

how can you pretend that the church of England is the true church? If it was not, if dancing, archery, May-games, are lawful amusements on Sunday, how comes it to pass, that fireworks are sinful? We care not which horn of the dilemma you accept. Either the church of England, since the Reformation, and when under the dominion of one, whom it exalts as a Martyr, was an agent of Satan, a doer of the Devil's work; or else, an amusement, not unlawful *per se*, is not sinful on a Sunday.

This cant, about Sabbath observance, would be ridiculous, if it were not dangerous to morality. It was the cant, and fanaticism of the Long Parliament, that generated the profligacy of the Restoration. It is the strictness with which Sunday is observed in Scotland, a strictness which renders all innocent relaxation impossible, that has produced that drunk-ness, and debauchery, on Sunday evenings, for which Scotland is infamous. If the Editor of the *Courier* knows anything about history, he must know, that it was not till near the end of the XVI. century, that men took it into their heads, to place Sunday on the same footing as the Jewish Sabbath; and if he has read attentively the history of the great rebellion, he must have learned in what those Judaizing tendencies resulted. One who boasts himself to be a churchman, will surely be able to derive a profitable lesson from the past: he may be sure, that nothing so much tends to bring Sunday into disrepute, as Protestant legislation for its better observance; and that if men will not sanctify it, because the Church commands it to be kept holy, as a feast in commemoration of the resurrection of our Lord from the dead on the first day of the week, so neither will they sanctify it for the sake of the Provincial Parliament.

Our object in making these remarks, is not to vindicate the propriety of public amusements on Sunday evenings in Canada. Though we do not believe them to be actually sinful, we are much inclined to doubt their propriety. Firstly—because they are offensive to a great many of our separated brethren, and are calculated to cause scandal amongst them, and to give a false idea of our holy religion. In things indifferent, we should always be careful not to shock, even the prejudices of others; as Catholics, we expect that Protestants should respect, or, at least, not openly offend, our religious opinions; our Protestant fellow-citizens have, therefore, a right to demand equal courtesy, on the part of Catholics; and it is the interest, as well as the duty of the latter, to do to others, as they would be done by; they are not called upon to sacrifice any principle, but merely to abstain from giving offence.

The second reason is, that with a mixed community like ours, it is almost impossible, that a large crowd can be gathered together, on a Sunday, or on any other evening, without danger to the morals of many who compose it. Open air amusements, after dark, may be very harmless in the South of Europe, where the tone of morals, is so very different from, and so infinitely superior to, what it is in Northern and Protestant countries. The Spanish, Italian, or Portuguese Catholic, of the humblest class, will enjoy the beauty of fireworks, or listen to, and criticise with, the taste of a connoisseur, the execution of some favorite singer, and then taking his glass of lemonade, or lighting his paper cigar, walk quietly home. It is not so with a Protestant, and Anglo-Saxon population, more especially with the members of that class, who mostly frequent places of cheap amusement: they have little or no idea of pleasure, unconnected with the most beastly sensual gratification; drinking, and filthy lust, are their sole delights; they have no capacity for refined, or intellectual enjoyments; they must have noise, obscenity, and blasphemy, or else the whole affair is voted *stov*. An amusement, therefore, that might be very innocent on a Sunday evening, at Naples, Lisbon, or Madrid, would be very properly put a stop to as a nuisance, if attempted in London, Glasgow, or in any of the cities of this continent, in which there is a large Protestant population.

CONVERSION OF A DUKE.

