

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, OCT. 24, 1851.

NEWS OF THE WEEK.

Nothing has occurred during the past week to interrupt that calm which, since the prorogation of parliament, has settled down upon the political world. The Catholic Bishops, both in England and Ireland, take every possible means of showing their contempt for the Ecclesiastical Titles Bill, by the annexing of the obnoxious signatures to their pastorals, and other public documents. The Committee of the Catholic Defence Association have published their Address to the Catholics of the empire; this document will be found upon our second page.

We regret that our limited space will not allow us to do more than to give the concluding paragraph of the "Allocution of Our Most Holy Lord, Pope Pius IX.;" this paragraph, it will be seen, has direct allusion to the fortunes of the Catholic Church in England, and to the tempest wherewith she has been, lately, so severely assailed:—

"Lastly, we beg to inform you that We have directed Our efforts to adjust the affairs of the Catholic religion in a distant region (*ad Catholica religionis res in longinqua regione componentas*), and that We entertain great hope that a convention may be entered upon, which, in accordance with Our wishes and yours, may meet the rights, views, and prosperity of the Church; and we would, above all, hope that such an example as this might be speedily followed in all regions of those distant parts, the people whereof We regard with a special affection of charity in the Lord, that thus those very many and great evils might altogether be averted, with which, in some regions of those parts especially, the Immaculate Spouse of Christ is, to the very great sorrow of Our heart, afflicted and harassed. And here we cannot refrain from vehemently congratulating those Venerable Brothers, and giving to them the praises they have merited, and which are due to them, who, although placed there in a very painful position, nevertheless fail not by their Episcopal zeal and firmness, strenuously to maintain the cause of the Church, and fearlessly to defend its rights, and anxiously to watch over the salvation of their beloved flocks."

The trial of Mr. William Weale, for flogging one of the boys of the school over which he presides, has resulted in the condemnation of that gentleman, to three months imprisonment in the house of correction. This iniquitous sentence is a clear proof, if any were needed, of how little justice Catholics can expect from a Protestant judge, or Protestant jury. Let us look at the particulars of the case, for which a gentleman, of unblemished reputation, has been sent to herd for three months with the vilest malefactors. Mr. Weale, as teacher at a school, found it necessary to correct a boy of the name of John Farrel, for theft and lying. He flogged him with a whip—severely certainly, but not a bit more so than the young thief and liar richly deserved; and, according to the testimony given on the trial, not nearly so severely as boys at the first schools in England, used, some twenty or thirty years ago, to be punished for an error in grammar, or a false quantity. The surgeon, who examined the boy, testified that he found the marks of the whip upon—upon that part of the boy's person, where little boys are usually flogged. Mr. Weale was a Catholic, the jury were Protestants, and had consequently no scruples of conscience in finding Mr. Weale guilty of assault; and thus an amiable, and most excellent gentleman, has been sacrificed to the ruffianly outcry of the no-Popery rabble. Whether this unwonted tenderness for the hinder end of little boys at school, in England, is destined to bring about any reform, in so far as the hinder ends of little boys themselves are concerned, we cannot say. This sympathy for a thief and a liar, cannot but be most amusing, to men who know what public schools—aye, and private schools, kept by clergymen of the church of England, were, some years ago. The most trifling offences used, in those days, to bring upon the luckless wight, punishment, compared with which, the flogging of this boy, by Mr. Weale, is a trifle—punishment, the marks of which,—we speak it deliberately, and of our own personal knowledge—boys brought up at schools, kept by Protestant clergymen, will carry with them to the grave.

The following is given as the list of the new Ministry:—

CANADA WEST:

Inspector General, Messrs. Hincks,
Attorney General, " Richards,
President of the Council, " Cameron,
Post-Master General, " Morris,
Commissioner of Crown Lands, " Rolph,
Solicitor General, " Ross.

CANADA EAST:

Provincial Secretary, Messrs. Morin,
Commissioner of Public Works, " Young,
Attorney General, " Drummond,
Receiver General, " Taché,
Speaker of the Council, with }
a Seat in the Cabinet, } " Caron.

A Solicitor General for Lower Canada has not yet been named. Messrs. Cartier and Chauveau are both spoken of, as likely to be appointed to this office.

From extracts from the *Toronto Mirror*, on our fifth page, will be seen what progress the Catholic Institute is making amongst our brethren of Upper Canada.

