

ly, thousands being unable to gain ingress at all.—The most profound interest was elicited by the members of the Church, and no small degree of curiosity evinced by those of other denominations who had congregated together.

BLESSING OF THE BELL OF THE CONVENT OF THE GOOD SHEPHERD.—According to announcement in our issue of last week, the blessing of the bell at the Convent of the Good Shepherd, took place on Sunday the 16th inst., as soon as Vespers were over at the Cathedral.

CATHOLIC INSTITUTE.

We congratulate our fellow Catholics of Quebec upon the progress they are making, and the energy they are manifesting in the formation of these useful Societies.

Rev. M. Z. Charest, P. P., Honorary President; Pierre Ligard, Esq., Advocate, Acting President; Ls. Prevost, Esq., N. P., Rev. J. B. Z. Bolduc, Vice Presidents; Mr. J. B. Martel, Recording Secretary; F. L. Gauvreau, Esq., N. P., Ast. Sec. Secretary; G. L. Muir, Esq., Corresponding Secretary; Mr. A. D. Rivierin, Asst. Sec. Sec.; Mr. Prudent Vallée, Treasurer; Mr. René Pelchat, Asst. Treasurer; Committee of Management—Messrs. J. G. Tourangeau, J. B. Martel, Ls. Prévost, Frs. Evantourelle, Aug. Gauthier, G. M. Muir, René Pelchat, Rev. Jos. Matte, Rev. J. B. Z. Bolduc, Rev. W. Richardson, Aug. Côté, Chas. Dion, A. D. Rivierin, Gab. Lapointe, Theop. St. Jean, Prudent Vallée, Jos. Cauchon, Ls. Eng. Blais, Ls. Moisan, F. L. Gauvreau, Dr. C. E. Lemieux, Dr. Ls. Roy, Phil. Brunet, Jos. Rossas, Jean G. Tourangeau, Eus. Renaud, and Hub. Paré.

Archiepiscopal Palace, Quebec, May 7, 1852. Rev. Sir.—I have examined the draught of the constitution and rules of the Catholic Institute, which it is contemplated to establish in your parish, and I hasten to inform you that they meet my most cordial approbation.

We have received several communications from correspondents, relative to the challenge from a Mr. Atkinson to the Rev. Dr. Cahill. We have already noticed this silly bravado, in so far as it is worthy, perhaps far more than it is worthy, of notice, and if our correspondents wish for satisfaction upon this point, we refer them to the TRUE WITNESS of April 9th.

It may be objected that, by adopting this line of argument, we expose Catholicity to the reproach of being an un-scriptural, or unwritten religion. Be it so: the reproach need not disturb the tranquillity of the Catholic, or excite any doubts within his breast; on the contrary, it is an additional testimony to the truth of Catholicity, or Popery, because it is an additional testimony to the identity of Catholicity at the present day, with Christianity, as it came from the lips of its Founder, and as it was promulgated by the Apostles.

We therefore recommend our correspondents, when again pestered with the proselytising gentry, of whom they complain, to call upon them to prove that the book, which they thrust into their hands, and the Word of God—the whole Word of God—and nothing but the Word of God—is, what they pronounce it to be.

GROWTH OF POPERY IN THE UNITED STATES.

The following facts, for which we are indebted to our esteemed cotemporary, the Pittsburgh Catholic, relative to the increase of Catholicity on this Continent, speak for themselves. It is in vain, in the face of such statistics for Nick Kirwan, or the "spotted man," of whom the N. Y. Freeman delights to make honorable and unctuous mention to talk about the downfall of the Man of Sin:—

"The Council of the Church which was held in Baltimore in 1810, consisted of five; the Council of the Church, which will be held at the same place in 1852, will consist of eighty-three—six Archbishops, twenty-seven Bishops, and fifty Priests."—Pittsburgh Catholic.

"How wonderful has been the development of the Church since we became an independent Nation! What man of Christian heart would breathe aught but prayers for a form of government under which such success has accompanied the preaching of the Gospel? On the 8th of September, in the year 1817, a written notice was handed round amongst the few Catholic settlers in Cincinnati, requesting them to meet at the house of Mr. Michael Scott, in Walnut-street, below the Seminary, on the 12th of October, to consult on the best method of erecting a Catholic Church in the vicinity of Cincinnati." In order to encourage the undertaking, a messenger was sent one hundred miles to procure the attendance of a Catholic Priest, who was then stationed in the interior of Kentucky!

welcome to every vacant place in the pews, and let all rejoice when their children minister at our altars, for of such did the Lord select the laborers for his vineyard, and to them be freely given their share of the glory which now crowns the labors of Christ's holy Church in the United States.—Catholic Telegraph.

