

of him who assumes it. It merely denotes that its possessor has received ecclesiastical tonsure, and has put on the *soutane*—under cover of which heretics have often discharged their bolts against the Church. This M. L'Abbé Laborde, in France, seems to be but another edition of M. L'Abbé Ronge in Germany, or of M. M. L'Abbés Gavazzi and Achilli in Italy; his own letter, in fact, condemns him as a heretic, and as a denier of the uniform faith of the Church.

A Catholic is one who believes all that the Church believes, and teaches, because the Church so believes, and speaking through the proper channel, so teaches. Now, the Catholic Church in the 23rd Canon of the 6th Session of the Council of Trent—"De Justificatione"—expressly teaches that the Blessed Virgin was exempt from all actual, even venial, sin. Therefore, to attribute even venial sin to the Blessed Virgin, or to deny her perfect and immaculate sanctity, is to contradict the formal teaching of the Catholic Church, and involves the sin of heresy, or protesting. This is what the Abbé has done, who is therefore, not a Catholic, but a Protestant—that is, one who protests against some part, or all, of the Church's teaching. Speaking of the Blessed Virgin, he says: "She was not therefore good, she was not therefore righteous."

And therefore if "not good," bad; and if "not righteous," an unrighteous woman. But this is heresy, and blasphemy against God and His Saints.

The Angel Gabriel hailed the Mother of our Lord, as "full of grace." With one accord the Doctors of the Church have spoken of her as the sinless, and with delight have lingered over her glorious privileges. Synods and Councils have ratified the teachings of the Fathers, and the whole Catholic world has invoked her powerful intercession under the title of "Mater Purissima." Have then the Angel Gabriel—the Doctors, Synods, Councils, and the whole Christian people—been in error? Is it not more probable that the French Abbé, who declares of the Blessed Virgin that she was neither "good" nor "righteous," is a heretic and a blasphemer? and if so, why should a Catholic trouble himself about his heresies, or his blasphemies? God will take care of His Church.

The Abbé, it is true, pretends to press St. Augustine into his service, as a witness against the "goodness" and "righteousness" of the Virgin Mother: but with how little success, any one may see who will take the trouble to consult the Father's writings, particularly his treatise "*De Natura et Gratia*," against Pelagius. The Doctor having enumerated the saints, and holy men of old, commemorated in Scripture, asks—which of them, could, if questioned, boast himself to have been ever free from all sin? always, however, with the exception of the Mother of our Lord and Saviour—"concerning whom," adds St. Augustine:—

"Propter honorem Domini nullam prorsus, cum de peccatis agitur, haberi volo questionem."

Thus, Fathers, the Councils, and the universal voice of the Faithful, are all against the Abbé Laborde; how then can he be called a Catholic?—Or how can he avoid the imputation of heresy and blasphemy, who, denying that the Mother of God was either "good" or "righteous," asserts that she, whom the Angel Gabriel pronounced acceptable unto the Most Highest, was evil and unrighteous—a sinner, and therefore subject to Satan? But if a heretic, why attach any importance to his opinions?

The writer of the letter in question is also manifestly a heretic in this—that he is self contradictory. He is evidently a Protester against the authority of the Church as the sole rule of faith, in that he sets up the private judgment of the people as supreme and ultimate arbiter in controversies. Whilst at the same time he carefully refutes his own arguments, and stuffs himself by his own admissions; thus unwittingly verifying the Scripture that a heretic is self condemned. For instance, he says:—

"We confess that the Bishop of the first See has the primacy of the whole Church; we affirm that the Roman Pontiff is the legitimate successor of St. Peter, and that the authority of the former is as extensive as that of the latter."

