

time. Yet may we be permitted to call Mr. Carden's attention to two things. Firstly—"common sense" cannot "note the depravity" of the unborn, and newly conceived child; and secondly—that the Blessed Virgin Mary, *was*—if the Bible be true and Christianity not a fable—"an exception," a "solitary exception," to those laws which govern the rest of the human race. She *alone* amongst women, being a virgin, conceived a son; she *alone*, after having brought forth, remained "a pure virgin;" she *alone* was the "Mother of God;" she *alone* was the Spouse of the Most Highest; and she *alone* amongst women has been "founded with child of the Holy Ghost."—ST. MATT. i., 18. Here then are exceptions enough in one order, to make us believe that, in her case, there were exceptions no less extraordinary in another order; and that as the Blessed Virgin was "one solitary exception" to the physical rules of our being, so also she may have been "a solitary exception" to the moral rule that all are depraved. To the Protestant, this exception may seem "unnecessary and purposeless;" but not so him who carefully meditates on the peculiar privileges of Mary; and who endeavors to realise the stupendous fact, that she was *indeed* the Mother of God—or, in other words, that the Person Whom she bore in her virginal womb was "Very God, consubstantial to the Father, by Whom all things were made." Was it "unnecessary," was it "purposeless," that such a Son should have a Mother, pure, immaculate, free from all taint of sin, original or actual? These things we leave to the attentive consideration of Mr. Carden.

To continue a controversy with an opponent who so wilfully misrepresents our arguments as does the *Montreal Witness*, and who is so grossly ignorant of the first principles of political economy, would be an endless task; we will the refore, with a few words at parting, drop the question at issue betwixt—as to whether, the greater fertility of the marriage unions of the Catholic portion of the Canadian population, than of those of their Non-Catholic neighbors, is not also a sign of their greater morality—

"The *True Witness*" says our evangelical contemporary—"continues to contend for his new discovery in behalf of Romish infallibility, which is to be proved from the greater fertility of Roman Catholic marriages than all others."

The *Montreal Witness* well knew when he penned the above, that he was giving utterance to a deliberate falsehood; for in neither of the two articles which we have written upon the subject, was there the remotest allusion to "Romish infallibility." We contended that, all external circumstances remaining the same, the marriage unions of the more moral portion of a community would be also, as a general rule, the more fertile. This, every student of political economy, every theologian, and every medical man, who from the practice of his profession knows only too well the reason why marriage unions are so often barren, will admit to be the case. We say it advisedly; and could he speak the truth openly, there is not a medical man who would not confess that his services were nearly as often put in requisition to destroy human life, as to save it. There is in short, no class of advertisements in our public papers that pay better, or are more extensively circulated, than are those which announce to anxious mothers the quickest, cheapest, and safest method of procuring abortion. To the credit of our *Montreal* press generally, of all denominations, we would add that, since the casting inflected some years ago upon the then editor of the *Montreal Gazette*, these filthy advertisements have disappeared from their columns, though they are as numerous as ever in those of our republican neighbors.

The premise of the *Journal de Quebec*, which the *Montreal Witness* now "holds out as supremely ridiculous," was, that the marriage unions of Catholics, both in Upper and Lower Canada—and not in Upper Canada only, as the *Montreal Witness* mendaciously pretends—are invariably, and universally more fertile than are those of their Protestant neighbors. Upon this fact did the first named journal pretend to justify the difference betwixt the School Laws of the two sections of the Province; and to maintain his thesis that, in the matter of those laws, the Catholics of Upper, were better treated than the Protestants of Lower, Canada. Since, however, the *Witness* looks upon the *Journal de Quebec's* premises as "supremely ridiculous" he can hardly pretend to have much respect for the *Journal's* conclusions based thereon.

Having proved himself ignorant, or rather regardless, of the laws of honorable controversy, the *Montreal Witness* makes a display of his ignorance of the first principles of political economy, as touching the laws which govern population. First, he assumes his facts: and then arguing from them as if they were true, he produces the most marvellous results, betraying at the same time a total unconsciousness of the real question at issue. We fear however that it would be in vain to speak to him about the "ignoratio clendi;" he would not understand us, and might suspect it to be a Romish term for "pease-meal."

