

The True Witness.

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TERMS:

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MONTREAL, FRIDAY, NOV. 18, 1859.

NEWS OF THE WEEK.

THE affairs of Italy remain unchanged. The
aversion of the people, to their exiled sovereigns
is strong as ever; but the letter from Louis Na-
poleon to the King of Sardinia has extinguished
all hopes of French intervention in behalf of the
Liberals. He still insists upon the terms
originally accepted at Villafranca, as a basis for
the settlement of the Italian Question: and to
these terms it is now anticipated that, in spite of
all their bombast, the Liberals will have to sub-
mit.

The breach betwixt the Emperor and the
French clergy seems to be growing wider every
day. The press no longer re-produce the Pas-
torals of the Bishops; but the facts of the ex-
istence of those documents, and of their implied
condemnation of the Emperor's Italian policy, are
well known, and are producing their effect upon
the public mind.

During the last week in October the British
coasts were visited by a most tremendous gale,
exceeding in severity any that has occurred for
many years. In consequence the loss of ship-
ping and of human life has been very serious.—
On our 3d page will be found an account of the
loss of a homeward-bound steamer from Austra-
lia, with 498 persons on board, of whom only
about 39 were saved. The Great Eastern was for
several hours in a very perilous position. She
managed, however, to ride out the gale, though
at one time her destruction seemed inevitable.

THE CONVENTION.—Though the members of
this body were virtually, for the most part, self-
nominated, still the fact that some four or five
hundred persons, many of them gentlemen of
standing, and influence in Upper Canada, have
taken part in its proceedings, entitles it to notice
from the religious, as well as from the purely se-
cular press. Indeed the religious press is as
much interested therein as is the other; seeing
that it is mainly by politico-religious motives that
its promoters have been, and are actuated. As
we said last week, the elimination of the Catho-
lic element from the Government of Upper Can-
ada is the chief object that the policy of the
Convention has in view.

This body met on Wednesday the 9th inst.,
at Noon, and numbered some 250 members.—
The Chair was taken by Mr. Adam Ferguson;
and on the motion of Mr. G. Brown, Committees
—on Finance—Party Organisation—Procedure
—Resolutions—and Credentials, were named.—
A delegate from Hamilton moved that delegates
should be allowed to sit with their hats on; and
this important question having been settled in
the affirmative, the Convention adjourned.

The evening sitting commenced about 7 p.m.,
with about 460 delegates present; the Commit-
tee on Resolutions presented the following Re-
port:—

"The Committee appointed to prepare Resolutions
for the consideration of the Convention respectfully
report that, after mature consideration, they have
agreed to present the following six resolutions as
likely to elicit discussion on the several remedies
proposed for existing evils in the government of the
Province;

"1. Resolved—That the existing Legislative Uni-
on of Upper and Lower Canada has failed to realise
the anticipations of its promoters, has resulted in a
heavy public debt, burdensome taxation, great pub-
lic abuses, and universal dissatisfaction throughout
Upper Canada; and it is the matured conviction of
this assembly, from the antagonisms developed thro'
difference of origin, local interests and other causes,
that the Union in its present form can no longer be
continued with advantage to the people.

"2. Resolved—That highly desirable as it would
be, while the existing Union is maintained, that lo-
cal legislation should not be forced on one section of
the Province against the wishes of a majority of the
representatives of that section—yet this assembly is
of opinion that the plan of government known as the
'Double Majority' would be no permanent remedy
for existing evils.

"3. Resolved—That necessary as it is that strict
constitutional restraints on the power of the Leg-
islative and Executive in regard to the borrowing and
expenditure of money and other matters, should form
part of any satisfactory change of the existing Con-
stitutional system—yet the imposition of such re-
straints would not alone remedy the evils under
which the country now labors.

"4. Resolved—That without entering on the dis-
cussion of other objections, this assembly is of op-
inion that the delay which must occur in obtaining
the sanction of the Lower Provinces to a Federal
Union of all the British North American Colonies,
places that measure beyond consideration as a re-
medy for present evils.

