## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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# TRUE WITNESS

### CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 18, 1852.

We most earnestly request of our Subscribers to remit to us, without delay, the amounts due to this

CON SUNDAY Afternoon, a MEETING of the friends of the ST. PATRICK'S HOSPITAL, will be held in the St. Patrick's House, immediately after Vespers.

#### NEWS OF THE WEEK.

Mr. Spooner's motion has been a perfect Godsend to the ministry, having enabled them to spin out the dreariest of all dreary sessions of Parliament, for a few weeks longer. On Thursday, the 21st ult., and on Tuesday, the 25th, the adjourned debate was resumed in the House of Commons, and again adjourned. Mr. Reynolds, Serjeant Murphy, and the Attorney-General, were the principal speakers. The former gentleman expressed his readiness, whenever the proposal should be made to withdraw the Maynooth grant, to vote for it, upon one condition, and one only-nimely, that every grant made by the State, for the support of any particular religion, or sect, should be withdrawn also, and that the temporalities of the Government Protestant Establishment in Ireland should be abolished; till then he would never consent to vote for the motion of the hon, member for North Warwickshire.

Sergeant Murphy opposed the motion, though he was not opposed to a most searching enquiry into Maynooth, as he was certain that such enquiry would redound to the credit of the college, and prove, that, in that institution, the purest morality, and the true principles of allegiance, were taught, and inculcated. He was opposed to the motion, because it was suggested by a mean spirit of vengeance against the Catholics of Great Britain and Ireland, and because already ample light had been thrown on the subject. Could any of the Maynooth professors be found baranguing on hustings, or taking an active part in politics, there might be some pretence for the enquiry; but there was not a single instance of this. It was alleged that there was a formidable conspiracy among the Priests of Ireland to overthrow the Established Church: if there was a confederacy anywhere, it was on the part of England and Scotland against Catholicism, as was attested by the petitions and notices on the table of the House, one of which-from Glasgow ---called the Catholic religion "an appalling corruption," and spoke of Catholics as "having no hope of hereafter." The learned gentleman concluded an eloquent and humorous speech, by exhorting the Irish Catholic members, as their only hope, "to band themselves together, perfectly independent of all parties-to hover on the flanks of their enemiesand, combining with others for their defeat, thus to show that the assistance of the Irish Catholics was only to be purchased on the terms of civil justice, and religious toleration."

Attorney-General addressed the House in the spirit of a Crown Law Officer, and a Christian. He argued that the patronage of Maynooth was in the hands of Catholic Prelates of Ultramontane principles,—that is, of men who believe that it is better to obey God than man,-who had proclaimed their intention of not paying the slightest attention to an Act of Parliament, commanding them to abstain from the exercise of their legitimate functions; on these grounds he supported the motion.

Mr. Drummond blackguarded the Jesuits as usual until, in despair, another member moved the adjournment of the debate. On the motion of Lord Palmerston, the House adjourned until Thursday, 27th ult.

It is not expected that the dissolution will take place before the end of the month, or the beginning of July; there is still an infinite deal of Nothing to be done, and Government cannot make up its mind to do it in a hurry. Lord Derby has pretty unequivo-cally announced his abandonment of Protection, and his readiness to adopt any line of policy that a future Parliamentary majority may dictate to him; that his ministry is doomed seems certain, but it is not so clear who are to be their successors in office. It is said that Lord John is willing to accept a seat in the Lords, and thus make way for a new leader in the House of Commons: the opposition to his Lordship in the city is said to be serious; his address to the electors will be found on our seventh page.

In Ireland the Catholic Defence Association are busy making their arrangements for the elections. With the prospects of a favorable harvest, the hopes of the "Jumpers" and proselytisers are declining; and as the potatoes come in, evangelical Protestantism will go out. Lord Clarendon recommends Ireland to the attention of the English capitalist as a field for emigration, "where as good diggins are to be had, as there are to be had abroad, and with far greater security to life and property." "We are now," says his Lordship, "in the fourth circuit of judges

juries hear very different stories from judges in Protestant England. Whilst Lord Clarendon advises emigration from England to Ireland, the Times recommends the wholesale expatriation of the Irish, as interlopers, fellows who have no manner of business, or right to stay, in their own country. " After all," asks the Times, "what particular object have we in keeping our Irishman at home? He is an expensive luxury. He must have his food and his drink, his raiment and his lodging, at the public expense." It might be answered, that—" expensive luxury as he is,"—Paddy makes very good "food for powder," as England has often had cause to know. But Paddy is a Papist, and must be got rid of.

Whilst all this violent outcry is being made about a beggarly pittance, given to the Catholics of Ireland, as a trilling compensation for the property of which they have been robbed, it is amusing to learn that the Regium Donum, or sum paid to Protestant dissenting ministers, and which sum is in a great measure taken from Catholic pockets, exceeds £47,000 per annum.

