

The True Witness

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MONTEAL, FRIDAY, Jan. 14, 1876.

ECCLESIASTICAL CALENDAR. JANUARY, 1876. Friday, 14—St. Hilary, Bishop, Confessor, and Doctor of the Church. Saturday, 15—St. Paul, First Hermit, Confessor. Sunday, 16—SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Monday, 17—St. Anthony, Abbot. Tuesday, 18—St. Peter's Chair at Rome. Wednesday, 19—St. Canute, King and Martyr. Thursday, 20—SS. Fabian and Sebastian, Martyrs.

PUBLISHER'S NOTICE. In relation to an announcement which appeared lately in the True Witness expressing the hope that the editorial services of a distinguished clergyman would soon be secured for this Journal, we are now in a position to inform our readers that the Rev. FATHER O'REILLY, of Toronto, the author of "The Martyrs of the Coliseum," and of "Victims of the Mamertine," has consented to take editorial charge of the True Witness. We feel that under his able direction the oldest and best tried Catholic Journal of the Dominion will not degenerate, and that its founder will have in Father O'Reilly a worthy representative and successor.

NEWS OF THE WEEK. The Pope has handed to the Bavarian Ambassador at the Vatican a protest against the violation by Bavaria of the Concordat, by the enactment of a civil marriage law. The Vice-President of the Italian Senate has formally announced the resignation of three senators, namely, Corrales, Piazioni, and Orso-Terra. All three gave as reason for resigning their inability to discharge the duties of their high office. But it is generally believed that two of them, Corrales and Piazioni, were compelled to resign by motives of conscience or religious scruples. They had, in fact, sent in their resignations from the time Rome was made the capital of Italy, but their resignations was not immediately accepted, in hopes they would change their minds. The third senator, Orso-Terra, a nobleman of Genoa was formerly noted for his liberal sentiments. A ministerial crisis in France is imminent. From special telegrams from Paris to the London papers, it would seem that the Cabinet troubles have arisen from the fact that M. Leon Say, Minister of Finance, is a candidate for the Senate from the Department of Seine-et-Oise, while M. Dufaure, Minister of Justice, is canvassing in Charente, in concert with Col. Rochereau D'Enfer, lately a member of the Assembly from Charente Inferieure, a most decided opponent to the Ministry. On Monday, Leon Say had two audiences with Marshal MacMahon. The Moniteur says he spoke to the President about the attacks made upon him by newspapers, which Le Soleil intimated certain officials encouraged. The principal offender is the Figaro, which affirmed that M. Buffet had ordered the Prefect of Seine-et-Oise to vigorously oppose the Senatorial list upon which M. Say's name appears. The Figaro also publishes a long and bitter diatribe against M. Say, of which the following is an extract:—"For his candidacy on the list he knows Government blames him, yet he remains; he knows the head of the State rebukes his conduct, and he remains; disavowed, condemned, rejected by his colleagues, he still remains; whatever is said or done, he drinks off every cup and remains." A Paris telegram to the London Times says the struggle at the coming election will be very bitter. The Paris correspondent of the Times writes that M. Dufaure's resignation was unexpected. His withdrawal alone would not have shaken the Cabinet, but the resignation of Say, Dufaure and Wallon would have deprived the Ministry of its entire liberal element, and necessitated the immediate convocation of the Assembly. Consequently a Cabinet Council was immediately called and held under the presidency of Marshal MacMahon. There was a warm scene between Say and Buffet. The latter complained of the difficulty created by the publicity of the rumor of disagreements in the Cabinet, and suggested that the difficulty be solved by the publication of a programme signed by all the Ministers, thereby demonstrating the unity of views of the Cabinet. Dufaure concurred, and suggested a programme conciliatory and non-exclusive, framed to secure the adhesion of all moderate men. It was therefore agreed that Dufaure, Wallon, DeCazes and Buffet should draw up a programme. It was even suggested that President MacMahon should also sign the programme. Speaking of the crisis, the Journal des Debats says: "The Ministry was never completely homogeneous, although it had the appearance of concert, maintained by mutual concessions. Since the opening of the electoral period, disagreement has arisen between Ministers belonging to the Right and Left Centres respecting political alliances, and also on the question whether electoral candidates should be patronized by the Government. The Journal des Debats further alludes to the aggressive tone adopted by some of the journals towards some of the members of the Cabinet, and the improper manner in which the President is being brought into the controversy for party purposes. Serious disturbances took place at Charleroi, in Belgium, on Sunday night, necessitating the calling out of the military, and causing the death of several persons. Gen. Campos has ordered the local authorities to

