

can be permitted to sneer at the "ridiculousness" of those who assert its continual validity, you must clearly prove its abrogation. The charge of "ridiculousness" clings to him, who, admitting the fact of a *divine* commission—and unable to prove that that commission has been publicly, and by *divine* authority, rescinded—denies the constant validity of that commission, and treats as *ridiculous* the assertion that there is still on earth a divinely commissioned, therefore supernaturally assisted, and therefore an infallible body of teachers, or "*Ecclesia Docens*."

Thus, one argument in favor of the continual existence on earth of such a body of teachers is—that such a body of teachers was *once* divinely commissioned—that, as the truths of Christianity do not, like Dogberry's reading and writing, "come by nature," and as the human race is just as much in need of such a body of teachers to-day, as it was 1800 years ago—that, as the "divine commission" was given until the "consummation of all things," and as there is no proof that God has changed His mind, or rescinded that divine commission—so it is a logical conclusion that that divine commission has not been rescinded—must therefore be in full force now—and must remain so, until it be publicly and authoritatively rescinded by Him who gave it.

Will our cotemporary bring forward his "contrary and positive" thesis: we will not fail to notice it when it does appear.

We copy from the *Montreal Gazette*—

"THE LOYALTY OF THE TRUE WITNESS.—The last TRUE WITNESS, in a selected article on the Threatened Invasion of Great Britain by Louis Napoleon, makes use of the following loyal language:—

"Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of martyrs; and in the approaching contest the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat."

It would have been more becoming the character of a gentleman, though less in accordance with that of a "serious" Protestant professor, if the *Montreal Gazette* had stated the real facts of the case. Had he done us the honor to look at the number of the TRUE WITNESS, of whose disloyalty he complains, he would have seen that the obnoxious words were not made use of by the TRUE WITNESS, but by Dr. Brownson, an American, and not a British, subject: that they formed part of, and were acknowledged as taken from, a long article in the *Quarterly Review*, and inserted by us, without note or comment, in order to show the general feeling of Catholics in America towards Great Britain. We hope that this omission of the editor of the *Montreal Gazette* was the result of oversight, and not of malice, and that he will do us the justice of stating, in a subsequent issue, that the words complained of were "not used by the TRUE WITNESS," and that its editor most assuredly does not pray for the defeat of Great Britain, or for the overthrow of the British Government. Having been misrepresented we have the right to claim this: for it is as much an act of injustice to make the TRUE WITNESS responsible for every political sentiment in articles, selected from foreign journals, as it would be for us to hold our cotemporaries responsible for the sentiments expressed in the articles which they occasionally copy from American and French newspapers; articles often replete with bitter hostility towards Great Britain.

As to the offensive passage itself—the only explanation that we can condescend to offer is this—We believe, most firmly, that the facts are as stated by the *Reviewer*; we know that, of late, the foreign policy of Great Britain has been to foment insurrection in every Catholic country in Europe, and to excite the enemies of religion and order against the altar and the throne; that for this purpose it has not hesitated to have recourse to the most dirty intrigues, and to employ the vilest agents; that Mazzini, his fellow-cut-throats, and every scoundrel of a democrat, look to the British government for protection—that, in short, it has put itself at the head of the infidel and democratic movement of the day. We therefore cannot deny that "Great Britain is the main stay of the enemies of God and Christ," though we regret that it should be so. History also proclaims, with a thousand voices, that Great Britain "is drunk with the blood of martyrs"—victims of the most cruel persecutions that have ever disgraced the annals of any nation—and therefore we cannot but admit, though we do so with regret, that there is nothing more natural, nothing more probable, than that "in the approaching contest, the prayers of two hundred millions of Catholics, throughout the world, will daily and hourly ascend for her defeat." But in these prayers we take no part: we pray that there may be no "approaching contest"—that peace may be preserved, at home and abroad; and instead of praying for the "defeat" of our country, we pray for its conversion to the truth—that its people may once more return to the religion of their fathers and the fold of Christ—and renouncing their heresies may—

"Welcome home again discarded faith."

