

"There are no conversions to report for the past year—a fact that should stimulate Christians to earnest prayer"—p. 20; and "the supply of garments this winter has been very deficient"—p. 26—a fact that should stimulate Christians to send in their old clothes. We do not see what the Committee mean by their "being constrained to sing a new song"—This is the self-same song that we have had drawn into our lugs for the last four years. It is nothing but the "old song" with some of the most striking passages omitted.

For there is less vituperation, and more caution displayed, than in the songs of the olden time. We meet no more with the interesting legends of D. Amaron, L. Marie, and the erudite André Solandt—the latter, by the bye, has set up a school at Milton into which he is endeavoring to entice Catholic children. On the contrary, half a page is devoted to a panegyric, an unintentional one, no doubt, upon the unity, and vitality of Popery; whose ministers are now denounced, not as lazy, self-seeking, luxurious, dissipated tyrants, but as hard-working, self-denying, disinterested, and watchful pastors over their flocks. The power of Rome is dangerous, because its clergy are above reproach, because it manifests ten times more zeal for the "religious instruction, pastoral oversight, and general welfare of the people," than its Protestant opponent. The Church is dangerous, not simply because wealthy, but because her funds are honestly and prudently applied:—

"If these funds"—says the *Record*—"were gathered, and employed for purposes of personal indulgence or aggrandisement, they might be abused, and wasted, and do little general injury. But they are not thus used. It may be regarded as certain that they are scrupulously applied with a wise economy to the one purpose of building up, into augmented strength and influence, the sacerdotal power."

The Catholic Convents and Colleges, the Catholic Hospitals and Asylums for the indigent aged and infirm, in which thousands receive their daily bread—and but for which they would be left to perish miserably like dogs—are the fruits of the "wise economy" and scrupulous application of the funds, of the Catholic Church; funds which are employed, and absorbed, in the attempt to mitigate the evils of the pauper immigration, which British misrule, and Protestant ascendancy yearly cast upon our shores. In giving food to the hungry, clothes to the naked, shelter to the homeless, and ministering to the wants of the fatherless children and widows, are the "immense revenues" of the Catholic Church, expended; thus saving Canada from the curse and the disgrace of Protestant Poor Laws. It is by acts of charity, by approving themselves in seasons of calamity and sickness, the disinterested and devoted pastors of their flocks, that the "sacerdotal influence" is built up, and preserved. When Protestant ministers shall manifest the same heroism, the same zeal for the welfare of their people, they will soon acquire a similar influence, nor shall we grudge it to them. Of this, the true cause of the "sacerdotal influence" which it befalls, the *Record* seems aware, for it adds:—

"There is not a post which she (the Church) regards it of the least importance to occupy, but the man and the means are ready for its occupancy. Not a building is required, however capacious or expensive, but she has wealth enough to erect it. This city may be taken as a specimen. An accurate census would show that she possesses, within the city limits, at least two adherents to every one belonging to Protestantism;—the proportion may be two and a small fraction to one. But of persons attired in non-secular costume,—all whose time and energies are devoted to the maintenance and building up of the great central power, directly and indirectly,—there cannot be fewer than ten to one of those who among Protestants are devoted to the religious instruction, pastoral oversight, and otherwise to the general welfare of the people. In other words, the institution of celibacy, and her wealth, enable Rome to keep in active, untiring service here,—in the persons of "Nuns," "Brothers," "Sisters," and ecclesiastics of various orders,—ten persons for every one that the Protestant churches sustain to instruct and guide the people in the ways of righteousness."

We know not if the *Record* meant this for a compliment; but it is one, and a very high compliment too, to the zeal, prudence and integrity of the pastors of the Church in Canada. If "Celibacy," if Orders of Nuns, and "Christian Brothers" be the means which enable the Catholic Church to devote ten times more care to the oversight of her children, than she could without them, then Celibacy and Monastic Orders, are in themselves good, as powerful means for "instructing and guiding people in the ways of righteousness." We thank the *Record* then for its testimony in favor of Popery, which, amply compensates for its Anti-Catholic virulence, and Exeter-Hall twaddle.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

We have now done with our notice of this work. We do not pretend to have noticed all the writer's objections to the teachings of the Catholic Church, nor to have exposed all, or even one half of his false statements, false quotations, and false arguments.—We have but seized on some of the more salient points; and without attempting to prove the truth of the dogmas which our Church teaches, have endeavored carefully to limit ourselves to showing the groundlessness of the objections raised against them. We have done so, lest it might seem that Catholics were afraid to meet those objections, and shrink from exposing their belief, to the light of Scripture.

