

ST. PATRICK'S CHURCH.

At a meeting of the St. Patrick's Congregation, held on Sunday the 2nd April, immediately after High Mass, at the St. Patrick's House, to take into consideration the best means of procuring an Organ, to replace the one now in St. Patrick's Church—Mr. John McDonald being called to the chair, and Mr. F. F. Mullins being named as Acting Secretary—the following Resolutions were proposed, and unanimously adopted:—

Moved by Dr. Howard, and seconded by Mr. J. Fitzpatrick—

That to carry out the wish of our Reverend and beloved Pastor, by procuring an Organ for the St. Patrick's Church, the following members of the congregation be named as a Committee of Management, viz.—Messrs. C. T. Palsgrave, J. Sadlier, J. Collins, Thomas Ryan, F. McDonnell, G. E. Clerk, F. F. Mullins, W. C. Cozart, I. Mallon, B. Devlin, J. Curran, C. Curran, Wm. Bartley, E. Murphy, P. Brennan, J. McDonald, T. McGrath, E. Campion, J. Fitzpatrick, Dr. A. Macdonnell, H. J. Clarke, D. Lanigan, F. Dalton, E. Coyle, H. Harkin, W. Ryan, A. M. Cambridge, M. Morley, T. Moore, J. Megorian, T. Bell, T. Neagle, J. Daley, Dr. Hingston, P. Devins, M. P. Ryan, P. King, N. Doherty, F. Dolan, L. Moore, P. McMahon, B. Hayes, J. Phelan, A. Conlan, J. Gillies, J. O'Meara, P. Muldoon, T. Hanley, T. O'Brien, J. McShane, W. McNamara, P. Gavin, W. Cunningham, P. Mohan, J. Paridis, M. O'Keefe, T. Patton, G. Ward, T. Howley, and Mr. Howard.

Proposed by Mr. F. McDonnell, and seconded by Mr. Sadlier—

That Mr. Thomas Ryan be Chairman, Mr. C. T. Palsgrave, Treasurer, and Mr. F. F. Mullins, Secretary, to the Committee.

Proposed by Mr. G. E. Clerk, and seconded by Mr. McCormick—

That with the three gentlemen named in the foregoing resolution, any four members of the Committee will form a quorum, for the despatch of business.

F. F. MULLINS, Secretary.

We would again remind our readers, that on the evening of Tuesday next, will take place the *Soiree* of the St. Patrick's Society. As this will probably be one of the last, so the Society have spared no pains to make it one of the most brilliant, festivities of the season, and worthy of the Sons of St. Patrick in Montreal. See Advertisement.

The Quebec papers mention that Mr. Ross, Attorney-General, (West) and the Hon. M. Taché, Receiver-General, are about to proceed on an embassy to Washington, to negotiate, if possible, a commercial treaty between the two countries, and which shall assure to the subjects of both the most perfect commercial reciprocity.

"BROWNSON'S QUARTERLY REVIEW" FOR APRIL.

The following are the contents of the April number of this Review:—

- I. UNCLE JACK AND HIS NEPHEW: or Conversations of an Old Fogie with a Young American.
- II. Protestantism Developed.
- III. Temporal Power of the Popes.
- IV. Where is Italy?
- V. The Merceburg Hypothesis.
- VI. Literary Notices and Criticisms.

In the first article on our list, Uncle Jack and his Nephew dispute as to the origin of evil in society.—"It is very easy" says mine uncle—"to ascribe existing evils to bad governments, to falsely organised society, to superstition, to the craft of priests, or the wickedness of rulers." If nature in all her propensities be pure and holy, and if all that be needed to ensure human happiness be to emancipate human nature from all restraints—whence proceed bad governments, falsely organised society, superstition, priest-craft, and wickedness of rulers? These, according to the modern hypothesis, are the causes, and cannot therefore be the effects, of social evil. The solution of the difficulty, the *Old Fogie* finds in the nature of man; which, though not totally depraved, as the Calvinists blasphemously assert, is yet in a state of continual conflict; the flesh warring against the spirit, and the spirit against the flesh. In the supremacy of the spirit—in the subjection of his appetites and passions to his reason—consists the true happiness of man. To emancipate the flesh from the restraints imposed by Christianity, is but to continue and aggravate the evils which man endures. The *Old Fogie*, it will be seen, is at issue with the Liberals and Reformers of the XIX century; whose maxim is, that to attain happiness, man has but to "work himself out," and to follow the dictates of his passions and appetites. The "Nephew" objects to the Catholic Church, the scandalous lives of some who have been reared in her bosom. How, he asks—if the Church be what she pretends to be, and if her Sacraments be indeed the means of grace, could she have reared in her communion men so infamous as the Reformers of the XVI century, or as the Gavazzis and Achillis of the XIX? "Is not the very existence of such men a practical refutation of her claims?" These objections, Uncle Jack meets, by the assertion of the "Free Will" of man; capable of resisting therefore the influences of divine grace, which God, through the Church, offers to all, but irresistibly forces upon none. Cooperating with this grace, man rises to the plane of his supernatural destiny; resisting it, he sinks to the level of a Luttrell, a Cranmer, an Achillis, or a Gavazzi.

