

the Schools under the management of the Brothers, have purposed to give a correct version of the whole affair, in a notice which is now before the public. Mr. Macnevin in Toronto was in the habit of sending his three boys to the Christian Brothers' Schools. These young lads often played truant, and on the 9th of February, last the Brother teacher of the school, questioned the eldest as to the cause of his, and the other two, absence; desiring him at the same time to go to his parents, and procure from them a letter assigning the cause of their non-compliance with the rules of the School; in the meantime the two young brothers remained with the classes. On the receipt of this message Mr. Macnevin flew into a rage, and indited a tragicomic letter to the "Brothers," in which we know not which to admire the more—the elegance of the style, or the truly Christian spirit of the writer. "It's well for you," says the "howl," Mr. Macnevin to the "Brothers"—whom, as men of peace, he knew that he could insult and threaten with impunity. "It's well for you that you did not interfere more with them than turn them home, or if you did I'd wear a whip on your body in the centre of your school." You'll hear from me again, but not in this line; I caution you to make what amends you know how."

Having delivered himself in this truculent style, our hero laid a formal complaint before the Board of Separate School Trustees, and then proceeded to pour forth his woes into the sympathising ears of Mister George Brown, of the *Globe*. The former, having taken the matter into consideration, seem, to have fully approved of the conduct of the "Brothers;" whilst the latter, true to his nature, pours forth in the columns of his journal a tirade of falsehood and abuse against "Romish Authorities" in general, and the "Christian Brothers" and Separate School Trustees in particular. We wish the Protestants of Toronto joy of their new ally Mr. John Macnevin; who will no doubt, if he continues as he has commenced, prove an invaluable auxiliary, as "bully" general to the Holy Protestant Alliance. Mister Brown will do the lying and blackguarding department, for which nature has most admirably adapted him; whilst Mr. Macnevin, who is more a man of action than of words, and more handy with the bludgeon than the pen, will fulfil his part of the compact, by flogging Sisters of Charity, and valiantly cowhiding, contumacious "Christian Brothers."

#### PROTESTANT CONVERTS.

The Italian Protestant Pianori, who has just been sentenced to death at Paris for his attempt on the life of the Emperor, is a very fair specimen of the converts made in Italy by the agents of Exeter Hall. Like Achilli and Gavazzi, the assassin Pianori is an Italian Protestant, and a convert from Romanism.—He is also an intimate friend of the infamous Gavazzi, and enjoys the reputation of being a rather distinguished spouter at Evangelical meetings in Exeter Hall; so at least we are informed by the Paris correspondent of the *Daily News*. Of his early history, we gather some details from the proceedings on his trial. It seems that he had, like Achilli and other Protestant converts, been long addicted to the practice of crime. As a murderer and incendiary, he had been sentenced to the galleys. Having managed to escape thence, he naturally came to England, where he embraced Protestantism; and was warmly received at Exeter Hall—the sink into which all moral filthiness naturally discharges itself. In London, he again entered into communication with Gavazzi, and other Italian Protestants of a similar stamp; and whilst pretending to work at the trade of a shoemaker, he in reality was busily engaged with his associates in plotting the murder of Louis Napoleon, to be followed of course by a general uprising of the scoundrelism of Europe. "There is no doubt," says the *London Times*, "that the anarchical party, both in Paris and in other parts of Europe, were, to a certain extent, prepared to take advantage of an event which was not wholly unforeseen by the public." And from the same authority we learn, that, "by a curious coincidence, if not by a prearranged concert, the Pope received towards the close of last month (April) an anonymous communication, stating that a blow was about to be struck in Paris, which would be followed by a revolutionary outbreak in Rome, and in other parts of Italy, as soon as the success of the attempt was known."—*Times*

It is thus certain that Pianori was but the agent, and his attempted crime the act, of the European anarchical, or Protestant party, of which Gavazzi, Mazzini, & Co. are ostensibly the leaders; and whose one great object—to which every thing else is but subsidiary—is the overthrow of the Papacy in Rome. It was expected that the convict might be prevailed upon to make some important revelations, as to the members, numbers, and plans of this infamous band of conspirators, and it was hinted that, perhaps his life might be spared upon condition of his giving the required information.