"5. Resolved—That in the opinion of this assem-
bly, the best practicable remedy for the evils now
encountered in the government of Canada is to be
found in the formation of two or more local govern-
ments, to which shall be committed the control of
all matters of a local or sectional character; and a
general government charged with such matters as
are necessarily common to both sections of the Pro-
vince.

"6. Resolved—That while the details of the
changes proposed in the last resolutions are neces-
sarily subjects for future arrangement, yet this assem-
bly deems it imperative to declare that no general
government would be satisfactory to the people of
Upper Canada which is not based on the principle of
Representation by Population.

"All which is respectfully submitted.

"ANDREW JEFFERY,
Chairman.

Committee Rooms,
9th Nov. 1859.

Mr. Malcolm Cameron introduced the Reso-
lutions, and spoke with considerable prolixity.—

He was altogether for a dissolution of the
Union.

Mr. Oliver of the *Errie News* called upon the
Members of the Opposition to state their reasons
for their new policy; desiring, as a member of
the press, to know why they were called upon to
abandon their old principles. (Hisses and
groans at such an unreasonable request, put a
stop to his discourse.)

Mr. McKinnon, seconded by Mr. Gowan,
charged Mr. Oliver with being a traitor.

Mr. G. Brown stood up, and let off his
speech; he enlarged upon his personal wrongs,
and the wrongs of Canada, in that he was not
Premier; denounced the Seigneurial/Tenure Bill;
advocated a Federal Union; waxed eloquent up-
on a "written constitution"; twaddled immensely
about things in general; acknowledged he had
been diffuse; denied that he had abandoned his
old principles; and having bestowed all his te-
diousness on his hearers, sat down, and the Con-
vention broke up. So ended the first day; the
earth still revolving on its axis, and performing
its accustomed orbit round the sun.

In consequence Thursday, or the second day
of the Convention, arrived in due time; the Fa-
thers assembled, and the Secretary put them at
once upon short allowance of talk, allotting half
an hour to each member. After a pause of some
length—

Mr. O. Mowat stood up, and declared himself
in favor of federation. Mr. V. Wilkes followed
suit, declaring his conviction that dissolution, pure
and simple, would be the ruin of Upper Canada,
and hinting that the Upper Canadians might take
up arms. Mr. Robinson protested against that
sentiment; Mr. Bodwell then moved the first re-
solution in favor of federation, and was seconded
by Mr. Farewell. Mr. Epsom enumerated the
grievances of his brother farmers, especially the
imposition of newspaper postage, and the aboli-
tion of grants to agricultural societies. Mr.
Choate spoke in favor of federation, and Mr.
Donnelly still looked forward to representation
by population. The first, second, third and
fourth resolutions were then carried, only one or
two voting against them; one of the dissentients
being Mr. Blackburn of London, who was at
once and very properly taken to task for presum-
ing to have an opinion of his own, by a friend of
freedom.

Mr. Sheppard of the *Globe* rose to propose
an amendment to the fifth resolution, to the ef-
fect that dissolution was the one thing needful.—
Mr. Woodriff seconded the amendment. Mr.
McDonald supported the original resolution.—
Mr. McDougall and a host of others propounded
their several views; and a Mr. Nickerson distin-
guishes himself by an attack on the "abominable
licence system." Mr. Clunie of the *Bourman-
ville Statesman*, a Protestant Reformer of the
first water, declared for dissolution; and so the
ball was tossed from and to another, till Mr. G.
Brown rose to close the debate; the other resolu-
tions were then carried, and the meeting ad-
journed. Thus ended the second day.

