

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY AT No. 105, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed. G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half. The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts. To all Subscribers whose papers are delivered by carriers, Two Dollars and a half in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

MONTEAL, FRIDAY, MARCH 12, 1875. ECCLESIASTICAL CALENDAR. MARCH—1875. Friday, 12—Precious Blood. Saturday, 13—St. Gregory, P. C. Sunday, 14—Passion Sunday. Monday, 15—Of the Feria. Tuesday, 16—Of the Feria. Wednesday, 17—St. Patrick, Ap. Thursday, 18—St. Gabriel, Arch.

NEWS OF THE WEEK. His Grace the Archbishop of Westminster has it is reported received a summons to Rome from the Sovereign Pontiff. This, it is thought, is in connection with the long anticipated promotion of His Grace to the dignity of Cardinal. Mr. Mitchell is again contesting the County of Tipperary in opposition to Mr. Moore, a Conservative.

The German government having as yet failed in making any impression on the Catholic Bishops and clergy, has come to the determination of withholding all share in the public funds allotted for religious purposes, from the clergy of the Catholic Church; and it is also in contemplation to enact a set of test oaths, such as before emancipation were in force in Great Britain and Ireland, to exclude the Catholic laity from all posts of honor or emolument in the Civil service. And so it must go on until either State or Church acknowledge itself conquered.

The source whence we derive our historical knowledge of the labors of the Apostles is, in so far as the Bible is concerned, the treatise of St. Luke known as the Acts, and the occasional letters of St. Paul, to his converts at different places. The latter part of the Acts is devoted almost exclusively to the labors of St. Paul; and yet it makes no mention whatever of some of the most important events that happened to St. Paul prior to his first imprisonment, A.D. 62. For instance, in Cor. 2nd thought to have been written about A.D. 60, c. xi., v. 23, 24, St. Paul mentions that he had been scourged by the Jews five times; that he had been thrice beaten with rods—a Roman punishment; that thrice he had suffered shipwreck; that a night and a day he had been in the deep—en to bulho pepoiyka. We turn to the Acts of the Apostles for confirmation of these things, and we find it not. We read, indeed of one shipwreck—Acts 26; of one beating with rods—Acts xvi.; but not a word about the five times forty stripes save one from the Jews; of two out of the three beatings with rods; of two out of the three shipwrecks; of the day and the night spent in the depths of the sea. Shall we thence conclude that these things never occurred—because the fellow-traveller of St. Paul nowhere alludes to them? because in the Bible we can find no certain trace of them? of where, and when, and under what circumstances these things occurred? Certainly not.

The conclusion we draw is this—That many of the most important events connected with the preaching and planting of the Gospel by the Apostles are not recorded in the Bible; and that the silence of the book is no proof either for, or against, the truth of any statements concerning the doings of the Apostles, and other facts of history handed down to us by the authors of books not included in what is called the Canon of Scripture. It is indeed a most remarkable fact, and one which the enemies of Christianity have often availed themselves of, that, but for the light that secular history or tradition throws upon the subject, the acts or doings of the Apostles are, in the words of the Protestant Church historian, Gieseler, "involved in great obscurity," 1st vol., p. 80. If we are to believe nothing of the Apostles but what can be proved "from the Bible," they were a lot of useless do-nothings; so unfit for the task assigned them, that, within a very short time of their Lord's ascension, another man, Paul, had to be called in to do their neglected work; though Paul was utterly deficient in those special qualifications, upon which Peter, Acts 1, v. 21, 22, insisted as essential to the apostolic office—when it was proposed to elect a successor to Judas Iscariot, and so complete the numbers of the Apostolic College.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John unto that same day that he was taken from us, must one be ordained." St. Paul did not possess this qualification, deemed, A.D. 33, to be essential; and yet about a year or so later, we find him, not only an Apostle, but, if we are to believe only what can be proved "from the Bible," the only one of the Apostles who for any length of time, took any very active part in the propagation of the Gospel!

This then is the rejoinder for Tyro to make. A fact of history, or fact in the natural order, though not so much as alluded to in the Bible, may be not only true, not only credible, but, perfectly certain, if susceptible of proof from other sources. If our sacred Scriptures do not mention the fact, it is not because it is not true, but because it is not mentioned in the subject in our text.

And when the poor slave, afflicted to this end...

metier as King, and is thinking of making over the troubles of loyalty to Montepenser. In Buenos Ayres there has been a liberal demonstration; in other words, the Archbishop's Palace was sacked, and the houses of the Jesuit Fathers set on fire.