That Catholics hate the Bible, that its contents are to the majority of them unknown, and that their priesthood still seek to keep it as a sealed book to the laity, are articles of the Protestant Faith, against which it is in vain to argue. The opinion, that no Catholic layman is allowed to possess a copy of, or to read, the Holy Scriptures, authorised by the Catholic Church, is so firmly rooted in the Protestant mind,

that fire would not melt it out; against such an opinion, or rather prejudice, facts and arguments are alike unavailing. Show the Protestant your Bible, show him the exhortations of the Church to read, study, and meditate it, with humble prayer to the Holy Ghost for light from on high, and he will neither believe you, nor the evidence of his senses; he will still persist that you have no Bible, and that your Church proscribes it. It is in vain, to try to disabuse him; we can but smile at his pig-headed obstinacy, and hold our peace.

But we have the Bible for all that; and with thankfulness to God for the precious gift, do we meditate, and seek to put in practice, the holy precepts therein contained. As His Word we revere it; and so revering it, we presume not to sit in judgment upon its contents, nor dare we subject its holy teachings to our fallible interpretations thereof. A Divine written Word needs a Divine living interpreter; for the Word of God, interpreted by man by the light of human reason, loses its Divine objectivity, and becomes but the word of man. We approach then God's Holy Word with awe, and humility; trembling lest we may wrest it to our own destruction, finding therein, not life, but death; lambasting ourselves in the presence of the Most High God, in whose eyes the proud man is an abomination. The best gifts are ever the easiest to abuse, the most fatal, when abused; and that the Bible may be, and has been, so abused; and that the consequences have been most fatal, even Protestants will admit.

Some caution then is necessary, in using the Bible; some restrictions even may be sometimes needful, as Protestants themselves in practice recognise. Do Protestant parents, generally, allow their children unrestricted use of the Bible? Are there not passages, of which the prudent father would well desire the tender stripling to remain in ignorance? details with which the pure minded mother would not wish her daughter to be too conversant? Doubtless, there are; and therefore Protestant fathers, and mothers, do not, generally, encourage their children in the unrestricted reading of the Holy Scriptures, lest their faith and morals, should be thereby endangered. As a watchful and loving mother, the Catholic Church therefore does, in certain cases, place restrictions upon the reading of the Bible. She does not recommend its indiscriminate use, to all, without distinction of age sex, or previous preparation; and she does not teach that the reading of the Bible is indispensably necessary to all, or that it is the highest act of worship which creature can render to Creator. In so dealing, who can doubt that the Church acts wisely? for what are the great mass of mankind, after all, but children of a larger growth?

This much have we thought it well to say, in reply to the oft urged reproach against the Church—that she is opposed to the diffusion of the Scriptures amongst the laity. The Church does, in certain cases—when, in her wisdom, she believes that its perusal would be productive of infidelity and immorality—impose restrictions upon an indiscriminate reading of the Bible; and, if she be the Church of God, her conduct requires neither apology, nor concealment. It is much better to tell the plain truth at once; and, without attempting to win favor for the Catholic Church, by false pretences, to admit the fact, and to assign the reason. In her missionary enterprises, the Church does not make it her main business to circulate printed copies of the Bible, because it was not thus that the first missionaries of Christianity published the Gospel;—and because she does not pretend to have devised a better means of propagating Christianity than was appointed by Christ, and practised by His Apostles; she does, in certain cases, put restrictions upon the indiscriminate reading of the Bible, because sad experience has shown that the indiscriminate reading of that blessed Book has often been the cause of heresy, infidelity, and immorality; because, in the hands of the illiterate and prejudiced, the Bible is the most dangerous book in the world; and because we have no reason to believe that it was ever intended for indiscriminate perusal, or as the primary, and sole source of religious knowledge.

Indeed, we know that it was not; and this consideration brings us back to the point from whence we started—"The One Source of Religious Truth." This is, after all, the one point at issue, between Catholics and Protestants; the one question which takes precedence of all others, and which must be definitively settled ere the question—"What is truth?"—can be raised. Having once found that source, we shall have no difficulty in quaffing of the pure stream of "Religious Truth."

