

The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
BY THE PROPRIETOR,  
JOHN GILLIES,  
AT NO. 195 FORTIFICATION LANE.

Editor—Rev. Dr. O'REILLY, Miss. Ap.

TERMS YEARLY IN ADVANCE:  
To all country Subscribers, Two Dollars.  
To all City Subscribers whose papers are delivered  
by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, March 10, 1876.

ECCLIASTICAL CALENDAR.

MARCH, 1876.

Friday, 10—The Holy Lance and Nails. Embe-  
Day.  
Saturday, 11—Ember Day. The Forty Martyrs  
of Sebaste (March 10).  
Sunday, 12—Second Sunday in LENT.  
Monday, 13—St. Gregory I., Pope, Confessor, and  
Doctor of the Church (March 12).  
Tuesday, 14—Of the Feria.  
Wednesday, 15—Of the Feria.  
Thursday, 16—Of the Feria.

REGULATIONS FOR LENT.

All the days in Lent, Sundays excepted, from  
Ash Wednesday to Holy Saturday inclusive, are  
Fast days.

On the first four days in Lent, as well as every day  
in Holy Week, the use of flesh meat is prohibited.  
The use of flesh meat at every meal is permitted  
on all the Sundays in Lent, Palm Sunday excepted.

The use of flesh meat is also by special in-  
dulgence allowed at the one repast on Mondays,  
Tuesdays, and Thursdays in every week from the  
first Sunday in Lent, to Palm Sunday.

On all days in the year without any exception,  
on which the use of flesh meat is prohibited, it is  
perfectly allowable to use animal fat, such as lard  
or drippings, in the preparation of meagre food;  
for frying fish, for instance, eggs, and other Lenten  
diet; but it is not permitted to eat the meat, or  
animal fat in its natural condition.

NEWS OF THE WEEK.

The principal item of the past week's news is  
the flight of Don Carlos and the termination of the war  
in Spain. Don Carlos passed into France with  
over 15,000 troops, who sought refuge on French  
territory.

A correspondent, writing from Mesopotamia to  
the *Missions Catholiques*, regards the position of  
affairs between the Chaldeans and the Church in  
the gloomiest light. He seems to think that actual  
schism is imminent, and says it may be formally  
made either at once or in the course of two or three  
months.

After all their labours in getting a Constitutional  
Government, the unlucky Italians find out that it  
was hardly worth the time and pains spent on it,  
and the many sacrifices they made in order to get  
it; for, though Parliament is hardly ever assembled,  
decrees are poured forth thick as hail. They come  
from the King and his Ministers, who constitute  
the real Parliament; it is more than a month  
since the members met, and it will be another six  
weeks before they get together again, and all this  
time the King and Ministers have it all their own  
way, so that even the Liberal papers begin to com-  
plain that Constitutional Government with them is  
only a myth.

The London correspondent of the *Manchester  
Guardian* writes:—"Some of the leaders of the  
Evangelical party in the Church of England are  
preparing two formidable questions for the present  
Protestant Premier. It is proposed to ask Mr.  
Disraeli whether the Duke of Norfolk is not  
infringing the law in endeavouring to raise funds  
on behalf of the 'persecuted' Roman Clergy in  
Germany. The matter is supposed to have its  
international aspect, from which it is believed to  
be not altogether defensible. The other subject re-  
lates to the degree recently conferred by Cardinal  
Manning, on the authority of the Pope, upon Pro-  
fessor St. John Mivart, of the Kensington Roman  
Catholic University. A degree granted by the Pope  
is believed to be illegal in this country, inasmuch  
as the authority to grant such honours which his  
predecessors exercised previous to the Reformation  
was transferred by statute to the Primate of all  
England in the reign of Henry VIII. in conjunction  
with the power to grant special licences and dis-  
pensations. From the days of the Reformation till  
last week no attempt has been made to revive the  
expired power, and the proceeding is considered the  
less admissible since at any rate two Nonconformist  
bodies, if not more, have declined to petition the  
Crown for a charter to grant degrees of divinity, in  
order not to cheapen unduly the academical dis-  
tinction. It is deemed by those who move in this  
matter to be unfair that Catholics should exercise  
a privilege from which Nonconformists are ex-  
cluded."