The position of the Prince President in France is certainly not improving. The great Northern Powers treat him with coldness, and have pretty plainly expressed their intention of showing a still more decided opposition to any attempts on the part of the nephew, to restore the hereditary empire of the uncle. At home the position of the President is to take the oath of allegiance is continually increasing, and the partisans of the Comte de Chambord; and the Orleanist princes, are taking fresh courage, and seem to be meditating an organised opposition to their common enemy. The Council of State, it is said, has decided on the competency of the court below, to try the validity of the decrees confiscating the Orleans property; this decision has ruffled the ordinary placid temper of the President. In view of fresh commotions, the Times says that considerable sums of money have of late been remitted from France to England.

Mr. T. F. Meagher has declined the public reception that was destined for him by the civic authorities of New York: to the committee that waited upon him with a copy of the resolutions adopted by both boards of the Common Council, Mr. Meagher replied in the following eloquent, and sensible manner:---

"Gentlemen:-Had the effort in which I lost my freedom been successful, the honors now tendered would not surprise me. But it was otherwise. Far from realizing, it obscured the hopes which accompanied and inspired it-ending suddenly in discouragement and defeat. This the wide world knows. This you yourselves must inwardly admit, though the goodness of your nature will seal your lips to the admission, being fearful of the disparagement it would imply.

"For the little I have done and suffered I have had my reward in the penalty assigned me. To be the last and humblest name in the litany which contains the names of Emmet and Fitzgerald—names which waken notes of heroism in the coldest heart, and stir to lofty purposes the most sluggish mind—is an honor which compensates me fully for the privations I have endured. Any recompense of a more joyous nature it would ill become me to receive. Whilst my country remains in sorrow and subjection, it would be indelicate of me to participate in the festivities you propose. When she lifts her head and nerves her arm for a bolder struggle-when she goes forth like Miriam with song and timbrel to celebrate her victory-I, too, shall lift up my head, and join in the hymn of freedom. Till then, the retirement I seek will best accord with the love I bear her and the sadness which her present fate inspires. Nor do I forget the companions of my exile. My heart is with them at this moment, and shares the solitude in which they dwell.

The freedom that has been restored to me is embittered by the recollection of their captivity. While they are in prison a shadow rests upon my spirit, and the thoughts that might otherwise be free, throb heavily within me. It is painful to speak. I should feel happy in being permitted to be silent. For these reasons, you will not feel displeased with me for declining the honors you solicit me to accept. Did I esteem them less I should not consider myself so unworthy, nor so conclusively decline to enjoy them. The privileges of so eminent a city should be sacred to those who personify a great and living cause—a past tull of fame, and a future full of hope—and whose names are prominent and imperishable."

The news by the Bultic is of no great interest. Parliament had adjourned for the Whitsuntide holidavs. Sir Harry Smith had arrived in Englandand it is reported that the Pope had confirmed the translation of his Grace the Archbishon of Armagh to the See of Dublin.

#### THE CHURCH A TEACHER.

We have never any objection to answer a question put to us, as to the reason for the Faith that is in us; and, although we have already answered, in substance, the questions contained in a paragraph in the Montreal Witness of Monday last, yet, lest we should lay ourselves open to the reproach of shirking the questions, we will willingly reply to them again. The first question then is—" What is the Ecclesia Docons?" We answer—That body of men to whom our Lord gave instructions to teach all nations, and way of preserving and promulgating the truths of having produced some of the most amiable, and to whom He promised His perpetual presence, "all Christianity which He had revealed to them, pro- learned writers, of whom Protestantism can beastdays even to the consummation of the world." We mising to them His continual presence, in order to men, whose many excellencies, unimpeachable inteare not going to quarrel about words, or to discuss enable them to accomplish the work which. He had the question, whether the term "Teaching Church," or Ecclesia Docens, be a proper term to apply to such a body; it is sufficient for us to explain what we divinely appointed, and supernaturally assisted, body mean by the term, and it remains only to enquire, of teachers, has existed, does exist, and must exist ing of the divinely appointed teacher, no natural whether Christ did appoint such a body, and whether such a body docs exist at the present day; if these this, we must assume that Christ was, what He pretwo facts be established, it can be of little consequence by what name the "Teaching body" is known. Our opponent is at perfect liberty to make use of any other combination of letters and syllables, to desig- Now, He promised to be ever present with the body

thing meant, than the name hitherto in use, we shall not exist; therefore, if His promise be true, the content ourselves with employing the old combination body of teachers, to whom He promised His perpeof letters and syllables, to denote "that body of teachers to whom Christ gave the commission of preserving, and promulgating amongst all the nations Christianity, except through a divinely appointed, and of the earth, and until the consummation of the world," those mysterious doctrines which He had be no such body in existence, there is then no direvealed to them during His sojourn amongst them.

