

not doing what he did not profess to do, and what he confessed his inability to do. Do our Protestant friends desire to destroy the basis of Dr. Brownson's argument, and, consequently, to overthrow the whole superstructure? We will tell them how, and how only, they must proceed. They must state the *positive* aspect of Protestantism, or Non-Catholicity, themselves; they must produce this *positive* Protestant doctrine, which Dr. Brownson declares not to exist, and upon which non-existence he based his whole argument as to the falsity of Protestantism, or Non-Catholicity, because founded upon a bare negation. By producing this *positive* Protestant, or Non-Catholic doctrine, our opponents will have completely refuted the Doctor, and proved one portion at least of his lectures to have been a failure.

But, lest we should be misunderstood, it is well to define what we mean by a *positive Protestant*, or Non-Catholic doctrine. We mean then,

Firstly—A doctrine which is held in common by all Protestant, or Non-Catholic sects—from the Anglicans down to the Universalists and Waldenses—as essential to their existence as Protestants, or Non-Catholics.

Secondly—A doctrine which is not held by Protestants, or Non-Catholics, in common with Papists or Catholics on the one hand, and with avowed Infidels on the other.

Thirdly—A *positive* doctrine, that is, a doctrine which merely affirms something, and if it contradicts some article of Catholic faith, does so, not by a bare negation, but by opposing to it something positive.

When our Protestant opponents shall have produced this *positive* Protestant doctrine, common, peculiar, and essential, to all Protestant, or Non-Catholic sects, we pledge ourselves to reproduce it, and to acknowledge that Protestantism, or Non-Catholicity has its positive aspect; that it is not a bare negation; and that therefore Dr. Brownson's conclusion as to the falsity of Protestantism, or Non-Catholicity, is worthless, as having been deduced from a false premise.

In speaking of Protestantism, or Non-Catholicity, Dr. Brownson expressly declared that he did not mean to confine the appellation Protestant to what are termed the *evangelical*, or *orthodox* sects, as distinguished from liberal, or rational Christians. Protestants have, we know, many distinctions and divisions among themselves, but they have no right to expect Catholics to recognise them, or to make any difference between one form of mortal sin and another. As Catholics, we know nothing of these little differences between Tweedle-dum and Tweedle-dee, however important they may appear in the eyes of Tweedle-dum and Tweedle-dee aforesaid; to Catholics, the continual squabbling between the different Non-Catholic sects, appears as ridiculous, as it does to hear one great brawny black fellow calling another "a d— nigger;" we only recognise two great divisions in the religious world—Catholics, or Papists, and Non-Catholics, or Protestants; those who are *in* the Church, and those who are *out* of it: other distinctions we know not. At the same time it is but just to admit that, in a worldly point of view, the Anglican heresy is the most gentlemanly, and aristocratic form of heresy, and that its ministers are, for the most part, men of refined manners, and high education; besides this, we can recognise no distinction between the different Non-Catholic sects, whether they howl and rant with the Methodists, parody Catholic forms with the Puseyites, or put their faith in Joe Smith, or Spiritual Rappings.

Whilst therefore it is to us a matter of perfect indifference, what divisions and subdivisions Protestants, or Non-Catholics, may recognise amongst themselves, or what importance they may attach to them, as Catholics we protest against being expected to take any notice of their existence, or to argue as if one Protestant, or Non-Catholic sect was more or less heretical than another. To Catholics, all Non-Catholics are alike Protestants—Protesters against the One Holy, Catholic, and Apostolic Church,—and as such, are all concluded under the same category. We are aware that it is still customary for some of the sects to pique themselves upon their inconsistency, and their inability to reason logically, in virtue of which they still profess to retain some vestiges of old Popish doctrine, some fragments of the old Catholic tradition, and have the impudence to treat as Infidels and Atheists, those amongst their fellow Protestants, who have rejected these vestiges and fragments of Catholicity, as the necessary consequence of their previous rejection of the authority of the Catholic Church, and who have followed out the right of "private judgment," and "free inquiry," to their legitimate conclusion—"free thinking." These impertinent pretensions can have no value in our eyes; they can at best but provoke our mirth, especially at the present day, when, thanks to the progress of Protestantism towards Rationalism, these self-same, *soi-disant*, orthodox sects, have become as contemptible in point of numbers and of influence, as they always have been, in intellect and controversial skill.