permit all inhabitants of Navarre under sentence of banishment, who are either abroad or with the Carlists, to return to their homes, and announces that the past conduct of those who come back will be forgotten. The Vienna correspondent of the Standard reiterates his statement that Austria is calling out her reserves, and maintains that it is true that he has not been officially contradicted. A despatch to the Deutsch-Zeitung asserts that signs pointing to the occupation of Bosnia by the Austrians multiply, and that the places where the troops are to cross the Unna River are already fixed. Another of the Schismatical priests of Geneva has found out the real character of the movement which he had joined, and has resigned and departed, publishing a letter to the President of the Ecclesiastical Council of the Schism, giving his reasons for this step. M. Loyson (Pere Hyacinthe), M. Quily, and M. Marchal having already broken with the Genevese "National-Catholics," the latter are now reduced to one Schismatical priest only, an importation from Aix in Provence. The Volks-Zeitung of Essen informs its readers that the director of the Gymnasium at Meppen has received a circular from the German Government forbidding the recital of the "Prayer for the Holy Father" after the "School-Mass" (at which the pupils of the Gymnasium assist), or after any other Mass. The fines imposed on the Bishop of Limburg have far outstripped the hundreds, and are to be counted by thousands. Towards the end of November a fine of 1,400 marks was registered against him by the provincial tribunal at Cassel, and a further fine of 3,000 marks was threatened if, during the month of December, the "vacant" parishes were not filled up. Notice of this was scarcely in his hands when he learned that a fresh fine of 500 marks had been registered against him for neglect in the case of another "vacancy," and a further fine of 1,000 marks threatened should he persevere in his neglect. WANTED AN APOSTLE FOR CENTRAL AFRICA. Stanley's letter from the territory of Mtesa in Central Africa has caused an ebullition of zeal amongst the pious old ladies (of both sexes) in the old world. If sympathy and money could succeed, Africa should have been converted long ago. The London Missionary Society have received from one individual \$20,000 to equip an Apostle for the Tribes. A circular has been sent to the leading clergymen of the church of England to find out an apostle—another Patrick or Augustine—to bring civilization in the glad tidings of great joy to a benighted people. Those who have cast their eye over Dr. Marshall's history of Protestant Evangelization will have no trouble in forestalling a verdict regarding the success of this movement. It is a notable fact that noble and generous souls in England are cajoled into sympathy for native missions by cooked and garbled reports: where thousands of neophytes are placed on paper not one bona fide convert exists. Numbers of clergymen have gone to the tribes of South Africa, but have returned with immense fortunes and laurels but little or no practical results. We have been interested in this matter, and can give the readers of the True Witness some particulars of the work of the London Missionary Society amongst the tribes in Southern Africa. There are several Mission Stations established on the confines of the Colony of the Cape of Good Hope, chiefly within a radius of five hundred miles from Cape Town. An allotment of several thousand acres of Crown lands is given gratis to the representatives of the London Society; these tracts are generally the most fertile at the disposition of the Government. It is then divided amongst the natives in lots varying from twenty-five to a hundred acres. The natives are taught to farm, and are supplied in the commencement with implements in common and stock to the most deserving on credit. For the first year no rent is required, but as soon as the land has commenced to yield and the native family have settled down to work, the most difficult step towards conversion, the rent is put on lightly at first and gradually increased after the fashion of the unjust extortions of the Irish landlord. Besides rent and a host of irksome perquisites intended for the minister, there is imposed on the native tenant an obligation of attending church every Sunday. Whether he attends or not he has to pay six cents. There is no actual currency amongst the tribes for this fine, but the account is allowed to run on until it reaches the value of an ox or a sheep. As the value of the animal is entirely at the disposition of the clergyman it is scarcely necessary to say a few weeks of Sundays suffice to make up the supposed value. On these stations religion is but a secondary consideration. To shout and bawl some hymns seems to be its principal expression. Baptism, Matrimony, and Morality are almost entirely ignored. We were once on one of these Stations numbering 1800 persons—ten were baptised—not one couple formally married.—The most expert thieves in the country are the natives of these Stations. The farmers for hundreds of miles around dread them; were it not that the rifle is freely used against them and summary vengeance instantly inflicted on the luckless neophytes caught plundering, the country should be abandoned. A ludicrous scene once came under our notice.—One of the difficulties of tribal civilization is raiment. Missioners of all denominations believe clothing to be part of civilization. The wildest savage is to be forced to have the refined sense of European morality. The London Missionary Society on one occasion, sent out several boxes of clothing to one of their Stations. As there was not enough to give a whole suit to each one, the Rev. incumbents, to avoid the consequences of jealousy, often fatal in the tribes, determined to give each one an article of dress of some kind or other. On the following Sunday the scene in church was laughable. One had a coat, another a pants, another a waist-coat, and so on. Doubtless the lucky owner of a plug-hat felt as proud as his neighbor who appeared in full dress in a pair of top-boots! Notwithstanding the expenditure of quarter a

