

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 9, 1851.

Such of our subscribers as may have changed their residence, are requested to leave early notice to that effect at this office.

The Russell Ministry have again narrowly escaped defeat, upon the amendment proposed by Mr. D'Iraéli, on the motion being made, "That the House do resolve itself into Committee upon the Assessed Taxes Act." Mr. D'Iraéli moved, "That in any relief to be granted by the remission or adjustment of taxation, due regard should be paid to the distressed condition of the owners and occupiers of land in the United Kingdom." Upon the division which followed, ministers had to congratulate themselves upon a majority of thirteen, in a House of five hundred and thirteen members. Such a victory is tantamount to a defeat, and, in consequence, rumors are afloat concerning another contemplated resignation. Small, though, as was the Ministerial majority, had all the Irish members done their duty, like honest men, government would have found itself in a minority: but, alas! the blandishments of the treasury, proved more powerful than the cause of the Church, and the smiles of a First Lord, than the dictates of conscience. "Ministers," says the *Dublin Freeman's Journal*, "owe their triumph to the friendly intentions of some Irish Catholic members! who came to the rescue of the falling No-Popery cabinet." We copy from the same journal, the names of these six renegades, in order that they may be held up to the scorn and execration of all good Catholics:—

Anstey,..... Youghal. O'Connell,..... Kerry.  
Bellew,..... Louth. O'Gorman Mahon,..... Ennis.  
Burke,..... Galway. Somers,..... Sligo.

But whilst recording the treachery of a few, it is pleasant to be able to pay a just tribute to the noble firmness of the many, and to the gallant band of twenty-nine, who manifested their devoted attachment to the cause of religious freedom, by their determination, so long as the game of persecution shall be continued, to oppose, and by every means within their power, to embarrass, any government, that presumes to lift its hands against the rights of the Church.

On the 15th April, Mr. Monsell called the attention of the House, to the brutal cruelties, so long allowed to go unchecked, in the Kilrush and Ennistymon Workhouses. Much as it must have grieved him, Lord John Russell was obliged to promise, that an enquiry into these government slaughter-houses should take place. Although the result of this enquiry may be, that censure will be cast upon the workhouse officials, whose only fault has been, carrying out, if not wisely and cautiously, yet at least too well, the beneficent intentions of the paternal government of Great Britain, towards its Popish subjects; yet we may be sure, that it would be far more in accordance with the feelings of the Protestant rulers of Ireland, if the mortality of Kilrush and Ennistymon, could be extended to every other district in the country, as the speediest, and most effectual method of establishing Protestant ascendancy, and perpetuating the principles of the glorious Reformation. It is not long since the *Times*, the great mouth-piece of the No-Popery party, rather imprudently betrayed its secret, by congratulating its readers upon the rapid depopulation of Catholic Ireland, through the instrumentality of emigration, famine, and pestilence.

In England, there is every appearance of the consummation of the long expected schism in the Government Church. The Bishop of Exeter, setting at naught the doctrinal decisions of the Privy Council, has again refused to license a curate, holding the same opinions, respecting the Sacrament of Baptism, as Mr. Gorham. In vain has Dr. Sumner, the Government Archbishop of Canterbury, been appealed to; Dr. Philpotts is obstinate; although the law of the land is clear, and Her Most Gracious Majesty, by and with the advice of the judicial committee of her Privy Council, has decided, that in Baptism, infants are not to be regenerate with the grace of God, or incorporated into Christ's holy Church, Dr. Philpotts remains unmoved; nay, forgetful of the power that made him a bishop, and which can unfrock him, the wretched prelate throws off his dependence on the state, and by a pastoral letter, presumes to summon a Diocesan Synod; an act of defiance towards the Supreme Head of the Church by law established, Queen Victoria, or as the *Daily News* terms it, "a breach on his part of the royal prerogative so flagrant and audacious as cannot be endured, so illegal as to require the intervention of the police for its dispersal." In this very remarkable document, the Bishop of Exeter taxes the Archbishops of Canterbury and York, with having been consentient, and eager parties, to a decision of the Privy Council, repudiating an article of faith; denounces Dr. Sumner as a *factor*

of heresy, and warns his clergy that it is "their duty to guard the precious deposit of faith committed to them," (by the Courts of Law we suppose,) "with especial vigilance on that side from which the danger is most imminent—in other words, in this our generation from Ultra-Protestantism, a system which in its full grown strength is far more pernicious than Romanism;" because Romanism, although very naughty, and fond of all sorts of superstitions, according to Dr. Philpotts, "does yet retain the whole body of Faith, which the other maims, and truncates, at the bidding of man's wisdom, squaring the Revelations of God to its own presumptuous measure of what is reasonable, good and edifying." It remains now to be seen what steps the Head of the Anglican Church will take, and if she will tolerate these independent proceedings on the part of one of her officials: upon the whole, we think it likely, that in the long run, the Privy Council will be held to be a better judge than the Bishop of Exeter and his Synod, as to the nature and proper manner of administering a sacrament, and the "modus operandi" of the Holy Spirit.

