

The Press and General Review.

THE FRENCH CANADIAN MISSIONARY SOCIETY.

COLPORTAGE.

This means of spreading the knowledge of Divine truth is almost peculiar to the evangelistic efforts of our own day; although we believe, it was to some extent resorted to, during the period of that glorious reformation from Popery, in the sixteenth century.

At present it is found to be one of the most effective instruments that a gracious God has put into the hands of a reviving church, for the accomplishment of her great work. Colportage has several important advantages to recommend it—It helps, in some measure, to supply the deficiency in the number of ministerial laborers so severely felt at the present day. It enables the church to avail herself of the gifts of a numerous class of her members, which otherwise, would be comparatively lost to her. It enables her to send the Gospel to many whom she could not reach by any other means.

The persons employed are nearly of the same class of society with these among whom they labor. They are not dressed in a better style, nor do they make pretensions to superior rank. The people, therefore, feel at ease with them, and freely enter into conversation and discussion—no unimportant matter, especially in a country where the people have been trained to regard their religious teachers as almost superior beings, and to receive their instructions without question.

Another advantage is, the comparatively small expense at which this mode of evangelization is carried on—no unimportant one, either, when we consider the small amount of funds that has hitherto been available for the dissemination of Gospel truth.

We may add further, that, so far from supplanting the regular Gospel minister, the Colporteur is found to be his very best pioneer—the breaker up of his way—churches, with their pastors, everywhere rising up on his track.

This means has, therefore, been extensively resorted to in France, Germany, Switzerland, and Belgium. In the United States, hundreds of Colporteurs are employed, chiefly by the American Tract Society; and in the thinly peopled—new settled—districts of the far West, where there is a most painful and alarming destitution of the ordinary means of grace, untold good is being accomplished.

The same system the French Canadian Missionary Society has (as is well known) been endeavoring to apply in Canada. The result has been encouraging. There are indeed, peculiar difficulties to be encountered here. A large proportion of the people are unable to read. Strong prejudice also, on their part, and determined opposition on the part of the priests, stand in the way. The Missionaries are maltreated, and many Bibles, Testaments and other books have been committed to the flames. Still these obstacles, with the exception of the third mentioned, begin to give way. Many of the young are receiving instruction and can now read to their parents; and there is decidedly a spirit of inquiry abroad among the French Canadian people, which a few years ago no one could have hoped to see.

The number of Colporteurs at present in connection with the Society is five. Of these we are sorry to state that two, Mr Marie and Mr Vessot are, in the meantime, prevented from laboring, as usual, the sympathy and the prayers of the members of Christ's body, are requested in behalf of these two dear and faithful brethren.

Three more were employed during the winter months with encouraging success. They have returned for the Summer to their farms and their families. Two of these are Canadian habitants, the third is a native of France. All were brought to Christ through the instrumentality of the Society's Missionaries.

Taken together, these three labored about 7 1/2 months. The total number of books circulated by them in that time was 4 Bibles, 73 Testaments, 7 Volumes and 396 Tracts.

EXTRACTS FROM THE JOURNALS.

D. AMARON.

In this Journal for February Mr Amaron states that he and Mr Aubin, in the beginning of the month made a missionary tour in the neighborhood of S., in which they sold a few New Testaments and tracts but found the people generally careless about their souls' salvation. In returning to S., on the Saturday evening, they stayed to take supper at a Canadian house by the road side, to the inmates of which they had sold a new Testament in passing.

"The master of the house," says the Colporteur, "told us of several miracles which had been recounted by the bishop and the vicar-general in the Church of S., which will give the friends of the gospel an idea of what these poor priests teach their parishioners to lead them in the way of salvation.

"Two boys were playing on Sabbath day, or holiday, in front of a church. One of them, from some cause, becoming angry, began to curse and swear, and then the other reproving him said—how is it that you are not ashamed to swear in that manner before the house of

God, in the presence of the good God? (this was a statue on the front of the church) In his anger, the wicked youth seizing a stone, threw it with force against the image, that it broke off the arms. The moment that it fell, the young man sunk down in the earth up to the girdle. The priest came to convert him, but without success—he only swore the more terribly.