We would therefore merely remark, that the *True Witness* never pretended to argue from

the rapid increase of population to the morality of the increasing population. If therefore it were true that the Chinese, Hindoo, and Waldenses populations had increased, or were increasing, more rapidly than the populations of Christian, or Catholic countries—which we deny—our arguments in favor of the proof of a high degree of morality as afforded by—not the absolute increase of population—but the comparative fertility of the marriage unions of people of the same country, and under precisely the same external, or physical conditions, would not compel us to admit the morality of either Buddhist idolaters, or of Waldensian or Mormon Protestants. The only conclusion to which, from the *Montreal Witness's* premises, we should arrive—even admitting them to be true, which we do not—would be, that, in China, India, in the Valleys of the Waldenses and of Utah, the pressure upon the means of subsistence was not so great as in other countries where the population had increased, or was increasing less rapidly.

If the statistics of our cotemporary are unreliable, his theory of the laws which govern population are, as he would say, "supremely ridiculous." A population does not increase rapidly because its members are hard worked and ill-fed; neither can "the unprecedented fecundity" of a community be owing to "the poverty of the land" which they inhabit, or "the oppression of the people." Were these the physical laws which govern human increase, the most barren and sterile countries would be the most populous; and the most oppressed nations would be the most prolific. This, all history shows to be false; nor is there, we trust for the credit of human nature, any man outside of the conventicle silly enough to assert that "the lower hard worked classes" are naturally, or in virtue of their abject physical condition, and their exhausting mode of life, "more prolific than the educated or wealthy." Our poor friend of the *Montreal Witness*, never very bright at his best, has evidently completely bewildered himself in the maze of political economy; nay—who knows—he may have got hold of Malthus, and of course misunderstood him.—We will try to let a little light into the poor creature's brain.

The "lower hard worked classes" are not naturally "more prolific than the educated or wealthy classes;" though, as having little to lose, and as being uneducated—and therefore to a certain extent wanting in prudence—they are more likely to contract early and improvident marriages, than are their wealthier, better educated, and therefore more cautious and prudent brethren. The "lower hard working classes" therefore, may increase quicker than the latter; not because more prolific, but simply because they contract matrimonial unions at an earlier age than do the other classes of society; and because matrimonial unions are always more fertile than are those other unhallowed unions, which alas, when marriage is delayed, too frequently, almost always, take place betwixt young persons whom worldly prudence forbids to marry. The peasantry of Ireland, for instance, were and are remarkably prolific—not because "of the poverty of the land;" not because of "the oppression of the people"—not because they were, and are, ill fed, and hard worked—but because they almost invariably contracted, and contract early, and what the world calls improvident, matrimonial unions; and above all, because of the almost "incredible chastity" of the Irish peasantry, which all Protestant tourists in Ireland recognise, and at which they stand amazed, having met with nothing like unto it at home.

It is evident then, that it is from his complete ignorance, of the first principles, both of physiology and political economy, that the *Montreal Witness* has been betrayed into the monstrous absurdity of attributing the rapid increase of the lower, ill fed and hard worked classes of society to physical causes; and of laying it down as an axiom, of political economy, of nature and physiology, that the "lower hard worked classes are more prolific than the educated or wealthy classes." No educated man would dare to lay down such a monstrous, such a self evident absurdity; for there is no proposition in physiology more universally true than this—that the ill fed and hard worked are naturally, or physically, less prolific than are the strong, well fed and moderately worked. The former are indeed more improvident; less careful to see that they have the means of supporting a family ere they marry; and therefore contract earlier marriages than do their wealthier and more "canny" neighbors; and as the latter, though naturally more prolific,