It is with much pleasure, that we are to-day enabled to announce, that the proposition, which we made some two weeks ago, has at length been carried into execution. At a meeting of Catholic gentlemen, of various origins, it was resolved to form a society at Montreal, bearing for the present the name of the "Montreal Branch of the Catholic Defence Association." This, we hope, is destined to be but one of many similar Societies, to be formed in Canada and in the United States, for the purpose of manifesting the attachment of Catholics to their Church, and their detestation of the persecuting measures of the British Government. The object of our Society, is, as its name implies, purely defensive—we disclaim any intention of giving cause of offence to our fellow-citizens; we repudiate all idea of ill will or angry feeling towards them, or of saying or doing anything calculated to interrupt the harmony, in which Catholics and Protestants have so long dwelt together happily in Canada. Our desire is, to live in peace and charity with all men; and, whilst asserting our own inalienable rights, in plain language, to manifest, by every word and action, always, and in all places, our punctilious respect for the rights of others. We disclaim any intention of taking part in the political controversies of the colony, or of attaching ourselves to any political party. We are neither French nor Irish, Ministerialist nor Anti-Ministerialist, Whig nor Tory, Protectionist nor Free Trader; we are purely and simply Catholic, animated by love for our holy religion, and justly indignant at the insults, and attempts at persecution, directed against it. We desire to resist any attacks that may be made upon that portion of the Catholic Church, which exists here in Canada, and to encourage, and to the utmost of our abilities, to assist our persecuted brethren in England and Ireland, in resisting the attacks already made on their religious freedom. The means we intend to employ, are such as may be expected to result from the combined action of the Catholic body in this Province, in communication with the already existing organisation in Ireland. We intend to unite, to express our disgust at the tyrannical measures now preparing for our brethren on the other side of the Atlantic. We will unite our prayers to their prayers, for the fall and confusion of their oppressors. We will unite, for the purpose of encouraging them, by the expression of our deeply felt sympathies, and, if the occasion presents itself—if any encroachments upon our religious privileges should be attempted to be made in this country—by our example, to resist to the uttermost, the re-establishment of the old Protestant system of Penal laws. We will unite also, for the purpose of assisting our brethren, in their noble efforts for the erection of a Catholic University, and for defeating the government system of Godless education, by means of those pecuniary contributions which, no doubt, the zeal and charity of our Canadian Catholics will abundantly furnish. Nor is this last mentioned object the least in importance. On the contrary, we think that the accomplishment of the noble project of founding a Catholic University in Ireland, will prove the greatest triumph over the British government, and its nefarious designs, for the perversion of the faith of the Catholics of Ireland. Although the debates in Parliament are ostensibly, merely about *Ecclesiastical Titles*, it is well known that the real subject matter of dispute, is—the Godless Colleges. Willingly, in effect, would the government consent to a compromise, admitting as many Bishops as the Pope might think fit to send, provided only that his Holiness would rescind the condemnation of the said Colleges, and annul the decrees of the Synod of Thurles. Now, as the Synod well pointed out, the best way of effecting the destruction of these Colleges, is, by opposing thereunto a Catholic University, in which the youth of Ireland shall not be exposed to the danger of having their religious principles undermined, or be tempted to barter away the precious jewel of the faith, for the advantages of a mere secular education—their heavenly birthright, for a paltry mess of pottage. It is, therefore, by our active endeavors to forward this great and truly Catholic undertaking, that we can best show our love to our religion, and, at the same time, in a perfectly peaceable, and legal manner, contribute to the thwarting of the cunningly devised plots of her foes. Such, then, are the objects for which we purpose to combine; and for this purpose, it is intended to hold a meeting of the members of the Society, and of those who desire to enroll themselves as members, on Monday evening next, at 7 p.m., in one of the rooms of the Bonsecours Market, which has been engaged by the Society for that evening, with the intention of adopting addresses to His Eminence Cardinal Wiseman, and the Irish and English Hierarchies.

