

Establishment to its fate. But whether shall they go, having left the Establishment? Some would think, since only in Rome is there place for the full exercise and development of their principles. Yet, such strange inconsistent beings are these Ritualists, though in private life most amiable, self-denying and zealous men for the most part, that it would be rash in the extreme to venture upon any speculations as to their future course. They may, perhaps, in spite of their theoretical advocacy of the divine right of Episcopacy, set their Bishops at defiance; and, openly proclaiming their intention to treat the mandates of the Bench with contempt, remain in the Establishment, officiating in its places of worship, and retaining all their distinctive and offensive practices, until they be suspended by sentence of the Courts of Law; which again, are difficult to set in motion, and whose verdicts cannot be foreseen—for the law is obscure and ambiguous, though the language of the Anglican Convocation is clear and explicit.

On the whole we should not be surprised if all this should eventuate, as the Yankees say, in a schism, something like that of the non-jurors in the early part of last century, only based, or justified upon doctrinal rather than upon political grounds. We think that this is a far more likely event, than the simultaneous submission of any large body of the condemned Ritualists to the Catholic Church; a step to which many of them are averse, since their object is to solve the problem how to be Catholics without being members of a Papal Church? As well attempt to twist ropes out of sand.

A CONTRAST.—According to the Yankee journals a rebellion has broken out in Ireland; and a rebellion so serious that it has been proposed in the Yankee Legislature to recognise the insurgents as belligerents, and their government as a *de facto* Government. And whilst such is the condition of Ireland, according to the Yankee press, the British Government is too scrupulous, too careful of the liberties of the subject, to declare the districts wherein the said rebellion is actually raging under Martial Law.

In the Southern States there is not, nor has there been for years, any armed organised resistance to the Central Government; there are no gatherings of armed men to overturn the established political order, to depose the President, or to throw off the Yankee yoke. But in these Southern States, the Yankee Government has proclaimed Martial Law, and has placed the persons and the property of all their citizens at the mercy of unconstitutional Military tribunals.

These two facts, being collated, throw more light upon the respective merits of the British and Yankee political systems, than would hundreds of folio volumes of controversy.

The Protestant Hospital at Toronto is in a bad way. Though in receipt of a large revenue of about \$25,000 per annum, so badly have its affairs been managed, that it has got itself burdened with debts which it is unable to pay, and the consequence is that an execution has been put in at the suit of one of the creditors. In this emergency His Lordship the Bishop of Toronto has repeated his generous offer of the services of the Sisters of Charity for the domestic management of the affairs of the Hospital; ministers of all denominations to have free access to the patients, and the latter to be admitted on the same terms, and subject to the same conditions as these at present exacted. Thus might the Hospital be enabled to curtail its expenses, to bring them within its revenue, and to continue its labors. It is to be feared that the unreasoning bigotry of the Protestant Managers of the Institution with prompt them again to reject this most generous offer of the Right Rev. Dr. Lynch.

The Toronto *Freeman* seems by no means satisfied with the School Law of Canada as it at present stands, and insists upon further modifications therein, in the interests of the Catholic minority.

TAKING THE VEIL.—An interesting religious ceremony took place at the Convent of the Holy Name of Mary, Hochelaga, on Tuesday, when 17 ladies made their religious profession and 17 took the veil. The following are the names:—

Profession.—Sisters St. Zoe, St. Marceline, St. Theresa of Jesus, St. Clothilde, of the Good Shepherd, Vincennes, St. Honorine, St. Etienne de Jesus, St. Valerie, St. Jean de Dieu, St. Pierre, St. Delphine, St. Emilienne, St. Michel, St. Cleophas, St. Cornelle, St. Onésime.

