

taxation for a system of national education, is equally valid for compulsory taxation for a system of national religion. If we are told that religion comprises matters of opinion, but education matters of fact; we answer that religion is not of opinion, but of revelation, and, therefore, to say the least, as much a matter of fact as is the truth of any proposition in Euclid.

We would correct an error into which the *Pilot* has fallen, in stating that we have "surrendered our right to reason and judge" on matters decided by the Church. We have not surrendered the right, simply because we never possessed it. The Church is the channel, the medium through which God makes known His will to man. To reason upon the decisions of the Church, is to reason upon God's expressed word, and this right, as before God, no man possesses. Adam claimed it when he reasoned within himself against God's word—saying to himself, "surely if I eat this apple I shall not die." So following out the principle of private judgment, he ate that apple, and committed the first Protestant act which this earth witnessed; though Heaven had previously witnessed the protest of Satan and his angels against the despotism of God. We know the result.

Another point which the *Pilot* does not seem to understand clearly, is—that despotism does not mean simply submission to authority, but submission to *illegal* authority. Before, then, he can accuse the authority of the Church as despotic, he must prove that it is illegal, that it is not from God; unless, indeed, he is prepared to maintain that God is a tyrant, and the absolute authority with which He ruleth all things in Heaven and upon earth, be a despotism, because it is absolute and irresponsible.

A LAME ATTEMPT AT PROSELYTISM.

On Sunday evening last, a young woman who has not been long in Montreal was on her way to St. Patrick's Church, but on reaching the door of Zion Church she lost her latitude, and inquired of a person whom she there met *which was St. Patrick's Church*. The answer was, "Would no other church do you but St. Patrick's?" To which the girl replied, "Why, to be sure any Catholic Church would do me just as well." "Wouldn't this one here do?" "Is it a Catholic Church?" "Oh not at all—it's a Protestant church." "Well, then, it won't do!" and the girl was going off, when the pious *gent.* thought fit to attack the religion she professed, telling her she was blind, and ignorant, and so on, and finally putting a Bible into her hand, he pointed to the lettering on the back, (by the light of Mount Zion lamp) and told her to remark well that it was the *Holy Bible*, which *her* priests would not let her have. So he went up the steps into Zion Church, thinking, we suppose, that he had made a convert,—the Missionary Record usually reckons its converts by the number of Bibles distributed—and the girl went on her way to St. Patrick's. When the service there was over, she showed the precious gift she had received, and we can certify that the occurrence afforded rare sport that evening. She would have put the mutilated Bible in the fire but that it was suggested to her to keep it as proof. The name *Richard Cowan* is written on one side of the fly leaves, with the additional information that the volume was given said Richard by Francis Dougall. Who Richard or Francis is we know not, but the Bible lies at this office awaiting its owner—that is, if he be not ashamed to come for it. We would advise the poor man, whoever he be, to let Catholics alone for the future.

Lord Beaumont, a *soi-disant* Catholic, has written a letter to Lord Zetland, condemning the conduct of Christ's vicar on earth, and approving of that of Lord John Russell. It is rumored that Lord Beaumont will be rewarded with the governorship of Malta. His Lordship has gone cheap, very reasonable indeed, considering that there are not many such Catholics in the market.

Several articles unavoidably omitted from want of room.

We thankfully acknowledge the receipt of the following amounts:—Rev. Bernard J. Higgins, our agent at Norwood, £1; Mr. Mich. Campion, Russelltown Flats, £1 11s. 3d.

PROTESTANTISM IN THE UNITED STATES.

To the Editor of the *True Witness and Catholic Chronicle*.

MY DEAR SIR,—In my letter of last week I called attention to the startling fact that in a population of above 20,000,000 of souls in the United States of America, the whole number of those professing any form of religion is only 5,000,000, and that of these over 1,500,000 are Catholics. This state of things exists in a country where we are accustomed to suppose, that under a system of mild laws, generally diffused education, and universal religious toleration, Protestant Christianity has been enabled to develop itself as in no other country in the world. In all other Protestant nations it is a system supported by the strong arm of the temporal power, and it was reserved for the United States, without a national church, without any provision for the religious education of its subjects, to test under the most favorable circumstances, the power of Protestantism as a religious system; to let each sect stand upon the ground of its own merits, and to realise for the first time the unfettered results of the rule of private judgment.

This liberty has been fully exercised; for if we

except the early intolerance and persecutions of the New England Puritans towards the unfortunate Baptists and Quakers, no sect has ever had any reason for complaint; all denominations, (with the exception of the Catholics,) have preached their own dogmas, how, when and where they pleased, without let or hindrance; and if we find certain sects prevailing to a greater or less extent in different states, it is generally an order of things introduced by the original settlers.