The second article contains the review of a work by a Dr. McCulloh; in which the author, to support Protestantism, is obliged to deny altogether the divine institution of a Christian ministry; seeing clearly, that if there be a divinely appointed ministry, it must be that of the Catholic Church, as it can be none other. Dr. McCulloh, as the *Reviewer* shows, places the Protestant reverends in a very cruel dilemma, on either horn of which they are impaled.—

For if Christ instituted a ministry—it was that of the Catholic Church: and if He did not, then must they be impostors, in that they lay claim to a divine appointment.

The *Reviewer's* reply to the *Metropolitan Magazine*, on the "Temporal Power of the Popes," forms the subject of the third article. The controversy may be by some objected to, as having no particular relation to the errors and heresies of the present day; but this objection can only proceed from a misapprehension of the question, as stated by the *Reviewer*. As he puts it forward, the question of the "Power" of the Popes is as important in the XIX century, as it was in the XVI. At the former epoch, the Catholic controversialist was called upon to deny the blasphemous assumption of the "divine right of Kings;" to day it is his duty to denounce the equally blasphemous, but more popular, doctrine of the "divine right of peoples." This the *Reviewer* does by asserting the supremacy of the Spiritual over the Temporal; and the supreme authority, by divine right, of the Pope as Head of the Church, over the whole Temporal Order, over all sorts and conditions of men—rulers and people—the governors and the governed—Kings, princes and subjects. "All human acts"—contends the *Reviewer*—"in whatever order performed, have a moral character, and by that character, pertain to the spiritual order, and come within the jurisdiction of the spiritual power; and as the temporal is by the law of God subordinated to the spiritual—the Pope as the supreme representative of the spiritual, is the superior of the temporal prince, against whom the temporal prince has no right, under any pretext of promoting the temporal good of his States or his subjects, to attempt an act of hostility." In fact, we do not see how it is possible to oppose the doctrine of the *Reviewer*, and to assert the independence of the Temporal on the Spiritual, without admitting that, in some things, the Temporal sovereign is not bound to submit himself to the laws of God, as revealed through the Church, and judicially declared by Christ's Vicar upon earth.

That the Popes did exercise "Temporal Power" in the Middle Ages—that they exercised it legitimately, and beneficially—all Catholics will admit: the question at issue is—Was that "Power" exercised by "divine," or only by "human," right?—the *Reviewer* contends that it was by the former; the *Metropolitan* that it was by the latter. Perhaps the cause of the difference may be attributable to the different meanings which, respectively, they attach to the word "Power." By one it may be used to signify "right"—or "lawful authority"—by the other, it may perhaps be employed as the synonym of "might."

Now if the *Metropolitan* means by the "Temporal Power" of the Popes, their power or might, to put in execution their decrees, we fully admit its human origin; although we contend for their divine right, or the divine origin of their "Power;" to sit in judgment upon, and to pronounce sentence against, Kings and Emperors. Whether the sentence so pronounced should be carried into effect, depended however entirely upon the voluntary co-operation of the Temporal power; and in this latter sense, the "Power" of the Popes, in the Temporal Order, was of human origin; though if by "Power," we mean their "right" of jurisdiction, or "lawful authority," in things Temporal, we see not how it is possible, without abandoning either our logic or our Catholicity, to deny the divine origin of the "Temporal Power of the Popes." The "Temporal Power" claimed by the *Reviewer* for the Pope is simply this—His right, in virtue of his spiritual capacity, judicially to declare, and apply the laws of God—and the duty of the representatives of the temporal order to submit themselves to the laws so declared. If in his spiritual capacity, speaking as successor of St. Peter, and Head of the Church, the Sovereign Pontiff is an infallible expounder of God's laws, there is no danger to be apprehended from the exercise of the "Power" which the *Reviewer* claims for the Popes.

