

to mention the simple fact, that "Sisters of Charity" from our Canadian Convents are at this moment inmates of the former, discharging the same functions as they did here in the seasons of cholera and typhus; tending the sick, giving shelter to the homeless, comforting the desolate and distressed, and still the same humble, devoted, and generous creatures—in the Crimea, or under the sun of Chili—as they were when we saw them hovering over the couches of the plague-stricken wretches, in the fever sheds of this city of Montreal.

Our cotemporary (Protestant) will, we trust, excuse us if in reply to two or three questions which he does us the honor of putting to us, we invert the order in which we find them in his issue of the 17th inst. We have not much space to spare him, and therefore desire to be as concise as possible.

He asks us, how an "intelligent Romanist," can exercise his reason, "if he must receive all and everything presented to him by the (so called) church, simply and alone because the church has declared it?" We reply:—

1. Because the "intelligent Romanist" has no intuitive apprehension of the contents of the revelation made through Christ to man; neither has he received any immediate revelation from Christ Himself. The "intelligent Romanist" therefore can acquire a knowledge of the contents of the said revelation, only through some medium, or authority.

2. Because he knows of no other medium or authority, appointed by Christ Himself, for promulgating and perpetuating, amongst all nations, and to all time, the truths by Christ revealed, than the "so called Church."

3. Because it is the highest and noblest exercise of man's reason to submit himself in all things to a medium or authority, by Christ Himself appointed for perpetuating and promulgating the knowledge of truths undiscoverable by reason.

Thus, the "intelligent Romanist," exercises his reason to assure himself of the simple historical fact, that Christ did appoint a society—to which is given the name of Church, to distinguish it from all other societies—and to which society Christ gave the charge to go and preach to all nations, teaching them to observe whatsoever He had commanded them; promising likewise to be always with it to the end of time—thus, by implication, guaranteeing the perpetuity and infallibility of that society or Church, which He appointed as the sole medium for transmitting to all nations, and till the end of time, a knowledge of His Gospel, or revelation to man. Having convinced himself of this simple fact, it would be an act of high treason against reason on the part of the "intelligent Romanist" to hesitate for one moment about receiving anything and everything that the said society or (so called) Church proposes to him. Could it be clearly proved from history that Christ Himself had appointed any other medium for transmitting the knowledge of His teachings—say a book or books—to that medium, would the "intelligent Romanist" in like manner submit himself—and receive all and everything presented to him by the said book or books, simply and alone because the said book or books declared it.—To act otherwise would be the abnegation, not the exercise, of reason; which can indeed guide us to a knowledge of the means by Christ Himself appointed for transmitting to all men, and through all time, the contents of His revelation, though of itself it is utterly unable to discover those contents. For that which is discoverable by natural reason, can not be the subject of a divine or supernatural revelation.

Having thus set forth the reason why the "intelligent Romanist" believes all that the Church believes and teaches, we shall have no difficulty in complying with his request to prove:—

"That the Virgin Mary was born without original sin, and consequently without its taint."

The Church, or sole medium by which man can attain to any knowledge of supernatural truths, or truths beyond the reach of natural reason, teaches that the Blessed Virgin was—"by a special grace and privilege of God, in virtue of the merits of Jesus Christ the Redeemer of mankind"—not only born, but conceived free from the stain of original sin.

But as the sole medium, by Christ Himself appointed, for imparting to man a knowledge of those truths which are by human reason undiscoverable—and in virtue of His promise to be with her all days even to the consummation of all things—the Church is an infallible authority in all things appertaining to the supernatural order, or order of revealed truth.

Therefore, as transmitted to us through an infallible, because divinely appointed, medium, we have infallible certainty of the Immaculate Conception of the Blessed Virgin.—Q.E.D.

Lastly, our cotemporary asks us, how, if born without taint of original sin, the Blessed Virgin could have declared herself to have "rejoiced in God her Saviour?" We reply, because it was only by a special grace, accorded to her in virtue of the merits of Jesus Christ, that she was so born and conceived; and because Jesus Christ her Son, was therefore also her Saviour.

We have now answered plainly and without reserve our cotemporary's questions. He will see that the mode of proof which we have adduced in support of the doctrine of the "Immaculate Conception" is susceptible of application to every other dogma of Christianity. Indeed, as Catholics, we know of no other mode of establishing the truth of any Christian Doctrine—whether it be the doctrine of the Atonement, of the Trinity, or the Inspiration of Scripture. These doctrines Catholics believe, not because they have been immediately revealed to them—not because by means of their reason they have discovered them—but because, and only because, the Church teaches these doctrines; and because the Church is the sole medium by Christ Himself appointed for transmitting to all men, and through all

time, a knowledge of the doctrines by Him revealed.