"At length came the bishop, or vicar-general for the same purpose, but found himself equally powerless. After many ineffectual endeavors, this dignitary, perceiving that there was nothing but a medal that prevented him from sinking into the earth altogether, took it away and he was swallowed up in a moment."

Another story was that the Virgin Mary once appeared to a nun (une religieuse) complained very much that she was not prayed to—stating that she had her hands full of grace for sinners, but that no body sought it from her. She committed a medal into the hand of the nun soliciting her to address herself to her that she might intercede for sinners. Other medals were immediately struck from that one—hence the virtue of medals.

The Religion of Money.

Romanism displays its worldly character at once in its craving and intriguing to obtain money-grants and charters from the Legislature in its skilful management of its rich penitents and in its wenching, as the instance that follows, their coppers from the hands of its poor:

"A woman, considerably advanced in life, told us that one day her husband found a dead sheep in his field, and as he did not know to whom it belonged, he thought the best thing he could do was to gather up the wool and carry it to the church and sell it in order to have a mass said for the benefit of souls in purgatory; but unhappily, all he could obtain for it was only 23 sous (11d) "When my husband" said she, "put the money into the hands of the priest, he exclaimed this is not enough, there is a copper wanting, a mass costs a shilling"—"Very well," said my husband, put you that to it M. le Cure, you are rich. No, he replied, do so yourself. So my poor old man was obliged to take a copper from his own pocket to give it to the priest. Ah, it is easy to see, she concluded, that our priests care for nothing but money."

PROCESSION OF THE FETE DIEU.

Translated from the Melanges Religieux.

The last Sabbath might well be called a day which the Lord had made expressly for the procession of the most Holy Sacrament. The day was called superb, and the Catholic faith poured itself forth in splendid demonstration. Four processions displayed their magnificence in the streets of our city. The morning was appointed for the procession from the Cathedral and the Parish Church, and the afternoon for that from St. Peters, in the Quebec suburbs, and from the new deaf and dumb asylum of the Holy Child Jesus to St. Louis hill.

Everywhere there were decorations appropriate to the localities, splendid ceremonies, unmingled joys, and demonstrations lively and affecting. The members of the various charitable and pious associations marched under their respective banners and flags; bands of joyful musicians echoed to the choirs of singers; troops of young virgins inarched with liveliest delight under the standard of the spotless lamb, legions of little children richly apparelled and beautiful as angels, fixed every eye and touched every heart.

The procession from the Cathedral, headed by Monseigneur the Bishop of Martyropolis, went along by St. Denis Street, as far as the church of our lady of Bonsecour, and returned to the Cathedral by Craig St. Sanguinet Street and St. Catherines Street. These streets were gaily decked and ornamented with triumphal arches. The band of the Temperance Society, in elegant costume (black pantaloons and blue jackets laced with gold) executed numerous pieces of music, while little children, with voices pure and melodious, sung anthems, of the composition of Father Lambillotte. The Church of Bonsecours was magnificently decorated. Its rich but modest splendor, its brilliant illumination, the perfume of its incense and its flowers might suggest the image of the bosom of the glorious Virgin Mary, the first resting place (repositoir) of the Incarnate God.

The procession from the Parish Church, headed by Monseigneur, the Bishop of Montreal, passed, at the same time, along St. Francois Xavier street and the port, as far as the Church of the Grey sisters, then by McGill st. to St. Patrick's church, and at last returned to the Parish church by Craig street, &c. The God of Peace, (le Dieu pacifique) amid pious hymns passed through that same part of our city, which last year rang with so many vociferations. Many mouths prayed and sung, many hearts felt and tasted. His honor the Mayor at the head of the St. Jean Baptiste Society, his Honor, Judge Mondelet at the head of the bar, the church wardens, the magistrates and the principal citizens escorted the canopy (dais). The church of the Grey Nuns was adorned with that elegance which characterises the taste of that interesting community.

The procession presented a spectacle peculiarly magnificent when it spread itself out on

the spacious streets, McGill and Craig, but above all, on the declivity of the smiling hill which is now crowned by the sumptuous church of St. Patrick. The eye rested with delight on those rich ornaments which reflected as far as the rays of the sun; upon these white vestments which covered the young clergy who exerted themselves so expertly in offering to the Lord the incense of the whole city, and upon so many banners and standards floating majestically on a soft and gentle breeze.

