

Pastor and People.

GREAT SOCIAL MEETING—FATHER CHINIQUY'S CONVERTS.

Montreal has never witnessed such a sight as was presented on Wednesday evening, the 24th ult., in the basement of Cote St. Charles. The question has sometimes been incredulously asked "where are Mr. Chiniquy's converts? It would have been at any time an easy matter in Montreal as in St. Anne's to point out many whom his teachings have led out of Romish darkness, although many more are scattered over the United States, driven there by persecution, and some, convinced of Rome's errors but not converted to Christ, lacking equally countenance and instruction, have rested in indifference to religion. On Wednesday evening, however, none could ask the question; for then, the converts were in great numbers, men, women and some children; French Canadians, native French people and Italians (not Indians as printed in the last report), of various ranks and social classes. Five hundred tickets had been printed, of which about two hundred were given to French Protestants belonging to the congregations of Messrs Tanner, Vernon and Lafleur, but this number was not sufficient. At the distribution on the preceding Sabbath, Professor Cousirat had to intimate that friends would be present at the doors of Cote St. to admit those of the converts who had failed to secure tickets. Every available nook in the basement was occupied with benches, yet many were compelled to stand during the whole of the evening. Father Chiniquy, as they all loved to call him, was near the entrance, cordially greeting the arrivals, with the Rev. Tannor and Mr. Amaron, a student of the Presbyterian College, who is to assist him in his greatly increased labours during the summer. A large representation of friends of French Canadian Evangelization was on the platform. Representing the committee of the Canada Presbyterian Church, in addition to Mr. Chiniquy, were the Rev. Dr. Taylor, Principal MacVicar, the Convener, Professors Cousirat and Campbell and Mr. S. King, with the Rev. Mr. McCuaig of St. Vincent. The French Canadian Missionary Society was represented by Mr. Court, whose praise is in all the Churches, and by the Rev. Mr. Vernon. The Rev. Messrs. Campbell, Doudiet and Tannor, and Mr. Croil, the indefatigable Financial Secretary of the Presbyterian Church of Canada, in connection with the Church of Scotland, testified to the interest of the French Mission Board of that Church. The Baptist Mission was also ably represented by the Rev. Mr. Lafleur.

Professor Cousirat presided over the large assembly with great tact and sympathy, and with all the grace of his nationality. The meeting was opened with praise, reading the Scriptures by the Rev. Mr. Tannor, and prayer by the Rev. Mr. Vernon. The choir, which had performed such admirable service on many previous occasions, under far less comfortable circumstances, during the evening sang several hymns in a manner that elicited the highest praise. Professor Cousirat then delivered a short address of welcome. He expressed the gratification of the French Protestants of Montreal on seeing such a large addition to their number, and declared the purpose of the meeting to be the bringing together of new converts and old professors of the truth for mutual encouragement and for united protest against interference with the cardinal rights of free speech and liberty of conscience.

The first resolution was moved by M. Bechard, and seconded by M. Disidi: "Convinced that the Church of Rome is not the true Church of Jesus Christ, we solemnly abjure the errors in which we have too long been trained."

M. Bechard, an eloquent and cultivated speaker, said that on such occasions, he must dispense with rhetorical terms and address the audience as his dear friends. He was a French Canadian, born at Longueil, and till within a short time ago had been nominally a Roman Catholic, really an infidel. He is now a Protestant, thanks, under God, to the labour of Father Chiniquy. He had suffered much for his religion, but had learned that the Christian must not hate persecutors. At Putnam in the state of Connecticut, where he lived, daily prayer was offered for the little band of French Canadians, who had there been recently converted to Christ, on behalf of their Romish enemies. This love would convince Roman Catholics that those who manifested it had received the true spirit of the gospel. Converts must show a high example, for in their faults will be more readily perceived and readily commented upon. For twelve years a free thinker, he had thought all churches like Rome. Father Chiniquy had come to his troubled soul with the loving word of Jesus Christ. It was a new revelation to him. Love was everywhere in the Bible, and by that love his soul was won. A reformer of that love he had found among Christian Protestants. He had long thought that Rome was lacking in this great element, and Father Chiniquy had confirmed him. What was his own experience since he left Rome? He had no remorse, no regrets, but had found great peace and happiness. Rome forbade him to read the word of his Father, his Creator, his Redeemer, and why? Because it is entirely opposed to that of Monsieur le Curé, (loud applause and cries of that is true). At Putnam their little company