"It is our firm conviction," says the *Montreal Witness*, "that Lower Canada is suffering, in all its interests, from the prevalence of the Romish superstition and idolatry; and that Protestants in it are suffering, because of the company they keep."

If such be the case, we should recommend the *Witness*, and his friends laboring under the same singular delusion, to quit Lower Canada as speedily as possible. If they disapprove of "Romanism," they must remember that they came to it, and not it to them; that no one asked for, or desired their company; and that a "Romanism" can very well afford to dispense with it. There is however another hypothesis, as plausible at least as that of the *Montreal Witness*—viz., that Lower Canada is suffering from the prevalence of heresy and infidelity; and that the evils of which our cotemporary complains, are just

as likely to be the marks of God's anger against the knavery and swindling, (otherwise called "business transactions"), of some of his very particular friends and associates, as of His disapprobation of "Romanism." We may be permitted to doubt, for instance, if the "Sacrifice of the Mass" is so offensive in the eyes of the Holy One, as were the clever "business" tricks by which his friends and co-religionists—the Directors of the Montreal Provident and Savings Bank—robbed the poor of Montreal of their hard-gotten wages. We merely throw this out as a hint to our evangelical cotemporary.

Again we have received a complaint from a subscriber about the non-delivery of his paper. The complainant, in this instance, is Mr. P. O'Reilly, of Wolfe Island, whose paper however has been regularly forwarded to him from this office, and posted in Montreal. If therefore he has not received it, it is because it has been abstracted, or purposely withheld, by the Post Office officials in his district.

We have written to the Post Master-General on the subject; but it seems that representations to that high and mighty official are of no use, and receive no notice; at all events, the misconduct of his subordinates remains unchecked. Mr. O'Reilly however may be assured that his paper is, and always has been, forwarded to him regularly; and that, in every instance where he has not received it, it has been purposely withheld from him. If at the Post Office he is told the contrary, he may be certain that he is told a lie.

#### To the Editor of the True Witness.

Sir,—Without, at present, entering upon the merits of your very specious reply to my letter of last week, wherein I stated some of the doubts, or rather the reasons, which still prevailed in keeping me in the communion of the Church of England, despite its apparently anomalous position in relation to the Church of Rome and other branches of the Holy Catholic and Apostolic Church, may I be permitted to say a few final words to you on the subject regarding which we seem to entertain such opposite and antagonistic views. That difference, it appears to me, consists more in our misapprehension of each others opinions, than in any real or essential irreconcilableness between our respective beliefs and doctrines; or between those of the Church of Rome and the Church of England when the teachings of the latter are fairly expounded and properly understood. Neither can I see any sound reason why, in remaining where I am, there should be any hesitation on my part in pronouncing as fervently as ever, the glorious creed of St. Athanasius alluded to in my last—or for fearing that, in doing so, I should either be mocking God by feigning what I did not believe, or be formally excommunicating myself from the Church of true believers—by asserting with Athanasius the holding of the Catholic faith as necessary to one's salvation.

You believe in the regeneration of baptism; so do I; in sacramental operations,—in the "real presence"; in the incarnation; the divinity of our Lord; in the Trinity; the procession of the Holy Ghost from the Father and the Son, and in the Apostolic Succession, in the necessity of holy orders for the ministry—and even in the divine maternity of the Virgin Mary, and her virginal purity and exemption from sin; so do we of the Church of England who truly represent her orthodox, and interpret her creeds with due care and attention. Well now, in what do we really differ? If you are Catholic with such doctrines, we surely have as much right to the title, holding the same doctrines; and your denial of us can only be due to defective charity or illiberality on your part, and on that of the Church to which you belong.

Until you can convince me that I cannot be a Catholic in the true sense of the term, without being in external communion with Rome, I do not see the virtue or merit of unnecessarily and cruelly sacrificing cherished friendships and associations, of disturbing and embittering sweet social and family ties, and provoking the harsh criticism of a mistaken world, when their enjoyment may be preserved without sin or detriment to my eternal salvation.