million dollars the success of the English Church amongst the tribes is simply nil. We must give their ministers credit for zeal, courage and self-sacrifice, yet they lack the divine commission. A prominent point in their teaching to the natives is hatred of Catholicity. The Catholic priest passing accidentally through the Stations has been hooted and stoned at the indignation of the clergymen. The late holy Bishop Grimby of Cape Town records, in a letter to the Propagation of the Faith, a scene of persecution characteristic of the spirit of Protestantism in the tribes:—"I arrived at the Station about sunset; our horses were giving up, and my intended stopping place was still half a day's journey ahead. A young catechist approached: on informing him who I was, I inquired if I could stay over night: he left, as I thought, to acquaint the clergymen in charge of my request. I had the horses out-spanned, presuming there would be no difficulty in getting hospitality. After a short delay I saw a crowd approach me; some of the natives yelled in their well known war-cry. In a moment I was surrounded. Their angry looks and menacing tones left no doubt on my mind as to threatened danger. Trying to pacify with kind words, and deliberating what course to adopt, I saw the clergymen approach with a still larger crowd of half-naked retainers; the catechist carried something like a cross and chanted in the tone of our litanies blasphemous and immoral expressions about our Blessed Lord, and His holy Mother. The scene made me tremble.—I was surely in a crowd of incarnate demons. The clergymen ordered me from the Station. Although he seemed anxious to restrain his excited followers, clouds of earth and even stones fell in showers around me. I never felt so happy as on that occasion; 'tis sweet to suffer for our Lord." A clergyman of more liberal character and greater candour, once entertained us in one of the Missionary Stations; he told us he was forty years amongst the natives; during that time he did not make one real convert to Christianity. An apostle will soon be found for the new field of labor; a mission of brick and stone will rise in the desert; fashions of London and Paris will dazzle the native eye; the country will be declared British, and after a few years of incredible cost to the London Society, the apostle will return a millionaire—and a lion—and then a retired denizen of Belgravia. THE M'ENTYRE CASE. The subjoined correspondence by the Rev. Father Dowd, of St. Patrick's, in connection with the sad case of a man named McEntyre, who died recently at the Montreal General Hospital, deserves the very best attention of our readers. The admirable letters of the Reverend Clergyman set forth the facts so clearly and forcibly that further comment on our part is entirely unnecessary. The subject is a painful one, and to the Catholic mind the conduct of Doctor Cameron, from the information before us is as inexcusable as it is difficult to explain. No doubt a most thorough and searching investigation will be ordered and it shall then be known who are the parties besides the doctor by whose contrivances an unfortunate man on his deathbed was deprived of the consolation of the church in which he professed a desire to die. The General Hospital, to use the words of the Revd. Father Dowd, has heretofore been an honour to our city apart from the foul stain of religious fanaticism. Let us hope that such measures may be adopted as will prevent the recurrence in the future of such an incident as the McEntyre case, a repetition of which must necessarily deprive the Hospital of its general character and reduce it to a mere sectarian institution where Catholicity is under the ban. We hope in our next issue to be able to give the result of any investigation that may be ordered to our readers:— ST. PATRICK'S, Jan. 7, 1876. PETER REDPATH, Esq., President of the Committee of Management, General Hospital: SIR,—I had the honor of addressing a letter to the Committee of Management on Monday, the 3rd inst., relative to the painful case of William McEntyre, the receipt of which was duly acknowledged same evening by order of the Committee. Next day, Tuesday, the 4th, I took the liberty of writing to you as President, respectfully asking you to inform me what action had been taken on my letter of the day before, and requesting an early reply. No reply has yet reached me, though four days have elapsed. In addressing myself to the committee, I desired to prevent any outside trouble or excitement which I foresaw would result from the McEntyre case. It was my sincere wish to afford the Committee an opportunity of honorably repairing an injustice that had been already done, and of adopting measures to prevent a repetition of any similar injustice. The prolonged silence of the Committee justifies me in concluding that I am not to be honoured by a reply. My object in now troubling you is to say that under these circumstances I am very reluctantly obliged to send my letters to the press. Since the authorities of a public institution fail in their duty I think it is not unreasonable that they, whose generosity supports that Institution, as well as they whose necessities may oblige them to avail themselves of its great advantages, should interfere and remove the foul stain of religious fanaticism from the reputation of an Hospital in every other respect an honor to our city. In my letter of the 4th inst., I stated that I knew the statement of Doctor Cameron to Father Leclair to be false. I did not then give my reasons. It may be more satisfactory to do so now in a general way. I have testimony that on Friday, the 31st of last month, the fourth day after the visits of the minister to McEntyre commenced, this young man complained that Father Leclair did not return to see him, as that clergyman had promised to do. When told that Father Leclair was prevented, he said with earnestness, that he was surrounded by a lot of serpents, but that when he left the Hospital his first visit would be to Father Leclair to put his hands over him. I have the honor to be, Sir, Your obedient servant, P. Dowd, Priest.

