

description, for instance, is the following: of a Roman Dr. Cummings in the days of Dioclesian—"a heavy, thick-necked Roman sophist, or dealer in universal knowledge, named Calpurnius." The Emperor and his council are engaged preparing the edict against the hated Christians; Calpurnius—the Dr. Cummings of heathenism—is called upon for his opinion:

"Up rose the man who was considered to have most deeply studied the doctrines of the enemy, and beat to know their dangerous tactics. He was supposed to have read their own books, and to be drawing up a confutation of their errors, which would fairly crush them." Indeed, so great was his weight with his own side, that when he asserted that Christians held any monstrous principle, had their supreme pontiff in person contradicted it, every one would have laughed at the very idea of taking his word for his own belief, against the assertion of Calpurnius."

"He struck up in a different strain, and his learning quite astonished his fellow-sophists. He had read the original books, he said, not only of the Christians themselves, but of their forefathers the Jews; who, having come into Egypt in the reign of Ptolemy Philadelphus, to escape from a famine in their own country, though the arts of their leader Joseph, bought up all the corn there, and sent it home. Upon which Ptolemy imprisoned them, telling them, that as they had eaten up all the corn, they should live on the straw, by making bricks with it for building a great city. Then Demetrius Phalerus, hearing from them of a great many curious histories of their ancestors, shut up Moses and Aaron, their most learned men, in a tower, having shaved half their beards, till they should write in Greek all their records. These rare books Calpurnius had seen, and he would only mention a few facts from them. This race made war upon every king and people that came in their way, and destroyed them all. It was their principle, if they took a city to put every one to the sword; and this was all because they were under the government of their ambitious priests. So that when a certain king Saul—called also Paul—spared a poor captive monarch whose name was Agag, the priests ordered him to be brought out and hewed to pieces. Now, continued he, these Christians are still under the domination of the same priesthood, and are quite as ready to-day, under their direction, to overthrow the great Roman empire, burn us all in the Forum, and even sacrilegiously assail the sacred and venerable heads of our divine emperors."

"A thrill of horror ran through the assembly at this recital."

Equally correct and lucid is Calpurnius' explanation of the origin of Christianity:—

"The Christians are, said he, a foreign sect, the founder of which flourished many ages ago in Chaldea. His doctrines were brought to Rome at the time of Vespasian by two brothers, named Peter and Paul. Some maintain that these were the same twin brothers as the Jews call Moses and Aaron, the second of whom sold his birthright to his brother for a kid, the skin of which he wanted to make *chirothecca* of. But this identity I do not admit, as it is recorded in the mystical books of the Jews that the second of these brothers, seeing the other's victims give better omens of birds than his own, slew him, as our Romulus did Remus, but with the jaw-bone of an ass; for which he was hung by King Mordochaeus of Macedon upon a gibbet fifty cubits high, at the suit of their sister Judith. However, Peter and Paul coming as I said to Rome, the former was discovered to be a fugitive slave of Pontius Pilate, and was crucified by his master's orders on the Janiculum. Their followers, of whom they had many, made the cross their symbol, and adore it."

Had we never read the writings of some of the most distinguished Protestant controversialists of the XIX century, we should almost be tempted to tax the author of "Fabiola" with exaggeration and caricature. Were we a believer in the Pythagorean doctrine, we should opine that the soul of Calpurnius animated, and spoke by the mouth of, Dr. Cummings and his brethren to day, so close is the resemblance. As it is, we can only remark that the heathen philosophers of the IV century were almost as ignorant, and made nearly as great fools of themselves when attempting to expound the doctrines and origin of Christianity, as are, and do, Protestant writers of the present day, when they rashly presume to criticise the teachings and discipline of the Catholic Church.—But it is time that we should give a few lines to the main object of the work under review.

