

poor argument to convince the infidel of the inspiration of the Bible, to say to him—I am a "right-thinking man"—but I believe the Bible to be inspired—therefore the Bible is inspired. Such a syllogism might go down in the conventicle, but we greatly doubt its efficacy elsewhere. Let it not be imagined by this, that we presume to insinuate any doubts as to the inspiration of the Holy Scriptures; as Catholics, we firmly believe in that dogma, and for the same reason that we believe in any other doctrine of the Catholic Church, viz.—because the Church teaches it; other reasons for that belief we have not, and with St. Augustine, we admit, that we would not believe in the Scriptures, as inspired, unless the authority of the Church compelled us thereunto.

CATHOLIC PROCESSIONS.

From the earliest ages of Christianity, it has always been the practice of the Christian, as it was of the Jewish, Church, to testify her faith in the promises of her Divine Spouse, and to give utterance to her joy, by solemn and triumphant processions. Thus we find it recorded how, in the reign of Julian the Apostate, and during his residence at Antioch, previous to the Persian expedition, the Christians of that city removed the relics of a former Bishop (St. Babylas, who suffered martyrdom during the Decian persecution) from the grove of Apollo of Daphne, whither they had been translated, and honored by the erection of a magnificent Church, by the command of Gallus Caesar, nephew of the great Constantine; this shrine having been desecrated, and re-dedicated to the profane worship of Paganism, by the apostate Emperor, it became the duty of the Christians of Antioch, to remove these cherished remains to a worthier resting place. "The lofty car," says Gibbon, "that transported the relics of Babylas, was followed, and accompanied, and received, by an innumerable multitude, who chanted, with thundering acclamations, the Psalms of David, the most expressive of their contempt for idols, and idolaters; the return of the saint was a triumph." Thus, in the fourth century, did the Church honor the relics, and invoke the intercession of the Saints, and Martyrs. We might appeal to the history of God's chosen people, as recorded in the sacred annals—we might point to the Prophet King—the sweet singer of Israel—"leaping and dancing" as he, and all the house of Israel, brought home, in triumph, the Ark of the Lord;—in testimony of the antiquity of the custom of religious processions, and in refutation of the calumnies of the opponents of Catholicity, who would fain attribute to them a heathen origin—but this is not our object—we would desire merely to say a few words on the intentions of the Church, in instituting the magnificent and glorious ceremony, at which the Catholics of Montreal had the pleasure of assisting on Sunday, and upon the duty of all the faithful, to carry out the intentions of their Holy Mother, by joining themselves humbly, reverently, and joyfully, to the solemn procession in which she celebrates, and asserts her faith in, one of the most sublime mysteries of man's redemption.

The intention of the Church is to testify her belief in, and to preach the doctrine of, the Real Presence of our Lord and Saviour Jesus Christ in the Holy Sacrament of the Altar. In the 11th century, Berengarius and other heretics, impugned this dogma of Christianity—just as Arius had impugned the Divinity of Christ in the 4th—and set up their own crude notions and fanciful interpretations of Holy writ, in opposition to the constant faith, and teaching of the Church; it became necessary, therefore, to make a solemn declaration, or Act of Faith, by which the errors of these heresiarchs might be once and for ever refuted, and the belief of the Church might be for ever proclaimed—and by what means could this be accomplished more effectually, than by a public and annual procession in honor of the Lord Jesus Christ, verily, and indeed, present in the Holy Eucharist, under the form of bread and wine? Accordingly, we find that so early as A. D. 1019, in Angers in France, the custom was established of making, annually, by a solemn and public procession, a confession of Faith in this glorious mystery, and a reparation to Jesus Christ, for the outrages offered to Him by the blasphemies of Berengarius and other heretics; in the 13th century, this practice was formally ratified by his Holiness Pope Urban the IV., and has ever since continued to be followed in all Catholic countries under heaven. Such being the intentions of the Church, it is clear how imperative, upon all her children, when not impeded by sickness, or any other reasonable causes, is the duty of assisting at, and walking in, the procession of Corpus Christi—not only as an act of homage to Him, who for our sakes, deigned to be made flesh—not only as an act of reparation for the insults and outrages that are daily offered to that adorable flesh, by infidels, heretics, and oh! worst of all, by lukewarm and indifferent Catholics, in their tepid and unworthy communions—but, as a public profession of faith in the teaching of the Church, and in the truth of our Lord's promises: above all, is it the duty of a Catholic to make this profession of faith as publicly as possible, when by so doing he is apt to bring upon himself the derision or reproaches of unbelievers; then, especially, is it his duty to show that he is not ashamed of his religion, and to bear in mind the awful denunciations of God Himself, upon those timid and unworthy servants who, in an adulterous generation, are ashamed of His words, and of whom the Son of man also shall be ashamed, when He shall come in the glory of His Father.

