

the *World's* opinions we may perhaps differ—as for instance from those enunciated in an admirable article on *Church and State*, to the effect that the relations between the two under “the American system” come nearer to the “realization of the true union as well as distinction of Church and State than have heretofore, or elsewhere been effected.” We do not think that there is any politico-religious system to which properly the name of “American” can be applied; that is to say which is common to Canada, to the United States, to Mexico, to the Brazil, and other American nations or political communities. It seems to us at least that there is no politico-religious system on this side of the Atlantic to which the name “American” can any more be applied than, on the other side, there is any in this XIX. century which can be called a “European” system. In Lower Canada indeed, but in no other part of America, North or South, the relations subsisting between the Catholic Church and the State are in many respects like those which obtained in Europe before the Reformation. But in other parts of this Continent, notably in the U. States, the attitude of the State as towards the Church is one sometimes of passive indifference, oftener as in the case of Education, Marriage and the Family, of active hostility. In Mexico it is no better: and in other American countries such as the Brazil, &c., we do not think that much improvement is to be noticed. The prevailing idea, however, amongst the Anglo-Americans to-day, is in favor of the separation of State and Church and the supremacy of the State in the moral as well as in the material order. It is true that amongst them there is no State Churchism; but the more dangerous, and more debasing system of State Schoolism, which sets at defiance the rights both of the Family and the Church, is the special creation of the U. States, one of the most, rather the most important, of the American communities. And what shall we say of the Divorce laws of the U. States?—or how reconcile, the political system that enacts, or the social system that calls for such laws, with the system or principles of Christianity?

LECTURE ON “PAPAL INFALLIBILITY” BY THE REV. FATHER LANGCAKE, S. J.

“The question of the infallibility of the Pope,” the *Catholic World* assured us the other day, “is one fraught with the most important consequences not only to professing Christians, but also to the whole human family.” This fact is now so well understood that the question is discussed not merely within the walls of the great Council Chamber, but also in private circles, in public assemblies, and in the press, where it forms an inexhaustible store-house for a whole host of “our own correspondents.” It was, therefore, with a great deal of pleasure that we saw an announcement in the city papers to the effect that the Rev. Father Langcake, of the Society of Jesus, was to deliver a public lecture on this very subject of Papal Infallibility. The lecture took place, as announced, on Thursday evening last week, under the auspices, and for the benefit of the British Canadian Catholic Society—an association founded some twelvemonths ago for benevolent purposes. On the platform together with the President, Dr. Macdonald, we observed the Revs. Canon Leblanc and Mr. Dufresne of the Cathedral, the Rev. Mr. Sorin, of the Seminary of St. Sulpice, the Rev. Mr. Brown, of St. Ann's Church, who is, we believe, Chaplain of the Society, the Revs. Fathers Doucet, Aubier, and Ouellet, of the Society of Jesus, and many others whose names we could not learn. We shall do neither the distinguished lecturer nor the public the injustice of pretending to lay before our readers an outline of this admirable lecture. It was so logical, so well connected in all its parts, and so remarkably free from all useless expressions,—every word had its right place, and every place had its right word,—that nothing less than the reproduction of the lecture would give an idea of it to our readers. He began by carefully removing all the false notions which our adversaries attribute to us in connection with this subject,—by telling his audience, in fact, what Papal Infallibility does not mean, in order to prepare their minds to understand thoroughly what it does mean. After having given the definition of it, he went on to prove that the Pope is infallible when he teaches the whole Church on a matter of faith or morals: 1st. because the Pope is the Successor of St. Peter, Vicar of Christ; 2nd. because the Church is infallible. Each of these reasons he developed at full length; drawing his arguments from the Sacred Scriptures, the Holy Fathers, and other ecclesiastical writers, the decisions of Councils, the manner of acting on numberless occasions of the whole Catholic Episcopate, and finally from human reason. The Reverend gentleman then divided the adversaries among Catholics of this great Papal prerogative into two classes,—the first of which includes those who do not believe in it, and these are “few and far between” indeed: the other, those who believe in it, but think it *unopportune* to define it at present; and these are almost as “few and far between.” After having shown the untenable nature of both of these positions, he took up the

last portion of his subject—the objections that are commonly urged against the Infallibility of the Pope. These he answered in a few pithy words, which went just to the point.

It is unnecessary to add that, in addition to extensive knowledge of history and great powers of reasoning, the Rev. gentleman possesses other qualifications which are indispensable in a public lecturer—a correct style, an highly distinct articulation, and a faultless pronunciation. The Catholics of this City are under deep obligations to the British Canadian Catholic Society for having had this important subject brought forward at so opportune a moment, and that by a master hand.