"Fabiola" is the history of the trials of a great and noble soul in its researches after truth. The heroine, learned in all the learning of the Gentiles, proud, yet free from the gross licentiousness of the Pagan world, is first astonished by, then learns to admire, the patience and Christian virtues of her Syrian slave. From the lips of this once despised servant, the haughty Fabiola hears the precepts of a philosophy, far surpassing the wisdom of the Greeks and Romans, with whose literature she had been conversant from her childhood. Moved too by the scenes daily enacting around her, by the heroic fortitude with which the abhorred Christians endured the most cruel tortures, and braved death in its most hideous forms, the wonder of Fabiola is still further excited, and the mistress seeks counsel from the slave. As Syria unfolds the wondrous history of God's love to sinful man, the heart of the hearer is touched; and recognising the truth till then scorned, she passionately asks—"What hope?" for one like her—who had so long obstinately resisted the influences of divine grace; and who, in the pride of human philosophy, had sneered at the "Crucified." "Is there," she asks—"can there be, hope for such a one?" And Syria tells her how—in the days of our Lord:—

"there lived a woman who bore the same name as His spotless mother. But she had sinned publicly, degradingly, as you Fabiola would abhor to sin. She became acquainted, we know not how, with the Redeemer; in the secrecy of her own heart, she contemplated earnestly till she came to love intensely, His gracious and condescending familiarity with sinners, and His singular indulgence and forgiveness to the fallen. She loved and loved still more: and forgetting herself, she only thought how she might manifest her love, so that it might bring honor, however slight, to Him, and shame, however great, on herself."

"She went into the house of a rich man, where the usual courtesies of hospitality had been withheld from its Divine guest—into the house of the haughty man who spurned, in the presumption of his heart, the public sinner; she supplied the attentions which had been neglected to Him whom she loved; and she was scorned, as she expected, for her obtrusive sorrow."

"How did she do this?" asks Fabiola.

"She knelt at His feet as He sat at table; she poured out on them a flood of tears; she wiped them with her luxurious hair, she kissed them fervently, and she anointed them with rich perfume."

"And what was the result?"

"She was defended by Jesus against the carping gibes of His host; she was told that she was forgiven on account of her love, and was dismissed with kindest comfort."

"And what became of her?"

"When on Calvary He was crucified, two women were privileged to stand close to Him—Mary the sinless, and Mary the penitent; to show how unsullied and repentant love may walk hand in hand beside Him, Who said that He had 'come not to call the just, but sinners to repentance.'"

We would not deprive our readers of the pleasure, that is in store for them from the perusal of *Fabiola*; we will therefore refrain from any further extracts from this truly fascinating work. We know in fact no book which has, of late years, issued from the press, so worthy of the attention of the Catholic reader as *Fabiola*. It is a most charming Catholic story, most exquisitely told—and it is much more. It is a work indicative of deep research and patient investigation on the part of its author; it is the product of the ripe Christian scholar, and of the learned antiquarian; from whose study the reader will rise, we trust, not only a wiser, but a better, man. From its eloquent and touching details of the sufferings of the early martyrs—details drawn from cotemporary and well authenticated records—he will learn to love virtue, and to endure suffering cheerfully for Christ's sake. He will find too, in the "Church of the Catacombs" many an answer to the sneers of the infidel, and the impudent assertions of Protestants against the antiquity of Catholicity. The distinctive dogmas of Popery are engraved in indelible and unmistakable characters, on the walls of the Catacombs, and over the tombs of the martyrs. After the lapse of many centuries, these Catacombs are now uncovered, and exposed to the public gaze—furnishing us with more ample particulars respecting the lives and deaths, the faith and practice, of the Christians of the first centuries, than do the long buried ruins of Pompeii and Herculaneum, of the manners and social customs of the old heathen world. And what is the story that they tell us? This: that they whose bodies still lie there waiting for the resurrection of the just, lived, and died, Papists—and that the faith for which they suffered in the second, third, and fourth centuries, was, in every respect, identical with that which exposes Catholics of the nineteenth century to the hostility of modern Protestantism. One hour in the Catacombs is better than a year spent in the study of works of controversy. If a man will not believe their silent, but most eloquent testimony, neither would he believe though one were to rise from the dead.

The Almoner of the Irish poor gratefully acknowledges the receipt of the sum of one hundred and thirty-two dollars, for the St. Patrick's Orphan Asylum, being the nett proceeds of the late Soirée of the Young Men's St. Patrick's Association.