Took the Veil.—Misses Marguerite Goujon, St. St. Sophia; Henriette Lafontaine, St. St. Maximin; Anida Dubuc, St. St. Emmanuel; Alexina Mansault, St. St. Louis; Rose de Lima Roy, St. St. Sébastien; Mary Martin, St. St. Agnes de Jesus; Adele Breard, St. St. Victoire; Annie O'Leary, St. St. Celestine; Océanide Dupre, St. St. Basille; Alphonsine Lamarre, St. St. Nazaire; Angelique Derome, St. St. Seraphine; Anida Prefontaine, St. St. Damase; Henriette Lafontaine, St. St. Bathilde; Céline Ledne, St. St. Alix; Eugénie Watt, St. St. Laura; Catherine McCrank, St. of the Incarnation; Philomene Huberdeault, St. St. Gildon.

The following gentlemen have kindly consented to act as agents for the True Witness in the undermentioned localities:—

Mr. P. McEvoy, for Wolfe Island.
Mr. Timothy Sullivan, for Fergusson Falls and vicinity.
Mr. James McCrae for Burnstown and vicinity.

ST. PATRICK'S HALL.—This building, the foundation stone of which was laid on the 18th, will be, architecturally speaking, in all respects different from, as well as superior to, any other public building in Montreal, while in point of utility it is certainly unrivalled. There has long been a general complaint amongst us, of a want of a room for public meetings, and suitable for concerts and music generally, the love of which latter is rapidly increasing in this city. We hope the building will be as valuable as a commercial speculation as it will be to the best interests of music. It may be interesting to compare the size of St. Patrick's Hall with others in England.

	Ft.	Ft.	Area.
St. Patrick's Hall, Montreal.....	134	by 94.	12,596
Exeter Hall, London.....	133	by 77.	10,241
Town Hall, Birmingham.....	130	by 65.	8,450
St. James Hall, London.....	134	by 60.	8,040
Philharmonic Hall, Liverpool.....	108	by 64.	6,912
St. Martin's Hall London.....	121	by 55.	6,656

A very important case, involving seriously the rights of the Bishops of the Catholic Church, and the exercise of their spiritual functions, is now before the Court of Chancery in Toronto. The question at issue is the right of Bishops to dispense with the publication of Banns; and the legal validity of Catholic marriages solemnized before a Catholic priest, with a dispensation from Banns granted by a Catholic Bishop.

It will be seen from an extract from the *Weekly Register* given in our sixth page, that the spiritual and civil powers are at issue upon a very similar question in the Colony of South Australia. Always and every where it is the characteristic of the civil magistrate to encroach upon the functions of the spiritual, and to interfere most impudently, and always most mischievously, with the administration of the Sacrament of Holy Matrimony. In the particular instance before us, the rights of the Catholic Church and her Ministers were expressly recognised and guaranteed by Treaty; and the claims of the Bishop of Toronto are the same as those that have always been put forward and recognised by the State in Lower Canada. We fear that this litigation in Toronto is but the beginning of troubles; that it is the first step of a well considered plot, to assert practically that causes matrimonial belong not to the Church, but to the State.

PAUPERISM IN SCOTLAND.—However we may boast of the material progress of this portion of the United Kingdom, the ugly fact cannot be concealed that pauperism, the canker-worm of modern society, is progressing at least as rapidly. This, we say, is manifest from a report in the *London Times* of a meeting held the other day in Edinburgh, to petition Parliament to enquire into, and "take evidence as to the causes of the alarming increase of pauperism in Scotland, the cost of which has more than tripled in the past 20 years.

THE LONDON QUARTERLY REVIEW.—Jan. 1867. Dawson Bros., Montreal.

We publish a list of the contents:—1. Charles Lamb, and some of his Companions; 2. The Cholera Conference; 3. Books of Fiction for Children; 4. Crime in the State of New York; 5. The Week's Republic in Palermo, 1866; 6. Game, and Game Laws; 7. Ultra-Ritualism; 8. Yankee Humour; 9. English Democracy, and Irish Fenianism.

