

Mr. Editor, you have made Mr. Gahan speak what would be absurd nonsense, if it were not most damnable heresy. Won't you catch it for this, from Britannicus, next Monday. What a wiggling you will get, to be sure. Be more careful in correcting your proofs for the future.

Your sincere friend,  
F. H. D.

Montreal, Saturday, 7th Sept.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR.—Is it not deplorable to see how, in our days, the same opposition to the authority of the Catholic Church, divinely instituted, which began in the unfortunate Martin Luther, is still maintained with unabated virulence? and why is it so? the words of Melancthon, one of the companions of Luther, and a leader in the work laughably enough styled the Reformation, will supply an answer to this query. "Our people," says he, "blame me because I restore the jurisdiction to Bishops. The people accustomed to liberty, having once cast off the yoke, will not receive it again; and the imperial towns are most averse to this authority. They seek not doctrine and religion, but power and liberty." B. 1. Epist. 17th. He repeats this complaint again to Luther: "Our associates," he says, "dispute not for the Gospel, but who shall govern." There Protestants! there is what one of your own darling apostles thought of your forefathers, the great disciples of a nicknamed reformation!! They sought not doctrine and religion, but power and liberty; that is, they sought to be their own masters, and to have a sort of religion that would permit them to do what they pleased, abusing their free will, Melancthon, foreseeing the evils that must necessarily be the result of their resistance, was in extreme agony, "And the Elbe," he said, "with all its streams, would not have furnished him with water sufficient to weep for the sorrows of the reformation." Those who have an interest in opposing the authority of the Catholic Church, spare no effort to represent to their hearers, our Bishops and Priests in colors the most odious; they hold them forth as political despots full of ambition, eaten up by a love of dignities and honors. This is not a matter of surprise, for the Bishops and Priests of the Catholic Church are princes and rulers of a kingdom which is not of this world; of a kingdom which is governed by a Spirit, directly opposed to the spirit and the maxims of the world. Whereupon they that are of the world, that try to infuse into other minds the spirit whereby themselves are influenced, hate and calumniate our sacred guides. But this is what the Godman foretold to those who were in course of time to be rulers in His Church, "If the world hate you, know ye that it hath hated Me before you. If you had been of the world: the world would love its own: but, because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. v. 18, 19. It is then no matter of surprise, that our dear venerated Clergy are calumniated and hated; Christ has foretold this. As they are the object of the world's obloquy, so also are they the heirs of our divine Master's promise, "The world will hate you also." It is indeed deplorable, that men should be so forgetful of their true interest, that they should allow human respect or prejudice to prevail over them, so as to close the path of life against themselves and others. Since the day when Lucifer rebelled against God, a spirit of proud independence and insubordination has been the characteristic of the enemies of God. Humble obedience is the main feature of the elect. The Lord always demanded of His creatures an acknowledgment of their dependence on Him. Adam received a precept easy to be observed; Adam did not obey; alas! we know and feel too well the fearful results of this first man's resistance to authority. Abraham was constituted the father of all true believers, on account of his great faith; but it is clear that the great merit of Abraham's faith consisted in his prompt obedience to the divine will. Abraham when commanded to offer in sacrifice Isaac, the heir of the divine promises, dares not to call God to account or ask why should the Lord require such a sacrifice, or how could the promises be fulfilled in the event of its being offered. The holy patriarch believed the veracity, the power, the wisdom, the goodness of God, hence he pays a prompt and blind obedience to the divine will. It is by such a disposition that the Lord will acknowledge us as children of Abraham: "If," said Christ to the Jews, "you be the children of Abraham do the works of Abraham." The Son of God, when He built His Church on the rock, Peter adopted a plan whereby He distinguishes between His friends and His enemies, His servants and His adversaries. "He gives those whom He appointed to rule His Church such authority, that He declares all to be His enemies who will refuse submission to this authority," "He that hears you, hears Me, and he that despiseth you, despiseth Me," again, "He that will not hear the Church, let him be to thee as a heathen and a publican," that is, as reprobates. The above passages were addressed to those whom He commissioned to preach His Gospel, to teach mankind to observe all things whatever He commanded them. This body of teachers He appointed to form and govern His Church, by themselves and their successors, to the end of the world. Such is the system by which the rebellious and proud will be distinguished from the humble and obedient; the imitators of the humility and obedience of Jesus Christ or, which is the same thing the elect, from the reprobate. I conclude for the present; perhaps if I have leisure, I may return again to this subject.