If our cotemporary the Protestant objects to this, he must show—either that Christ has Himself appointed some other medium—or that man has an immediate apprehension of the facts of His revelation.

We are, we confess, at a loss to understand what our cotemporary means by saying that the "dogma of the Immaculate Conception completely destroys Christ's perfect humanity." Does he mean to imply that, if He had inherited from His Mother a "nature-tainted with sin" His humanity would have been more perfect? and that perfection consists therefore in imperfection? To these questions we can give no answer; but must leave it to our cotemporary to elucidate the mystery, and to show how Christ's humanity must necessarily have been imperfect unless the Soul of His Mother was tainted with sin.

**SINGULAR CONJUNCTION OF NOT-HEAVENLY BODIES.**—The *Courier de St. Hyacinthe*—the *Minerve*—the *Montreal Witness*—and, we have no doubt, the *Semeur Canadien*, if that sheet be still in existence—are loud in their praises of Mr. Drummond's amendments to his Incorporation Bill. Truly the *Minerve* must find herself, poor old lady, in strange company, for once in her life. We hope however that amongst her fellow-countrymen, there are not many of her way of thinking; and that our French Canadian Catholic population, will take an early opportunity to let Mr. Drummond know their opinion of conduct which deserves the execration of every honest man and sound Catholic throughout the Province.

#### PROVINCIAL PARLIAMENT.

The item of £50,000 towards the erection of suitable Government buildings at Quebec, which appears in this year's Estimates as laid before the House of Assembly, provoked an animated debate on the "Seat of Government" question; in which the Upper Canada members took a prominent part, and distinguished themselves by their abuse of Quebec. At Toronto, it is well known, and it is even admitted by Mr. George Brown, that members "dare not" speak with the same freedom as they were wont to do when assembled in the ancient capital of Canada. At Toronto, Protestant rowdies, loafers, and ruffians of all descriptions, control the debates of the Legislature, and liberty of speech is trampled under foot by a swinish mob. Therefore, in the eyes of a certain portion of the community, Toronto has charms, in which poor Quebec—where, in the words of Mr. G. Brown, "members say that which they would not dare say in Toronto"—is completely deficient. The great object of these men is to keep the Legislature of Canada, in Toronto, because there its members are under the salutary restraints of the Protestant *canaille*.

On the 15th, M. Papin brought forward his previously announced motion of "Want of Confidence" in the present Ministry; principally upon the grounds of their double dealing on the "Seat of Government" question—as manifested in their proposing such a trifling sum as £50,000 for the erection of suitable permanent buildings at Quebec—when the Board of Works had reported that their cost would be about £3,000,000. This proposed vote was therefore a mere attempt to nullify the determination previously arrived at by the House in favor of Quebec as the permanent Seat of Government.

Mr. Holton moved an amendment to the effect, that the course of the Administration on the "Seat of Government" question, and other important subjects, had disappointed the just expectations of the people of the Province. A lively debate, *de omnibus rebus, et quibusdam aliis*, followed,—in the course of which every conceivable topic was brought to bear upon the question in hand. Ministers defended themselves by pointing triumphantly to the great measures they had carried—Secularisation of the Clergy Reserves—the Seigneurial Tenure and Elective Legislative Council Bills. These things, they urged, entitled them to the confidence of the people of Canada. On the other side, Mr. G. Brown, and Messrs. Sydney Smith, Powell, and Jackson, treated this argument with derision. The debate which was long, and animated on both sides, lasted, with occasional adjournments, until Tuesday night, when the division took place, and resulted in a gross majority of 27 in favor of the Ministry—the numbers being 70—and 43 respectively. The *Montreal Herald* gives the following analysis of the division:—

Of Upper Canada votes, on Mr. Holton's amendment—Ayes, 33; Nays, 27. Majority of Upper Canada votes against the Ministry, 6.

Of Lower Canada votes, on the same amendment—Ayes, 10; Nays, 43. Lower Canadian majority for Ministers, and in support of Quebec as the permanent Seat of Government, 33.

