

meaning of the Word of God, as any Protestant minister since the days of Luther, we would not yield our private opinion to any one, or to the whole, of the Protestant world; for we are very certain that no one of them is capable of teaching us anything. Private judgment for private judgment, the private judgment of the Catholic is as good as that of the Non-Catholic.

We say, that we would scorn to take a lesson from, or be guided by the opinion of, any Protestant, whether calling himself Bishop or Minister, as to the meaning of any passage in the Bible; that we consider our private opinion, to the full as good as that of any one, or the whole, of the Protestant world; and that we have as much right, and are fully as well qualified, to expound Scripture as any white-chokered, pulpit-thumper of them all. And though we have not the arrogance to pretend that our "private opinion" is worth a straw, we have the right to oppose it against "private opinions" which are equally worthless. Thus, when told that the right and power of the Church to grant Indulgences on earth, are destitute of authority in the Word of God, it is sufficient for us to reply that we can find that authority in the Bible, if Protestants cannot. Our Lord gave to His Church power to bind and loose on earth, with the promise that so also it should be bound or loosed in heaven; and as no Catholic will, if he is wise, ever condescend to chop Scripture with heretics—while the latter recognise no duly authorised, and therefore no infallible, expounder of God's written word—there the matter must end. The Protestant may object—"Oh—that is not the way in which I understand that text."—The Catholic will reply, "that it is a matter of perfect indifference to him how his Protestant brother understands it; that the real meaning of the text remains always the same; and that, as to that real meaning, he, the Catholic, is as competent to decide as the Protestant." Of course, if the Bible be the sole Rule of Faith, and if God has placed the means of salvation equally within every man's reach—rich and poor—learned and unlearned—then is every man, the student in his closet, and the laborer at the plough's tail, equally qualified to understand and expound the Bible. If, on the other hand, all men be not equally qualified to understand the Bible, then must God, if Just, have Himself appointed expounders and teachers of His Word. To these divinely appointed, and because divinely appointed, therefore necessarily infallible, expounders and teachers, alone, will the Catholic listen; to them, and at their bidding alone, will he resign his right of "private judgment;" and all others, who, without being able to show a special divine commission, either immediately or mediately received, shall presume to obtrude their impertinent opinions upon him, will he treat with the contempt which such unauthorised intruders, upon his right of "private judgment" deserve. We meet therefore the Protestant assertion that the power of the Church to grant Indulgences—or to remit the temporal punishment due to sins remitted—"quoad culpam" in the Sacrament of Penance—is void of Scriptural authority, by the counter assertion—that, that power was, by Christ, given to His Church; to St. Peter, the Apostles generally, and their legitimate successors, when He gave to St. Peter the keys of the kingdom of heaven, with the promise "whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."—*St. Matt. xvi., 19. v.*

In the second place, Mr. Jenkins protests against Indulgences because—"they have no authority in the writings of the early Fathers."

If the name "Indulgences" be not found in these writings—there are abundant traces of the thing itself—and of the exercise by the Church of the right to alleviate, shorten, and occasionally remit altogether, the penances, or temporal punishments, imposed upon the penitent sinner. The "*libelli pacis*," or letters of reconciliation, granted at the intercession of the confessors in their dungeons, were Indulgences, by means of which the penitent sinner obtained from his Bishop, remission of the penance, or temporal punishment, due to his transgressions. It may be said that these Indulgences regarded merely Church censures, and the Ecclesiastical tribunals; and were not so understood as to have the effect of remitting even temporal punishments, as before God. This objection is again met by the promise of Christ to ratify in heaven, the sentence of His Church upon earth. Besides, if the Church had not believed that the effect of her Indulgence, was to remit, even before God's tribunal, the temporal punishment due to sin, these Indulgences would have been instances, not of her tenderness towards her children, but of downright disregard to their welfare. She would have released them from the obligation of performing the mild penances of this life, in order to consign them to the severe sufferings of Purgatory; of which the fire, according to St. Augustin, is more grievous than aught that can be endured in this mortal state. And yet we know—he adds—that the Martyrs have undergone for the Faith.—*Enarr. Ps. 37.* As in imposing her penances upon her penitent children, the Church taught that these penances, if performed with the proper spirit, would be accepted by God, in lieu of the temporal chastisements which His justice exacts for sin—so we may be sure, that, when she remitted these penances, she did not believe that the effect of this Indulgence, in so far as the sinner was concerned, would only be to leave him exposed to God's more severe sentence, and to the "*panam atrocissimam*" of Purgatory. From the first ages of Christianity, we read in history, that the Church did undertake to remit the temporal punishments imposed upon the penitent sinner; we may therefore conclude that the Church believed that she had the right and the power to do so, in virtue of the promise of her Divine Spouse; and that what she remitted upon earth, she taught would be remitted also in heaven.