Some of the other objections to Dr. Brownson's lectures we will notice in our future numbers; in the meantime we wait patiently, yet with no small degree of interest, for the enunciation of the *positive* Protestant doctrine, as defined above, and which we challenge our cotemporaries to produce, as the speediest and most effectual manner of demolishing the Doctor's arguments. We fear though that we shall have to wait a long time.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Aylmer, J. Doyle, £1 5s; Perth, J. Doran, 12s 6d; Sorel, D. McCarthy, 12s 6d; Kingston, J. Patterson, 12s 6d; Duffin's Creek, R. Brennan, 12s 6d; Cobourg, A. T., 12s 6d; Hemmingford, D. McEvilla, 12s 6d; Port Elgin, A. McMillin, 15s; Melbourne, J. Toomy, 6s 3d; Sherbrooke, A. Donnelly, 10s; Coaticook, P. Flynn, 10s; St. Monaghan, J. Clemisla, 6s 3d; Sand Point, D. McDonell, 10s; St. Croix, Rev. J. B. Potvin, 15s.

PROTESTANT CALUMNIES.

The task of the Catholic journalist would be, comparatively, an easy one, if he had only to reply to the arguments, and logic of his opponents; or if they were willing to act upon the principle, that falsehood, calumny, and personalities, are as much out of place, in religious controversy, and as disgraceful to those who employ them as, by common consent, they are generally admitted to be, in the affairs of every day life. Unfortunately, it is not so; as Catholics we are called upon, not to refute arguments, but to disprove calumnies—not to support a thesis, but to rebut personalities—not to defend the doctrinal teaching of the church, but to repudiate the monstrous absurdities, which our opponents, oft-times through ignorance, but oftener, we fear, through deliberate malice, attribute to us. Strange, that it should be so! Strange, that the moment a man becomes *serious*—the moment that he experiences those strange qualms, which, by the devout, are denominated "a call," he should begin by making himself intensely disagreeable to all his former friends and acquaintances, and considering himself absolved from every moral and social obligation.—Strange, indeed! but not more strange than true. If a lie of extraordinary malignity against the Catholic clergy or religious be in circulation, we are sure to trace it ultimately to some reverend evangelical minister or another, as, in the case of Maria Monk, or still later, in that ridiculous story about a priest flogging a Sister of Charity by way of penance in open day, in the streets of a large city in the United States, and which was ultimately traced home to a Baptist Minister, the Rev. John L. Weller, editor of the *Western Recorder*, the journal in which the falsehood first appeared. As a general rule, our evangelical brethren take care, when they lie, to lay the scene of the adventures a long way off. Your editor of a Protestant religious paper in Calcutta will enlarge upon the abominations of conventual life in Madrid, whilst the editor of a similar journal in Canada will harrow up the souls of his readers with a "full, true, and particular account" of the "Inquisition at Rome," or "Priestly Tyranny," at Timbuctoo. We say as a general rule, for sometimes, as in an instance at present before us, and as in the case of the Rev. Mons Faucher, S.R., our evangelical friends allow their hatred of Popery to outstrip their discretion, and commit themselves—either by telling a lie, "with a circumstance," or else by pretending that the event upon whose horror they delight to dilate, occurred, or is occurring, in the immediate neighborhood of the narrator; in either of which cases the lie is detected immediately. To understand the reason of our making the foregoing reflections, we insert the following paragraph from the *Montreal Witness* of the 17th inst., to which we shall take the liberty of adding a few remarks of our own:—

"There is a strange story current about town of a Jesuit who effected his escape from the College of that order in this city," (ah, imprudent editor of the *Montreal Witness*, why were you foolish enough to propagate a lie which can be so easily detected? why did you not lay the scene in Venice, or Central America?) "and has since been subjected to every species of threats, cajolery and deception to get him back again into their power. At last he was entrapped and taken back, but escaped again, and is now in dread of stirring out even into the streets; or of being attacked in the house where he stays, and either murdered, or taken to the cells of the new *Holy Office*. This is a sad state of things for Canada, and the nineteenth century. One reason why he is so threatened and persecuted by the Jesuits and their tools is, we understand, that he has made some strange revelations."

