



PROTESTANTS PROTEST

Against the Erection of the Statue of the Blessed Virgin.

VENTING THEIR VIEWS.

Some "Reverend" Ranters.

WISE COUNSEL REJECTED.

The Proceedings at the Joint Meeting this Morning of the Protestant Clergy of the City.

A joint meeting of the Evangelical Alliance and Protestant Ministerial Association was held this morning, at ten o'clock, in the Young Men's Christian Association parlour, for the purpose of discussing what action should be taken in regard to the proposition recently made to erect a statue on the top of Mount Royal to the Blessed Virgin.

Rev. Mr. McKay thought it singular that the petition to erect a statue on the mountain to the Virgin Mary had been made. He thought that even in the interest of the Roman Catholic Church that it was a bad move.

The following petition to the City Council, which yesterday was largely signed in all the Protestant churches, was read by Mr. Jackson: "That your petitioners are much concerned to observe that application has been made to your honorable body for the grant of a piece of land on the summit of the mountain, whereon to erect a statue of the Virgin Mary."

And your petitioners will ever pray. Rev. Mr. McKay thought that this covered the ground admirably, although some might look at it in a different light.

Rev. Mr. Rogers thought that, if the petition for a statue was granted by the Council, another petition ought to be made for a piece of ground upon which to erect a statue of King William, Prince of Orange, of "pious and immortal memory."

Rev. Mr. Marling moved in amendment to omit the expressions "extremely offensive to the conscience of the Protestant population of the city as an abuse of images, against which their forefathers have continued to protest since the time of the Protestant Reformation."

Rev. Mr. McKay—"Let us express a general approval of the petition without being committed to any expression." (Hear, hear.) A resolution was then carried that the meeting endorse the prayer of the petition, but would formulate one of their own.

Mr. George Hague said that in his opinion the erection of a statue was seriously calculated to disturb the peace and harmony of the community. While such a statue would naturally be highly pleasing to a majority of our citizens, it will be correspondingly highly obnoxious to the minority. He would suggest that a deputation be appointed from the meeting to wait upon His Grace Archbishop Fabre to remonstrate in the name of Protestants.

ceedings had taken place during the epidemic which had helped to scatter the disease. Rev. Mr. Hill said he was thoroughly in accord with Mr. Hague. He knew the action of the Roman Catholics were men and Christian gentlemen, and he deplored exceedingly this step on their part.

Rev. Mr. Fleck, of Knox Church, spurned this proposal. He said (locking very indignantly and excitedly): "I do not know why any of us should be obliged to eat humble pie before this Archbishop or any of his priests. This idea of the statue comes from them. They knew very well it would be an insult. We have nothing to do with this fine Christian gentleman (sarcastically) ally."

Rev. Mr. Jackson said he endorsed largely what Mr. Fleck had said. If they went to the Archbishop to go into a subject of that kind it was sure to open up the whole question of "image worship" and "dramatic representations," and in a discussion of that kind they would have as much hope of convincing him that they were right as they would have of flying to the moon to-night (laughter).

Mr. Jackson said the time had come for a decided stand, and they should be prepared for something more forcible in the future. Rev. Dr. Campbell was in favor of going to the Archbishop and proposing to erect a statue, Jacques Cartier's, and moved a resolution to that effect, but he couldn't get a second.

Rev. Mr. Lindsay said he had been deputed by the Episcopalian ministers' meeting this morning to endorse the meeting's present action. He said what they protested against was the idolatry, and that their rights as Protestant citizens had been invaded.

Mr. W. Paul suggested a public meeting, but Dr. Smyth said that such a course would be following the tactics of the Church of Rome, the Irish Roman Catholics, and such persons.

Prof. Cauzereau said that as far as he was personally concerned, he would like to have such a statue on the mountain, and went on to say something to the effect that it would afford him a splendid opportunity to ridicule the piety of the Catholics. This idea was received with great relish by several of the "rev." gentlemen present.

The meeting then adjourned till Monday next. In the meantime a petition will be prepared and the entire body will present it to the Council.