The third article on our list administers a well deserved flagellation to the authors of a series of works for children, in which it is hard to say whether blasphemy or absurdity is the more conspicuous. These works belong of course to the evangelical school, and contain strange biographies of little Calvinists, who before that they were able to walk alone, eschewed toys, and delighted to sit in rocking chairs, singing, "Jesus, Jesus," of others who, before they were a year old, would lie still in their beds, listening with closed hands but open ears, whilst the bible was being read to them; who, as they grew older, sang hymns and criticised their neighbors, and in a word, behaved as unlike children, and made themselves as disagreeable as possible. If the castigation administered by the *Quarterly* shall have the effect of delivering future generations of children from this mawkish and corrupting literature, it will have conferred a great boon on society. The other articles are all well worthy of perusal.

BLACKWOOD'S EDINBURGH MAGAZINE.—Feb. 1867. Dawson Bros., Montreal.

There is less interesting matter in this number than usual. We have only one tale, that of the *Brownlow*, continued from the last, and which promises well. Two articles are devoted to the consideration of the military and naval defences of the Empire; and it is a significant fact that so thorough an old school Tory as is *Blackwood* should frankly express the opinion that Colonies arrived at maturity, asserting their right to self-government, and enacting their own tariffs, are and ought to be independent nations, and should "provide for their own protection, and pay their own troops. We give a list of the contents:—1. The Army; 2. Ayrshire Curling Song; 3. The Gay Science; 4. Col. Gordon's Chinese Force; 5. Eavesdropping at Biarritz; 6. The Turre Ships of England; 7. The Working Classes; 8. Blackie and Jones; De-

mocracy in America; 9. The Union Reunited; or the True Regiment for Irish Evils; 10. The Brownlows; Part II. Note.

The Registrar-General's Return for the last quarter shows that, in Scotland during the three months to which it refers, the total number of children born was 27,765; of whom no less than 2,781, or a trifle over Ten per cent, were illegitimate.

[COMMUNICATED.]

PRIZE POEMS.—We have received from Wisconsin a pamphlet containing a masterly and original criticism on Poetry, composed in honor of the Blessed Virgin. In the first part, the writer draws the line strongly and distinctly—never drawn before, we believe, by any critic—between that written by Catholic Poets, and that written by non-Catholics.

By the examination of many poems—some by Protestants, some by Infidels, some by Catholics, and also of the hymns used by the Church—he proves clearly that the "Angelic Salutation" is the prototype of all true poems to the Blessed Mother; but that the non-Catholic takes the first part only of it, and while so doing can be nothing more than a mere artistic sentimental admirer of his subject; while the true Catholic takes the whole as his model. The critic draws the line right through the Ave Maria.

But the second part of the pamphlet is a puzzle to us. Can it be that at Notre Dame, Ind., such a piece of injustice has been done!—Or is the whole a slander intended to injure that excellent and flourishing establishment? We ask some of our contemporaries in the (so called) United States to enlighten us.

J. J. S.

To the Editor of the True Witness.

MR. EDITOR.—Public attention has been attracted by the report of an address, recently delivered by His Lordship the Protestant Bishop of Huron before the members of the "Young Men's Christian Association" in London, C.W.

The published summary of the Rt. Rev. Bishop's address has shocked many, by its bold, false, and uncharitable tone? It is proposed offering to the Protestant citizens of Canada, a few words of truthful and moderate reply.

His Lordship begins by declaring, that Catholics have been endeavoring to monopolize education in this country, intending to make proselytes to the Roman Catholic Faith. The truth is simply this: Catholic Bishops and their clergy have zealously performed their duty by endeavoring to provide Seminaries for the benefit of their own flocks. In the meantime, Parents and Guardians among our separated brethren, being anxious to give their children a first class education, and finding few or no Protestant Institutions that in as many respects answered to their wishes, have sought places for them in Catholic Academies. To say that a Catholic Convent is non-sectarian is strictly true; but not in the sense the Bishop is anxious to convey. The Convent School is only found in the One Holy, Catholic and Apostolic Church of the Nicene Creed, which banishes all sects, in order to adhere to the Faith once delivered to the Apostles. Many circumstances are requisite to render a female boarding school worthy of the confidence of judicious and reflecting parents.—Among these, maternal attention to health, to personal neatness, deportment and morals are with difficulty obtained in any secular establishment. Many Canadian gentlemen, believing that they have found these desiderata combined with other essentials in Convents or Catholic Academies, have sought and obtained admissions for their daughters or wards. These parents and guardians are always notified that all who become inmates of the Academies are expected to conform exteriorly to the various daily regulations of the Institutions. They are also informed that the pupils are free to keep their own books of piety, and to use them at the hours devoted to religious exercises. All applicants have deemed these arrangements just and liberal, and it is believed that no parents or guardians have regretted the confidence reposed in the superioresses.