Such is the story laid before the world by our evangelical cotemporary, and which (for there are no limits to the credulity and ignorance of sound evangelical Protestants) there are some few fools, silly enough to believe, as there are plenty of knaves, ready to propagate it. Now, if we notice it, it is not because we think it will do the Jesuits much harm; we can appeal to the case of the Rev. Mons. Faucher, and to the detected slanders of the *Montreal Witness* and the F.C.M. Society, upon that occasion, and argue, that as he who has been proved to have been a liar and a slanderer, upon one occasion, may justly be deemed a liar and a slanderer ever after—so, the *Montreal Witness* is as little worthy of credit now, when telling lies about the Jesuits as it was when telling lies about the *Cleré* of S. R. We can console ourselves also with the reflection, that if the Jesuits are vilified in the columns of the *Montreal Witness*, so also, that that journal alone, of all the journals of Montreal or Canada, has had the unblushing impudence to defend the conduct of the "cheats and swindlers who, in their capacity of office bearers in the Montreal Provident and Savings Bank, robbed the poor widows and orphans of their miserable pittance, and in their capacity of office-bearers of the Evangelical Societies of this city, make us almost forget their former cold blooded villany in the contemplation of their still more disgusting and loathsome hypocrisy. But this is a digression—we will come back at once to our muttons.

By the quotation from our evangelical cotemporary, it will be seen, that it is *asserted*, and laid to the charge of the Jesuits of this city—1st. That one of their number—a Jesuit—effected his escape from the College. 2nd. That he has since been subjected to every kind of threat, cajolery and deception, in order to induce him to return. 3rd. That he was entrapped, taken back, but managed to escape a second time.

It is *implied*—1st—that the Jesuits have threatened the life of the run-away. 2nd—that there are cells and dungeons in the new *Holy Office*, in which the refractory are confined. 3rd—that the reason for this cruel conduct, on the part of the Jesuits, is, that the run-away has some strange revelations to make respecting them—from all which, our sapient, and remarkable-for-his-love-of-truth-and-gospel-religion, cotemporary concludes, that "this is a

sad state of things for Canada, and the nineteenth century," and to which, we reply by giving a flat denial to the assertions and implications, pronouncing the whole story, from beginning to end, to be a silly, yet malicious lie, and calling upon our cotemporary either to make good, or retract, his statements.

He will reply, we doubt not—for we never knew a liar who was not also a coward, and ever ready to shrink from the consequences of his scurrility—he will reply, that he only gave it as an *on dit*, as "a strange story current about town." This excuse we will not accept. No man, in private life, has the right to circulate or repeat a tale prejudicial to the character of his neighbor, and then to shrink from the consequences, upon the pretence that he did not originate it: he must either retract and apologise, or give up his authority. The journalist can acquire no right or privilege which he did not possess as a private individual; the journalist has no more right than has the private individual, to circulate reports injurious to the character of his neighbors and fellow-citizens; he has the *right* to make them public, *if true*—but it is his *duty* first to ascertain that they are true; we lay this down as an axiom, so clear, that no gentleman can possibly refuse to accept it. We call upon the Editor of the *Montreal Witness* then, as we should call upon any private individual, who had circulated and given extensive currency to a report injurious to the reputation of one for whom we had a respect, either to make good his charges against the Jesuits—by giving up his authority, and producing his proofs—or else, to retract and apologise—if he refuses to do either the one or the other, we tell him that the man who originates, or gives increased circulation to, reports injurious to the reputation of his neighbor, and who, when called upon, will neither make good his statements, by giving up his authority, nor yet retract and apologise, is a mean, pitiful scoundrel, beneath the regard of every honest man, and one upon whom it is not worth while to waste the strongest epithets of contempt which the English language affords, because they are all too good for him. We appeal to our Protestant brethren, and ask them—If some blackguard had libelled your clergy, would not you make use of equally strong language?