The Convention met again on Friday, but the
attendance was less numerous than on the previ-
ous day; the reporters for the *Spectator*,
Leader and *Colonist* were refused admittance.—
The Report of the Committee on Organisation
was brought up and adopted; and the following
Resolutions were moved and agreed to:—

1. Moved by George S. Wilkes, of Brantford, se-
conded by W. R. Orr, of Oshawa, and Resolved—
That an address to the People of Canada explaining
the reforms demanded by this Convention, and the
arguments in support of them be prepared, and wide-
ly circulated throughout the Province.

2. Moved by E. Leonard, of London, seconded by
Dr. Fraser, and Resolved—That a Petition to the
Provincial Parliament, praying for the adoption of
the constitutional changes approved by this Conven-
tion, be prepared and circulated for signatures by
the people of Canada.

3. Moved by Mr. Bown, of Brantford, seconded
by Mr. Bodwell, and Resolved—That a copy of the
proceedings of this Convention be forwarded to the
Colonial Secretary and to the several members of the
British Legislature.

The thanks of the Convention were then pre-
sented to the President Mr. A. Ferguson, and to
the Secretary, and the meeting then broke up.

So ended the Convention, and it may be asked
—what has it done? In so far as we can per-
ceive, it has shown clearly, that some five hun-
dred gentlemen in Upper Canada are very dissat-
isfied with the Union, with the present Ministry,
and, above all, with their exclusion from office.
It has given us strong reasons for believing that
the discontent of the actual members of the
Convention, is shared in by a very considerable
portion of the population of Upper Canada to
the west of Toronto; and it has conclusively es-
tablished the fact that, from the Protestant Re-
form party, Catholics have no reasons to expect
any, the slightest redress for the grievances of
which they complain; though the latter attended
at the Convention, and have, in consequence, ex-
posed the religious community of which they call
themselves members, to the sneers of the press
and the contempt of their Protestant fellow-ci-
tizens. This we regret. If faithful to the pre-
cepts of their religion, Catholics need never ex-
pect to be popular amongst Protestants; but if
true to themselves, they can always enforce re-
spect even from their enemies; and to well regu-
lated minds, respect is of more value than popu-
larity. But how can Catholics expect to win
the respect of their opponents, when, by their
own conduct, they show that they cannot respect
themselves?

For, we say it advisedly, the Catholic who
could consent to make part of a body of which
the editors of the *Globe* and of the *Bourman-
ville Statesman* were members; to sit "cheek
by jowl" with those calumniators of his religion,
or to make common cause with them in any po-
litical action whatsoever; and who on such an oc-
casion did not dare to utter one word in vindica-
tion of his rights as a freeman over the educa-
tion of his children—betrayed a moral pusillani-
mity to which it would be almost impossible to find
a parallel; and which, if taken as an index of
the sentiments of the entire Catholic body, would
almost justify the wrongs to which that body is
subjected by the Protestant majority of the Up-
per Province. The slave who, from want of
pluck, will not strike a blow for his freedom
when the opportunity presents itself, deserves to

remain a slave; and his cries under the lash can
but provoke the derision of the brave and honest
man.

For, we record it with shame, the only al-
lusions to the School Question made during the
Convention—at all events, as far as we can judge
by the published report of its proceedings—were
made by Mr. George Brown. He, at least, did
not shrink from that question; but plainly in-
timated to his Catholic hearers that one object for
which the Convention was held was, to devise
means for preventing the Catholics of Lower
Canada from again interfering on behalf of their
coreligionists of the Western section of the Pro-
vince. Addressing himself to the people of
Lower Canada, and expressing his policy, and
the policy of his party, he spoke as follows.—
We copy from the *Globe*:

"We do not want you to change our common school
laws in opposition to the wishes of the people of Upper
Canada."

And again—we still copy from the *Globe's* re-
port—we find Mr. Brown represented as de-
claring as follows:—

"What is it that has most galled the people of Up-
per Canada in the working of the existing union?—
Has it not been the control exercised by Lower
Canada over matters purely pertaining to Upper Can-
ada—the framing of our School laws?"—*Globe*.