When Cardinal Ledochowski visited the Pope, on  
Sunday last His Holiness exclaimed:—"We rejoice  
with thee, Intrepid defender of the Faith. May  
God crown thy noble aspirations!"

It is stated that the Vatican will not make a  
formal protest against the clause of the new Spanish  
Constitution concerning religious tolerance.

LENT.

In looking over the history of the past it is not  
the antiquity of the practice of fasting that strikes  
us but the contrast between the present age in  
its tepidity with the fervor and austerity of the  
early Church. Whether we address ourselves to the  
Protestant or Catholic the testimony of the past  
speaks the language of reproof. We might take the  
Catholic of the present day by one hand, and in the  
other, the hopeless victim of the modern reforma-  
tion, who denies the necessity or antiquity of the  
Lenten fast and startle the one with the fervor of  
his early fathers and convince the other with irrefragable  
proofs of the divine institution and Apostolic  
practice of the penitential canons he would feign  
despise.

In the early church—supposed to be common  
ground for even the mildest developments of the  
principle of free judgment—we find religion was  
nursed in the cradle of austerity. The primitive  
Christians served the laborious apprenticeship to  
martyrdom in solitude and fasting. Tertullian re-  
lates how the Christians were known in a crowd  
by the palor of their features. The same tells us  
how in the midst of the licentiousness of an idola-  
trous camp the Christian soldiers assembled to-  
gether to recite the prayers prescribed for the solemn  
time of fasting.

Some 1600 years ago, St. John Chrysostom com-  
menced one of his Homilies on the first Sunday of  
Lent by congratulating his flock on their appear-  
ance of gloom and their garb of penance. With  
them, Lent was no useless ceremony; the sound of  
joy had ceased, the garb of mourning had replaced  
the gaudy and colored dress; the loud laugh of the  
carnival was changed to the sobs and sighs of re-  
pentance. "I rejoiced, I exulted with a holy joy,"  
cries out the great saint, "when the bursting dawn  
bade me hasten to the church to greet you who had  
risen from the lethargy of sin to present to heaven  
the pleasing spectacle of a congregation in tears."

If the great Chrysostom were to stand before one  
of our congregations on some bright Sunday morn-  
ing in Lent, what a contrast he would find!—The  
smile and giddy chat of the thoughtless; the air of  
indifference and routine, and the callous inactivity  
of a dormant faith; if instead of the mourning dress  
and the garb of a penitential season, he found the  
fair portion of those Christian assemblies, flaunting  
the vain trappings of human vanity, would not the  
spirit of Chrysostom weep over the lost fervor of  
the church as we weep over the grave of entombed  
love: his language would not be of congratulation;  
it would thunder forth the dreadful anathemas of  
divine justice and arouse our guilty indifference to  
a salutary dread of the awful judgments of the  
future.

But perhaps we don't require penitential works as  
needed by our forefathers; perhaps virtue has now  
assumed her control over the actions of men, and  
religion, holy and undefiled reigning in the heart of  
society, has banished immorality and vice, and pre-  
pared the world for eternal recompense. Would to  
Heaven it were so! But ours is the world the prophet  
saw floating in iniquity; irreligion and vice stalk  
around with fearful impunity, scandals of intem-  
perance and lust disgrace the columns of the press;  
thefts, murders, and sacrileges are more common  
than the heroic deeds of virtue.

But which of us can put an unblemished hand on  
his heart and thank his God he has never sinned?  
If there be any such, we recommend him the holy  
observance of Lent for perseverance, for edification  
and for the increase of happiness hereafter; but for  
those who feel they blush in the memories of the  
past, the observance of Lent becomes a necessity;  
for us who have missed the path of innocence,  
Heaven is only to be reached through the steep  
and rugged path of repentance.

FALL OF DON CARLOS—HIS RIGHT TO  
THE SPANISH THRONE.