What then is that source? We know it is not the Bible; for the stream of Christian truth was flowing long ere the Bible was in existence; and many a weary soul has slaked its thirst, in living waters which never reached it through a Scriptural channel. History therefore tells us, that the Bible can not be the "Source of Religious Truth," and that the page of Scripture is not the sole divinely appointed channel for the transmission of its living waters.

Or taking as our starting point, the great Protestant axiom—"that nothing is to be believed, in religion, but what can be read in, or proved by, the Bible"—we can prove that axiom itself to be a lie.—For it is no where to be found in the Protestant Bible; no where can a passage be pointed out which asserts it; no where is it there written that Christ Himself appointed the Bible as the means of perpetuating and promulgating His teachings. Therefore, upon Protestant principles, we reject as a monstrous absurdity, the first dogma of Protestantism. A dogma so monstrous is it, that we cannot admit it, without denying it; for we cannot believe it, without believing something that is not to be read in, and can not be proved by, the Protestant Bible.

What then is the "Source of Religious Truth?"

For if there be a stream, source also there must be. The Catholic answers the Church: i.e., that body of teachers appointed by Christ Himself to teach all nations, until the end of time; and whose authority and duration must be therefore co-extensive with its commission—"all nations," and "all days." Is there such a body? If Christ's promises were not made in vain there must be—What is that body?—One, and one only, can there be; one, and one only, claims to be that body of divinely appointed teachers. If it be not what it claims to be, then no other is—then has the Word of Christ failed, and His mission proved a lie. Such is the inevitable conclusion to which the Protest against the Catholic Church must lead every man who dares to be consistent in his error.

Here then we take our stand against Protestantism. We deny that it can be proved from the Bible, that Christ Himself appointed that book as the sole means of perpetuating and promulgating amongst all nations, to the end of time, the knowledge of religion. We assert therefore, upon Protestant principles—"that nothing in matters of religion is to be believed, but what can be proved from the Bible"—that the Bible is not the "Source of Religious Truth," nor the channel through which its waters flow; and until Protestants can adduce the text, the *ipsissima verba* of our Lord, appointing the New Testament writings as the sole medium for transmitting the truths of Christianity to all generations, our position is impregnable; and all controversy upon matters of detail, but idle waste of time. First, let us decide how truth is to be ascertained; then will it be time enough to discuss the question—"What is truth?"

To our readers, we owe an apology for the length to which our remarks have extended, and which can not even boast of the charm of novelty to recommend them. But truth, not novelty, has been our object, and truth is ever old. Centuries ago, the controversy between Catholicity and Protestantism was exhausted; all that can be said, has been said, until the controversy has become wearisome, as a thrice repeated tale; and the utmost that the modern can attempt is, to put in other words, the arguments of his predecessors. This have we essayed to do; feebly and imperfectly, we are well aware; yet still with the hope that even our humble tribute to the cause of truth might be not altogether unacceptable. If, haply, it may induce others to seek for better sources of information, then may we flatter ourselves that it has not been altogether unprofitable.

We give the following from the *Quebec Mercury*; it certainly does look "very like a whale":—

POLITICAL CORRESPONDENCE.—RUMOR OF RUSSIAN INTRIGUE IN QUEBEC!—It seems that an order of some sort from the British Government (whether from the Privy Council or Secretary of State for the Colonies, does not appear) has come out from England, directing the seizure of letters sent to foreign parts, if suspected of being intended for Russia; and, it is asserted, that, two days after the coming out of the order, a letter for the Emperor of Russia was actually intercepted, by the authorities, in the Quebec Post-Office, subjected to the deliberations of the Council and the opinions of the Law officers; who expressed the opinion that the contents amounted to High Treason! What the contents of this letter were is not positively known, but sufficient has transpired to lead to the belief that it embodied the following programme: That some thousands of Russian veterans too old in the service to desert it, influenced by large promises, should be introduced into the States in civilian dress as peaceful emigrants, without even their nationality being declared—an easy matter from the difference of language and race in the Russian service—a depot of arms formed on the frontier, and, at one moment, the whole to rush, by rail, unarmed, and unannounced, to the crossing point, there to assume weapons, badges and colors, and at one dash into Canada, and attempt Quebec by a *coup de main* from the plains. It was further suggested that some attempt should be made by the Russian Government to bring about a secret understanding with the United States for the partition of British territory in America so to be arranged as to have the question of slavery in its present position, that is, to give as much to the Slave States as to the Free States, the sacrifice of the West Indies, and, if need be, a large slice of Mexico to be included in such arrangements between the two powers.