of six had mounted to forty, who met for prayer and the reading of God's Word. He had been privileged to preach to that little band of Christ's followers. A gentleman of wealth had promised to build them a chapel. He mentioned one of their number, Eusebe Roy, an old man and a consistent devoted Christian, excommunicated, incited, his very life in danger, and his worldly prospects ruined, he had bitterly hated the priest. But, reading in the Bible of the love of Christ, his heart was changed. He went into the presence of his old enemy, who thought that he had come to make a recantation. "No," he said, "I am come to tell you that I hate you no longer; once I cursed you, but now I am come to say that I have found Christ, and I love you. Will you give me your hand?" "I will give you the door," cried the angry priest. Some of his children remained Romanists, and reviled their aged father. Throwing his arms around them, he entreated them with deep affection to forsake their errors and accept the Saviour. Remember your countrymen in Putnam, who pray daily that the love of Christ may prevail, and that our beloved Canada may be now for that dear Lord.

M. Disidi, who seconded the motion, prayed the audience to excuse Mr. French, for he was an Italian, and a native of Rome. The revolution of 1848 had caused him to think. Thou Garibaldi, the champion of liberty, had appeared, and Italy afterwards was freed from the Austrian yoke. But how had the Pope acted in Rome itself. With foreign bayonets, through his people's blood, he had returned to his throne. No law of love had ruled, but the prisons were filled with victims, and many met their death for liberty. This murderous religion could not be that of Christ, and no one could be blamed for deserting it. He rejoiced to be present on such an occasion to greet with all his heart his fellow Protestants of Canada.

The second resolution was moved by M. Gaudry, and seconded by M. Lamoureux: "We regard the Holy Scriptures as the only infallible guide of faith and manners, and in reading them, we desire to make use of our reason under the direction, not of the so-called infallible Popes, but of the Holy Spirit, whom Jesus has promised to those who ask Him."

M. Gaudry, a recent convert to the truth, and a gentleman of very good position and manners, resident in Montreal, said that God has set His seal to the Scriptures as his infallible word. In the Bible man learns his own impatience, his rights and duties. It teaches that man is the well-beloved of God, when he acknowledges his Father and his Saviour. It is a remedy for all evils, light for all darkness, consolation for all trials. Happy a thousand times is the man who derives grace from its pages; happy the nation that finds inspiration in its truth. The day, he trusted, was not far off when Canada would take that word as its compass to guide its people into the Kingdom of Heaven.

M. Lamoureux, in seconding the resolution, spoke as an old Protestant. He now rejoiced to see Father Chiniquy there, building up, like Saul, of Tarsus, the cause that once he had sought to destroy. He urged the new converts to continue in their liberty, and to test the churches still by the infallible Word of God.

The third resolution was moved by M. Etienne, and seconded by M. Chaumont: "We hereby agree to put forth every effort to spread the knowledge of the Gospel among those who speak our language in Canada."

M. Etienne, was a native Frenchman. On Easter Day, 1863, he had resolved to leave the Church of Rome. It was then that his village was visited by Capuchin monks, men of wicked lives and vagabond habits. The priest had been petitioned not to receive them, but, instead of this, he allowed them to celebrate mass. Thereupon, a large number of people had refused to attend the church. The same Curé had induced a woman working for him to commit a great sin, using the plea, that he, as a priest, could absolve her, and afterwards had brought about the death of her husband. These facts were well known. After hearing Mr. Chiniquy, he had resolved to go to Christ. He had gone to the Saviour and asked forgiveness of his sins, and he felt in his heart that he was forgiven. What a happy life is that of the Christian! French Canadians, Italians, and Frenchmen, let us unite to break the powers of Rome, that great foe of the gospel of peace!

