

These malignant slanders are but what, in all ages, the disciples of the Crucified must expect to encounter, and which they must learn to treat with contempt. Was not our Lord Himself thus dealt with when upon earth?—and is the servant greater than his master? "*Si patrem familias Beelzebub vocaverint, quanto magis domesticos ejus?*"—St. Matt. 12:29. "If they have called the master of the house Beelzebub, how much more them of his household?" Therefore—adds the Lord—"fear them not; for there is nothing hid that shall not be revealed, nor secret that shall not be known."

AN ENQUIRY INTO THE PRINCIPLES OF CHURCH AUTHORITY; OR, REASONS FOR RECALLING MY SUBSCRIPTION TO THE ROYAL SUPREMACY. By the Rev. R. I. Wilberforce, M.A.—Baltimore: Hedin & O'Brien. Montreal: Messrs. D. & J. Sadliers.

Of the many illustrious men who have been led by the Grace of God within the last few years to renounce the errors of Protestantism, and to seek a home within the One Church of Christ, there is none whose conversion has caused greater joy to the Catholic community, or whose loss has been more deeply deplored by the sect of which he had long been the brightest ornament, than the author of the above named work. The name of Wilberforce was one of which the Government Establishment might well indeed be proud; and, to the conscientious and enquiring amongst its members, the "reasons" which compelled its possessor to recall his subscription to the "Royal Supremacy" and to submit himself to the See of Peter, should afford matter for deep and serious study. An Achilli, a Gavazzi, or a lecherous Leahy, may cause scandal by their apostasy from their ancestral faith; but can cause no inquietude, no doubts to arise in the breasts of those whom they leave behind. In their vices we see the "reasons" for their conduct; and from their impure lives, we draw an antidote against the poison of their example. The scandalous disclosures made during the trial of "Achilli v. Newman" contain the "reasons" of the former's Protest against the Catholic Church, and satisfactorily account for his change of religion; but in the mind of the Catholic they can raise no inquietudes as to the truth of the teachings of his Church, and can suggest no doubts as to his duty of remaining within her fold. Far different, however, must it be with the candid and intelligent Protestant, when he hears of the conversion of such men as Newman, Manning, Wilberforce, and others—men against whose moral integrity no imputation can be cast—and who, by the greatness of the sacrifices which they have felt themselves called upon to make, for what they conceived to be the truth, have abundantly shown that, even if mistaken, they are sincere and disinterested. Protestants would do well then to enquire into the "reasons" which have induced these men—in their conduct so upright, of such vast and varied intellectual gifts, and who, in a worldly point of view, had everything to lose, and nothing to gain, by the change—to renounce wealth, ease, honors, and Protestantism, for poverty, toil, reproach, and Catholicity. Corrupt motives cannot be attributed to such men; and as little can their conversion be assigned to their intellectual incapacity for the truth; for amongst them we find some of the most learned and profound scholars of whom Protestantism can boast. But if neither to a moral, nor yet to an intellectual depravity, we can assign their conversion—and as to every effect there must be some adequate cause—there remains only the hypothesis, that their conversion is the work of God's Holy Spirit. No other power would be sufficient to overcome the, almost invincible, obstacles, which the pride and passions of the corrupt heart of man oppose to the reception of the doctrines of the Holy Catholic Church. By nature all men are Protestants; they can become Catholics, only by the Grace of God.

Of this the conversion of Mr. Wilberforce is a notable example. He held large and valuable preferments in the Anglican establishment, and might still have continued to hold them, could he but have stifled the voice of conscience; could he but, like so many of the Low Church, or evangelical party as they are called, have submitted to the degradation of outwardly professing his acceptance of doctrines which, in his heart, he rejected. Convinced however that the "Royal Supremacy, in all spiritual things and causes"—that the Headship of the Queen over Christ's Church upon earth—was irreconcilable with "Church Principles" with Holy Scripture, and ecclesiastical history, Mr. Wilberforce wrote in August last to the Government Archbishop of York, recalling his subscription to the "Royal Supremacy" and "offering to divest himself of the trusts and preferments of which that subscription was a condition." This retraction and resignation having been accepted, there remained nothing to retain Mr. Wilberforce any longer within the pale of the Establishment; and so within a short period he abjured his ancient heresies, and was formally received into the Catholic Church. The work, whose title stands at the head of this article, was written and published prior to that reception.