WAS ST. PETER EVER IN ROME? To the Editor of the True Witness. Sir,—I have been taunted as a superstitious Catholic, with my inability to "prove from the Bible," that St. Peter was ever at Rome. What should I say in return? Yours, respectfully, Tyro.

Montreal, March 4th, 1875. Tyro might say many things in reply. For instance: he might say—"By what right do you ask me to prove from the Bible, that St. Peter was ever at Rome? and granting that I am unable to do so, what conclusion do you thence propose to draw?" If no historical facts in connection with the lives and labors of the Apostles save those which can be proved from the Bible, can be considered certain, what certitude can there be as to the genuineness of many of the writings contained in the New Testament, and reputed to be canonical? For instance: How can Protestants prove "from the Bible," that the Essay called the Epistle to the Hebrews was written by St. Paul, or by any one of the Apostles? or that the so-called second Epistle of St. Peter is genuine, and not as many eminent Protestants—Neander to wit—contend that it is, spurious, a forgery, the work of some unknown impostor?

Or again, to apply an argument which we find in the joint work of two Protestant clergymen, authors of high repute—The Life and Epistles of St. Paul, by the Rev. W. J. Conybeare, M.A., Fellow of Trinity College, Cambridge, and the Rev. J. S. Howson, M.A., Principal of the Collegiate Institution, Liverpool—if, from the silence of the Bible on certain subjects we may draw conclusions, we may conclude "that none of the Apostles took any part whatever in the propagation of the Gospel, after the first few years; since we have no testimony to their subsequent labors at all more definite than that which we have quoted concerning the work of St. Paul after his liberation."—V. li., p. 239—or of the death of St. Peter at Rome. The authors it will be seen here meet the objection, that we find nothing in the Bible to confirm the tradition that after the imprisonment of St. Paul at Rome, mentioned in Acts 28, he was released, and preached the Gospel in Spain, and the remote Western parts of the Roman Empire; so also there is little in the Bible about the labors of St. Peter or the other Apostles.

By this was prefigured the jubilee which the Holy Church of Christ was to give her children, to deliver them from the bondage of sin, to restore to them their right to the heavenly inheritance, and to give them a more abundant share of the divine blessings. You will then O. D. B. B., hasten to profit by these graces for behold now is the acceptable time; behold now is the day of salvation of which the great Apostle speaks; ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI. 1, 2.) If you hear the voice of the Lord, sit vocem Domini audieritis, harden not your hearts, nolite obdurare corda vestra (Ps. XCIV. 8).

Let this be for you a time of meditation and mercy; you will then reflect upon those eternal years at the remembrance of which the soul of the Royal Prophet was filled with fear (Ps. LXXVI. 6). Like him you will compare the shortness of time which declines like a shadow (Ps. CL. 12), with that eternity, which shall outlive heaven and earth; since, like God, it shall never end (Ps. CL. 27).

You will also recall to mind that it has been appointed by the all powerful and all just God, unto men once to die, and after this, the Judgment. Statutum est omnibus hominibus semel mori: post hoc autem judicium. (Heb. IX. 27).

And descending into your own hearts, and searching your whole life by the light of this formidable judgment, which sooner or later you must undergo you will hear the great Apostle who puts this question to you: What fruit therefore have you then in those iniquities of which you are now ashamed? Quam ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? What fruit? unless death. Nam finis illorum, mors est. (Rom. VI. 21).

testant spirit, or demon that seeks to torment him, we advise Tyro to apply to that spirit the same test of credibility of facts connected with the first planting of the Gospel, which it seeks to apply to St. Peter's visit to Rome. Let him challenge his questioner to prove, "from the Bible," that the Epistle to the Hebrews was written by St. Paul or at his dictation, or by one of the other Apostles; that the 2nd Epistle of St. Peter is genuine, and not a forgery; or that the Epistle called St. Jude was written by an apostle. When this challenge shall have been met and answered, but not before, will he be bound to furnish proofs "from the Bible" that St. Peter was ever at Rome. Proofs of this fact from other sources are abundant.

PASTORAL LETTER OF HIS GRACE E.-A. TASCHEREAU, ARCHBISHOP OF QUEBEC, CONCERNING THE JUBILEE OF 1875.

ELZEAR-ALEXANDRE TASCHEREAU, By the mercy of God and the favor of the Holy Apostolic See, Archbishop of Quebec.