Thirdly, our author protests against Indulgences, because, they are so worded as not to maintain even the Roman Catholic distinction between spiritual and temporal guilt.—p. 241.

There are a class of men of whom it is said "that they should have good memories;" unfortunately Mr. Jenkins has a very bad memory, and seems to have quite forgotten what he wrote at p. 238:—

"Her most eminent divines are careful to explain that—mortal sins, and spiritual guilt—are not regarded by them"—[Indulgences]—"at all."

Mr. Jenkins, at page 238, so completely refutes Mr. Jenkins at page 241, that there is nothing farther left for us to do in this respect.

Indulgences "lead to superstition"—we are told: and in proof thereof, our author tells a long rignarole about three monks in Sicily—and how they sold Indulgences "profitable against lightning, earthquake, thunder, thunderbolts, and other afflictions"—and how he purchased one for a small silver coin; to all of which it is sufficient to reply that—either our author was most cruelly hoaxed by some malicious wags in Sicily, who, as in other Popish countries, have a strong predilection for poking fun at intelligent and inquisitive Britons—or else that he has attempted a most unpardonable hoax upon his not very intelligent auditory in Montreal.

Lastly we are told that Protestants—"protest against Indulgences because they lead to the commission of Sin. They encourage sin, and to their influence we ascribe the confessedly low state of morals in Italy, Spain, and other Roman Catholic countries"—p. 243. And he asks:—

"If a man may, by absolution obtain remission of spiritual and eternal guilt, and by indulgences be freed from temporal punishment, under what restraint is he placed? What is there to keep him from the commission of the basest crimes?"—*ib.*

The answer is very simple. The restraints are the conditions upon which alone he can obtain absolution, and reap the benefits of the Indulgence.—These conditions are, remorse of conscience—true repentance—a lively hatred of, and sorrow for, sin, because offensive to God's most holy laws—a firm determination never, by God's grace, to sin against those holy laws—together with a humble and contrite heart, ready to embrace without a murmur, the chastisements which the Lord may please to inflict upon him. These dispositions we should think are a powerful restraint to keep men from the commission of the basest crimes; and, without these dispositions, neither absolution, nor Indulgence can—as every Catholic child knows who has read one page of his Catechism—free the sinner, from the penalties of sin, either "*quoad culpam*," or "*quoad panam temporalem*." This objection against absolution and Indulgences, is, in fact, a protest against the whole scheme of Redemption; for, upon the same principle, the heathen might ask—"If, through Christ's atonement, man may obtain absolution from all guilt, and all punishment for sin, what is there to keep him from the commission of the basest crimes?" The Christian would meet such an objection by the reply—that it is only by turning away from the wickedness which he hath committed, and by doing that which is lawful and right, that the sinner can find mercy and forgiveness through the merits of Christ's atonement. Does the Protestant recognise no forgiveness for sins committed after Baptism?

But as Mr. Jenkins has had the hardihood to appeal to the "state of morals" in Catholic countries, as a proof of the immoral effects of Indulgences, we intend, in concluding our notice of his lectures, to examine how far the criminal statistics of Catholic and Protestant communities warrant him in his conclusions against Popery. And perhaps, after all, this is the best test of the origin of the two contradictory systems. Of Catholicity and Protestantism it may with confidence be affirmed that, if one is from God, the other is most certainly from the devil; by their respective fruits shall we be able to assure ourselves of their respective parentage; and to this test would we, in the last place, appeal.

LIFE OF THE BLESSED VIRGIN MARY. Parts 4 and 5. D. & J. Sadleir, Montreal.