The sun has set again on the Carlist defeat.—  
Hope may still gild the future of the valiant claim-  
ant of the Spanish crown, but for the present the  
sword of civil war has been sheathed; the brave  
mountaineers that fought so bravely for a desperate  
cause are scattered, and he who was proclaimed in  
nearly half of the country as Charles VII. of Spain,  
is now a refugee in London.

Whilst we rejoice in the cessation of a protracted  
and even bloody civil war, we are convinced a mur-  
mur of sympathy will come from many an honest  
believer in the legitimate claims of Don Carlos to  
the Spanish Crown—many believed the interest of  
religion and right were centered in his cause, and  
many believed if Charles VII. came to the throne,  
he would be the medium of such political combina-  
tions, as would strengthen France and restore the  
Temporal dominion of the Holy See. That Provi-  
dence which directs the destinies of men ordains  
for the oppressed and their sympathisers other means  
of redress besides those to which man in his ardor  
and impatience blindly rushes.

A personal acquaintance with Don Carlos, and a  
deep loving sympathy with the grand old Catholic  
country of which he claims to be the rightful king,  
has made us long ago a student of his history; we  
can draw from the *repertoire* of memory a few inter-  
esting historical facts connected with the strange  
destiny that obliges a legitimate sovereign to be a  
refugee from the country he should rule. We  
must, therefore, lend our readers back for a moment  
to that page of Spanish history where the ancestors  
of Don Carlos first appear on the scene of political  
life.

Charles IV., to whom the Crown had always been  
a heavy burden, in the popular outcry against the  
guilty minister Godoi, fearing not only for his  
kingdom, but for his own personal safety, abdicated  
the throne in favor of his eldest son the Prince  
of Asturias. Accordingly this Prince, under the  
title of Ferdinand VII., was on the 19th of March,  
1808, proclaimed King of Spain and of all the In-  
dies. This important event was the issue of the  
celebrated popular rising of Aranjuez, which, like a  
tempestuous night, broke up the long deep calm of  
the eighteenth century, and was the prelude of that  
series of terrific storms which were now for thirty  
years to desolate this devoted land.

Ferdinand became the victim of the machinations  
of Napoleon, and through the intrigues and in-  
timidation of the famous Murat, then commanding  
the French arms in Spain, the young King was in-  
duced to quit the capital—to travel north to meet  
Napoleon, and even to enter France. Here he was  
forced to abdicate the throne of Spain. Supported  
by the advice and fidelity of two noble friends in  
two faithful Spanish priests, Ferdinand manfully  
refused the demand of the Emperor to give him  
the throne of Spain, except conditionally, and before  
the full Cortes of Spain. The old ex-king, indig-  
nant at his refusal, threatened his son with personal  
castigation, and the French Emperor throws out  
mysterious menaces of a trial for some events which  
had recently occurred, and for which he held the  
young King responsible. At the same moment, the  
Queen, his mother, rushed into the apartment, and  
poured forth against her unfortunate son such a

torrent of abuse, and so violent, that Don Pedro  
Cevallos, one of the faithful priests present, has de-  
clined to transcribe it in his memoirs.

Under moral compulsion and physical restraint,  
the unfortunate Ferdinand makes an unconditional  
surrender of his Crown to the French Emperor.—  
The Chateau of Prince Talleyrand is then assigned  
to him for his abode, and here he is doomed to pass  
a long captivity of six years.

In the meantime there were passing events at  
the Capital, and throughout the whole of Spain,  
which indicated the Catholic and chivalrous na-  
tional glory of other days and contributed to the  
downfall of the great ambitious Emperor who had  
in his unbridled ambition placed his heel on the  
neck of the Spanish nation.

The French troops had overrun the country, and  
held possession of Madrid. The people, not in-  
timidated at the overwhelming force that held them  
in subjection, openly proclaimed their indignation  
at the national insult, the isolation and imprison-  
ment of their King, and the hated presence of the  
French troops. They fought all over the country  
in bloody and fatal collisions with the invading  
army; but an event of seeming trivial character  
was the last straw on the camel's back, and roused  
the people of Spain to deeds of heroism the grand-  
est on the records of their country.