To the Clergy Secular and Regular, to the Religious Communities, and to all the Faithful of the Archdiocese of Quebec, Greeting and Benediction in Our Lord.

By an Encyclical Letter, dated the 24th December 1874, Our Holy Father the Pope grants a plenary indulgence, in the form of a jubilee, which every one may gain once during the year 1875. This indulgence is applicable to the dead.

We shall not insist, Our Dearly Beloved Brethren, on the motives which have induced the Sovereign Pontiff to grant this jubilee; they are made known in his Letter, the promulgation of which we ordain in all the Communities, Parishes and Missions of this diocese. Suffice it to say that the evils which afflict the Church, at present, and those by which she is threatened, impose upon us the duty to pray to God more fervently than ever, that, in His mercy, He may shorten these days of tribulation, and restore to the Church that peace which she needs to fulfil her divine mission.

Undoubtedly, O. D. B. B., God does not require our prayers to uphold the Church, against which He has declared that the gates of hell shall never prevail. Porta inferi non prevalebunt adversus eam (Matt. XVI. 18).

But with this signal triumph, which sooner or later must take place, God in His infinite mercy, vouchsafes to associate us by the prayers and good works we shall offer up for that intention.

By the calamities of which we are either the witnesses or the victims, He wants to compel us to acknowledge His supreme Dominion, to prostrate ourselves before His throne, to bewail our sins, and manifest the filial confidence which should fill our hearts.

But since the iniquities which, like a torrent, overflow this earth, have caused all the evils beneath which we groan, it is just that the children of the Church omit nothing which may render them more worthy of being heard by the Divine Clemency.

For this reason, opening the spiritual treasures of the Church, Our Holy Father the Pope not only grants a plenary indulgence, as extensive as possible, but also facilitates the remission of sins, by giving to all confessors extraordinary powers in behalf of those who, sincerely sorry for their sins and firmly resolved to commit them no more, shall approach the holy tribunal of Penance with the earnest intention of gaining this indulgence of the jubilee.

In the old law the year of the jubilee was for all an epoch of happiness and joy, the slave was set free; the poor man returned to the possession of his inheritance with which a dire necessity had forced him to part; the land itself participated in this universal rest, it was forbidden to cultivate it, for every one was to expect from the goodness of God the harvest necessary to his sustenance (Lev. XXV).

By this was prefigured the jubilee which the Holy Church of Christ was to give her children, to deliver them from the bondage of sin, to restore to them their right to the heavenly inheritance, and to give them a more abundant share of the divine blessings.

You will then O. D. B. B., hasten to profit by these graces for behold now is the acceptable time; behold now is the day of salvation of which the great Apostle speaks; ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI. 1, 2.) If you hear the voice of the Lord, sit vocem Domini audieritis, harden not your hearts, nolite obdurare corda vestra (Ps. XCIV. 8).

Let this be for you a time of meditation and mercy; you will then reflect upon those eternal years at the remembrance of which the soul of the Royal Prophet was filled with fear (Ps. LXXVI. 6). Like him you will compare the shortness of time which declines like a shadow (Ps. CL. 12), with that eternity, which shall outlive heaven and earth; since, like God, it shall never end (Ps. CL. 27).

You will also recall to mind that it has been appointed by the all powerful and all just God, unto men once to die, and after this, the Judgment. Statutum est omnibus hominibus semel mori: post hoc autem judicium. (Heb. IX. 27).

And descending into your own hearts, and searching your whole life by the light of this formidable judgment, which sooner or later you must undergo you will hear the great Apostle who puts this question to you: What fruit therefore have you then in those iniquities of which you are now ashamed? Quam ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? What fruit? unless death. Nam finis illorum, mors est. (Rom. VI. 21).

On the other hand, behold how the mercy of God is multiplied, as it were, that your heart may be purified, if needs be, and, if already in God's grace, that it may become more and more holy. From His cross the Saviour of the world tenderly invites you: Be ye reconciled to God, He says; Reconciliamini Deo (II Cor. V. 20). Turn ye to me, saith the Lord of hosts; and I will turn to you. Convertimini ad me, et convertar ad eos (Zacharias I. 3). Him that cometh to me, I will not cast out; sum qui veni ad me, non ejiciam foras (John VI. 37).

Consider with what goodness God awaits the sinner, notwithstanding the horror which sin causes to His infinite holiness. The Lord waiteth that He may have mercy on you, saith Isaiah (XXX. 18); expectat ut misereatur vestri. He death patiently, saith St. Peter (II Ep. III. 9), not willing that any should perish, but that all should return to penance; patienter agit, nolens aliquos perire, sed omnes ad penitentiam reverti.

