

I left McIntosh in the month of January 1854, and the Indians more than thirty miles distant. Having been rather late in the leaving, it was nearly night before I got to the trading post near which the Indians are encamped, and I was obliged to defer seeing them till morning. Before the sun was up I was at their encampment, at the bottom of a sheltered bay at the foot of a high ridge of mountains, and, to my surprise, I found no one in the bark lodges which they inhabit, but some very little children, who pointed to another lodge or wigwam in the distance, where they said the grown people had all gone to a feast. At this place I found upwards of thirty people assembled around the wigwam fire, and one of the old women, wife of the master of the lodge, very busy filling a number of tin dishes with venison and Indian corn soup. I went in and took my seat opposite the old woman, and when I saw they were about to distribute the food to the guests, I addressed a few words to them telling of Him whose the food was, and who had given them all that they had of that and everything else that they possessed, and asked leave of the owner of the wigwam to return thanks in their names to the "Master of Life," and to ask a blessing on what they were about to make use of. This, however, I did not obtain leave to do, as it would in their opinion have quite spoiled what was to follow.

An infant, dressed up in all kinds of Indian finery, was handed to the old man, who took in his other hand a medicine (or conjuring) bag, a small bow and arrow, and an Indian war club, and began to address the company, telling them that when he was a boy he had, according to the Indian practice, blackened his face and fasted till he had a dream sent him by the "Master of Life," in which he saw ten birds, who told him that they would be his guardians through life, and his preservers from all harm, and the givers to him of success in hunting: that so it had been, and now, out of gratitude to his guardian birds, he would dedicate this his grandchild to them, giving him the name Ten Birds (*Me-tah-wo-ho-nare*). After this harangue, during which he dwelt much on the fact of its being the custom of their ancestors, he gave the infant, bound as it was in its Indian cradle, to the person who sat next to him, who kissed it and handed it to his next neighbour, till it went round the whole circle of men and women. After this, the old man took his Indian tom-tom, or shallow drum, on which he kept time to himself as he sang a kind of chant to his guardian birds, while the other Indians were eating the portion of food set before them.

When the noise of the performance was over, I began to speak, first showing the folly of what I had heard. The birds not being able to save themselves when the Indian want a breakfast or dinner, how could they afford protection to those from whom they cannot protect themselves? I then told them of the SAVIOUR who alone could protect and deliver them, and take them to heaven when they die.

Now, would you not like to assist in saving this little one, and very many more too who are in the same state, from the misery that must come on them in this world and that which is to come, if they are not taught to know and love the LORD JESUS CHRIST? I could tell you something about Indian children that would make you very glad: but perhaps I may be permitted at another time to address you on this subject; till then.

I am, dear children,

Yours very truly,

LONDON, FREDERIC A. O'MEARA.
Nov. 1855. Missionary to the Ojibwa Indians.

Select ions.

We copy from the *New York Recorder*, a letter which will repay an attentive perusal.

THE ABBE LABONDE'S LETTER TO PIUS IX.

MOST HOLY FATHER.—Our Lord Jesus Christ, when He was about to leave this world, commanded His Apostles that they should go and teach all nations, baptizing them, and teaching them to observe all things whatsoever He had commanded them. In order that they might carry out that office perfectly and unconquerably, He also pronounced that the Holy Ghost should be present to them, and should dwell in them. *The Spirit of Truth, He shall testify of me, and shall bring all things to your remembrance whatsoever I have said unto you.*

Christ fulfilled His promise. And when the blessed Apostles had been filled with the Holy Ghost, they preached everywhere on the house-top that which they had heard in the ear; the Lord working with them, and confirming His word with signs following.

"We have then for the authors of our faith the apostles of the Lord, who did not select that which they should introduce into it, according to their own fancy: but faithfully transmitted to the nations the discipline which they had received from Christ. (Ter. tit. de Præscriptione, c. 6.) Now this sum of the doctrine of Christ, transmitted by the apostles to each Church as it was founded, to be guarded by it, and until the last day to be successfully handed on from hand to hand, this is the Catholic faith; this is that deposit of our faith of which the Apostle writes to Timothy: *Thou shalt keep the deposit, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith.*

This deposit, then, of the faith is transmitted by the Apostles of Jesus Christ to all Timothies, that is, to all who fear God, to be in such wise kept, that they might add nothing, might take away nothing, might change nothing, might mingle nothing that was alien, and that they might not allow anything by any person to be added, taken away, or mingled. What more? They who were the authors of all religion have forbidden us, masters as well as disciples, pastors as well as faithful, to receive anything so added, diminished, changed, or corrupted: and they have commanded us, that if any man in any way should teach otherwise than according to that which they had transmitted from the beginning, we should anathematize him. *But though we or an angel from Heaven preach any other gospel unto you, let him be anathema. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be anathema.* It was on this account that a great man, or rather all the successors of the apostles, the Fathers of the Church, speaking by the mouth of one of themselves, have laid down this law for us: "To teach, therefore, anything to Catholic Christians besides that which they have received, never is lawful; never has been lawful, never will be lawful; and to anathematize those who do teach any thing besides that which has been once for all received, was always a duty, is always a duty, will be always a duty." If any man, shall teach a new dogma, let him be anathema. (Vincent. Lerin. *Common. l.*)

The case standing thus, Most Holy Father, who will not wonder that a new dogma is announced to Catholic Christians? that a new dogma is now being forged at Rome? Is there not a widely spread report that the world is threatened with a decree from your Blessedness, by which we are commanded to believe that the conception of the Blessed Virgin was immaculate? But this is precisely that thing which the Apostle calls a profane novelty of words and science falsely so named; this is precisely to preach to us another gospel besides that which has been preached to us by Paul.