I am, Sir, with great respect,  
Your humble servant,  
PADRUG MAC GAEIL.

Lachine, 11th Sept., 1850.

## OF WHICH MUST WE TAKE MOST CARE, THE BODY OR THE SOUL?

(From the Catholic Telegraph.)

The Catechism corresponding with the admonitions of the Scripture, informs the child as soon as he can read, that the soul being immortal and spiritual, is infinitely more important than the body, which is daily liable to perish. The Church of Jesus Christ, in the fulfilment of her divine mission, impresses this great truth on the attention of her people, and it is because she gives the preference to the soul that she is hated by the world and its followers, who desire to unite in themselves whatever is worthy of being thought excellent amongst men. The Church anxiously impresses on us the necessity of an undivided worship of God. To elevate the soul is one of the chief objects of her teaching, and this can only be accomplished through her ministry and by the grace of the Sacraments. There is no real reform beyond her pale. All the good-natured men and philanthropists on earth can accomplish little for the correction of public evils, or the reformation of individuals; the most that a House of Refuge can do is to separate the worst amongst the bad from the association and consequently corruption of the good; the Bible and Missionary societies have not, according to our judgement, improved humanity any where, and these results are the consequence of that religious system which, disguise it as they may, pays more reference to the worldly than the spiritual interests of those who are brought within its influence. The chief argument of the Protestant at the present day—is the temporal prosperity and worldly honors of the countries in which his sect abounds, but the same argument will apply with greater force against the primitive Christians and in favor of their Pagan oppressors. As the richest man, or even the rich men of any community, do not constitute in consequence of their wealth, the virtuous or moral portion of the community, though exteriorly they may far exceed in decorum the half-clad laborer who lives in some unwholesome alley, neither do the nations which hold the highest political or commercial power, deserve to be esteemed the most virtuous and Christian, because their purses are filled with gold, or their military predominance gives them an ascendancy amongst other nations.

The Church wishes to see her people happy, comfortable and contented. She knows, because she is far removed from fanaticism, that all cannot be equal in worldly possessions no more than they can be equal in mind or in health. God allows some to be dependent on others; there are many poor, that the rich may sympathize with them, thereby securing the favor of God; there are many sick, that the merciful may visit them; there are orphans, in order that those who recognize in their souls the likeness of God, may honor the Eternal Father and his Son, Jesus Christ, by affording them a home, shelter, nourishment, and what is inexpressibly more valuable—Christian instruction.

Some one of the new school lately stated as a mark of inferiority of an old Catholic nation, that it had no rail-roads! If this was intended to mark her inferiority in a worldly sense, we have nothing to say either for or against it—but if it be thereby intended to condemn the character of her religion the accusation is wholly absurd. God did not establish his Church and commission his apostles and their successors to make rail-roads and build steam engines; he did not promise that his truth would abide in the people which shewed the greatest activity in the manufacture of cottons and whose heartless avarice would subject the child to twelve hours daily labor in a factory—on the contrary he spoke not of earth but heaven, and his commands were—"go and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." He promised, moreover, that the system or church which was to be built up for the perpetuity of this teaching of the nations—would be everlasting—that the gates of hell should not prevail against it. The salvation of one soul is of more importance in the estimation of the Catholic Church, than all the internal or scientific improvements which have been or may hereafter be accomplished. She thinks infinitely more of instructing a child in the way of righteousness or winning back to virtue one who has fallen into sin, than she does of a rail-road to the Pacific. Useful works of science or art have ever been regarded by her with respect, but she does not wish them so to engross the minds of her people, that the design of their creation—to serve God here and be happy with him hereafter—should be wholly forgotten, or the earth made superior to heaven. If a choice is to be made between riches and truth, between worldly comforts and the faith taught by Jesus Christ, the Catholic Church never hesitates; and hence her people compose, very generally, the laboring class in almost every community. There are avenues to fortune in which they never travel; there are social combinations in which they cannot unite; whatever their gain is the fruit of thrift, industry and hard knocks. The sweat of the poor man is the cement which holds his house together.