To those who object to the gorgeousness of the ceremonies of Catholic worship, as appealing to man's senses, and not to his reason, we would merely remark, that man is not a pure intelligence, and that God Himself disdains not to appeal to man's heart, through the medium of his senses; that for this purpose did He ordain the gorgeous splendors of the old

Jewish ceremonial—and that as the nature of man has not changed since the days of Solomon, the effect of external rites and symbols, upon the heart of man, will be the same to-day, as it was three thousand years ago.

"Foolish rigorists in religion," says Diderot, "do not understand the effect of external ceremonies. They have never seen our veneration of the Cross on Good Friday, nor the enthusiasm of the multitude on the Feast of Corpus Christi—an enthusiasm which sometimes steals, even on my own heart. I have never seen this long train of Priests in their sacerdotal robes, these young acolythes, clothed in their snow white surplices, girded with their blue cinctures, and scattering flowers before the Holy Sacrament—this crowd which precedes and follows them in religious silence—so many men with foreheads bent to the earth—I have never heard that grave and pathetic chant intoned by the Priests, and most affectionately echoed by an infinite number of voices, of men and women, young boys and girls, but my entrails have been moved, my heart has bounded within me, and the tears have gushed into my eyes."—*Essay on Painting.*

One word, in conclusion, to our correspondent *Pindar*, whose remarks, we think, are uncalled for. If, as Catholics, we have certain legal rights, so have our Protestant brethren; their rights are just as good as ours, and it is by respecting them, that we can best enforce our claims, as Catholics, to have our own rights respected. Our separated brethren do not believe in the Real Presence; we have, therefore, no right to expect of them to behave as if they did. All that we have a right to demand is, that they shall not insult, or obstruct the procession, and it is but just to add, that, as a general rule, and with a few, very few exceptions, the Catholics have no cause, whatever, to complain of the conduct of their Protestant fellow citizens, but, on the contrary, have reasons to acknowledge gratefully, their courtesy, and obliging demeanor. Amongst the vast crowds attracted by the ceremony, it is possible that occasional improprieties may occur; but these are the exceptions, and not the rule, and most unjust and illiberal would it be on our parts, to hold all responsible for the improper conduct of some ill-bred, and ignorant individuals.

NUTS FOR THE ANGLICANS TO CRACK.

A correspondent of the *Dublin Weekly Telegraph*—who requests of editors of other Catholic journals, that they will reproduce his communication,—has been at the pains of collecting the avowed opinions of the most distinguished members of the Anglican heresy, as to the effects of the decision of the Privy Council, in the Gorham case, upon the claims of the Government Establishment to be considered a branch of the Catholic Church. These opinions, pronounced before the decision of the Privy Council was made known, are unanimous in declaring that, by that decision, the Church will be bound, unless it be formally and unequivocally repudiated by the Church of England, and that being thus bound, it will have lost all connection with the Catholic body. The decision of the Privy Council has been pronounced—the doctrine of Baptismal Regeneration has been formally pronounced *not* to be a doctrine of the Government Establishment—the Church of England has, by its long continued silence, acquiesced in that decision, and, by admitting to its ministry, men who formally deny the Catholic doctrine, has acknowledged itself to be bound by the decision of the Privy Council; therefore, according to the showing of Dr. Pusey, Mr. Bennet and others, the Church of England "has become formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments, or the remission of sins." Here is the letter alluded to:—

"TO THE EDITOR OF THE TELEGRAPH."

"SIR.—It is sometimes instructive to look at old newspapers, and to consider the words of former years in the light of subsequent events. This observation is especially applicable to the two great events which have recently agitated (what is called) the religious world in England—I mean the Gorham case, and the 'Papal aggression'; and it is to the former of these events that I am about to allude.

"In the *Times* of March 20, 1850, I find the following 'resolutions' on the Gorham case, which are signed by Dr. Pusey and the other leaders of the Tractarian party:—

1. "That whatever at the present time be the force of the sentence delivered in the case of Gorham v. the Bishop of Exeter, the Church will eventually be bound by the said sentence, unless it shall openly and expressly reject the erroneous doctrine sanctioned thereby.