We need not remind our readers that tomorrow is St. Patrick's Day; for where is the Irishman, or the son of an Irishman, whose heart does not warm within him as the Anniversary of Ireland's great Apostle draws near? We would however call their attention to the Programme of the Procession, which will be found in another column; and trust that the plans of the national societies may be carried out with that harmony, order, and decorum for which the St. Patrick's Day festivities in Canada have always been celebrated.

We have been requested to inform the Members of the Temperance Society who may require Temperance Rosetts, that they can be obtained from the Committee on St. Patrick's Morning at St. Patrick's Hall.

We have been requested to state that the St. Patrick's Society have resolved to forego the usual St. Patrick's dinner this year, as St. Patrick's Day falls on a day of abstinence from flesh meat, as well as on a fast day of obligation.

We beg to call the attention of our readers to the advertisement on our seventh page of the St. Patrick's Society's Course of Lectures; the fourth of which will be delivered on Thursday evening next, the 22nd inst., in St. Patrick's Hall, by Mr. E. Murphy. We are sure that a Lecture on a subject so important, and so full of interest and charm to all, as "The Microscope and the Microscopic World," will be well attended. We may observe that the Lecture will be illustrated by exhibitions made by the aid of the Lucernal Microscope.

Remittances are unavoidably left out this week they shall appear in our next.

CITY COUNCIL.—The first meeting of the City Council, after the elections took place on Monday last. Dr. Nelson was sworn in, and took his seat as Mayor of the City of Montreal for the second time. His Honor then addressed the Council upon the financial, sanitary, and moral condition of the city, pointing out the improvements which have been effected in the course of the last year, and calling the attention of his hearers to the improvements which are

still required. Upon the criminal statistics of Montreal the Mayor made some very important remarks, some of which we copy:—

"Our city abounds with admirable institutions, both of a religious and educational description, to which the children of all classes may repair for the most useful training. There is now no excuse for any child being brought up in ignorance, and the effect upon the rising generation is exceedingly pleasing. The incomparable school of the Christian Brothers has its thousands of pupils, and the Colonial School, an admirable institution, which, though not two years in existence, has already its hundreds of little attendants. These excellent establishments give gratuitous instruction, and from my personal observation, I can vouch for the fact, that the minds of the youngsters are most carefully cultivated, and brotherly, social and liberal sentiments are unceasingly inculcated. These institutions, together with the many other private and public schools, afford ample means for education; all of these have indisputable claims to the kindly and warm patronage of every benevolent and enlightened citizen, as well as of the general government itself."

"The hideous vice of drunkenness, I am most happy to say, seems to be on the decline. The diminishing of the number of licenses to retail spirituous liquors has mainly led to this gratifying result; but much is yet to be accomplished, and there is still room for weeding out many low groggeries, and other vile resorts of the vicious and depraved. This crying evil, it is to be hoped, will be remedied by the amendments made—suggestions rather—in our by-laws, as well as the other alterations that have been recommended by the Committee of the Council charged to codify our laws. These the Legislature will, no doubt, confirm; and then we shall possess the right of entering into every house, at all hours, where it is suspected that drinking, gambling, or other vicious practices prevail; on detection of which, the forfeiture of the license and a fine should be the consequence. By an active and intelligent supervision, many of the abuses with which our society has been so sorely afflicted, will disappear, and peace and industry reign in their stead. The License Committee will see the necessity of much discrimination in granting licenses. Lodging-houses for the wayfarer, boat-men, market-people, and others whose sojourn is transitory, are quite as indispensable as are taverns for the reception of people of small means; but cellar-lodgings, by-places, and other wretched retreats, should be ferreted out and prohibited forthwith."

"The Recorder's Court has been thronged with offenders—a good portion of whom were strangers—many banished from their own country, for 'their country's good'—they have become a pest to our society—our jail has been crowded with dissolute and depraved females. For the double purpose of endeavoring to amend their vicious habits, and to prevent their contaminating influence, they were transferred to that admirable institution, *Le Bon Pasteur*, where the cost of their keeping is much less than their repeated trials, convictions and lodgments in jail. The Council appropriated £100 to defray their board, under the conviction that this moderate sum would be refunded, either by the Emigrant Commission, (for they were old emigrants) or from some other source. A proper representation was made on the subject in the right quarter, but I regret to say, the reply was that 'there were no funds for such purposes'; the consequence is, that besides the other many hideous evils resulting from the imposing of such vicious characters upon us, we have to maintain a horde of idle, degraded creatures—a shame and scandal to human nature. The Council will see the necessity of making new representations on this very serious grievance. Another cause of the increase of offenders, is due to the high wages during summer, which drew members of strangers to this city; the combined effect of Cholera and the sudden reduction in the price of labor, and in several instances, its sudden suspension, have cast upon the community an extraordinary number of people, too many of whom are inebriates, and idle and improvident beings. It is wrong therefore to assert, that vice is on the increase among our own population—for the reverse is the fact."