Shortly after the departure of Ferdinand, and on  
the 2nd of May, 1808, the royal carriages draw up  
before the palace, and the people are convinced that,  
as reported, the last remaining members of the royal  
family are about to be taken from them. It is re-  
ported the Infante Don Francisco, a lad of fourteen  
is weeping bitterly at the thought of leaving his  
country, and a aide-de-camp of Murat, who has  
been sent by him to know the cause of the tumult  
is, on attempting to enter the palace, very roughly  
handled by the populace. The French Commander  
then sends this officer with a picket of troops and  
with two pieces of cannon. Blood flows on both  
sides. Instantly the whole city is in a flame; the  
people fly to arms, surround detachments of the  
French and in some instances cut them to pieces.

The Spanish troops who, by order of the Pro-  
visional Government, have been shut up in their  
barracks, are now attacked by the French; the  
people fly for protection to their own soldiers, and  
the Spanish artillerymen, headed by two heroic  
young officers, Daviz and Velarde, one thirty and  
the other twenty-five years' old, plant a twenty  
pounder before the arsenal which the French are  
preparing to attack. As their troops advance up  
a narrow street, they are swept down by the Spanish  
cannon and twenty times they are repulsed. At  
last they make a tremendous rush, and by their  
superior numbers overcome the Spaniards, and slay  
at the cannon the two brave officers named. These  
are the first martyrs of the national independence  
and their blood becomes the seeds of heroes.

The cruelties of Murat in the brief hour of his  
triumph, the execution of the nobles and the out-  
rages offered by lawless soldiers to the religion and  
chastity of the nation roused the people to a de-  
perate effort to shake off the oppressor and the in-  
truder.

"Let us die for the just cause," rang through the  
country from the peaks of the Pyrenees to the  
forest of masts in the harbour of Cadiz. This sublime  
cry of a martyr people, mounts up to heaven and in-  
dying that people wins the palm of victory. Indig-  
nant patriotism flashes from every eye; armed  
men spring up from every brake; the plains bristle  
with spears; the watch fires blaze on every moun-  
tain height; the soil trembles under the tramp of  
encountering hosts; the rustic leaves his plough  
for the night; the artisan his loom, the tradesman  
his counter, the student the university hall, the  
monk his cloister, the nobleman his mansion, and  
sometimes even beauty herself (as in the case of  
the Countess Burita and of Antonia Laragosa), cast-  
ing aside the lyre grasps a spear, puts on the breast-  
plate and helmet of Minerva, and waxes terrible in  
her wrath. The wild Guerrillas and their chiefs  
dart down like falcons from the rocky fastnesses on  
the unsuspecting foe, break his lines, cut off his  
communications strike him with dread, then dis-  
perse; again unite—hover now upon his rear, now  
upon his van;—and pursue his squadrons with un-  
firing wing. Castanos a hero worthy of Spain's  
olden time gains the glorious victory of Baylen;  
Saragossa in a siege the most memorable, since that  
of Saguntum opposes to disciplined skill the sub-  
lime energy of despair and though she at last falls,  
her death song sounds like the pean of victory.

The Irish bard has said:—  
"Sublime was the warning which liberty spoke,  
And grand was the moment when Spaniards awoke."

The latest energies of a great people, foolishly  
thought to be extinct, were aroused by a great oc-  
casion; and the warning which here liberty spoke  
was sublime for it, was a wise, and a pure, and a  
holy freedom. It was the liberty of the altar,—the  
liberty of the throne—the liberty of the domestic  
hearth, the liberty of all orders of the state, the  
liberty of the individual and the liberty of national  
independence. How after the drunken, bloody  
Saturnalia of the godless anarchic France of 1792  
this glorious national outburst of religious patriot-  
ism cheers and consoles the Christian!

Mr. Pitt declared that it was the high-minded  
people of Spain which was destined to strike the first  
blow at the gigantic military tyranny which then  
sighed on the nations of Europe; and long after-  
wards the prophetic words of the great statesman  
were ratified by Napoleon himself, "That unfortu-  
nate war in Spain," said he in his exile at St. Helena,  
"was the cause of my destruction."