We said that *Orthodox* Protestantism was on the decline, and that it had become as contemptible numerically, as it always had been contemptible intellectually. In support of our assertion we copy the following from the *Congregational Journal* of New Hampshire, once the head quarters of Calvinistic Protestantism. The editor thus describes the dwindling away of *Orthodoxy* in New Hampshire; but what is true of New Hampshire is equally true of every other district of the United States:—

"It is a startling truth, to which the successive Minutes of the General Association attest, that the number of members of the churches has diminished within a few years by some four or five thousand. It is equally true that the number of churches is diminishing by the steady progress of decay and extinction. Without going back to the period of our editorial labors, and relying upon the power of memory for the accuracy and completeness of our sketch of extinct churches, we call up the following as having died out within the last ten or twelve years. In all the places where the churches existed, there may still remain individuals once connected with them; but the ordinances of religion, and church order and discipline not being observed, as churches they are virtually extinct, if they have not formally been disbanded; and should anything be attempted again, in every case a new organization of the scattered materials would be required."

"Beginning with the northern part of the state, two churches once existed in Lyman, a town on the Connecticut river, and one in Perey, which are utterly gone; there was another in Whitefield, and another still in Shelburne, which for years have been without pastoral or ministerial labor, and probably are beyond recovery. In the eastern part of the State, churches once existed in Alton, now becoming an important field by railroad and steamboat communication, and in Tufordborough; whether the churches in Ellingham and North Sandwich maintain their organization, we are not informed; at any rate their existence is barely more than nominal. In the eastern part of the State the churches in Newington and Kensington, and the Pleasant street Church in Portsmouth have ceased to be numbered among the living. In Cheshire county the church in Surrey is the only one which has died out, so far as we are informed. In Sullivan county the church in Unity and the Second church in Lempster have closed their existence. A church was organized in Centocookville, a village in Hopkinton, some 12 years ago, which lives no longer. Around Plymouth a few years since there was a church in New Hampton, and another in Bridgewater, and another in Alexandria, which are numbered with the dead. Between the Connecticut and Merrimack, the Churches in Dorchester, Orange, Springfield, and Canaan, have for years ceased to maintain church order, and to regard themselves as existing, organized churches, and to sustain public worship; and with little variations the same may be said of the Church in the neighboring town of Enfield. The churches in Windsor and Wendell are also extinct."

"Look over the list; here are from twenty to twenty-five Congregational churches of New Hampshire which within ten or twelve years have become either utterly extinct, or else in the long neglect of church order and discipline would require a new organization, should they attempt recovery to a real, living, and effective existence! And all this decay and death, notwithstanding the labors and expenditures of the Missionary Society. The fact is sufficiently sad, without artificial coloring or exaggeration; and eloquent, without note or comment."

"In the meantime what has been gained? Is there anything compensatory in other directions? New churches have been organized in West Lebanon, in East Jaffrey, in New Ipswich, in Mason Village, and in East Concord, and a third in Nashua; but all of them colonies or divisions from already existing churches in the same places. Two have been organized in Manchester, in which, however, two others were merged, the one at Manchester Centre, and the other at Amoskeag Falls. One has been gathered at

Fisherville, one at Salmon Falls, and another in Litchfield, where none existed before, though in the latter town a church had, some years before, become extinct. Within the period of ten or twelve years, as is seen from the foregoing statements, *twenty-eight* churches, including those at Manchester Centre, and Amoskeag Falls, have become extinct, while ten have been organized, of which all but three were colonies from others; and of the three only two were gathered on missionary ground.

"Can any remedy be applied to this frightful decline?"

CATHERINE HAYES.