M. Chaumont seconded this motion with joy. To each one Christ has said, "Go and make known my Gospel." Let us strive to preach the gospel, and bring many to a knowledge of the truth. If we desire that our words should be efficacious, let our lives show its power. If we do this many will come in, for who could refuse to cast himself at the feet of so good a master as Jesus Christ.

M. Gele moved the fourth resolution, which was seconded by M. Sarre: "We bless God that he has sent Father Chiniquy among us, and we pray that He may long preserve to us in Canada, this courageous and eloquent defender of the double course so dear to us all, the Gospel of Jesus Christ and freedom of speech."

M. Gele knew that the words of this motion were written on all hearts. God had made use of Father Chiniquy as the great apostle of temperance, and has employed him for the noble work of spreading the Gospel of His Son. The Water of Life was that to which now he called a thirsting world. God grant that so honoured a servant of His Master may long be spared as a blessing to Canada.

M. Sarre, seconding the motion, said that Rome's policy was the same now as it had ever been—perfidious and cruel. She would fain persecute and destroy all who differs in opinion with her. Unable to answer Father Chiniquy, her priests long to remove him, and infuriated followers thought they were doing God service in trying to put him to death. Thank God for the intrepid Orangemen who have guarded this champion of liberty and truth. May their numbers be multiplied.

At this stage of the proceedings, a French Canadian and his wife, recent converts, brought forward their infant child to receive the rite of baptism, which was simply and scripturally administered by Mr. Chiniquy, and after a brief prayer, the choir sang an appropriate baptismal hymn. Great interest and emotion were evidenced by the congregation during the administration of the solemn ordinance. Against the walls, decorated with flags and mottoes, were tables laden with fruit and cakes, and ladies of the Cote Street congregation and of the French Churches were in attendance to dispense tea and coffee. The Chairman invited all present, policemen included, to partake of these refreshments—and a busy half hour was passed over this part of the programme. Father Chiniquy and his aids were everywhere, mixing with the people, speaking words of cheer and welcome, or taking their addresses for the purpose of systematic visitation. Organization has marked every step of the missionary effort of which this was the culmination. When the tables had entirely disappeared, the choir was resumed, and the Rev. Mr. Doudiet called upon to speak.

Mr. Doudiet delivered an eloquent address. He spoke of General Cambronne at Waterloo, who had replied to the call to surrender: "The Guard dies, but never surrenders!" True or not, there was a lesson here for those who had enlisted in a holier warfare, and were even now upon the battlefield. Let them never surrender the Word of Life. They must guard against the reaction that would set in with some of them, when persecution became more fierce and the excitement of the change died away. Let them not rest till they had found Christ, and gained rest in him. Guard against infidelity—the other extreme from Romanist credulity. The middle course is best, and that is the Gospel way. Unbelief, after all, is the worst kind of belief—the most selfish. It is belief in self. Hold fast by the word of God. It will sustain you in life and in death.

The Rev. Mr. Lafleur said it was very touching to see so many new faces there, faces of those who had assembled to testify their adhesion to the cause of Christ. He thanked Father Chiniquy for coming to do what he had once tried to undo. He had known him long ago, and remembered what he used to say then to his parishioners: "I don't tell you to injure the Swiss; but if you meet with a snake when you are mowing your field, what will you do with it?" Well, Chiniquy was the snake now. But he is not dangerous. It is only vipers that are dangerous; and we know where the generation of vipers is found. Father Chiniquy excels us all. We can preach the same truths as he does, but the people won't care to hear us. He has been in the citadel, and knows all the ways of Rome. He has worn the chasuble. I am no prophet; but I can prophesy that henceforth confessors will be very careful in putting their questions. Why is it that the Romish priesthood of Canada is among the most moral in the world? Because of Protestant influences that keep them in check. Follow the Gospel, now that you have left Rome's errors. Do not let the Roman Catholics say, "These Protestants have no religion. Attend your churches; read your Bibles. The Word of God is the glory of Protestantism."