* Of modern Protestant writers on China, none has had better opportunities than has Mr. J. Fortune, of judging of the internal condition of that country. Deputed by the East India Company in 1848 to China, in order to procure information respecting the tea plant, he visited all parts of the country, before unexplored by Europeans. His opinion, repeatedly expressed, is, that the greater part of the tea, handed down to us of Chinese prosperity, are "exaggerations and absurdities" and that the people "are retrograding, rather than advancing."—"Wanderings in China." Of the Waldenses, we have no very recent and reliable statistics at hand. About thirty years ago, their population was somewhere about 20,000. Certainly not that of "a large people," as the *Montreal Witness* calls them. Besides, it is worthy of notice that the Waldenses, like the Mormons and other Protestant sects, receive additions to their ranks by the process of proselytism, as well as by the operation of the laws which universally govern population.

generally postpone their marriages to a more advanced period of life, the absolute increase of population is not so great amongst the wealthy, well to do, classes of society, as it is amongst the poor and ill fed. But this is owing—not to natural or physical causes—but to the artificial or moral restraints placed by our peculiar social condition upon early marriages amongst the upper classes of society; restraints which enforce celibacy upon the women, and drive the young men too generally into concubinage. But we have given more attention to the editor of the *Montreal Witness* and his arguments, than either he or they are worth.

THE "Devil can quote Scripture for his purposes;" and even Mr. George Brown of the *Toronto Globe* let falls, now and then, a word in season, infinitesimal fractions of truth, upon which, however—so rare are they coming from such a quarter—we are glad to seize and to make the most of. "For his purpose," even Mr. George Brown can speak like an oracle.

His present purpose is to conciliate the Ultra-Radical, or democratic party of Lower Canada—known as "Rouges"—and to unite them, together with the Ultra-Protestant, or "Clear Grail" party of the Province, in one general assault upon the Catholic Church, and Lower Canadian independence. Of these allied forces, Mr. George Brown trusts of course to be the Commander-in-Chief.

"What are called the *Rouges* of Lower Canada," said Mr. G. Brown in the *Globe* of the 20th ult., "are our 'natural allies.' We differ sometimes, it is true, but there is a general harmony of sentiment, and progress was made last Session towards a more thorough union."

To us there is no novelty in this announcement of the great leader of the Protestant host of Upper Canada; for we have always insisted upon it, that there was not only "a general harmony" betwixt *Rougeism* or ultra-democracy, and ultra-Protestantism; but that there was no important difference betwixt them. Given therefore the political programme of the Lower Canadian *Rouges*, that of the great Protestant party of Upper Canada is also given.

Now the former party make no secret of their political principles, or of their ultimate objects. No lying professions of loyalty drop from their lips; neither do they, like many of their "natural allies" of the Upper Province, seek to conceal that the assimilation of all our institutions to those of the United States is the great reform which they have at heart. Orangemen may continue to make annual protestations of attachment to the British Crown; but their "natural allies"—the Lower Canada "*Rouges*"—plainly tell us that "annexation to the United States" is one of the planks of their platform; whilst Mr. G. Brown assures us that betwixt the said "*Rouges*" and the Upper Canada Protestant party, "there is a general harmony of sentiment." From this we may estimate the value of Protestant professions of loyalty, and devotion to the British Crown.

Such feelings of loyalty may exist to a considerable extent amongst the Catholic population of Canada; because they are the "natural opponents" of the "*Rouges*," and of Protestantism; because, betwixt their sentiments and those of the last named party there can be no "harmony" whatsoever; and because they know that whatever tends to assimilate our political institutions to those of the United States, must also tend to abridge their personal liberty, and must be prejudicial to the moral and religious well being of their country. It is the interest then of the Canadian Catholics to be loyal, and to assert the authority of the British Crown—as the means of averting the catastrophe of "annexation" with which they are menaced, by the alliance betwixt "*Rougeism*" and Protestantism—and as a barrier against the inroads of Protestant ascendancy, which would inevitably be the first fruits of that unhallowed union.

THE DEAF AND DUMB ASYLUM.—We would remind our readers that the collection during High Mass at St. Patrick's on Sunday next, is intended for the support of the admirable Asylum at Long Point; where, under the charge of Sisters especially devoted to that work, a number of deaf and dumb girls are receiving an excellent education, and in spite of the deprivation under which they labor, are being trained up as useful citizens, and as good Christians.