In the Northern and Eastern states, the Presbyterians and Congregationalists or Independents, holding similar dogmas, are the dominant sects; the latter form of government being introduced by the Puritans themselves, who, as it is well known, in their hatred of Episcopal rule, threw off all ecclesiastical authority, and every form which savored of Popery or Episcopacy. Their fathers knelt in prayer with their faces towards the altar; the Puritan stood upright and turned his back to the pulpit, which has usurped the place of the altars. They bowed in deference to those in authority; the Puritan bent not his knee even before Almighty God; they with pious solicitude followed the remains of their departed friends to their resting places, breathing a prayer for the repose of the departed soul; the Puritan committed the vile dust to the earth without a prayer!

Nurtured in this proud and gloomy formalism, which consisted in repressing every form which to the devout soul naturally suggested itself as becoming man in the presence of his God; and imbued with the dismal and revolting doctrines of Calvin, the Puritans founded the churches of New England, to which, as a type of a large portion of American Protestantism, my remarks will have more especial reference.

Enter on Sunday morning a country church in New England, and you will find the huge bleak inclosure, with its bare white walls, and its square upright pews, filled with a large assembly of people of both sexes and of all ages; or if in a crowded city you turn aside into some stately Grecian or Gothic temple, with its oaken carvings and stained windows, with sofa seats and carpeted floors, you will equally find there wealth and fashion in the gayest of holiday costumes, filling the church. Surely you will think that those are mistaken who have represented the religion of this people as so fearfully degenerate. But wait until the long sermon is concluded, for it is the day for the monthly or quarterly celebration of the Eucharist or "the Sacrament," as it is commonly called, even by those who deny to it all sacramental efficacy. The greater part of the congregation leave the house, except some of the curious, who linger in the side pews, and of the congregation of 500 or 600, sixty or eighty remain in the pews along the middle aisle, as communicants, while bread and wine are handed about the church.

I said bread and wine; but I ask pardon of 800 churches, who boast in their total abstinence zeal, that wine is excluded from their tables! Water, and I am credibly informed, in some churches coffee and lemonade are substituted "for the fruit of the vine."

But to return; it is in the strangely significant departure of seven-eighths of the congregation before this ceremony, that you will find an explanation of the apparent discrepancy which perplexes you. If you inquire the reason of it, you are told that these are *not Christians*, (such is a common form of speech) or are not *professors of religion*. Yes, it is too true, that of the crowd who have listened to the sermon, and who gave an intellectual assent to the general doctrines of Christianity, as there taught, the vast majority have no definite hope of salvation, and in fact are to all intents and purposes, heathens!

But you will ask are not these baptised? No! although the Presbyterians and Congregationalists, with the Pseudo-baptist sects generally, profess to believe in the lawfulness and propriety of infant baptism, it has fallen to a great extent into disuse.

When it began to be regarded as no more a sacrament for the remission of sins, although still spoken of by ministers as an act of dedication to God, it grew to be associated only with the idea of giving a child a name, and so the infant was *christened* at home, and the services of a minister dispensed with. And now many professed Christians, who are nominally Pseudo-baptists, will ridicule infant baptism as superstitious, and a "relic of Popery;" and it is no uncommon thing to see the whole family of *devout* parents growing up, not uneducated, it is true, in some sort of theology, but unbaptised!

Let my statements should be questioned, I refer to the Reports of the General Assembly of the Presbyterian Church, who report in May 1848, 192,022 communicants, and 9,837 infants baptised during the previous year, or about one to twenty. In the Presbytery of Albany there were 4,173 communicants, and 125 infants baptised, or one to thirty-three. Dr. Spring's church, of New York city, reported 668 communicants, and 26 infants baptised during the year, and Dr. Boardman's, of Philadelphia, 432 communicants and one infant baptised.

For the churches in New England, where I well know that a similar state of things exist, I have no precise statistics. As a means of comparison, to show the proportion which the baptised infants should bear to the communicants, I may state that in the Episcopal church where infant baptism is strictly observed, the diocese of New York reports for 1848, 13,186 communicants, and 2,658 infants baptised, or one to five.

Thus, as the doctrine of baptismal regeneration is lost sight of, and this solemn act is no longer looked upon as a sacrament for the remission of sins, has the Divine ordinance passed into neglect, and the command of our blessed Lord, "Suffer little children to come unto Me, and forbid them not," is shamefully violated by the professedly Christian parent, who withholds from the child that God has given him, the gift of salvation, and shuts the doors of the Kingdom of Heaven upon his own offspring!

In another letter I may continue this subject, and trace the effects of the neglect of this sacrament upon the religious character of the people.

XAVIERUS.

Montreal, Dec. 17, 1850.

