

The vindication of the manner in which Anglicans of the present day, observe the Rules of the Church, is, to say the least, amusing. Saint's Days, and Sundays, are, by the Rules of the Church of England, placed upon the same footing; that is, they are ordered to be observed as Feasts. No distinction is made between them in the Liturgy; both have their proper collects, epistles, and gospels. In fact, in this respect, the Anglican Church has retained some vestiges of the days when it was Catholic. The *Courier* says, by way of showing how well the Rules of the Anglican Church in this respect, are complied with: "The Anglican churches are generally open on every Saint's Day." He does not presume to say that the lay members of the Anglican Church, generally observe every Saint's Day as a Feast. It was to this violation of the Rules of the Anglican Church, that we called the attention of the *Courier*; and to the fact, that its clergy dare not insist upon their observance by the laity; they dare not tell the laity, that they are bound to observe the Saint's days—marked in the Anglican calendar—as Feasts, and Holy days, under pain of excommunication.—Another positive Rule of the Anglican Church is, that "All Priests and Deacons are to say daily, the Morning and Evening prayer, either privately or openly, not being let by sickness, or some other urgent cause; and the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church, or Chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begins." The *Courier* shows us how well this rule is obeyed also. "Many of them," (Anglican Churches,) "have services on every Wednesday, and Friday, and some few have a daily service." Seeing then, that the breaches of discipline in his own Church, are so great, and so many, we put it to the Editor of the *Courier*, if it would not be prudent on his part, to try and bring about a reformation amongst his own co-religionists, and leave Catholics to manage their own affairs.

In conclusion, we would call the attention of the *Courier*, to the following extract from the Protestant historian, Macaulay, describing the process by which, in the XVII. century, the Christian's Sunday became converted into the Jewish Sabbath:—

"In defiance of the express, and reiterated declarations of Luther and Calvin, they (the Puritans,) turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. . . . Morals, and manners were subjected to a code resembling that of the Synagogue, when the Synagogue was in its worst state.—The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles, resembling those of the Pharisees, who, proud of their washed hands, and broad phylacteries, counted the Redeemer, as a Sabbath-breaker, and a wine-bibber. It was a sin to hang garlands on a May-pole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to ym starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these—rules which would have appeared insupportable to the free and joyous spirit of Luther," (Luther liked his beer, and did not dislike a pretty lass,) "and contemptible to the serene, and philosophical intellect of Zuinglius, threw over all life, a more than monastic gloom. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all, by his peculiar dialect."

He was also characterised, unless history much belies him, by some other little traits, which have been carefully retained by his spiritual descendants. He was, for instance, a keen hand at a bargain, thrifty, and a great admirer of the conduct of Jacob, when he tended the flocks of his father-in-law, Laban. He was not very scrupulous about the truth, and if he cheated the widow and orphan out of their substance, he could quote Scripture warrant for it. Did not the children of Israel spoil the Egyptians, of their jewels of gold, and their jewels of silver?—Fraudulent bankruptcy was, after all, a smart trick,—a spoiling of the ungodly, rather praiseworthy, than otherwise. The Puritan condemned public amusements, but had no great objections to a little quiet debauchery at home. Drunkenness, in private, was hardly to be esteemed a blemish upon the character of a professor; for surely, the Saints had a right to inherit the earth, and to enjoy the fullness thereof. From all such men, from their cant, and knavish tricks—good Lord, deliver us.

BROWNSON'S REVIEW.—The October number of this valuable Quarterly is before us, and, as usual, is filled with matter of the highest interest. We recognise in its leading article on Francis Newman's "Essay on the Natural History of the Soul," the same able dialectician, who has, with such logical acumen, exposed in his Review of last year, the fallacies of the physiological school of Metaphysicians. Dr. Brownson clearly shows that, starting from the soul, and its affections as the foundation, we can never attain predicates, of which the soul is not the subject; and hence, unless we would make the Deity himself either identical with, or a mere product of, the soul, we cannot, by this mode of philosophising, arrive at the idea of God, and by consequence, at a true system of ontology. Time will not permit us to give any thing like an analysis of this profound article, which we especially recommend to our metaphysical readers. The late work of St. Bonnet, on the Restoration of Society, in which the author attempts to define the true basis upon which alone social order can be re-established in France, is made the subject of the second article, which is well worthy the attention of our juvenile social reformers, who, seeing that "the

times are out of joint," innocently imagine themselves "born to set them right."

