KINGSTON, (CANADA), FRIDAY EVENING, MARCH 22, 1872.

PRICE TWO CENTS'

FLOUR

FAMILY FLOUR, BAKERS' FLOUR, PASTRY FLOUR, GRAHAM FLOUR, '

OATMEAL,

CORN MEAL, FOR SALE CHEAP.

A. H. GOING, Qutario and Brock June 28.

E. R. WELCH & SON.

PRINCESS STREET, KINGSTON, Ont.,

Importers, Manufacturers and Dealers in Italian, American and Native

MARBLE MONUMENTS, Head Stones, Chimney-Pieces, &c.

RED AND GREY SCOTCH GRANITE MONUMENTS NOW ALWAYS ON HAND.

Provincial Exhibition held at Kingston in 1856, and at the Provincial Exhibition, Kingston, Sept., 1871.

Jan. 18.



Lawrence.

CEALED TENDERS will be received at this office until Noon of FRIDAY, 5th April next, for the maintenance of an efficient line of Tug Steamers for towing vessels between the upper entrance of the Lachine Canal and the Port of Kingston, and viceversa, for a term of three or five years, from 1st May, 1872, at the option of the Minister of

The Tug Line is to consist of not less than nine (9) powerful steamers, and the rates to be paid by the vessels towed are to be the same as those of the tariff of 1871.

Persons tendering for the performance of this service will state the amount of annual bonus they will accept from the Government in addition to the rates to be paid by the vessels and also the names, horse-power and dimensions of cylinders of the steamers to be

The conditions of the contract, and all further particulars, may be obtained on ap- Kingston Marble Works March inst. The tenders are to be addressed to the undersigned, and endorsed "Tender for Tug Service," and are to contain the signatures of two (2) responsible parties who are willing to become security for the due per- Princess and Sydenham Streets, 175 ST. JAMES STREET, MONTREAL. formance of the contract.

By order. F. BRAUN, Department of Public Works, Ottawa, March 4, 1872.

Building Lot for Sale.

OT NUMBER FORTY-THREE, corner of Clergy and William Streets. Apply to J. BAWDEN.

Feb. 26.

SPECIAL!

A. B. MAOPHERSON & CO.

At Less than Auction Prices.

Now is the time to get Goods Cheap. Call and see our

BARGAINS!

They are BETTER VALUE than any Goods sold at Auction.

82 Princess Street, Kingston.

Feb. 23.

TERBERT J. SAUNDERS, M.D., Member of the Royal College of Surgeons, Eng-Office at Dr. Yates's Surgery, William Street, corner of King Street.

Josephine Kid Gloves, first choice, all 10 Bales New Prints, colours, every pair warranted.

S. McCAMMON, Gananoque, 12 Cases New Tweeds, LERK OF DIVISION COURT, Notary Public, Conveyances, Commissio

A. McCorkell.

IN PRICE OF

ROSS'S

During the remainder of this month and February,

WHILE STOCK-TAKING.

A. ROSS.

Jan. 26.

'Xmas and New Years Presents R don's Drug Store.

HEATH & GUNN'S,

ORUGGISTS, 47 Princess Street.

Inglish, Austrian and French Toilet Soaps.

Genuine Atkinson's Perfumes, losnell's Hair Brushes.

Footh and Nail Buffalo Horn, Raw Horn. Vulcanite and Ivory Combs, &c.

A Splendid Assortment of the Celebrated Perfected Spectacles and Eyeglasses. The best in the world for Strengthening and Preserving the Sight.

No more acceptable present to your Parents

TANDY BROTHERS., Kingston, Out.

Monuments and Gravestones OF EVERY VARIETY OF DESIGN) punctually executed from the best grades

ITALIAN, VERMONT, ARNPRIOR, and every description of

HOME AND FOREIGN MARBLE, SCOTCH AND CANADIAN GRANITA AND FREE STONE. MARBLE AND ENAMELLED MANTEL

PIECES. Counter and Cabinet Tops, and all kinds of Polished Work promptly furnished at reason-

The subscribers respectfully solicit an inspection of the large and varied stock on hand and shortly to arrive at the Factory, and invite a comparison of their Finished Work

WITH ANY IN CANADA. Being themselves practically familiar with every department of their business, and assist-HAVE DETERMINED TO SELL the ed by a staff of first-class workmen, they pledge their utmost exertions, in the essentials DESIGN. MATERIAL, WORKMAN-SHIP and PRICE, to give unqualified satisfaction to every purchaser.