An able article on the social, political, and religious condition of Italy follows. Then we have an able exposition of the fallacy of the "Merceburg Hypothesis;" by means of which the Merceburg Protestant Theologians seek to justify themselves for still remaining outside the Catholic Church. This hypothesis, is, that Protestantism is the true historical development of the Catholicity of the primal Church—for Dr. Nevin, and his brethren, clearly see, and frankly admit, that is only upon this hypothesis that Protestantism can be defended as a system of religion. But Protestantism is the negation of Catholicity—how then, asks the *Reviewer*, can it be the historical continuation of that which it denies?

The usual "Literary Notices and Criticisms" complete the number; amongst which we observe a short notice of the correspondence between the United States and Cuban governments on the *Black Warrior* case. The writer says:—

"If, then, the government can get out of the Black Warrior case a pretext for attacking Spain, it is likely to make the Eastern, in part a Western question, and to make the Western as well as the Eastern continent a theatre of the war. The war, if fully entered on, is likely to become universal, and not to be terminated in a single campaign. The war fever is up, and all appearances indicate that we are on the eve of a war the like of which has hardly, if ever, been known. We dread it, for all parties will lose by it, and the balance of power, instead of being preserved, will be lost. The twishest thing Spain ever did was forming a treaty with France and England against the United States. It will hasten the event it was intended to guard against; and France and England will find that their intimate alliance will secure them the hostility of Russia and the United States, the two great and growing powers of the world, and ultimately their united hostility, since Lord Clarendon has had the indiscretion to hint that the alliance looks to Western as well as to Eastern affairs."

We have to thank Mr. Donohoe of Boston for a copy of the "Month of Mary," translated from the Italian of M. Alphonso Muzzarelli.

It will be found to contain appropriate prayers

and meditations for every day of that month, which by the children of Mary, is in an especial manner devoted to the honor of their tender mother.

ANGLO-AMERICAN MAGAZINE.

We have been rather tardy in acknowledging the receipt of this interesting monthly for April, which fully sustains the high reputation of its predecessors.

PROVISIONAL REGULATIONS

RELATIVE TO MATRICULATION AND ADMISSION TO THE DEGREE OF BACHELOR OF ARTS IN THE LAVAL UNIVERSITY.

I. No one shall be admitted to the degree of Bachelor of Arts or as student in any of the Faculties, unless he appear on examination to be well versed in all those matters which are usually taught in Colleges.

II. Every candidate for Bachelorship or Matriculation shall undergo two examinations. The first after his course of rhetoric; the second after having terminated his course of philosophy.

(The two foregoing rules, in so far as Matriculation is concerned, are not applicable to persons who have commenced their professional studies previous to September, 1853.)

III. Before being admitted to either of these examinations, the Candidate must have previously obtained permission from the Rector of the University, to whom a written application shall have been made, at least a fortnight before the first day of the examination. This demand must contain, written in full, the name, surname, age and place of residence of the candidate, together with the name of the Institution where he has followed his course of humanities or philosophy. The Candidate shall moreover furnish testimonials of good moral character, signed by the Head of the College where he last studied, and another signed by the Parish Priest or Minister if he has not attended any college within the last six months.

IV. The examinations shall be made in writing, either in the French or English language, at the option of the Candidate. At both examinations the work shall be distributed into six sittings.

V. In the first examination, the three first sittings shall last three hours; the fourth and fifth, four hours; the sixth, five hours. These sittings shall be occupied as follows:

- The first, in making latin verses;
- The second, in making a latin version;
- The third, in making a greek version;
- The fourth, in answering questions on Universal history, the history of Canada, and on Geography;
- The fifth, in answering questions on the history and principles of literature and rhetoric;
- The sixth, in writing a French or English composition, at the option of the Candidate.

(At some later period there will be a sitting for a greek theme, and after 1856, one of the answers on history shall be given in one of the two languages, the English or French, whichever may be the least familiar to the Candidate.)

The sittings of the second examination shall last four hours each, the last sitting excepted, which shall only occupy two hours. They shall be employed as follows:

- The first, in writing a dissertation on logic;
- The second, in writing a dissertation on some point of Metaphysics, either general or particular;
- The third, in composing an essay on some point of ethics;
- The fourth, in answering questions on physics and chemistry;
- The fifth, in solving problems and answering questions on mathematics and astronomy;
- The sixth, in answering questions on natural history.