THE LAW OF NATURE DIVINE AND SUPREME. The April number of the American Catholic Quarterly Review (Philadelphia) will contain an important paper from the pen of His Eminence Cardinal Manning entitled "The Law of Nature Divine and Supreme." The article was written for the purpose of making more clear the doctrine of the Catholic Church regarding the rights of the poor as stated by His Eminence's Majesty's subjects, gives the precedence to the poor.

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of the naked that you lay by; the money that you bury in the earth is the release and liberation of those who are in misery." For the sake of those who may not have ready access to the works of St. Alphonsus, the following passages may be given:

The text of Busembaum is as follows: "Qui pro se vel alio in extrema necessitate constitutus alienum accipit quantum necessarium est, nec furatur nec tenetur restituere postea si assumptum, si quidem re et spe inveniatur." It is to be understood that St. Alphonsus consulted for his theology some eight hundred authors, and his decisions, therefore, rest upon the widest foundation, and may be safely followed.

St. Alphonsus says that this doctrine is certain, and is founded upon the doctrine of St. Thomas, that in such a case "all things are common"; for the law of nations, by which the division of goods was introduced, cannot derogate from the natural law. "Though in extreme necessity a poor man has a right (ius habet) to the goods of others, but not a right to the extraordinary goods of others, but only to those which ordinarily suffice for the sustenance of life." He says that as the poor man has a right (ius habet) to take what he needs, no one ought to hinder his taking it.

Forasmuch as in extreme necessity all things are common, a rich man is bound in justice to give help to the poor, because the poor man may justly take it, even without the will of the owner (cum ille iuste possit cum surripere etiam invito domino, et suam facere). Through the whole treatise St. Alphonsus repeats over and over again the word ius or right possessed by the poor man.

This doctrine lies at the foundation of the positive law of property in all Christendom. It exists as an unwritten law in all Catholic countries; in France it is the droit au travail, in England it is clothed in a legal statute in our Poor Law, under which every one has "a right either to work or to bread without work." In the old Scotch law it was recognized under the title of Burdiesch; a starving man had a right to carry away as much meal as he could on his back. All these authorities I give, not by way of example or exhortation to larceny, but in proof of the natural right from which they flow.

It must always be borne in mind that my purpose was to justify and elevate the Poor Law of England by showing that it was founded upon the natural right of man to life and to the sustenance of life. In proving this I was compelled to show that this natural law is supreme over all positive law. The two questions, though distinct, are indivisible, as we have seen in the texts already cited from St. Thomas and St. Alphonsus.

The opponents of the Poor Law, to evade the main question, promptly seized upon the latter to escape the former. My words were as follows: "The obligation to feed the hungry springs from the natural right of every man to life, and to the food necessary for the sustenance of life. So strict is this natural right that it prevails over all positive laws of property. Necessity has no law, and a starving man may seize the natural right to his neighbor's bread. I am afraid that those who speak so confidently about rights, obligations and laws have not studied, or have forgotten the first principles of all human positive law. If the law of property did not rest upon a natural right it could not long exist. They who talk of rights, but not of the natural right to live, are human laws must give way." I gave the example of the natural law of self-defence, before which the commandment, "Thou shalt not kill," gives way.

St. Thomas Aquinas, Summa Theolog., 2da 2da, Quæst. lxxvii., art. 1, 2, 5, 7. Theologia Moralib. lib. iii., tract. v., cap. i., tom. I., pp. 333, 334, 335. Ed. Baccano, 1847. Fortnightly Review, January, 1853, p. 154.