THE HOTEL DIEU HOSPITAL, KINGSTON.—GRAND PRIZE DRAWING.

(To the Editor of the British Whig.)

SIR.—Accompanied by a friend I have to-day paid a visit to that admirable Institution—the Hotel Dieu Hospital, and, having been conducted through the different wards by the lady Superiress, had a good opportunity of seeing the charitable offices therein performed towards the sick and the helpless—all persons representing want and misery.—There I saw the aged whose years of toil were past, whose purse was empty, and to whose aid there was no relative's friendly hand to summon, attended by the gentle Sisters, with the care of ministering angels. There also I beheld the sick, labouring under different sorts of diseases, loath some and otherwise, assisted to their food—it was the hour of repast—by the hands of these self-sacrificing and toiling friends of the afflicted. There, too, did I witness the more than motherly care extended to those helpless little ones, of ages varying from one to ten and twelve years—whose parents had either abandoned them, or been called away by death—taking their frugal meal under the supervision of their tender nurse. And all these things are done with the expectation of no earthly reward, but from the most heavenly of motives—charity—no question being asked as to the creed, the country, the race or colour of the different objects of compassion, to whose wants the good ladies ministered. The only requisite to obtain an entrance for the sick is the attendant physician's certificate; and the aged and the orphan's appeal for shelter, either personally or through their friends, is cheerfully granted, provided there be a vacant bed for their accommodation. Is not this truly beneficence of the most genuine kind?

But why, your readers may ask, go into all these details to bring the Institution to the notice of the people of Kingston? Are not the merits of the Establishment known to all our citizens? Have we not all been witnesses of the good effected by it during the memorable years of 1847-51, &c.,—in times of sickness and epidemic? Is not its praise in the mouth of every one for the last twenty-five years? Yes; but the efforts the good sisters have been lately making, by building an addition to their house, to extend their sphere of usefulness and render more effective their charitable work, may not be equally well known. Many may not be aware—particularly their friends outside the limits of Kingston—that they are getting up a grand ‘Prize Drawing’ to help them to liquidate the debt contracted. Moreover, those who, in times gone by, have benefited by the Institution, and who reside at a distance, having read my letter in the *Whig* and remembering that at all times there are parties circumstanced as they have been, will join in the good work to provide shelter for them under the roof to which they themselves are so much indebted. Again, the ladies in charge, being cloistered Nuns, cannot go forth to plead their cause before the public; but depend on the benevolent and well-disposed to come to their succour.

The prizes are many and valuable. They are the donations of kind friends. They are in the Hospital and may be seen each day, from eight in the morning until four in the afternoon. I have noticed amongst them a beautiful chair richly carved, a very valuable tea and coffee silver plated service, several very nice cushions and an embroidered fire screen, presented by the sisters themselves; an elaborately carved clock, ivory dial, &c., the donation of Mrs. James Hart; a sofa of singular and antique design, the gift of the Rev. Mr. Kielty; three beautiful silk dresses, from the establishments of Messrs. R. Gardiner, A. B. McDonald and James Davis; a large and valuable collection of silver plated goods from Dr. Sullivan; a neat silver watch and chain from Mr. James Hart; and a tea service from the firm of his brother William; a very gem of a watch English gold, patent lever, hunting case, purchased expressly for the lottery by the Very Rev. Mr. Farrelly; besides many other valuable articles donated by Messrs. Brophy, Brown, Slavin, Kavanagh, Bujus, &c., &c.

Go, then, friends of the Hospital to work—the time for the drawing is close at hand; dispose of the tickets—they are only twenty-five cents each, and send in your returns, give your neighbors an opportunity of gaining some of the valuable prizes; and you will have done a meritorious work, brought material aid to the Sisters, and performed a lasting service to the suffering members of our community.

Offering the soundness of the cause as my apology for requesting a space in your columns, I am, Dear Whig,

Yours respectfully,

R. C.

Kingston, 21st April, 1870.

WHAT IS TO BE DONE IN SUCH A CASE?

PART FIRST.—JOHN EGAN'S PICTURE BY HIMSELF.

You don't understand how I can behave so! I suppose you don't. I don't understand it myself. Look here, my friends, it is all very well to cry “Shame!” and turn up your noses; but here is the question, “What is to be done in such a case?” Tell me that.

That's my house, sir. One story and two rooms. A front door that shuts with a latch,

and a back door on one hinge, that stays where it's put, without a latch. That's my wife, sir. A good-looking woman, sir, and a handy one to work when she's well. You don't like that black ring about her eye! It was a present from her husband, sir, last Saturday night. She sold her wedding-ring long ago, to buy bread. She gets this kind of jannaped jewelry from me, now and then, to remind her that she is my wife.

