

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 3 McGill Street.

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On 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 God-send to the ministry, having enabled them to spin out the dreariest of all dreary sessions of Parliament, for a few weeks longer.

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.

The 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.

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.

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.

juries bear very different stories from judges in Protestant England. Whist 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.

Whist 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.

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.

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, thro' 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 displeas'd 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 news by the Baltic is of no great interest. Parliament had adjourned for the Whitsuntide holidays. Sir Harry Smith had arrived in England—and it is reported that the Pope had confirmed the translation of his Grace the Archbishop 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.

thing meant, than the name hitherto in use, we shall content ourselves with employing the old combination of letters and syllables, to denote "that body of teachers to whom Christ gave the commission of preserving, and promulgating amongst all the nations of the earth, and until the consummation of the world," those mysterious doctrines which He had revealed 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 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 does 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.

Now, the thesis which the Catholic is called upon to sustain, is—that, Christ did appoint a body of teachers, to preserve and promulgate His gospel—that, that body exists to-day, and shall exist till time 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 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, body of teachers, through whose teaching alone fallible man can learn, with infallible certainty, what he must believe, and what 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 anything, 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, 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 have, also, indirect proof, from the fact that He appointed no other way of preserving and promulgating Christianity. For—we would say to our Protestant opponents, who deny the Catholic thesis—if you deny that Christ did appoint a body of teachers, with whom He was to abide continually, as the only way of preserving and promulgating Christianity—you are bound, upon your own principles, that nothing is to be believed as of Faith, but what can be proved from the government version of the Bible, you are bound, either to prove, from the government Bible, that Christ appointed some other way—or else to admit, that He appointed no way, of preserving and promulgating Christianity. You cannot prove, from the Bible, that He appointed any other way—you 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 preserving, or promulgating. Relying, therefore, upon these proofs, deduced, directly from historic records—that Christ did appoint a body of teachers—indirectly, from the fact, that our opponents can adduce no shadow, even, of a proof that He appointed any other way, and, that they dare not assert that He appointed no way, we have the right to assume as proven, our first proposition—that Christ did appoint a particular body of men as teachers, as the only way of preserving and promulgating the truths of Christianity which He had revealed to them, promising to them His continual presence, in order to enable them to accomplish the work which He had given them to do.

The second Catholic proposition is—that that divinely appointed, and supernaturally assisted, body of teachers, has existed, does exist, and must exist until "the consummation of the world." To prove this, we must assume that Christ was, what He pretended to be—the Son of God—and that, therefore, His promises are true, as made by One who had the will, and the power, to perform all that He promised. Now, He promised to be ever present with the body of teachers, to whom He gave commission to teach—but, Christ cannot be present with a body which does

not exist; therefore, if His promise be true, the body of teachers, to whom He promised His perpetual presence, does exist. Again, Christ appointed no way of preserving and promulgating the truths of Christianity, except through a divinely appointed, and supernaturally assisted, body of teachers; but, if there be no such body in existence, there is then no divinely 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 unless there be no divinely appointed way, for the 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, body of teachers. For, if there be such a body, it will be conscious of its prerogatives, and, if conscious, not 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 predicated of a body so appointed, and so assisted; therefore, no body, or society, except the Bishops of the Catholic Church in communion with the See of Rome, can be a divinely appointed, and supernaturally assisted, body of teachers. But, it has been shown by Prop. 11, that there is such a body; therefore, the Bishops of the Catholic Church in communion with 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 non-existence 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, it is probable, nay, it is possible, that they would leave the work imperfectly 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 inspired—therefore, 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.—Let us examine it.

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 Testament Scriptures, the great majority, and by far the most learned portion of the Protestant world at 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 the purifying process of Protestant theology in Germany has conferred upon faith, as well as science, that the old, mechanical view of inspiration has been so generally abandoned;" and, that in consequence—"we are now, no more compelled to have recourse to subtleties against which our sense of truth rebels."—Life of Christ, sec. 6.—but perhaps Neander and his fellow theologians were not "right-thinking men." We will go farther back—Luther, and many other Protestant Reformers, denied the inspiration of several of the books of which the government scriptures are composed—but perhaps Luther was not "a right-thinking man." Nor is it by the ancient and modern German Protestant theologians alone, that the doctrine of Inspiration has been abandoned; amongst the Anglicans, and Protestants of all denominations, we often find the doctrine denied: the Unitarians, a large, and rapidly increasing body of Protestants, all repudiate it, and though, in the opinion of the editor of the Montreal Witness, and his little clique, Unitarians, such as Channing, and hosts of others, are not "right-thinking men;" it is impossible to deny to that denomination the credit of having produced some of the most amiable, and learned writers, of whom Protestantism can boast—men, whose many excellencies, unimpeachable integrity, 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 teaching of the divinely appointed teacher, no natural 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 sufficiency, of the government scriptures, of what use would that admission be, to prove their inspiration to a "wrong-thinking man?" It is the latter who requires to be convinced; he that is sick, not he that is whole, stands in need of the physician: it would be but a