#### AN ANGLO-CATHOLIC STILL.

At the request of the writer, we publish the above communication; and will do our best to answer the question which he therein propounds to us:—

Why should the title Catholic be withheld from him, seeing that he holds all the fundamentals of the Catholic faith?

"Anglo-Catholic" may believe, or fancy that he believes, all the doctrines enumerated in his letter, and yet not be a Catholic, because a Catholic is so, not so much in virtue of what he believes, as of why he believes. The Catholic is one who believes all that the Catholic Church believes and teaches, because she so believes, and teaches, and for no other reason. The Protestant, on the contrary, is one, who believes more or less—generally less than more—of the doctrines of the Catholic Church, not so much because she propounds them, as because he, in the exercise of his private judgment, imagines that he has found valid reasons for believing them. Now, though we will not be so unjust towards our correspondent as to deny that he holds the doctrines which he professes, yet he must excuse us if we remark that he holds them not because he is, but in spite of his being, an Anglican. Granting, for the sake of argument, that the 39 Articles and formularies of the "Church of England and Ireland as By Law Established," are susceptible of the interpretation put upon them by "Anglo-Catholic," he must admit that they are also susceptible of, and generally do receive, a very different interpretation; and that therefore it is not upon the authority of the Church of which he is a member that he believes the doctrines which he professes to hold. But, if not upon the authority of his Church, then must he hold them in virtue of an act of his private judgment; and, as the essential, or formal difference between a Catholic and a Protestant consists in this—that one believes wholly and solely upon the authority of the Church propounding and defining her doctrines, and the other upon the strength

of his private judgment—it follows that "Anglo-Catholic" is formally a Protestant, or Non-Catholic. To convince himself of this, "Anglo-Catholic" need only attempt to make an "Act of Faith."

Erre "Anglo-Catholic" can become a real Catholic; he must altogether renounce his private judgment on all matters pertaining to the supernatural order. Private judgment can rightfully be exercised only in the natural order; because, only of things pertaining to that order can private judgment, which is a natural, not a supernatural, faculty, take any cognizance. "Anglo-Catholic" may, for instance, assure himself by the exercise of his private judgment that any two sides of a triangle are greater than the third; but how, by means of his private judgment, can he determine the mystery of the Godhead?—or how assure himself against the risk of confounding the Persons, or dividing the Substance? What data has he upon which to form any judgment at all?

In the supernatural order, we must believe upon authority; and the sole reason we can assign for our faith in the doctrines of Christianity, must be the credibility of the authority propounding them. Nor is there in this anything which, rightly considered, should offend our human reason. The subject matter of a divine revelation must, of necessity, be undiscoverable by human reason; or there would be no need of a divine revelation. Man has no means, no data, whereby he can test its contents, and assure himself of their truth; he must accept it entirely on the authority of the medium propounding it; and unless that medium be of infallible authority in the supernatural order—that is, incapable either of deceiving, or of being deceived—it is morally impossible for him to arrive at the certainty of Faith. He may have opinions, strong opinions, and may express them; but he cannot make an "Act of Faith"—for where there is no certainty, there is doubt, and where there is the shadow of a doubt there can be no Faith.

Now, "Anglo-Catholic" will hardly venture to assert that the "Church of England and Ireland, as By Law Established," is an infallible medium for transmitting entire and unadulterated the contents of the revelation made by Christ to His Apostles. He cannot therefore pretend that he believes, with the certainty of Faith, its Articles and formularies, because it propounds them. If therefore he believes in them, it must be, not on the Catholic principle of submission to an infallible authority, but on the Protestant, or heretical principle of private judgment; and, if he holds them on Protestant, or Non-Catholic, principles, it is evident that by holding them he does not cease to be a Protestant, or Non-Catholic. With this answer, we trust that "Anglo-Catholic" will be satisfied, and that henceforth he will endeavor to give a reason for the faith that is in him. This is done, and can be done, by the Catholic only, who believes in one, holy, Catholic Church:—

"Lord, I believe all things Thy Church believes and teaches; because Thou Who art truth has revealed them unto her, and hast commissioned her to communicate them to me, promising to be with her all days even to the consummation of the world; and where Thou art, there can be no error."