NEW AGENT.—The Rev Mr. Byrne, of Renfrew, has kindly consented to act as our agent for that locality.

Per M. Enright, Quebec.—Rev. Mr. Nelligan, 15s; Rev. Mr. Bonneau, 15s; Rev. Mr. Dunn, 15s; Rev. Mr. Forgue, 15s; Rev. Mr. Horan, 15s; Rev. Mr. Bailarge, 15s; Rev. Mr. Taschereau, 15s; Rev. T. Hamel, 15s; Rev. Mr. Huot, 15s; Hon. J. Chabot, 15s; Judge Duval, 15s; H. Murray, 15s; C. Langevin, 15s; C. F. Langevin, 15s; J. Delbois, 15s; Mrs. Jellard, 21 2s 6d; E. J. Charlton, 21 2s 6d; J. Fitzpatrick, 15s; M. Menagh, 15s; J. Moore, 15s; T. Codd, 15s; J. Flynn, 15s; P. O'Brien, 11s 3d; L. Cannon, 7s 6d; P. Dorion, 7s 6d; J. Teaffy, 7s 6d; J. O'Leary, 7s 6d; J. Hearn, 7s 6d; W. Scannlan, 7s 6d; P. Methot, 7s 6d; P. M. Partridge, 7s 6d; E. O'Hara, 7s 6d; D. Coveny, 7s 6d; J. McKenzie, 7s 6d; M. Donohue, 7s 6d; E. Cahill, 7s 6d; M. Hawkins, 7s 6d; P. Clarke, 7s 6d; J. McMahon, 7s 6d; Mrs. Lane, 7s 6d; T. McIntyre, 7s 6d; D. Donnelly, 7s 6d; F. Driscoll, 7s 6d; P. Battie, 7s 6d; Mrs. J. Murphy, 7s 6d; R. Blackiston, 7s 6d; P. Doherty, 7s 6d; J. Nolan, 7s 6d; L. Stifford, 7s 6d; M. Fitzgibbon, 7s 6d; R. McCabe, 7s 6d; J. Foley, 7s 6d; T. Murphy, 7s 6d; T. Lane, 7s 6d; P. Weir, 7s 6d; Charles Peters, 7s 6d; M. Plunkett, 7s 6d; D. Sammon, 7s 6d.

St. Andrews, C. E. R. McDonald, 10s; St. Johns, N. B., Rev. J. E. Dunphy, 12s 6d; Bondeville, U. S., J. Brennan 6s. 3d; Lindsay, Rev. J. J. Chisholm, 10s; Hungerford, Rev. Mr. Begley, 15s; Cobourg, W. Lander, 5s; Sherbrooke, P. McGarran, 12s 6d; Long Point, Rev. Mr. Legarde, 6s 3d; Hastings, Rev. J. Farrelly, 42s; Rawdon, E. Corcoran, 12s 6d.

JUST PUBLISHED BY THE SUBSCRIBERS, THE HISTORY OF THE IRISH HIERARCHY, with the Monasteries of each County, Biographical Notices of the Irish Saints, Prelates, and Religious. By the Rev. Thomas Walsh. 8vo. of 869 pages; Illustrated with 13 engravings; muslin, 15s.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis, Xavier Streets, Montreal.

March 17. 1854.



GRAND PROGRAMME OF THE PROCESSION OF THE ST. PATRICK'S SOCIETY, TOTAL ABSTINENCE SOCIETY, AND THE CONGREGATION OF ST. PATRICK'S CHURCH ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

GEO. GROVES, As- JOHN McDONALD, P. GAVIN, As-
sistant Marshal, on Grand Marshal, on Assistant Marshal,
Horseback. Horseback. on Horseback.

BAND.
Two Deputy Marshals.
Supporter | BLUE BANNER OF THE CROSS | Supporter
BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.