ST. PATRICK'S, Jan. 3, 1876. GENTLEMEN.—Permit me to place the following facts before your notice, and to respectfully request your serious attention to them. On Monday, 27th of past month, a patient in the General Hospital, named William McEntyre, requested the attendance of the Rev. Father Leclair, one of my assistants at St. Patrick's. This young man McEntyre had always been a Protestant, but, thinking he was about to die, he expressed his wish and intention to Father Leclair of joining the Catholic Church. Father Leclair returned to see him a second time that day, and, finding him still fixed in his intention to become a Catholic, and believing his illness serious, he commenced the preliminary instructions for his admission into the Church. Next day, the 28th, Father Leclair was continuing his instructions at the bedside of the young man when he was told by a nurse that before proceeding he should see the Doctor of the Hospital. Father Leclair submitted to this, unseemly and highly improper interruption in the discharge of his ministry, and saw the Doctor, whom he politely requested to change the entry on the young man's card, as he was no longer a Protestant. The Doctor seemed displeased, and made some remark about proselytism, which was not very intelligible, and charged the Nuns with distributing tracts. The person in question is Doctor Cameron. This gentleman would not allow Father Leclair to proceed with the instruction of the young man before he saw his minister. Subsequently, on the same day, in the presence of Father Singer the regular Catholic chaplain of the Hospital, Father Leclair asked the Doctor whether any rule existed to prevent his attending to his patient. The Doctor answered no, but that he (the Doctor) was the judge of what was proper on the occasion. He then positively refused to allow Father Leclair to see the young man, and refused even to accompany the priests and two witnesses to ascertain from the young man himself whether he required or not the spiritual ministrations of Father Leclair. The following day, the 29th, Father Leclair returned to the Hospital and was informed by the Doctor (Cameron) that the young man had seen his minister during about five minutes, and that he was satisfied to remain what he was always. Father Leclair again requested the Doctor to accompany him to the bed of the patient to learn from himself whether such was the case, adding that if the young man once said so, he (Father Leclair) would retire, satisfied that he had done his duty. The Doctor again positively refused this proposal, and stated that he had orders not to allow any minister, to see the patient. We have since been informed from a source which we believe reliable, that young McEntyre did not accept the religious service of the minister on the occasion of his first visit, and that he refused to join in prayer with a Protestant lady the same evening he was visited by the minister. The evident fear of the Doctor to allow either Father Leclair or Father Singer to see him after the visit of the minister, even in presence of witnesses and in the company of the Doctor himself, fully justifies the receiving of the above information as correct. As the minister who entirely neglected him for weeks before, has been visiting him once or twice every day since, we cannot say what change this moral compulsion, supported by all the influences allowed to reach the poor sick young man, may have wrought. The poor young man might have continued to resist the spiritual influence of his minister, as he is said to have done in the first instance; but dare he in his dependent condition disregard the apparently supreme authority of Doctor Cameron. Now, gentlemen, you will permit me to make the following brief remarks on the foregoing statement, which I believe to be strictly correct:— First.