The able writer of the articles of the Hungarian rebellion, favors us with a third upon the Hungarian nation, and gives us an interesting picture of a people who have, until lately, been almost unknown to the rest of Europe. In the fourth article, which is a reply to the *Edinburgh Review*, upon "Ultramontane doubts," the Editor gives us a specimen of his lighter style, and almost sportfully, dissects, and pulls to pieces, in his own inimitable manner, the fancied impregnable positions of the Scotch Reviewer. As far as logic, sound Catholic principles, and classic purity of style can recommend it, the Review of Dr. Brownson holds an unapproachable superiority.

On Tuesday last, at half-past 10 o'clock, A.M., the Right Rev. Dr. Prince, Bishop of Martyropolis, and the Right Rev. Dr. Taché, Coadjutor Bishop of the Diocese of Red River, accompanied by the Rev. Joseph Larocque, Canon of the Cathedral, Rev. Mr. Desautels, Curé of Rigaud, Rev. Eusebius H. Frechette, Curé of Chambly, left town for New-York, where they are to take passage on the 10th instant, per *Humboldt*, for Havre, on their way for the Eternal City.

The venerable prelates, and their suite, were escorted as far New York, by the Rev. O. Paré, Secretary of the Diocese, Rev. C. Larocque, Curé of St. John's, Dorchester, Rev. Mr. L'Heureux, Contrecoeur, Rev. Mr. Marcotte, Lavaltrie, Rev. E. Langevin, Quebec, and Rev. Mr. Caron, of Nicolet.

His Lordship the Bishop of Toronto, arrived in Montreal during the early part of this week, and took up his residence at the *Petit Seminaire*, or College of Montreal.

We have to return thanks for a copy of the eloquent discourse delivered in the Cathedral of Toronto, on the 24th of June last, by the Rev. Father R. J. Tellier, of the Society of Jesus. We will endeavor to make room for it in our next.

We have received the third number of the *Cayuga Gazette*, an interesting weekly journal, containing a large quantity of reading matter. Subscription ten shillings per annum.

REMITTANCES RECEIVED.