The Chairman then announced, amid enthusiastic applause, that the best, which had been reserved for the end of the meeting, was now to be theirs: Father Chiniquy would deliver his concluding address.

Father Chiniquy rose with deep emotion. He said: "My friends, this is a solemn hour, a most affecting spectacle! Christ has passed through our city of Montreal, and has left His traces here. To-night I can repeat what the Apostle said, and what I have often said before: 'I am not ashamed of the Gospel of Christ.' Oh, what strength there is in the Gospel! As the needle to the pole, so all hearts must turn to Christ. No power can hinder them. You, my exiled friends, Italians and Frenchmen, have found your country, the rest for your home-seeking souls, in Christ. Who can rest in mere deism? It is a dry, heartless thing. God reveals Himself in Jesus Christ. It is not Father Chiniquy who drew you out of error. He is a poor, weak, old sinner, with no power over the soul. When I was a child I had a magnet for a plaything, and when I brought it near the needles on the table up they would all start into life and motion till they met it. So I have had the magnet in my hands—the glorious Gospel of Love—and this has drawn you all. They say, whence the power of this Chiniquy, this little man of five-feet-four? It is not Chiniquy; it is the Gospel that has exerted this marvellous power. Therefore, although I am going away, I do not fear, for Christ remains amongst you. Christ, the adorable, crucified Redeemer! He that bleed for our sins; that wore the crown of thorns, will remain with my little flock; and the ministers of Christ, are they not among you here. My friends Tannor, and Vernon, and Doudiet, and Lafleur, and my young friend Amaron—they will care for you. But I will come again, and that very soon, to work among you, and, perhaps, lay down my old bones in this place. There is something tells me I shall not die till I have seen Rome's power tottering, and the priests becoming obedient to the Truth. You must love the Gospel and live the Gospel, and thus you will be far more eloquent than I could ever be. When I return, I shall expect to find each of you with a dozen captives from the dungeons of error; a dozen soldiers from the ranks of the enemy. You will suffer persecution; but Christ will care for you. Go to Him, and tell Him all your troubles. He cares for the sparrows on the trees, and for the little flower by the wayside. Will He not care for you? You will have trouble; but if you rest in Christ you will have greater joy, that will make you forget your sorrows. I never met men whose words came more gratefully to my heart than my dear Italian, French, and Canadian converts. Continue in your spirit of love. Fight your enemies with the heart of Christ. I thank my good Lord for all He has done. Pray for me, that I may come laden with a greater blessing for this dear Canada. God bless my dear friends of this Church: the Chairman, Principal MacVicar, the brave Orangemen, and the police who have guarded us. God bless you, old men, who are

going down with me to the grave. Ah, what a solemn thought, that death draws nigh, when no work may be done! Let us be prepared. God bless you, fathers and mothers; and you, young men and young women; and you, my dear children. Be strong in the faith! Yes! God bless the priests, and the dear friends still in error, and lead them to the truth. God bless us all. Amen."

The Chairman then tendered votes of thanks to the trustees of Cote Street Church, to the ladies for their valuable services, to the ministers on the platform, to Principal MacVicar, and Professor Campbell, for their zeal in the work of evangelization, to the *Witness*, the Orangemen, and even to the bishop and priests, for their intemperate opposition, which has helped forward the great result apparent in the meeting. He also intimated that Messrs. Tannor and Amaron would endeavour to procure situations for those whom persecution had deprived of them. The benediction was pronounced, and the large assembly quietly dispersed.