From these "confessions," and "affirmations" we should certainly expect that our Abbé was about to conclude to the duty of all men to submit themselves to an authority as extensive as that of St. Peter; and to recognise the binding force of a decree pronounced, by the legitimate successor of the Prince of the Apostles, and in concert with the whole body of the Catholic Episcopate—assembled from all parts of Christendom. Not at all. There is, it seems, an authority upon this earth higher than that of St. Peter—and a Court to which appeals from the decisions of the "legitimate successors" of St. Peter, and his brethren in the Apostolic College; may be carried, and in which they may be reversed. This Court of ultimate and supreme jurisdiction, which sits in judgment upon the legitimate successor of St. Peter, and limits his authority, is "the body of the Christian people;" of which "body," M. Laborde, with singular modesty, assumes to be the representative, and in whose name—like another Anacletus Clotz—he rebukes the pretensions of the Roman Pontiff. This conduct the Abbé justifies by that of St. Paul. For with penetration as remarkable as his modesty, he has made the discovery that, if the Pope is the legitimate successor, and representative of St. Peter, so "the body of the Christian people," that is M. Laborde, is the legitimate successor, and representative of St. Paul.

"You, Holy Father, are Peter; we, that is the body of Christian people, are Paul. If therefore you imitate Peter in not walking according to evangelical truth"—of which of course the Abbé is supreme judge—"it must be our part to imitate Paul, and resist you to the face."

As the Abbé does not take the trouble to produce his title deeds, or to establish his claims as legitimate successor and inheritor of all the authority of St.

Paul—in the same sense as even he admits that the Pope is the legitimate successor and inheritor of all the authority of St. Peter—we need hardly stop to notice this singular argument. It is quite sufficient to remark that, either the Pope—that is, the "legitimate successor of St. Peter, and the inheritor of all his authority"—together with all the Bishops of the Catholic Church—that is, the legitimate successors and inheritors of all the authority of all the other Apostles—are supreme judges on all matters of faith; or they are not. In the first hypothesis, their jurisdiction must be absolute and supreme, over the whole Christian people; and against their decisions no appeal can lie to any other tribunal. If they are not, if "the body of the Christian people" is supreme judge, then it must be the duty of those whom Christ appointed to govern and teach His Church, to submit themselves to, and to learn from, those over whom they are appointed to bear rule and teach. There cannot be two supremes; there cannot be two authorities in the Church. Either the Pope and Bishops are supreme, or the "body of the Christian people" is supreme. If we "confess" and "affirm" any authority as belonging to the former, we must deny it *in toto* to the latter; and if we concede authority to Pope and Bishops, we deny to "the body of the people" all right to resist that authority—for authority which may be rightfully resisted, is a contradiction in terms.

Thus, the whole question resolves itself into the question of Church authority, and the infallibility of the Church. Is there an infallible authority—and if so, where does it reside? Has the promise of Christ failed? Is the Paraclete, the Spirit of Truth, still, in accordance with that promise, present with, and assisting the legitimate successors of St. Peter and the other Apostles? Is the Pope—the Bishops of the Catholic Church—the legitimate successors of St. Peter and the Apostles? If he is—and if they are—if the Spirit of Truth be with them, according to Christ's promise, then must all their decisions, because guided by the Spirit of Truth, be infallibly true; and then must it be the simple duty of the "body of the Christian people" to accept their decisions as the words of unerring truth. Into the question of the "Immaculate Conception" itself, we do not propose to enter; for it is not for Catholics to anticipate the decisions of the Church. Enough will be for us—as a portion of the "body of the Christian people"—when that decision is pronounced, humbly and dutifully to submit ourselves thereunto—"*Roma locuta est, causa finita est.*"

The *Montreal Witness* takes exception to some remarks of ours last week upon a certain André Poussaint, committed by the Magistrates at Norton Creek, to take his trial for perjury. As we have received full particulars of all the circumstances of the affair to which we then but briefly alluded, we will lay them before our readers, challenging our contemporary to point out any inaccuracy that may occur therein.