The Bishop next seeks to alarm his audience by accusing the inmates of Convents of idolatry. His Lordship must be too well-informed to credit this; but he fancied that his audience in general had neither taste nor leisure to examine the small amount of controversial theology necessary to refute this stale calumny. The Protestant Patrons of Catholic Institutions are respectfully invited to look into the first Catholic child's Catechism they meet with, and read the following question.

"May we pray to relics or images?" and the answer—"No; for they have no life or sense to hear or help us;" or to the solemn declaration of the Church in her general Council of Trent—sess. 25, in which she says, "The images of Christ, of the Virgin Mother of God, and the other saints, are to be kept and retained, particularly in the churches and due honor and veneration is to be paid them; not that we believe there is any divinity or power in them, for which we respect them, or that anything is to be asked of them, or that trust is to be placed in them, as the heathens of old trusted in their idols." And every Catholic will say with the learned and devout Chalmers; "Cursed is he, that commits idolatry; that prays to images or relics, or worships them for God." Catholics use these objects as memorials; and the end for which pious pictures, and images and other sensible signs are made and retained by them, is the same for which pictures and images are made and retained by mankind in general, to put us in mind of the persons and things they represent. It is a point agreed among Catholic divines that the memorials of religion from no essential part of it. They are not primarily intended to be venerated; yet as they bear a certain relation with holy persons and things; by representing them, they become entitled to a relative honor. Thus, a picture of Jesus many a Protestant will bow down, and respect paid to a sensible sign, or symbol ad-

dressed to the ear, more or less idolatrous than a similar mark of respect, paid to a sensible sign or symbol addressed to the eye?

Again, Christian temples are generally adorned with the Holy Name of the Redeemer—a triangle symbolic of the Blessed Trinity—a Dove the emblem of the Holy Spirit—the eye of Providence etc. Now one may worship a long time without observing these memorials, but should persons scoff at them or profane them what Christian would endure it patiently? Do not the peers of England bow to an empty chair when it is placed as the throne of their king? Would not a Christian parent punish a child for abusing or treating irreverently a Bible?—certainly not on account of the material substance of printed paper and leather, but because it relates to, and represents the sacred word of God. Many minds receive great help from historical representations—and they are very useful for illustrating truths to children. Hence it is customary to make at Christmas-tide a rude representation of the manger of Bethlehem, in order to convey a lasting impression on the minds of children, that God became Man for love of us.—Why should any one object to this representation?

His Lordship unintentionally renders a great service to Catholic boarding schools by announcing that in some of them a clergyman gives a weekly instruction to all the assembled pupils.—As this discourse is delivered in elegant French, all who assist have an excellent means of acquiring facility in comprehending that favorite tongue. It is desirable that professors be employed in other departments of useful knowledge, but in the meantime that best and most necessary science, Christian doctrine is carefully taught.—As all Protestants present are free to examine and compare the texts in their bible, the Right Rev. Bishop of Huron can have no objection, unless His Lordship deny to Protestant children the great principle of Protestantism—the right of examination and of private judgment.

