

ducing its inevitable result, until their motly assemblage is beyond the powers of a nomenclature. This is a truth so obvious as to require no proof, and we would earnestly recommend the *Globe* to seek employment in that direction, where there is ample space for his labours, and all the assistance he can procure from his correspondent, the redoubted "Peter Prayer." In the Catholic Church all their exertions would be lost; their services are unsolicited; they are certainly not required; and as they are obtruded with a degree of characteristic insolence, their acceptance is impossible. The conventicle then, is their proper sphere—their congenial element; here

"There is ample room and verge enough."

for a full display of all the powers of innovation, where

"Each builds his little Babylon of straw,  
And cries behold the wonders of my might."

Here every man doeth what seemeth right in his own eyes as was the case "in Israel when they had no king." No order, no subordination; but every dissentient, instead of grumbling his useless discontent, opens shop on his own account, and adds another figure to the almost innumerable items that constitute the sum total of "modern sectarianism." Self-appointed, self-directed, they can here assume the privilege of direct Divine Inspiration; spurning instruction, they can proceed to teach and to rule others, instead of submitting to constituted authority. We fear the expansive charity of the *Globe*, reversing the trite proverb, has commenced so far from home it may be long finding its way back, and hence we would willingly lend our aid in guiding the wanderer aright.

The beautiful harmony, the well-adjusted order that exist in the Catholic Church, have preserved her safe and intact for more than eighteen centuries, amid the revolution of Earth's Empires—the rise and fall of Dynasties—the most destructive wars and the persecutions of the most inveterate assailants. The *Globe*, we fear, would too willingly assist in the destruction of the sacred polity that has preserved and perpetuated the Church amidst all vicissitudes—a standing miracle, and a test of her Divine origin and Omnipotent sustentation. His efforts, even with the assistance of his man "Friday," will be futile. His "*sine ictu telum*" will fall harmless at the base of the "Rock of Ages," and the Church, which the united storms of earth and hell could not shake, for it was founded on a firm basis, will safely survive the petty malevolence of the *Globe*, and his worthy coadjutor, "Peter Prayer."

We would then, again, in a friendly way, advise our pious friend to attend to the adjustment of the interminable differences of the conventicle, and leave the Catholic Church to the government of its own pastors. The Clergy and Laity of that Church perfectly understand their respective positions and their relative duties. They require not the direction or interference of strangers whose "voice they will not hear," and particularly whose unbidden services are impertinently obtruded. The most perfect harmony exists, and the most implicit confidence is established between the Prelates, the different degrees of the inferior Clergy, and the laity. This harmony no malevolence can disturb; this confidence all the efforts, the tricks, the stratagems of malignant bigotry and intolerance cannot impair. Away, then, Mr. *Globe*, with your mean and dastardly attacks. We tell you plainly, confidently, and fearlessly that your labour will be in vain. You cannot alienate the Catholic people of Canada from their beloved pastors; you cannot create dissension between the Prelates and the subordinate clergy; and instead of wasting your mighty energies in futile attempts at innovation in the Catholic Church, to endeavour

"To heal the deep wounds of your own."

In this spacious field we wish you that success which is impossible in the scene of your present labours. The cowardly attack on Dr. de Charbonnel, in his absence, is worthy of the *Globe*; but it will meet the fate which gratuitous malice always meets—the scorn and detestation of every honest and honourable individual in the Province, no matter to what denomination they may belong. If there are wretches who can sympathize with him, we wish them joy of each other. We envy neither of them their associates. It is not our province to enter into a vindication of the Catholic Bishops of Canada, and of Dr. de Charbonnel in particular, against the slanderous attacks of "Peter Prayer." The anonymous libeller—the cowardly assassin, who shoots his arrows in the dark, may enjoy the miserable satisfaction of exhibiting malice without effect, and of being wicked to no purpose. His miserable quibbling about the imposition of tythes on the Catholics of Canada, he well knows to be a vile fabrication, and a base and malignant insinuation. The "Rescript" quoted, and which he had not the honesty to translate, for the benefit of his English readers, refers solely to the relationship between the priests and their superiors, and applies only to sees recently erected, where no provision has been made for the support of the Bishops. No difference ever can or will occur on this subject. A necessary support is ensured to all, Bishops and Priests alike, and nothing more is sought. No costly families, with splendid retinues, require support, as in the land of our fathers, from the poor man's toil. The sums contributed are honestly applied to the purposes of religion and charity alone. Taking the Diocese of Toronto as an instance, every person knows that His Lordship Dr. de Charbonnel lives in the most frugal and