The Catholic Church teaches us to take more care of the soul than the body, and her voice is the only one which is really respected on earth. She "teaches" all nations. Truth would have been sacrificed, without her vigilance and protection, and all her rivals, if such the dwarfish sects of Protestantism can be called, do not pretend to exercise a similar control. They talk much about the Catholic Church lording it over the souls of men, not because they would not exercise such influence, but because it would be useless in them to attempt it. Men apart from the Church consult their own reason in all religious topics. The question is not whether a proposition be true, or emanating from God, but whether it be agreeable to

their ideas of propriety. This liberty makes religion a mere opinion, which changes like the constitution of the human frame, sometimes strong at other times shaken by disease, and finally decrepid. Such a system must, necessarily, shut out all faith from the mind. Dark clouds intervene between it and heaven, and the only object which can be seen is the world. Every thing is glorious in its proper place, but if the true faith of Christ be removed from a nation, all the splendor of the world cannot make amends for the loss. "Without faith it is impossible to please God," says the apostle—and where there is no infallible teacher, there can be no faith.—"What doth it profit a man if he gain the whole world and lose his own soul?" says Jesus Christ. The emaciated Irish peasant dying of starvation at the doors of the poor house—the convict pining in prison for taking a little food to sustain life, from a rich neighbor—these, in their rags and squalor, have a hope and assurance of heaven, which the crown and jewels of Victoria cannot purchase for their mistress—a hope and an assurance, the fruit of faith and long suffering, which the proud and vain worshippers of human respect, will never have the consolation of enjoying.

## CANADA NEWS.

**FIRE.**—About 12 o'clock on Sunday night last, a fire broke out in an outhouse attached to the dwelling of Canfield Dorwin, Esq., in Dalhousie Street, Grifftown. It shortly after communicated to the dwelling, the upper part of which was destroyed, and the lower part was so much damaged by the water that it is a complete wreck. The fire was prevented from communicating to the adjoining houses by the firemen.

Mr. Dorwin had his house and furniture insured for £800.—*Montreal Transcript.*

Railway wheels, which have heretofore been imported from the United States, are now being manufactured at Molson's foundry.

**RIDEAU CANAL.**—After the immense outlay of nearly two millions sterling, a single steam-boat making a bi-weekly trip from one end of the canal to the other, is all that can find employment on it.

Bytown and Prescott Railroad, in connection with the Ogdensburg and Boston Railroad. A provisioners' Committee for the purpose of raising subscriptions to defray the preliminary survey and estimate of the above road, has been formed.

**TELEGRAPH.**—The British North American Electric Telegraph Company, have determined to extend their line from Riviere du Loup to Grand Falls, in New Brunswick, provided that the Fredericton Telegraph Company will carry their line to that place.