LORD FIELDING AND THE PROTESTANTS.—A singular correspondence has taken place between the Protestant Bishop of St. Asaph's and Lord Fielding in reference to the splendid church which that nobleman is building at his own expense, and on which he has already expended £10,000. Dr. Vowler Short, the Bishop in question, writes to his Lordship saying that the church, when it was commenced, was intended by Fielding for an Episcopalian church, and that therefore he ought to keep his word and give it to them. He, moreover, professes to remind Lord Fielding that the church was built partly by a testamentary disposition of Lady Emma Pennant, the mother of Lady Fielding, who left, Dr. Short says some six or seven thousand pounds for the purpose. Lord Fielding replies that the sum left by Lady Emma Pennant, (three thousand pounds and not seven thousand,) was left to be applied to church purposes according to the judgment of her daughter, Lady Fielding, and moreover, that this money had yet been untouched, it not yet having become available, but depending on the falling in of certain annuities. He moreover tells the Protestant Bishop that, having by God's grace discovered that Anglicanism is a wretched heresy, and that the Catholic Church is the only true one, he will certainly not devote money which is his own to the advancement of error, but to the furtherance of truth and of the glory of God. The letter is very courteous in its language.

CANADA NEWS.

We understand that the Medical Commissioners have reported the convict Shults to be insane.

DREADFUL MURDER.—We regret that it falls to our lot to record in this number an account of a cold-blooded murder committed on Sunday night last, upon the person of Robert Barry of Admaston. The particulars of this fearful tragedy, as they have reached us, are these:—On the day previous to the murder, a person called upon him to borrow a horse, which he came for on Monday morning, but found the door of the house fastened. He, with others, whose suspicions were aroused, burst open the door—found Barry lying on his bed with his arms across his breast, and his brains knocked out, apparently with an axe. One Francis Bear and his wife were living with Barry, he being a bachelor up to the time of his murder. Suspicion rested upon Bear and his wife, from the fact of Barry's horse and sleigh being missing, and their having disappeared. Parties went in pursuit of them, and information was forwarded to Sheriff Dickson, who immediately went in pursuit of the fugitives, where he understood they had relatives, and found Bear and his wife in the custody of Mr. James Fraser, Deputy Sheriff of Bytown, and James Coulter. They were lodged in the County gaol on Wednesday last, to stand their trial for the offence with which they are charged.—*Bathurst Courier*.

EXECUTION OF WEBB.—The prisoner Webb, convicted at the last assizes, of the murder of Mr. Brennan, and sentenced to be executed, suffered the extreme penalty of the law on Tuesday, the 10th inst. A large concourse of spectators, about 2,000, assembled around the jail, and numbers occupied more distant points, from whence the execution could be witnessed.—*Kingston paper*.

SHERBROOKE GOING AHEAD.—We understand that our enterprising and successful townsman, Adam Lomas, Esq., proprietor of the Woolen Factory, has just returned from Quebec, when he has made arrangements for the importation, next spring, of a large quantity of Australian and Scotch wool. We may therefore expect his Factory will turn out, not only better and finer cloths, but be able in future, to supply the increasing demand for domestic manufacture. We congratulate Mr. Lomas on his success, and trust this new enterprise will fulfil his utmost expectations.—*Sherbrooke Gazette*.

THREE RIVERS, Dec. 13th.—The Lake has taken near Port St. Francis.—Weather continues very cold.

THE WEATHER.—Winter has at last arrived. Since Tuesday last the lowering appearance of the clouds gave indications of a snow storm, which commenced on Saturday and continued until Monday night last. The sleighing is now capital.—*Kingston Herald*.

The weather from having been intensely cold has become remarkably mild. At 8 o'clock on Wednesday morning last the thermometer marked 2° below zero; on Thursday morning 10° above; on Friday 13° below; on Saturday zero and snow falling. It continued snowing all Saturday, and the thermometer had risen by the afternoon to 20°; yesterday the mercury at noon stood at 22°; and this morning it stands at 30° and snows lightly. It was said *apout* had formed a Carouge on Friday last, but that it held only a very short time.—*Quebec Chronicle*.

The Scarlet Fever and putrid sore throat—that terrible scourge of our infant population—we are sorry to hear prevails very extensively just now in this city. Its ravages have already placed many families in mourning. In several instances adults have been attacked; although we have not heard of any fatal cases, except among children.—*Acadian Recorder*.