There are my children, sir. What do you think of them? Dirty! Of course they are. Why shouldn't they be? It's their native land, sir, and they don't like to part with it. I see you don't like the pattern of their clothes. What would you have? The biggest boy has no pantaloons to be sure; but he has a coat on big enough for three. His brother, Tim there, took the pantaloons. What's Tim crying for? It's a way he has. He's crying for something to eat, I suppose. I should cry for the same reason, except that I'm put to it worse for the want of something to drink.

You don't like to hear me laugh, eh? You think I talk too lightly, do you, considering the run that lies around me? Well, perhaps I do. But, my God, sir, what would you have? If I were to follow my feelings, sir, I shouldn't trouble any one with my laughing. If I were to listen to the devil that whispers so often in my ear, I should soon be lying cold and quiet at the bottom of the river. Why, man alive! you don't know how often I've stood looking from the dock by the river side upon the quiet water that seemed to call me to come and lie down in its bosom, and be at rest. If it weren't for the little I remember of my catechism, and the fear of hell that still clings to me, I shouldn't be sitting here a terror to myself, and a show to my neighbors, and a shame to my family. God help them! And God help me!

I don't need preaching, sir. Nobody need tell me how bad I am. I know it all better than any one can tell me. I ought to be ashamed of myself! Of course I ought. And do you think I am not? My friend, let me whisper it in your ear, that's what is killing me! I am so low down in my own estimation, that I am ready to die with the disgrace. It's only when I have a little whisky in me that I feel like a man again.

Now, my highly moral and religious friend, you have a picture of me drawn by myself. If you can make a better, do it. If not, don't stand there, pouring misery into a bucket that's already full, but tell me something I don't know already. Tell me what is to be done in such a case?

PART SECOND.—JOHN EGAN'S REMEDY BY A FRIEND.

I think I understand your case, John. And I think I know what ought to be done.

I. In the first place, don't be discouraged. The devil will whisper a great many foolish lies in your ear. He will tell you that there is no hope for you; that it is useless to try to help yourself; that your character is all gone, and nobody will ever respect you or trust you again. These are all lies. Many a man before you that has been as far gone in intemperance as yourself has broken loose from his bad habits, and taken his rightful place in society again; perhaps got to the top of the heap. You can do the same thing. Bright days are before you, if you will only make the right effort.

II. In the second place *begin with a strong resolution, and make it before God*. Don't take any oaths, or make any vows. Oaths and vows are very extraordinary things, and ought not to be made lightly, or without great caution. But do this. Go into some room alone by yourself, or into the church, and there upon your knees promise God to set about reforming yourself with all your power, and ask his grace to guide and help you. There also, on your knees, make a firm promise not to touch or taste the least drop of intoxicating drink, of any kind, until you have spoken to the priest, and arranged matters with him. Don't go to the priest while there is the least sign of liquor upon you. Wait until your head is as clear and cool as a glass of fresh spring water. And in the meanwhile wash your face, comb your hair, clean your shoes, and make yourself look and feel as much as possible like a respectable man. There is a great deal in brushing up the outside, although of course that's not the principle thing.

III. Then go to the priest's house, ring the bell and ask for him. Don't make any long speeches, but tell him the state of the case at once. Let him know that, if he approves of it, you are ready to take the total abstinence pledge for one year, five years, ten years, or for so long a period as he may advise, and that once taken, nothing on earth shall ever make you break it. This done, ask when it will be convenient for him to hear your confession, and prepare you for Holy Communion.

IV. It is important now to get your soul into a state of grace. Begin at once to prepare for a good confession. This means, of course, not only to tell the sins you have committed, but to come before God and His priest with a true hearty sorrow for your sins, and a firm determination to avoid all kinds of sin, and to commence at once a holy life. Coming in this way, the priest's absolution pronounced over your head will be a real pardon from God. After this you need not be afraid to receive the Holy Communion. This holy food will give you strength from heaven to resist temptation, and keep your soul in grace. I would advise you to come once every month to confession and communion, until you become thoroughly confirmed in your new life and good habits.

V. In order to insure your perseverance, you need above all these three things—prayer industry, and great watchfulness against temptation and the occasions of sin.

Prayer. Pray at least every morning and evening. I do not say, make long prayers, but pray! And after saying your usual prayers, add this: “My God! I offer my pledge to Thee! I firmly resolve once more to keep it to the end. In the name of the Father and of the Son and of the Holy Ghost. Amen.”