(The questions on the sciences will not suppose anything more than an elementary knowledge. In arithmetic, algebra, geometry, plain trigonometry, it will suffice that the candidate possess such a knowledge of them as comports with the present system of teaching these branches of science in colleges.)

VII. Judges, to be named as hereinafter provided, shall examine the work of the candidates, and shall determine by vote the number of points to which each candidate is entitled. This number shall never exceed the maximum established as follows:—

- For the work of the three first sittings, eighteen points;
- For the fourth and fifth sittings, twenty-four points each;
- For the French or English composition, thirty-six points;
- For the work of each of the five first sittings of the second examination, eighteen points;
- For the work of the last sitting, nine points.

VIII. At the close of each of the two examinations, the judges shall add together the points gained by the several candidates, and distribute the latter into three classes; care being taken to inscribe the names in the two first classes, in the order of their merit. The first class shall comprise those who shall have at least two-thirds of the total number of points.

The second, those who shall have at least one-third of the total number of points. Those who shall have gained less than one-third, shall form the third class.

IX. Those candidates who in both the examinations shall have been placed in the first class, shall obtain the degree of Bachelor of Arts. Those belonging to the second class may attend the courses of the University, but they shall not be admitted to a higher degree in the different Faculties than that of Bachelor, until they have obtained the degree of Bachelor of Arts. Those belonging to the third class will obtain no privilege; it will be however allowed them to present themselves anew for examination.

X. For the first examination there shall be but one jury; there shall be two juries named for the second, so that one of the juries shall examine the Candidates on Logic, Metaphysics and Ethics, whilst the other shall examine on Mathematics, Physics and the other sciences. The same person may however belong to two or even three juries.

XI. The Rector of the University shall name the members of the several juries, the members whereof shall be chosen from among the officers and Professors belonging to the Colleges of the Province. In the several juries five shall form a quorum.

XII. In all that concerns the details of the examination, the juries shall be guided by the Rules adopted by the University council. They shall have no authority to change or alter the subject matter of examination that may have been selected by the Rector or by the Dean of the Faculty of Arts. Quebec, 20th June, 1853.

LIBERAL PRINCIPLES.—The editor of the *Torch*, a German Protestant paper, publishes his political programme, from which we may judge how much liberty Catholics would enjoy, were Protestant and "Liberal" principles in the ascendant. We copy from the *Buffalo Sentinel*—

"I would, for instance," says our Liberal Protestant, "not be satisfied with the arguments of politics, but I would act with the sword and the scabbard; I would kill princes, clergymen, usurers and all their followers, and destroy thrones, altars and privileges; I would not charter any religious liberty, but introduce prohibition of religion; I would honor the religious opinions of every one, but proscribe public worship of all religions incorporations; I would force parents to send their children for a certain number of years to public schools, where no creed or religion is taught; but 'science and rational [?] morality,' for the prosperity of all, to make the existence of a stupidly believing, ignorant and rube rabble impossible; I would not level the churches, but change them into halls, storehouses and public shops—I would emancipate the woman, sanctify the marriage of love, but the sacrament of love I would dissolve, and deprive the State of its right to interfere with love affairs!"

REMITTANCES RECEIVED.

Lochiel, O. Quisly, £1; Drummondville, P. Travers, 6s 3d; Isle aux Noix, C. O'Hara, 6s 3d; St. John, F. Marchand, 12s 6d; Dorwin, E. S. J. O'Brien, 15s; Haldimand, D. Conolly, 10s; Miramichi, Hon. J. Davidson, 5s; Toronto, J. W. McDonnell, 12s 6d; Glenhaven, W. S. P. Mulligan, 6s 3d; Spencer Cove, D. Maguire, 15s—pays to the 6th of November last; Perth, J. Doran, £1 6s; Belleville, J. O'Hare, Esq., £1 10s; Greenville, J. Fulton, 12s 6d; Cap de la Magdeleine, Rev. N. Kerouch, 12s 6d; Marysville, P. Kilmer, 10s; S. Mountain, T. Bishop, £1; Martintown, D. McDonald, 12s 6d; J. McDonald, 6s 3d; Coblen, M. Mulligan, 10s; St. Andrews, A. McQueen, 6s 3d; Longueuil, J. Murphy, 12s 6d; Pembroke, J. Cunningham, 12s 6d; Richmond, P. Cavanaugh, 6s 3d; St. Marthe, J. Madden, £1; Hamilton, P. O'Regan, £1 5s; S. Monaghan, M. Cooney, 6s 3d; St. Catherine, P. McEghan, 10s; Erinville, M. C. Murphy, 6s 3d; Keesville, Rev. Mr. Kevery, 10s; St. Columban, J. Murphy, 12s 6d. Charlottetown, P. E. L. Hon. D. Brennan, £1 5s; Douglastown, Rev. T. Sasseville, £1 5s.