The most disloyal prayer a Catholic subject of Great Britain can offer up is—that like Nineveh, of old, it may yet, ere it be too late, do penance for its sins and apostasy: and thus like Nineveh be spared the doom that threatens, and must sooner or later overtake, all impenitent nations, or individuals. The situation of Irish Catholics towards Great Britain is not the same. Ireland is to England what, ere the revolution, Greece was to Turkey—what Poland is to Russia—alien in language, alien in blood, and alien in religion. The loyal and patriotic Irishman, or Pole, who loves his own country, cannot entertain a very lively loyalty for the country that has long essayed to trample out his nationality; and therefore we think it very likely that, just as the Greek was very glad to see the power of the Moslem humbled—as the Pole would be glad to see the hordes of Russia

expelled from the plains over which they have so long trampled—so also the true hearted son of Erin will rejoice, when the day of "Ireland's opportunity" shall at length dawn. This may be *dis*-loyalty to England, but it is loyalty to Ireland: and before blaming the Irishman we must first ascertain to which country his loyalty is due—to that country it will assuredly be paid.

For Catholics, in that they are Catholics, must needs be loyal subjects. The Church inculcates loyalty to the State, in all things lawful, as a duty that we owe to God; and denounces rebellion against legitimate authority as mortal sin. Our loyalty to the State is therefore a direct consequence of our loyalty to the Church; and other motives for loyalty, or submission to human authority, besides the teaching of the Church, we know none. Thus the loyalty of the Catholic to the Church is the best, nay, the only, guarantee for his loyalty to the State.

There is a difference betwixt the loyalty, or allegiance, that we owe to the Church or Spiritual authority, and that which we owe to the State, or temporal authority; a difference which Protestants delight to misrepresent. Our allegiance to the Spiritual is unlimited, because the Spiritual authority which is represented by the Church is absolute and unlimited: our allegiance to the State is, as the authority of the State, limited; and its limits are the limits prescribed by the Church, who, judging all things, can be judged by none. From this it follows that, in all things *not* contrary to God's Holy Word, as declared through the Church, it is the duty of the Catholic to submit to State authority, even though he should suffer in so doing; but that in all things *contrary* to God's Word as declared by the Church, it is the duty of the Catholic to resist all State authority, no matter at what cost. Not perhaps to resist with violence, for it is the part of the Catholic to suffer, not to offer violence; but to resist, at least, as the holy martyrs, as tender virgins, resisted: for to resist is always the duty of the Catholic, when the State leaves him no alternative betwixt disobedience to the laws of God, or disobedience to the laws of man. Woe! be unto the State which reduces its subjects to such an alternative: the measure of its iniquity is well nigh full, and for it the day of vengeance is near at hand.

All history attests the loyalty of Catholics. If justly obnoxious to any reproach on this score it is, that in their loyalty to the State, they have sometimes forgotten their loyalty to their God; that they have set their nationality before their religion, and esteemed their country as more dear than their Church; that merging the Catholic in the Englishman, Scotchman, or Irishman, they have been more zealous to approve themselves Royalists than became men who laid claim to the more endearing, more ennobling, title of Papists. In this we do *not* praise their loyalty—in this we do *not* desire to imitate them; for in this, Catholics, English Catholics especially, have greatly sinned; and truly their sin has found them out. The ill-timed misplaced pseudo-loyalty of the Catholics of England towards the illegitimate daughter of Henry VIII., was deservedly punished by long years of degradation and persecution, from which *true* loyalty, to the Father of the Faithful, and to their legitimate Queen, would have saved them. Alas! they preferred their State to the Church—the smiles of a bastard usurper to the voice of Christ's Vicar on earth; verily, they had their reward. Loyalty like this we do not profess, we do not seek credit for—for we are Papists.