Of all the Prelates, who have lately honored Montreal with their presence, the Bishop of Arichat, whose health, we regret to learn, is not good, alone remains in town. For the present, he has taken up his quarters at the St. Patrick's Hospital. On Tuesday, Mgr. Charbonnell started for his episcopal City of Toronto; the Bishop of London remains yet a short time in town. His Pastoral has been received, too late for insertion this week; but we shall have the pleasure of presenting it to our readers, in our next issue.

Weather permitting, the customary procession, in honor of the Blessed Sacrament, will take place on Sunday next, immediately after the Parochial Mass.

In justice to the Dublin *Weekly Telegraph*, we should have credited to him Dr. Cahill's letter on our first page.

The Supreme Directory of the Buffalo Convention for Canada, are now holding their sittings in town.—The following are the names of the gentlemen comprising the Directory:—

President—Very Rev. Dean Kirwan, London, C.W.; Very Rev. J. H. McDonagh, Perth, C.W.; Rev. Mr. Nelligan, Quebec; Terence J. O'Neill, Esq., Toronto; and B. Devlin, Esq., Montreal.

Matters of the utmost importance will occupy the attention of the Directory; and it may be stated that public attention is much directed to their deliberations, the particulars of which will appear in our next.

The keenly contested case of Messrs. Morrison, Cameron & Empey v. the "Phoenix Insurance Company," terminated last week with a verdict altogether in favor of the plaintiffs, who have thus passed through the ordeal unscathed, and with unblemished reputation. In the words of the *Montreal Herald*—"Alike by the charge of the Judge, and the verdict of the Jury, are they—the plaintiffs—exonerated from even the suspicion of anything inconsistent with honorable and straightforward dealing."

The Grand Jury, in the case of Tierney who was brutally murdered in January last by a mob of Orangemen, have found no Bills against the persons accused. Our readers will be less wonder at this, after reading the following from the *Ottawa Tribune*:—

**KILLING NO MURDER.**—The Grand Jury, as was expected, have found no Bill in the Tierney case. We did not hope, for the credit of the country, that the whole evidence on this outrage would come out before the Court, in order that the truth should be elicited. All hope of the case arriving at that stage vanished when the material of the Grand Inquest became known, especially as the person appointed foreman is a near relative of one of the parties accused. The friends of the murdered Tierney would not consent to a Bill for riot being laid before the Grand Jury, as it would inevitably share the same fate as that for the higher criminal offence; but we trust a Grand Jury will be found to which a Bill can be submitted. The evidence was so strong that the Crown Officer could not believe it possible the case could escape being brought before the Court.—The great fact is before the country that Tierney was killed, and Borden's house was wrecked, by a party, many members of which have been repeatedly identified; another melancholy fact remains to be told that by a woful failure of justice no man is held to answer for the offence, however we do not despair; at a future day some steps will be taken to bring the guilty to justice.

We understand that an attempt was made to prove perjury against some of the witnesses, but willing as people are to swear anything for a purpose, it was no go.

An important fact, with reference to the disposal of the enormous revenues of the Parliamentary Church of England, was brought by a Rev. Mr. Wordsworth before the notice of a meeting of Anglican Protestant ministers, in the form of a petition to Parliament. This petition sets forth, that upwards of a million and a half of pounds sterling annually, are paid in the form of tithes to laymen; that in more than four thousand parishes in England and Wales, the tithes extorted by law are applied to other purposes than the maintenance of religion; that in the greater part of these parishes, there is no adequate provision for the maintenance of a Christian ministry—and that in consequence their moral and religious condition is deeply to be deplored.

#### CONSECRATION OF HIS LORDSHIP THE BISHOP OF HAMILTON, C.W.

To the Editor of the True Witness.