This is the head and front of our offending;
and now we find the very men for whose sake,
and at whose urgent request, we have interfered
with the School Laws of Upper Canada, re-
proaching us with our generous interference in
their behalf; and urging it against us as a reason
for organic changes!

This is the fact! For alas! so thoroughly cow-
ed were the Catholic delegates who listened to
these ominous words, to this crack of the slave-
holder's whip in their ears, that they sat tamely by,
and had not a syllable to urge in behalf of their
only friends! It is as if the Catholics of Eng-
land were to assist at an Exeter Hall meeting,
and to appear on the evangelical platform to take
pleasant counsel with Spooner and Newdegate,
how to put down Popery, and to check the pro-
gress of the "Man of Sin." But it is needless
to pursue the subject further. Tastes differ, and
there is no accounting for them. Some people
appear to have a relish for what, in homely phrase,
is known as "humble-pie;" and, verily, our Catho-
lic delegates to the Toronto Convention have
eaten their full share of the unsavory mess.

The School Question having been thus, to all
appearance at least, abandoned by those who
are most immediately interested therein, it be-
comes a serious question, whether the Catholics
of the Lower Province have any reason to inter-
est themselves therein for the future. We can-
not if we would, we would not if we could,
force upon our Catholic brethren of the Upper
Province a measure to which they have now
shown themselves utterly indifferent; that is to
say, have approved themselves indifferent—if the
Catholic delegates who assisted at the Conven-
tion are to be looked upon as in any sense the
representatives of the Catholic community of
Western Canada; and there can, therefore, be
no reason why we of Lower Canada should ex-
pose ourselves and our institutions to the savage
attacks of the Protestant Reformers of Canada,
for the sake of men who will not make one effort
to help themselves, and who treat with ingrati-
tude those who try to help them.

PROTESTANT WORSHIP.—The Protestant
Echo having favored us with a description of the
Catholic celebration of the Eucharistic Sacrifice,
as seen from a Protestant stand point, will not
take it amiss if, in return, we present him with a
sketch of a Protestant celebration of the Euchar-
ist; made, not by hostile Popish hands, but by a
devout member of the same denomination as that
of which our Toronto cotemporary professes him-
self to be the organ. Perhaps, after a careful
study of the two pictures—that which he has
given us of Popish worship in his own columns,
and that furnished to us by a member of the
Protestant Episcopal Church in the United
States—he will admit that, of the two, the latter
is, to the Christian, the more offensive; and that
the genuflections, the many ceremonies, the in-
cense burning, and other rites wherewith he re-
proaches Papists, are more in accordance with
the fundamental ideas of worship common to all
nations, than the bar-room manners which are
characteristic of the Protestant Episcopalians of
the United States.

It is to a correspondent of the *N. Y. Church-
man*, a Protestant Episcopal paper, that we
are indebted for the following amusing, if not
very edifying details; and we would request the
Echo to take note, that the scenes therein de-
scribed, occurred, not in some remote, obscure
corner, but in the full glare of the light that
beams from the eyes of Protestant Bishops. It
is important to bear this in mind; and this pre-
mised we will allow our Protestant informant to
speak for himself. He first describes the scenes
that occurred at the opening of the Protestant
Convention,—and gives us the following picture
of the preparations made for celebrating devoutly
and reverently what Protestants pretend to look
upon as the Holy (!) Communion:—

"A huge demijohn stood under the Holy Table, in
full view of the congregation during the whole
service. The alms were collected from the Rev.
Bishops in an old Kossuth hat. During the prayer
of Humble Access, the Rector brought in some addi-
tional bread upon a common earthenware dinner
plate, and placed it under the thick white cloth upon
the table."