Not only does He await the sinner, but He seeks him with solicitude. Sin, it seems, should have raised a wall of separation between the sinner and His infinite holiness. Nevertheless God destroys this barrier; He is the Good Shepherd who wearies Himself seeking the lost sheep; like the woman of the Gospel, He diligently seeks the lost goat; He is the tender father who runs to meet the prodigal son, thus showing a paternal love that do outrage can diminish. O God of olonance! shall we never understand that Thou art a God of compassion and mercy, and that Thou art a God who dost desire the conversion of all men? (I Cor. VII. 16).

of mercy, strikes his breast, acknowledges his guilt and begs forgiveness, how promptly, it is granted! how great the joy among the angels, what feasting in the house of the father of the family, what prodigies of grace to purify the soul and restore to it the white robe of innocence! Quam magna misericordia Domini, et propitius illius convertentibus ad se [Ecol. XVII. 28.]

Such, O. D. B. B., should be the subject of our meditations in these days of mercy; for all have sinned, says St. Paul (Rom. III. 23), and do need the glory of God. Omnes peccaverunt et egent gloria Dei. God shall glory in showing mercy to us, and it shall be our glory to humble ourselves before the throne of the most High, acknowledging our nothingness and unworthiness. Then may we go with confidence to the throne of grace that we may obtain mercy and find grace in reasonable aid: ad eam cum fiducia ad thronum gratie, ut misericordiam inveniamus et auxilium opportuno [Heb. IV. 16.] God who is rich unto all who call upon him: dives in omnes qui invocant eum [Rom. X. 12], will hear us, and grant us the blessings we should desire, the love of God and our neighbor, the deliverance of our Holy Mother the Church, the conservation of our Holy Father the Pope, the spreading of the Kingdom of God, the conversion of sinners, the ending of persecutions, and the triumph of Faith and Charity in all hearts.

We shall also pray that God, in His infinite mercy would put an end to the monstrous errors which shake modern society to its very foundations; to the blasphemies vomited forth from hell against God and His Christ; against the Holy Mother of the Saviour, against all the Saints of heaven, against the Church and her august Head.

Perjury which is an outrage to the God of truth, scandal which seeks to destroy in the heart of men the fruits of the Redemption; intemperance, which ruins both body and soul, luxury which springs from pride, and leads to all kinds of injustice and excess, all these evils, and so many others, which should fill our hearts with sorrow, we shall bewail during this Jubilee, and we shall adore and fall down, and weep before the Lord that made us, for He is the Lord our God, and we are the people of His pasture and the sheep of His hand: plorems oorum Domino qui fecit nos, quis ipse est Dominus Deus noster, nos autem populus ejus et oves pascu ejus [Ps. XCIV. 6.]

To prayers we shall join good works, as aims given for God's sake, more efficaciously move the Divine mercy than mere words. Our Holy Father commends the giving of alms especially to charitable and educational institutions. In the former, Jesus Christ is assisted in the person of the poor for Himself has said: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me; quamvis fecistis uni ex his fratribus meis minimis, mihi fecistis [Matt. XXV. 40]. Into educational houses it is also this divine Saviour who is received, as He was formerly into the holy abode of Nazareth, there to grow and wax strong, full of wisdom and the grace of God; puer autem crescebat et confortabatur, plenus sapientia et gratia Dei erat in illo [Luc. II. 40].

A special reason should induce the true children of the church to contribute to these houses of education; in our day hell redoubles its efforts to withdraw youth from the salutary influence of religion, and to poison the whole of society in its very source.

We cannot better atone for our injustice, our scandals, our blasphemies, and all our iniquities, than by work of charity: for charity is a direct reparation of the outrages committed against the Divine Majesty.

Such, O. D. B. B., are the means you should take to profit by these inestimable graces of the jubilee, according to the wish of our Lord Jesus Christ speaking through his vicar on earth. Undoubtedly, we are ever bound to keep our hearts free from all stain, ever to offer to God deeds of justice, to bring forth worthy fruits of penance, and to sow in tears of repentance that we may reap in joy the delicious fruits of the Divine Mercy; but in these days of calamity, of error, of persecution, of infernal wickedness, in which we live, these duties become imperative. For this reason we confidently hope that the faithful of this diocese will do all in their power to profit by this jubilee, by this favourable opportunity afforded us to draw abundantly from the inexhaustible treasures of the Divine Mercy and Goodness, and thereby obtain the peace of God in this world, and in the next, the reward of the just. This do we wish to you all in the words of the great Apostle: The grace of our Lord Jesus Christ and the charity of God, and the communication of the Holy Ghost be with you all. Amen. Gratia Domini nostri Jesu Christi et caritas Dei et Communicatio Sancti Spiritus sit cum omnibus vobis. Amen. [II Cor. XIII. 13.]

