

that there was something "essentially rotten in theory, and corrupt in practice," because Christ held out to His followers no prospect of "food, raiment, or general comfort," they had no faith in him, and did just as our separated brethren would do, if Christ were again to appear on earth in great humility, and in the form of a servant—they crucified Him betwixt two thieves.

This is why we protest against the dangerous tendencies of *Carnal Judaism*—because it leads men to form a false estimate of the intentions of Christ, and the object of revealed religion. That our Protestant opponent has formed this false estimate is clear from the surprise that he expresses, and the objections that he takes to our exposition of the spirit of Catholic teaching.—It seems wonderful to him that a Catholic should not esteem the pursuit of wealth as the great object for which he was created, and for which all else should be neglected—such a doctrine is quite novel to one who puts no faith in a religion which does not bestow upon its votaries "a fair share of the blessings of this life." "Indeed," says our cotemporary, "with profound disgust at such 'objectionable matter,' but evidently inclined to doubt the truth of our statements as too monstrous for belief—" Indeed, if the TRUE WITNESS be a true and faithful teacher of, or in, his Church, the Catholic is instructed to pray for poverty and crosses, rather than sufficiency and prosperity. He is taught to despise the world, and look to heaven alone for all his good." Oh monstrous! oh soul-debasing superstition! What, despise the world, and look to heaven alone for good? Yes, good brother. Though few Catholics do walk worthy of their high calling, such is, and ever has been, the teaching of the Church, because such was the doctrine of her Divine founder; we are taught, to desire crosses, to avoid the snares of riches, to despise the world, and to look to heaven alone for all our good; would to God, that we could add, that we faithfully practised what we have been carefully taught. We are taught to pray for our daily cross, because Christ told us to take up our cross daily, and because we are told that—"Whom the Lord loveth He chastiseth, and scourgeth every son whom He receiveth;" but if we be without chastisement, "then are we bastards and not sons." We are taught to take heed what we shall eat, or what we shall drink, nor how we shall be clothed, (for after these things the Gentiles seek,) and not to seek riches, because "they who would become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition."—1 Tim. vi. 9; we are taught to despise the world, because in our baptism we renounced it, and because in the world we are but pilgrims and wanderers, with no abiding resting place; and, most monstrous of all, we are taught to look to heaven alone for all our good, because in heaven alone is the Christian's treasure, and where the treasure is, there will the heart be also.

A HARD CASE.

We have had put into our hands, a broadside, containing a full, true and particular account, of the "victimisation" of Mr. J. P. M. Lecourt, Architect and Civil Engineer of the City of Quebec, and describing in glowing terms, but, in sad violation of the laws of grammar, how "the means resorted to by the Roman Catholic Clergy, but more especially by the Archbishop lately incorporated by an Act of our Legislature under the name of the Archi-Episcopal Corporation, in obtaining possession, for their own benefit, of the property and effects of dying persons induced to leave their families and relatives in want and poverty, is at length arousing the attention of the public and the measures to be adopted in remedying and suppressing an evil so dangerous to society and the peace and welfare of families, are being discussed."

As we are not in possession of the counter statements of the other party in the case, we shall, according to our usual custom of hearing both sides of a story, before hazarding an opinion, content ourselves with reproducing the story of Mr. Lecourt's wrongs, with one or two trifling remarks upon one part of his statement: by next week, we shall, very likely, be in possession of the full details.

Mr. Lecourt is the affectionate nephew of a rich old uncle—or, with due regard to our senses, we should say was, for death has deprived him of the relative—and a will, in favor of the Archbishop of Quebec, has bereaved him of the long expected succession. The love of nephews for uncles, especially when uncles are unmarried, well stricken in years, and passing rich, is a holy, and a delicate thing; and doubtless, Mr. Lecourt loved his uncle with a love, surpassing the love of nephews: so ardent, was the affection of the nephew, and so wealthy was the uncle, that the former "very naturally expected he would have come in for" a portion of the latter's riches; in fact, Mr. Lecourt had settled in his own mind, that he was to be—in part at least—his uncle's heir. But alas! it is ill waiting for dead men's shoes, as poor Mr. Lecourt has cause to know: uncle died, without so much as leaving to the nephew who loved him so truly and fondly, even a lock of his hair. Unconscious of his relative's testamentary arrangements, the nephew hurried down, to shed a tear on the grave of the dear departed, and to seek that consolation in his affliction, which the succession to a valuable property, alone can afford. Judge, then, of the bereaved one's agony, when he learned that uncle, with a heart harder than nether millstone, inaccessible to all the fond endearments of a loving nephew, had devised the bulk of his property to the Archbishop of Quebec. What could the disconsolate nephew do? where, seek for balm to heal his wounded spirit? It was not the love of filthy lucre that moved him, ah, no! but then, to be left out of uncle's will; was this a return for years of "warmest friendship?" he had loved his uncle, alas how was this