As to the quantity of victuals provided for the
solemn occasion, it seems that the arrangements
were unexceptionable. The "huge demijohn"
of liquor full of wine, or perhaps "Best Corn
Whiskey," shows that the reverend gentlemen
are fond of their drink, and are determined not
to run short of creature comforts during the cele-
bration of their mysteries. But the "old Kos-
suth hat," and the "common earthenware dinner
plate" were hardly in keeping with the solemn
occasion. The writer next proceeds to de-
scribe the consecration of a batch of Protestant
bishops, and the ceremonies consequent there-
upon. On such an occasion, we may well pre-
sume that the Protestant Episcopal Church put
forth all its splendor; and that then, if at any
time, its Ministers were careful to testify by their

conduct, their belief in, and respect for, those
sacred mysteries which they were met to cele-
brate. The reader will judge however for him-
self. Our informant writes:—

"Honor was done to men, but great dishonor to
God. There upon the Altar"—(the counter beneath
which is kept the huge demijohn of liquor)—"was
left a great quantity of the consecrated Elements,
which had not been 'reverently' consumed by the
Bishops and other communicants, as the rubric di-
rects. We looked on tremblingly for the issue.—
Soon the Sexton came, and having gathered up, at
least, three hundred pieces of consecrated bread, and
placed them in a napkin, he put them into a basket
to be 'carried out of church to his house, probably
to be given to dogs or beggars'—(perhaps to make
poultices)—"or, at least, to be devoted to common
and unallowed uses. The consecrated wine was
poured back into the demijohn; and the chalices (if
they are worthy of the name) were turned up on
the floor of the chancel to drain."

It is one consolation after all, that there was
no real sacrilege committed, seeing that Protest-
ant Bishops are but simple laymen, and have
therefore no more power to "consecrate" than
have any other laymen; but it is sad that even
Protestants should have cast away the little re-
spect which they once professed to entertain for
their own doctrines, and their own sacraments.
As Catholics, we can afford to laugh at the
"demijohn" of liquor, kept "convenient" under
the Altar! and at the remnants of the "con-
secrated elements" carried off by the sexton, and
dealt with as if they were what the Chief Super-
intendent of Education for Canada West would
style "casual advantages." But then our ninth
is damped by the reflection that these irreve-
rences are perpetrated by Christians, or baptised
persons; and that their places of worship are
scarcely to be distinguished from the grog shop,
or drinking saloon. Nay! from a well kept bar-
room the Protestant Bishops of the United
States might learn a valuable lesson, and devise
many a profitable hint for the decoration of their
Altars, and the celebration of their worship.

But certainly it behoves neither them nor
their flocks, to criticise others, or to find fault
with the ceremonies of a Catholic High Mass.
This much may be said in defence of the latter;
that those ceremonies are in perfect harmony
with the faith of the Church in a real divine pre-
sence in the Blessed Eucharist; and that they
can seem strange or ridiculous to those only who,
like the editor of the *Echo*, are ignorant of, or
Protest against, those great truths of which the
ceremonies are as it were but the garment.

The subjoined letter from His Lordship the
Bishop of Hamilton was addressed in the first
place, and for reasons which from its contents
are easily intelligible, to the *Toronto Freeman*.
That journal, however, having declined publish-
ing it, it made its appearance in the *Hamilton
Spectator*, and the *Toronto Mirror*, from whose
columns we transfer it to our own:—

TO THE EDITOR OF THE "TORONTO MIRROR."