André Poussaint, one of the converts of the Grande-Ligne, is a resident at St. Isidore; his son and daughter live at a place called Black River, Russelltown, about 18 miles distant. On the Eve of the Feast of All Saints, André Poussaint came over to Black River, in company with one of the Grande-Ligne pedlars, taking up his quarters for the night in young Poussaint's house. About half-past six, some four or five persons came into the house, and we are sorry to say, maltreated André Poussaint, pulled his whiskers, and threw a bucket of dirty water over him. For this outrage we offer no excuse; not a word can be said in palliation of it. It was a cruel, and unmanly act, worthy only of the brutal Protestant savages of Ellsworth and the United States. We say this, lest we should be again accused of palliating violence committed against Protestants.

Having then committed this assault, the assailants, who were disguised, and had their faces blackened, left the house. A few days after, an Irish Catholic resident of Russelltown was arrested, and brought before a Bench of Magistrates composed of five Protestants and only two Catholics, accused of feloniously assaulting André Poussaint. The examination lasted two days, and André Poussaint swore most positively that he recognised the accused as one of the guilty parties, and as having struck him—André Poussaint. Upon this testimony, the accused was about to be committed to prison.

Fortunately however, the prosecutor had overshot the mark. One of the witnesses, for the prosecution, clearly proved, that, at the time the outrage occurred, the accused was in his store, and that therefore André Poussaint had sworn to a lie in his evidence before the Bench. The accused called no witness in his defence; and the Magistrates, in spite of their Protestantism, unanimously dismissed the case, thus showing that they did not believe the oath of the complainant—André Poussaint.

The next day—at the instigation of the person whom André Poussaint had so falsely accused—our evangelical convert was arrested on a charge of perjury, committed to take his trial for the offence, and sent off to the Montreal jail, whence he was in a few days bailed out. These are the plain facts of the case, on which, pending the prisoner's trial, we decline making any observations. The attack upon him was most scandalous, and an act of violence which every good citizen must condemn in the strongest terms. If one of these Protestant pedlars brings his tracts, or his unwelcome person into a Catholic's house, the owner has an undoubted right to tell him to take himself off—and if he does not at once comply with the request, to kick him—tracts and all—out of the premises. But it seems that, in this case, the assailants—irritated perhaps at the manner in which André Poussaint had reviled the Blessed Virgin, and mocked the religion of Catholics—forced their way into his

house, and there abused him, in the manner above described. For this offence we hope that they will yet be brought to justice, and receive the reward of their misdeeds: just as we trust that, if it shall appear that André Poussaint swore falsely against an innocent man, he may meet with the punishment that perjury richly deserves.

On Friday evening last, a very interesting ceremony took place in St. Patrick's Church, viz., the blessing of the beautiful painting imported from France for the new altar of the Blessed Virgin, and of the superb statue of St. Patrick, presented by the Young Men's St. Patrick's Association. The Reverend Superior of the Seminary officiated on the occasion, assisted by the Rev. Mr. Connolly, our zealous and beloved pastor. The scene was one of extraordinary beauty and of deep interest; calling forth all the holiest and purest emotions. It was one of those scenes only to be met with in Catholic churches, when the things of earth and the things of heaven are brought into visible proximity; when the soul contemplates the beautiful creations of imitative art, until it loses itself for the moment in sweet forgetfulness of earth, and soars upwards amid the radiant light from the sanctuary, to those glorious regions, where there are no more figures, no more representations, but where all is blissful reality; to those celestial mansions, where the humble Virgin of Nazareth sits enthroned far above all the angelic host, and where St. Patrick, the meek Bishop, uplifts his hands for ever on behalf of the nation to whom he brought the glad tidings of salvation. Innumerable tapers blazed on both the altars; and as they were lighted one by one at the approach of night, it required no great stretch of imagination to compare them, in fancy, to those great luminaries of the Church, who drew their inspiration respectively from Mary or from Patrick. The splendid painting, which is now the altar-piece of the Virgin's Altar in St. Patrick's Church, represents the Annunciation, and is a beautiful specimen of Christian art in this nineteenth century. It is the work of an eminent French artist.—The superstructure surrounding it has been just completed, and reflects great credit on the taste and skill of the architect. The painting cost one hundred pounds, and the framing of it about the same—making in all two hundred pounds, which have been, or will be made up, for the most part, of the trifling but constant contributions of the two Confraternities of the Blessed Virgin—that is to say, the Society of the Holy Scapular, and that of the Living Rosary.