His Excellency, the Governor General, passed this city on Sunday last, en route for Quebec, where he arrived on Monday afternoon. The following account of his reception, is abridged from the *Quebec Chronicle*:—

"Precisely as the clock struck two, his Excellency's landing was announced by a salute from Durham Terrace, fired with great precision by the Royal Artillery. On stepping ashore he was greeted by the Mayor and City Council, by the Magistrates, and the military chiefs—received and replied to the welcome of the Corporation, and stepping into the Mayor's carriage, the procession marched off. On reaching the Archbishop's palace, his Grace the Archbishop was standing at an open window, and saluted his Excellency as he passed. Higher up was the Seminary band, playing:

'Whar hao ye been a' the day,
Bonnie laddie, highland laddie,

right merrily, and passing through a triumphal arch, on which were the words:

'Le jour vienra.'

the procession passed through the Fire Companies who were drawn up, in their line and varied uniforms, with their implements, &c., and who cheered most vigorously as his Lordship passed. The day passed over, so far as we are aware, without accident or disturbance of any kind."

The St. Andrew's, St. Patrick's, and St. George's Societies, presented their several Addresses, of which we have but room for the Address and answer to the St. Patrick's Society:—

To his Excellency the Right Honorable James, Earl of Elgin and Kincardine, Knight of the Most Ancient and Most Noble Order of the Thistle, Governor General of British North America, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Members of the St. Patrick's Society, and loyal citizens of Quebec, of Irish extraction, beg leave to approach your Excellency on this propitious occasion, with the assurance of our sincere respect for the Representative of Our Most Gracious Sovereign in the British North American Colonies, and to welcome your Excellency to this ancient fortress, with all the warmth and ardor so peculiarly characteristic of our nation.

But while we welcome your Excellency in your official, we welcome you not the less in your private capacity, and shall make it our constant endeavor to render agreeable the residence amongst us, of so talented a statesman, and that of Lady Elgin, and your amiable family, assuring you, that when an Irishman's hand is tendered, the heart accompanies it.

(Signed) THADDEUS KELLY,
President,
D. GEO. DALY,
Secy. St. P. S.

REPLY:

GENTLEMEN,—

These assurances of your kind consideration for me in my official and private capacity are very welcome to me, and I accept with pleasure the tender which you make to me of an Irishman's hand with the warm heart that accompanies it.

PROTESTANT TRACTS.

Our respected friend—the Rev. Mr. Thaddeus Osgood—has been kind enough to favor us with a communication, accompanying a little tract, having for its title—"A Dialogue between a Catholic and Protestant," to which, as containing, what he calls, "the other side of the question," our correspondent requests us to give insertion. To so doing we can have no possible objection, because we have invariably found that the strongest arguments, in favor of Catholicity, can always be drawn from the arguments put forward by Protestants, in favor of Protestantism. Thus, the sorry figure, which Trinitarian, or Orthodox Protestants as they style themselves, cut—the mass of contradictions, and absurdities, in which they get themselves involved, whenever they foolishly presume to engage in controversy, with their more logical, and consistent brethren, the Unitarian Protestants, are, to every unprejudiced person, a clear proof, of the absolute necessity of some infallible guide, or Church, from whose teaching we may learn, with absolute certainty, what is, and what is not, the meaning of the book called the Bible; because a book, from which, men of high intellectual attainments, and, as we sincerely believe, men actuated by an earnest desire for the truth, can draw such totally opposite conclusions, must be, to human reason very obscure, and utterly useless, as the *Sole Rule of Faith*.

Our correspondent begs of us "not to call all Protestants fools or heathens." If any thing ever published by the *TRUE WITNESS*, is susceptible of such an interpretation, we do most sincerely regret, and desire to retract it. We have always endeavored to distinguish between Protestantism and Protestants—between the system and its adherents. The former may be very bad, the latter may be very intelligent, kind, and amiable individuals; but, certainly, neither their intelligence, nor their virtue, will be owing to their Protestantism. Protestants are, thank God, in general, far better than their system; as yet, they have not carried out the principle of protesting to its ultimate consequences; they have stopped short, horror-struck at the chasm yawning at their feet. Were it not so, Hell, with all its disorders, and miseries, would before this, have been let loose, upon earth; and Satan would be able to boast, that he had proved, in the long run, too powerful for the Most Highest. Catholics, on the contrary—and to our shame be it spoken—seldom, or never, walk worthy of their high calling. As much as Protestants have exceeded and surpassed their moral standard—by so much—and by far more, have Catholics fallen short of theirs. Oh! had it not been so—had all Catholics been careful to evince the excellence of their faith, by the excellence of their practice—long ere this would have been fulfilled the petition—"adveniat regnum tuum."—Thy kingdom come—Wars and contentions, and egotism, would long ago have been banished from amongst us; the golden age would be no longer merely the poet's dream—but men and angels would have joined together to proclaim, in never-ceasing chorus—Gloria Deo in excelsis, et in terra pax—Glory to God in the Highest, and on earth peace, to men of good will.

