## The True ECliness.

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## MONTREAL, FRIDAY, JAN. 13, 1860.

## NEWS OF THE WEEK.

In the absence of more stirring events, public attention has been directed to an ominous painphlet entitled " THE POPE AND THE CONGRESS" which has just appeared in Paris, and which is, professedly, from the pen of M. de La Guerroniere; the reputed writer of another notorious pamphlet which, under the title of "NAPOLEON III. ET L'ITALIE," heralded the war which soon after broke out betwixt France and Austria. In short, it is generally believed in the diplomatic world that M. De La Guerroniere is but the stalking horse from behind which the Emperor shoots his shafts; that if the former holds the pen, Louis Napoleon is the mind that inspires; and that the oracular utterances of the pamphleteer are the authentic revelations of the divinity who has at his beck some four hundred thousand hayonets. For these reasons, and because looked upon as an index to the policy of France towards Italy and the Pope, at the coming Congress, the brochure first named, has caused uo small stir is the political atmosphere. We find therein the solution which the French ruler intends to apply to the Italian question.

That solution, of which the Times approves. is simple enough; its merit consists in short in a revision of the treaties of 1815, and the spoliation of the Pope. The latter is to be robbed of his territories with the exception of the City of Rome; which, until it shall please the high contracting parties to ordain otherwise, shall remain under the authority of the Pope, as an independent Sovereign. This is the policy which is now announced as the policy of France and her ruler towards Italy, Rome, and the Sovereign Pontiff. However we remember that if man proposes, God disposes,-and that the best laid schemes of mice and men, of devils and of diplomatists are often overruled by a Higher Power; so meditating on these things we venture to indulge the hope that the temporal Sovereignty of the Pope may outlive even the Napoleonic dynasty.

In the meantime, whilst his avowed enemies are conspiring against him, and his treacherous friends are deserting him, the Sovereign Pontiff, resigned to the will of God, retains his health and spirits, and seems prepared to meet with dignity and fortitude whatever may be in store for him. The addresses which have noured in upon hun from the Catholics of the British Emdencies which have displaced the miserable Gallicanism of the last century.

A terrible calamity is announced as having occurred in the Pemberton Mills, Laurence Mass ... on the 10th inst. About 5 p.m. as some 800 persons were at work, the building-which seems to have been radically defective-gave way, burying bandreds in the rums. A fire then broke out, and the horrors of the scene transcend the powers of description. The number of killed is estimated at several hundreds.

THE POPE AND THE "GAZETTE."-We find in the Montreal Gazette the following paragraph, which, as throwing some light upon the difficulties with which the Pontifical Government has to contend, and as illustrative of the spirit in which, too often, Protestants treat these difficulties and their origin, we transfer to our columns:

"DEBT OF THE ROMAN STATES .- The capital which Rome owes, and which its subjects are destined to pay, amounts at present to very nearly four hundred and sixty millions of francs. If you divide this by the number of the population, you will see that every baby born in the States inherits a debt of a hundred and thirteen francs for the parental blessings that have been rained upon himself and his ancestors."— All The Year Round.

This burden upon its finances would suffice to Pope; but cannot be urged against his Govern- | Mandement? ment as an argument for its suppression, unless it can be shown that it has been caused by him unless the Gazette can show that the subject against Romanism, and to whose force are owing or his predecessors in the free exercise of their has the right to rise in armed insurrection whenfunctions; that the debt of four hundred and ever he pleases, against his legitimate ruler, and Societies, and other "Swaddling" organisations, tural reason trespassing upon the domain of the sixty millions had been contracted to delray the to transfer his allegiance to another. If the extravagant living of the Pope; and that the Gazette claims this right for the insurgents of money had been dishonorably or unwisely ex- the Romagna, he must, if he has the faintest sic merits do not deserve. For it is evident that ent with the very idea of an all-perfect and pended. Now in the case of the Roman debt mary embarrassments of the Papal States are ask it in all seriousness of the Gazette-bave the the direct result of the treatment which they latter the right to take up arms against Queen tions with regard to a future life, and the actual is impossible for the human intellect, unenlightenan Englishman to reproach the Pope with the in justifying their revolt, much more would the misthe very acme of impudence.