None but Catholics, and pious Catholics, could conceive the pride and satisfaction with which this altar is regarded. No one can ever enter St. Patrick's Church at any hour of the day, from early morning till evening, without finding some kneeling suppliants before the beautiful image of Mary. Striking fulfilment of her own inspired prediction—"Henceforth all generations shall call me blessed." Never has prophecy been more universally, more manifestly fulfilled.

ST. ANNE'S CHURCH.—This handsome building was solemnly set apart for the worship of Almighty God on Friday last, the "Feast of the Conception." The Very Reverend Superior of the Seminary officiated, and gave the customary benediction.

LEGAL HOLYDAYS.—Mr. Cayley has redeemed his promise of introducing a measure to relieve our Protestant fellow-citizens from the grievance of which they complain—in that when a Holyday of the Church occurs, they are obliged to take up their notes at the Bank a day before they would otherwise become due. Mr. Cayley's Bill provides that all bills of exchange, and notes falling due on Sundays, or other Holydays, or non-judicial days in Upper Canada—whenever the day which would otherwise be the last day of grace, shall fall on a Sunday, or other Holyday, or a non-judicial day in Upper Canada—shall be payable on the day next thereafter, and not before. We trust that this measure will remove the hardship of which the Protestant commercial world complains; but we are certain that it will fall far short of satisfying the expectations of the clamorers for civil and religious liberty—the George Browns and the J. M. Ferrises of the House. Their real object is, disguise it as they may, to prevent Catholic employees in public offices from observing the Holydays of the Church, and thus to leave them no alternative betwixt mortal sin, and the loss of their situations.

The *American Celt* publishes, with some very flattering remarks, the "Address of the Young Men's St. Patrick's Association" of this City, to their fellow-countrymen in Canada. There is perhaps no paper published on this Continent in which the interests of Irishmen are better advocated than in the *American Celt*; and the "Young Men" may feel justly proud of its decided approval of their principles, as embodied in the Address to which we refer.

"THE LIBERAL CHRISTIAN" FOR DECEMBER.—This number concludes the first volume of this very talented monthly, which, during the short time that it has been in existence, has earned for itself the reputation of being the leading Protestant periodical of Canada. With its theology, we have no sympathy; but it would be most unjust to its publishers to withhold from them, the praise of always advocating their peculiar views—views to which we cannot see how any one who protests against the infallible authority of the Church, can object—with the ability of scholars, and the courtesy of gentlemen; presenting in this respect a striking contrast to the conductors of the Orthodox press in Canada, who, for the most part, are neither the one nor the other.

We would call the attention of our readers to the advertisement on our seventh page of "Flynn's Circulating Library." The advertiser has on hand an excellent assortment of books, and well merits the patronage of the public. The long winter evenings are now upon us; and we know no way in which a young person can more profitably employ either his money or his time, than in becoming a subscriber to "Flynn's Library," and making himself acquainted with the authors whose works it contains.

"THE METROPOLITAN," FOR DECEMBER.—In spite of the regretted retirement of Mr. Huntingdon from "Maga's" Editorial chair—which he had so ably filled during his year of occupancy—the *Metropolitan*, we are happy to say, still continues to sustain its well-earned reputation. It has an admirable article on "The War in the East," based upon an essay that appeared in the *Civiltà Cattolica*; and both in its selections and original matter the present number will not be found inferior to any of its predecessors.

We have received Barnum's great work, but from want of space must defer notice till our next. For sale at Messrs. Salliers.

The Rev. Mr. Orr, the Protestant clergyman who, under the name of the "Angel Gabriel," goes about the country with a penny trumpet, announcing the speedy discomfiture of the "Man of Sin," is about to proceed on a missionary tour to Europe. He will, no doubt, cause quite a sensation in England, and may be expected to take a prominent place amongst the spouters on the platform of Exeter Hall.