—We have the extraordinary occurrence of a medical attendant in a General Hospital, frequented by nearly an equal number of Catholic and Protestant patients, assuming to himself a right to interfere with a Catholic priest, and to absolutely prevent him from discharging his official duties towards a patient who freely asked for his ministry, at a time when the patient thought he was in danger of death. Dr. Cameron did this the first day on his own responsibility, being, as he said, the best judge of what was proper on the occasion; the second day he did it in virtue of orders received. May I be permitted to ask who issued such extraordinary orders? There was no rule to that effect; and there was no meeting of the Board in the interim. I put out of the question altogether what the present dispositions of McEntyre may be, as not affecting in any way the vital principle involved in this matter. In the second place, there is a strong presumption of a misstatement on the part of the medical attendant, intended to mislead Father Leclair in regard to the dispositions of poor McEntyre; in any case, there was an act of extreme indelicacy in refusing to that clergyman the satisfaction of learning from his own mouth the change of sentiments in his patient, did such change take place. In the third place, in the treatment of poor McEntyre, at the time when he believed himself at the door of eternity, liberty of conscience, so much talked of, but so little respected in practice, received a cruel blow from Dr. Cameron, first in his own name, and lastly, in the name of his superiors. This poor young man, actually believing himself near death, was not allowed to prepare himself to meet his Judge in the way that gave most assurance to his own conscience. He was forced to accept even the spiritual prescriptions of the medical attendant of the General Hospital. I leave these remarks, gentlemen, to your serious consideration, satisfied that from your position and character, your action in relation to this most painful incident will be such as to save from annoyance or interference of any kind the Catholic clergymen who attend to the spiritual wants of those patients who demand their ministry; and to protect the rights of conscience in regard to all patients, leaving them perfectly free to choose such spiritual advisers as they deem in their own conscience most proper to prepare them for eternity. I do not deem it necessary to disclaim any attempt at proselytism, as such a charge has never been advanced against a Catholic priest in the General Hospital. I regret, gentlemen, occupying so much of your time with this rather long document, but I am sure you will kindly admit that its length does not exceed the importance of the matter in question. I have the honor, Gentlemen, to remain Your obedient servant, P. Dowd, Pastor of St. Patrick's. ST. PATRICK'S, Jan. 4, 1876. PETER REDPATH, Esq., President of the Committee of Management, General Hospital: SIR,—I have just learned that poor William McEntyre, the subject of my letter yesterday to your committee, is dead. When I wrote yesterday I doubted of the truth of Dr. Cameron's statement to Father Leclair, viz: that young McEntyre was satisfied to remain as he was always. Now, I know that statement to be false. For the present, I think it unnecessary to give my reasons. As the cruelly painful case cannot now be allowed to remain where it is, I respectfully ask you to inform me what action your Committee took on my letter at its meeting yesterday. The sad and now fatal circumstances of this case render it most desirable to have explicit information on these three points which were treated at some length in my letter:— 1st. Does the Committee think it proper to continue Dr. Cameron in his present office in the Hospital, the duties and proprieties of which he has so grossly violated? 2nd. Shall Catholic priests be protected in future from all annoyances and impertinent interference whilst attending patients in the Hospital who require their ministry? 3rd. Shall the patients be left perfect freedom to follow the dictates of their own conscience in selecting such spiritual ministry as they deem proper, to aid them to prepare for eternity. The interference of the medical officers of the Hospital with the conscience of the patients has been an intolerable and, in this last case, a fatal abuse. An early reply will oblige, your obedient servant, P. Dowd, Priest.