7. "That by such conscious, wilful and deliberate act, such portion of the Church becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments, or the remission of sins.

9. "That all efforts must be made to obtain from the [Anglican] episcopate, acting in its spiritual character, a re-affirmation of the doctrine of holy Baptism.

"The above is signed by Dr. Pusey, Dr. Mill, Mr. R. J. Wilberforce, Mr. Thorp, Mr. Keble, Mr. Bennet, Mr. Talbot, and Mr. Cayendish. All the other subscribers, both lay and clerical, have acted on their words, and submitted to the Catholic Church. I would most earnestly commend this document to the consideration of your Anglican readers, and especially to the gentlemen whose names I have mentioned.

The result of the "efforts" alluded to in the last resolution is known to every one. "The Anglican episcopate met on the subject," says Mr. Allies, "and determined to do nothing."

In the same "resolutions" I find the following words: "Because to admit the lawfulness of holding an exposition of an article of the Creed, contradictory of its essential meaning, is, in truth and in fact, to abandon that article; and, inasmuch as the faith is one, and rests upon one principle of authority, the conscious, deliberate and wilful abandonment of an article of the Creed destroys the Divine foundation upon which alone the entire faith is propagated by the Church; and any portion of the Church which does so abandon the essential meaning of an article of the Creed, forfeits not only the Catholic doctrine in that article, but also the office and authority to witness and teach as a member of the universal Church."

"I will now ask you to be so good as to reprint the following letter of Mr. Archdeacon Denison, and I shall be glad if it attracts that gentleman's notice. It is dated 'December 29, 1849.'

THE CATHOLIC FAITH.—TO THE EDITOR OF THE GUARDIAN.—SIR, "We are, I think, bound to believe—all we know the contrary—that the decision in the Court of Appeal, in the Gorham case, will do no injury to the Catholic character of the Church of England. But if the contrary should, unhappily, prove to be the case; and if, yet more unhappily, any adverse decision should not be most promptly and unequivocally repudiated by the Church of England, acting in no ordinary manner, but in a manner befitting, in all respects, the greatness of the emergency, it is obvious that (amongst other fearful consequences into which I need not enter here) it will matter very little indeed what becomes of Church education here in England, because the Supreme Court of Appeal will have pronounced that the doctrine of regeneration in baptism, upon which all Church education depends, is not necessarily the doctrine of the Church of England. The Constitution of the Court of Appeal appears to me beside the question; as a fact, it is the Supreme Court of Appeal, established by the law of the land; and until the Church repudiates it, it is to be presumed that it has been so established with the consent of the Church. If it be God's will that so great a trial, as must ensue upon any reversal of the judgment of the Court of Arches shall befall the Church of England, it will be in the full confidence that the Church will bear herself under the trial as becomes her claim to 'hold the Catholic Faith,' that I shall persevere in asking Church-men to join with me in the attempt to overthrow the power and to counteract the influence of the Committee of Council on Education.

Very faithfully yours, G. A. DENISON.
"I will not add a word of my own; but I again entreat your Anglican readers to consider these documents of 1849 and 1850, for the subject is an important one. 'Ubi Petrus, ibi Ecclesia,' says St. Ambrose.
Your faithful servant, W.
Westminster, May 17, 1852."

DR. RAPHAEL.

We have much pleasure in announcing the arrival in town of the celebrated Jewish Rabbi, and lecturer, Dr. Raphael. It is the intention of the learned gentleman to deliver a course of four lectures, on the "Post Biblical History of the Jews," the first lecture to be given on Monday next, at the City Concert Hall. The subject is one of the deepest interest, both to Jew and Christian; and we are certain that no one is better qualified to do ample justice to it, than the learned and eloquent Rabbi, whose lectures last summer, upon "Hebrew Poetry," excited such universal admiration. We need hardly add that we strongly recommend all our readers not to miss the chance that is now offered to them.

ORDINATIONS.

His Grace the Archbishop of Oregon city officiated at an Ordination held in the Chapel of the College of Montreal, on Saturday, the 5th instant, when the following gentlemen were ordained:—

Priests—Messrs. J. A. Singer and L. A. Fournier, for the Diocese of Montreal.