In reply to a challenge from the *Montreal Witness*, we, some few weeks ago, pointed out some of the many glaring corruptions and mistranslations, which occur in a French version of the New Testament, extensively circulated by the French Canadian Missionary Society. We called especial attention to the fact, that in all the passages relating to the institution of the Holy Sacrament of the Lord's Supper, our Saviour is invariably represented as *not* blessing the bread and wine, but as blessing God: many other errors did we point out, and we remarked, that as Protestants profess to have no rule of faith, no guide, except their translations of the Bible, so their whole religious system depends upon the infallible accuracy of such translations; and that, as they have no means of ascertaining whether the exact signification of Christ's words has been correctly rendered in their version, except their weak human reason, aided by such lights as the dictionary and lexicon can afford; so if it can be proved that one single passage has been incorrectly translated, the whole of the remainder is utterly worthless, as where one error can have occurred, thousands of others may have crept in, which still remain undetected.

For the errors which we pointed out, the *Montreal Witness* and his allies can offer no excuse; they cannot deny their existence, they cannot but feel their importance. *Scrutator*, therefore, abandoning David Martin's trash as hopelessly corrupt, has recourse to the unanswerable argument of *a tu quoque*. "You Catholics," says he, "are just as bad as we are; you have as great discrepancies in your different translations of the Bible as we have in ours; of contraries both cannot be true; of two different translations one therefore must be false." This argument of *Scrutator* we propose to review. "I have shown," says *Scrutator*, exultingly, as it becometh a man who has discovered a mare's nest to exult, "I have shown, that several versions of the Word of God, which this *Infallible Church* gives to the faithful, as the true and genuine Word of God, differ from, and even flatly contradict, one another." To this we answer, that we know of *one* version, which the Church has given to the faithful, as containing the true and genuine Word of God, and that version is, the Latin Vulgate. Individual bishops, may have approved of several translations, in their respective dioceses, but *Scrutator* should remember, that no bishop or archbishop, can say of himself, "I am the Church." We will now give, side by side, the two different translations of the same passage, which so "flatly contradict one another," marking the discrepancies in italics:—

| FRENCH VERSION.  | DOUAY VERSION.  |
|--|---|
| St. Luke xvii., 3, 4. "If thy brother sin against thee, reprove him, and if he repent, forgive him, and if he sin against thee seven times a day, and seven times a day shall turn to thee, saying, I repent, pardon him." | St. Luke xvii., 3, 4. "If thy brother sin against thee, reprove him, and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent, forgive him." |

Which of these translations, asks *Scrutator*, is right?

Carefully did we read over and compare, as we trust will also, some of our readers, these two contradictory translations, without, for the life of us, being able to discover where the contradiction occurred. The meaning of the words "repent," and "do penance," were evidently, in this passage, identically the same, that is to say, sorrow for having given offence, and the manifestation of that sorrow, by saying, "I repent." We saw that in the French version, there was a comma, after the words "forgive him," followed by a small *a*; whilst in the Douay version, in the same part of the sentence, there was a full stop, followed of course by a big *A*; in one translation we found, "seven times a day;" in the other, "seven times *in* a day;" "turn to, instead of "be converted unto;" and, most important difference of all, "pardon," instead of *forgive*. Yet, neither in the "repent," for "do penance;" in the comma, for the full stop; in the little *a*, for "and," instead of the big *A*; in "turn to," for "be converted unto;" "pardon," for "forgive," could we find the flat contradiction, announced by *Scrutator*; so we read on, in hopes that the mystery might be cleared up, and, at last, we got a glimmering of *Scrutator's* meaning. "It is manifest," says he, "that both of them cannot have it," the Douay having, to "do penance," where the French has, "to repent."

These are the questions which *Scrutator* proposes to us. Whether is "repent," or "do penance," the true Word of God; and which is the more correct translation of the Latin, "*agere penitentiam*," or of the Greek, "*metanoeo*?" To this we reply, that the Church alone can tell us what is the true Word of God, and that human reason is as incapable of forming any correct judgment upon this point, as the eye is of distinguishing sounds, or the ear colors; but, as we cannot see the slightest difference between the meaning of the two expressions, as it is impossible truly to "repent," without "doing penance," or to "do penance," without "repenting," it is likely that one is as much the true Word of God as the other; both implying exactly the same thing; sorrow for having offended, and the confession of, and satisfaction for, that offence, by the words "I repent," upon which "repentance," or "doing of penance," the offender is to be forgiven by his brother. These are the conditions requisite for man to obtain pardon from his brother man; in the same way, as by truly "repenting," or "doing penance" before God, that is, by conceiving a hearty sorrow for sin, as towards Him; by the confession of, and satisfaction for, that sin, in the way that He has through His Church appointed, we obtain from God, the pardon and remission of our sins, for the sake of, and through the infinite merits of the atoning blood of our Lord and Saviour Jesus Christ.