Cut off as the objects of this noble charity are from almost all communication with the outer world, to any who have not visited their Asylum, their aptitude at learning, their quickness of apprehension, and the progress that they have already made, would seem incredible. The education of the "deaf and dumb" is indeed one of the marvels of modern times; and it would not be creditable to Canada were it to be neglected here. To the honor of our separated brethren be it said, that, in the United States they have several flourishing "Deaf and Dumb" institutions liberally supported; whilst in this country, but for the exertions of a few individuals these unfortunate would have been entirely neglected. It is to be hoped however that a better day is at hand; and that even without government aid,

the liberality of our Catholic citizens will enable our brave "Sisters" to place their asylums on a proper footing.

The collection on Sunday will be taken up by the Deaf and Dumb pupils of the Long Point Asylum; and it is to be hoped that the St. Patrick's Congregation will upon this, as on so many other occasions, distinguish themselves by their liberality.

WHAT THE "VOLUNTARY SYSTEM" CAN DO. THE *American Celt* publishes the following, which we transfer to our columns as an admirable illustration of what can be effected for the cause of Education by Catholics, under the operation of the "Voluntary System," or when left entirely to their own resources.

And, as the Catholic population of the United States are, by an iniquitous law, robbed to a considerable amount annually, for the support of the Protestant schools "*Established by Law*," the following statistics give us only the result of the "Voluntary System" under the most unfavorable circumstances. What might not have been the result of that system, but for the infamous system of "State-Schoolism," for the support of which Catholics must pay, as well as for their own "Free Schools?"

"As an illustration of what has been done in this city, we may point to the latest opened Catholic Schools, St. James's, in Roosevelt street. Their history is well worth reciting as an evidence of the innate passion for education which characterizes the Celt in the XIXth as in the XVIIIth or the VIIth century—in New York as strongly as at Armagh, or Bangor, or Louvain or Salamanca.

"Two years ago, the present School House was known as 'the Bethel,' or Mariner's Church, and was controlled by a Seamen's Society, for whom it was not at all an agreeable task, to make out a title in the name of Archbishop Hughes. The bargain, however, was made, the building bought, and the title unwillingly made out. For the mere shell and ground, the Pastor of St. James's, Rev. Mr. McKenna, fearlessly engaged to pay the immense sum of \$20,000. In repairs, additions, partitions, and other necessary arrangements, the round sum of \$10,400 has since been paid, making a total of \$30,400, expended to complete a single school, capacious enough for the children of the single parish of St. James's. This outlay will not appear excessive, high as is the figure, to those who know the value of 10 feet front by 60 deep, within two minutes' walk of the wharfs of the East river, occupying a central point between Pearl street, Chatham, Catherine and Front, the principal thoroughfares in that part of the city.

"Passing the school last week, we did ourselves the honor of a casual call. We found on the first floor, four 'Christian Brothers' presiding over some 400 boys, of different ages, in various stages of study. We found five 'Sisters' presiding over a nearly equal number of little girls, in the upper rooms. Both the Sisters and Brothers have been obliged to send away large numbers of applicants; and the basement story of the school as well as of the neighboring Church, is to be thrown upon to accommodate the surplus. The school, is entirely free—the only condition on which a religious can compete with a State School. The whole charge of the purchase, the salaries of Teachers, Books, Maps, and Stationery has been cheerfully assumed by the generous congregation of St. James, who are justly proud of their work. In one collection—at the outset—they subscribed \$7,000 in response to the appeals of their Pastor. Since then the active spirits among them have formed themselves into a School Fund Committee, and bring in regular monthly collections, sufficient to meet all current expenses.

"As an evidence of the love of education existing among our people; as a proof of what pastoral authority and congregational action can effect when judiciously combined, we point to St. James's new Schools, in this city. Many other Parish Schools equally deserving of admiration, are or have lately been put up by other congregations. We can barely allude now to St. Joseph's, St. Mary's, the New Transfiguration Schools, or those of Jersey City and Brooklyn. As opportunity serves, we hope, to notice them all in detail. Who will ask us any longer—'What has your Church done for Education?'