Persecution has already set in, and will no doubt become so severe in some cases as to cause expatriation. We must do our utmost to support the converts under their trials. The churches on Sabbath last were all full, and the French pastors are engaged almost night and day in the care of the new additions to their respective congregations. Father Chiniquy will soon return, and the work thus begun must be pushed forward with vigour. It can only be done by an organized body, a Church, and there is none that has such a loud call to occupy the field as our own. Will the Church sustain us in this glorious work? If it will, by God's grace, Rome shall have a slaking.

NOTIFICATION TO MGR. BOURGET.

BY CATHOLIC WIVES AND DAUGHTERS OF MONTREAL.

(Translated from the French).

To His Lordship, Mgr. Bourget, Bishop of Montreal:—

Your LORDSHIP.—Since it has pleased the God of mercy to enlighten us in regard to the errors of the Church of Rome, and give us grace to abandon them and follow only our Lord Jesus Christ, we believe it to be our duty to say a word to you on the abominations of the confessional. These abominations are such, however, as you know, as it is impossible for women to think or speak of without shame. How is it among men who call themselves civilized and Christians, all the rules of chastity are completely forgotten in the attempt to force, under penalty of eternal damnation, women and girls to go and reveal in the ear of an unmarried man all their most secret thoughts, their most guilty desires, and most hidden notions? Must not your priests carry brazen faces to dare to appear in public after hearing the revelations of misery which it is impossible for a man to hear without being himself corrupted? It is impossible for a woman to recount them without forgetting all laws of modesty and chastity. Again, if your Church contents itself with commanding a woman or girl to accuse herself, what shall we say of the abominable questions which were addressed to them, and which they must answer?

The laws of modesty will not allow us to enter into detail upon this subject. It is sufficient for us to say publicly that if husbands suspected the tenth part of the corruptions which flow from the confessors' mouth into the wife's soul, they would prefer to see her dead sooner than have her thus degraded.

As for us, wives and daughters of Montreal, who know by experience the confessional's corruptions, we cannot too much bless Heaven for having reclaimed us from them by teaching us that it is not at the feet of man as perverse and feeble as we, but at the feet of Jesus, and Jesus alone, that our souls can be purified. (Signed), Julieanne Hebert, Jemine Rochon, Françoise Diring, Agnes DeBackas Lyons, Rose Joubert, Marie Desguire, Alice Petit de Joquets, A. Matisse, Annette Matisse, Elmir Beaulieu, Anna Chavasse, Louise Chavasse, Claire Prolan, Appeline Chatelin, Marie Durance, Philomene Goulet, Dolina Hounesson, Françoise Dupont, Marie Logers, Louise Picard, Eugénie Martin, Delina Menard, Marie Charrier, Marie Rouger, Lucie Beltrario, Melodie Lafreniere, Emeline Benoit, Rosalie Verdoine, Marguerite Bailleur, Marie Larose, Agnes Sheppard, Hermigilde Hebert, Josephine Salomon, Matilda Nisini, Marie Ledoux, Vve DeSactus, Anne Saubin, Genevieve Geoffroy, Marie Pontliet, Madeline Gully, Modestine Sauron, Françoise Dorbuty, Mme. Henry Bourget, Hortense Curthelet, Colma Daval, Deziret Pierre, Kate Kelly.—In all forty-six.

ABJURATION.

The following is the abjuration made by the recent converts of Father Chiniquy in Montreal.

To the Rev. M. Rousselot, Curé of Montreal:—

SIR.—We are happy to tell you that the Lord in his mercy has opened our eyes to the errors of the Church of Rome in which we were born, and has given us grace to forsake them. We separate therefore, from the religion of the Pope, to follow that of Jesus Christ, for Christ is the Saviour of the world; the Pope is its oppressor and tyrant. Christ is the friend of those who suffer and are oppressed; the crown he wore upon his forehead was one of thorns; on his shoulders he carried a cloak of shame. But your Pope has on his head a triple golden crown; his shoulders are covered with a satun mantle glittering with precious stones. Christ bearing his cross, ascended the height of Calvary that he might save us by his death; your Pope is too grand to walk upon his feet, he must be carried on twelve men's shoulders when he enters his temple to worship his idols and the god that he has made with a little dough and five magic words. Christ loved and blessed the poor, to them are promised the first places in his Church and kingdom. Your Pope hates the poor; he follows them with disdain even after they are dead; he refuses them admission into the church; if their hands do not contain money to open