Be industrious. Idleness is the parent of

many vices; and especially it is the father of drunkenness. Besides, remember that you owe it to your family and your friends to make up for the lost time.

Avoid the grog shop and other occasions of sin. Be careful of your companions. If your company won't suit them unless you drink with them—why then, the sooner you separate the better. Don't make any false excuses for not drinking. Tell them plainly and openly that you have taken the pledge, and would rather die than break it.

Keep away from the places where liquor is sold. There's danger there. People get together in these places to chat and talk, and that makes attraction for a man in the evening when his work is over. I know it does, but that is an attraction which you must resist. How much better to spend your evenings at home! How happy you would make your wife by doing this, and what a benefit it would be to your children! Ah! there is no place like home for true happiness, when love lights the fire and spreads the board. The first society that God made was the Family, and He gave it His blessing.

There, John, I have answered your question. I have given you my very best advice. What will you do with it?

FRACTIONAL CURRENCY.—Last Saturday forenoon, owing to the want of Fractional Notes, many merchants had great difficulty in procuring change to pay their employees. Brokers were asking 5 p. c. premium on Canada silver. The Bank of Montreal is now in possession of a sufficient supply for the wants of trade.

The Silver Proclamation, now that it is in force, has created quite a stir in many of the smaller towns and villages of the country. The ‘habitants’ won't sell their goods unless for paper, refusing to take silver under any consideration. This was notably the case at Three Rivers, where many good wives, out-marketing with a pocket full of quarters and yarkers had to return home in a very bad humour, with the silver still and no marketing.

THE COAL DUTY AND FIREWOOD.—When the Railways were first started in this country, it was generally supposed that they would make firewood cheaper in the cities. The effect was exactly the reverse. The Railway has used up so much wood that they made fuel dearer everywhere, and brought none to the cities, because they required it for their own consumption. Luckily, however, they have found the price of firewood so enhanced as to make it a grave question, whether they should not use coal in preference to wood as the cheapest of the two kinds of fuel. The Government now puts a fine of half a dollar a ton or ten per cent on coal, and thus does its best to force the Railway Companies still to use up the fuel of the country, which is becoming scarce, not merely in cities and their neighbourhood, but all through the older settled parts of the country. This is the effect the national, or as it was correctly described in Parliament, of the Cumberland policy—Herald.

The Kingston *Whig* announces the death on Saturday of an old pensioner. Undoubted cause Asiatic Cholera. Second case at Kingston this spring. The number of votes registered for the Electoral Division of Frontenac is.....2 600

Number polled for Kirkpatrick..... 869
“ “ Cartwright..... 517
Total.....1,386

Votes unpolled.....1,214
—Kingston Whig.

Goulette the convict now under the sentence of death for murdering his wife and two children. He has been relieved until the 30th of May. He was to have been executed at Arthabaska on the 29th inst.

A bailiff, in St. Roch, named Patry, found in his garden while digging, a large jar filled with Mexican dollars. The locality is comprised in the garden attached to the Intendants' place.

The London *Free Press* says:—Among the many signs of church progress in London is the proposed erection of a palace for His Lordship the Bishop of London, (late Sandwich) at a cost of 15,000 dollars and the enlargement of the chancel of St. Peter's Church. These works have, we believe, been for some time in contemplation by the members of the Roman Catholic Church; but the proposition has now been put in definite shape and operations will be shortly begun. The Palace has been designed by W. Robinson, Esq., city Engineer in the Gothic style of architecture with dimensions 66 by 69; height four storeys, 51 feet. It will be situated on the corner of Duke and Clarence streets, quite near the site of the present rectory, which will be removed to make room for the church extension. It will be supplied with all the modern conveniences, and heated by hot air furnaces. A spacious chapel, 33 by 22, will occupy part of the first floor. In rear will be a large verandah, protected by lattice work to be used as a promenade. The entrance to the Palace will be from Duke Street. It is expected that the contracts will be let in a few days, as it is desirable that the work should be completed by next fall.

Volunteers for Red River are gradually coming up, nearly the whole of the required number from the sixth military district having offered themselves. To the fifth military district there are signs of the requisite quota being ready in a few days. Preparations for the expedition are rapidly approaching completion, six seven-pounder brass guns being in transit from England, besides other requisites. Lieut. Colonel Bolton, Brigade Major of the Royal Artillery—a most efficient officer—has been appointed Adjutant General; and Lieutenant Hennessy, of the Royal Engineers with a number of his men will most likely take charge of the steel battery. The Control Department will be in the hands of Mr. Matthew Bell Irving, and the medical officer will be the staff surgeon of the 60th Rifles. The expedition will be made up of about 2,620 men, 200 of whom will be taken from the 60th Rifles. Col. Welsley, who is to take command of the expedition, is now in Ottawa holding a consultation with Gen. Lindsay and Sir Stafford Northcote.