For that Apostle, who had seen the mysteries of Heaven, never preached to us that the Blessed Virgin was immaculate in her conception. He made not one single exception, and, therefore, included the blessed Virgin as well as all others when he said: "*For when we were yet without strength, in due time Christ died for the ungodly: for scarcely for a righteous man would one die: yet peradventure for a good man some would even dare to die.*" She was not, therefore, good, she was not, therefore, righteous—the blessed Virgin for whom Christ died. "*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned—ALL;*" therefore, also the blessed Virgin. The love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead."

The ancient Fathers of the Church, successors of the chair of the apostles, legitimate interpreters of Scripture, themselves in their several times the witnesses, guardians, and oracles of the tradition and faith of the Church, have taught us that our Lord Jesus alone was without original sin, because He alone was conceived without the seed of man; but that Mary, his blessed mother, had a body of sin, that is, was conceived in sin like all others. "He, therefore, was alone born without sin, whom, without the embrace of man the Virgin conceived, not by the concupiscence of the flesh, but by the obedience of the mind. She only could prepare the medicine for our disease, who produced an offspring without the wound of sin. (Augustine. *de peccat. meritis. l. 19, 39.*)

Here is the privilege of the Son, here is the privilege of the mother; He only was conceived without sin; she only conceived without sin.

"He, therefore, alone, who made a man, remained God, never had any sin, nor assumed a flesh of sin, although coming from a maternal flesh of sin." (Agueline. *de peccat. meritis. ii. 24, 38.*) "All, therefore, are dead in sins, without one single exception; sin, whether original or committed voluntarily, either

by ignorance, or by knowing and not doing that which was righteous; and for all that were dead. One that lived died, He who had no sin whatever; to the end that they who live by the remission of their sins, might hereafter not live to themselves, but to Him that died for all."

The rest of the Fathers unanimously teach the same doctrine.

This, then, Most Holy Father, is the faith which we have received from the beginning. As yet, to-day, 1864 years after Paul, it is not an Article of Faith that the blessed Virgin was free from original sin. If therefore, this becomes an Article to-morrow it will be a new Article.

Together with the present letter, we send to your Holiness a volume in which we have demonstrated at length that which is here stated briefly. That treatise exactly defines, the period up to which it was yet unheard of that the blessed Virgin was without original sin. The doctor who first openly professed this opinion is here named, and from the progress of that opinion it is historically shown that this doctrine is a new invention in the Church. We beseech you, Holy Father, seriously to meditate the value of these arguments; your Holiness ought to beware of the unhappy results which must be occasioned by an attempt to force a new dogma on Christendom. We cannot disobey the precepts of the apostles. To acquiesce in new dogmas of faith is unlawful.

Most willingly, Holy Father, 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. But we cannot forget that a time may come when it shall be necessary for Paul to resist Peter to the face, if it should so happen that he is to be blamed in not walking according to the truth of the gospel. 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 the evangelical truth, it must be our part to imitate Paul and resist you to the face. And what can be more opposed to walking according to the truth than the announcement of new dogmas?

• • • May the Lord enlighten the eyes of your understanding, (Ephes. i. 17, 18,) that you may see the snares of the devil prepared against your soul and the peace of the Church by the mouth of flatterers. We know it, we know it. Flattery does not cease to allure you. It asserts that you will acquire great glory in the sight of man, and will confirm the domination of the Bishop of Rome over the universal Church, if, by a decree of faith, binding on all Christians, you terminate a question which none of your predecessors, nor any Synod has dared thus to define. These are the wiles of the serpent, for should it happen to your Blessedness to command the reception of such a dogma, you will acquire for yourself, not glory, but ignominy: for the Bishop of Rome not domination but derision. It will be another and a new argument, after so many proofs from history that the Bishop of Rome is, like all other men, a weak man, prone to sin, obnoxious to error, and that it might happen that he may become a prevaricator in his holy office, and be deceived, and endeavor to deceive.

Hear us, rather, well-beloved Father, us who seek the true glory of your Holiness, not by adulation, but by the love of truth, of charity, and of peace.

God long preserve you in health and holiness, through the grace of our Lord Jesus Christ.

For myself, and for my other priests and laymen who agree with me.

THE ABBE LABONDE, (of Lectoure.)

Aug. 13, 1854.

THE JEWS AND THE WAR.—The unhappy war has caused many Jews to take refuge in England. They fled from Russia, Moldavia, Wallachia, and other countries, because they did not wish to be made soldiers, and fight for a country that is not their own. These poor fugitives reached our shores in the greatest destitution. Here, however, they heard, perhaps for the first time, of the Saviour of their souls; for the first time the claims of Christianity were brought before them, and many expressed a desire to search the Scriptures, to compare the Old Testament with the New, and see for themselves whether Jesus is the Christ. Your committee enabled them to do so, and £70 19s. 6d. were spent upon twenty young Israelites from foreign countries, who placed themselves under regular Christian instruction, and entered ultimately the Operative Jewish Converts' Institution, where they are now further instructed in our holy religion, are taught the trade of printing or book-binding, and prepared for baptism. A hundred and forty-five grants have been made to one hundred and twenty-three Jewish converts and inquirers.—*Report of the Abrahamic Society.*

A correspondent of the *Country Herald* reports how that four poor persons of that town were summoned for stealing water. In one case the defendant said he was a stranger in the town: his uncle was ill; he paid him a visit, and said, "Uncle, can I do anything for you?" His uncle replied, "Yes, fetch me a pail of water." The kind-hearted nephew went, and a policeman, who was in a corner, pointed upon him, and summoned him for stealing water. Another was a poor woman who had a mother sick: she had to be at her work at the factory; had a key for a public tap, but if she had gone for the key she would have been too late for her work. The magistrate, who, it is to be supposed, must legally have convicted the accused, are reported to have "quietly varnished their souls."