Richmond, C. E., P. Flynn, 5s; St. Michel, Rev. Mr. Fortier, 12s 6d; Tyendinago, J. Hanly, £1 5s; Howick, J. McGonigle, 5s; Peterboro, Rev. Mr. Butler, £1 5s; Bytown, J. O'Meara, 12s 6d; St. Mark, Rev. Mr. Leveque, 12s 6d; St. Bridget, Captain Maguire, 12s 6d; Chambly, J. Donnelly, 12s 6d; J. Hackett, 12s 6d; Brockville, G. Northgreaves, 15s; La Tortue, T. Cullen, 12s 6d; Rochester, U. S., Rev. Mr. Fitzpatrick, 6s 3d; Sandwich, Rev. P. Point, 12s 6d; Prescott, B. White, £1 5s; Cobourg, Rev. Mr. Timlin, £1 5s; St. Antoine, River Chambly, Dr. Archambault, 12s 6d; Mosa, T. Fitzpatrick, £2 5s; Bytown, Hospital General, 12s 6d; Isle aux Noix, Sergt. McGinness, 12s 6d; St. Polycarpe, J. McDonnell, 6s 3d; Granby, P. Hackett, £1 19s 6d; Cornwall, A. Stuart McDonald, £1 5s; Moore, J. Babey, 12s 6d.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR.—As chance would have it, I looked into this day's issue of the *Montreal Herald*, and I found that the glorious luminary of Canada West, has favored us with another brilliant ray of his light. He characterises this ray with the words, "*valens quantum valere potest*." In doing so, he has done wisely; for certainly, his communication to the *Herald* avails very little, except to raise a cry against the Catholic University. If this be the writer's object, I would advise the poor fellow not to waste his time so foolishly, while there is so little hope of success. In his last rignarole to his favorite journal, alluding to my former letter, together with another which you published, on the subject of the University, he says, "As the matter of the two columns in question, does not contain one answer to any one of my arguments, I do not intend to take up much of your space at present." Now, is not that excellent? Does the "Liberal Catholic" suppose, that to quote a bull of a Pope, which the gravest of historians, for the best of reasons, treats as a forgery, will serve as an argument, to prove that that Pope was an oppressor, unfriendly to the liberties of the people? We are not thus accustomed to deduce certain conclusions, from doubtful premises, and, for this very reason, we judged the former letter unworthy of an argumentative reply. The charge against the Catholic Bishops, representing them as unfavorable to the rights of the people, is a falsehood, so glaring, that I think our "Liberal Catholic," if he be a Catholic at all, must be aware of its falsity; every day's experience, proves that they are the true friends of the people. Irishmen are well aware of this, and hence their readiness to contribute to a work recommended by their venerated Bishops. Perhaps I should apologise for the use of the word *venerated*, since it seems to shock the delicate nerves of our "Liberal Catholic," just as a word in praise of Catholicity, seems to throw him into a complete fever. We will, however, in compliance with his request, set Bishop against Bishop, and show him that of old, as at present, they have always been the true friends of the people. The following instance will, we think, suffice: Maurice, Archbishop of Cashel, about the year 1182, styled by the *calumniator of Ireland*, "*vir literatus et discretus*," when he had been reproached by Cambrensis, who, in presence of Gerald, the Pope's legate, dared to assert, "that the Irish clergy were indolent, that they neglected to instruct the people, that therefore they became degenerate in morals; and, as a proof of this statement, that he had never known any

in Ireland, to have suffered martyrdom for the Church of Jesus Christ, gave the following repartee: "It is true that our people, who are said to be barbarous, rude, and even cruel, have always behaved with honor and respect to the clergy, and none have yet been found amongst them, impious enough to raise their hands against the saints of the Lord, (alluding to the martyrdom of St. Thomas of Canterbury, by the creatures of Henry II.) But there are men now amongst us, who can make us suffer martyrdom, and Ireland, like other nations, shall henceforward have her martyrs." I would now ask our "Liberal Catholic" to jog his memory a bit, to glance at the history of the Tudors, and the Stuarts, and tell us whether the bloody scenes enacted during that period,—scenes which make the blood chill in our veins, prove Maurice, Archbishop of Cashel, to have been a false prophet. I would also request him to inform me, on which side does he think the trite phrase of old Juvenal better applies? It is a maxim of a real tyrant, and very foolishly adopted by every penny-artist, to adorn very meagre compositions, which make a noise, but do no harm. In conclusion, I would recommend that the correspondent of the *Herald* appear in his proper character; that he throw aside the hypocrite, and write himself "*hereticus*."

Montreal, October 9, 1851.

X.

(From the Pilot.)

We have been favored with a Copy of the Constitution of the Montreal St. Patrick's Society, and having read the rules attentively, can say with truth that they seem admirably adapted for carrying into effect the benevolent and patriotic objects for which the Society is founded, and which are stated to be:—

1. To promote Harmony and Good Feeling among Irishmen.
 2. To celebrate, with due honor and proper devotion, the Anniversary of the National Festival.
 3. To relieve the widows and Orphans of deceased Members, and to provide for the decent burial of Members, when circumstances may render such assistance necessary.
 4. To assist in promoting the welfare of all persons of Irish birth or descent, in the District of Montreal, by every legitimate means in the power of the Society.
- This is the true spirit of nationality. In no country is it more strongly felt than in Canada, and by no class of the inhabitants is it more strongly evinced than by our brethren of Irish birth or descent. The old proverb—"the back is made for the burthen," seems particularly applicable to them; as the demands upon their sympathies and charities are greater than upon other classes of the community, so their generosity in relieving distress appears to be enhanced in a proportionate degree. Every Society having such philanthropic objects in view, is deserving of all praise and encouragement, and to such we wish all success.