Deacons—Messrs. N. Perrault, for the Diocese of Montreal, H. E. E. Henries, for the Diocese of Boston, and J. Woods, for the Diocese of Halifax.

Sub-Deacons—P. Belanger, D. Bernard, W. Hally, for the Diocese of Montreal, J. H. Healy, E. J. Sheridan, for the Diocese of Boston, and P. J. Baltes, for the Diocese of Chicago.

At the same time, Mr. L. A. Panneton, for the Diocese of Montreal, and the Rev. Brother G. Blinkhardt, S.J., received Minor Orders; and Messrs. M. Caisse, J. Z. Dumontier, J. Hogan, for the Diocese of Montreal, J. J. McMahon, for the Diocese of Toronto, J. J. Power and J. Riordan, for the Diocese of Boston, received the sacred Order of Tonsure.

CHRISTIAN CATECHISM. Boston: P. Donahoe.

We have to thank the enterprising publisher, Mr. Donahoe, of the *Boston Pilot*, for a copy of this, the first work brought forth by his new printing establishment. It is published with the approbation of the Bishop of the Diocese, a sufficient guarantee for the orthodoxy of its matter.

To the Editor of the True Witness.

THE SERVANT'S HOME.

SIR,—This is the age of humbugs, and proselytisers—when snares and pitfalls are everywhere set to entrap the faithful: witness the Montreal Servants' Home for PROTESTANTS ONLY! got up most opportunely, when the proselytising hospital is dashed to pieces. Be it known unto all concerned, that Protestant servants are in great demand latterly! that, in fact, there is a general demand for them, which can only be supplied by the establishment of a Servants' Home for Protestants only. Papist servants are no longer to be trusted to scrub the floors, or wash the saucers of the elect—they are a great nuisance about Protestant houses, with their superstitious practices of fasting, and praying, and going to confession, and all that sort of thing—it is exceedingly dangerous to have such examples of old-fashioned piety before the children of aristocratic, and high-minded parents, who hold all Catholic practices in utter abomination, and would sooner see their offspring infected with any other distemper, than that of Romish-ness! "It is such a scandal, to be sure, to hear these low-bred, ignorant girls, 'just come out from Ireland,' how they go on praying to saints and angels, and above all to that tiresome Blessed Virgin of theirs, who is never out of their mouths!"—"Well, I do declare," say the old ladies and grave spinsters of the conventicle, "I wouldn't have one of them superstitious creatures about me—no, not for any consideration, if I could only get a good Protestant girl—but then, dear me! it is so hard to find one!" Just so, good ladies, it is hard to find a good Protestant girl, for you yourselves know well, and often admit it in your communings together, that Catholic servants are by far the more conscientious, and consequently, by far the more trustworthy. I myself have known many Protestant families who would keep none but Catholic servants, alleging that they found them better servants. But the truth of the matter is this, that it is not so much to provide Protestant servants, properly so called, as to ensnare the host of unwary Catholic servants, that this new humbug is started: "None but Protestants need apply."—"and all the inmates of the house are expected to join in the religious services, morning and evening prayers, &c." What a convenient cloak—what an ingenious trap for poor, simple Catholic girls, who have the promise of being provided with a home while out of place, and what is better, with respectable situations when they want them, on condition that they give in their names as Protestants on entering, and conform to Protestant practices while in the house. What a tempting bait—what an insidious lure for the young and friendless female landing on these shores—only let her renounce—even in name—the faith for which her fathers shed their blood, and

endured famine, and poverty, and persecution of every kind, and she shall be provided with a respectable place, and a comfortable home—she shall be well fed and clothed, and particularly well cared for—for Protestants only!—ay! but what a blessed change it will be, good proselytisers! if you can get Catholic girls to go in us Protestants!—would not that be worth some trouble?—yes! bless your benevolent hearts, it would—and the scheme is a very fine one—very well devised according to your human wisdom, but then—it won't do—let Protestant servants be few or many, you shall do with them, or want, in your precious Servants' Home. Catholic girls have been accustomed to hard treatment, and they can cheerfully put up with the inconveniences of their lot, for the sake of religion and their own souls, and they are too sensible of the fearful danger of tampering with heresy, to be so easily caught as you may imagine. We must keep a sharp look-out after this Protestant Servants' Home.—I am, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, June 15, 1851.