Kingston, Feast of Pentecost, 1856.  
Mr. Editor.—Convinced as I am of the deep interest which the readers of the True Witness, take in all matters happily connected with the Catholic Church, I imagine it might savour of indifference not to bring to them the glad tidings of an interesting event, which will be long born in mind by our friends of Kingston. Our selected city has this day witnessed, for the first time, the consecration of a Bishop of the Church of Christ. Hamilton with the country surrounding already lays claim to a worthy successor of the Apostles,—the Right Rev. John F. Farrell, whom God had chosen to be her first bishop.—The Almighty Ruler, as if smiling benignly on the choice made by the successor of the "Poor Fisherman," clothed nature in her golden hue, whilst joy seemed beaming from every countenance. Each street or side-walk was decked with a worthy child of St. Patrick, who, with anxious mind and attentive ear, awaited the summons to come and make his offering to the Deity, and mingle his prayers with those of the Hierarchy who assisted on the occasion. The holy exercises commenced at half-past 9 a.m., when the procession of the Bishops, clergy and choir, wearing their respective dresses moved from the Bishop's Palace to the Cathedral—through the centre aisle into the sanctuary—bearing with them the hearts and attention of thousands of those who had come to behold "one of the most august ceremonies of the Catholic Church." The consecrating Bishop was the Right Rev. Dr. Phelan, Administrator Apostolic of the Diocese of Kingston. The assistant Bishops were the Right Rev. E. Guigue, of Bytown, and Right Rev. A. F. De Charbonnel, of Toronto; having for their chaplains the Rev. Mr. Bourassa, of Bytown, and Rev. Mr. Poulin, of Montreal. Amongst the clergy present were: The Very Rev. P. Dollard, of Kingston, who served as assistant Priest; Very Rev. E. Gordon, of Hamilton, serving as chaplain to the Bishop Elect Rev. Mr. Timlin, of Cobourg; Rev. J. R. Rosier, of Gananoque, as master of ceremonies to the Bishop Elect. Rev. Mr. Foley, of Wolf Island, Rev. Mr. Quinlan, of Kingston, Rev. J. S. O'Connor, Secy., of the Bishop Admin. of the Diocese. Rev. Messrs. O'Brien and Hart, who served as deacon and subdeacon, and Very Rev. J. Ryan, of Brantford. The students of Divinity of Regiopolis who attended and took part in the ceremonies were Messrs. Henry Byrne, Stafford, Dormer and McCarthy.

During divine service his Lordship Bishop Phelan, dressed in cope ascended the pulpit and addressed the congregation, to the satisfaction and edification of all. Feeling the subject and being master of it, he made it clear to those who were "strangers to its nature and meaning," that it was not an idle display but illustrative of an all wise providence providing for the wants of his children and continuing his ever divine protection over his church spread throughout the world—that the church was still verifying the prediction of her divine founder, and bearing happy and life giving news to the famished orphans of superstition and error—that notwithstanding her sufferings on all sides she was still faithful to her mission. Remembering the commission "Go teach all nations," she was not neglectful of even Western Canada. Hamilton and New London were under her paternal and vigilant eye, and Catholicity was to flourish. That what was done on that day was only a renewal of what was done 1800 years ago—not by any whim or caprice of any individual but by the authority of God; and that the Vicar of Jesus Christ,

in issuing his Apostolic Commission, only echoed that authority. Divine service being terminated, the assistant Bishops wearing their mitres lead through the church the newly consecrated, who in moving along bestowed his blessings on the people. It was at this moment that the Irishman and the son of the Irishman, showed this confidence in the ambassadors of the God he adored, and who, with tears of joy in his eyes, bespoke the feelings of a truly christian soul. Verily, the sensation was great; whilst many a prayer ascended to the throne of mercy, for him whom they looked upon as a judge, a father and a friend. On returning to the sanctuary, solemn benediction was given from the altar, and the ceremony terminated by the newly Consecrated wishing long life to the Consecrator.

Solemn Vespers, at which the Bishop of Hamilton officiated, took place at 4 p.m. Previous to the Benediction of the Holy Sacrament, his Lordship the Bishop of Toronto ascended the pulpit and instructed the people, regarding the powerful intercession of the Blessed Virgin Mary, and how much we in Canada were indebted to the Mother of God for the many blessings she had procured for us. His Lordship was listened to with marked attention. After Benediction a procession of the Bishops and clergy was formed and moved from the sanctuary to the door of the Palace—chanting the Magnificat. At this stage of the proceeding, one could not help admiring the feeling that pervaded all. Not content with receiving the blessing in church, the people crowded round the procession, followed it—and in hundreds covered the area and terraces, soliciting as a final precious souvenir, the blessing of the Bishops assembled. Their Lordships with one voice and one accord lifted up their hands to Heaven in behalf of so devoted and zealous a people. The impression made was to remain, and will remain.

I am, Mr. Editor, yours truly,  
SON OF AN IRISHMAN.