Then came the glorious struggle of the Peninsu-  
lar war in which Wellington and his Irish soldiers  
won unfading laurels of fame and the restoration of  
Ferdinand VII. It was precisely at this juncture  
that the complications of the Carlist cause com-  
menced and the scenes in the pages we have quoted  
contributed in a certain degree to the failure of the  
cause which History once more receives into her  
cold embrace.

Ferdinand had married three times without issue.  
In event of his death, leaving no male issue, the  
throne should revert to his eldest brother, Don  
Carlos. However in 1828 he married again; al-  
though advanced in years he won the hand of the  
accomplished and beautiful princess, Maria Chris-  
tina, of the Neapolitan family. From this union  
was born Isabella the ex-queen of Spain and Mo-  
ther of its present king. The Princess Christina  
by her beauty, her fascinating manners as well as  
her spirit of intrigue soon prevailed on her hus-  
band to change the law of succession in favor of  
his daughter Isabella. The Salic law, passed by  
the Cortes at the accession of the Bourbon dynas-  
ty, was still in force; by this law, females  
were excluded from royal succession. A re-  
volutionary Cortes had revoked the decree in 1812,  
but Ferdinand had in 1814 annulled all their ac-  
ts. To carry out his purpose however, he pretended he  
found in a secret chest a decree of the Cortes of  
1789 ratified by his father Charles IV., and which  
repealed the Salic law and restored the old order  
of succession to the throne. But such a decree  
even if it had been really made had no force for a  
law not promulgated if null and void. Had the  
king convened the legitimate Cortes and obtained  
their consent to the abolition of the Salic law  
(harsh as it might have been to his brother Don  
Carlos) he would have secured on a firm basis the  
rights of Isabella, and saved the country the pro-  
tracted civil struggle that has for years weakened  
and paralysed the commercial interests of the na-  
tion. Ferdinand, instead of this straightforward  
course, got some of the principal members of the  
Government to swear allegiance to Isabella, then  
makes his last will. In a severe fit of illness short-  
ly after, his conscience smites him and he alters  
his will in favor of Don Carlos, his brother. On  
his recovery, the intrigues of the queen and one  
of the princesses of the royal family, induced the  
monarch to make a second alteration in his last  
testament in favor of his daughter. He hereby re-  
verses the whole policy of his life and dying shortly  
afterwards in 1833, bequeathed civil war and revolu-  
tion to his country.

Don Carlos appealed to arms and for seven long  
years the contest raged with uncertain success on  
either side. Had the life of the noble Zumalcar-  
regui been spared, there is every probability that  
the queen regent though possessed of all the re-  
sources of Government, the military forces and the  
treasury, and though supported too by a portion of  
the conservatives and the whole revolutionary  
party and not only the moral countenance but  
active aid of Great Britain, France, and Portugal,  
the crown usurped by Isabella would have fallen to  
its rightful claimant. It is a noble descendant of  
this Don Carlos who is now called "Pretender" and  
"Insurgent," that has once more failed in his  
struggles for the rule of dynastic legitimacy.

In recording the passing defeat of the aspirant to  
the Spanish throne, we must indite the epitaph of  
many a brave son of Ireland who has fallen in this  
unsuccessful struggle. The heroes of the Irish  
Zouave corps, who fought for Pius IX., in his feeble  
resistance to the usurping force from Lombardy, who  
afterwards fought so bravely under the command  
of Charette at Orleans and La Vendee for the blight-  
ed cause of France, have finally left some of their  
noblest blood on the hill sides of Northern Spain,  
where another great and sacred cause has succumb-  
ed to superior force. Many will remember in the  
early part of the Carlist campaign of the sad fate of  
Lieut. Murray—one of the most accomplished and  
brave of the little band that started from this very  
city like crusaders of old to fight for the cause of jus-  
tice and religion. Alongside of Murray on the bloody  
charge in which he fell were youths bearing the  
names of Burke, Kirby, and Dennyah, who were in  
their day the stalwart sons of Tipperary.

The very fact of there being Irish troops in the  
army of Don Carlos, will arouse an expression of  
sympathy from millions of Irish scattered over the  
world.