We insert the letter of our Irish Catholic correspondent, reserving to ourselves the privilege of making a remark or two thereon. In the first place, we can see no cause for blame in that our Protestant fellow-citizens have thought fit to establish an asylum for servant girls of their own persuasion, out of place; on the contrary, we give them every credit for their kind, and benevolent intentions. If we have cause to fear that that asylum is to be made use of as a "proselytising trap," the best way for us to counteract the designs of the proselytisers is, to establish a somewhat similar asylum for Catholic servant girls out of place. This work has been already commenced, as will be seen by the following advertisement, which we have much pleasure in inserting:—

CATHOLIC FEMALE SERVANT'S HOME.

REGISTRY AND OFFICE

13, Alexander Street, Opposite St. Patrick's Church.

JAMES FLYNN, in returning thanks to all those who have patronised him during the past year, hopes to merit a continuance of their kind favors.

FEMALE SERVANTS who can produce certificates of good character, are requested to apply at the Office in Alexander Street.

There is room at present for EIGHT BOARDERS.

June 16, 1852.

COUR DE SOLEIL.—We learn that a laborer named James Dundon, only a few days arrived from Ireland, was struck down, owing to the intense heat, on Tuesday last, the 15th inst., whilst excavating at the extreme end of St. Antoine Suburb, and expired before he could be removed to his residence in Griffintown. Dr. Scott was immediately in attendance. The deceased leaves a wife and ten children, totally destitute. We regret to announce another death, from the same cause, in the person of Michael Cushing, a laborer, who arrived from Limerick six days ago. He leaves a wife and two children to deplore his loss.—*Pilot.*

WIDENING OF ST. PAUL STREET.—Last night, it was agreed in the City Council to grant the proprietors of the burnt houses, the line prayed for in their petition, by which this street will be enlarged from 20 feet to 30 feet, from the Custom House to St. Joseph Street. The improvement is to be made at the expense of the proprietors alone. Alderman Leeming, in moving that their petition be granted, stated that the city was much indebted to all the proprietors but especially to Mr. Beaudry, for the public spirit they had shown.—The stores of Messrs. Brown and Swan, on the south side, and Mr. Brown on the north side, which were not destroyed, will be allowed to stand for the present.—*Herald of Thursday.*

THREE MEN DROWNED.—We are informed, that an accident occurred at the head of the Long Salt Rapids, on Friday the 4th inst., by which three men lost their lives by drowning. The circumstances were related to us as follows:—Four persons who were in a small boat, or skiff, attempted to pass round the head of the rapids, and the steamer Princess Victoria coming along, a line was thrown aboard, and they were taken in tow. The steamer shot out into the rapids, and when underway, it was discovered that the line of the skiff was too short, and that the swell created by the steamer was rapidly filling the skiff, causing it to sink. It was, however, brought to the surface by the line, but immediately plunged down again some eight or ten feet.—This was repeated three times, and at each plunge one of the unfortunate men was washed overboard, until three were lost. The fourth managed to cling to the skiff, until he was rescued from his perilous situation. The drowning of the three men was witnessed by a number of persons, who were unable to render timely assistance.—*Transcript.*

Births.

In this city, on the 12th instant, the lady of Mr. F. X. Loiselle, of McGill Street, of a son.

On the 17th instant, Mrs. John Collins, Great St. James Street, of a daughter.

Died.

At the Hotel Dieu, on the 10th instant, Sister Ste. Euphemie, of the Congregation de Notre Dame. The deceased was the daughter of M. Benjamin Rocher, of St. Denis, and was of the age of 21 years and 9 months, of which 5 years, 8 months, and 3 days, had been spent in religion.

At Lachine, on the 11th instant, Michael Coghlan, Esquire, merchant, Aylmer, Ottawa, aged 34 years; the deceased was a native of Six Mile Bridge, County Clare, Ireland, and emigrated to this country about 27 years ago; his loss will be severely felt by numbers in Aylmer and the Allumette's Island, in both of which places he carried on an extensive business in the lumber trade.—*Communicated.*

TENDERS will be received by the REV. JAMES HUGHES, until the FOURTEENTH AUGUST next, for the ERECTION of a ROMAN CATHOLIC CHURCH in AYLMER, Ottawa. Dimensions—124 feet in Length, by 60 feet in Breadth, by 38 feet in Height.

Tenders to specify the amount, per Toise for Rough Work, also per foot for Cut and Picked Stone.

PLAN of the BUILDING may be seen at the Office of J. J. Roney, Esq., of Aylmer.

Aylmer, June 15, 1852.