Were we disposed, which we are not, to think lightly of Protestants, to treat them as fools or heathens, the great names of Milton, Newton, Locke, Channing, and of thousands of other Protestants, of men, admiration for whose learning and virtues, is exceeded only by regret, that they were aliens from Christ's Church—would rise up in judgment against us. "But," our friend may ask us, "if Protestantism be the evil thing you say it is, how can it have produced so many great and good men? An evil tree cannot bring forth good fruit." That is it. Protestantism did not produce these great and good men; if they were great and good, it was not because of, but in spite of, their Protestantism. It was not what they denied, but what they believed, that made them good and great. Protestantism cannot assert anything; it is a pure negation, and, if consistently carried out, leads to absolute nihilism. In so far as these men asserted anything to be true, professed any form of religion, or practiced any of the social virtues, they ceased to be Protestant. They were good and great, solely because they had not been able, entirely, to divest themselves of all Catholic tradition. This will appear a hard saying to our respectable friend; he has been so long accustomed to hear the words Protestant faith—Protestant religion—that he does not take the trouble to reflect that there can be no such things *in verum natura*: that a Protestant, or denying faith, is a contradiction, an impossibility. Our friend doubtless believes, or rather thinks that he believes, certain mysterious doctrines; and innocently enough, imagines that these doctrines are common to the whole Protestant world. As he becomes better acquainted with the modern developments of Protestantism, and with the writings of the modern school of Protestants, more especially those of Germany, he will discover that Protestantism does not imply a belief in any thing, but must, if logically carried out, result in the denial of every thing—of all objective existence. In the stern logic of the Socialist—logic unanswerable by Protestantism—he will discover that the rejection of the authority of the Church must, sooner or later, be followed by rejection of the authority of the State—that the right of private judgment renders any mean between unbridled anarchy, and brutal despotism, impossible; and that if these results have not, as yet, always followed the abandonment of Catholicity, it is because Protestantism has always been inconsistent with itself; and whilst asserting "private judgment" against the Church, it has always been compelled to assert "authority" against the mass of the people.

France, during the Reign of Terror, presented the spectacle, which all nations would present, if the principles of Protestantism were universally carried out to their logical consequences. But fortunately, as we said above, Protestants do not fully carry out their principles; they stop short on the down-hill road; or at least, they try to stop short, but very often cannot succeed, any more than a man can keep himself from falling, by holding on hard to the rim of his hat. Having rejected the sole valid reason for believing—that is, the authority of the Church, they become the victims of credulity, or else lapse into infidelity. One doctrine goes after another; from the *Credo* to the *Amen*—one article of faith after another must be abandoned, because, without the authority of the Church, there is no foundation for any article of faith, or reason why it should be retained. Our respectable friend will quote the Bible as authority; but, having rejected the authority of the Church, upon what authority does he believe the Bible? In his youth he was told by his grandmamma perhaps, or some respectable elderly female relative, that a certain book, issued by the Bible and Tract Society, was the Word of God: when he went to school he heard this statement repeated; a little later he began to read the book for himself, and finding it, for the most part, quite unintelligible, he naturally concluded that it was very sublime, and must therefore be the Word of God. Had he chanced to have been the son of a Mahomedan, brought up on the banks of the Bosphorus, he would have been taught, and would be to-day quite as firmly persuaded, with as much good reason, that the Koran is the word, and Mahomet the Prophet, of God. As it is, he wears small-clothes, and calls himself a Protestant Christian minister, just as in the other predicament, he would have asserted the excellence of Islam, and loathed the flesh of the unclean beast. Thus, as it is but by a happy accident of birth, that our reverend and estimable correspondent has escaped circumcision, so it is owing to the same accident, that he wears a hat instead of a turban, and distributes evangelical tracts through the streets of Montreal, instead of sipping his coffee in Stambol, or tranquilly smoking his chibouque in the Valley of the Sweet Waters.

We hope our reverend friend will take these remarks in good part, and will believe us, when we assure him, that we have as little desire to speak harshly or disrespectfully of Protestants, as we have any intention of thinking, or speaking respectfully of Protestantism. We are anxious also, to point out to our proselytizing brethren, the danger they incur in tampering with the faith of Catholics. By the help of the devil, they may perhaps succeed in Protestantizing some of them—that is, they may succeed in destroying their faith in the Holy Catholic and Apostolic Church; but they may depend upon it, they will never succeed in making them believe any thing. We are wrong; the Protestant who shall succeed in proving the Catholic Church false, and her teaching unworthy of belief, will have succeeded in proving a

good deal more than he bargained for. He will have proved—that the promise of Christ to His Church, to be with her all days, was an idle lie—that He, whom Catholics look upon as the Son of God—was an impudent impostor; and that Christianity is but a humbug—a mere sham—unworthy the attention of any reasonable being. Our evangelicals would do well to consider this: they cannot prove Catholicity, or Popery, as they call it, false, without first proving Christ to be a liar; in a mere worldly point of view, no great good is likely to result from success in such a cause.