Scotch Granite Monuments

imported to order, and ANYTHING IN STONE Supplied for the most moderate charges at

Kingston Marble Works. Corner Princess and Sydenham Streets.

TANDY BROTHERS. Kingston, 1st Aug., 1871.

A. B. MACPHERSON & CO, New Spring Goods Received and Opened Out at the

5 Cases New Dress Goods. Lustres, Coburgs and Paramattas.

New Black Silks,

White Cottons,

Smallwares.

2 Cases Window Hollands, 2 " Brown Hollands, " Linen Table Damasks, 3 Bales Striped and Checked Regattas " Towels and Towelling

MACNEE & WADDELL, Wholesale and Retail,

Princess Street.

Clearing Sale of Winter Stock | Great Clearing Sale of Winter | Clothing.

TONALD McKAY, corner of Brock Street Market Square, offers for the month of ney Tower, and known as the December GREAT BARGAINS of his remain-Stock of READY-MADE CLOTHING Having resolved more especially to ly in front thereof. SELL OFF his Large Stock of Winter Overcoats, Trousers and Vests at a Sweeping Reduction in Price, everybody wanting them are sure to be suited, for a very little money will

Clothing made to order as usual. GREENBACKS taken at par till the end of the month.

DONALD McKAY. December, 1871.

J. L. Macdonald, L.D.S., DENTIST,

(SUCCESSOR TO DOCTOR DAY

No. 156 Princess Street, KINGSTON, ONTARIO. OFFICE HOURS from 9 A.M. to 5 P.M. From 9 to 10 A.M., on Fridays, devoted to the poor.

Kingston, Dec. 14, 1871. ID IMMEL'S PERFUME CASES at Gor-

WUNDBORG'S WHITE ROSE at Gordon's Drug Store.

CHEST PROTECTORS at Gordon's Grug

METAL PUFF BOXES at Gordon's Drug

LYCERINE JELLY, for Chapped Hands &c., at Gordon's Drug Store.

NEW ASSORTMENT of Hair, Nail and Q Tooth Brushes just received at Gordon's Drug Store, Martin's Buildings, Princess

TOROMO CHLORALUM at Gordon's Drug

THE

OF CANADA.

Friends, or those needing Spectacles can be Fire, Life, Accident and Guarantee.

Capital \$1,000,000.

HEAD OFFICES

DIRECTORS. . Presiden SIR HUGH ALLAN.

C. J. BRYDGES, EDWIN ATWATER, HENRY LYMAN, ADOLPHE ROY, GEORGE STEPHEN. N. CORSE,

Fire and Life Risks taken on the most favourable terms. Fidelity of Employees Guaranteed, and Accident Policies issued. This being a Canadian Company, and sustained by the largest Capitalists and Mer-

chants of Montreal, is entitled to and solicits the support of the Canadian Public. GEORGE B. MUIR. Manager, Fire Department. JOHN DUFF,

Agent, Kingston.

ROYAL INSURANCE COMPANY.

Liverpool and London.

OFFICE-CLARENCE STREET,

(Opposite the Post Office.)

SUBSCRIBED CAPITAL,

\$10,000,000, UNLIMITED LIABILITY OF

SHAREHOLDERS.

Business of 1870. Fire Premiums, less Reinsurances .. \$2,559,180

Being the largest amount ever

received by the Company in a

Total Annual Life Premiums, after deducting Reassurances

Capital paid up · · Risks taken for three years on Private Dwellings and Contents on very favourable

MAXWELL W. STRANGE.

