

implies a local change—"motum localem;" as if Christ's body had to leave one place, to be present in another. As God, though not corporeally, Christ is always, and every where, present; and therefore it would be absurd to apply the epithet "come," or "coming," to the act of Almighty power, by which He—as God, always, and everywhere present—converts one substance into another. St. Paul's words are irreconcilable only with Mr. Jenkins' singular misconceptions of the Catholic doctrine; but are in no wise opposed to the doctrines taught by the Church, and by her children believed; they may be "opposed to the Protestant notion, that Jesus Christ comes, in His proper person,"—(p. 144)—but they are by no means opposed to the Catholic doctrine, that the Omnipresent Second Person of the Blessed Trinity, converts the substance of bread and wine, into the substance of His body.

The last scripture which our author adduces against the Catholic doctrine, is from St. Paul's second epistle to the Corinthians—

"Henceforth know we no man after the flesh. And if we have known Christ according to the flesh; but now we know him so no longer."—5 c., 16. v.

Therefore, concludes Mr. Jenkins, Christ cannot be truly or corporeally present in the Eucharist upon earth, or the Apostle would have known him "according to the flesh;" and, therefore, by parity of reasoning, the Corinthians to whom St. Paul wrote, could not have been truly or corporeally present, upon earth, or else St. Paul would have known them "after the flesh." If, however, St. Paul's not knowing "any man after the flesh," is no argument against the real, corporeal presence of men upon earth, his not knowing Christ after the same manner, is no proof that He is not truly and corporeally present in the Blessed Eucharist; St. Paul's words therefore, either prove a good deal too much, or nothing at all, to Mr. Jenkins' purpose. They have been explained by commentators—as learned, and fully as well qualified to interpret Scripture, as our Protestant objectors—to mean, that henceforth the Apostle had his heart set on spiritual things; that he esteemed, or valued no man for any earthly or carnal considerations; and that in Christ—if he esteemed, once the man—the carnal Messiah, who was to restore the kingdom of Israel, and the throne of David—he esteemed now only the risen, the immortal and impassible Christ, the second Person of the Blessed Trinity. The passage is however very obscure; like many others in Scripture—"hard to be understood,"—and which the unlearned and unstable wrest to their own perdition.—II. Peter. c. iii. v. 16. We confess, therefore, candidly, that we do not know what St. Paul meant when he wrote it, and that we are perfectly incompetent to interpret it, or any of the hundreds of other mysterious, and, to human reason, perfectly unintelligible passages which constantly occur in the Holy Scriptures.

Then we have the ordinary objections to the doctrine of the Real Presence—"ab indignitate rei"—from the indignities to which the body of Christ would be exposed, were He really present under the species of bread and wine: these objections may be thus summed up. If the doctrine of Transubstantiation be true, then, as the species of bread and wine under which Christ is present, are still subject to the ordinary laws of change, "the body, soul, and divinity of Christ may moulder and decay, and so 'see corruption'."—p. 142.

Mr. Jenkins here again falls into the usual error of Protestant objectors—that of substituting their own crude conceptions of the Catholic doctrine, for the doctrine itself. The doctrine of Transubstantiation, as taught by the Church, does not require us to admit that—the "body, soul, and divinity of Christ" may "see corruption."

Though that body is contained under the species of bread and wine, it is only for so long as they are, truly and properly, the species of bread and wine.—The moment that, by the operation of corruption, or dissolution, a chemical change is effected in these species, so that they cease to be truly the species of bread and wine, it is certain, according to the teaching of the Church, that the body of Christ is no longer contained under them; for that body is contained in the Eucharist, under the species of bread and wine only. In what manner, this comes to pass, the Church pretends not to define. It is a mystery, and therefore beyond the grasp of human reason, though not contrary to it. When Mr. Jenkins shall be able to explain satisfactorily, and philosophically, the—"resurrection of the body"—in which dogma, if he still retain the Apostles' Creed, he professes to believe, we shall feel ourselves bound to give him a similar explanation of the manner of Christ's bodily presence in the Eucharist.