We have already noticed, as they appeared, the former numbers of this splendid publication, which certainly deserve the encomiums bestowed upon them by the American Catholic press. The present numbers are illustrated by several beautiful engravings; amongst which we notice, one of the "*Ecce Homo*" by Vanduyke, and a "*Holy Family*" by Baroccio. The children of Mary will be sure to be grateful to Messrs. Sadleirs for putting within their reach, at so cheap a rate, so admirable a history of the Life of their Blessed Mother.

SKETCHES OF THE IRISH BAR. By the Rt. Hon. R. L. Shiel, with Memoirs and Notes, by R. Shelton Mackenzie, D.C.L. D. & J. Sadleir, Montreal.

Richard Shiel may not have been the most exemplary Catholic, nor yet the most faithful and patriotic Irishman; but he was a most brilliant speaker, and a most amusing writer, as these handsomely bound, and neatly printed volumes abundantly testify. Nothing more intensely Irish, than the Irish Bar, has that land of Saints ever produced; and for fun, genuine wit and humor, we will back it, as Elijah Pogram would say, "against all creation." Every Irishman has a pretty considerable dash of fun in him; and what there is, even if latent, is sure to be brought out by the application of the Counsellor's gown to his back, which raises jokes, as Spanish Fly, applied in the same quarter, would a blister. The merriest sight on earth, we should think, must be a criminal trial in Ireland; with an Irish Counsellor addressing an Irish Jury, amidst peals of convulsive laughter from the Irish Judge and Irish prisoner; who seems always to enjoy the joke as much as any body

else, looking upon the whole proceedings as a delectable farce got up for his special amusement, and glorification. If anything can make hanging by the neck pleasant, it must be to have sentence of death passed, by some of the comical gentry of whom we read in these "Sketches of the Irish Bar."

We have also some important political details of the events of Catholic Emancipation, in which Mr. Shiel took a very active part. The "*Liberator*" appears too before us, in all his giant proportions; and we hear ringing in our ears those burning words, the indignant utterings of an oppressed people, at whose sound the conqueror of Waterloo quailed, and hastened to concede, that, which, if it had not been quietly conceded, would have been taken by force. Plunkett, Burke, Saurin, and all the celebrities of the Irish Bar during the present century, are introduced to the reader, in these interesting "Sketches," which form two of the most readable, and entertaining volumes, that we have met with for some time.

Mr. Mackenzie seems to have performed his task, of preparing for the press these Memoirs—which originally appeared in the *New Monthly Magazine*—with sound discretion; and has enriched the text with many appropriate notes and illustrations. The American publishers have also done their part well. These volumes are well bound, well printed on good paper, and adorned with a likeness of the author, whose memory will be long cherished in Ireland, as one of her most gifted and eloquent sons.

#### "THE COMING REST."

We have received from Mr. Armour a copy of this pamphlet, intended to fix the date, of the advent of the Millennium, the destruction of the Beast, and the "chawing up" of the Scarlet Woman, for the year 1866; all of which must be very consoling to true believers. We can not say that the writer has succeeded in making good his theory; but are more inclined to think that he has but given another example of what fools men make of themselves, when they attempt to interpret the Apocalyptic Vision. The following remarks upon the Bible, and the effects of Bible reading, as coming from a Protestant who asserts the sufficiency of the Bible alone, without any commentary, or commentators, as the Rule of Faith—and the competency of all men to avail themselves of it—are curious, and entertaining. The writer is treating of the "Millennial question":—