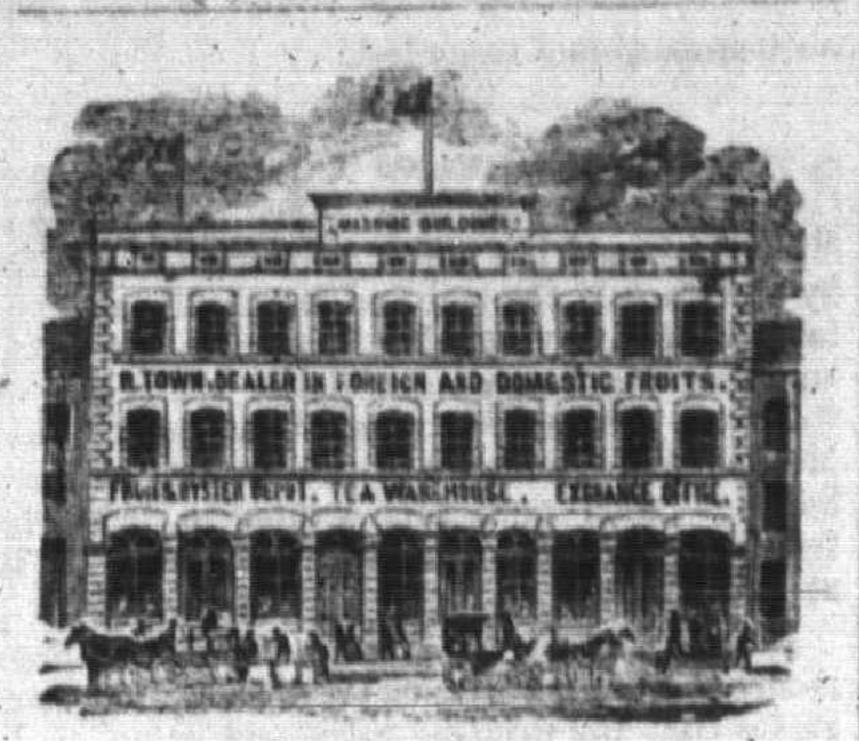
Jan. 12.

LUMBER FOR SALE.

FOR SALE.

A LL THAT VALUABLE PROPERTY

For particulars apply to H. K. SHELDON. GEORGE A. KIRKPATRICK, Kingston, March I, 1872.



Oranges and Lemons TUST RECEIVED AT R. TOWN'S. Also WINTER APPLES, Canned Fruits,

BALTIMORE OYSTERS, will be sold whol sale and retail. Kingston, Feb. 26, 1872. NEW SPRING GOODS

LIVERPOOL HOUSE.

2 Cases Horrockses' Cottons, all numbers. 2 Cases Prints, splendid patterns. 150 Dozen Ladies' White Hose. 50 Dozen Children's Hose.

50 Dozen Gents' Half Hose, Cases English and Scotch Tweeds.

3 Cases Canadian Tweeds.

Black Alpacas, both sides Allour Spring Goods have been purchased in October and November, and can therefore

be sold lower than Goods purchased now. James Greenfield.

Kingston, March 4, 1872.

of superier ALES AND PORTER, in quarts and meaning, that we find it constantly referred pints, from the best Browers in the Dominion. Also English Ales and Porters. or bottle ; J. & F. Martell's, in wood or | will refer to the Imperial Dictionary, ad-

GINS. -John De Kuyper & Son's, in wood or OLD TOM GIN. Bernard & Co's, in wood or bottle; Betts & Co's, in wood or

WINES .- SUPERIOR PORTS and SHER-WHISKIES. - Old Family Proof, Old Rye, Proof and Common Whiskeys, the best in the city, at REDUCED PRICES.

KARCH,

GEO. THOMPSON.

I MAVING RETIRED from the Grocery and Liquor Trade, begs leave to thank patronage in the past, and intimates future he will strictly confine himself to the

Coffee and Spice Business All orders promptly attended to. J. A. KARCH

Office and Residence, Earl Street, between

Bagot and Wellington Streets. Kingston, Jan. 10, 1870. KERR & WILSON,

Wholesale Grocers and Jobbers. Provision and Commission Merchants, Dealers in Wines, Brandies & Liquors. Highest Price Paid for Produce. 10 PALACE STREET, HAYMARKET TORONTO, Ont.

D. A. WILSON. THOMAS KERR,



Mails twice a month by steamships of not l

Brothers, Liverpool.

puble voyage from Victoria to San Francisco

The Daily News.

FRIDAY EVENING, MARCH 22.

Correspondence. PENANCE AND REPENTANCE.

REPLY TO "A CATHOLIC." TO THE EDITOR OF THE DAILY NEWS. Sir, - Before meeting the arguments which "A Catholic" seeks to refute n statements regarding the true translation the Greek word "Metanoia," I must entire ly disclaim the heading of his letter. "Father Langeake's Assailants," as having nothing whatever to do with my letters. In the first place, as Protestants, we "assail" the sake of defining my meaning. I had, indeed, no intention of taking any part in the controversy which arose out of his lec tures. But, when a writer in a public journal, before the eyes alike of Protestants and Roman Catholics, boldly appealed to the Douay mis-translation of the Greek word for Repentance as an authority for the Romish dogma of Penance, it was impossiin the Douay version, is a complete perversion of the true meaning of the original.