Wherefore having invoked the holy name of God, we rule and ordain as follows: 1st The translation of our Holy Father the Pope's Encyclical, herewith joined, shall be read and published at the prone after this Pastoral Letter.

2nd The three conditions to be fulfilled, during the year 1875 to gain the indulgence of the jubilee are as follows: in the first place, confession and communion with the necessary dispositions; in the second place, fifteen visits, on different days, either consecutive or not consecutive, to the churches below appointed; lastly, at each visit, a prayer for the welfare and exaltation of the Catholic Church and of the Apostolic See, the extirpation of heresies, the conversion of sinners, peace and concord among christian nations, and according to the intentions of the Sovereign Pontiff. Five Paters and Aves, at each visit will suffice.

3rd The days may be counted from one midnight to the other; or ecclesiastically, that is beginning at the first vespers and ending at sunset, the day following.

4th The parishioners of our Lady of Quebec, of St. Patrick's, and of St. John's Church, shall visit the following churches: the Basilica of our Lady, St. Patrick's Church, St. John's Church and the Seminary Chapel; the four churches must be visited on the one day, fifteen times on as many different days. [a]

5th The parishioners of St. Roch's and of St. Sauveur, shall, in the same manner, visit the four following churches: the Basilica of our Lady, the churches of St. Roch's and St. Sauveur, and the Congregation Chapel of St. Roch's.

6th Beyond the limits of the city parishes above mentioned, each parishioner shall visit his parochial church fifteen times, on as many different days. We are authorized by the Bull of the Sovereign Pontiff to thus limit when necessity requires, the number of churches to be visited. Our country churches being so far distant from one another, we judge that it would be morally impossible to exact the visit of four churches a day during fifteen different days. But the Bull obliges us to commute into other pious works the visits of which we grant the dispensation, we ordain that in each of the above mentioned fifteen visits to their parochial church, the parishioners, at their choice, shall either hear mass, or recite the beads, or perform the stations of the cross, or say twenty Paters and Aves. The visits be made on a Sunday or Holiday of obligation, the mass of obligation will not suffice; but the hearing of a second mass, will be sufficient. Each confessor is authorized by the Bull to commute the other works of piety, charity and religion, the prescribed visits, to the churches in behalf of prisoners, the infirm, and generally of their necessities.

7th Each confessor is authorized by the Bull to commute the other works of piety, charity and religion, the prescribed visits, to the churches in behalf of prisoners, the infirm, and generally of their necessities.

8th Each confessor is authorized by the Bull to commute the other works of piety, charity and religion, the prescribed visits, to the churches in behalf of prisoners, the infirm, and generally of their necessities.

9th Each confessor is authorized by the Bull to commute the other works of piety, charity and religion, the prescribed visits, to the churches in behalf of prisoners, the infirm, and generally of their necessities.

10th Each confessor is authorized by the Bull to commute the other works of piety, charity and religion, the prescribed visits, to the churches in behalf of prisoners, the infirm, and generally of their necessities.

those who are prevented from performing these visits, in all or in part: 8th Each confessor can also dispense with the prescribed of communion, children who have not made their first communion, but he should prescribe to them some other work of piety, charity and religion.

9th Navigators and travellers having returned to their homes, or stopping at any place for a sufficient length of time, shall visit fifteen times, on as many different days, either the cathedral, or the principal or the parochial church where they reside, or where they are staying.

10th Nuns, either cloistered or not cloistered, their pupil boarders, females living in monasteries, shall visit fifteen times the convent chapel or oratory, and, at each visit, shall either hear mass, or recite the beads, or perform the stations of the cross, or say twenty Paters and Aves. The mass of the community devoutly heard on a day not of obligation may suffice. On days of obligation, the hearing of a second mass may be considered as fulfilling the condition of the jubilee.

11th The members of chapters, of congregations, either secular or regular, of confraternities, of universities and colleges, who shall in procession, perform the visit of the churches, can be dispensed by us with a certain number of these visits.