"In recommending the searching of the Scriptures, in order to the settlement of this question, in an individual mind, a serious difficulty is presented to our view. . . . A great display of Greek and Hebrew has been made on both sides, and with apparently equal success. To those however who know nothing of Greek and Hebrew—and these embrace the masses of our Church members—this parade of learning is equally unintelligible, and unsatisfactory. If an opinion on the subject can only be formed by a knowledge of the original, the majority of Christians, and Christian professors, must remain for ever undecided. They may adhere to one side, but their faith cannot be either strong, or independent, inasmuch as it is not based on reason, judgment, or conviction. . . . What is the inference drawn from their argument?—What, indeed, but this, that the English Bible is not to be trusted? On this question, they contend, our translation gives not only an obscure, but absolutely a false rendering, and by following it, we are led into error.—May not this be the case with other Scripture doctrines." [To be sure it may; and therefore as a "rule of faith," your Bible is worthless.] "And does not such an argument fully justify the Roman Catholic practice of withholding the Bible from the laity. As Protestants, we all object to this; but to us it appears absolutely necessary, so long as the post-millennial doctrine is the popular one, unless, indeed, another and more spiritual translation be made and accepted. It is a dangerous thing to put the English Bible into the hands of an intelligent and inquiring youth, who may bring received doctrines to its standard, and test them thereby. Such an opportunity for examination is, doubtless, the right of every man, but it is the duty of the Church to see that her doctrines, and the translation she has authorised, fully agree."—pp. 10, 11.

Strange conclusions these for a Protestant to come to—"The English Bible is a dangerous book for the intelligent and inquiring?"—what then must it be for the stupid and uninquiring?—to the great masses who, knowing nothing of Greek or Hebrew, are obliged to rely wholly upon the word of fallible, and uninspired, men, for the fidelity of the translation of the Book, a right understanding of which is essentially requisite to salvation? And yet Protestants profess to reject all "human authority" in matters of religion!

We see by the Report of the proceedings of the Corporation that His Honor, C. Wilson, Esq., has not been allowed to leave the post which he has for so many years occupied, with credit to himself, and to the advantage of the City of Montreal, without the tribute of his fellow-citizens, and colleagues of the Civic senate:—

At a Meeting of the City Council, on Wednesday night, 22d ult., a vote of £500 was passed for a survey of the proposed Canal and Harbor extension. The Council, at the same time, passed unanimously, a vote of thanks to Mr. Wilson, for his able conduct during his Mayoralty. The following is the Resolution:—

Councillor Labelle seconded by Councillor Bleau, moved:—

"That the present sitting being the last at which the Honorable Charles Wilson will preside as Mayor, the Council profits by the occasion to testify its respect and its esteem for him, as well personally as officially; also its gratitude (*reconnaissance*) for the efforts that he has never ceased to make, to maintain the credit of the City, and to promote the welfare and prosperity of the citizens in general; and it desires to express the regret which it feels at separating from him, and the hope that in retiring from civic life, he will long enjoy that happiness and that prosperity to which he has a just title."

The resolution after being read in French and English, by Mr. Wilson, was put to the Council and carried unanimously without any debate.

ST. PATRICK'S DAY.—We beg to inform our Irish fellow-citizens, that Shamrocks and other appropriate emblems of Irish nationality, can be had at the St. Patrick's Orphan Asylum. And to the generous Irish heart, the national reminiscences these emblems evoke become more dear and sacred, from the consideration, that the price paid for them will be devoted to the solace and support of the Irish orphans.

We read in the *Minerve* that, a few days ago, the collector of the Bank of Montreal lost in the streets a sum of £430 in notes. These notes were picked up by some orphan children, belonging to one of the establishments of the Seminary, and were by them given to their mistress, who undertook to place them in the hands of the Rev. M. Villeneuve until their rightful owner should be found. The claimant soon appeared, and rewarded the honesty of the poor orphans with the sum of one shilling and nine pence.

We congratulate our Quebec friends on the marked improvement in the tone of their city papers, whose anti-Catholic violence outvalled even the malignity of the *Globe*. The *Quebec Gazette* has subsided into quite a tame monster of late, giving hopes, that in time, its editor may learn to write like a gentleman and a good citizen, if not as a Christian. We suspect that its proprietors have given their editor a hint, that the ribaldry of *Expostulations*, and the twaddle of *Marcus*, interfered materially with the *Gazette's* circulation.

#### MENEELYS' BELLS!

THE BELLS from the extensive establishment of Messrs. A. Meneely's Sons, West Troy, N. Y., received at the World's Fair recently held in the City of New York, the highest premium or only Silver Medal awarded for Bells.

Their Church, Factory, Steamboat, School House and Plantation Bells, as well as their Chimes, were adjudged by the Committee to be "the best in fullness and richness of tone, clearness of vibration, and workmanship" of any on exhibition.