To proceed then to "A Catholie's" arguments concerning the true meaning of the very important word, -Metanoia, translated in the English authorised Version-"Repentance, and in the Donay Penance.

The statement that "the root or origin of a word is but a very imperfect test for discovering its complete meaning"-is quite irrelevant to the case in point. To elucicertained meaning of its well known component parts, -has nothing whatever to do penance to support, and wants these passages with any abstruse enquiries respecting its to support it. "root or origin." When, to take a familiar example, we find a writer on the "Study of word translated "repent" in Scripture-the Words" bringing out more clearly the full meaning of the word "sympathy" by showing that its Greek components mean "suj fering"-"with," we do not imagine what he is prosecuting an investigation into the "root or origin" of "sun" and "pathos," the words of which it is compounded. Neither, when I separated "Metanoia" into "meta" and "nous," to show the natural etymoloto in works on philology, dictionaries, and even common school books. If "A Catholic" mittedly one of the most perfect extant, will find that it always explains the derivation and the component parts of a composite word, before proceeding to give the meaning of the word itself. It is rather extraordinary, then, that "A Catholic" should take exception to the application to this

case of a practice so natural, so common and so reasonable !

the formation of the Canon of Scripture. early crystallised by its great writers into the

ture alone, this literal interpretation will not | the simple sense of repent." hold." This I deny. The evidence to be ob. In the Hebrew Scriptures,

at the present day, has nothing to do with the of these words." expression used in St. Luke 11: 33, where the It is not the case that "the fact, not the mode in which the repentance Greek language had no exact equivawas manifested, is alone referred to. And, lent for the Christian term repentance." We let it be remembered, that in our argument we hold that the word metanoia, from its nature, are expressing no opinion as to the proper was an exact equivalent for what is understood mode of manifesting repentance, or sorrow for | by the term "repentance." And, further, to ain, but simply showing that injunctions to re- | say that the Greek language could not also pentance in Scripture convey no allusion to have expressed by the use of additional words any special external act. Our Lord, in one the idea of a rejentance accompanied by outsaying, recorded by two Evangelists, declares ward acts, would be equally untrue. Why, that had the mighty works done in the Jewish then, should we be forced to compress, into a not man but principles, and these utterly cities been done in Tyre and Sidon, "they single word of clearly defined meaning, another irrespective of the men by whom they may would long ago have repented in sackcloth and sense so diverse, that both senses cannot ju t. be maintained. Moreover, my letter, was ashes." Here he is evidently referring simply by be expressed at once by the same word? not drawn forth by any statement of Father to the natural mode in which, as Orientals, And to say that in the Roman Catholic mind Langeake, whose name occurs in it only they would have manifested their grief and the same term includes "both the internal once, and that incidentally, merely for repentance in a certain case, and is enjoining change of heart, and the external acts that ac-

ple and literal sense, at the risk of as palpable | plain and distinct meaning. an absurdity as it would be to translate it otherwise in the classical passages above cited. | that in no standard Greek lexicon would the told that Esan, who had sold his birthright, the word "metanoia." Nor would any modwhen he would afterwards have reclaimed it, and inherited the blessing, "found no place for accord it this meaning. Now, lexicons are repentance," (Vulgate, "locum penitentia") i.e., not compiled, and philologists do not labour clearly, of changing his purpose and reversing in order to build up any system of theology, his act. To translate metanoia by "penance" but, solely, to assign the true meaning and dein this passage, bears absurdity on its face! termine the true laws of language. And, Why then should we be called on to receive date the meaning of a composite word, by this translation of it in passages dealing with taking it apart, and showing the clearly as the very ground of salvation? Why? Because the Church of Rome has the dogma of