The weather continues to be all that could be desired, and the most cheering accounts are continually reaching us from all the agricultural districts of our own and the adjoining Provinces. We shall positively have to get up a "Jubilee," to return thanks to the Giver of all good for His bounty.—*Nova Scotia.*

**THE PROVINCIAL FAIR.**—The *Niagara Chronicle* gives an account of the preparations now being made for the approaching Provincial Fair, to be held in that town on the 18th, 19th and 20th of this month. The ground selected for the show, is situated nearly opposite Fort George.—*Transcript.*

Considerable progress has been made in the more forward districts, and a good deal of Corn has been secured in a fair condition during the week. The accounts of the yield of Wheat do not improve; indeed the complaints respecting the deficiency of grain in proportion to Straw have increased, which we are not surprised at, considering the blight of the earlier sorts of Wheat, the loss of which was naturally, to be expected, from the fact of large breadths of Corn having been laid by the heavy rains and high winds experienced in July. It is yet too early to speak of the deficiency.—*Bytown Packet.*

**THE GOVERNOR GENERAL TOUR.**—On his way to Lake Superior the Governor General passed through various towns in the Western part of the Province. The Western papers contain long accounts of enthusiastic receptions, and cheering with addresses, replies, &c.

**UNIVERSITY OF TORONTO.**—The Rev. Dr. Beaven has published a letter in the *British Whig*, stating that it is his intention to resign his professorship in the University, so soon as his claim for compensation recognized by the Act has been settled. The reasons assigned by the rev. gentleman are as follows:—

"I beg to state thus publicly that I am entirely opposed to the present system of the University, even as amended by the Act of the last session; because I believe that it must lead inevitably to infidelity or 'godlessness, either avowed or practical: and because the very principle of it is, that education may be lawfully conducted apart of religion, which I deny;—that no consideration whatever should induce me to remain permanently connected with it in its present condition, and that I am resolved that my connection with it shall terminate at an early period."

## ARRIVAL OF THE STEAMSHIP ASIA.

(From the Montreal Transcript.)

New York, Sept. 11.—10½ A. M.

The Asia arrived at Halifax, Monday morning, at half-past 9 o'clock, but the wires being down, and some irregularities having caused the delay.

Indian Corn had advanced 1s 1d; Yellow 27s 6d a 28s; White 28s a 29s 6d.

Flour firm; for Western Canal 22s a 23s 6d; Ohio 23s a 24s.

Wheat quoted at 5s 6d a 7s 5d per 70 lbs; Imports from America for the week have not been large; demand for American cured.

Provisions steady; Business in Lard to a good average amount, at very steady rates; Beef unchanged. Cotton very dull—declined ¼ a 1. Money Market easy; Consols 96½; little doing in American securities.

NEW YORK MARKETS—SEPT. 11TH, 6½ P. M.

Ashes—Pots easier; Sales 70 brls at \$6.18½. Pearl quiet, but firm.

Flour—Increased buoyancy in low and medium grades of State and Western; at the close prices were 6½ cts. better; demand good for the east, especially for Genesee; Inquiry for export active for low grades; Canadian better, and not freely offered; Sales 300 brls at about \$4.62½; Sales of State and Western 12,000 brls at \$3.56½ a \$3.75 for Sour; \$3.62½ a \$4 for No. 2, Superfine; \$4.25 a \$4.37½ for Old State and Western; \$4.41 a \$4.50 for Common to Straight State and Western fresh ground; \$4.56½ a \$4.75 for New State and Western Common to good Brands; \$5 a \$5.12½ for Pure Genesee.

Wheat—Good demand for milling, with fair export inquiry; Sales 12,000 bush. good Ohio and Michigan at \$1; 1000 good Genesee at \$1.10 and 5,700 Prime ditto, on private terms.

Corn opened better, with good demand—in part to arrive for export and the East; Sales 30,000 bush. Western Mixed, at 64 cts. a 65 cts.

Canadian Peas dull, at 65 a 70 cts.

Pork—Holders firm, and demand fair, at \$8.18½ for Prime; and \$10.35 for Mess.

Buffalo, September 11.

Market unsettled by steamer's news, and transactions limited.

Flour firmer—Sales 2000 brls. including 1600 Michigan at \$3.87½, and 400 southern Ohio at \$4.

