ty, 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. In the streets in the vicinity, there was a dense mass of human beings, blocking up every avenue for squares around—the windows, doorways, and every other prominent point from which a view could be obtained, being filled with interested and carious spectators. So great was the crowd in the streets, that it was with extreme difficulty that the police could effect a passage for the procession to pass through, and it required no little exertion on the part of the members of the Young Catholic's Friend Society, who acted as an escort, to keep persons from breaking the line, and pushing upon the reverend clergy. The services, indeed, of the Young Catholic's clergy. The services, indeed, of the Young Catholic's Friend Society, throughout the day, were very deserving, being both efficient and courteous, and serving, by their judiciousness, to the best interest and convenience of all concerned, both among the clergy and never large congregation in attendance. Among the very large congregation in attendance. Among the Prelates present are seven Archbishops, and twentysix Bishops; there are also a large number of eminent Theologians in attendance, forming the largest body of distinguished ministers of the Catholic Church ever assembled in America. The second Public Council will take place on Thursday, at 11 o'clock in the morning, at the Cathedral, on which occasion the Right Rev. Martin J. Spalding, D.D., Bishop of Louisville, will preach. The third and last Public Session will be held next Sunday, at which one of the most eminent Bishops will preach. Rumor is, of course, busy in reference to what new Sees are to be proposed for erection at the present Conneil. The subject of Education is also among the most weighty topics proposed for discussion. But in reference to these matters, as well as to others, there can nothing be said at present. The Conneil will be divided into six committees, who will prepare business in the morning to to submitted to the Council each afternoon for its ness are private, and are usually held in the Archieniscopal mausion, the language used by the Prelates being Latin. Matters of much importance to the Church will be acted upon, but as all decrees of the Church have to be submitted to the Head of the Church time before the result of their deliberations is known."

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. At half-past three p. m., the St. Jean Baptiste Society, and the Temperance Society, formed in a body, and marched in procession from the Cathedral to where the coremony took place. They were preceded by the Temperance Band, which, on this occasion, discoursed music in a most particularly remarkable manner, and to the great satisfaction of all present. The blessing of the Bell was given by his Lordship the Bishop of Montreal, after which the Rev. Mr. Billaudel, Sup. of the Seminary, delivered a pathetic discourse on the circumstances which called together his auditory, accompanied by a most appropriate encomium on the of the Good Shepherd, for the noble work they purme with such zeal and devotion, and with equal grace and elegance he referred to the many acts of charity of the entire city, which will appear to the eyes of posterity as so many honorable monuments.

The collection made on the occasion exceeded

## 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. We learn from a correspondent, that the Catholics of the Parish of St. Roch have formed GROWTH OF POPERY IN THE UNITED themselves into a branch of the Catholic Institute, under the immediate patronage of his Grace the Archbishop of Quebec, and that the members have already contributed the sum of £80. We copy from the Journal de Quebec the following list of office bearers in the Society, and the letter of his Grace the Archbishop, to the Rev. M. Charest, Curé, and Parish of St. Roch :-

Rev. M. Z. Charest, P. P., Honorary President Pietre Ligaré, 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. Rec. Secretary; G. Muir, Esq., Corresponding Secretary; Mr. A. D. Riverin, Asst. Rec. Sec.; Mr. Prudent Vallée, Treasurer; Mr. Réné Pelchat, Asst. Treasurer; Commitsen., J. B. Martel, Ls. Prévest, Frs. Evanturelle, Aug. tanthier, G. M. Muir, René l'elchat, Rev. Jos. Matte, Rev. J. B. Z. Bolduc, Rev. W. Richardson, Aug. Côté. Chas. Dion, A. D. Riverin, Gab. Lapointe, Theop. St. Jean, Prudent Vallée, Jos. Cauchon, Ls. Eug. Blais, Ls. Moisan, F. L. Gauvreau, Dr. C. E. Lemieux, Dr. Ls. Roy, Phil. Brunet, Jos. Rosas, Jean G. Touran-gean, Eus. Renaud, and Hub. Paré.

Archiepiscopal Palace, Quebec, May 7, 1852. Rev. Str.—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.

behold, with pleasure, the formation among your worthy parishioners of an Institution, the ends of which are to initiate them, more and more, in useful knowledge, under the protection of religion.

Honor to those who have taken part in this good it may exercise the most happy influence on the population of St. Roch, so truly Catholic.
I am, M. Le Curé, most cordially.