**THE BUFFALO CONVENTION—COLONIZATION SOCIETY.**—A meeting of St. Patrick's Congregation was held on Sunday, 18th inst., after Vespers, at the Hall of the Catholic Institute. The attendance, notwithstanding the unfavorable state of the weather, was numerous and respectable. The Rev. Mr. Nelligan was called to the Chair, and after he had explained the objects of the meeting, resolutions were unanimously adopted founding "THE ST. PATRICK'S COLONIZATION SOCIETY OF QUEBEC," and appointing a Sub-Committee to draft a Constitution, &c. for the government of the association.—*Quebec Colonist*.

**FOUND DROWNED.**—The body of an unknown man was found, on Monday last, in the river, opposite the Parish of Longueuil, supposed to have been a mechanic, his clothes much destroyed, in which it is inferred must have been some time in the water. On his person were found a carpenter's foot rule, a large pencil, twelve coppers, a pipe, comb and tobacco: he wore an overcoat of brown country cloth, a black cloth jacket, two waistcoats, two woolen shirts, moleskin trousers underneath, over which a pair of black cloth pantaloons, and had on but one boot. His body was interred at L'Isle Dufort, opposite the Parish.—*Herald*.

**A BRAND SNATCHED FROM THE BURNING.**—A worthy disciple of the Gospel (over the left) was fully committed on last Tuesday morning, to our County Jail, by R. J. M'Naughton Esq., Reeve of Bayham, on a charge of bigamy. In 1836 this good Christian Hoser Smith, married a Miss Mary Pattison, of Pelham, Niagara District, and afterwards fell in with some other unsuspecting female in another section of the Province: but to cap the climax of his rascality, he came to Bryham and married a highly respectable widow named Boyce, upon whom he practised his deceptions by visions, and other tales of religious adventures by flood and field, under the name of Otis John Smith. Mr. Smith, according to the evidence given before Squire M'Naughton who was once a preacher of the "United Brethren," but recently one of the New Connexion church. We are informed that the worthy Divine can neither read write nor cypher still the canting hypocrite knew enough under the cloak of religion, to ingratiate himself into the affections of a virtuous and rich woman. This, we trust will be a lesson to others not to pay attention to similar wolves in sheep's clothing—who prowl about the country, seeking who they may unconsciously devour.—*St. Thomas Dispatch*.

#### Birth.

In this city, on the 17th inst., the wife of S. B. Schmidt, Esq., M.D., of a son.

#### Married.

In this city, on the 19th inst., at the Parish Church, by the Rev. J. J. Connolly, Mr. P. T. Lynch, son of P. Lynch, Esq., Point Claire, to Miss Catherine, daughter of Edward Coyle, Esq., of this city.

In this city, on the 12th inst., at the Parish Church, by the Rev. J. J. Connolly, Mr. W. H. Killen, to Miss Ellen Lavery, only daughter of H. Lavery, Esq., and niece of D. & H. Murray, Esqrs., Quebec.

#### Died.

At St. John, C.E., on the 12th instant, Mr. Thomas Caldwell, aged 84 years.

In this city, on the 17th instant, aged 40 years, James A. B. McGill, Esq.

On the 20th inst., at the residence of her son-in-law, H. Peltier, Esq., M.D., at the age of 71 years, Dorothe Just, relict of the late Honorable George Vanfelson.

On Friday, 16th inst., Margaret Sopbia, daughter of W. Henderson, Esq., Lumber Broker, and niece of Dr. Jamieson, Martintown, C.W., aged 9 years and 11 months.

In Durham, Ormstown, on Tuesday the 13th instant, Wm. Cairns, sen., a native of Co. Londonderry, Ireland, aged 82 years.

#### BAZAAR FOR THE PROVIDENCE CONVENT.

This Bazaar, in aid of the funds of the Providence Convent, under the patronage of the MAYORESS, will be opened in the Hall of the MECHANICS' INSTITUTE, Great St. James Street, on TUESDAY, the THIRD OF JUNE; and will remain open for several days.

The doors will be opened each day at two o'clock in the afternoon. There will be, a well kept and abundantly furnished Refreshment Table, a table for lotteries, another with an elegant assortment of children's dresses, and a large collection of elegant objects offered to raffle. Every day, from two to four o'clock, there will be a raffle and lottery expressly for the children.

All persons desirous of contributing to this charitable work, are respectfully invited to forward their donations as soon as possible, either to the Directors, or to the Providence Asylum.

#### INFORMATION WANTED,

OF MICHAEL CLIFFORD, a native of Cork, Ireland, who left his native place a few years ago for the city of Toronto, C.W. Direct to the True Witness Office.