But all along there has been a sympathy between  
the Spanish nation and the Green Isle. Both were  
closely connected in their origin, both at a latter  
period had frequent commercial intercourse and  
both agree in cordial hatred of persecution and in-  
terference of heretical powers. In their hour of  
sorrow and oppression what a generous hospitality  
did not the sons of Erin find on the shores of Iberia!  
Then as our poet sings "the shamrock of Erin and  
the olive of Spain were intertwined" their family  
alliances both have intertwined their affections  
and on many a glorious battle field have intertwined  
their laurels. Both have ever been distinguished for  
the same military ardor, the same love of ro-  
mantic adventure, the same rich and almost Ori-  
ental glow of fancy. And both too,—one in the languor  
of political decline, the other under severe religious  
persecution, have evinced the same elastic energy  
of character, the same unswerving devotion to the  
principles of freedom and love for the Catholic  
Church.

A PRESUMPTUOUS PETITION.

The Protestant Defence Alliance—a mountain of  
pious indignation lately discovered on the banks of  
the St. Lawrence, is showing signs of eruption.  
This Alliance was ostensibly formed to withstand  
Roman encroachments. Don't work to wait for;  
and behold they have changed their institution  
from the *defensive* to the *offensive*. Strange too their  
first move in this new warfare, is to attack the  
strongest fortress of the Catholic Church—her  
educational institutions. We have seen their peti-  
tion to Parliament to change the whole system of  
education in this country. These savants of the  
new Alliance, say Catholics are not fit to be entrusted  
with the education of their youth; and Parliam-  
ent is to be requested to shut up their schools in the  
whole Province and hand the children over to Pro-  
testant instructors who will give them that high  
standard of education which flows from free thought  
and free judgment.

We know not which surprises most, the fal-  
shoods that are teeming through the document thus  
prepared for Parliamentary information, or the  
audacity of a handful of men to ask to be entrusted  
with the education of the great majority of the  
Province. They have the coolness to assert that  
not ten per cent. of Catholic teachers holding diplo-  
mas, could pass an impartial examination; that re-  
ligious, because they are religious, are unfit to teach  
"for by their seclusion from public life they are un-  
fitted" for the adequate training of the young with  
reference to the requirements of modern civiliza-  
tion." These religious are supposed to be in a

primitive style of barbarism! Then this preposi-  
tition asserts that "libraries are discouraged, and  
petitions, cards, and dominos are substituted for  
useful literature, in many of these sectarian (Ca-  
tholic) institutions; by their books and otherwise  
false views of history are promulgated and while  
it, (the Catholic school system) gives salvation to  
the criminal on the scaffold, it sends poor Gibbons  
to eternal reprobation. There is something so sta-  
surd in the medley of ideas here presented, we  
must quote the passage:—

"On investigation it would result that not ten per  
cent. of the teachers in the schools, receiving or  
holding diplomas, could pass an impartial examina-  
tion. The standard of teachers is fully as low as  
the education imparted to the pupils would indicate.

"Libraries are discouraged, and billiards, cards,  
and dominos, are substituted for useful literature  
in many of the sectarian institutions. A reference  
to the French newspapers published in the Province  
of Quebec, will establish the fact that general in-  
formation is not sought after, and that the literary  
standard is lamentably reduced, and the limits of  
public discussion wonderfully curtailed. No French-  
Canadian newspaper, circulating amongst Roman  
Catholics, can exist, except on condition that its  
articles are approved of by the ecclesiastical au-  
thority. The Sectarian School system is cultivat-  
ing and strengthening a narrow sectarian spirit un-  
favorable to the peaceful and friendly relations of  
persons of different creeds and nationalities.