OBSCENE LECTURERS.

We have been favored with the presence of some of these gentry from the United States, who, under the pretence of imparting anatomical, and physiological information to their hearers, in reality initiate them into the practise of the most abominable impurities. As yet, these itinerant preachers of obscenity have contented themselves with addressing their beastly instructions to males only—females have been hitherto excluded from their lecture rooms.

"We have no comment to make upon the following paragraph from the columns of a city paper of Tuesday last. We hope for the honor of our countrywomen, that the meeting-house was as empty, on the occasion of the lecture, as it usually is on Sunday afternoon. What is the Bloomer costume to a public attendance upon lectures such as these?"

"We invite the attention of our lady readers to the course of lectures proposed by Mrs. J. E. Jones. The first is a free lecture, that is, free to females only; and after that, a course of lectures, to ladies only, in the First Presbyterian Church. Mrs. Jones brings to us, as also to many persons in the city, a number of references to the first clergymen, of the highest testimonials to her worth, and the utility of her lectures. She has made the anatomy and physiology of the female system a special subject of study, under the instruction of scientific and competent professors, and she is prepared to illustrate her lectures by models as large as life, and drawings and casts. It is not to be denied that upon these subjects there is almost a criminal ignorance upon the part of females, and who is better fitted to enlighten them than one of their own sex? She has lectured to large classes of ladies in a great many towns, and everywhere she has received the highest testimonials of approbation."

"Criminal ignorance! As a Christian, we venture to submit, that there is more danger here from criminal curiosity than from criminal ignorance,—the Protestant parsons to the contrary notwithstanding."

"HOW I BECAME A UNITARIAN"—is the title of a work recently published by an American convert from Protestant Episcopalism to Unitarianism. In the following passage he apostrophizes, and addresses some home truths to, the members of the sect he has quitted. The work is an interesting work, as showing that betwixt Popery and Ultra-Protestantism, or Infidelity, there is no middle ground logically tenable; that the via media between the truth and a lie, is an absurdity; and that the denial of authority, if carried out consistently, must lead, sooner or later, to the rejection of all revelation. The same reasons that induce a man to deny the Church, suffice also, with a man of a logical turn of mind, to cause him to deny the Bible, and the Being of a God. Here is what our author has to say to the Anglicans:—

"But you claim to be a reformed branch of the Catholic Church—a Protestant Church—protesting against that which you allow to be the true Church, the Church of Rome. What right have you to protest against the Church of Rome? Grant that she has erred, is she not a true Church? Did you not come out of her? Is she not your own mother, to whom you owe all that you are; your apostolic succession and authority? Are you not legitimate, only because she is legitimate? I think so. But you claim a prior existence. This is false, and not fact. Rome invaded England in the first century; and in the Roman army there were Christian soldiers accompanied by Christian priests. They established in that and succeeding centuries the Church in Great Britain. From the first, there were monastic orders in that island; and the mission of the monk Augustine, in the sixth century, was to revive Christianity, which had nearly become extinct, and extend to the Papal protection and care. Indeed, the inhabitants of Great Britain had by this time so universally degenerated into paganism, that this might be called their second conversion, and the true beginning of their Church."

"But let us allow once more, for the sake of the argument, that the Church had this priority; was it not incorporated with that of Rome—absorbed and lost in it—so that it ceased to be the British Church, and only the Church of Rome in Great Britain; thus, in fact, losing its identity as completely as the Church in Lombardy, or Sicily, or in any other part of Catholic Europe? The nationality of the Church was extinguished. There was but one Church; for, according to your own doctrine, the Church can exist only as a unity. So it is not with a Church as with a country. Poland or Hungary may be subjugated and governed by the laws of another power; but this fact cannot destroy the principle of its nationality. To change one's religion, it is not necessary to change one's citizenship. It is merely a change of mind. Yet it is a change more complete and thorough than that of citizenship. The people of England experienced this change. They became Roman Catholics."