Mr. Vankoughnet is in the field as a candidate for the Rideau Division. The *Ottawa Tribune* recommends him to the Catholic voters of the district; though in Mr. Vankoughnet's address to the Electors, there is not the faintest allusion to his intentions upon the question of questions—the question to which amongst Catholics all other questions should give place—the "School Question"—or the question of "Freedom of Education."

That Mr. Vankoughnet promises great things in so far as the development of the material resources of the Ottawa County is concerned, is true; that he is sincere, is probable; that the subject of local improvements is an important one, worthy of the attention of our Canadian Government in general, and which has strong claims upon the electors of the Rideau Division in particular—we allow. But we would remind our Catholic readers that their moral and spiritual interests are of far higher importance, and have a prior claim upon their attention.

"Seek ye first the Kingdom of God and His justice"—are the words of Divine truth—"and all these things shall be added unto you." So spoke Our Lord nigh two thousand years ago; nor have his words lost their force. "Seek first," would we say to the Catholic electors of the country—"seek first" that which relates to God and His Church; and all other things—railroads, ships, canals, and material prosperity—"shall be added unto you."

We would call the attention of the editor of the *Montreal Witness* to an article on infanticide in Protestant England, which he will find on our 3rd page, and which is taken from a Protestant paper, the *Saturday Review*. From this it will be seen that amongst the masses of the Protestant population of England, impurity is not looked upon as a "shame," and for mothers to kill their little ones, and wives to poison their husbands is the "customs" of the country.—*Non noster hic sermo.*

If an "*Admirer of Canadian Institutions*," and an "*Upper Canada Catholic*" will favor us in confidence with their names we shall have much pleasure in inserting their communications. But we cannot take any notice of anonymous articles sent to us for publication.

NEW BOOKS.—We have received from Messrs. Sadler & Co., the following new works, which we shall notice in our next:—"The Altar Manual," "Stepping Stone to Geography," "Ancient History," by Mathew Ridges, and a "Popular Modern History," by the same author.

SUSPICIOUS CHARACTERS IN THE CITY.—A highly respected citizen reported at the Station, that he had reason to know that there were very suspicious persons prowling about St. Paul and St. Francois Xavier streets on Sunday night. The police were immediately on the alert, and observed four fellows of the description given, in the places described, and likewise in Custom-house square. These light-fingered gentry remained prowling about for two hours, and then went towards the New Market. The police recognised one as being an old offender.—*Herald.*

THE LATE ROBBERIES.—The police complain of the insecure manner in which the citizens generally fasten or lock up their stores and dwelling houses. In McGill street, the constable reports, that during three hours of his beat on Saturday night, he found the shutters merely closed, without any fastening, and that this was the case on the premises of certain parties who were lately robbed.—*Id.*

A young man named Britt, was on Sunday committed for breaking into the cellars of Messrs. J. & D. Sadler, in Notre Dame Street. He also made his way to the adjoining shop occupied by Rice, Van Dusen & Co., but was arrested before he had taken any property.—*Id.*

SUPPOSED CASE OF INFANTICIDE.—Sub-Constable O'Sullivan of the City Police, reports seeing early this (Tuesday) morning the dead body of an infant lying on a vacant lot of ground off Grant Street, Quebec Suburbs. The Coroner was notified.—*Montreal Pilot.*

THE GOVERNOR GENERAL.—We learn, yesterday, by telegraph from Brockville, that His Excellency is expected in that thriving town to-day, en route for the Ottawa District. His Excellency will, we understand, be accompanied by Mr. Vankoughnet, the Minister of Agriculture, who is now in the field as a candidate for the Rideau Electoral Division.—*Herald of Tuesday.*

THE WATER WORKS.—We understand, from the best authority, that some persons, dressed in the garb of gentlemen, were amusing themselves by throwing stones into the reservoir, and sending their dogs to dive after them, on Sunday afternoon. In consequence of such malpractices the police have been stationed at the reservoir, with orders to shoot all dogs that may enter the water, and arrest any person or persons who shall in any way interfere with, or damage the Water Works.—*Herald.*

A fire occurred about seven o'clock on Tuesday evening in the carriage factory of Mr. Joseph Teer, Craig Street, which, with the entire contents, were, we regret to state, totally consumed.