Our district and community suffer sadly from the want of several public institutions indispensable to the protection, safety and morality of society. An Asylum for the Insane cannot any longer be dispensed with, as there are scores of lunatics confined in our already thronged jail, besides numbers in the Grey Nunnery, and at *La Providence*, and there are still many in private houses, who cannot be transferred to the Beauport Asylum, the accommodation in that establishment being insufficient even for the number of its present occupants. In connection with this matter I am happy to say, that a building in excellent order and every way suited for that purpose, can be readily obtained from the Military authorities at little cost, and that is the Military Prison now vacated at Hochelaga. An institution for the deaf, dumb, and blind, is also loudly called for. A retreat for juvenile offenders is equally demanded, and a place can also, with ease be had at Lapraire, for such subjects. The Barracks and Land there would answer admirably, and even serve as a Model Farm. As for a House of Industry, we have the means of constructing one within our reach, and it is a crying reproach that the magnificent bequest of the late John Conrad Marsteller, Esq., has been allowed for forty seven years to remain far worse than idle; for a part of the funds have been squandered, and the building itself, with the exception of the lower floor, has been converted into a den of thieves and villains of every grade. Application will be made to the Legislature, to have the views of the benevolent testator carried out, by putting the whole property under the management of the City Council, whose action in all things relating to the well being of our city, should be closely watched, that it may be ascertained whether the members are faithful servants or not, and worthy the respect due to their high position in the community."

"Our jail, instead of being a terror to evil-doers, is daily sought for as a place of rest, shelter and board. It is so constructed, that it may without any exaggeration, be called a Seminary of Vice—where every kind of mischief is inculcated or taught, and this is the natural and necessary result of hording offenders of every grade and age, into one promiscuous mass;—the only 'classification' being the separating of the sexes! The poor little girl, incarcerated for protection or for some trivial offence, not yet in her teens, is made associate with the vilest of the sex; and it is a well known fact, that from the jail many have at once repaired to the brothel, from which, ere long, as a common prostitute, they are again and again re-manded to temporary imprisonment, only to become more and more wicked."



## GRAND PROGRAMME

## PROCESSION

# ST. PATRICK'S SOCIETY, TOTAL ABSTINENCE SOCIETY, And the Congregation of St. Patrick's Church, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

MICHAEL McINERNEY, { JOHN McDONALD, } P. RYAN, As-  
Assistant Marshal, { Grand Marshal, on { sistant Marshal  
on Horseback. { Horseback. { on Horseback.

BAND.  
Two Deputy Marshals.  
Supporter | BLUE BANNER OF THE CROSS | Supporter  
Boys of the Christian Doctrine Society.

Two Stewards with Wands.  
Supporter | ORIGINAL HARP BANNER | Supporter  
IRISHMEN OF ST. PATRICK'S CONGREGATION.  
(Not Members of the St. Patrick's Society, or the  
TOTAL ABSTINENCE SOCIETY.)

FOUR ABREAST.  
Two Stewards with Wands.  
Supporter | GREEN MEDAL BANNER | Supporter.  
Members Four Abreast.  
Two Stewards with Wands.

BAND.  
Sup. | FATHER MATHEW'S BANNER | Sup.  
MEMBERS OF THE TOTAL ABSTINENCE SOCIETY  
FOUR ABREAST.

Two Stewards with Wands.  
Sup. | TREE OF TEMPERANCE BANNER | Sup.  
Members Four Abreast.

Two Stewards with Wands.  
Supporter { BANNER OF ST. PATRICK, { Supporter,  
with Spear. { Two Deputy Marshals. { with Spear.