The Montreal St. Patrick's Society was originally established in 1834, and it was re-organised on 29th April last. Its officers are:—

President.—L. T. Drummond, M. P. P.
Vice-Presidents.—Henry Harkin and Patrick Lawlor.
Treasurer.—John Collins.
Corresponding Secretary.—Isidore Mallon.
Recording Secretary.—Henry J. Larkin.
Chaplains.—Rev. J. J. Connolly, and the Irish Clergy of St. Patrick's Church.
Physicians.—Doctors MacDonnell and Tucker.
Committee of Management.—Francis MacDonnell, James Megorian, Francis Campion, Edward Murphy, Charles Curran, Peter Devins, John Fitzpatrick, Peter Donovan, Bernard McEneaney, John Gillies, William Brook, Owen C. Foley, Michael Gavin, James Abjohn, John O'Ferrall, Patrick Carroll, Patrick Dunn, John McCloskey.
Chief Marshal.—John McDonald.
Assistant Marshals.—George Groves and Patrick Gavin.

MEETING OF THE CATHOLIC INSTITUTE.

The regular monthly meeting of the Institute took place on Monday evening last. There was a large attendance of members, and several new ones were enrolled. After the reading of the minutes of last meeting, by the Secretary, the following resolutions were adopted by acclamation:—

Moved by C. Donlevy, Esq., seconded by Mr. R. O'Brien, and

Resolved,—That the members of the Catholic Institute of Toronto having learned with grateful satisfaction, the generous liberality of the Catholics of Montreal, in contributing the large sum of £815 towards the liquidation of the debt of St. Michael's Cathedral, in this city, do hereby tender their warmest thanks for such a substantial proof of that fraternal charity, which is a distinguished feature of the Church of Christ.

Moved by W. J. McDonnell, Esq., seconded by Mr. F. O'Connell, and

Resolved,—That we hail with unfeigned satisfaction, the commencement of a direct and mutual friendship between the Catholics of Upper and Lower Canada, and derive much consolation in having, for allies, such resolute brethren in the good work, as our co-religionists in that section of the Province; a feeling which is greatly enhanced by the kind hospitality extended to our beloved Bishop, the Right Rev. Dr. DeCharbonnel, during his recent visit to Montreal.

Moved by Mr. Alex. McCarthy, seconded by Mr. P. Doyle, and

Resolved,—That the *Toronto Mirror*, and the *Montreal True Witness*, be respectfully requested to publish these resolutions.

Since the publication of the "Address to the Catholics of Canada West," the most encouraging assurances of co-operation have been received from various parts of the Province. The first steps towards the organization of Institutes have been already made in Kingston and Montreal. We understand that preparations are making in London, (C. W.), in Hamilton, Belleville, Brockville, &c., for the speedy formation of similar organisations. Indeed, the alacrity with which the proposal has been met throughout the country, is the most convincing proof that could be given of the want that has so long made itself felt among the Catholic inhabitants of some means by which their united action could be secured for the general good. Before the close of the present year we confidently expect that a hundred Catholic Institutes, averaging one hundred active members each, will be in full operation in Upper Canada. Montreal and Quebec will not be behind. Within the last few months, the Catholics of

Montreal have set an example of their devoted attachment to their religion, which may well serve as a bright beacon to their co-religionists throughout Canada and the world. In addition to the noble present of £815 which they have recently made to their brethren in Toronto, they contributed not long since the sum of £270 towards the building of an Irish Catholic University, making a total of one thousand and eighty-five pounds.

We may mention as an example of the attention paid to the Bishop of Toronto in Montreal, that the present Mayor of the City, Mr. Wilson, and the ex-Mayor, with two Judges of the Queen's Bench, stood with his Lordship at the Church doors, while making his collection; and that his Lordship the Bishop of Montreal was the first to put his donation into his box at the Parish Church, as early as 5 o'clock in the morning. Truly the Catholics of Toronto have reason to be grateful to their brethren of Ville-Marie.—*Mirror*.

We copy the following correspondence (by request) from the *Melanges Religieux*, without becoming responsible for the accuracy of its details, with which we are altogether unacquainted:—

St. Brigitte, Sept. 21, 1851.