We need hardly follow our author through his other objections of a similar nature, against the Catholic doctrine. He may deem them unanswerable; whilst, to the humble Christian, content to believe, with implicit confidence, in God's Word, they must appear simply blasphemous; and just as conclusive against the doctrine of the Incarnation, and the Virginity of Mary, as against the doctrine of Transubstantiation. We shall treat them, therefore, as Mr. Jenkins would treat a difficulty often propounded by Protestants, a little further gone in Protestantism, than he is himself—What—if any accident had happened to the Blessed Virgin, during the time, whilst, as we read in St. Matthew—"She was found with child of the Holy Ghost?"—Would the purpose of God, for the redemption of the world, have been, in that case, frustrated? Such a difficulty, is quite as unanswerable, as those which Mr. Jenkins finds in the accidents—the "vomiting" &c.—to which, according to him, the body, soul, and divinity of Christ must be liable, if the doctrine of Transubstantiation be true. Such arguments may befit the infidel; but they all become, the Christian or the scholar; least of all, one who styles himself a minister of the Gos-

pel. The only answer which they merit from the Catholics, is that, which under analogous circumstances, our Lord gave to the scoffing Sadducees—"You err, not knowing the Scriptures, nor the power of God."—St. Matt. xxii. c., 29. v.

In our next we will examine the arguments by which our author attempts to establish—the necessity of understanding the words of institution of the Eucharist, figuratively—and that the doctrine of Transubstantiation, is opposed "to both reason and sense;" we will also see how far the Fathers "support the Protestant disclaimer."

AN EXPLANATION.

In noticing, a few weeks ago, the proceedings of the Synod of the Anglican church at Toronto, we commented, in pretty severe—and, as we then believed, in perfectly justifiable—terms upon the language of one of the speakers, the Rev. Mr. Dewar, as reported in the *British Canadian*, the *Globe*, and some others of the more violent Anti-Catholic journals of Upper Canada. As reported by them, the Rev. Mr. Dewar was made to insinuate a very cruel, and a very false charge against the father of a gentleman, at present holding the situation of "Local Superintendent of Schools," in the Upper Province; and the *True Witness*, believing that Mr. Dewar had been correctly reported, expressed, pretty freely, its disgust, at such dishonorable conduct. The passage, as we copied it from the *British Canadian* of the 18th ult.—a journal which professes to be the exponent of the Anglican Protestants of Upper Canada—was as follows:—

"The master of one of the schools is even the reputed son of a priest; for such things will happen."—[The Italics are our own.]

In the *Globe*, the Rev. Mr. Dewar was reported in nearly the same words, with the addition of—"('laughter')—from the audience."

But one construction could be put upon such language; and that construction, the *True Witness*, relying upon the accuracy of the report, put upon it. Since then, however, we have received the following very gentlemanly, and perfectly satisfactory explanation of the whole affair, from the Rev. Mr. Dewar—in which that Rev. gentleman disclaims having had any intention of insinuating any thing against the gentleman alluded to as the "son of a Priest;" and, with justice, complains of having been "grossly misrepresented" by the Protestant journals in which his speech was reported.

We need hardly say, that, after reading Mr. Dewar's very gentlemanly letter, we beg to retract any expression that we may have made use of, painful to the Rev. gentleman's feelings, or derogatory to his character as a minister. We regret exceedingly that we were so foolish as to place any reliance upon any thing that appeared in the columns of professedly Anti-Catholic journals, like the *Globe*, or the *British Canadian*. This was the less excusable on our parts, for we have had ample experience that they are conducted by men, utterly destitute—we do not say of the feelings of gentlemen—but, of the first principles of common honesty. That Mister George Brown should publish a lie—and that the editor of the *British Canadian* should repeat it, knowing it to be a lie—is so natural, and of such frequent occurrence, that we should have been on our guard against believing any thing that emanated from such very questionable authority. We did wrong, in that we did not at once set down the report of Mr. Dewar's speech, as given by the *Globe* and *British Canadian*, as a lie;—we shall take care to be more prudent for the future.

In conclusion, we beg leave to express our regret to the Rev. Mr. Dewar for the manner in which we spoke of him, whilst under the impression that he had been honestly reported by the Protestant press of Upper Canada. Whilst we are glad to have our favorable opinion of clergymen of the church of England confirmed by Mr. Dewar's letter, we cannot however but lament—that they should be subject to such "grievous misrepresentations" from a dishonest and unscrupulous press—and that the cause of their church and their religion should be advocated by men like Mister George Brown, and others, to whom, by the utmost stretch of courtesy, it is impossible to extend the title of gentlemen:—

To the Editor of the *True Witness*.