All history attests the loyalty of Catholics. In spite of the persecutions of the Stuarts, Catholics rode side by side with Montrose, and with the gallant cavaliers of England; in the field, and on the scaffold, Catholics shed their hearts' blood for their rightful sovereigns, when all else had deserted them to curry favor with the beastly author of the massacre of Glencoe, or the drunken fools and profligates of the house of Brunswick. And at the present day, who ever heard of a Catholic member of a Revolutionary club, or Red Republican society? Who ever heard of a Catholic taking part with the scoundrel democracy, and filthy demagogues, of modern Europe? These clubs, these societies, where anarchy is organised, and rebellion reduced to system, are made up of Protestants—to a man; for it is the nature of Protestantism to be ever treacherous and disloyal, and always most treacherous when boasting loudest of its loyalty. Witness for instance, the rascally conspiracy of the Orangemen to exclude Queen Victoria—whom God bless, and preserve from all such dishonest knaves—yes, to exclude the lawful heir, our present Queen, in order to seat their Grand Master on the throne. This is a matter of history; and yet who so noisy in their professions of loyalty as your Orangemen? Verily, it is a farce to hear the complaints of our Canadian loyalists against the disloyalty of the TRUE WITNESS—of fellows who would sell their Queen, their country, and their honor (if they had any to sell) for half a cent more profit on a barrel of pork, or a trilling reduction in the *ad valorem* duties upon dry goods.—Out upon the canting hypocrites! their loyalty is as the loyalty of their spiritual brethren, the illustrious Protestant loyalists of Scotland, who sold their king into the hands of his enemies for thirty pieces of silver—thus consummating an act of treachery, unparalleled in *profane* history, surpassed only by the first Protestant Apostle, who hanged himself—and thus bringing indelible disgrace, eternal infamy, upon a nation which, though poor, was never vile until it apostatised from the Catholic Church,—which, though oft-times plundered and trodden under foot, was never dishonored, until it became Protestant.

We would respectfully request of our city subscribers, who are in arrears to this office, to call and pay the amount of their subscriptions due. The beginning of a new year, is a fitting time to clear off old debts, and one which we trust our friends will not allow to slip by unheeded and unimproved.

The *Commercial Advertiser* of Monday complains of a rascally trick which he asserts is practised by the wood-dealers, at the present inclement season of the year:—

On their journey into town the *cabots* they have to pass over causes the wood to pack nicely, just as if put up by a regular corder; to sell the wood in this state, would not, in their opinion be either *honest* or convenient; therefore, in order to enable them to deceive, cheat, and rob the poor widow woman—who is generally the purchaser—these *conscientious* wood-men unstack their loads on the ice near to the Canal, and make a study of re-loading in such a manner as to make the load appear *nearly a half larger than before*, and thus the poor widow woman aforesaid buys what to her appears to be half-a-cord of wood, which, in reality, is not over $\frac{1}{4}$ of a cord.

The remedy for this system of imposition is, the placing of a policeman at the St. Ann's Market, also a half and quarter cord measure, during the month of February, and instead of the unloading on the ice, cause them to go through the ceremony there, and to pay three pence for the support of justice, and it will soon be seen how few, compared to last winter, will come in when they find that they cannot rob their neighbor.

Without vouching for the accuracy of our cotemporary's information, yet without presuming to question it, we heartily agree with him as to the propriety of calling the attention of the police to such a cruel fraud upon the poorer classes of the consumers. If detected, the scoundrelly perpetrators should be soundly punished: we should recommend that they be tied to the hinder end of their sleighs, and logged back to the place from whence they came. For rogues, cheats, and all manner of fraudulent dealers, there is no punishment so appropriate as a good, sound, logging on the bare back.

The conversion of Bishop Ives to the Catholic Church, after having been asserted, and contradicted, is confirmed by the following paragraph which we clip from the *Christian Inquirer*, a New York Protestant journal. This is, we believe, the first instance of the return of a Protestant Bishop to the fold of the Catholic Church, since the great apostasy of the XVI century:—

"Bishop Ives, of North Carolina, has addressed to the clergy of his diocese a statement of the reasons that impelled him to withdraw from the Episcopal, and to unite with the Roman Catholic Church. This settles the disputed question of the fact of his having gone over to Romanism."

ANNIVERSARY MEETINGS.—To "O. B."—We will notice them next week; it is quite true they are better than any play, and for fun, "beat cockfighting." You ought to be thankful for such a cheap, and harmless amusement; you are not charged a cent for admission; and it is not at Astley's, or any travelling circus in this country that you would get such exquisite Tomfoolery, to say nothing of the music and the singing. What right have you to grumble at them then? you crabbid old file. "More power to the Anniversaries," say we; "and long life to the rivirind Merry-Andrews."

We have received, with much pleasure, the first number of a new Catholic paper, published at New Orleans, the *Catholic Messenger*. Its editor, a Catholic Priest, is already favorably known to the Catholics of the United States as the conductor of the *Propagateur Catholique*, a paper which would do much good if it were more extensively circulated amongst the French speaking portion of our population, and introduced into all our Catholic Institutes and Reading-Rooms throughout Canada.