Died.

At the Town of Beauharnois, on the 14th ult., Mr. Denis McNulty, a native of Donegal, Ireland, and formerly a resident of Norton Creek, Que., in the 83rd year of his age.

In this city, on the 1st instant, at No. 40 Chabolliez Street, Teresa Elizabeth, daughter of James Traynor, aged 2 years and 6 months.

MONTREAL WHOLESALE MARKETS

Montreal, April 30, 1870:

Flour—Pollards, \$2.90 to \$3.00; Middlings \$2.25 to \$2.40; Fine \$3.65 to \$3.70; Super., No. 2 \$4.85 to \$4.90; Superior \$4.30 to \$4.35; Fancy \$4.55 to \$4.60; Extra, \$4.75 to \$4.85; Superior Extra \$4.85 to \$5.00; Bag Flour, \$2.07 to \$2.13 per 100 lbs. Oatmeal per brl. of 200 lbs.—\$3.90 to 4.25. Wheat per bush. of 60 lbs.—U. C. Spring, \$0.95 to \$0.98. Ashe's per 100 lbs.—First Pots \$5.60 to \$5.65. Seconds, \$4.95 to \$5.00; Thirds, \$0.00 to 4.15.—First Peas, 6 7/8 to 6.00.

Pork per brl. of 200 lbs.—Mess, 27 00 to 00.00;—Thin Mess \$24.90; Prime, \$19.00 to 19.50. Butter, per lb.—Prime, 12c. More inquiry, with latest sales of common to medium at 14c to 17c—good per choice Western bringing 15c. to 16c. Cheese, per lb.—14 to 15c. Lard, per lb.—14c. Barley per 48 lbs.—Prices nominal,—worth about \$0.40 to \$0.50. Beans, per 66 lbs.—\$0.80.

MONTREAL RETAIL MARKET PRICES.

April 30, 1870.

Flour, country, per quintal 12 0 to 12 6
Oatmeal, do 11 0 to 12 0
Indian Meal, do 9 6 to 10 0
Rye-Flour, do 00 0 to 00 0

DAIRY PRODUCTS.

Butter, fresh, per lb 1 3 to 1 6
Do, salt do (inferior) 0 10 to 0 11
Cheese, do 0 9 to 0 10

POULTRY AND GAME.

Turkeys (old), per couple 10 0 to 17 6
Do (young), do 0 0 to 0 0
Geese, do 6 0 to 10 0
Ducks, do 4 0 to 6 0
Do (wild), do 0 0 to 0 0
Fowls, do 3 0 to 4 0
Chickens, do 0 0 to 0 0
Pigeons (tame), do 1 0 to 1 6
Partridges, do 3 9 to 4 6
Hares, do 1 6 to 2 6
Rabbits (live), do 0 0 to 0 0
Woodcock, do 0 0 to 0 0
Snipe, do 0 0 to 0 0
Plover, do 0 0 to 0 0

MEATS.

Beef, per lb 0 4 to 0 8
Pork, do 0 7 to 0 9
Mutton, do 0 5 to 0 6
Lamb, do 0 5 to 0 6
Veal, per lb 0 6 to 0 7
Beef, per 100 lbs \$5.00 to 8.00
Pork, fresh do \$9.00 to 10.00

GRAIN.

Wheat, per minot 00 0 to 00 0
Barley, do (new) 2 6 to 2 9
Peas, do 3 0 to 3 6
Oats, do 1 6 to 1 8
Buckwheat, do 2 3 to 2 6
Lamb, do 3 8 to 3 9
Rye, do 0 0 to 0 0
Flax Seed, do 7 3 to 7 6
Timothy, do 12 6 to 13 0

MISCELLANEOUS.

Apples, per barrel \$4.50 to \$5.
Hay, per 100 bundles, \$13.00 to \$30.00
Straw \$0.00 to \$6.00

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FOR the St. Mary's Academy, Montreal, an English Teacher, to whom a liberal salary will be given. Apply to A. D. Lacroix, Principal, Cor. Craig and Visitation Streets.

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JOSEPH REDMOND, Sec.

WANTED.

A STOUT BOY as an Apprentice to the BLACK-SMITH business. Wages liberal. A Boy from the country preferred. Apply at 58 Murray Street, Montreal.

INFORMATION WANTED.

OF John Graham, of any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Dolly Gr. hawnow Mrs. John Ferguson, Galveston Texas, U.S.

WILLIAM H. HODSON, ARCHITECT.

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