And now a few words with regard to the "Dialogue," which has been the provoking cause of these remarks. We give the first question with its answer, only, as what we intend to say with respect to it, will apply to all the other questions, and indeed, to all Protestant arguments drawn from the Bible. The Catholic is made to ask—"Why should you attempt to set up another religion, or divide the Church of Christ?" The Protestant answers—"I do not attempt to establish any system of religion, different from that which Christ and His Apostles established; the plan of which is laid down in the Bible, which the Saviour told us to search. And though I am called a Protestant, yet, I protest against nothing that I find in the system which the Divine Teacher recommended." Our reverend correspondent is guilty of a slight anachronism; he should remember that, whatever may be the case with the book called the New Testament, the plan of Christianity is most certainly not laid down in the book called the Old Testament. Whilst our Saviour was on earth, no part of the New Testament, or Christian Bible, had been committed to writing; consequently, the plan of any system of religion, established by Christ and His Apostles, could not have been "laid down in the Bible (or book) which the Saviour told his hearers to search," because no such Bible, or book, was then in existence. He should remember also, that the difference between what is in the Bible, and what he finds in the Bible, may be, and most likely is, incalculably great. Not being able to find a certain doctrine in the Bible, can be no proof that it is not there, but may be a proof of the blindness of him who searches the Bible. But before any Catholic will involve himself in any discussion, as to the meaning of the Bible, there is something to be done by the Protestant. The latter must prove that the book which he produces in court, contains the Word of God, the whole Word of God, and nothing but the Word of God; and that the copy from which he quotes, is a true copy, and a true translation. This will be no easy task; we recommend our rev. friend to try it for a few months, and to let us know the result.—Until then, we would exhort him, as he values the peace of society, to abstain from tampering with, or trying to destroy the faith of Catholics; he is unable to substitute any thing, for that of which he would fain rob them; he may make infidels; in that sense, and in no other, will he be able to make Protestants. We commend to his perusal the following sketch of certain ultra-Protestants, and their doctrines, for which we are indebted to an American Protestant journal; he will there see, what ultra-Protestantism really is; and although he may reject these men's conclusions, yet, we tell him, they are the only logical conclusions that can be drawn from his, and their premises. If the Catholic be wrong, the Socialist is most decidedly right:—

Here is one who calls himself physician, and boasts of the day near at hand, when *theology and religion* will be driven from schools and churches, and Anthropology will be taught in its place; foolish fellow that he is, to deny God, and shut out from the science of humanity the moral and spiritual elements, which are more its glory than the disgusting defilement of bones, muscles and viscera can be. Ask that doctor what the mind or soul is, and he will say, with more than Plato's wisdom in his sagacious look—"The mind—the soul—why, it is the very finest kind of light."

Would you see another specimen? Go to a beer-shop not far from the Park, on Sunday. In a side-room opening into the bar, you will find some dozen or fourteen persons assembled to hear the last hierophant of mental illumination. Between beer and atheism, the audience are not in the most spiritual state imaginable, and can better appreciate the preacher's denial of every established faith, than his attempt to build up a new Socialist Pantheism. He is evidently a learned scholar, and a practised writer, but ignorant as a child of our country, and haranguing his little company as if their choice were between priestly absolutism and utter rejection of the Bible. He discharges most of his rhetoric at the idea of a God out of nature and the soul, and thinks progress out of the question until the Bible doctrine is wholly rooted out.

He is followed by a startling apparition of a man, a perfect wilderness of hair, from which two eyes twinkle, and a nose slightly projects. He is a newly arrived pupil of Hegel, and announces the tidings that Germany is doing well, outstripping France, Italy, in fact, the whole world, in the march of mind; that religion is altogether given up by all thinking men, there, and the dear Fatherland is about ready for the Socialist republic, under whose liberal rule, freemen are not to be troubled by any preaching or prayer.

The *New York Freeman's Journal* has the following singular paragraph, headed "A Vagabond Lecturer." "There is a strolling lecturer and tract pedlar" (colporteur is the name we give these gentry in Canada,) "going about the country under the title of the Rev. George Lord. He professes to have been originally of Montreal, to be an apostate from the Catholic religion, and to have once lived in a monastery—probably he means the seminary of the Sulpicians in Montreal." The fellow calls himself a *Roman Catholic Jesuit*, and has, as the *Freeman* says, "gathered together a set of the most awful raw-head-and-bloody-bones stories that have ever been invented by malice or ignorance. He peddles tracts, and particularly a professed narrative of his own conversion." If the *Freeman* thinks it worth