DEAR SIR,—Finding that my note of apology to an
invitation to attend the McGee Banquet at Toronto,
has given occasion to a misconception of my views,
and that it has been reproduced in the last num-
ber of the *New York Tablet* in connexion with remarks
which I entirely condemn; I request the favor of
having this short explanation inserted in your next
issue. That note of apology was never intended by
me as an approval of the course adopted by Mr. Mc-
Gee in relation to certain questions of the most
vital importance to Catholic interests in this Pro-
vince; but only as a civil reply to an invitation
which was given, I am convinced, in a kind spirit.
The expression of my good wishes towards Mr. Mc-
Gee was certainly sincere; for I did hope and desire
that his remarkable abilities, directed by sound
principles, should be honorably employed for the
advancement of the general welfare of the Province,
and in particular for the removal of the evils which
press so injuriously and so unequally on his fellow-
Catholics in the Upper Province. I do confess
that with all the true friends of Mr. McGee, I did
expect much good from him, and was prepared to
lend him the small amount of influence at my com-
mand. It is with pain I am forced to abandon that
hope, at least so long as Mr. McGee continues to pur-
sue his present career; and to inform those who
may have misunderstood my motives, that my
views are now, and always have been, those ex-
pressed in the letter of His Lordship the Bishop of Mon-
treal, to which, with all the Bishops of the Province,
I subscribed; and that I deem no man, whatever his
other recommendations may be, a fit leader of the
Catholic body, and, least of all, of Irish Catholics,
who advocates publicly and pertinaciously, a line of
policy in direct antagonism with the principles thus
publicly recommended to the faithful by the united
voice of their first Pastors. It should be unnecessary
for me to state that I do not include questions of
mere secular policy. With such it is not my in-
clination, nor do I deem it my duty, to interfere.—
But I should be wanting to the sacred charge im-
posed on me, were I to remain a stranger to the
working of the great questions placed before the
faithful in the document alluded to, affecting as
they do in the most vital manner the well-being of
the whole Catholic body of this Province. It must
be clear to every reflecting mind, that to disunite
the Catholic body by appeals to the unworthy pas-
sions arising from opposition of races, must prove a
cause of weakness to the Catholic cause; and that
to deprive the Catholic minority of the Upper Pro-
vince, of the cordial aid of their brethren of Lower
Canada, by placing the former in an unnatural
alliance with the fierce and unrepenting enemies
of Catholic institutions, is a policy as insane as it is
wicked.

I cannot close this explanation without recording
my full approval of, and confidence in, the course
pursued by the Montreal *True Witness*. The princi-
ples of its gifted and most distinguished Editor, G.
E. Olberg, Esq., are truly Catholic; and from the
wisdom and ability with which they are upheld,
they place him in the first rank of the Catholic
writers of the present day, and should recommend
him to the Catholic laity—especially to those of my
own country—as their truest friend and most reliable
guide.

I have the honor to be your most humble and obe-
dient servant,
† JOHN, Bishop of Hamilton.

CONSECRATION.—On Sunday next, the 20th
inst., will be consecrated the Right Rev. Dr.
Lynch, the newly appointed Coadjutor to his
Lordship the Bishop of Toronto. For many
years, we believe, the latter has earnestly plead-
ed for a fellow-laborer in the extensive vineyard
which has been committed to his charge; and it
is in reply to his earnest and reiterated requests
that a Coadjutor has been given to him.

ORDINATION.—On Wednesday the 30th ult.,
the Bishop of Three Rivers conferred Holy Or-
ders on the Rev. J. Griffith. During two years,
previously, Mr. G. had been a professor in the
College of Nicolet, where he gained the esteem of
his superiors and confreres.

A Collection was again taken up on Sunday
last, the 13th inst., from the Irish Catholic con-
gregations of this City for the relief of their
poor. The sum realised amounted to Two hun-
dred and thirty-five dollars. It is but a few
weeks ago that from the same congregation the
sum of Four hundred dollars was taken up in be-
half of the Hamilton Cathedral.

On Sunday last a collection was taken up in
the Church of Notre Dame to aid in the resto-
ration of the Hamilton Cathedral. The amount
collected amounted to One hundred dollars.

ADULTERY ACCORDING TO LAW.—"It is
not commonly known," says the *Toronto Colo-
nist* of the 31st ult., "that the Lord Chancel-
lor's new Bill of Divorce opens the Divorce
Court to persons residing in Ireland, India, or
any of the Colonies." From this it would ap-
pear that the benefits of polygamy, an institution
peculiarly Protestant, are at length placed within
the reach of those of Her Majesty's subjects in
Canada, on whose necks the matrimonial yoke
presses too heavily. They will, henceforward,
be enabled to sue for a divorce in the London
Courts; and may thus avoid the necessity of ap-
plying for a special Act of Parliament for licence
to commit adultery.