SIR—I gather from the last number of the *Church* newspaper, that you have made some severe comments upon the remarks which I made at the Synod recently held at Toronto. I have not seen the comments alluded to; but I trust to your candor and love of truth to give insertion to the following explanation:—

My statements were directed not against the Roman Catholics, but against the Common School Act; and so far from wishing to deprive Roman Catholics of the advantages which they enjoy under that Act, I am only desirous that the same advantages should be extended to ourselves. In the course of my remarks I had occasion to state that, in my mission, the Trustee was a Roman Catholic Priest, and the "Local Superintendent of the son of a Priest." In stating this simple fact, I had no wish or thought of insinuating any thing injurious to the character of that gentleman; and it was not until the following morning, that, in conversation with one of the Editors of the *Church*, I found that an injurious construction could be put upon my words. I then furnished that gentleman with the following explanation, which is attached to the report of my speech, and of course appeared simultaneously with it:—

"The Priest alluded to as having a son, was formerly in the French army, and was married, and had a family previously to his entering into Orders."

I hoped that this explanation would obviate any possible misconception; and it is only within the last two or three days, that I have been made aware, that, in other papers, I have been grievously misrepresented,* and in one journal have been made to say, that

* "Grievously misrepresented," by a mendacious Protestant press," be it remembered.—[Ed., T.W.]

"one of the teachers was the reputed son of a priest." I trust that you, and your readers, will believe that this is as far from what I did say, as it would have been from the truth. Common sense alone would have restrained me from making a statement, which would immediately be proclaimed a falsehood.

I should regret, far more deeply than I now do, the false construction which has been put upon my words, if I thought it possible that they could have given a moment's pain to a gentleman, of whom I know nothing but what redounds to his credit, and from whom, whenever I have been brought into contact with him, I have received nothing but kindness and civility.

I have the honor to be, Sir,

Your obedient servant,

EDWARD H. DEWAR, M.A.

Sandwich, Nov. 7th, 1853.

The nett proceeds of the Bazaar by the Sisters of the Providence Convent, amounted to one hundred and seventy-eight pounds.

A Court Martial, to inquire into the conduct of the men of the 26th regiment, on the evening of the 9th of June, assembled yesterday, in this city. The proceedings are of course strictly private.

We find the following obituary notice of the late F. X. Methot, Esq., of Quebec in the *Canadian Colonist*:—

By the death of this estimable gentleman, which occurred on Sunday morning last, in this city, the Province has lost a most virtuous and enterprising citizen,—French Canadian, a tried and valued servant,—and Irish Catholics, a sincere friend. The latter trait in his character it is more peculiarly our duty to record; and the sincerity of his regard for his Irish Catholic fellow-citizens has been tested on more than one occasion; but the crowning act of his life was a bequest of the handsome sum of twenty-five pounds to the poor of the St. Patrick's Congregation. During the course of the coming winter, many an Irish Catholic heart, gladdened by his timely generosity, will fervently breathe the well-known prayer:—*Requiescat in pace.*

To the Editor of the *True Witness*.

SIR—Now that, by the result of the late trials, we have been so triumphantly vindicated against the foul aspersions unceasingly sought to be heaped upon us by a bigoted Protestant press, that has not desisted even yet from its scurrilous, though impotent attempt at getting up a case against us—we should not be ungrateful to those whose efforts conduced to that end. As Catholics, we never had any serious grounds for apprehension as to that result; for, strong in our innocence, we could look forward confidently to the vindication of the right; but still it was necessary, in view of the unceasing vigilance and bitter hostility of our adversaries, to employ all the means at our disposal, in asserting that innocence, and maintaining it before the law and the world. This has been done, and effectually, conclusively done. We have seen arrayed against us in this sad business, men of the very highest order of forensic talents; who were unremitting in their efforts "to make the worse, appear the better reason;" and to fix upon us the odium of transactions, in which their clients were, in reality, the aggressors. We have seen that neither efforts, nor expense, were spared to bring about the consummation they so devoutly wished for; and we have seen them defeated, foiled at every step, baulked in their artful machinations, and their snares and falsities laid bare to the world.

Now, I need not remind you, or your readers that, under a just Providence, this success is mainly to be attributed to the talent, assiduity, and patriotic labors of our esteemed fellow-citizen, B. Devlin, Esq.; nor do I think that our people need to be reminded of the debt of gratitude which we owe that gentleman; but I have thought it rather strange that that which was, and is, so patent and avowed should not, ere now, have called forth some marked and substantial recognition of its existence. It is an old saying, that that which is every one's affair, is no man's business; and it seems to obtain in the present instance; yet I feel certain that if the matter were properly taken in hand, our people would evince their sense of Mr. Devlin's devoted and talented advocacy of our common cause, by grateful deeds, as well as thanks. It is then our bounden duty, as Irishmen and Catholics, to prove by some substantial token our appreciation of his talents and his patriotic and generous exercise of them in the hour of need; and if you, Mr. Editor, will but suggest the course to be adopted, I look to see my notions on this subject realised to the full.