inasmuch as it can be clearly shown ! that in the passages where it occurs, its obvious and only reasonable meaning is that aple "repentance," without the possibility of "penance" being implied. This word is formed of components having kindred meanings with those of metanoia, and is used by Greek writers in the same sense; and in one gical meaning of their compound, was I at passage in the New Testament it is used interall attempting to enquire into the "root or | changeably, and clearly in the same sense with origin" of either "meta" or "nous." And metanoia; 2 Cor. 7: 10, where we are told the etymological derivation of any com- that "godly sorrow worketh repentance not pound word is at least so much a test of its to be repented of." By "A Catholic's" be taken as synonymous and treated alike, as he tells us that both words were "advisably rendered by St. Jerome, and the first Latin in terpreters by the same word Penitentia." In two instances, however, the vulgate does not render metamelonia by this translation, on of these being in the passage just quote where it translates "metanoian ametameleto the participial adjective of this verb "pen tentiam stabilem," ("unchangeable reper ance"), while the interlinear Latin version Arias Montanusgives the more literal trans tion-"penitentiam hand penitentiam." Let un To object to the citation from Xenophon then see what is the natural interpretation who was cited not "to explain a Christian | which this similarly formed, similarly used, term," but to show the natural and ordinary | and similarly translated word will bear in the meaning of a Greek word), on the ground that | other passages where it is used, and whether he was a 'pagan Greek," is simply absurd. it can reasonably be held to include the idea The Greek language, one of the most precise of "penance." I think it will be sufficient to him speak, could understand the plain and diand delicately accurate which ever existed, mention the passages, without a word of com was formed by "pagan Greeks," and was used | ment. The first of these is in St. Matthew y the sacred writers, just as it existed when | xxi., 29, where we are told that the son who ormed by them. It is not only allowable but at first refused to work in his father's vinejust, in determining the meaning of any im- | yard, afterwards "repented and went" - literportant and especially any disputed passage ally, "having repented, went" (Vulgate, of Scripture, to ascertain its usual and legiti- | "motus penitentia, abiit"). In the 32nd verse mate signification as used by the great masters | of the same chapter the same word is used of the language in which the New Testament | when the Jews are blamed because when was written, who are certainly competent au others had believed at the preaching of John thorities on the use and meaning of their own | the Baptist, they "repented not." (Vulgatelanguage. If he objects, on the ground of his | Nee penitentiam habitistis;" literally, "had antiquity, to Xenophon, who was quoted mere- sorrow or repentance"), the very same ex, ly as a ready and striking instance of a very | pression by which it renders the other word clear and easily understood Greek writer, who | for "repent" in the disputed passage Luke uses the word in an unmistakeable context, we | xiii., 3. In St. Matthew xxvii., 3, we are told can give him a list of Greek writers of various | that Judas, "having repented, brought again periods, who used it in the very same sense, - the thirty pieces of silver," after which he absurdity. We find another synonymous viz. Thucydides, Antiphon, Plato, Polybius, went and hanged himself. In Romans xi., word, interchangeably used and rendered by the and others, ending with Lucian, who wrote | 29, we are told that "the gifts and calling of tearlier than the middle of the second cen- God are without repentance," literally, not to tury, and therefore, after the Gospel of Luke | be repented of, or reversed. In Second had been written, and about the very time of | Cor. vii., 8, we have, "Though I made you sorry with a letter I do not repent." And This reference to Lucian disposes of the in Hebrews vii., 21, we find 'THE LORD

might in course of time have changed its signi- | sages will scarcely bear out the idea that this fication. In any lease, the Greek language | word can include the sense of acts of penance . The Vulgate's franslation of both words form which it has since retained substantially varies, though it, in various passages, gives to unchanged, and so remarkably accurate in de- both the same rendering. The noun metanoia fining delicate shades of thought and meaning. | always rendered by penitentia, used by Latin is by no means a parallel to our rough, compo- authors in the same sense in which the site, transitional Angle Saxon dialects, which Greek authors use the Greek words in que have hardly yet attained the delicacy and pre- | tion, that of regret or repentance. The verb cision of Xenophon's Greek. Moreover, when is rendered by panitet or panited, of which a word has altered its meaning, as in the case I the same may be said; or by penitentia in con of the English words instanced by "A Catho- nexion with the words habere, agere, motus lic," we can generally trace why. Now there | and ductus. In the passage from Hebrews of tanois should have altered its meaning previous | signifying "shall be changed." This same the British Consuls at New York, and San to the time when our Lord spoke, while we word it elsewhere translates "habere paniten can easily trace the reason for the altered sig- tiam," and this, not "agere panitentiam" in its by your kind permission matter of fact, we have not one proof that this | changeably with "pænitemini," without any word had in any wise altered its meaning at discoverable reason for the difference, as in the time when the New Testament was writ. Acts ii., 38, pad jii., 19, may have been the Chinese Embassy to France have returned ten, while its use by Lucian is a cl ar proof small edge of the wedge which the idea of to their ewn country under a firm persus "A Catholic" says that "arguing from Scrip. Latin authors, as in Pliny's Epistles, used in fortune to witness the bound