MR. EDITOR.—A few Irishmen—Catholics only in name—together with some Protestants, have published in a Protestant journal, that the School Commissioners of St. Brigitte, endeavor to entirely deprive their children of education. The imputation is false. There are four schools in the parish—three exclusively English, and one French—though the great majority of the inhabitants are French. In the parish are about fifty Irish families, and over 125 French Canadians. Every thing has been arranged by the School Commissioners, to promote peace and harmony, and the public may judge, from the above statement, whether or not, the School Commissioners wish to deprive the Irish children of an English education.

ONE WHO KNOWS.

[Our columns are open to any one who shall desire to reply to the above.—Ed. T. W.]

Up to the hour at which we write, the arrangements for the New Ministry are not, we believe, completed. Many of our readers will have seen in the public Telegraph Despatch from Toronto, a list of the Administration taken from the *Patriot* of the 14th instant, but a very slight glance would suffice to convince any one at all conversant with the state of parties in Upper Canada, that it was erroneous. It only includes the names of two members of the Upper Canada Section of the late—we should rather say present—Cabinet;—Messrs. Hincks and Morris—and adds to them that of Richards as Attorney General. There is clearly a hiatus in the list, and the particular offices assigned to the individual members of the Government are also evidently erroneous.

In the present uncompleted state of the negotiations, we do not feel justified in giving any thing like a formal programme, but we believe there is no doubt that so far as regards Upper Canada, the wishes of Reformers generally will be found to have been consulted, and that the new Administration will be framed on so comprehensive a basis as to include the names of all those leaders whom public opinion has pointed out as possessing the confidence of the country. Messrs. Hincks and Morris, of the present Ministry, of course continue in office; and Dr. Rolph, the Hon. M. Cameron, and Mr. Richards, will have seats in the new Cabinet. All schisms amongst Reformers will thus be healed, and the Liberal party will go to the polls in an united phalanx.

As regards Lower Canada, the distribution of office is not, we believe, fully made, beyond the following appointments, which, we believe, may be considered as a matter of certainty:—

Secretary of the Province.....Hon. A. N. Morin.
Attorney-General.....Mr. Drummond.
Receiver-General.....Hon. E. P. Taché.

We have every hope that very few days, perhaps even a shorter time, will elapse before the Ministry is formed and officially announced; and we doubt not it will be composed of such men as will command the entire confidence of the country.—*Pilot*.

We understand that within these last few days three seizures have been made by the newly appointed appraiser, (Mr. Thomas Bell,) of goods entered by false invoices. As it is not more than a fortnight since the entry on goods from the United States has been made in Montreal, instead of St. Johns as formerly, we think some credit is due to this officer for his vigilance. This is certainly one of the most responsible offices in the Customs, but one of the worst paid, since the Customs department has passed into the hands of the Provincial Government.—*Courier*.

OTTAWA COUNTY AGRICULTURAL SHOW.—Yesterday, being the day appointed for holding this Exhibition, the necessary preparations were made, and a large field adjoining the Village of Aylmer was appropriated for the purpose. The weather was remarkably propitious, which rendered the scenery very attractive, and no doubt contributed to increase the attendance. An immense number of the farmers and gentry of the County, as well as from Bytown and other places, were present.—*Ottawa Argus*, 2nd instant.

ARRIVAL OF THE ATLANTIC.

New York, Oct. 15.

The steamer *Atlantic* arrived at half-past six this morning, with four days later news, and about 100 passengers. She was detained by some disarrangement of her machinery, and has met with continued heavy gales.

ENGLAND.—The Arctic Expedition under Captain Austin, had returned without making any new discoveries.

The telegraph communication across the channel is complete.

The Great Exhibition continues crowded, the number visiting daily equals 68,000.

Kossuth and his companions have been hung in effigy at Pesth. A large military force was present.

Birth.

In this city, on Wednesday, the 15th instant, the wife of G. E. Clerk, Esquire, of a son.

Died.

In this city, on Tuesday morning, the 14th instant, Mr. Francis Forster, butcher, a native of the County of Fermanagh, Ireland.