I am, &c.,

AN IRISH CATHOLIC.

Nov. 14, 1853.

As many of our readers may be sending for their friends to the old country, we insert, for their benefit, the subjoined statistics of Train & Co.'s Line of Packet Ships. The extraordinary small number of deaths on board these vessels speaks highly for their sanitary arrangements:—

IMMIGRANTS BY TRAIN & CO.'S LINE OF BOSTON AND LIVERPOOL PACKETS.—We lately published an article from the *New York Herald*, showing the immigration to that port from England and the Continent, during September, and up to the 21st ult. By this article it appeared, that among 7701 passengers there had been 359 deaths. We now subjoin a list of all ships arrived at this port since the 1st of March, in *Train & Co.'s Line* and the very small number of deaths, (only thirty-four in ten thousand four hundred and eighty-two) and those mostly infants, goes to show that great attention is paid by Messrs. Train & Co., to the health and comfort of their passengers. The per centage of mortality in New York ships stands four and a half per cent., and in Boston ships less than one-third of one per cent. or as fourteen to one!

		No. of passengers.		Deaths.	
Arrived.	Ships.	Where from.	passengers.	Deaths.	
March 7—Sunbeam.	Liverpool.	107	1	
April 14—Hope.	Cork.	210	1	
18—President.	Liverpool.	453	4	
23—Agnes.	"	356	4	
25—Utica.	"	290	0	
May 2—Ocean Queen.	"	294	0	
10—St. Petersburg.	Cork.	323	3	
11—Buena Vista.	"	205	0	
18—Windsor.	Liverpool.	439	1	
27—Meridian.	"	606	3	
27—Champion.	"	332	0	
June 4—Frank Pierce.	"	702	1	
6—Parliament.	"	431	1	
7—Josephus.	"	306	2	
16—John Bunyan.	"	233	0	
23—Daniel Webster.	"	689	3	
July 17—Tirrell.	"	324	1	
Aug. 9—Star of Empire.	"	830	2	
19—North America.	"	832	0	
22—Staffordshire.	"	597	0	
28—Squantum.	"	265	0	
Sept. 9—Levi Woodbury.	"	163	1	
11—President.	"	647	2	
23—Chariot of Fame.	"	780	1	
Oct. 20—Josiah Bredloe.	"	30	0	
21—Parliament.	"	415	4	
—Boston Pilot.			10,432	34	

The *Three Rivers L'Es Nouvelle* contradicts the report of the apprehension of the murderer of Mad. Gauthier at Yamachiche. It states, that he has been seen in the vicinity of Quebec, but is not yet apprehended.

We have received from the Messrs. Rose, Great St. James Street, two copies of their "Commercial Calendar" for 1854. Though but a short time in business, the Messrs. Rose appear perfect masters of their profession; for a handsomer, or more artistic piece of typography than their Calendar, we have rarely beheld. It is printed on fancy paper, and in various colors. It contains a list of the holidays observed by Banks, &c., and other useful tables. A more useful and ornamental appendage the accountant could not have about his desk.

SECOND ANNUAL MEETING OF THE LONDON CATHOLIC INSTITUTE, HELD IN THE INSTITUTE ROOMS, Nov. 7, 1853.—Charles Colovin, Esquire, President, in the Chair. After the minutes of the last meeting being read, the reports of the different officers received, and resolutions having been adopted with respect to the past business of the Institute, Mr. Norris was appointed chairman, and a vote of thanks passed to the President and officers for their official services during the year 1853. Mr. Colovin was re-elected President, and a better or more independent man could not be appointed. He is one of the oldest and most respectable merchants of London, and every member of the Institute felt it to be his duty from his conduct during the past year in the chair, as well as for his private virtues, to re-elect him. Mr. William Durby, a very respectable and attentive member of the Institute, was elected First Vice-President; Mr. James Wilson, Second Vice-President; Mr. Edward Millan, Treasurer; Mr. William Irwin, Recording Secretary, and Mr. P. G. Norris, Corresponding Secretary.—*Toronto Mirror*.