Two STEWARDS WITH WANDS.
Supporter | ORIGINAL HARP BANNER | Supporter
IRISHMEN OF ST. PATRICK'S CONGREGATION.

Not Members of the St. Patrick's Society, or the
TOTAL ABSTINENCE SOCIETY,
FOUR ABREAST.

Two STEWARDS WITH WANDS.
Supporter | GREEN MEDAL BANNER | Supporter.
Members Four Abreast.

Two STEWARDS WITH WANDS.
BAND.

Sup. | FATHER MATTHEW'S BANNER | Sup.
MEMBERS OF THE TOTAL ABSTINENCE SOCIETY,
FOUR ABREAST.

Two STEWARDS WITH WANDS.
Sup. | TREE OF TEMPERANCE BANNER | Sup.
Members Four Abreast.

Two STEWARDS WITH WANDS.
Supporter, | BANNER OF ST. PATRICK, | Supporter,
with Spear. with Spear.

Two DEPUTY MARSHALS.
MEMBERS OF THE ST. PATRICK'S SOCIETY,
Two and Two.

Supporter | LADIES' HARP BANNER | Supporter
Two STEWARDS WITH WANDS.
Members Two and Two.

Two and Two | COMMITTEES | Two and Two.
HONORARY MEMBERS,
PHYSICIANS,
SECRETARIES,
TREASURERS,

PAST PRESIDENTS AND VICE PRESIDENTS,
VICE PRESIDENTS,
PRESIDENTS,
CHAPELAINS AND CLERGY.

Supporter | GRAND SUNBURST BANNER | Supporter
with Bat. with Bat.
the Axe. the Axe.

FIVE STEWARDS WITH WANDS.
THE MEMBERS of the ST. PATRICK'S SOCIETY, and the
TOTAL ABSTINENCE SOCIETY, will ASSEMBLE at
ST. PATRICK'S HALL, Place d'Armes, at EIGHT o'clock,
A.M., from whence they will proceed in Procession through
Great St. James, Hurley, and Languetiere Streets, to St.
PATRICK'S CHURCH, where a Sermon, suitable to the
occasion, will be preached at High Mass, and a Collection
taken up for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt,
and form a double line, facing inwards, leaving an open space
of at least eight feet, the Blue Banner of the Cross will fall to
the right, and the Band to the left, which will (so soon as the
Clergy and Presidents enter the door, followed by the other
Officers Banners, the Banner of St. Patrick, and the Grand Sun-
burst Banner of Ireland,) strike up the National Air, "St.
Patrick's Day."

After Divine Service, the Procession, on being joined by
the male portion of the congregation of St. Patrick's Church,
who may not be Members of any of the Societies, will resume
the same order in Alexander Street, and proceed by the Hay
Market Square, McGill and Notre Dame Streets, to Jacques
Cartier Square, and thence through St. Paul, McGill and Great
St. James Streets, to ST. PATRICK'S HALL, where the
Societies will disperse in order.

By Order,
JOHN McDONALD, Grand Marshal.



YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE MEMBERS of the above-named Association will
ASSEMBLE at their ROOMS, Music Hall, Notre Dame
Street, on the MORNING of ST. PATRICK'S DAY, at
SEVEN o'clock, when the Roll will be called. After which,
the Members will form in Procession, in St. Helen Street,
proceeding to ST. PATRICK'S CHURCH in the following
order:—

BAND.
Supporter with | GRAND BANNER | Supporter with
Battle-Axe. Battle-Axe.

Two Deputy Marshals.
MEMBERS, TWO ABREAST.

Two Deputy Marshals.
Supporter with | ST. PATRICK'S | Supporter with
Battle-Axe. BANNER. Battle-Axe.

HONORARY MEMBERS.
Past Presidents and Vice Presidents.
Committee of Management.
Office-Bearers.

1st Vice-President. | PRESIDENT. | 2nd Vice-President.

Upon the close of Divine Service, the Members will form
in Alexander Street, in the order above designated, the Asso-
ciation taking its accustomed position in the Grand Procession.

THE ANNUAL LANQUET.
Of the Association will take place in the Evening, at HALP-
PAST SIX, at Mr. JOHN O'MEARA'S. Tickets, Ten Shil-
lings each.

Irishmen and the friends of Irishmen are invited to attend.

FRED. DALTON, Secretary.