We received, but after we were at press, a list of subscriptions at Cobourg to the Father Mathew Fund; it shall appear in our next. We have also to acknowledge the receipt of the sum of ten shillings for the same fund, in a letter from Mr. Hogan of Cobourg.

SIGNS OF SPRING.—We read in the *Three Rivers Enquirer* that the *shad* fish have made their appearance. We learn also from New York, that on Sunday the "first street preacher of the season made his appearance in the Park;" but was promptly arrested by the Police, and marched off to the Tombs.

In the *New York Citizen* we find a letter on the political condition of the Irish, and Irish Catholics especially, in the New England States. We lay some extracts before our readers. The writer says:

"You are well aware how ignorant the great mass of the people of Ireland are of the true state of the case in America. The papers that go to Ireland, (I mean papers such as the *Herald*, *Times*, *Tribune*, &c.) contain nothing of this; and if the Irish journals copy anything from them it is only a 'great fire,' a 'horrible murder,' a 'would-be bon mot,' or some such like. As to papers of the other die; they are scarcely ever seen there, and if even they are, they refrain—for what reason I know not—from the topic also. It is, then, for the 'Irish in Ireland,' I intrude on your columns. To the geese that would now save the American capital, like their prototypes in Rome, by displacing the Irish Catholics, (I use the words Irish Catholics, for it is against them the cry is raised particularly), and driving them from office. (2). I would say, 'Good sir, be patient. Take from them all the offices they fill, and you will deprive them of very little—I might say, nothing.' To prove this I will take the six New England States—the hot-bed of Know-Nothingism—and in plain figures will prove that these unendurable 'furreners,' and 'God damn-papists' can lose no places of profit or power, for the simple fact that they never possessed them. The following table will show the population of each state:—

Total population.	Of this number there are foreigners.
Massachusetts.....994,514	160,909
Vermont.....387,571	13,571
Maine.....583,169	32,331
New Hampshire.....314,190	31,456
Connecticut.....370,793	37,462
Rhode Island.....147,545	23,111
Total.....2,797,711	299,340

I have selected these states in particular in order to show that after all their boasted liberality they can lay no claim to the title—that though it was in New England the Mountain took its labor, the production will be found to be a very, very 'ridiculous mouse'—and the making 'foreign influence' the pretext for Know-Nothingism, as false it was base and cowardly. But let us begin the canvass, lest, like Cincinnati, they rush in

and tear away the ballot boxes. One other reason, however, I give, that in these six New England States all other foreigners are to Irish as one to twenty. I will now take the states in order:

Massachusetts.—To how many Irish Catholics did you give civil situations, place or power?

Answer.—To none that I can remember; except, about two years since, they forced a policeman on me; but I got rid of him.

Vermont.—How many Catholics held situations, as above specified, from you?

Answer.—No Irish Catholic.

Maine.—To how many Irish Catholics did you give place and power?

Answer.—To none. Ellsworth can prove this.

New Hampshire.—What have you to say to this question?

Answer.—Simply that my constitution forbids any Catholics to hold office.

Connecticut.—To how many Irish Catholics have you given civil offices?

Answer.—To none, though I have no special law to that effect.

Rhode Island.—Did you confer offices in your gift on Irish Catholics?

Answer.—No; nor do I ever permit a foreigner the right to vote unless he possesses real estate to the amount of \$134.