This complaint however against the temporal

We refer the Gazette to the history of the mo-dern Heliogabalus, George the Magnificent, when Prince of Wales.

who seek to supplant it. That design evidently have cause to complain, there is not in his dois, "repudiation," and the declaration of national bankruptcy-for otherwise what would be gained, in a pecuniary point of view, by secularisation? the acknowledgment of Protestants themse —or how otherwise would the substitution of the rule of Mazzini, for that of Pius IX, tend to relieve the Roman States from their pecuniary National Debt is the avoved aim of the Chart- sovereign de facto et de jure, and denies the ists and ultra-revolutionists at home, and is the themselves upon their national good faith, and who have not words sufficiently strong to express tionists !

We do not of course vouch for the accuracy from the Gazette-but the following facts defy the Roman States, whatever it may amount to, the obligation of loyalty, and obedience to legally independent temporal power of the Popes-but is brute violence under which the Papal dominions have suffered from the hands of the enemies of the world is the government so economically and religion, and not, as is the Pope, to all his conducted as is that of Pius IX.

Whilst upon this subject we may remark that low-worshipper. by the tone of his last article on the temporal power of the Popes, it would appear as if the the late Mandement of His Lordship of Tloa; to the effect that Catholics were therein enjoined to pray for the perpetuation of a tyranny, and under his special protection. This charge the Gazette seems to us to have dropped; though he still holds to the old opinion that His Lordship's Mandement is offensive and unjust; though to whom it is unjust it is not easy to say. As however, the language of our cotemporary upon this point is somewhat vague, we will endeavor to be just towards him, by quoting the passage to which we refer, in full :-

" Queen Victoria is the head of the English Church-She possesses certain ecclesiastical functions, yet it were heretical in her sincere Roman Catholic subjects to pray for their continuance and extension; it were most unjust for the temporal authorities in Canada to order them to offer up such prayers."

Certainly it would be most unjust; for as all injustice implies the exercise of usurped authority, and as the "temporal authorities in Ca-Canada," in that they are "temporal," are not spiritual-so the assumption by them, for any purpose whatsoever, of any authority in the spiritual order, would be most "unjust" towards those over whom it was assumed. So tar then we fully concur with the Gazette that it would be "most unjust" for the temporal authorities in Canada to order Catholics to offer up prayers for any purpose whatsoever, because Catholics owe no allegiance in spirituals to any temporal authority. But to the remainder of the Gazette's argument we must be permitted to record our objections. Our cotemporary con-

"So on the other hand do we hold it wrong and unjust for the spiritual authorities of the Romish Church to ask prayers for the perpetuation of the temporal authority the Monarch of Rome, otherwise than as a general prayer for blessing and enlightenment on all Christian princes. We cannot pire have, we learn, much consoled him; and are but regard it with the same aversion or suspicion as a satisfactory proof of the strong Popish ten- our cotemporary would do ordered or enforced pray-

> Here there seems to us to be a strange confusion in the ideas of our cotemporary. The terms, "wrong and unjust" imply, or necessarily presuppose, some person or persons, who is or are the subject or subjects of wrong or injustice. In the first case suggested by the Gazette-that of the temporal authorities ordering Catholics to pray for the ecclesiastical sway of the Queen-the Catholics so ordered by an in- 4th instant, comments as follows:competent because temporal authority, usurping jurisdiction in matters spiritual, would be the subjects or victims of wrong and injustice; but in the other case—that of Catholics ordered to pray for any purpose whatsoever by their own can be no injustice to Catholics. For, in the first place, the Bishops so ordering assume no functions but what of right, and in virtue of their office, belong to them; and in the second place, the Catholics so ordered to pray, offer no objections, make no complaints-and, says the proverb, "volenti non fit injuria." Who then are the victims of injustice in the case of the prayers ordered by the Bishops?