HEROISM.—We trust our Village Fathers will not forget or neglect the late heroic feat of rescuing the boy from going over the Fall. The young men who performed this act of daring and self-forgetting heroism should have a free ticket throughout this world—the deed itself will recommend them to the

next. Some token of gratitude and consideration should be awarded by the citizens of Chippawa, either by public demonstration or through the Council. Pecuniary reward can never recompense this act, for none who saw it would have taken the place of these in the pursuing skill for the wealth of the world. Their distance from shore when they reached the boy was much greater than the space between them and inevitable death towards which every instant was hurrying them—they could not breast the current, and were exhausted by their exertions to reach the object of their pursuit, when it became a question of life or death with themselves, and it seemed from the shore that with fresh hands at the oars the chances were all against them.—They did, however, reach the shore, and are now among us living heroes of one of the greatest feats of benevolent and human daring ever performed. Need we urge the case upon the gratitude of the community.—*Chippawa Advocate*.

An unfortunate accident occurred yesterday, in carrying the telegraph wire across to Point Levy. When it had been conveyed across, and it was being wound up, to raise it to the height of the top of the mast, nearly 300 feet above the river, a barge came down and carried it away, being then only 10 feet from the water. It broke also with the pic in another place, and half a mile of the wire was lost, which will cause some delay, as a fresh lot of wire has to be brought from New York.—*Quebec Gazette*, 6th inst.

We had a heavy storm of snow on Saturday with very strong wind, which made the drifts high. Yesterday was clear and cold, but the snow has recommenced to-day.—*Quebec Gazette*, 9th inst.

RESPIRE.—We are glad to learn, that John Mahone, sentenced to be executed on the 30th instant, at the last assizes for the County of York, has had his sentence commuted to seven years in the Penitentiary. He left for his destination on Tuesday night last.—*Toronto Mirror*, Dec. 6.

GENEROUS CONDUCT OF THE 1ST BATTALION "OF THE ROYALS."—We observe by the St. John (N.B.) papers, that this gallant corps has subscribed £72 10s. in aid of the sufferers by the late fire at Fredericton.—Officers £59; Sergeants £4; Rank and file £9 10s.—*Herald*.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

		Thursday, Dec. 19, 1850.	
		s.	d.
Wheat	per bushel	4 0	4 9
Oats	"	1 4	1 6
Barley	"	2 6	2 9
Peas	"	2 6	3 0
Buckwheat	"	1 8	1 10 1/2
Rye	"	2 9	3 0
Potatoes	per bushel	1 3	1 6
Beans, American	"	4 0	4 6
Beans, Canadian	"	6 0	6 6
Honey	"	0 4	0 5
Beef	"	0 2	0 5
Mutton	per qr	2 0	5 0
Lamb	"	2 0	5 0
Veal	"	2 0	4 0
Pork	per lb	0 2 1/2	0 4 1/2
Butter, Fresh	"	0 10	1 0
Butter, Salt	"	0 7	0 6 1/2
Cheese	"	0 4	0 6
Lard	"	0 5	0 6
Maple Sugar	"	0 4	0 5
Eggs	per dozen	0 9	0 0
Turkeys	per couple	4 0	5 0
Geese	"	3 9	5 0
Apples	per bar	5 0	12 6
Onions	"	6 0	7 0
Flour	per quintal	11 0	11 3/4
Oatmeal	"	7 0	7 6
Beef	per 100 lbs	20 0	25 0
Fresh Pork	per 100 lbs	22 6	27 6

NEW YORK MARKETS.

New York, Dec. 18—7, P. M.

Ashes firm; sales 250 bbls. at \$5.75 for Pearls; and \$5.50 a \$5.56 for Pots.

Flour—Low grades State and Western better; sales 2,000 bbls. at \$4.81 a \$5 for No. 2, Superfine; \$4.81 a \$4.87 for Common to Straight State; and \$5 a \$5.12 for Pure Genesee.

Wheat—Domestic in better demand; sales 7,000 bush. Long Island Mixed at \$1.4 a \$1.6; 2,000 do Prime Ohio at \$1.6; 5,000 do Genesee at \$1.1; Canadian firm.

Corn rather lower; sales 13,000 bush. at 62 a 64 1/2 a 65 cents for Southern and Jersey.

Pork improving; sales 1,200 bbls. at \$12.75 a \$13 for Mess, closing quite at inside prices; Old Prime dull; sales at \$8.75 a \$8.87 1/2.

Beef lower. Lard quiet.—*Transcript*.

CATHOLIC BOOKS.

PROTESTANTISM AND CATHOLICITY compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balme, price 10s.

This work was written in Spanish, and won for the author among his own countrymen a very high reputation. It has since been translated into the French, Italian, and English languages, and been very extensively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

ST. VINCENT'S MANUAL, which has been recommended for general use by the Most Rev. Archbishop of Balt. and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1849, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

Every Catholic Family ought to have at least one copy of this book in their houses, as it embraces every variety of Exercises for Family Devotions and the Service of the Church.

And many other Catholic Standard Works, for sale at the New York prices, by

JOHN M'CLOY.

Montreal, Dec. 19, 1850.