We regret that we have not room this week for Mr. McMaster's brilliant lecture upon "State Education;" we will lay it before our readers next week.

Statistics of the Catholic population of the parish of Montreal, for the year 1852:—

	Marrriages.	Baptisms.	Deaths
Canadians	341	1666	1681
Irish and others,	125	779	
Total	466	2445	1681
Increase over '51	13	345	50

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Prescott, B. White, £3 2s 6d; St. Andrew's, Rev. G. A. Hay, £2 3s 9d, S. McIntosh, 6s 3d; Longueuil, Rev. Mr. Hicks, £1 5s, Longueuil Convent, 6s 3s; Alexandria, G. Harrison, £1 5s; Dewetville, J. McIver, £1 5s; St. Raphael, Captain J. Kennedy, 12s 6d, John A. Kennedy, 10s; St. Timothy, O. Lynch, 12s 6d; Martin-town, J. McArthur, 12s 6d; North Port, P. D'Arty, 10s; Oak Point, N.B., Honorable J. Davidson, 12s 6d; Goderich, Rev. J. Ryan, 10s; Chateauguay, Rev. Mr. Caron, 12s 6d; St. Francis, J. Gill, 10s; Detroit, U.S., Captain J. McDermod, 15s; Peterboro, B. Boyd, 10s; Oshawa, Rev. Mr. Proulx, 10s; St. Hyacinthe, B. Flynn, 6s 3d; Pembroke, T. Lee, £1 15s; Cornwall, A. Smart McDonald, 6s 3d, Rev. Mr. Cannon, 6s 3d; E. Tilburry, W. J. Cools, 10; N. Augusta, E. Breen, 6s 3d; La Chute, J. O'Brien, 6s 3d; Lancaster, K. McLaughlin, 5s.

BAZAAR DE LA PROVIDENCE.—The Sisters of Charity of this institution tender the testimony of their liveliest gratitude to the kind and benevolent ladies of Montreal, who, by their pious care and earnest industry, have realised in the space of three days the sum of £125. To the Society of St. Vincent de Paul, to the members of the different professions, and to all other charitable persons who so generously contributed to the unexpected success of this bazaar, at a time apparently inauspicious, they also present their best thanks. The happy results of this bazaar will aid considerably in supporting—in food and raiment—over one hundred and twenty destitute persons, orphans and aged widows, who have found a home in the *Asile de la Providence*. At the very lowest estimate (which the nuns have found to be about two dollars a month for each person) the necessary outlay for the support of the 120 persons will amount to £720 per annum. The Sisters of Charity, though more than sixty in number, have been able, by the most unremitting industry and close economy, to provide for their own support, and for that of about 20 assistants and servants. But the fruits of their own labor, the amount of some small annuities, and the charitable contributions for the relief of their poor proteges (which ordinarily do not exceed £200 per annum)

are far from sufficient to defray the expenses they are forced to incur. The amount realised by this bazaar will, therefore, be a most providential relief to them, though far from sufficient to supply their actually most pressing demands. The many and varied services of the Sisters of Charity—their kind and tender care of the houseless and destitute within the walls of the convent—and their visits of mercy to the sick and suffering throughout the city, are all well known. It is, therefore, to be hoped that this bazaar, which has so considerably contributed to their aid, will also contribute to make their wants, or rather the wants of the grand work of charity, of which they are the faithful agents, better known to the public.—*Minerva*.

QUEBEC UNIVERSITY.—That venerable establishment the *Séminaire de Québec*, one of the first literary and scientific institutions founded in the New World, has just received from England the necessary Charter erecting it into a University.—*Quebec Chronicle*.

PROTESTANT TEMPERANCE MOVEMENT IN UPPER CANADA.