We are pleased to learn that this gifted Child of Song is at length about to pay us a visit, and although we are not in the habit of using our editorial influence on behalf of singers, or other artists performing in Montreal, leaving that, for the most part, to our more popular contemporaries, yet we cannot forbear from bespeaking a favorable reception for the "Swan of Erin"—the lovely and beloved Catherine Hayes—the successful rival of Jenny Lind, (now un-Linded!) and the worthy representative of Ireland's glorious music. We have heard the exquisite tones of this fair enchantress—we have heard her master with consummate skill, the most elaborate compositions of modern art, and we have heard her warble "wood-notes wild," with the thrilling sweetness of the summer bird—we have listened with delight to the harp-like wailing of her voice, in some of the finest compositions of the old Irish masters; and we assure our readers, that we would walk many miles to hear her in any one of them—the last especially. Her "*Kathleen Mavourneen*," and her "Harp of Tara" are both admirable in their respective kinds, and her "*Savourneen Deelish*" is beyond all praise. But why attempt to specify the melodies in which she excels—she will come, and all can judge for themselves. We shall therefore only say that to all lovers of music, and especially Irish music, the opportunity of hearing Catherine Hayes will be a source of real gratification.

OBITUARY.

With sensations of sorrow, which we feel in common with many of our fellow citizens, we record the death of the Rev. Theophile Durocher, who departed this life on the 19th instant, aged 46 years, 8 months, and 15 days, at his late residence in the parish of Belœil, of which he was curé since 1831. Rev. Mr. Durocher was born at St. Antoine, River Chambly, on the 5th Sept., 1805. He completed his studies in the College of Montreal. Ordained priest in this city, on the 9th March, 1828, by the late Rt. Rev. J. J. Lartigue, he was on the following day appointed curé of the parish of St. Rose. He afterwards officiated successively as curé in the parishes of St. Genevieve, St. Laurent, and St. Benoit. In 1831 he succeeded the Rev. Mr. Felix, curé of St. Benoit, who died on the 24th May of that year. He discharged the spiritual duties of that parish to the end of Sept., 1831, when he was nominated curé of Belœil. He was a member of the Caisse Ecclesiastique, and of the Society of One Mass. About three years ago, the reverend gentleman felt the symptoms of the disease to which he has fallen a victim. A voyage he made to Europe, where he remained for several months of the years 1850 and 1851, improved his health, without sufficiently strengthening it to withstand the severe attacks to which it has finally succumbed.

The virtuous and estimable clergyman, whose loss the parish of Belœil presently deplores, had done much to advance the religious and social interests of his parishioners; and all his acts were characteristic of the prudence and piety of the good shepherd.—*Mélanges Religieux.*

The *Halifax Times* mentions, as a rumor, that his Lordship the Bishop of that diocese has been elevated to the Arch-Bishopate, and the Very Rev. his Vicar General, to the Episcopate. "Of profound erudition and administrative ability of the highest order, with untiring zeal in the propagation of the faith, we know of no ecclesiastic better calculated to occupy, with dignity and efficiency, the Arch-Bishop's throne. In the Very Rev. Dr. Connolly, the faithful of New Brunswick will find a Chief Pastor and Overseer, zealous of good works, 'adorning the pure doctrine,' and enforcing the discipline of the Church by an exemplary consistency brighter and more cogent, by far, than precept."

His Lordship the Bishop of Toronto held a Confirmation on Thursday morning the 20th inst., at St. Michael's Cathedral, when one hundred and eighty persons were admitted to the holy rite; and as many children for the first time received the sacrament of the Blessed Eucharist. We love to dwell on this particular portion of the episcopal duties; our mind does not dwell on the mere occasional ceremony, it passes onward to the consideration of the continued preparation which is ever going on, and which sows the seed that produces such strength, fortitude and courage as enables christians to persevere steadily in good, and to practice their faith in all circumstances and in all places. Sweet, indeed, is the reward of our revered Bishop for his labors; gladdened must be his good heart when he regards the band of courageous soldiers he has just enlisted under the banner of their Redeemer. Be it your task now, ye parents, to preserve your children steady followers of Him, whose soldiers they have just professed themselves to be, and to strengthen their courage in the warfare in which they are now engaged. Vain will be toil, fruitless the labor of the Priest, however zealous and devoted to his charge, if you do not assist by your exertions at home his good work. Teach your children, then, to go forth into the world prepared to oppose its false maxims and dangerous customs, and 'mid sacrifices and trials to receive and hold fast the same strengthening spirit which comforted, fortified, inspired, and sanctified the Apostles.—*Toronto Mirror.*