His Lordship's allusion to the death-bed of Cardinal Wiseman is bitter, and a wilful misrepresentation. As the Cardinal received the Holy Communion for the last time, the ceremony was no doubt performed with that decency and order recommended by the great Apostle, and also with a pomp suited to his ecclesiastical dignity. To those who are unacquainted with the meaning of Catholic ceremonies, we would respectfully explain, that the procession represents the journey of life—the lighted tapers, are symbols of Christ the light of the world—the incense is an apt emblem of contrite humble prayer; while the Cross reminds us that that sign was a claim to mercy when the exterminating Angel passed through guilty Israel—and that it will be the sign of the Son of Man when He shall come to judge the living and the dead. If our Christian readers wish to know what the Apostles thought of the ceremony of Anointing, they are referred to the sixth chapter of the Gospel according to St. Mark, and to the Catholic Epistle of St. James. A great English poet has said, "The death-bed is the detector of the heart"—here then the unlearned Catholic may find a strong motive for unwavering faith—for he perceives "a man of keen intelligence and vast attainments;" clinging in his latest moments to the doctrine of the Real Presence in the Holy Eucharist, and to the instructive ceremonies that belief has created. His Lordship remarks that His Eminence asked to be clothed in his priestly robes—True, as the valiant and devoted soldier delights in his death-struggle to be surrounded by the symbols of his vocation, and asks no better shroud than the banner of his country; so the lamented Cardinal, a faithful soldier of the Cross, longed to meet the Great Captain of salvation cheered and encouraged by every type that could remind him that he had "fought the good fight" and might expect a crown of righteousness.

In conclusion the prayerful wish is offered that the Lord Bishop of Huron may imbibe better sentiments towards ritualistic observance—and that his Lordship's last hours may be as full of just hope for himself, and as edifying to the attendants, as was the death-scene of that great Prelate, Cardinal Wiseman, Archbishop of Westminster.

A FRIEND OF YOUTH.

A Fenian spy from Toronto has been arrested at Suspension Bridge. On his person were found the names of the prosecuting lawyers, judges and jurymen on the late Fenian trials, with sketches of the farms of the jurymen and the plan of Toronto; the public buildings and banks in the city being specially marked. A plan of the Niagara frontier and other documents proving him to be a Fenian spy.

CAN HE BE 'MURTY'?—The subjoined paragraph appears in the *Killarney* correspondence of the *Cork Examiner*. It will be remembered that we had in Toronto, about a year ago, a very demonstrative individual named 'Murty' or Mortimer Moriarty. He was a leading spirit in the 'Hibernian Benevolent Society' of this city, and often boasted of his determination to go to Ireland for the purpose of subverting 'Saxon' rule in that country. His brother Michael, it will be remembered, was arrested in company with Michael Murphy and others at Cornwall, last year. We have heard that 'Murty' carried out his resolution of battling for fatherland on Irish soil, and that he has been for some time past organizing in the 'ancient Kingdom of Kerry.' We are not aware that he served 'with distinction in the American civil war,' nor do we know how he came to be dubbed 'Captain,' but the 'remarkable appearance of the 'noise' comitakeably corresponds with that which our quondam fellow-citizen Moriarty's oratory presented. However misguided Moriarty may have been, there is a degree of pluck and earnestness exhibited in his case which presents a favourable contrast to the froth and vaporing of the nine tenths of the Fenians on this side of the Atlantic. He went, like a man, to the country where the grievances are alleged to exist in order to remedy them. This is far less culpable than the unprovoked and unjustifiable attack on Canada by the American Fenian last June. The correspondent writes:—

'Captain Moriarty, alias Shea, whose arrest, near Killarney on Tuesday, probably caused the so speedy collapse of the late rising, is also a native of this neighborhood. Like O'Connor, he has served, it is said, with distinction in the American civil war. He came here about two months ago, and has been living here since, without exciting any suspicion. He is of remarkable appearance, from the fact of the nose, having been smashed from some cause, or another. Both he and O'Connor are of humble parentage.

BIRTHS.

At Port Hope, C.W., on the 8th instant, the wife of Mr. John B. Traves, Printer, (formerly of Montreal), of a daughter.

On the 18th instant, the wife of P. O'Meara, of a daughter.