12th Nuns, either cloistered or not cloistered, and their novices, are authorized to make their confession of the jubilee to any confessor approved of, in this diocese, to hear the confession of nuns, or to the ordinary, and to commute vows, according to the instruction herewith joined.

13th Each one of the faithful who is earnestly and sincerely intent upon gaining the indulgence of the jubilee, and upon fulfilling for this object, all that is prescribed, may confess to any priest, secular or regular, approved of in this diocese, and every confessor is authorized, in this case, to absolve him from all sins and censures reserved to the Pope, or to the ordinary, and to commute vows, according to the instruction herewith joined.

14th Conformably to the Bull, we declare; 1st that those who having confessed and communicated with the earnest and sincere intention of gaining the jubilee, should die before having performed the prescribed visits to the churches, shall not, for this reason, be deprived of the grace and indulgence of the jubilee. 2nd If after having received from his confessor the absolution of his sins and of his censures, or the dispensation of an irregularity, or the commutation of a vow, with the earnest and sincere intention of fulfilling the works prescribed for the jubilee, any one would change his mind, and neglect to accomplish all the conditions of the jubilee, he will not for this reason be deprived of the benefit of the said absolutions, dispensations and commutations, but he will with difficulty, be exempt from sin.

15th Our present Pastoral Letter be read and published at the prone of all Parochial Churches or Chapels, and in others, where public service is performed, and in Chapter, in all religious communities, on the first Sunday after its reception. Given at Quebec under our signature, the seal of the Archdiocese and the counter signature of our secretary, on the 8th day of February, one thousand eight hundred and seventy-five.

E.-A. ARCH. OF QUEBEC. By his Grace's command, C. A. COLLET, Pst. Secretary.

The Minister is responsible for the statement that Mgr. Sweeney, Bishop of St. John, N.B., when at Ottawa, on business connected with his diocese, was insulted by a French M.P., in the lobby of the House, who charged his Lordship with being the cause of the Caraquet riots; though it is known to all who are acquainted with the facts, that if the Catholics of New Brunswick have not ere this risen against their persecutors, and sought for justice from their own good arms, it is because their righteous indignation has been restrained within due bounds by the Bishop of St. John—"Non ego turbavi Israel," might Mgr. Sweeney well and truly reply to those who taunt him with the Caraquet disturbances—"sed tu, et domus patris tui" You, by your iniquitous laws, which cry aloud to heaven for vengeance upon their authors and abettors, are they who trouble Israel; and on your heads be the guilt of the blood which has been, or may be shed in this quarrel.

The real character of the much vaunted revival meetings of Messrs. Moody and Sankey, is now forcing itself upon the attention of the British public; and their disastrous results are acknowledged in the following short, but significant telegram which appeared in the Montreal Witness of the 5th inst.—"Several cases of religious insanity have resulted from revival meetings of Messrs. Moody and Sankey."

This is another instance of the deplorable results, that invariably follow Protestant revivals. The phenomena they invariably present are very analogous to those of "Spiritism," and to all appearance are due to one and the same cause.

Mr. Do Cozmoz has given notice of his intention to move that a humble petition be presented to Her Majesty, praying that, for the future, the Governor-General of the Dominion be chosen from amongst the ranks of Canadian public men. We sincerely hope that the motion, if brought forward, may be rejected. The public men of Canada are, of course, all party men, and a Governor-General taken from their ranks would be of course himself a party man. In such a case we should have all the disadvantages of an elective Executive; whereas now our Governor-General is unconnected with any party, and above all parties. Let us keep things as they are.

RELIGIOUS LIFE IN ENGLAND.—We find in our exchanges a paragraph to the effect that the Reading magistrates have fined two boys 10s. and costs, for refusing to attend church, when admonished to do so, by their employer, a farmer.

THE BUSINESS OF DIVORCE LAWS.—In the little State of Maine 470 divorces were granted last year. Well done Maine!

IRISH HOME RULE LEAGUE.—The regular monthly meeting of the Montreal Branch of the Irish Home Rule League, was held on the evening of the 1st inst. in the St. Patrick's Society's Hall, corner of Craig and St. Alexander streets. The president, Edward Murray, Esq., occupied the chair.

After a few introductory remarks by the Chairman, it was resolved, unanimously, on motion of Professor McKay, that the meeting should be open to the young men to attend the religious exercises of the Retreat then going on in St. Patrick's Church.

A WOMAN'S BURNING.—Remember the name of the woman who was burned at the stake on the 6th of April next.