The *Spectator*, in noticing the conversion of the Duke of Norfolk, to the Holy Protestant Faith, speaks of him as a convert, "who, though limited in the range of his intellect, has uniformly regulated his conduct by his judgment," and is therefore, as creditable an accession to a church, as persons, who have bewildered themselves by mysticism. And then, as if forgetting what he had just said about poor *Curry Powder's* "limited intellect," he argues that the conversion of a silly idiot, like his Grace, marks the tendency of the intellect of the age; whilst the conversion to Catholicity, of the first scholars, the deepest thinkers, and most earnest Christians of the day—men like Newman, Manning, and hundreds of others, marks the *fancy* of the age: if such be the fact, the *fancy* of the age, must needs be a long way ahead of its *intellect*. That the Duke's *fancy*, had nothing to do with his conversion, we will readily admit: we doubt, if His Grace be endowed with any such a faculty at all, or whether he be able to form any idea of anything, not connected with eating and drinking; or more refined, than a boiled leg of pork, or suet-pudding. No one, who knows anything about him, will suspect him of yielding to his imagination. His stomach may lead his Grace astray, his *fancy* never. We are really glad to learn from the *Spectator*, that his Grace has long been playing the part of a traitor, as it is pleasant to know, that the writer of the Beaumont letter was not a Catholic. The *Spectator* assures us, "that those who have opportunities to observe the Duke in his private and personal relations, express little, if any surprise, at his conversion. His conduct for many years had shown that he was one of a class not uncommon among the educated Catholics, who adhere to their old religion, more from habit, and regard to the sentiments of

near relatives, than from conviction, or preference." Strange, then, that it is only from amongst the sensual, and the ignorant—men of limited intellects and gross habits, like the Duke of Norfolk—that the ranks of Protestantism are recruited, by converts from Catholicity.

ECCLESIASTICAL.

The Catholics of Quebec assembled on Sunday, the 21st inst., after Divine Service, in order to present to their venerated *Curé*—the Rev. L. Proulx—an address, in token of their deep regret at his approaching departure.

The *Toronto Mirror* announces the safe arrival of Mgr. de Charbonnel, the Lord Bishop of Toronto, at his Episcopal city, on Wednesday, the 24th ult.

We are happy in having it in our power to announce the pleasing fact, that the sum of £730, subscribed by the Catholics of Montreal, in aid of the funds of the cathedral of Toronto, was, previous to his Lordship's leaving Montreal, increased by donations to the amount of £75, making, in all, the sum of £815, as the contributions of the faithful in this city.

Two young ladies of the convent of Loretto, in Toronto, Miss Lawler, and Miss Donovan, have lately taken the veil, in the presence of the following reverend gentlemen—the Rev. P. Le Tellier, Charlan, Hay, Ternet, and Caragon. The former young lady received the name of Sister Conception, the other, of Sister Gonzaga. His Lordship the Bishop of Toronto, delivered an address suited to the occasion, with his wonted eloquence.

On Sunday last, the cathedral of St. Michael's witnessed a touching sight. Two hundred young children were ranged before the altar for Confirmation, and First Communion. In the afternoon, at Vespers, kneeling in the presence of Him, who calls little children to come unto Him, they renewed their baptismal vows, and consecrated themselves to the Blessed Virgin—the immaculate mother of our Redeemer. His Lordship delivered no less than four addresses to the congregation, during the course of the day.

The numerous friends of the Society of Oblats, will learn with satisfaction and interest, the following nominations and appointments, which have been recently made in the different departments of that estimable society, which we copy from the *Melanges Religieux*—

The Rev. Father Santoni, is to discharge the twofold duties of Superior and Provincial, for Canada and the United States; and is to have, as first and second assistants, the Rev. Father Honorat and the Rev. Father Leonard. The Rev. Father Lagier is appointed Procureur General. We feel happy to have to announce, that this respectable society is assuming a position worthy its piety, zeal, and devotion, in all the most arduous and laborious duties of missionary enterprise. Besides the establishments of Montreal, Bytown, and Saguenay, a new branch is about being established in Buffalo, of which the Rev. Father Chevalier is to be Superior. The venerable Superior, accompanied by Fathers Soulerin and Corbet, have left town for Buffalo, to make arrangements for the immediate opening of this new establishment. Several other establishments have been in contemplation, and will be set in operation as soon as circumstances shall permit. So much the better for the glory of God, and the salvation of souls.

POST-OFFICE DISHONESTY.