We are indebted to the *British Canadian* for the following:—

We have before and around us painful evidence that the poison is at work. The provincial papers have just now recorded the proceedings of a Temperance Soiree which took place lately at Gananoque, in the Episcopal Methodist Church of that place, under the management of a committee of five gentlemen appointed by the division. There was as usual, tea and cake. The addresses of the Presbyterian Clergymen of the place were judicious and well received; after which states the account of the proceedings, from which we abstract "some Scotch songs of rarity, were sung by Mr. ———. Two ladies also gave very delicious and amusing tunes on the piano. But this is not all. *Dancing in the house appropriated for the worship of the Supreme Being, and card-playing in the pulpit was the finale of the meeting!*"

In justice to the Clergymen who were present, it is but right to state that they strove to prevent this desecration, and not being seconded by "the committee of five," Cadets of the division, they retired from witnessing this painful scene. The influence of the Clergymen of religion, and of the place, were alike in vain on those "Cadets of Temperance."

Such is a specimen of the acts of the Sons of Temperance. Let us next turn to their publications. We have now before us a volume entitled the *Canada Sons of Temperance*, offering for the year 1852; published by Bro. Jos. J. Otto, and in this volume the precept of the Most High are mocked—a fit sequence to the sacrilegious desecration of His holy temple which we have thus recorded. It is with reluctance we give a specimen of this work. "The Drunkard's Creed" thus begins:—

"I believe in Alcohol, of power superhuman; the maker of misery and want; and in intoxicating drinks his lawfully begotten children; conceived by depraved men, and born of the still or the fermenting vat; suffered to exist under license and tax; who being drunk, leads to degradation, suffering and woe!"

The belief of the Christian—the profession of his faith, is ridiculed in this manner. The next blow is aimed at the Bible, and "The Drunkard's Ten Commandments" are a parody upon those of the Supreme Being. Here is a specimen:—

"I. Thou shalt use no other house but mine.
"II. Thou shalt not make unto thee any substitute for intoxicating drinks, such as cold water, tea, collee, lemonade, or ginger-pop; for I am a zealous man, &c., &c."

But we cannot pollute our columns with any further extracts from this Temperance work. We shall only say that much as we desire to see the blessings of Temperance diffused throughout the land, anything would be better than what Temperance without religion as a basis must thus lead to. There are thousands of truly pious Christians among the Sons of Temperance. Let them enjoin obedience to the commands of God and secure it, and then they will soon find that there is neither occasion nor employment for Temperance Societies or Temperance pledges to effect their end, but it will be the natural fruit of religious precepts brought into practical operation for a social good.

Murderous quarrels are happily seldom heard of in Canada; we regret, however, to have to record one to-day. At about ten o'clock on Saturday morning, some dispute occurred between two young men, named Edward Johnston and Patrick O'Brien; the former employed as salesman by Mr. Jacob, and the latter holding a similar situation in the employment of Mr. Hughes; both Mr. Hughes and Mr. Jacob have Dry Goods Stores contiguous to each other, on King Street East, nearly opposite the St. Lawrence Hall. The origin of the dispute seems not to be clearly understood; but the result was, that Johnston struck O'Brien on the head with some heavy weapon, supposed to have been a hammer, which he had in his hand, and knocked him down. The unfortunate young man was immediately raised up and conveyed to the hospital; but it is feared his wound will prove fatal. Johnston has been arrested, and is in jail, awaiting his trial at the Court of Assizes, now sitting.—*Toronto Colonist*.

An attempt is been made to prop up the tottering Common School system, to the evils of which the country is at length and rapidly becoming alive.—With this view the Superintendent of Education has addressed a printed Circular to the Municipal Councilors, Local Superintendents, Visitors, Trustees, and Teachers of Common Schools in Canada announcing that "in the course of the next two months he proposes to visit each County or union of Counties in Upper Canada, for the purpose of holding in each County a School Convention of all School officers, and other friends of general education who may choose to attend."—*British Canadian*.

Married.

On the 11th inst., in the Catholic Church, London, C. W., by the Very Rev. Dean Kirwin, Mr. John McPherson, of Glenelvetto, Banffshire, Scotland, to Miss Catherine Lynch, daughter of Mr. John Lynch, of London, C. W.

Died.

At Charlottenburgh, Glengary, at the residence of his uncle, Kenneth McLaughlin, on the 24th December, 1852, John McLaughlin, jun., aged 22 years and 7 months, much esteemed by his numerous relatives and acquaintances.

At Quebec, on Saturday, 15th inst., after a short illness, Cecilia Ann, eldest daughter of Mr. James Dorr, of the Provincial Secretary's Office.