love requited? In vain did the nephew talk about taking possession: the priests told him that they were in possession already; in vain did he protest: his protestations were treated with contempt. The upshot was, that the priests—those unwelcome intruders—walked off with bags and boxes crammed with gold and silver coins, Bank Notes, and other valuables, exceeding in value—according to Mr. Lecourt, who seems to have measured his uncle with a scientific eye, and to have known, before hand, as butchers do with their cattle, how he would "cut up,"—the sum of Forty Thousand Pounds, "to say nothing of the plate, worth hundreds of pounds," which the greedy Priests had carried off from the house, before the old gentleman's death. We must confess, that we were a little startled, at the announcement of an elderly gentleman, resident in a country parish, keeping the sum of £40,000 in gold, silver, and bank notes, in his house; but, as we have no desire to throw any doubt upon the strict accuracy of Mr. J. P. M. Lecourt's statement, we can only conclude that his uncle was a most eccentric character, with as strange notions on the best way of taking care of his money during life, as he had of the proper way of disposing of it after his death.

Mr. Lecourt then—thus cruelly deprived of his share of the £40,000, to say nothing of plate worth hundreds of pounds—appeals to "the generosity of the most enlightened, liberal and patriotic members of our community," in the hopes that, as his uncle has left him nothing, they will take compassion on him in his affliction; in plain words, Mr. Lecourt, Architect and Civil Engineer, requests donations, in order to enable him to combat the enemy—His Lordship the Archbishop of Quebec. The smallest trifle, will be thankfully received at the applicant's residence, No. 29, Baude Street, Quebec, and will be faithfully applied—no doubt, as Mr. Lecourt is determined "to improve the occasion" of the death of his uncle.

There is also a story about two little boys, nephews of Mr. McMahon, who have been defrauded of their interest in the sum of £1,000, left originally by the Rev. gentleman for their use, but which, through the agency of "sacerdotal emissaries," has been devoted to other purposes; the public are called upon to rescue these two little boys, nephews of Mr. McMahon, "from the outspread jaws of this gold-glutted vulture." As we said before, in default of any information, we will postpone our remarks upon this ornithological monster—"the gold-glutted vulture"—until next week; in the mean time, we hope that all needy nephews of rich uncles will interest themselves in behalf of poor, cruelly ill-used Mr. Lecourt.

ECCLESIASTICAL.

On Saturday last, his Lordship the Bishop of Montreal, conferred the Order of Sub-Deacon upon the Rev. Thomas Horace Pinet, one of the Brothers of the Rev. Pères Oblats, in the church belonging to that Order.

We learn from the *Melanges Religieux*, that Mgr. Taché left Lyons on the 6th ult., on his return to Canada.

We would call the attention of our esteemed cotemporary, the *Shepherd of the Valley*, to the following communication from a gentleman who takes a warm interest in the elucidation of the history of the early Missions of the Jesuits on this continent. An answer at the earliest opportunity, will oblige:—

(To the Editor of the True Witness.)

Sir,—I read with that interest which the subject must inspire, an article in the *True Witness* of the 13th February, headed Catholic Intelligence, and professedly borrowed from the columns of the *Shepherd of the Valley*, which treated of the early Catholic Missionaries who established themselves in Illinois, and along the valley of the Mississippi. The author of the article in the *Shepherd of the Valley*, gives to a Jesuit Father, whom he calls Jean Deguerre, the credit of having founded the first named of these Missions, for which purpose, he represents the Reverend Father as starting from Lake Superior, for Illinois in the year 1653. The writer gives to this Mission the name of St. Louis, places it near Peoria, and adds that no vestige of this Mission remains:—"It is supposed, that as soon as the settlements of Kaskaskias, Cahokias, Fort Chartre, St. Anne, and Prairie du Rocher were formed, the few Indians, Canadians and Metifs residing at the St. Louis Station abandoned it, and went to join the new settlements." The article under review, further informs us that the Rev. F. Deguerre was killed by the Indians of the Mississippi, whilst pursuing his evangelic functions in 1661.

We are next told of the lot that befell several of the successors of the Father Jean Deguerre, in the Apostolic labor of converting the Indians in the valley of the Mississippi; we are told that Gabriel de la Rivourde, Recollet, was killed by them in 1680; Father Maximus Leberok, (or rather Leclerc) Recollet in 1687; John Francis Dubuisson de St. Come, (or rather Buisson de St. Cosme) in 1717; Mons. Daniel Tetu, in 1728, and that Father Vercailler, Recollet, (or rather Verquaille) was drowned in crossing the river in 1750.