We are not singular, in our complaint of the mal-practices of the authorities in the country post-offices. The following, which we copy from the *Mirror*, shows the tricks that some of these gentry employ, in order to injure the circulation of a paper, to whose principles they are opposed. We request our subscribers, for the future, to put no credit in the assertions of the Post-Office officials, "that no paper has been received at the office." They may be certain that it *has been received*, but that it is *dishonestly* withheld from them:—

RETURNED NEWSPAPERS.—When the Hon. Mr. Morris was appointed Post-Master General, he entered at once, with a zeal and an energy that does him credit, into the duties of his high office, with the full determination of removing abuses, and especially of contributing to the dissemination of knowledge through the country by encouraging the publication of newspapers. The Post Office Bill obliges post-masters to return newspapers when not called for after a certain time. Now, to our own knowledge, this provision has been more than once taken advantage of by country post-masters, in order to injure a journal to which they are opposed. They deny the paper to a subscriber for a few numbers, and then return it to the Publisher, with the word "Refused," largely written in red ink, on it.—By this means a subscriber is lost, unless he takes a very particular interest in the paper, and writes to learn the cause of its discontinuation. We find that the *Christian Advocate* and *Long Point Advocate* complain of similar treatment, and there are doubtless several other journals in the Province who have just cause to do the same.

We have but time to mention, that last night the Catholic Institute of Montreal was organised, by the election of its office-bearers for the ensuing year.

REMITTANCES RECEIVED.

Cavan, Mr. J. Knowlson, £1 5s; Sandwich, M. Toomey, 12s 6d; Windsor, D. Langlois, 12s 6d; Hamilton, Rev. Mr. Gordon, £1 5s; St. Denis, Rev. Mr. Demers, 12s 6d; Douglastown, Rev. T. Sasseville, £1; St. Anne de la Pocatiere, Rev. L. A. Bourret, £1 5s; St. Anicet, L. H. Masson, Esq., 6s 3d; St. Hyacinthe, Rev. J. J. Prince, 12s 6d; Kildare, Rev. O. Giroux, 6s 3d; St. Eustache, Rev. Mr. Moreau, 6s 3d; Belleville, Daniel Lawlor, 6s 3d; Township of Douro, B. Boyd, £1 10s.

LATEST INTELLIGENCE.

The *Canada* brings intelligence to the 20th inst. Many important failures have occurred in England. The *Standard* thinks that a financial crisis is rapidly approaching. The summary of the European news, is contained in the following announcement:—"The political condition of Europe portends further trouble, which may not be far distant." The chances of the Prince de Joinville for the Presidency, are said to be improving.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—My attention has just been directed to an article in the *Montreal Weekly Herald*, of Saturday last, from an anonymous correspondent, domiciled in the meridian of Bromley, C. W., and who signs himself a "Liberal Catholic." It would have been much more correct in that writer, to have styled himself a "Pseudo Catholic," as the only liberality to the Catholic Faith displayed in the article in question is, the abuse of the Catholic Hierarchy, the Priesthood, and the Archbishop of Tuam—the pride not only of his native country, but also of Catholic Europe.

The article sets out by asserting that the TRUE WITNESS is only the organ of the ignorant and stupid portion of the Catholic body, (very complimentary truly for a Liberal Catholic,) and that the liberal portion of that body are disgraced by its ultra-montane opinions. The large and increasing circulation of the TRUE WITNESS, among the Catholic body, its popularity, and the aridity with which it is looked for, is a sufficient refutation, if any were necessary, of this assertion.

This "Liberal Catholic" is very lavish of abuse upon that "monument of bigotry," as he styles it—the projected Catholic University; after applying the usual terms—"stupid and ignorant"—to its supporters, he winds up by a peroration, recommendatory of mixed education. I would beg to direct the attention of this very liberal Catholic to the effects of mixed education, wherever it has been introduced. Let him witness Prussia, Calvinistic Geneva, parts of Germany, as well as many other places. In the city of Berlin, containing a population of upwards of 400,000, and with upwards of 30 churches, the number of church-going people is only about one-tenth of the population. A traveller visited one of the largest Protestant churches in the city, on a Sunday last summer, and found the congregation to number only 7 persons, nor do other parts present any improvement in this respect. In Geneva, Socialism, Atheism, and Indifferentism, are dominant, as well as in every other place where this moral pestilence has been introduced, and the Irish people at home, and in every other portion of the globe, as well as the Catholic population of Europe, well understand this, and will act accordingly, notwithstanding anything to the contrary from the *Herald*, and its correspondent.