MR. HUNTINGTON'S SPEECH. To the Editor of the True Witness. ORTAWA, Jan. 7th, 1876. Dear Sir,—Your article this week on the outrageous speech delivered by Post Master General Huntington at the Argentin election has the ring of the true metal in it. Your timely exposure of the violent tactics resorted to by him in order to secure the election of a supporter will, I am sure, have a good effect amongst the Catholics, not of Quebec alone but of the whole Dominion. I have always voted and acted with the party now in power, and would like to do so again; but since Mr. Huntington has said that he will resign his position in the ministry if that party is not equal to the maintenance of the infamous doctrines enunciated by him, I would like to know whether the Government is equal to their maintenance or not. We all expect to hear from the Catholic members of the Government on the subject. Yours truly, A CATHOLIC LIBERAL. The above is one of many letters that have been addressed to us on this question, but not wishing to raise unnecessary excitement we have laid the others aside. We also are anxious to hear what the four Catholic gentlemen in the Ministry have to say with reference to the fanatical conduct of their colleague, and we hope they will not delay in placing their opinion before the public. As loyal a supporter of the Liberal or Reform party as any of them, a man who fought side by side with Messrs. Mackenzie and Huntington when in opposition, and who contributed largely to their success, Hon. Mr. Anglin, Speaker of the House of Commons, has with a promptness that does him credit indignantly repudiated and denounced the illiberal and intolerant speech. In his journal, the St. John Freeman of Jan. 4th, he says with reference to Mr. Huntington:—"He showed that he is profoundly ignorant of the matters which he chose to discuss; that he mistook prejudice for knowledge, and that his party, as far as it is represented by him, is and must be in irreconcilable hostility to the majority of the people of Quebec." "We do not believe that the opinions expressed by Mr. Huntington are the opinions of the Government of which he is a member, or that they give any indication of the policy of that Government. But it must be confessed that when a prominent member of a Government, attending an election meeting, makes such a speech, they who assume that he speaks in behalf of the Government, and propounds their views, can scarcely be charged with assuming too much." Let us therefore come to an understanding. Mr. Anglin has spoken out. Let our representatives at the Council board follow suit. Surely they have as much right as Mr. Huntington to speak their mind. CATHOLIC IGNORANCE. To the Editor of the True Witness. Sir,—Some few weeks ago, an indignation meeting was held in the Mechanics' Hall, to protest against the action of the Seminary carrying out the judgment of the court, by the demolition of the little church of the Oka Indians. It is not my intention to say one word for or against that proceeding. The gentlemen of the Seminary, like other proprietors, no doubt know their own business, and are fully aware that no other judgment than *à la Guibord* will ever be acceptable to their adversaries. Had the little church been allowed to remain, there is every probability that in the course of a few years, it would be found in the same fossil condition as the French Presbyterian Church in Dorchester Street, from which such mighty results were at one time anticipated. It was no love for the poor Oka Indians that prompted the Methodists to establish a mission among them, any more than among the poor Irish; the motive power was hatred of the Catholic Church. Fortunately the result of Protestant missions to poor Indians here and elsewhere is no secret. Surely the United States was a big enough field for their operations. I wonder what amount of all the millions of dollars collected for the heathen abroad ever found its way to the pockets of the poor Indians at home. What has become of the numerous tribes that only a century ago roamed over that vast territory? Gone—civilized of the face of the earth; the few that still exist in the far west are considered more in the light of game or vermin, fit only to be exterminated, than as human beings having immortal souls. The same result has taken place in the Sandwich Islands, that boasted field of Protestant missionary enterprise. In fifty years, the natives have dwindled from nearly a million to about fifty thousand, and this fraction is eaten up with syphilis and leprosy. Verily has Protestantism in its missions, proved itself to be like the barren fig tree which our Lord saw by the way side. And seeing a fig tree by the way side He came to it and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever; and immediately the fig tree withered away. St. Matthew Chap. xxi. 19. I regret exceedingly that at the meeting in the Mechanics' Hall, a gentleman whose talents and scholarship no one presumes to question, should have permitted himself to indulge in the usual verbiage of no popery oratory. I allude to Principal Dawson. Hear what that gentleman says:—"As those Indians had a perfect right to change their heathenism for a better religion,—so their descendants had now an equally perfect right to change from Roman Catholicism to another religion." I deny that any Roman Catholic has the right to change his religion. He may do so if he choose, being a freeman, but to maintain that he has the right, would amount to this,—that the Almighty has established no form of worship, and is equally indifferent to all forms. Such may possibly be Pr. Dawson's theological opinions. For my part I do not dispute his perfect right to change Methodism for Presbyterianism, Quakerism, Second Adventism, Swedenborgianism, &c. God established none of those forms of worship, they are all human inventions, and they may be changed with the same right that every man has to change his residence from one street to another. Listen again to the learned Professor. "In times gone by Rome sought to gain supremacy over nations by working upon the minds of kings and potentates, and getting them to do its work; but now it is trying to take hold of the masses of the common people and reduce them to such a level of ignorance and subservency that they will be obedient to ecclesiastical rule." (Loud Applause.) "In times gone by, Rome did no such thing. Did Principal Dawson ever hear how the emperor Theodosius for a great crime committed against the masses of the common people was obliged by St. Ambrose Archbishop of Milan to perform public penance, barefooted during the whole night?—In times gone by, did not a certain Pope prefer to lose Catholic England rather than pander to the lusts of Henry VIII? In times gone by, king and people were equally subject to the dogmas and discipline of the Church, and so far from working on the minds of kings and potentates, she has often met with the greatest obstacles from that quarter. I come now to that staple of conventional eloquence,—the ignorance of Catholics. As a rule, it is unbecoming to speak sneeringly of the ignorance of any man or of any body of men. It implies an