ATTEMPTED ROBBERY.—On Friday last, the Conductor of the train leaving Point Levi for Richmond, had in charge \$1303 in bank bills, which he placed in his room at the end of the passenger car. After passing Stanfield, the money was missing, and the Conductor suspected a sly grog-shop keeper, who was in the cars, of the theft. Getting the aid of a magistrate, the man was searched, and half the money found under the cushion of his seat, the remainder being found upon the person of a ticket-collector named Sweeney, who was in frequent communication with him. Both men were arrested.

A CAUTION.—A French Canadian from a neighboring parish, was the other day tricked in one of our markets, by an American, who, in the purchase of a horse valued at \$15, managed to pass off three of the engravings which envelope the *Kalhairon* hair dye, and represent to an ignorant person figures of \$20, although not purporting to be of that value. The cheat was not discovered until the rogue and his horse were well over the lines.—*Transcript.*

Birth.

On the 3rd instant, at the Cottage St. Marie de Monnoir, the wife of Charles O. Rolland, Esq., of a daughter.

WANTED,

A TEACHER for a Catholic School, at Perth, to whom a salary of about \$100 will be given. He will require to be competent to teach all the branches of the English Language, History, Geography, Mathematics, Book-keeping, Natural Philosophy; Latin and Greek; and to produce satisfactory Testimonials of good moral character, and efficiency in Teaching. Application to be made, on or before the 10th of JANUARY next, to the Very Rev. J. H. McDonagh, Perth, C.W. Perth, 9th Dec., 1854.

I, the undersigned, hereby give notice, that I will not pay any debts that James Finn, senior, or his wife, Mary Doyle, nor John Finn—their son—may contract after this date. PATRICK FINN.

Orinstown, Nov. 16th, 1854.

NOTICE.

"His Lordship the Bishop of Montreal—who has lately left his Episcopal City for Rome, whither he has been summoned to take part, as the Representative of the Ecclesiastical Province of Quebec, in the venerable assembly of Bishops, convoked by our Holy Father the Pope, to meet at the end of this month in the Capital of the Christian world—having found himself obliged to abandon his intention of calling personally at the doors of the houses of all the Catholics of Montreal, to take up with his own hands their contributions towards the rebuilding of the Cathedral, and the reconstruction of the Episcopal Establishments; has requested the Committee actually named for the same purpose, to continue the good work already so cheerfully commenced. His Lordship relies on the generosity of the City for these important ends; and trusts to be able to gladden the heart of the Sovereign Pontiff by showing to him the alacrity of his people in coming to his aid. This present notice is given by His Lordship that each one may prepare himself to respond thereunto, as shall be most to the credit of this great City.

"The Committee therefore take this opportunity of informing all the Catholics of Montreal that, on Monday next, they will commence taking up, from door to door, the subscriptions of the citizens; who are notified, in case they themselves should be absent from their homes, to leave the amount of their subscriptions in the hands of some person of their household, charged to deliver it to the collectors. The collectors will be, members of the Clergy, accompanied by some of the residents of each quarter, and their visits will be made in the following order:—1st—St. Antoine Ward; 2nd—St. Anne's Ward; 3rd—West Ward; 4th—Centre Ward; 5th—St. Lawrence Ward; 6th—St. Louis Ward; 7th—St. James' Ward; 8th—St. Mary's Ward.

"The Committee has much pleasure in reminding the Catholics of this City, that His Lordship the Bishop of Montreal has often repeated to his diocessans, in his several Pastoral Letters, that, if every family in the diocese would but give him during the ensuing four years the trifling sum of Four Dollars, or little more than a penny per week, he would be enabled by means of such a subscription, which would not be onerous even to the least wealthy, to restore the Episcopal buildings of Montreal in a manner worthy of the City. The Committee therefore trust that all classes will promptly respond to the appeal of their venerable Bishop; and will thus show to the world what great things can be accomplished by small means; accompanied with union."