Your very humble, and very obedient servant, (Signed) † P. F. Archbishop of Queboc. To Monsieur le Curé of St. Roch, Quebec.

We have received several communications from correspondents, relative to the challenge from a Mr. Atkinson to the Rev. Dr. Cahill. We have already perhaps far more than it is worthy, of notice, and if Church in the United States.—Catholic Telegraph. our correspondents wish for satisfaction upon this point, we refer them to the TRUE WITNESS of April 9th. They will see that the line of argument we then adopted, and to which we always intend to adhere, is-that a Catholic cannot be legitimately called upon to prove anything that is not contained in his thesis; but it is not part of the Catholic thesis that God's revelation to man, through Christ, was all committed to writing, or scripture, and, therefore, a Catholic cannot legitimately be called upon to prove the doctrines of his Church from writing, or scripture. It is for the Protestant, who contends that the whole of God's revelation to man has been committed to writing, and that the whole of these writings are contained in a book, published by Royal authority, and extensively circulated by the Society, for the diffusion of Christian knowledge-to prove his assertion; until then we shall only treat it as a groundless assumption, unworthy the serious attention of any rational being, because destitute of the slightest foundation. It may be objected that, by adopting this line of

rgument, 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 decision. All the meetings for the transaction of busi- the Apostles. The religion revealed by Christ, and taught by His Apostles, was not a scriptural, it was an oral religion; never did its Founder insinuate that the knowledge of it was to be perpetuated by, or that the truths therein revealed were to be discovered at Rome, for his approval, it will necessarily be some by the study of, scriptures, or writings; and for this simple reason, that during His abode upon earth, no Christian scriptures were in existence, and He could never have referred to what did not exist, and to whose future existence He never, that we know of, alluded. Christianity, in its origin, was essentially an un-scriptural, or unwritten, religion, and it therefore is no valid reproach against Catholicity to-day, that it is, what Christianity was in its origin, as it came from the lips of Christ, and as it was promulgated by the Apostles, or Ecclesia docens. If again our opponents urge-that it was necessary for the preservation of Christianity that it should have been committed to writing-we answer, that their reproach is a reproach against Christ Himself, inasmuch as He took no precautions, and gave no instructions that His religion should be committed to scripture, or writing. No doubt, Protestants look upon this as a great mistake upon the part of Christ; but they must remember, that the fault, if there be a fault, is His, not ours, and that to Him, and not to the Catholic Church, is it Ladies of the Convent of Notre Dame de Charité attributable that our religion is not a scriptural, but an *orul* religion.

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, as the Word of God-the whole Word of God-and nothing but the Word of God-is, what they pronounce it to be. Until then, they cannot be expected to show any respect for it, or to treat it with more deference—as an authority in matters of religion than they would the Koran, the book of Morison, or any other book which is said to be the Word of God.

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 Honorary President of the Catholic Institute of the | honorable and unctuous mention to talk about the downfall of the Man of Sin:-

> "The Conneil 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 5th 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! Such was the modest beginning of the Faith in Cincinnati only thirty-five years ago! And as it was here, so was it throughout the whole Union. The seed has grown into a mighty tree whose luxuriant boughs and leafy honors meet the sunshine, whose wide and deep roots. defy the fury of the tempest. And to whom, after God, are we indebted for the noble growth of the work; I pray God to deign to bless the Institution, that who have dug canals and made the rail-roads, who

all rejoice when their children minister at our altars, for of such did the Lord select the laborers for his vinenoticed this silly bravado, in so far as it is worthy glory which now crowns the labors of Christ's holy

## 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. It seems, however, that amongst our moral and very Protestant neighbors of the United States, this exclusion from the sources of useful knowledge is felt as an intolerable hardship; in consequence, Lady Lecturerspatronesses we suppose of Woman's Rights, and the Bisurcated nether-garment—have undertaken to enlighten the minds of their countrywomen, upon topics as to which, it is complained, "that there is almost a criminal ignorance upon the part of females." We are indebted to the Shepherd of the Vulley, for the following notice of one of these Lecturesses, upon the "anatomy and physiology of the female system;" it will be seen too, that a Presbyterian Church has been selected, as the appropriate theatre, for delivering these curious and highly edifying instructions, "illustrated by models, as large as life, and drawings and casts." They "go-ahead" decidedly in Yankee Land; as yet, in Montreal, we have had nothing more grotesque in our conventicles than the annual orgics of our F. C. M. Society, and other Evangelical Societies. However, this is an age of progress, and we should be not surprised to see, ere long, an advertisement of a course of lectures, to be delivered in some of our meeting houses, by the Rev. Houlas Scratch, upon the writings of the learned Dr. Mauriceau of New York:—

"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?"