The "Liberal Catholic" is far from being orthodox in his *theology*, when he asserts that the opinion of the Church is not binding upon this question; this is a novel doctrine among Catholics, who, from the moment they have been able to lip their prayers, are taught to understand that "He who will not hear the Church, should be unto them as the Heathen and the Publican."

It is the first time that I have heard of any antagonism between the good Father Mathew, and Dr. MacHale, the Archbishop of Tuam, and it would scarcely be credited, that the "Lion of the fold of Judah," would offer any opposition to the philanthropic exertions of that good man, in the Temperance movement. It is generally understood, that the inhabitants of the West of Ireland—the Diocese of Dr. MacHale—are rigid teetotalers, and as devoted to the temperance reformation as they are to their creed, and I think that a Bromley correspondent of the *Montreal Herald*, in the back woods of the Ottawa, has been the first to assert anything to the contrary.

He again says, that it is not very complimentary to Catholicism to fear competition with Protestantism. True; that creed need dread no competition, that has for 18 centuries been the belief of more than three-fourths of the Christian world; that has out-lived all the other sects that existed in the world for the first XV. centuries; and that there is no reason to doubt, will outlive this last, although not the most formidable of those sects.

The "Liberal Catholic" is lavish of abuse, and imbued with *great liberality*, in asserting that to the Bishops and Clergy, does Ireland owe its present degradation. The moral and religious people of Ireland, whether at home or abroad, know the contrary—they know that it was their beloved Clergy who, in times of unparalleled famine and sickness, stuck to them, and acted the part of the good shepherd—that they were ever present at the bed of sickness, administering the consolation of religion to the dying Christian; that their sympathies have ever been with the people, and that they have been the uncompromising enemies of oppression, in every shape and form. Well, therefore, can the faithful Clergy of Ireland, afford to scorn the vindictive spirit who attempts to lower them in the estimation of their flocks.

The TRUE WITNESS and its Editor, can well afford to smile at the bickerings of the Editor of the *Herald*, and its Bromley correspondent; his well-known tergiversation, and the dislike entertained towards him by the Conservative portion of the population, who constituted formerly his principal support, show him to be totally devoid of political consistency; and the animus which the editor of that paper has of late displayed towards his Catholic fellow citizens, will, it is to be hoped, merit for him a proper reward, from his numerous Catholic subscribers.—I am, Sir,

Your very obedient servant,
A. LAYMAN.

Aylmer, Sep. 24, 1851.

To the Editor of the True Witness and Catholic Chronicle.