its doors they are repulsed. Your Pope is a shopkeeper, and your church a mart, a place of traffic in which nothing can be had without money. If we go to the butchers to buy a fowl, he sells us one for a quarter of a dollar; if we want a mass to snatch a soul from your fabulous purgatory we go to you and attain what we seek by paying you the same sum. If we stand in need of medicine the apothecary sells us what we want for 15 cents; if we wish one of your scapulars which you assure us will cause all the graces of heaven to descend upon us, will guarantee us against lightning, fire, drowning, and all the dangers of earth, we go to you and obtain this precious relic, by giving you fifteen cents also. Keep your wares, M. le Curé; we want no longer your religion of gold and silver. We are poor and miserable; we will go to Him who was and is the friend of the poor and miserable, for He has said to all who suffer and mourn on earth, to all who weep, repent of their wickedness and love Him: "Come to me and you shall be comforted." We will no longer serve any one but the true Christ, who has saved us by His death, and who said to His apostles, "Freely ye have received, freely give."

Montreal, March, 1876.

- A. Citour, M. J. Guillard, C. Verdolan, S. Dapond, C. Laroque, A. P. Blonin, Louis Rolando, R. Mattia, Pierre Mattia, A. Lacour, F. Mattia, E. Mattia, Edouard Larose, A. Elie Poulin, Anna Miller, Louis Chabot, Rosalie Hilaire, Annie Mattia, Joseph Labelle, Marie Dorco, H. Labelle, Joseph Labelle, Z. Labelle, J. C. Genest dit Labarre, Alfred Bouget, Amelie Alexandre, Desire Alexandre, Amelie Alexandre, Marie Louise Alexandre, Augustine Pano, Marie Louise Chevesse, Thomas Lajoussesse, Alphonsse Lavazuerie, Etienne Colin, Etienne Cairo, Alfred Lorgier, Edouard Chamberland, Emelie Rivart, Joseph Poirier, Victor Bertrand, Philibert Bertrand, Melitine Bertrand, Adolphe Bertrand, Edouard Bertrand, Theodore Bouchard, C. Antoine Froissart, Joseph Leppold Auger, Hortense Adelaide Raschat, Jeanne Marie Auger, Eugene Chaumont, Eugene Chaumont, Alfred Poirier, Andrea Bottino, Stephano Alba, Matteo Abbr, Louis Berlando, Michele Vicenti, Giacomo Cardoni, G. Battista Gagliardi, Louis Bernard, Aurolie Bernard, R. F. Birmingham, Alphonsse Larre, nee Laporte, Auguste Larre, Anna Virginie Larre, Jean Baptiste Larre, Jos. Aug. Leon Larre, Albert Koepf, Jean Paul Zemp, Benoit Fravelle, Eugene Martin, Henri Fonvielle, Eugene Gourde, Louis Lajole, Ernest Knopf, Jules Knopf, Antoine Emile, Marie Valentin, Benoit Emile, Isaac Emile, Madeline Emile, Elizabeth Emile, Eugene Blondel, Emile Petot, Jean H. Gilbert, Hector Gilbert, Cyprion Gilbert, Fama Vigneau, Pierre Dupis, Xavier Dansereau, Cesar Nisini, Annica Nisini, Mathilde Nisini, J. Ossant, Ernest Ossant, Marius Chapon, Giovanni Faustelloni, Pierre Bartolomeo, Xavier Carriere, Fabien Gamache, Adelaide Trudel, Odias Gamache, Elodie Lafreniere, Catherine Hanavan, Dominica Villa, Marchetti Lavigi, Carmine Pietro, Eluize Carriere, Joseph Coley, Victor Coley, Pierre