At three o'clock in the afternoon the procession in the Quebec suburbs took place. The establishment there, which every day is making new developments, was never more thronged nor more religious than on that day. Monseigneur the Bishop of Martyropolis presided over the ceremony. The entire population had been urged on by a noble emulation to clean and embellish the streets, and had decorated them with evergreens and triumphal arches; and in a considerable part of Montcalm street, you walked on a carpeting of branches and flowers. The march of the procession was performed in the most perfect order, and in the midst of a great expression of piety. The band of the Canadian Fire Company heightened the splendor of the ceremonies and of the sacred songs, making the air resound with great and harmonious melodies. In the crowded ranks of this immense concourse, one distinguished above all, the long lines of the girls of the Congregation all dressed in white; the handsome company of the scholars of the Brothers of the Christian Schools of this suburb, with their floating flags and pendants, and then the little children crowned with flowers, who had been so much admired at the procession of the Cathedral, in the morning.

At 4 o'clock in the afternoon, commenced the procession from St. Louis hill, headed by Monseigneur the Bishop of Montreal. This ceremony contrasts with those of the city by its entirely rural character but rivals them in its elegant preparations and its pious demonstrations.

[To some of our readers the above may need a little explanation. They may be ready to inquire what is the Fete Dieu? What is the object of all these processions—all this show and ceremony? The Fete Dieu (the festival of God) is what English Roman Catholics call the feast of Corpus Christi (i. e., body of Christ). It is the festival celebrated in honor of the consecrated wafer, used instead of bread in the Sacrament of the Supper, and, according to the absurd and superstitious notions of Papists, transubstantiated by the act of consecration into the body and blood, soul and divinity, of the Lord Jesus Christ; in other words, made God, and in fact, called by the Canadians le bon Dieu (the good God.) The Church of Rome interprets literally the words of the Saviour—"this is my body"—and then infers that the blood, the soul and divinity, must be there also as the person of Christ cannot be divided. If this is Christ, the inference is easy that he must be worshipped. Hence many of the abuses of the Church of Rome. Hence the sacrifice of the mass. Hence the adoration of the bread, called the host (or victim). Hence the procession of the Fete Dieu, when the wafer is carried through the streets amidst music and incense, and the humble prostration of its devoted worshippers. Hence, also, the clergy of Rome are Priests. And hence are they exalted far above the rank of ordinary mortals—the exaltation of the Priest being one grand object, or the one grand object of Romanism.

Read the two following quotations on this subject, the first from a Pope, the second from a Cardinal—

The hands of the pontiff, says Pope Urban, are raised to an eminence granted to none of the angels, that of creating God the Creator of all things, and offering him up for the salvation of the world.

Whoever saw such things, explains Cardinal Biel, He who created me has given me, if I may so speak, the right of creating himself; and he who created me without my participation, is created by my instrumentality.

Are we guilty of calumny when we assert that this doctrine is blasphemous, and that the practices resulting from it are idolatrous? Can we appeal with too much earnestness to all who regard the glory of the one true God, and know the value of immortal souls in behalf of the perishing multitudes enslaved by the system of which these form a part?—Record.

DISGRACEFUL PERSECUTION IN QUEBEC.

(From the Quebec Mercury.)

The congregation of the Church of Scotland, in this city, have recently fitted up a small building in Ste. Marguerite Street, St. Rochas as a chapel to be used for Divine Service, partly in the English and partly in the French language. Every night that this chapel has been opened, the service has been disturbed by an assemblage of riotous and ill-disposed persons, and on Thursday evening last the mob proceeded to throw large stones at the windows, and threatened to demolish the building. Three rioters were taken up by the police, but it was found impossible to continue the religious service; and the French Missionary, who is employed by the Scotch Church to read and explain the Scriptures to such as are disposed to avail themselves of his services, was waylaid by the wretches, and would have been killed, but for the assistance of a companion, who heard his