Disregarding, therefore, the question whether Ecclesia Docens be a proper term to apply to that body, we will turn our attention solely to the questions—Did Christ appoint such a body? Does it unless there be no divinely appointed way, for the exist at the present day? and if so-Where, and what is that body? These indeed are the only questions at issue between Catholic and Protestant; for, if Christ did appoint a body of teachers, with the promise of His continually abiding presence-if that body docs exist at the present day, and, if the Bishops of the Catholic Church, in communion with the See of Rome, be that divinely appointed, and supernaturally assisted, body-then, must all its teaching be true, and then must all disbelief in its teaching, and resistance to its authority, be disbelief in the teaching, and resistance to the authority, of God Himself.

to sustain, is—that, Christ did appoint a body of be conscious of its prerogatives, and, if conscious, not teachers, to preserve and promulgate His gospelthat, that body exists to-day, and shall exist till time no less embarrassing: the number of those who refuse | shall be no more—that, Christ is ever present with it, thus guaranteeing it from erroneous teaching-and that the Bishops of the Catholic Church, in communion with the See of Rome, and speaking, either dicated of a body so appointed, and so assisted; therethrough a general Council, or by the Pope-loquens ex Cathedra-in the name of, and addressing, the Universal Church, constitute that divinely appointed, and supernaturally assisted, body of teachers, through whose teaching alone fallible man can learn, with Prop. 11, that there is such a body; therefore, the infallible certainty, what he must believe, and what Bishops of the Catholic Church in communion with do in order to inherit everlasting life.

> The first proposition that the Catholic is called upon to prove, is-That, Christ did appoint a particular body of men as teachers, by whom the doctrines which He had revealed, might be taught to all nations, and preserved and promulgated "until the consummation of the world." That Christ did appoint such a body of teachers, may be proved directly, from the historical records, in which the fact of that appointment has been handed down to posterity; indirectly, by showing that He appointed no other mode of preserving and promulgating the truths of Christianity, which He had revealed.

For the direct proof we refer to the writings contained in the New Testament, appealing to them, as genuine historical records of what took, place some 1800 years ago; we do not appeal to them as inspired, or as in any respect different from, or superior to, any other genuine historical fragments that have been handed down to us; they may, be inspired, but as inspiration is a fact in the supernatural order, as the writers themselves lay no claim to that supernatural endowment, we cannot conclude their inspiration until we have a witness to the fact, likewise in the supernatural order, for that witness, to be worth any thing, must be an infallible witness. However, neglecting the question of inspiration for the present, and viewing the records of the New Testament as genuine historical documents-we find therein stated, that Christ did appoint a body of men to teach all nations, and that He promised to them His perpetual presence-whether He was authorised in giving that commission, and in making that promise, depends entirely upon whether Christ were an impudent impostor, | Let us examine it. or the Son of God-that question we are not going to discuss.

From genuine, and cotemporary historical documents, then, we have direct proof that Christ did appoint a body of teachers, or Ecclesia Docens; we Protestant opponents, who deny the Catholic thesisif you deny that Christ did appoint a body of teachonly way of preserving and promulgating Christbe proved from the government version of the Bible," and promulgating Christianity. You cannot prove, from the Bible, that He appointed any other waythat Christ did appoint a body of teachers-indino shadow, even, of a proof that He appointed any given them to do.

The second Catholic proposition is-That that tended to be-the Son of God-and that, therefore, congratulating grand juries upon improvements in nate the thing meant; but, until he shall have pro- of teachers, to whom He gave commission to teach— to be convinced; he that is sick, not he that is whole, moral habits, and immunity from crime. Grand pounded some name, better adapted to denote the but, Christ cannot be present with a body which does stands in need of the physician: it would be but a

tual presence, does exist. Again, Christ appointed no way of preserving and promulgating the truths of supernaturally assisted, hody of teachers; but, if there vinely appointed way, by which those truths may be preserved and promulgated, in existence; we leave our opponents to draw their own conclusions. Unless, therefore, the promises of Christ have failed, and preservation and promulgation of the truths of Christianity, in existence, we have the right to conclude, that a divinely appointed, and supernaturally assisted, body of teachers has always existed in the world since the days of Christ, does exist, and must exist "until the consummation of the world."