The Messrs. Meneely attach more importance to the decision, from the fact that the Bell Founders of Europe were represented at the Crystal Palace, as well as those from the United States.

The infamous Madame Restell of New York, is, thank God, in the hands of the Police, and is likely to meet with the reward of her labors. This should be a warning to others of the filthy tribe—who by their obscene publications and advertisements pander to the corrupt appetites of the depraved—that in no civilised community will bestiality be allowed to go unpunished. Since the finding of the Grand Jury against J. M. Ferres, the columns of the *Gazette* have not been, as formerly, polluted with exhortations to impurity and child murder. This is an improvement for which all fathers of families should be thankful; and indicates that the example made, has not been thrown away.

It is reported that instructions have been received from the Horse Guards, to proceed with the Court Martial on the soldiers of the 26th, accused of having discharged their muskets without orders, on the evening of the 9th of June.

A deputation from the St. Patrick's Society, consisting of Charles Alleyne, Esq., Mayor of the city, President, Messrs. G. R. Browne, and John Hearn, Vice-Presidents, and others, waited upon His Excellency the Administrator of the Government, last week, and presented a petition to postpone the execution of the sentence of Francois Xaxier Julien, convicted of murder, which has been fixed for St. Patrick's day. We are told that great efforts are being made by Julien's friends to procure commutation of his sentence, and that to this effect a petition with 3,000 signatures has been sent in to the Executive.—*Quebec Morning Chronicle.*

The Protestants of Kingston are preparing a petition to the Queen, praying that Her Majesty will be pleased to appoint, as government bishop over them a man, not of extreme views, or decided opinions upon any one point, but a quiet, easy minded gentleman, whose faith is, that of contraries both are true; as such a one is the beau ideal of an Anglican pastor.

#### REMITTANCES RECEIVED.

Huntingdon, J. Fagan, £1 5s; Beauharnois, Rev. D. Charland, 12s 6d; Pakenham, J. Levy, 10s; Norton Creek, M. Sullivan, 10s; Allandale, M. Gallivan, 5s; Beaverton, J. Merry, 10s; Sorol, Rev. Mr. Li-moge, £1 5s; Smith's Falls, P. M'Dermott, 10s; New Glasgow, E. Carry, 6s 3d; Williamstown, A. M'Gillis, 12s 6d; Chambly, J. Hackett, 12s 6d; Brockville, P. Murray, 12s 6d; Alexandria, D. M'Donald, 6s 3d; Hawksbury, J. Nugent, 6s 3d; Finch, T. Kennedy, 6s 3d; Boucherville, A. Doyle, 6s 3d; Adjala, P. Patton, 5s; Sydenham Place, J. Hynch, 6s 3d; Marysville, Rev. C. Bourke, £1; Bytown, E. Bourke, £5; Dundee, A. M' Rae, 12s 6d.

Quebec, per M. Enright—W. Kirwin, 7s 6d; O. McKenna, 7s 6d; W. Faisonbridge, 7s 6d; J. Lilly, 7s 6d; J. Lane, Jr., 7s 6d; M. Rigney, 7s 6d; J. Beaky, 7s 6d; Miss O'Rourke, 7s 6d; B. Mahony, 7s 6d; D. MacKellern, 7s 6d; T. Bogue, 7s 6d; J. Ellis, 7s 6d; P. Jones, 7s 6d; W. Hamon, 7s 6d; H. Martin, 7s 6d; J. Jordan, 7s 6d; P. M'Loughlin, £1 1s 3d; J. Seldon, 7s 6d.

Kingston, per J. Meagher—S. Sullivan, 12s 6d; E. Hick, 6s 3d; N. Brown, 12s 6d; J. Harrington, 12s 6d; R. Gough, 12s 6d; P. M. King, 12s 6d; H. Boman, 12s 6d; P. Henry, 15s; M. Flanagan, 12s 6d.

#### Birth.

In this city, on the 21st ult., the wife of C. J. Coursol, Esq., of a daughter.

#### Married.

In this city, on Monday, February 27, at the Parish Church of Notre Dame, by the Rev. J. J. Connolly, Mr. John Redmond, to Anne, daughter of Mr. John Dalton.