Apache, Louis Picard, Elina Johnson, Elmore Johnstone, Francis Henderson, Philomene Goulet, Sarah Lafontaine, Emilina Benoit, Joseph Dodard, Henri Cruz, J. Jansen, George Painter, Jean Dion, Camille Knouph, Marie Desjardins, Emile Baraton, Marie C. Charon, J. B. Lavardour, Pierre Chomin, Seth Phillips, Jean D. Porcheron, Mathias Appor, Auguste Choise, Auguste Emile Beccoci, Joseph Desrosiers, Marie Desrosiers, Joseph Desrosiers, Christophe Sauverin, Henriette Sauvageau, Barbe Moire, Jeanne Colin, Marie Gamache, Françoise Livinio, Claude Gauthier, Etienne Salomon, Josephine Salomon, Alfred Salomon, Louis Baton, Eloise Ausuberg, Gerbert Romain, Charles Ennis, Albert Romain, Augustin Pilon, Alphonsse Valiquette, A. Lacroix, Marius Chomin, Eugene Guiral, Jean Proloy, Claude Alberico, A. Naturelle, Louis Vautier, Marie Durance, Yves Topot, Marie Topot, Eugene Topot, Victor Lepelletier, Antoine Coullany, Paul Berger, Auguste Dubre, Armand Perret, Emmanuel Lair, Eugene Griens, Francois Dupont, Marie Rodger, Nicholas Rdsinier, Adolphe Bourgeois, Marie Pouthier, Nazie Neilan, Pierre Jousseraun, Rose Joubert, Marguerite Jousserat, Zoe Strong, Fred. Porchard, P. Allorge, Andre Dechaume, Alice Joquet, Delina Menard, Elmir Beaulieu, Auguste Chavasse, Anna Chavasse, Louise Chavasse, Claire Proloy, Matthieu Ferrero, Urbain Chatelin, Appoline Chatelin, Maxime Beaudry, Françoise Campagne, A. Durand, Edmond Durand, William Bonessi, Rene Cousin, Jean B. Gacan, Marcelin Michelan, Francois Petit, Jean B. Gully, Madeleine Gully, Joseph Sillieres, Louis Souran, Modeste Souran, Alphonsse Massard, Pierre Laplante, B. Pinard, Françoise Mayme Dorbuty, Edouard Ponut, Louis Fayremont, Jules Voizerier, Louis Aroux, Jean B. Dubois, Henry Bourget, Jean Bertrand, Hortense Curthelet, Alphonsse Durasier, Antoinette Durasier, —Guillot, —Gatay, J. Chasata, L. Leroux, B. Alphonsse, Rose Martin, Nicholas Gratian, Julien Picard, Louis Gustavo, Emile Blond, Jules Antoino, Ernest Laurent, Mrs. Fortin, G. Gamache, Charles Poppanan, Charles Kuman, Kate Kelly, Zephirin Lefebvre, Caroline Dufresnoe.

In addition to the above 246 names, a similar abjuration was presented to the Rev. M. Drolot, Curé of St. Michael de Bellechasse, by M. Joseph Genest. Many converts in the country have not yet drawn up or sent in their formal act of severance from Rome, but ere long we trust that the French Canadian priests everywhere, will be troubled by such documents.

A RELIGION without feeling is not the Christian religion. A man cannot prove himself to be the child of God, by any merely temporary or animal excitement; but that feeling which is the true one may be known by the three following tests:—1st, it arises from the truth; 2nd, it is habitual; 3rd, it is operative. I am jealous of all expressions which damp religious feeling. When I am on my bed of death, I must feel. No man, unless he has at his natural powers, can launch out of that voyage without feeling. Well, if I must have consoling feelings in my dying hour, I must have them in my living hours.