"The Sectarian School system has, by books and  
otherwise, led to the promulgation of incorrect  
views of history, and of ideas and impressions un-  
favorable to the historical renown, the literature,  
and the free institutions of the British Empire, and  
hostile to civil and religious liberty. If its teach-  
ings were literally followed up, our country would  
be restored to the condition of ancient days, when  
crowned heads and rulers only held office during  
the good pleasure of the Bishop of Rome. The  
Sectarian School system has prevented the dissemina-  
tion of literature, it has placed under the ban lib-  
raries and the means of extending knowledge. While  
the criminal on the scaffold has, on receiving the  
last rites, been assured a certain salvation, we have  
seen the body of the poor printer, Guibord, con-  
demned to eternal infancy for daring in his lit-  
erature to belong to a literary institution under the ban.  
It is keeping the minds of those under its influence  
in a state of tutelage unfavorable to their welfare  
and advancement in life, and, consequently, to the  
general welfare of our country, leading to poverty  
and dependence, and causing numbers to emigra-  
te from our Province, who, under liberal educational  
influences, might have remained with advantage to  
their own interests and benefit to their country."

We are not aware whether the Protestant Defence  
Alliance represents the whole Protestant commu-  
nity or only a fanatical portion, who are as sincere  
in their hatred of the Catholic Church as they are  
reckless in their assertions concerning her doc-  
trines and teachings. Time was when we had to  
wield our feeble pen to answer some deep and in-  
teresting objections to Revelation and Catholic  
doctrine, drawn by Protestants of culture and con-  
science, from the hidden and difficult recesses of nature  
and science, but have we come to Montreal to hear  
it asserted that the Catholic Church prefers domi-  
noes and cards to libraries and scientific culture.  
can we believe our senses when we read this in a  
document purporting to be the endorsed declaration  
of an enlightened body, and intended for the perusal  
of the highest assembly in the land, and the  
ground work of legislation in our Senate. We  
would lower our estimate of the high culture of the  
Protestants of this country, to think that such un-  
warranted and insulting language could come from  
sheer ignorance and yet must we believe that a  
body of respectable men sink to lies and calumnies  
either to convert or persecute their poor benighted  
Roman Catholic brethren.

Passing over some strange demands for the  
change of laws granting trifling privileges to Catho-  
lics and therefore obnoxious to the Protestant sen-  
timent, we come to some startling accusations  
against Government officials and misappropriation  
of public money; then comes an appeal that the  
Christian Brothers may not be recognized in the  
Province as a corporate body, "as a thorough in-  
spection of the system of teaching practised by the  
Christian Brothers will show conclusively that it is  
not advisable to introduce their system into any  
locality where education is really required."

It is not our intention in noticing this manifesto  
of the *Offensive Alliance*, to answer all its false state-  
ments; most of them are flagrant violations of truth,  
fair play, and even Christian feeling. As a strange  
set off to the very bigoted and illiberal character of  
this document, we find even amongst their own  
body a different estimate of inestimable institution  
of the Christian Brothers. In the *Nouvelles Mondes*  
of last Thursday we read the following facts, "Brother  
Irlande the Superior General of the Christian  
Brothers, recently announced that he had received  
during the session of the last chapter at Paris, a  
letter from the Protestant Governor of a Province  
of England, who offered to the Superior General  
the immediate direction of two hundred and twenty  
schools in his province as well as the direction of the  
Normal School."

"Lately the Superior General also reported that  
the Protestant bishop of Liverpool had written to  
him declaring a pressing need for the Christian  
Brothers and offered to them at once the care of  
forty schools!"

We could pile on some few hundred of these  
testimonies, but we do not wish to hurt the feelings  
of a class of fanatics who are evidently guided more  
by prejudice than erudition, and who may yet see  
the folly of seeking even through the penal laws of  
a Government, to wrest Catholic education from  
Catholic hands. That such pretentious demands  
could come from a sect, which acknowledges itself  
in the minority, seems to be one of the saddest de-  
velopments of that sectarian fanaticism which has  
become patently rampant of late in the Protestant  
Church of Canada.

THE DEVILS CHAIN.—In our last issue, we inserted  
a very flattering notice of this work contributed by  
a friend. As our attention has been since called  
to some passages of doubtful propriety, we cannot  
endorse all the encouragement our reviewer has  
somewhat enthusiastically expressed.

Rev. Father Rousselot, the much esteemed Pastor  
of Notre Dame, has left town last week on a visit  
to Europe, to recruit his health, much impaired  
from over work. We wish the Rev. gentleman  
bon voyage.

Remittances in our next.