tained from the examination of Scripture alone used for "repent," the one meaning literally is all in favour of the literal interpretation. to "regret," and the other "to turn away," To take first the passages he adduces to the which last is chiefly used to express repencontrary. The fact that the Ninevites re- tance for sin. To this day, Christian Jews can pented "in sackcloth and ashes"—the usual find no better Hebrew rendering for the mode in which the Orientals show their grief | Christian idea of repentance than "one or other

nothing. And because he makes this incidental company them" is no proof that it can properallusion to "sackcloth and ashes" in a merely ly include both, or that it was ever intended Appothetical case, it is curious reasoning to say to do so by our Lord or the sacred writers.

that therefore, when he simply enjoins repent- If the Chinese language has no word that ance, the idea of acts of penance must be im- can express the idea, "Eternal God," the best plied, when nothing of the kind is expressed. any translator could do, would be to take the There are many passages of Scripture in most nearly approximating word, and try to which the context clearly indicates the simple | elevate the minds of the people to the higher and literal interpretation of regret and change thought. But the Greek language lay under of mind, or repentance as the natural and no such limitations in regard to the idea of ble that it should be allowed to pass in obvious sense. But we can refer "A Catho- "repentance," and hence we can see no reason silence by those who know on the most con- lie" to at least one crucial passage in which for supposing that a plain and distinct word clusive evidence, that the said rendering, this word metanoia must be taken in this sim- bore, in this case, any other than its usual

In my former letter, I referred to the fact allude to Hebrews 12: 17, where we are meaning of "penance" be found attached to though not authorities on theology, they will be found pretty good authorities on the pure

Moreover, if indeed any further argument is needed, it is centrary to all analogies of language to make a word naturally expressing a "A Catholic's" reference to the other Greek mental process or feeling stand for an external act. Such words as fear, joy, sorrow, are never found to include the outward manifestacia is not used) is unfortunate for his argutions of these feelings, however naturally such manifestations may accompany them, and when one word is figuratively used to express another, as when "chains" stands for "bondage," it will always be found that the material is used to symbolize the mental, not vice versa. The progress of symbolical language tends al. ways from the concrete to the abstract, from the outward to the inward, from the lower to the higher. Thus, in the Christian religion, certain outward acts receive a symbolical spiritual significance; but we never find the spiritual meaning materialised, but the material spiritualised. This was especially the case with the teaching of Christ, who ever sought to lead the Jews, who looked to ceremonies for salvation, away from the lower region of externals in which they were ever seeking to rest, to the higher one of the heart and life, for "the kingdom of God is within you!"

And when He instructed the people in things affecting their spiritual life and death, he did so in words they could understand, and must therefore have used them in their simple and ordinary meaning, not in a sense they had never before borne. He spoke to the common people in the language of their every day life. and "the common people heard him gladly." Whether he usually spoke in Greek or not, a disputed point, is immaterial, as in St. Luke's gospel, admittedly written in Greek, we have of course either the words he uttered or their exact equivalent. And if those who then heard rect words He spoke, without all interpreting medium, why cannot we similarly receive and understand them without any intervening authority to explain or modify them ?

And now, -- to sum up the philological argu-

ment. We find an important word used by

our Lord to express the condition of our receiving salvation. We know the exact meaning of the word itself -- that of change of purpose, acapanied in cases of wrong doing by regret, equivalent to our word repentance. We find it so used by Greek writers, before and after Christ, during a period of five centuries, while we do not find one instance of its use in any other sense. We find that in at least one New Testament passage it must be used in this simple and ordinary sense, at the risk of same Latin equivalent, which in almost every. sense. We do not find a shadow of proof that to be used in any other sense, nor do we any other sense given to it by any impartial lexicon or philologist. Yet, in certain most important passages, we find that the Church of Rome, for a special purpose, hardly help believing, forces into it a specia and this against all the analogies of languag and the whole tener of our Lord's teaching Assuredly, however, she may support the arbitrary translation given in the Donay verpoint elsewhere for an evidence of her "sound

A LOVER OF TRUTH. Kingston, March 18, 1872.