The third proposition is—that the Bishops of the Catholic Church, in communion with the See of Rome, and speaking, either through a General Council, or by the Pope, loquens ex cathedra, in the name of, and addressing, the Universal Church, constitute that divinely appointed, and supernaturally assisted, Now, the thesis which the Catholic is called upon body of teachers. For, if there be such a body, it will slow to assert them; but no body, or society, except the Bishops of the Catholic Church, in communion with the See of Rome, claims to be a divinely appointed, and supernaturally assisted, body of teachers; all others confess their fallibility, and fallibility cannot be prefore, no body, or society, except the Bishops of the Catholic Church in communion with the Sec of Rome, can be a divinely appointed, and supernaturally assisted, body of teachers. But, it has been shown by the See of Rome, do constitute that body; and as that body is divinely appointed to teach, and supernaturally assisted in its teaching, then must all its teaching be true, and then must all disbelief in its teaching, and resistance to its authority, be disbelief in the teaching, and resistance to the authority, of God Himself.

We have merely indicated, hurriedly, and, necessarily, very imperfectly, one of the many lines of argument which a Catholic may adopt in support of his thesis; we will now give our opponent's argument, by which, we suppose, he intends to prove the nonexistence of a teaching body, and to sustain the fundamental principle of all heresy-" The right of private judgment, in opposition to the authority of the church,"

"No right thinking man can for a moment doubt that Christ, by his spirit, directed and inspired His Apostles and Evangelists to commit His gospel to writing; and having such direction and inspiration, is it probable, nay, is it possible, that they would leave the work impersectly done, to be afterwards supplemented by the sidelong-looking gentry who go about in gowns, and call themselves a Teaching Church? though many of them have yet to learn the first principles of Christianity.

The logic is exquisite-" No right-thinking man can doubt" of the inspiration of the writings of the New Testament; therefore, they were inspiredtherefore, they are all sufficient—therefore, there is no need of any other teacher—therefore, there is no divinely appointed, and supernaturally assisted. body of teachers, or ecclesia docens; such is the sorites, or series of syllogisms, by which our learned opponent thinks to overthrow the Catholic thesis .-

We begin by denying his first premise-" No right-thinking man," &c. This we know, from their writings, that, whatever "right-thinking men"-that is, men who think with the editor of the Montreal Witness-think about the inspiration of the New have, also, indirect proof, from the fact that He ap- | Testament Scriptures, the great majority, and by far pointed no other way of preserving and promulthe most learned portion of the Protestant world at gating Christianity. For—we would say to our the present day, deny that inspiration, and, in the words of the great Protestant Theologian-Neander-" regard it as one of the greatest hoons which ers, with whom He was to abide continually, as the the purifying process of Protestant theology in Germany has conferred upon faith, as well as science, ianity-you are bound, upon your own principles," that | that the old, mechanical view of inspiration has been nothing is to be believed as of Faith, but what can so generally abandoned;" and, that in consequence-" we are now, no more compelled to have resource to you are bound, either to prove, from the government subtilties against which our sense of truth rebels."-Bible, that Christ appointed some other way-or else Life of Christ, sec. 6-but perhaps Neander and to admit, that He appointed 200 way, of preserving his fellow theologians were not "right-thinking men." We will go farther back-Luther, and many other Protestant Reformers, denied the inspiration of seveyou dare not admit that He appointed no way, for if you do, the conclusion to infidelity is inevitable—for, that religion for whose preservation and promulgation, Christ appointed no way, could not have been worth modern German Protestant theorems, denied the inspiration of several ral of the books of which the government scriptures are composed—but perhaps Luther was not "a tright-thinking man." Nor is it by the ancient and modern German Protestant theologians alone, that preserving, or promulgating. Relying, therefore, upon the doctrine of Inspiration has been abandoned; these proofs, deduced, directly from historic records—amongst the Anglicans, and Protestants of all deamongst the Anglicans, and Protestants of all denominations, we often find the doctrine denied: the rectly, from the fact, that our opponents can adduce Unitarians, a large, and rapidly increasing body of Protestants, all repudiate it, and though, in the opiother way, and, that they dare not assert that He | nion of the editor of the Montreal Witness, and appointed no way, we have the right to assume as his little clique, Unitarians, such as Channing, and proven, our first proposition-that Christ did appoint hosts of others, are not "right-thinking men;" it is a particular body of men, as teachers, as the only impossible to deny to that denomination the credit of grity, and rare intellectual endowments, cause us to mourn over them, that they were not members of the true fold, whilst, at the same time, they teach the lesson, that, to those who refuse to listen to the teachuntil "the consummation of the world." To prove virtues, no human abilities, however transcendent, can avail, as a safeguard from error. But, even if all "right-thinking men" admitted the inspiration, and all His promises are true, as made by One who had the sufficiency, of the government scriptures, of what use will, and the power, to perform all that He promised. would that admission be, to prove their inspiration to a "wrong-thinking man?" It is the latter who requires