I do not doubt, but what the writer is able to make good the greater part of these statements, of which, several are of historical notoriety. But, might I take the liberty of asking him, to point out the source from whence he derived his information, especially with regard to the existence, and apostolic labors of the Rev. F. Deguerre? Where was the establishment of Peoria? what the date of the formation of the Missions of Kaskaskias, Cahokias, Fort Chartre, St. Philip, St. Anne, and Prairie du Rocher? I should also be much obliged to the writer in question, if he would indicate the original source from whence he has derived the brief, but accurate notices of the fate of the Rev. P. P. De la Rivourde, LeClerc, and Verquaille, and of that of the Rev. Mess. Buisson de St. Cosme, and D. Tetu, Secular Priests, Canadians by birth, and members of the Seminary of Quebec.

By giving insertion to this request in your journal in such a manner that it may fall under the notice of the *Shepherd of the Valley*, you will greatly oblige Yours, truly,



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TEMPERANCE ASSOCIATION, AND THE CONGREGATION OF ST. PATRICK'S CHURCH, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

- Gzo. Groves, Asst. Marshal, on Horse-back.
- JOHN McDONALD, Grand Marshal, on Horse-back.
- P. GAVIN, Asst. Marshal, on Horse-back.
- TWO DEPUTY MARSHALS.
- Supporter | BLUE BANNER OF THE CROSS | Supporter
- BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.
- TWO STEWARDS WITH WANDS.
- Supporter | ORIGINAL HARP BANNER | Supporter.
- IRISHMEN OF ST. PATRICK'S CONGREGATION, Not Members of the ST. PATRICK'S SOCIETY, or the TEMPERANCE ASSOCIATION, FOUR ABREAST.
- TWO STEWARDS WITH WANDS.
- Suppr. | FATHER MATHEW'S BANNER | Suppr.
- Members of the Temperance Society—Four abreast.
- TWO STEWARDS WITH WANDS.
- Supporter | GREEN MEDAL BANNER | Supporter.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- Supporter | TREE OF TEMPERANCE BANNER | Supporter.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- Supporter | BANNER OF ST. PATRICK, with Spear | Supporter with Spear
- TWO DEPUTY MARSHALS.
- MEMBERS OF THE ST. PATRICK'S SOCIETY, TWO AND TWO.
- Supporter | LADIES' HARP BANNER | Supporter.
- TWO STEWARDS WITH WANDS.
- Members Two and Two.
- TWO AND TWO | COMMITTEES | TWO AND TWO.
- HONORARY MEMBERS, PHYSICIANS, SECRETARIES, TREASURERS, PAST PRESIDENTS AND VICE PRESIDENTS, VICE PRESIDENTS, PRESIDENTS, CHAPLAINS AND CLERGY.
- Supporter | GRAND SUNBURST BANNER OF IRELAND. | Supporter with Battle-axe.
- FIVE STEWARDS WITH WANDS.

THE MEMBERS of the ST. PATRICK'S SOCIETY and the TEMPERANCE ASSOCIATION will ASSEMBLE at ST. PATRICK'S HALL, PLACE D'ARMES, at EIGHT o'clock, A.M., from whence they will proceed in Procession through Great St. James, Henery, and Languechietiere Streets, to ST. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, and the Grand Sunburst Banner of Ireland), strike up the National Air, "St. Patrick's Day."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Irish Societies, will resume the same order in Alexander Street, and proceed by the Hay Market Square, McGill and Notre Dame Streets, to Dalhousie Square, and thence through St. Paul, McGill and Great St. James Streets, to ST. PATRICK'S HALL, where the Societies will disperse in order.

By Order, JOHN McDONALD, Grand-Marshal, St. Patrick's Society and Temperance Association.

CELEBRATION OF ST. PATRICK'S DAY.



THE MEMBERS of the YOUNG MEN'S ST. PATRICK'S SOCIETY will meet at the ROOMS, ST. HELEN STREET, on the Morning of the 17th instant, to proceed from thence to attend Divine Service at the ST. PATRICK'S CHURCH. After Mass, the Association will take up its usual position in the rear of the Procession.

The Banquet will take place at RYAN'S HOTEL, St. Paul Street. The Chair will be taken at Seven o'clock precisely. Irishmen, and the Friends of Irishmen, wishing to attend the Banquet, may procure Tickets at the Bar of the Hotel, or from any of the Committee.

By Order, FRIS. MAGUIRE, Grand Marshal.

WM. RYAN, WM. O'BRIEN, MICHAEL MURPHY, DANIEL MCGANN, Deputy Marshals.

REMITTANCES RECEIVED.