Protestantism is never ashamed of its inconsistency. This remark has been suggested by an article in the *Montreal Gazette*, relative to Mr. Gladstone's pamphlet on the government of Naples. This pamphlet, pretends to give a true account of Neapolitan affairs, from the most trustworthy sources. Fortunately, Mr. Gladstone states what these sources are; he states that, he had no opportunity of communicating with any member of the Neapolitan government; all his information is derived from rebels, the declared enemies of the King of Naples, their lawful Sovereign; the friends of Mazzini and Garibaldi.—Very likely, indeed, that these rebels could tell no untruths, in order to bolster up their tottering cause—the cause of licentiousness; very likely, they, the innocent creatures, could have no wish to impose on Mr. Gladstone, the friend of the dishonest Palmerston, through whose intrigues, insubordination and rebellion have been fomented, in many of the kingdoms of Europe. Let us look to the pamphlet itself, and see if its claims to veracity, be very just. One of its statements regards the number of prisoners. According to Mr. Gladstone, and his *veracious informant*, Poerio, there are, in the prisons of Naples, from fifteen to twenty thousand prisoners; yet, when we look to the government returns, the 20,000 are reduced to two thousand. The pamphlet then swells the number of those imprisoned for rebellion, and other crimes, from 2,000, to ten times that number; and charges the government with tyranny, for shutting up, under lock and key, men who so richly deserve their fate—men who are dangerous for the peace and welfare of the country; licentious vagabonds, with ruined incomes, gaping after the spoils of civil war. Such are the men, whose cause, the tender-hearted Mr. Gladstone undertakes to defend. Shame on him! and shame on England, to applaud him for it! With regard to the "raw head and bloody bones tale," about the prisons of Italy, given in Protestant novels, romances, and journals, we know, everybody knows, what they are worth, except such men as the Editor of the *Gazette*, who blushes not to roar aloud against rebellion in Canada, while he positively assures us, that it is a cardinal virtue in Naples. It is a great calamity, that we have not a treatise on morality, from the enlightened Editor of the *Montreal Gazette*. We find, in the issue of the 17th ultimo, some extracts from the *North British Review*, headed, "The Controversy with Rome," and "Rome hostile to the freedom of the press." In the first, we read this sentence: "Two antagonistic principles are at issue—the authority of God, and the authority of man—divine reliance and human reliance—the rock of ages or the seven hills." Of course, all this means, that the Son of God, established no government in His Church; that He never said to His Apostles, "All power is given to Me in Heaven, and on earth, as the Father sent Me, I also send you;" and, that although the Apostle tells us, we are built on the foundation of the Apostles and Prophets, Christ Himself, being the chief corner-stone; we should believe, on no less authority, than the *North British Quarterly*, that when the holy Apostles went to Heaven, the Church was left to stand, by a miracle, without any foundation, or that the House of God crumbled into ruins immediately after their death, or that we are brought back to a second Theocracy." Well done, North British Reviewers!! What a pity you don't write a treatise on logic! positively, if you do, you may get a rich premium; for it would be one of the greatest natural curiosities that the world was yet favored with. As to the extract about Rome being hostile to the press, the world knows to what portion of the press she is hostile. She exercises the greatest watchfulness, to check the licentiousness of the press; because, when men of rotten hearts, and corrupt minds, set about giving their ideas to the world, the press becomes in their hands, a fearful instrument of the Devil, for affecting the damnation of souls. Even with all the severity exercised by Rome, how many books full of heresy and impurity are daily issued from the press, to the great dishonor, both of the writers and publishers, as well as to the great scandal of mankind? And because Rome would try to arrest the progress of such an evil, she is found fault with, by the *North British Review* and the *Montreal Gazette*. We leave it to the world, whether these writers have, or have not, much love for purity and truth; and we would ask, in what school have they been educated? For we do not think the disciples are any great credit to their masters.

X.

The Rev. Mr. McMahon died at Quebec, at 5 o'clock this morning. The interment will take place on Monday next, at 10 a. m.—R. I. P.

The submarine electric telegraph wire which was very lately laid across the St. Lawrence with very great trouble by Captain Boxer, at Cape Rouge, has been taken up again and found to be defective. The lead pipe in which the wire had gutta percha covering were enclosed is perforated with holes. The wire so enclosed only served the purpose for which it was intended, a day or two: it soon became impossible to send messages over it, to and fro.—Quebec could be spoken to from Point Levi; Point Levi could not hear Quebec. The damage was on this side. Attempts were made at repair, but without success, and the Directors of the Company have now wisely resolved to cross a wire over-head at Carrouge.—Meanwhile the business is done at Point Levi, communications being left at the office in town at the Exchange buildings.—*Quebec Gazette*.

In the important case of Wurtele vs. the Bishop of Quebec, the Superior Court pronounced judgement yesterday, dismissing the case with costs.—*Ibid*.

Died.

At Aylmer, on the 28th of August, much regretted by his numerous friends and acquaintances, Mr. Wm. Cahill, of Calumet Island, aged 27 years.