cries: as it was he was severely cut and bruised. We trust the law will be found sufficiently strong to put down such disgraceful proceedings and to bring to punishment the parties that have induced an ignorant population to act in so shameful a manner. The parties concerned, are we understand, determined to ascertain, whether religious liberty exists in Quebec, only in name, and whether it be not as lawful to defend as to decry the Protestant religion—Some weeks ago, the use of the Hall of Assembly was given, by the public authorities, to Mr Brownson, to denounce and condemn Protestantism, and the Protestant churches. And he did so certainly with good will. Yet no Protestant complained, or thought of insulting him or those who attended him. Is it, then to be tolerated, that a humble Swiss missionary is not to be permitted to read and explain the Scriptures, in a building, furnish him with a religious congregation, to whom he is responsible, except with the certainty of insult, and at the risk of his life?

We understand that the service, to-morrow evening, will be protected by the police, but it is unutterably disgraceful to St. Roch's that it should require to be so.

We learn that four of the rioters have been tried and convicted, but at the kind intercession of one of the suffering parties (Mr Charbonnel), allowed to escape with the payment of a slight fine and costs. Others awaiting their trial.

REVIEW OF PUBLIC EVENTS.

From British Banner, June 26.

In Ireland, for a few weeks, all sorts of religious controversy have been merged in the one common contest for what is called Tenant Right—a very practical, common-sense sort of confederacy. The tenant-at-will system must operate grievously wherever it obtains. It is incompatible with every species of agricultural or social improvement. Men are not to be expected to build houses, which, the moment they are completed, the landlord may claim; or to make drains and plant fences, from which, on their being finished, they may be driven. Cases are specified of individuals expending a thousand pounds in the improvement of a farm, and immediately after being turned out. The wonder is, that such a state of things has been permitted so long to exist. In this matter, the popish clergy, with their characteristic ardor, are taking the lead, and are joined, to a large extent, by the Presbyterian Ministers; for in Ireland religion is business, and business is religion.

The Pope is at work again, after the old fashion, and has just issued what he calls an allocation, full of bitterness and malice against the whole Protestant world. According to that Allocation, while the Pope was absent from Rome, the worship of the true God was extinguished, and "a filthy idol was set up as the object of Pagan worship, with which Devil worship was duly inaugurated." Ferdinand II., King of the two Sicilies, obtains particular praise for the service he rendered to the Pope in his exile. Louis Napoleon and his soldiers, of course, come in for a large share of popular approbation, for having overthrown the principles of liberty, and once more converted Rome into a dungeon, extinguishing its lights, and driving into banishment its best men. The Emperor Joseph of Austria, accordingly, is likewise particularly blessed by the Pope, nor is Her Majesty, the Queen of Spain, forgotten. It is pleasing to find, that Old England comes in for no share of the benediction. Long may she be visited with the curse of the Vatican, rather than its blessing! There is something dreadful in the fell vehemence with which the Man of Sin thunders against the distributors "of the Bible, the preachers of the Gospel, and Protestants generally." Clearly, nothing is wanted to kindle fires throughout every land for the destruction of the saints, but power.

It comes out in various forms, that the hopes of England's conversion, which Catholics entertained some time back, are somewhat modified. It is now believed it will take a longer period than was at first supposed. But of the ultimate success no doubts are entertained. It was hoped that the English people would see the truth and beauty of the Catholic faith, and hasten to be extricated from their Protestant bondage; but large allowances made for Saxon pride and popular stupidity, something is set down to the score of selfishness, since it is considered, that, so long as the gorgeous Establishment maintains its golden influence in any respectable family, the conquests of truth must necessarily be few. The Church of England in Ireland is meanwhile rather quiet.—The heads of it, as well as its member, having a temporary respite enjoy themselves. Such is the case, particularly with the Ecclesiastical Commissioners, who seem to have a very snug berth of it! From a Return made to the House of Commons, it appears there are three Commissioners, with salaries of £1,000 each per annum, a Secretary with £600, and a Treasurer with £500, a First Clerk and Book-keeper, with £520 between them, with sixteen clerks, a hall-porter and an office-keeper, all enjoying salaries much beyond those of the bulk of the Protestant Ministry in Ireland, and consuming unitedly £6,454-14s. 7d. Such is the sum that is being annually paid for working the Irish Ecclesiastical Commission, while it is necessary for the Christians of England to contribute, of their