GREAT FIRE AT KINGSTON.

Kingston, C.W., Nov. 12.

About three o'clock this morning, the Bonded Warehouse of J. Miller & Co., was discovered to be on fire. Strong South wind prevailing, which carried the flames to the adjoining wharf of the Hon. J. Hamilton, and MacPherson & Crane, destroying the warehouses of both those firms and was finally stayed at Queen Street. The following are the premises destroyed:—

Messrs. Miller's bonded warehouse; Mr. Scoble's warehouse; Hon. J. Hamilton's warehouse; Messrs. MacPherson's warehouse; Mr. Hendry's wholesale warehouse; Mr. Watt's grocery, adjoining the wharf, attached; Mr. Donohue's inn. The amount of the loss and insurance is not yet ascertained. The Hon. J. Hamilton lost all his books.

The whole value of the property destroyed amounts to something more than £30,000—the amount insured to £22,000. The chief losers are the persons whose goods were warehoused in the forward stores.

FATAL ACCIDENT.—Thursday forenoon the 10th inst. William Kennedy, a laborer employed by the Carpenters who are engaged in the erection of Mr. Shearman's mill, near the Wellington Bridge, fell from a high scaffold to the ground. He was immediately taken to the St. Patrick's Hospital; but we regret to state, that he breathed his last on entering it. The deceased was a worthy young man, and a native of Tipperary.—*Transcript*.

On the 10th inst. a very lamentable accident occurred on the Vermont Central Railroad, while the cars were running towards this city. It was occasioned by the bursting of the boiler of the engine, and resulted in the death of the fireman, and very seriously wounding the engineer. Our informant states that none of the passengers were injured by the accident.—*Id.*

A CONSIDERABLE CROP OF CRIMINALS.—There are no less than forty-nine prisoners for trial at the Assizes now holden at Hamilton. The little City appears to be ambitious in more ways than one.—*Toronto Patriot*.

REMITTANCES RECEIVED.

Norton Creek, T. Gorman, 12s 6d; Amherstburg, T. Maguire, 12s 6d; Toronto, M. McNamara, £1 11s 3d; Richmond Hill, M. Teffy, 10s; St. John's, J. Brennan, 12s 6d; Kingston, M. Harrington, 12s 6d; Rawdon, R. Corcoran, £1 5s; St. George, H. McLaughlin, 12s 6d; Hogansburg, Rev. T. Keaveny, 6s 3d; Naperville, Rev. Mr. Morrison, 12s 6d; St. Jacques, Rev. Mr. Marechal, 12s 6d; Richmond, Rev. L. Trahan, £1 5s; New Glasgow, J. McGoldrick, 6s 3d; Huntington, J. Naray, 15s; Dewittville, J. Waters, £1 11s 3d; Peterboro, P. Kelly, 5s; Three Rivers, Rev. J. O. Prince, 12s 6d; Prescott, Captain J. Savage, 12s 6d; Industry, Rev. Mr. Lajoie, 10s; La Baie, Rev. Mr. Carrier, 12s 6d.

Per M. Enright, Quebec—His Grace the Archbishop, 15s; The Right Rev. Dr. Baillargeon, 15s; Very Rev. Mr. Cazeau, 15s; Rev. Mr. Ferland, 15s; Rev. Mr. Harkin, 15s; Rev. Mr. Langevin, 15s; Hon. Judge Panet, 15s; John O'Leary, 7s 6d; John Hearn, 15s; M. Carroll, 7s 6d; Wm. Kenifick, 7s 6d; R. Kenifick, 7s 6d; T. Lane, 7s 6d; T. Quinn, 7s 6d; T. Moore, 5s; D. Murray, 7s 6d; M. Barne, 6s 3d; T. Corrigan, 7s 6d; H. McHugh, 7s 6d; T. McGrath, 6s 3d.

Per A. Stuart McDonald, Cornwall—J. McArthur, 12s 6d; D. G. McDonnell, 12s 6d.

LOST,

On the Evening of FRIDAY, the 11th instant, BETWEEN

THE PLACE D'ARMES AND THE WHARF,

A LARGE SHAWL; the finder on leaving it at this office, will receive ONE DOLLAR reward.

A FEW days ago, Mrs. CUDDY, of St. Mary Street, received over payment for goods, to a considerable amount, which she did not notice 'till calculating her day's sale. The over payment shall be refunded to the person by whom it was made, on that person calling on Mrs. CUDDY, and giving the necessary particulars.