DIED.

In this city, on the 14th instant, Wm. Hutchison, eldest son of John O. Becker, Printer, aged 26 years.

At Hurville, on the 10th inst., Margaret Dillon, aged 25 years and 10 months. May her soul rest in peace.

ST. ANN'S CATHOLIC YOUNG MEN'S SOCIETY.



A LECTURE WILL BE GIVEN IN THE MECHANICS' HALL,

FOR THE BENEFIT OF THE ABOVE SOCIETY,

TUESDAY EVENING, 2nd APRIL, 1867,

BY THE REVEREND M. J. O'FARRELL,

SUBJECT: "CATHOLICITY, THE CIVILISER OF NATIONS!"

Lecture to commence at Eight o'clock. Doors open at half-past Seven. Tickets—25 cts. each.

T. HARDING, Sec.

THE ADJOURNED ANNUAL MEETING of the CATHOLIC YOUNG MEN'S SOCIETY will be held in the Sanctuary of St. Patrick's Church on Sunday, 24th inst. immediately after vespers. A full attendance is requested.

JOHN MOYNA, Sec.

WANTED.

A MALE TEACHER, with a diploma, to teach an Elementary School. Apply St. Columban, County of Two Mountains, Canada East.

WILLIAM HART, Sect.-Treas.

TO PARENTS.

A youth about 14 years of age will be received by an Architect to learn the profession—No premium required.

Address—Architect, Thus Witness Office, Montreal.

INSOLVENT ACT OF 1864.

In the matter of J. B. MILETTE, Trader, (formerly of Sherbrooke, C.E.) Montreal.

Insolvent.

THE creditors of the insolvent are notified to meet at the office of the undersigned Assignee, No. 1 St. Sulpice Street, in the City of Montreal, on Tuesday, the Twenty-sixth day of March instant, at Four O'clock P.M., for the public examination of the Insolvent, and for the ordering of the affairs of the estate generally. The insolvent is hereby requested to attend.

T. SAUVAGEAU, Official Assignee, 2w.

SADLIERS'

CATHOLIC DIRECTORY, ALMANAC, AND ORDO, FOR THE YEAR OF OUR LORD 1867;

With full returns of the various Dioceses in the United States and British North America,

AND A LIST OF THE ARCHBISHOPS, BISHOPS, AND PRIESTS IN IRELAND.

PRICE, SEVENTY-FIVE CENTS.

D. & J. SADLER & CO., Montreal.

NEW EDITION OF THE POPULAR LIFE OF SAINT PATRICK, APOSTLE AND PATRON OF IRELAND,

Price 63 Cents,

SENT FREE BY MAIL ON RECEIPT OF PRICE

D. & J. SADLER & CO., Montreal, C.E.

WRIGHT & BROGAN,

NOTARIES,

Office:—58 St. Francois Xavier Street, MONTREAL.

WANTED,

BY A LAW STUDENT, with good recommendations, BOARD in an English family, where he could give lessons in French to some members of the family.

Address, OFFICE OF THIS PAPER, Montreal, 21st Feb., 1867. 2w

INSOLVENT ACT OF 1864.

In the matter of DAMASE ST. ONGE, Trader, St. Remi, C.E.

Insolvent.

THE Creditors of the Insolvent are notified that he has made an assignment of his estate and effects, under the above act, to me, the undersigned Assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold if any, and the value of it; and if none stating the fact; the whole attested under oath, with the vouchers in support of such claims.

T. SAUVAGEAU, Official Assignee, 2w.

COLLEGE OF REGIOPOLIS KINGSTON, C.W.

Under the immediate Supervision of the Rt. Rev. E. J. Moran, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to French and English languages. A large and well selected Library will be OPEN to the Pupils.

Board and Tuition, \$100 per Annum (payable half yearly in Advance). Able Teachers have been provided for the various departments. The object of the Institution is to impart good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to French and English languages. A large and well selected Library will be OPEN to the Pupils.