- Quebec, M. Enright, £5; Pembroke, T. Lee, £2; Picton, Rev. Mr. Lalor, £1.5s; Williamstown, R. McDonald, 12s 6d; Howick, O. Patnode, 5s; Huntingdon, J. Flynn, 6s 3d; Chatham, P. Golden, 6s 3d; H. St. Joseph, Rev. M. Legarde, 7s 6d; Windsor, D. Ouellette, £1 5s; Aughnacloy, Ireland, Rev. C. McBrien, 12s 6d; Kemptville, Rev. D. Farrelly, 12s 6d; Rawdon, E. Cahill, 6s 3d; St. Columban, J. Kenny, 6s 3d; Lochiel, O. Quigly, 10s; Plantagenet, J. Paxton, 6s 3d;

ST. PATRICK'S HOSPITAL.

We have been requested to mention that an adjourned meeting of the friends of the St. Patrick's Hospital, will be held on Sunday next, immediately after Vespers, in the large room of the St. Patrick's House.

"IMPROVING THE OCCASION."

The *Quebec Morning Chronicle* don't like it at all, he thinks it to be a piece of the evangelical Charlatanism of the day; we agree with him, but warn him, that if he presumes to ridicule the extravagancies of the conventicle, he will soon have a nest of hornets about his ears; can't is not bow down and worship it. However, let us see how our Quebec cotemporary "improves the occasion" on his own account:

"A species of charlatanism prevails in this province, which is most offensive to the right thinking. Every now and then we hear of clergymen improving the deaths of their wives and other relations, and exhibiting such 'improvements' in the shape of sermons which are hawked about like patent medicine. Indians are permitted to ascend the pulpit, and it is even advertised that as they will preach in full Indian costume, and as they speak English pretty fluently, though with a peculiar accentuation, which lends a charm to their speaking, there will be 'great attraction.' Cauting humbug, and alas! much grosser impiety is not so common in the world. Still it is wonderful how honest people can countenance the Barium-like proceeding of advertising that 'next Sabbath evening the citizens of Quebec will, by attending a certain chapel, have a real treat afforded them.'"

"A great sensation was created in Liverpool when the celebrated minister of St. Jude's preached upon the text—'Every eye shall see him, or Prince Albert, coming to Liverpool.' Dissenters and churchmen were alike shocked, and cried out against the blasphemy, but here we do far worse, and there is neither remonstrance made, nor indignation felt."

What would the writer say to one of our Montreal Anniversary meetings? For rant, cant, and humbug, they have nothing to equal them in Quebec.

We have received the first three numbers of the *International Journal*, a paper published at Boston, with the design of advocating the cause of commercial reciprocity between Great Britain and the United States, and in the words of its prospectus—"To encourage and foster the important and rapidly increasing trade, and cement the friendly feelings between the United States and the British North American Colonies." From the appearance of the numbers before us, we should be inclined to prophecy a prosperous issue to the publishers of the *International Journal*, and much amusement to its readers. The agent for Montreal is Mr. R. Wood, No. 8, St. Francis Xavier Street.

MUNICIPAL ELECTIONS.—Our Municipal elections terminated on Thursday, the 4th instant, and resulted in the almost unanimous re-election of C. Wilson, Esq., as Mayor; a better choice, or one more generally popular, could not have been made. The following is the Official Return made by the Board of Revisors:—

	EAST WARD.	Mayor.
Tiffin,	99	98
Trudeau,	91	
CENTRE WARD.		
Cuvillier,	63	113
Harkin,	61	
WEST WARD.		
Starnes,	105	123
Macfarlane,	23	
ST. ANN'S WARD.		
Larkin,	161	292
Corse,	158	
Spier,	142	
Belinge,	123	
ST. ANTOINE WARD.		
Atwater,	319	528
Valois,	297	
Masson,	229	
Laurie,	186	
ST. LAWRENCE WARD.		
Campbell,	197	393
Whitlaw,	197	
Devlin,	194	
Paré,	178	
ST. LEWIS WARD.		
Gronier,	213	316
Marchand,	203	
Bourgeau,	203	
ST. JAMES WARD.		
Labello,	225	317
Bleau,	211	
Graeves,	97	
Lamarche,	61	
ST. MARY WARD.		
Adams,	158	283
Goyette,	142	
Coursolle,	115	
Damour,	115	
Henderson,	24	

Birth.

In this city, on the 11th instant, the wife of Mr. M. P. Ryan, of a son.

Died.

On Tuesday night, the 2nd inst., at Sillery, Quebec, Denis, infant son of Joseph Cantillon, aged 5 months and 5 days.



THE ST. PATRICK'S SOCIETY will celebrate their NINETEENTH ANNIVERSARY, by a DINNER at O'MEARA'S HOTEL, (late Compaïn's) on THURSDAY, the 18th instant, at Half-past Six o'clock. Irishmen, and the Descendants of Irishmen, can obtain Tickets at the Bar of the Hotel, from any of the Committee of Management, and of the Secretary, prior to Wednesday, the 17th instant, at FIVE o'clock. H. J. LARKIN, Secretary. Montreal, March 4, 1852.