Not the Protestants of the British Empire assuredly, for it is not so much as pretended by the Gazette that they have any interest in the mataccount for any defects which may exist in the account for any defects which may exist in the administration of the temporal dominions of the has wrong or injustice been done by the Bishop's dressed to God."—The Italies are our own.

pretensions to consistency, accord it to the peo- be who employs it, is not only grossly ignorant therefore unchangeable Being, in Whom there is this can not even be pretended; for the pecu- ple of Ireland. Have the latter the right -we of the meaning of the words which he uses, but no variableness or shadow of turning. How have experienced from foreign nations. They Victoria, to renounce their allegiance to her, and condition of the Saints living -not dead-and ed by Grace to conceive; how man can be have been pillaged and laid under contribution; transfer it to Napoleon III? If—as we anticipreigning with Christ. their Sovereigns have been dragged into cap- pate—he answers in the negative, we reply: then tivity, and their revenues have been seized upon neither have the insurgents of the Romagna. by-strangers. Not as in England, have the peo- Pius IX is as much their legitimate Sovereign, in heaven, clothed with immortality, and thereple of the Roman States been taxed to pay the as Victoria is the legitimate Sovereign of Ire- fore no longer subject to the infirmities of morpie of the Prince; nor has the public money land; and if misgovernment, if oppression, if tality—and the invoking the prayers of a Pope of the Roman States been squandered upon the abuses justify armed insurrection, and can be whilst cumbered with a mortal body and subject infamous debaucheries of the Sovereign.\* For pleaded in behalf of the subjects of the Pope as to all its infirmities—shows that the writer endebtedness of the Papal Government, as if the vices government of Ireland justify the armed insur- as to the condition of the blessed in a future life. and nameless infamies of the predecessors of his rection of the Irish—with far better reason might They are—if our Lord Himself may be believed absurdity and puerility of prayer or supplication and sacrifice of principles, they "could not comand nameress meanines of the predecessors of t be defects in the government of the Papal do- same material or physical laws to which mortals whilst faith, and an intuition above reason, starving laborer employment even as a scavenminions; in that Pius IX has himself labored are subject, and by which they are limited, are teach us that prayer is not only useful, but ab- ger." We, on the other hand, contend that nodiligently to introduce reforms therein, we be- no longer binding, for they are no longer in bond- solutely necessary to creature. Prayer, in short, thing can justify, or palliate the vileness of him

minions an abuse so flagrant, so monstrous as the Irish Church Establishment-an abuse, which by the acknowledgment of Protestants themselves,

We care not which horn of the dilemma the Gazette accepts. If he asserts the duty of loyembarrassments? To apply the sponge to the alty towards the legitimate sovereign—i.e., the ed the Sadducees "who say there is no resurright of armed rebellion in the case of the Irish, scarcely disgussed object of the Liberals of who have, in the Irish Church Establishment Italy. Yet Englishmen who pretend to pique imposed on them by, good cause for complaint against, the British Government, he must assert the same duty as towards the insurgents of the their abhorrence of Yankee "repudiation," can Ramagna, who have not cited any case of insympathise with the designs of Roman revolu- tolerable cruelty as justifying their rebellion against their legitimate sovereign; and if the latter, have not the right to rebel, then, even of the financial statement which we have clipped in intention, no worong, no injustice, is done them by our prayers, that their rebellion may not contradiction. First, that the indebtedness of be successful. If, on the other hand, he denies is not the consequence, direct or indirect, of the constituted authorities, in the case of the insurgents of the Romagna, he must deny it in the the direct consequence of the robberies, and case of the Catholics of Ireland, whom in his columns we often find taunted with want of loyalty towards the British Government, and towards a the Papacy; and secondly, that of no country in sovereign-alien to them in blood, in language, temporal subjects, a fellow-countryman, and fel-

No. The Gazette dare not sustain the thesis, that the subject has the right to take up arms Gazette had tacitly abandoned the charge against | against his legitimate sovereign, and at pleasure to transfer his allegiance to another; for by so doing he would be proclaiming anarchy, and and invoke are not "dead Saints," but living serves him who prays, natural reason tells sounding the knell of order and society. Yet if the life of the angels of God in heaven. If the us nothing; and it is therefore most arrogant that God would be pleased to take despotism he dare not maintain that thesis, then he cannot pretend that our prayers for the restoration of the temporal authority of the Pope over his revolted subjects inflict any wrong upon the latter:

-for all wrong implies a right violated. Upon whom then has wrong, upon whom has injustice been inflicted by the Bishop's Mandement enjoining us to pray for the restoration of the Pope's temporal authority? Not upon Catholics so ordered to pray; for the Bishop has the right, in virtue of his office, to enjoin such prayers, and we, Catholics, object not to the exercise of that right. Not upon the Protestants of Canada; for as they have no right to prohibit us from praying for the temporal authority of the Pope, so no wong has been done to them by our prayers. Not upon the insurgents of the Romagna; for we deny the right of the subject to take up arms against his sovereign-whether that sovereign be Pius IX or Queen Victoriaand to transfer his allegiance to another; and where no right is violated, no wrong is inflicted. Whom then has the Bishop's Mandement wronged? And if it has wronged no one, then is the position of the Gazette, that "it is wrong and gelical friend of the Witness. We can only unjust for the spiritual authorities of the Romish | recommend him to purchase, or borrow, an Eng- | ed down; but we do not read that their cotem-Church to ask prayers for the perpetuation of lish dictionary, and therein to look for the meanthe temporal authority of the monarch of Rome" ing of the words "idolatry, omniscience, omni--logically untenable.

To conclude—we ask again, did our Bishops wrong any one by enjoining prayers for the success of Her Majesty's arms in India during the the heavens, he may in time arrive at the con- be removed by divine grace. Yet would we late rebellion? And had not the insurgents of clusion that they who are as the angels before contend that there is nothing absurd in applying Oude as good cause of complaint against the the Throne of God, may know everything that to her through whom we received Christ in the Brilish Government, as have the Papal insurgents | takes place on earth-(though even this trifle we flesh, and, therefore, access to the Kingdom of against the temporal power of the Pope ! We do not attribute to the Saints)-without being Heaven, the title of "Janua Cali." pause for a reply.

THE " MONTREAL WITNESS" ON IDOLATRY. -T'were a good deed to present the editor of ary; so might he learn the meaning of words, and so be spared from falling into the absurdities contained in the subjoined paragraph - wherein the evangelical man again attempts to show that to ask the prayers of the Saints is to give to creature that which belongs exclusively to Creator. Replying to the True Witness of the 30th ult., upon the same subject, the Witness of the

"With respect to the invocation of Saints, of whom the Virgin is avowed to be the chief, the above argument has the merit of ingenuity, though a moment's reflection will show that there is no that any knowledge thereof which they may posparallel between asking the prayers of a living Saint and those of a departed one. What would be thought Bishops or legitimate spiritual authorities-there of the Roman Catholic in Montreal, who should pray most earnestly before an image of the now living

write? Either the dead Saints must be omnipresent and omniscient, to hear and know all the invocations which are addressed them, in which case they are invested with the attributes of Deity, and our respondent's own conditions of idolatry are fulfilled, or God must, in some way, convey the invocations to the said Saints, in order that they may be again presented back to himself -- a supposition which seems puerile

As the above is a fair average specimen of the Not on the revolted subjects of the Pope; argument which intelligent Protestants urge the triumphs of French Canadian Missionary we trust that our readers will pardon us, if we honor it with a notice which certainly its intrinentertains most erroneous and anti-Christian no- such a God can be propitiated by prayer it

Thus the comparison which he institutes betwixt the act of invoking the prayers of a Saint
in heaven, clothed with immortality, and therein heaven, clothed with immortality in heaven, consider principles of consequence, but
in heaven, clothed with immortality in heaven, clothed with heaven, clothed with heaven, clothed with heaven in heaven, clothed with heave Thus the comparison which he institutes believe that reforms are necessary, and that there- age to the senses; and therefore, whilst it would is the one great mystery of all religion which no who for any conceivable motive, consents to safore there exist defects to be remedied; but be absurd to pray before an image of the present human intelligence has fathomed or can fathom; crifice, or hold in abeyance, what he considers a

power of the Popes, reveals the design of those, whatsoever the abuses of which his subjects may. Pope, invoking his prayers with God—there is and it in obedience to the dictates of our limited who seek to supplant it. That design evidently have: cause to complain, there is not in his do no such absurdity involved in the idea of invok- intelligence we were to accept the vague theories ing the prayers of one who is as are the angels with immortality, is no longer subject to the physical restrictions by which mortals are limited. The Witness is in fact guilty of precisely the same error as that wherewith Our Lord reproachrection;" and who in their anxiety to convince Christ of error absurdly assumed that the conditions of immortality and mortality were necessarily the same, and that the same laws obtained under both. We reply therefore as replied Our Lord of old to the Sadducees - " You err, not knowing the Scriptures, nor the power of God," St. Matt. xxii, 29; for the Saints living and reigning with Christ are as the angels in heaven, and are no longer bound by the same material or physical laws, as those to which we mortals are subject, and which limit the range of our facul-