MEMBERS OF THE ST. PATRICK'S SOCIETY,  
Two and Two.  
Supporter | LADIES' HARP BANNER | Supporter.  
Two Stewards with Wands.

Members Two and Two.  
Two and Two | COMMITTEES | Two and Two.  
HONORARY MEMBERS.

PHYSICIANS.  
SECRETARIES.  
TREASURERS.

PAST PRESIDENTS AND VICE-PRESIDENTS.  
VICE-PRESIDENTS.  
PRESIDENTS.

CHAPLAINS AND CLERGY.  
Supporter { GRAND SUNBURST BANNER { Supporter.  
with Bat- { OF IRELAND. { with Bat-  
tle Axe. { the Axe.

Five Stewards with Wands.  
The Members of the ST. PATRICK'S SOCIETY and the  
TOTAL ABSTINENCE SOCIETY will ASSEMBLE at  
ST. PATRICK'S HALL, Place d'Armes, at EIGHT o'clock,  
A.M., whence they will proceed in Procession through  
Great St. James, Bleury, and Lagache streets, to St.  
PATRICK'S CHURCH, where a Sermon, suitable to the  
occasion, will be preached at High Mass, and a Collection  
taken up for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt,  
and form a double line, facing inwards, leaving an open space  
of at least eight feet, the Blue Banner of the Cross will fall to  
the right, and the Band to the left, which will (so soon as the  
Clergy and Presidents enter the door, followed by the other  
Office Bearers, the Banner of St. Patrick, and the Grand Sun-  
burst Banner of Ireland) strike up the National Air—"St.  
Patrick's Day."

After Divine Service, the Procession, on being joined by the  
male portion of the congregation of St. Patrick's Church,  
who may not be Members of any of the Societies, will re-  
sume the same order in Alexander Street, and proceed by the  
Hay Market Square, McGill and Notre Dame Streets, to  
Jacques Cartier Square, and thence through St. Paul, McGill  
and Great St. James Streets, to ST. PATRICK'S HALL,  
where the Societies will disperse in order.

By Order,  
JOHN McDONALD,  
Grand Marshal.

## YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE MEMBERS of the above named body will ASSEM-  
BLE at their ROOMS, adjoining the Recollet Church, St.  
Helen Street, on the MORNING of ST. PATRICK'S DAY,  
at SEVEN O'CLOCK, when the Roll will be called. After  
which the Members will form in Procession, proceeding by  
Lemoine, McGill, Great St. James and Bleury Streets, to St.  
PATRICK'S CHURCH, in the following order:—

Deputy Marshal. { GRAND MARSHAL { Deputy Marshal.  
on Horseback. { on Horseback.

BAND.  
Sup. with Bat- { ST. PATRICK'S BANNER { Sup. with  
tle Axe. { the Axe.

Two Deputy Marshals.  
MEMBERS—TWO ABREAST.  
Four Deputy Marshals.

Sup. with { NATIONAL GRAND BANNER { Sup. with  
Battle Axe. { Battle Axe.

HONORARY MEMBERS.  
PAST PRESIDENTS AND VICE-PRESIDENTS.  
COMMITTEE OF MANAGEMENT.

OFFICE-BEARERS.  
First Vice-President | PRESIDENT | Second Vice-Pres.  
Assistant GRAND MARSHAL, on Horseback.

Upon the close of Divine Service, the Members will form in  
Alexander Street, in the order above designated, the Associa-  
tion taking its accustomed position in the Grand Procession.  
After parting with our Brethren of the St. Patrick's Society,  
at their Hall, Place d'Armes, the Members of this Association  
will proceed by Notre Dame, McGill, Grey Nun, and Wellin-  
ton Streets, to St. Ann's Church; thence returning by McGill  
and St. Joseph Streets, to the Rooms of the Association.

FRANCIS MAGUIRE,  
Grand Marshal.  
WILLIAM O'BRIEN,  
Assistant do.

## YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

AN ADJOURNED MEETING of the above named Associa-  
tion will be held THIS EVENING at EIGHT o'clock,  
in the Room adjoining the Recollet Church.  
Members requiring BADGES will have to make application  
at the above meeting, as none will be delivered on the morn-  
ing of St. Patrick's Day.

By Order,  
F. DALTON, Secretary.