Wheat—Rather better, with Sales 2500 bush. Milan at \$1 cts.

Corn not plenty and better sales yesterday at 51 cts. Also, to-day to arrive, at the same figure.

Canal Freights unchanged.

New York, Sept. 11.

The steamer Georgia sailed at 3 o'clock for Chagres with 245 passengers.

The Asia brings over 160 passengers.

Washington, Sept. 14.

Information has been received here by Telegraph from Charleston, stating that the people of that city are furious at the passage of the Territorial Bills. On receipt of the news a public demonstration was got up, and the flag of the union trodden under foot. Public meetings have been called in a number of districts of South Carolina, to take action in the present state of affairs.

The steamer New York which left this place some two months since, or more, having gone as far as the equator, was obliged to return in consequence of a bad leak, caused by a series of very heavy gales. She touched at Maranhau and Bermuda.

New York, Sept. 14.

I have just heard from the best authority that it is the intention of Jenny Lind to give her share of the proceeds of her first concert, amounting to considerably more than \$10,000, to the various charities in the City of New York—a noble instance of her generosity.

Halifax, Sept. 11th.

The Asia was telegraphed at 8½ o'clock, and arrived at her wharf at 10 o'clock last night. She had a heavy gale from the east, which has undoubtedly occasioned great loss of life along the coast. Towards morning the wind veered to the west, and is now blowing heavily from that quarter. The wires to the west-ward of this city are supposed to be badly broken, and this despatch will be forwarded by the New Brunswick Express to the first office having a western circuit.

Louis Philippe died on the 26th August.

Louis Napoleon is still on his tour through the Provinces.

Queen Victoria has gone to Scotland.

Austria has given her adhesion to the English protection on the Danish question.

Nothing new from the seat of war, excepting accounts of some slight skirmishes.

The Sub-Marine Telegraph between Calais and Dover has been completed, and works well.

The Asia cleared from Liverpool at 12 noon.

The Canada arrived at Liverpool, at half-past 5 A. M., on the 26th.

The steamers of the Cunard Line running between Liverpool and New York, will hereafter run direct.

The Asia will not touch at Halifax on her return.

New York, Sept. 11th.

The Asia arrived here this morning, prior to the sailing of the America, which took place at noon. She takes out 58 passengers.

Vessels to London and other ports, are required to perform a quarantine of ten days.

At Malta the cholera is sensibly diminishing.

LONDON MARKETS—AUG. 30.

English Wheat to-day in short supply.—Business limited, but prices sustained. Foreign unaltered, but dealings small.

Oats rather firmer, and good.

Corn hardly to be got at former rates.

FOREIGN ARRIVALS.

Wheat 11,700 bush.; Oats 8020 ditto; Barley 2,090 ditto.

Weather very fine.

## MONTREAL MARKETS.

[Compiled expressly for this Journal.]

MONTREAL, 12th Sept., 1850.

Flour.—There has been an active demand for fresh old and new Flour, during the past week, in consequence of orders for the Liverpool and Glasgow markets, and the lower ports. The market is now bare of these descriptions. We quote extra superfine 22s; No. 1 Superfine 21s. 3d. a 21s. 6d; No. 2, 20s 6d; Fines 19s 6d a 20s, per brl. New Flour would command the extreme rates named.

Wheat.—There is no U. Canada down, and none offering, to arrive. L. Canada red is held for 4s 6d per 60 lbs., without sales.

PEASE, of good quality, are held for 2s 7½d per minot.

INDIAN CORN is held for 2s 10½d per 56 lbs.

ASHES are rather lower. Pots may be quoted 35s 6d, and Pearls 31s, per 112 lbs.

PROVISIONS—Mess Pork \$13; Prime Mess \$11; Prime \$10; little doing.

BUTTER—No. 3, 5d; No. 2, 6d; No. 1, 6½d a 7d per pound.