And this brings us to another error of which in common with most evangelical Protestants, the Witness is constantly guilty. He always speaks that the Lord referred them to His servant Job. of the Saints as if they were "dead," whilst in that he should pray for them; for said the Lord, the eyes of the Catholic they are not "dead," "his face I will accept." Now here the I are but really and truly "living," incorruptible and is represented as acting in precisely the same immortal. To the Papist, the day whereon the manner as that which the Witness scouts as Saints nut off this mortal to put on immortality, puerile and absurd," when applied, not to Job. was the day, not of their death, but of their birth but to the Saints of the Christian dispensation. -the day, not when they ceased to exist, but that on which they first really commenced to live .-So the Church celebrates the anniversaries of the martyrdom of her beatified children as their birth-there is nothing more "puerile" or "absurd" days; and so the Saints whom we Papists honor than this. Of how prayer acts, or wherein it latter are not dead, so neither are the for-

But then, argues the Witness, these "dead Saints"-that is to say, these Saints living and reigning with Christ, and therefore no longer subject to the laws or conditions of time and space to which we mortals are subject, and by which we are limited-must either be "omnipresent" or 'omniscient" to hear and know all the requests that are made for the assistance of their prayers; in other words, in order to know what takes the ears, as the "means of stirring up of men's place amongst the faithful on earth—this, in a minds to worship," the Witness remarks in reply material point of view, infinitesimal speck in to ours of the 30th ult., that God has command-God's universe—the Saints must know every thing that occurs, has occurred, and will occur, throughout creation; and if in their glorified immortality we attribute to the Saints a capacity juncts to, worship, or as means of stirring up of intelligence a little higher and more extended than that which they enjoyed on earth, and of the Cherubim and of the brazen serpent whilst cumbered with corruptible bodies, we assign to them the attributes of Deity! It is im- addressed to the eye as adjuncts to divine wornossible to reply seriously to such stuff; it is to ship—thus showing that in their use there is nothe Catholic almost intellectually degrading to thing essentially evil or idolatrous. The ark, have to deal with such an opponent as our evanpresence," before he employs them in controversy. Perhaps by a diligent use of the said honor applied by the Catholic Church to the work, and a careful meditation upon the face of Blessed Mother of God is natural, and only to either "omniscient" or "omnipresent." There without deep meaning are we told in Holy Scripis joy in heaven over one sinner that repenteth ture given for our instruction, that, when the upon earth; we conclude therefore that, by some | " wise men from the East" came to seek Jesus. process to us unknown, the inhabitants of heaven " they found the Child with Mary his mother" are aware of, and are not indifferent to, some of |-St. Matt. ii. 2. As with the wise men of old. the events that transpire upon this little globe: and in this belief we rest, without fear of attribut- | " Saviour, who is Christ the Lord," we find Him ing to creature any of the peculiar "attributes of as the shepherds found Him, with " Mary and Deity."