"c'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 lemales 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 elergymen, 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 upprobation."

"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 Episcopalianism to Unitarianism. In the following passage he apostrophizes, and addresses some home truths to, the members of the sect he has out consistently, must lead, sooner or later, to the religious bodies our deference and respect. Under any other rejection of all revelation. The same reasons that aspect, we can but look upon it as an impracticable example of bigotry, prefension, and intolerance." The following facts, for which we are indebted to | 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 fable, 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 cen-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 it the Papul protection and care. Indeed, the inhabitants of Great Britain had by this time so universally degenerated into paranism, 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 crused to be the British Church, and only the Church of Rome in Great 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 Sielly, 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 Ca-England experienced this change. They became Roman Ca-

"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 God, are we indebted for the noble growth of the Church, but to the hard hands of the poor, the men who have dug canals and made the rail-roads, who carried the heavy had in cities, the drudges of all work in kitchens and cellars, the men who have cleared the forests and fenced the fields, and navigated the rivers and lakes! Strong in faith, they have never grown weary. Let the American Catholics never for get the poor for what they have done for us here. Take not into consideration the poverty of their garments, but let them crowd the aisles of our churches and be did she not forever deprive you of this legitinacy? Are you

welcome to every vacant place in the pews, and let | not, in virtue of this act, in a state of schism? Judging you by

not, in virtue of this act, in a state of schism? Ju'ging 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 socularised; made a more 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 east you out. Your own vices, and the vices of your "Supreme Head," as both Parliament and your degraded bishops style. Hearly the Eighth, would have compelled any decent Christian below to compelled. 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 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 transubstantation, the celibacy of the clergy, the worship of the saints and images, auricular confession, and the celebration of masser. Here was a reformation with a vengeance. Pray, what did your bishops of that day think of it? Your Latimers, Ridleys, 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 vostments, 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 it there had been such a triang 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 legitimatises our Yankee her richy? Is it this scarlet hady 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 Poissonal malage and is the Count of Arches. Where cores the Episcopal palace and in the Court of Arches. Rites, egremonies, doctrines, successions, all refer themselves to her artituation. She, with her council of lay cardinals in Parhament, is the Church; the true Church; and there is none other, Remo

lways 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 cauences; whose ossions were, not a tew, 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 denses their right to expound the Word, and use the sacraments; as Gentiles of the outer court,' dissenters, non-conformists, volum

tary associations, hereties, schismatics—people to be pitied, if contempt allow it-"We can, to a certain extent, respect this arrogance in Home, 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 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 unfullgring declarations of universal supremacy, have entitled it to be looked upon as the one universal Church, that has governed the world, and as the one universal Church, that has governed the world, and

as the one universal church, and the governou the word, 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 Heary the Eighth, and Pope Victoria, the present Joan, excommunicated and writhing 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 proton and to attenue to exercise, to the extent of the 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 wide.

veakness and pride.

"Why is it that such men as Newman, Manning, and Willerforce—men of immense condition 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 erature of the state, without a title, as without a function. Why is it that Porless, Huntington, and others, whom it may be convenient now to decry, but who, in reality, were well-read and respectable scholars, have also second I. For the same reasons substantially. For no man, profoundly impressed with a sense, of the importance of securing the apostolic sanction, who a conscientiously opposed to an unauthorised and profane meddling with sacred things, can for one moment doubt that it is some home truths to, the members of the sect he has quitted. The work is an interesting work, as showing that betwirt Popery and Ultra-Protestantism, or Infidelity, there is no middle ground logically tenable; that the ria 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

> Being well aware of the value of the Sisters of Charity, the 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 orphans, and perform towards the poor the sacred and benevolant 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 done children satiled with as much affection as if they 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 those daughters of St. Vincent de Paul, with every respect and consideration, we have not the slightest doubt; their unobtrusive usefulness cannot but reader 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 a properties. 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.—Toron-

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

Nonmal School.—A contemporary states that the Government has purchased, from Harrison Stephens, Esq., the huilding 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 these was found drowned in the Logistica.

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