Belleville, per Rev. M. Brennan—Self, 12s 6d; W. Northgreaves, 12s 6d; S. O'Brien, 18s 9d; J. Power, M. D., 6s 3d; D. Kirwin, 6s 3d; D. Moloney, 6s 3d; P. Casey, 1s 3d. Tiguish, P. E. Island, per Rev. P. McIntyre—Self, 12s; Rt. Rev. B. D. McDonald, 12s 6d; Rev. P. McPhee, 12s 6d; J. Kilbride, 12s 6d; J. Murphy, 12s 6d; T. O'Brien, 12s 6d; M. Blanchard, 12s 6d; J. Doran, 12s 6d; F. Boote, 12s 6d. Cornwall, per A. Stuart Macdonald—A. McDonell, Esq., 6s 3d; O. Glancy, 10s; J. Walsh, 6s 3d.

A. B. C., Mill Creek—On receipt of one dollar your instructions shall be attended to.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

The Members of the above-named Association are requested to meet this afternoon, at four o'clock, at No. 18, St. Maurice Street, for the purpose of accompanying the remains of the late MARTIN TRACY (a deceased brother) to the place of interment.

Members are requested to appear with the insignia of mourning on the left arm, tied with white ribbon.

F. DALTON, Secretary.

Montreal, April 14.

NOTICE.

THE Co-Partnership heretofore existing between the Undersigned, as Proprietors of the "MONTREAL FREEMAN AND COMMERCIAL REPORTER," is this day DISSOLVED by mutual consent; and all DEBTS due by and to the Establishment, will be received and paid by the FIRM of W. & F. DALTON, who alone are authorized to settle the same, and grant discharges.

B. DEVLIN, FREDERICK DALTON.

Montreal, March 25, 1854.

NOTICE.

WE the UNDERSIGNED have this day entered into Co-Partnership as PRINTERS, PUBLISHERS, and PROPRIETORS of the "MONTREAL FREEMAN AND COMMERCIAL REPORTER," under the Name and Firm of W. & F. DALTON, by articles duly executed before W. Easton and Colleague, Notaries Public.

WILLIAM DALTON, FREDERICK DALTON.

Montreal, March 26, 1854.

GRAND SOIREE!



THE ST. PATRICK'S SOCIETY WILL CELEBRATE THEIR TWENTY-FIRST ANNIVERSARY BY A SOIREE, TO BE HELD AT THE CITY CONCERT HALL, ON TUESDAY, THE 18TH APRIL INSTANT.

The following Ladies have kindly consented to act as Patrons:—

THE LADY MAYORESS, MADAME VALLIERES DE ST. REAL, Mrs. MILLER, Mrs. TOBIN.

The proceeds will be devoted to Charitable purposes. By the kind permission of Colonel Hemphill, the splendid BAND of the 26th Regiment will attend. Doors open at Eight o'clock. Chair to be taken by the President, THOMAS RYAN, Esq., at Nine o'clock. The Refreshments (of the very choicest description) will be supplied by Mr. Alexander.

Tickets of Admission—Gentlemen's, 6s 3d; Ladies', 2s 6d; may be had at Mr. Sadlier's Book Store, and Mr. Prince's Music Store, Notre Dame Street; Mr. Phelan's, Dalhousie Square; Mr. Patton's, Bonsecours Market; Mr. Kelly's, Campbell Street; Mr. Hanly's, Canal Basin; Mr. T. Moore's, St. Bonaventure Street; Mr. A. Walsh's, St. Antoine Street; the Donagana Hotel; Franklin House; Ottawa Hotel; from the Members of the Committee of Management, and at the Door of the Bonsecours Hall, on the Evening of the Soiree, April 5, 1854.