"Well, now came what you call the Reformation; but what in fact was not a reformation, only a revolt. But call it for the present a reformation; and I will ask you, by what right, according to your own principles and practice, could you reform yourself out of that divinely constituted body, and in virtue of what doctrine remain yourself a true Church? I would like to have you answer me this question. Will you say, because the Church of Rome has erred in doctrine? But doctrine, by your own showing, is not a sufficient justification. Do you not excommunicate, or degrade, which is the same thing, the clergyman leaving your Church now, independently of any considerations of doctrine? And do you not hold the act to be valid, because of your apostolic legitimacy? Well, then, when Rome excommunicated you, upon like grounds, did she not forever deprive you of this legitimacy? Are you

not, in virtue of this act, in a state of schism? Judging you by your own practice, you are. You are no Church.

"But—mark what I say—you did not reform yourselves out of the Church of Rome upon the ground that that Church had erred in doctrine or in anything else; or because you desired to establish a purer faith and a more Catholic form of worship. Nothing of the kind. The reasons for that revolt were such as to bring a reproach upon your own Church, as well as upon decency, morality, and religion. And for these were you excommunicated, your ministers degraded, and you forever deprived of any claim to a legitimacy of succession. Your Church was secularized; made a mere creature of the civil power; its 'Supreme Head' was an adulterer and a murderer, who elected your bishops, formed your faith, and compelled your worship according to his personal views. And I feel bound to add, that Rome had cause thus to deprive you and cast you out. Your own vices, and the vices of your 'Supreme Head,' as both Parliament and your degraded bishops style Henry the Eighth, would have compelled any decent Christian body to cast you out."

"What were the immediate fruits of this Reformation? Henry, as Pope of England, persecuted and put to death not only Papists, but those who desired a Reformation; upon the same principle that you act, that Romanism and Orthodoxy were alike inimical to his supremacy. He enjoined, under the severest penalties, the reception of the dogma of transubstantiation, the celibacy of the clergy, the worship of the saints and images, auricular confession, and the celebration of masses. Here was a reformation with a vengeance. Pray, what did your bishops of that day think of it? Your Latimers, Ridley, Hoopers, Jewells, Grindalls, Ponets, &c. ? They looked upon this apostolic succession and authority as a mere figment of Popery. They saw that the Church had been secularized, and they henceforth and forever cut off any claim to legitimacy. Hence, they for a long time refused orders and vestments, and desired to remodel the Church upon the plan of the Continental Reformers. In this they were honest, and they were correct. If there ever had been such a thing as this apostolic succession, and in it there had inhered any virtue, it was dead to them, for it had excluded them, and for very sufficient reasons."

"And how is it even at this day? What kind of a royal mother is it that legitimatizes our Yankee hierarchy? Is it the scarlet lady of Rome? Oh! no; it is the Pope Joan of England; for now the Church has a Pope Joan, and historians need no longer puzzle themselves with antiquity. She rules both in the Episcopal palace and in the Court of Arches. Rites, ceremonies, doctrines, successions, all refer themselves to her arbitration. She, with her council of lay cardinals in Parliament, is the Church; the true Church; and there is none other, Rome always excepted."

"Such, too, is our Protestant Episcopal Church; the daughter of England, the legitimate descendant of royal harlots and debauchees; whose bishops were, not a few, men of questionable morality, as well as good Christians. This is the Church which makes her pedigree an occasion for despising others; that leaves them to the 'uncovenanted mercies of God'; that denies their right to expound the Word, and use the sacraments; as 'Gentiles of the outer court,' dissenters, non-conformists, voluntary associations, heretics, schismatics—people to be pitied, if contempt allow it."

"We can, to a certain extent, respect this arrogance in Rome, and look upon the Papacy as having been made in some degree venerable, by the accumulated successes and unbroken predominance of some sixteen centuries. Those who are dazzled by power, and the prestige of a long line of ancestry, may naturally succumb to its illusive influences. They may think that Providence itself has lent its sanction to the conservation of its errors, no less than its truths; that its claims have some foundation in historical facts; and that the unvarying consistency of its conduct with its principles; its sturdy and successful resistance of lay influence; its unflinching declarations of universal supremacy, have entitled it to be looked upon as the one universal Church, that has governed the world, and may govern it again."