We will not presume to decide, which is the more correct translation; it seems to us, that the Latin, "*agere penitentiam*," is more literally rendered by the two words, "do penance," than by "repent;" and that, if we consult the etymology of the Greek word, neither can be said exactly to render the meaning of "*metanoeo*," which implies, change of mind, or opinion, an operation not necessarily accompanied with grief, and of which the intellect alone is the subject; whereas "repent," or "do penance," implies a change of heart, attended with sorrow, an operation of which the will is more properly the subject; but, as the faith of Catholics is not dependent upon etymological niceties, we will not pursue the subject further; it is for *Scrutator*, who boasts of his knowledge of Christianity, to prove that St. Luke made use of the word "*metanoeo*," under the inspiration of the Holy Spirit; and we assure him, that we will never enter into any discussion with him, or with any one else, as to the meaning of any passage of the Bible, until such time as he shall have proved such passage to have been inspired. *Scrutator* need not fear, that any apparent discrepancies, in the different translations of the Bible, will cause the least difficulty to Catholics; as such, we have what Protestants can never have, a living authority, far superior to any translations of the Bible. The Church, appointed by Christ to teach all nations; from the teaching of that Church is our knowledge, not only of the meaning of the sacred penmen, but of the whole mystery of the Christian Revelation derived, because her teaching is to us—the Word of God. *Scrutator* honestly confesses his ignorance of "Catholic terms," and of the "decrees of the Council of Trent;" would it not be advisable, we put the question in no uncharitable spirit, would it not be advisable for him, until he has acquired some knowledge of Catholicity, some acquaintance, however slight, with her doctrines, and the decrees of her councils, to abstain from talking about, and railing against, a system of which he is profoundly ignorant? If he would only resolve to study the Catholic catechism, and to attend, for one short month, the elementary schools, held in this city, by the "*Christian Brothers*," we feel confident, that at the end of that time, *Scrutator* would come forth a wiser man.

We learn from the *Melanges* that the Rev. M. T. Durocher, Curé of Belœil, has received much benefit from his sojourn in Italy. The rev. gentleman was expected soon to embark for Canada.

## CATHOLIC LIBRARY, NO. 1 &amp; 2.

THE SCRIPTURE DOCTRINE OF MIRACLES DISPLAYED. By the Rt. Rev. GEO. HAY, D. D. Dunnigan and Brother, New York. John McCoy, Montreal.

An admirable refutation from the pen of Bishop Hay, lately one of the Scotch Vicars Apostolic, of the sophistries of Hume, and the still more dangerous attempts of the German Protestant and Rationalistic school, to explain away the miracles recorded in the Holy Scriptures. To all who desire to learn upon what a sure foundation the evidences of the Divine Mission of Christ, and of His continual presence with His holy Church, are based, we heartily recommend the perusal of this little work.

## REMITTANCES RECEIVED.

Bytown, Mr. E. Burke, £2 10s.; St. Hyacinthe, Mr. Patrick Flynn, £1 5s.

## CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—I have just learned with the most intense delight, that the Catholics of Montreal have determined on organising a branch of the "Catholic Defence Association." I am confident that it will work well, for there is not in this province a single Catholic of intelligence, whose warmest sympathies are not enlisted in behalf of the little flock of faithful souls, at once the remnant of the wreck of England's former glorious Church, and the germ of another, which no hurricane will ever overthrow, or no royal ruffian ever subvert.

There is something to the reflecting mind peculiarly grand and sublime, in the present position of our holy Church in England. Surrounded by a multitudinous host of truculent enemies, assailed in every shape and form which bigotry can devise, apparently weak and powerless, and subject to every species of attack, she not only maintains her ground, but aided by heaven, she is making successful inroads on the domain of heresy, and is daily carrying off every thing that is estimable and of value therein. The virtuous and the good are hourly flying from the painted Jezabel, whom they foolishly looked upon as a mother, and are fast rushing into the embrace of the one only Church—the true spouse of Jesus Christ. The death-knell of Anglican Protestantism has been rung, and its complete annihilation is only a question of time. Heaven knows the grotesque would-be ecclesiastical polity, to which Englishmen have, for three hundred years, submitted, has had a sufficiently lengthened existence. It is to be hoped that the vengeance of God is at last satiated, and that in his mercy, He will now visit unfortunate England.

But there is a great battle yet to be fought. The devil will not easily, and without a struggle, give up his usurped sway. From the day on which he first inspired the bloody, bloated and adulterous brute, who laid his polluted hands on the sacred ark of God, down to the present time, he has had his minions and his slaves. The mean, little, contemptible dandy, whose forehead is marked with a more ignominious brand than was that of Cain, whom infamy will ever claim as her most favored son, whose whole life has been, and is, a living lie—the accomplished trickster