DEATH BY FIRE.—At South Georgetown, County of Chateaugay, on the 12th instant, Ann Robertson, aged 70 years, sister of the deceased Robert Robertson, Teacher of the same place, was left in the house of Mrs. Robertson, her sister-in-law, while the family were all engaged harvesting some distance from the house. It is supposed she had gone to do something about the fire on the hearth, and that her clothes caught fire, and on the impulse of the moment she had run out of the house to call for help. Soon after, the family in the fields perceiving some smoke rising near the house, were attracted thither, when they found her lying at a short distance from the door, her clothes burned off her body; yet she was sensible and spoke some. Dr. Anderson was soon in attendance, but medical aid was of no avail; she died in a few hours after.—*Montreal Transcript.*

The Hon. Cauchon of '54 is a very different individual from the Honorable Mr. Cauchon of '56. Mr. Cauchon in 1854 could see no greater injustice than that perpetrated towards the Upper Canadian Catholics in refusing them a proper control over the education of their children. Both by his pen in *Le Journal de Quebec*, and by his votes in the House, Mr. Cauchon protested against the shameful timidity of each successive administration in dealing with this question. On the Bill for an Elective Legislative Council, too, Mr. Cauchon did not fear to stand alone with George Brown in opposition to what he, in common with Mr. Brown, declared to be a revolutionary innovation.—Therefore Mr. Cauchon was returned by an overwhelming majority, and in defiance of government influence, for the county of Montmorency, and was received with enthusiasm wherever he presented himself throughout that loyal constituency. But Mr. Cauchon now, through his organ, *Le Journal*, is the bitterest enemy to the cause of Separate Schools, and the prosperity and influence of that Church whose greatest champion he professed to be in 1854—the year of his triumph—he is endeavoring to give the fanatical party of Upper Canada an additional weapon to wield against us in his puny but damaging efforts to prove that the Catholics have been for many years in conjunction with their Bishops endeavoring to snatch Protestant money for the support of their schools; when the French deputies seemed inclined to support the principle of Mr. Bowes' Bill, which was nothing more or less than that Catholics, on account of their accidental situation in different municipalities, should not be deprived of one half of their taxes for the support of schools with which they had nothing to do, Mr. Cauchon was one of those ministers who inaugurated a second "Reign of Terror" in Parliament, and least his salary should be endangered, coerced these French deputies to vote down Mr. Bowes' Bill against their conscience.—*Toronto Mirror.*

Died.

In this city, on the 10th inst., Alexander, youngest son of A. McCombridge, Esq., aged 1 year and 3 days. In this city, on the 14th inst., Miss Catherine Smith, daughter of the late Mr. Patrick Smith, aged 20 years.

EDUCATION.

MR. ANDERSON,

No. 50, ST. CHARLES BORROMEE STREET, BRGS to inform the citizens of Montreal, that his NIGHT SCHOOL is now open for the reception of Classical, Mathematical and Commercial Students, from Half-past SEVEN to Half-past NINE o'clock, FIVE NIGHTS per week.

REFERENCES:

Revs. Canon Leach, McGill College, Mr. Rogers, Chaplain to the Forces, The Clergy of St. Patrick's Church, Cols. Duff and Pritchard, Hon. Jas. Nelson, Dr. Hingston, and Rector Howe, High School.

Mr. A.'s Literary attainments, as above attested, combined with upwards of twenty years' experience in the most efficient mode of imparting instruction, may, without egotism, be urged as some claim upon the patronage of a liberal and enlightened public. Sept. 18.

INFORMATION WANTED,

OF one THOMAS HEYCOCK, who left Antioch, Lake county, Illinois, in the year 1850, and is supposed to be in Canada. He is an Englishman, about 45 or 50 years old, 5 feet 9 inches high, thick set, dark hair and good looking—is a tailor by trade.

If any person who may know him, will address ISAAC HEYCOCK or E. S. INGALLS, Attorney-at-Law, at Antioch, Lake county, Illinois, they will confer a great favor upon his family, and upon himself, by informing them where a letter will reach him.