"But for this upstart offshoot of an English lay hierarchy, here in America—this daughter of the Church of Pope Henry the Eighth, and Pope Victoria, the present Joan, excommunicated and writing under the ban of outlawry from Rome—for this mixed and discordant body to put forth, in the midst of a democratic population like ours, these arrogant and exclusive pretensions, and to attempt to exercise, to the extent of the law's sufferance, an ecclesiastical sovereignty alien to the genius of our free institutions; this is a fact for which we can entertain no respect, but regard only as an evidence of human weakness and pride."

"Why is it that such men as Newman, Manning, and Wilberforce—men of immense erudition and consummate ability—have left the English Church for that of Rome? Simply because they knew that, with all its pretensions, it was not a Church in the Catholic and legitimate sense; but a mere creature of the state, without a title, as without a function. Why is it that Forbes, Huntington, and others, whom it may be convenient now to deify, but who, in reality, were well-read and respectable scholars, have also seceded? For the same reasons substantially. For no man, profoundly impressed with a sense of the importance of securing the apostolic sanction, who conscientiously opposed to an unauthorised and profane meddling with sacred things, can for one moment doubt that it is his imperative duty to seek to be reconciled to Rome. Every Episcopalian, to be true to his principles, must follow her example. Else the church in this country must abandon its ground, and modestly take its place among other voluntary associations. And then, simply considered as an organization, having in view the better administration of its affairs, and as such, susceptible of certain reformatory modifications, suited to the temper and intelligence of the age, it may share with other religious bodies our deference and respect. Under any other aspect, we can but look upon it as an impracticable example of bigotry, pretension, and intolerance."

Being well aware of the value of the Sisters of Charity, the exemplary and polished pastor of Hamilton, the Very Rev. Mr. Gordon, aided by his generous flock, has been for some time making preparations for the introduction of a few Sisters of Charity into that City, to take charge of the orphan, and perform towards the poor the sacred and benevolent duties of their Order. Accordingly, on last Tuesday week two of the Sisters left this city to take up their quarters permanently at Hamilton. They were accompanied by the Mother Superior, who wished to see her dear children settled with as much affection as if they were connected to her by natural ties of consanguinity. That the Catholics of Hamilton, and indeed the citizens generally, will treat these daughters of St. Vincent de Paul, with every respect and consideration, we have not the slightest doubt; their unobtrusive usefulness cannot but render them favorites wherever they go; and, trusting to the unconquerable energy of His Lordship the Bishop, we may expect to see ladies of this truly charitable Order in every Town in the Diocese before long.—Notwithstanding the vehement attacks that are made on it from every side, Catholicity is quietly, but surely, taking deep root in Canada West. It seems to prosper under the assaults of its bigoted opponents, and to gain strength and activity with the spread of education and knowledge among the people.—Toronto Mirror.

The City Council, on Wednesday evening the 12th, sat for sometime with closed doors before admitting the public. During that time we understand that Messrs. Homier and Montreuil severally apologized to the Council for their proceedings at the previous meeting of Council.—Herald.

NORMAL SCHOOL.—A contemporary states that the Government has purchased, from Harrison Stephens, Esq., the building built for, and hitherto occupied by, the Montreal High School, for the purpose of a Normal School for the District. Our contemporary says the price given is \$5,500 "the same as that paid by Mr. Stephens two years ago, for the premises." Our information is different, we understand that \$3,500 was the price given by Mr. Stephens, upon which the government has given him \$1000 advance.—Ibid.

Yesterday morning there was found drowned in the Lachine Canal, in a state of great decomposition, a sailor supposed to be an Irishman, from the name (Kelly) which was printed by dotted blue marks on one of his arms, together with the Union Jack, and the Stars and Stripes on other parts of his body. In the breast of his flannel shirt pocket, there were three coppers and a watch.—Herald of Tuesday.

DESERTION.—One day last week, a Bandman belonging to the Rifle Brigade got away from Kingston in a singular manner. He was packed in a case and put on board one of the American Lake Steamers, on her way down the river. On arriving at French Creek, the case was carried on shore, and the man by faint creakings inside, made his presence known to the bystanders on the wharf. When released from his narrow prison he was much exhausted, and it took some time to restore him to consciousness. He had with him in the packing case, the instrument he played upon, a Coroneo, that cost his regiment \$50.—British Whig.