which Lutheran and Calvinist, Arminian, Antinomian, Quaker, Presbyterian, Shaker, Mormonite, Jumper, Baptist, Methodist and Congregationalist, will all readily sign. It is a Faith, the object of which is Man, instead of God, and by which the development of material prosperity is propounded as the great end of all human exertions.

"ECCLESIASTICAL CORPORATIONS.—The *Montreal Witness* objects to our statement that the Roman Catholic Bishops are by law entitled to hold property to an unlimited amount, and says that the *True Witness* recently quoted the very words of the Act, Incorporating the R. C. Bishops, and each of their Corporations sole is limited to £5000 revenue. If the *True Witness* did so, it quoted wrong. The Act we alluded to is 8th Vic., cap. 82, and our cotemporary will see that it not only gives power to the existing R. C. Bishops to hold property to an unlimited extent, but gives the same power to any other Bishops who may hereafter be created by the Pope."—*Toronto Globe*.

"We call the attention of the *True Witness* to the above circumstantial denial of its assertion. The case as stated by the *Globe* is absolutely fearful, and we cannot express surprise enough that legislators could be found to grant such powers."—*Montreal Witness*.

We call the attention of the *Montreal Witness* to our issue of the 23rd May, and beg of him to recollect that we are not responsible for the false quotations which he imputes to us, and the absurdities which he makes us utter. Writing in May last, and pointing out the dishonest, but very Protestant course adopted by the *Patriot*, we quoted two Acts, the first 8th Vic., cap. 82, the second 12th Vic., cap. 136. The first of these, we contended, gave to the Catholic Bishops of Toronto and of Kingston, alone, the same privileges, as had by the 7th Vic., cap. 68, been previously conferred upon the Anglican Bishops and Church Societies of Quebec and Toronto; the right to hold property, without restrictions as to the amount. Our object was to prove from the dates of the passing of these Acts, that nothing had been conferred upon Catholic, but what had previously been conferred upon Protestant, Bishops. We then, with the intention of refuting another falsehood of the *Patriot*, to the effect, that by the Act 12th Vic., cap. 136, the Catholic Bishops of Quebec, Montreal and Bytown, are empowered to hold real estate to an unlimited extent, cited the 6th clause of the Act itself, by which these Corporations are prevented from holding real estate, above the annual value of £5000. In this statement, or in any other statement which we have ever made, we defy the *Montreal Witness*, or the *Globe*, to detect an error. The facts are, as we stated them, and are not, as stated by the *Globe* and *Montreal Witness*. The former says that the R. C. Bishops, leaving, of course, his readers to understand thereby all the Catholic Bishops, both of Upper and Lower Canada, are authorised to hold real property to an unlimited extent. This, which is true, as we stated on the 23rd May, of the Catholic Bishops of Toronto and Kingston, is false when applied to the other Catholic Bishops of Canada; and this the Editor of the *Globe* well knows, only his zeal for broad Protestant principles renders him indifferent to the principles of common honesty. The *Montreal Witness* quotes falsely, gets himself contradicted, and then has the impudence to call our attention to the fact. We know not whether to admire the more, his impudent mendacity, or the quibbling of the *Globe*. *Arcades ambo*.

We read in the *Montreal Witness*, an account of the misconduct of a Catholic clergyman in the United States, and his suspension by the Bishop. We do not believe the charge, because we know how little reliance can be placed upon any statements made in Evangelical papers; with them a lie is only discreditable, when, as in the case of Maria Monk, it is discovered. Still we do not assert the story to be false, because we know that there are occasionally bad and infamous men admitted to Holy Orders; were it otherwise, there would be no apostates, or Priest's Protection Society. In this case, therefore, we suspend our judgment, until we can gather from the American journals, facts, upon which we can rely. If the story be true, we can only congratulate the Protestant Faith, upon the prospect of a speedy addition to the number of its professors, for with such men as this priest is described to be, are the ranks of Protestantism recruited; and we would recommend him to the particular attention of the French Canadian Missionary Society, as one well adapted to be admitted a member, and agent of that very honorable and