The *Colonist* will, we hope, permit us to cor-
rect an error into which he has fallen on this sub-
ject of Divorce—where he speaks of Catholics
as "invariably repugnant to any dissolution of
marriage except by the Pope." This would
seem to imply that the *Colonist* believes that, in
the opinion of Catholics, it is competent to the
Pope to grant a dissolution of marriage—a *vin-
culo*. On this point we must beg leave to set
our cotemporary right.

No Pope has ever pretended even to have the
power to dissolve a marriage, so as to allow the
parties thereunto, to contract new sexual unions.
No Catholic believes that either Pope, or Gen-
eral Council, could, in this sense, grant Divorce
or dissolution of marriage. The law—"whom
God hath joined together, let no man put asun-
der"—is as binding on Popes, as on secular
Princes. It is *ultra vires*, beyond the power of
either, to dissolve a marriage; and though the
latter may have arrogated to themselves that
power, never has any Pope pretended even for a
moment that he could dissolve a marriage validly
contracted or annul the Sacrament of Matrimony
where once it had been truly administered.

What Popes have often been called upon to
decide, and what Popes have claimed for them-
selves the right to decide upon, as falling within
the legitimate Province of the Ecclesiastical tri-
bunal—is, the validity or reality, of pretended
marriages. Whether certain sexual unions were
truly Sacramental unions, and, therefore, *per se*
indissoluble, or mere concubinage, and, therefore,
to be dissolved, are questions which, as we
know from history, have often been submitted to
the Popes; but never have they even entertained
for one instant the question whether the parties
to a recognised valid marriage, might be separa-
ted so completely as to leave either, or both of
them, at liberty to contract fresh sexual unions
during the lifetime of their former partners.

Thus in the case of the founder of the Protes-
tant Church of England, and his wife Catherine
of Arragon. The Pope was called upon to de-
cide, not as to whether they should or even
could be divorced; but simply as to whether
they ever had been married. And so with every
other so-called Divorce case before the Court
of Rome. The sole question which in those
cases the Court of Rome ever entertained was, as
to whether the parties before it had been truly
married, or united in Sacramental union. This
matter of fact, comprises all that the Popes ever
pretended to decide, or that they are competent
to decide: for no power can suffice to unmarry
those who have been validly married, or to put
asunder those whom God hath Sacramentally
joined together. The law may pronounce them
divorced, and license them to contract fresh sex-
ual unions; but when it so acts, no matter in
whose name, or upon what pretence, it so speaks,
its utterances are a lie, and its enactments serve
but to legalise concubinage. The civil magis-
trate has no more power to unmarry people than
it has to unbaptise them, or to exclude them
from the Kingdom of Heaven.

We must do the *Colonist* the justice to add
that, though as a Protestant, he does not absolute-
ly condemn the granting of divorces, he is still far
from approving of the practise; and recognises
that there, where it most obtains, is the mar-
riage tie, the bond of the family—which again is
the basis of Christian Society—the least respect-
ed. "In the little State of Rhode Island there
were no less than eighty-four applications for
divorces during the last session of the Legisla-
ture;" whilst in England, as the *Colonist* tells
us, "the new law has so quickened men's sense
of their matrimonial grievances that the (Divorce)
Court has had to be from time to time strength-
ened with additional judges.

The *Colonist* seems to recognise another im-
portant fact upon which we have often insisted:
viz., that to grant divorce for the cause of adul-
tery, but of adultery only, is to put a premium
upon impurity, and to attach a privilege to the
due performance of crime. Mr. and Mrs. B.
want to be divorced; the lady, at her husband's
suggestion, is guilty of adultery, taking care to
leave the proof thereof in her husband's hands;
but in such a manner as to avoid the appearance