Behold, then, the brilliancy of those Know-Nothings. Here is a population of 300,000 foreigners in New England alone—of whom at least 250,000 are Irish Catholics, yet the only situation the ever held in this same New England, was one policeman, and even he was one too many. Is it possible that in New England, the 'Mother and Nurse of Knowledge,' men are found so depraved—so dead to any feeling of honor and honesty as to hold up the Irish Catholic influence as the promotion of Know-Nothingism when the fact now stands clear that the Catholic Irish possessed no such influence? Such is the fact. Would to Heaven that any Irishman in New England could understand it, and, oh! would to God that at this moment of hope for Ireland, any priest would, with his own hands, post it up on the door of his church, that any man may see and feel what he has to hope for here. But what is the reason the Catholic papers have never taken the trouble to point out these facts to the people of Ireland! Alas, I don't know, unless it be their love of patty gain, and self aggrandizement. Oh! sir, it would no do tell the Irish people this. If they were told that from the fountains of Maine and the snows of Vermont, to the factories of Massachusetts and Rhode Island, from the field to the kitchen, and from the kitchen to the scullery, they were but 'hewers of wood and drawers of water,'—ridiculed for their brogue, despised for their country, and blasphemed for their religion—the immigration might cease—the papers would fall, and Irishmen in Ireland would convert the 'ploughshare into a sword, and when the point of a pitch-fork as a substitute for a croppie pike?' Aye, and increase 300,000 more in New England and they will be but 'hewers of wood and drawers of watter' to the end."

Here are facts, statistics, which the Catholic press in Ireland should reproduce, and circulate as extensively as possible amongst the people. Here too is a very fair reply to the question of the *Boston Pilot*, as to how many Irish Catholics hold government situations in Canada.

#### Acknowledgments in our next.

#### Died.

In this city, on Sunday last, Jane Gilroy, the beloved wife of Mr. Thomas M'Cready, aged 35 years.

At Coughnawaga, or Sault St. Louis, the Rev. Mr. Joseph Marcoux, aged 64. The reverend gentleman had held for many years the situation of Missionary amongst the Indians.—May his soul through the mercy of God, rest in peace.

At St. Vincent, in the Convent of the Sacred Heart, Madam Jane Corcoran, Nun, and daughter of Thomas Corcoran, Esq., of the Hudson Bay Company.

We take from the *Mayo Telegraph*, the following well deserved tribute to the memory of one of the Sisters of Mercy who accompanied Miss Nightingale to the Crimea. The deceased lady, beloved and respected by all who knew her, was nearly related to M. A. Higgins, Esq., of Quebec, and died after her return to Ireland, on account of ill health, from the effects of fever contracted in the Hospitals at Scutari.

"DEATH OF SISTER MARY AUGUSTINE OF THE CONVENT OF MERCY, WESTPORT.—On Saturday, the 7th instant, expired, at the Convent of the Sisters of Mercy, Westport, after a short but severe illness, Sister Mary Augustine, a member of that most meritorious order. This deeply lamented young lady was the second daughter of Captain Fitzgerald Higgins, and sister of Colonel Higgins, M. P. for the county. An innate piety and love of virtue, cherished by an exemplary and pious mother, had marked the deceased from her earliest childhood. She soon forsook the open path to the enjoyments and pleasures of this world, and, early consecrated herself to religion and the service of the poor. The grief of the public in Westport surpasses, if possible, the deep affliction of the pious sisterhood. The melancholy event was made the subject of most touching and salutary instruction at each of the Masses on Easter Sunday; and the interment on Monday last, in the Convent grounds, was a scene which none that saw can ever forget. Animated by a holy zeal, the deceased was one of the three devoted ladies whom the Convent of Mercy in Westport supplied for the arduous service of ministering to the sick and wounded in the Crimea."

#### NOTICE.

ALL PERSONS indebted to the Estate and Succession of the late PATRICK DACEY, in his lifetime of Montreal, Trader, are hereby notified to pay the same to the undersigned, without delay; and all persons having claims against the said Estate and Succession, are hereby requested to send in the same, duly attested, for liquidation.

WILLIAM CUNNINGHAM,  
Marble Cutter, No. 77, De Blouy Street,  
Testamentary Executor.

May 26.

#### C A R D.

THE PROPRIETORS of the CANADA TYPE FOUNDRY beg leave to direct the attention of Printers to the reduced prices of Types, which they have annexed to their advertisement; and at the same time request that proprietors of newspapers and other publications will bear in mind that every article sent from their establishment will be guaranteed to be of the very best quality. The Press will confer a favor, by circulating this notice, and informing the trade that now they have an establishment of native manufacture, ready for every supply needed, and in which printing materials of every description are, and will continue to be furnished at charges not only far below those hitherto paid in Canada, but also cheaper than they can be had in any of the United States.

May 28.