THE GOOD SHEPHERD.—The marvellous incidents in the life of Christ form a striking tableau in a drama unparalleled in history—combination of powerful elements at once tragic and sublime—the stronger lights and deeper shadows being presented in the splendor of Taabor, the soul-striving agony of Gethsemane, the humiliation of Calvary, the triumph of the Resurrection, and the glory of the Ascension. These appeal strongly to the imagination of even the most indifferent. Apart from these crowning occasions there are instances less striking which appeal more directly to the heart—instances in which the softer lines of the loving Saviour's character are unfolded. Rare touches of nature that appeal to the kindly affections; His goodness as a Father revivifying the prodigal, which contains encouragement for every wayward child. His portrayal of Himself as the Good Shepherd who leaves the strayed and none to go in search of the lost sheep that is gone astray, which is an assurance of His ever watchful care, and also a hint to the fallen, whispering words of hope to them in their dejection and abasement that the Good Shepherd is even now looking for them. You can almost see the tender anxiety of His kind face as he says: "I came to save them that are lost." How consoling to weak and weary souls to know that there is One thinking of them; One who "wills not the death of a sinner, but rather that he be converted and live." If you be in sin, or on the borders of sin, only listen and you will hear Him calling. He has left the ninety and nine and is searching for you. He knows that there is a wolf prowling on the outskirts of the fold, and His tender heart bleeds to think of the danger thereof. He is calling. I hear Him say: "Come to Me all you that labour and are heavy laden, and I will refresh you. Take up My yoke upon you and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls. For My yoke is sweet and My burden light." How musical, how entrancing are those words from the sacred lips of Christ!

Goodness, says St. Thomas Aquinas, is diffusive of itself. It tends to expansion. Thus, the Maker of the world diffuses Himself in His creation. "Everywhere is seen the manifestation of His goodness." All this, but, reflects the goodness and power of God. The whole refrain of creation, inanimate as well as animate, is to give; and revealed teaching is that it is more blessed to give than to receive. It may be asked, to give what? For those who have much, to give much; for those who have little, to give what they can. Let the gifts that come to man from the Giver of all gifts be what they may, the "holiness" of them

is only a trustee. His beneficiary is the whole world of his brothers. He owes a duty to society, and it is discharged only by giving of what he has. If he had the wealth of intelligence, to his brother less favoured he owes enlightenment by word and example. Here is the highest form of gift; for alike responsibility and reward come in largest measure to the teacher. If the riches of the world are entrusted to a man, then from his wealth is a debt due to the poor and needy. There is in creation an interdependence of creatures which suggests mutual help as the sphere of development; and in this work of doing good each shares. It is only necessary to give good example, and all have this to give. The benefits that flow from good example cannot be exaggerated. It is a most powerful instructor. For many it is almost impossible to receive instruction, unless words are clothed by example. True reason can appreciate a truth, but it is in the composite nature of man to make a conclusion, especially in moral and fruitful the persuasiveness of good example is demanded by the pupil. How deep-reaching it is every one knows. The blessings it brings to giver and receiver are priceless. It is, then, a wonderful dispensation of Providence that all may easily do what all are bound to do, and even achieve a recompense for what there is a general tendency in nature to do.

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both home and abroad. The Bonapartes are likely to reap a greater benefit from this state of affairs and will probably outlive the Monarchists when it comes to the point. The impression which has gained the upper hand of the public mind that Imperialism will eventually absorb Bonapartism is borne out by a manifestation of active sympathy with the new movement by such men as Clement Derooy, who since the death of Padones in Prince Victor Napoleon's chief adviser. What will come of it all is impossible to tell, but nothing is quite improbable in French politics. The following programme the Bonapartists and Bonapartists expect to carry out, or embody the idea which prevails in the Bonapartist camp:—As soon as the new deputy takes his seat in the Chamber, he will institute a vigorous agitation for the revision of the Constitution of the Republic. It is expected that he will be defeated when the question comes to a vote on the motion, but, the attempt will be made to carry out, or embody the idea which prevails in the Bonapartist camp:—As soon as the new deputy takes his seat in the Chamber, he will institute a vigorous agitation for the revision of the Constitution of the Republic. It is expected that he will be defeated when the question comes to a vote on the motion, but, the attempt will be made to carry out, or embody the idea which prevails in the Bonapartist camp:—As soon as the new deputy takes his seat in the Chamber, he will institute a vigorous agitation for the revision of the Constitution of the Republic. 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