If one horn of the dilemma upon which the Witness seeks to impale us, affords us conclusive ther." When the Witness shall have grasped proof of the writer's ignorance—the other is the subline mystery of the Incarnation, then be strongly suggestive of his arrogance and presump- will understand the meaning of the Catholic's detion - qualities often found in company with ignorance, and stupidity. That it is not by any | Holy Ghost; then will be perceive how feeble, independent power of their own, that the Saints | how inadequate all human language is, and must are cognisant of what transpires upon earth; and be, to describe the glories of that Virgin Mother sess must in consequence be "in some way" conveyed or communicated to them by God right hand of the Father in heaven. At the Himself, we of course may admit; for He is the contemplation of this great mystery, but fundasource of all their joy, in Him they see all things, mental dogma of Christianity, the brain grows and the Lamb is the light of their eyes. But dizzy; for eye hath not seen, ear hath not heard, "Would he not be told, 'you must go to Pope, or though we may admit this, and though we recog- neither hath it entered into the heart of man to write to him, to let him know what you want.' But nise that it is from God alone, that His Saints conceive such a union as that which existed bein the case of a dead Saind, how is he either to go or can have the privilege of knowing something of twixt Mary and her Creaters and though with can have the privilege of knowing something of twixt Mary and her Creator; and though with what transpires upon earth, we deny that there is | faltering lips we may strive to sing her praise, we anything more " puerile" in the supposition that | feel that it is impossible for us, whilst in this morthat we on earth are assisted by their prayers in | tal state, to do justice to our theme. The Soheaven-seeing that it is "in some way" through God that the knowledge of our invoca- | Mary was God, and the Nestorian, who dissolves tion of their prayers is conveyed to the Saintsthan there is in the idea of prayer itself, offered object to the Papist's warmth of devotion to the to an all-wise and unchangeable Being. There is we admit, a mystery that we cannot fathour in the hypothesis suggested by the Witness; but there is nothing "puerile," for the self-same mystery attaches to the very idea of prayer, which by nasupernatural, may be shown to be useless, puerile, derogatory to the dignity of God, and inconsistbenefited by prayer addressed to such a Being it is utterly impossible for natural reason to show; is so, we cannot tell; for God is not as man that He can change, neither can we conceive how He Whom we believe to be immovable, can be that Catholics must unite with some party, tho' moved by our prayers or entreaties. Reason on it is impossible for them to do so without sacrificwhich we give the name of reason-asserts the ples of consequence," since without such union,

of the Watness, we should on the self same prinin heaven; and who, in that he is now clothed ciple logically carried out, reject altogether the duty of prayer, as not only useless, but as actually insulting to God, because implying the possibility of change on the part of Him to Whom our prayers were addressed. When the Witness shall have succeeded in proving the reasonableness of prayer to an unchangeable God, then shall we feel ourselves called upon to establish the reasonableness of our invocation of the Saints; and its perfect compatibility of with the hypothesis that "God must in some way convey the invocation to the said Saints, in order that they may be again presented back to Himself."

Abandoning hypothesis however, for the solid ground of history, let us see how God represents Himself to man; and whether He considers it " puerile" to accept prayers through one channel in preference to another.

We read for instance in the Book of Joh c. xlii., that the wrath of God was kindled against Eliphaz the Themanite and his two friends, and God refers Job's friends to Job, instead of accenting the prayers of the former at once and directly; and even in the hypothesis of the Witness and presumptuous on the part of man, whose reason though sufficient in the natural order, is worthless in the supernatural, to prescribe bounds to Deity, or to sneer at as "puerile," the very process which God Himself-if the Old Testament may be believed-enjoined in the case of the friends of Job.

With respect to images and paintings, and the lawfulness of employing sensible signs addressed to the eyes, as well as sensible signs addressed to ed the one, and forbidden the other. This we deny. God prohibited the use of graven images to the Israelites as the objects of, but not as admen's minds to worship. Nay! as in the case He expressly enjoined the use of sensible signs the tables of the Law, were such sensible signs; before them we read that the faithful of old bowporaries were silly enough, or malicious enough, to tax them with idolatry for so doing.

The aversion of the Witness to the titles of

so with all of us to day. When we find the Joseph"-as the Gentiles represented by the "wise men" found Him, "with Mary his Movotion to her who was found with child of the who in her womb bore Him who was even then as truly God, as He is now when seated at the cinian who denies that the Christ the Son of Christ into two distinct persons, may consistently Blessed Mother; but such objections fall with bad grace from the lips of one who professes to hold the doctrines of the Trinity and the Incarnation—z.e., the hypostatic union of God and man in the Son of Mary.

THE DIFFERENCE .- The difference betwist the TRUE WITNESS and its Catholic cotemporaries of Toronto is fully explained in the subjoined extract, which we make from the Mirror of the 30th ult. :-

" This Province of Upper Canada cannot be ruled by Protestant, Presbyterian, or Catholic simply. It is vain for the violent ones of any section to hope for it, and if it could be so it might be unfortunate. They must unite, and, in uniting, sacrifice to some ex-

This is just it. Our cotemporaries contend