In the author devotes the first four chapters to the question of "The Church"—"Is there a Church? What is the Church? and What are her functions?" "That a paramount authority was possessed by Our Lord Himself, and that He committed the like to His Apostles, is admitted probably by all Christians. The question in dispute is, whether any such powers outlasted their times; whether they founded any institution, or appointed any succession of men, to which the office of judging in matters of faith was entrusted in perpetuity"—c. I.

Having thus stated the question, he proceeds to give a definition of what he understands by the words "Church," and "Church Authority"—

There are two leading views respecting the nature

of the Church; and according as men take the one or the other view of the nature of the Church, they will commonly adopt a hypothesis respecting its authority.

"Was the Church, then, a mere congeries of individuals gathered together, indeed, according to God's will, but not possessing any collective character, except that which is derived from the conglomeration of its parts; or was it an institution, composed indeed of men, but possessed of a being and action, which was irrespective of the will of its individual members, and was impressed upon it by some higher authority? This, in fact, is to ask whether it had any inherent life, and organic existence. By a wall is meant a certain arrangement of bricks, which, when united, are nothing more than bricks still. But a tree is not merely a congeries of ligneous particles, but implies the presence of a certain principle of life, which combines them into a collective whole. Such a principle we recognise, when we speak of an organic body. Our thoughts are immediately carried on to one of those collections of particles which Almighty God has united according to that mysterious law which we call life.

"The notion entertained of the Church, then, would be entirely different, according as it was supposed to be merely a combination of individuals, or an organic institution, endowed with divine life. In the first case, it would have no other powers than those which it derived from its members; in the second, its members would be only the materials, which it would fashion and combine through its own inherent life. In one case, it would stand on human authority; in the other, on Divine appointment. On one side would be reason, enlightened it may be, but still the reason of individuals; on the other, supernatural grace"—c. I.

From the consideration of "What is the Church?" the writer proceeds to the discussion of the questions—"What are her functions?—and with what organs has her Divine Founder furnished her for the due discharge of those functions?" The primary function of the Church is "to teach all nations." The organs with which she has been endowed for this purpose, are, the Apostles, and their legitimate successors to the end of time.

"Such a provision He was pleased to make, by laying it down as the law of its organisation, that, the same persons who were individually the dispensers of grace, should collectively be the witnesses to doctrine"—c. IV.

From the Episcopacy, the writer deduces the necessity of a Hierarchy, in order to secure unanimity amongst the Bishops; and then proceeds to vindicate the Primacy of the See of Peter. In reading this portion of the work, it will be well to remember that it was written by one outside the Church, and may therefore contain certain propositions which require to be modified, lest they be found to favor the "Development Theory." Writing now upon the same topics, we have no doubt that the learned author would express himself in somewhat different terms.

On a future occasion we intend recurring to this interesting volume, in order to shew how triumphantly the author demolishes with his trenchant logic the whole of what is known as the "Anglo-Catholic Theory." It is here that he is most powerful, and his opponents most helpless. The position of the Catholic—that Christ established on earth One indivisible Church, or organised society, which He animates and preserves from corruption by His continual, and life-giving presence—is impregnable. That of the ordinary Protestant—who denies the Divine institution of a Church, and who asserts, in consequence, the absolute right of private judgment in all things spiritual, as inherent in every man—may be feebly defended. But the position of the Anglican, or "Anglo-Catholic" as he delights to style himself—who asserts and denies the same thing in the same breath—who at once proclaims the "authority of the Church," and the "right of private judgment"—and who, whilst claiming Christ Himself as the Founder of his Church, yet declares its subordination to the Civil power—is so supremely ridiculous, and so outrageously inconsistent, that it is scarce worth attacking, and is incapable of holding out for one moment against the assault—either of Catholic, or Protestant.

To the Editor of the True Witness.

Dear Sir—Our old friends of the French Canadian Missionary Society have been entertaining some distinguished guests during the last few days—nothing less than apostles for the conversion of Ireland. Our Montreal evangelicals are no whit wiser than they ever were; for it appears they have been well plucked by these self-appointed and self-styled apostles, who have crossed the seas for that especial purpose. The saints in England and Scotland are pretty well tired of the expensive humbug of converting Ireland, so the reverend sharks find it expedient to transfer their operations to the Western World, in order to keep up the supplies. Exeter Hall, with all its thunders, cannot get much more at home on the pretence of evangelising Ireland; so, as the reverend pots must be kept boiling, and the reverend wives and families must be kept comfortable, the reverend missionaries made up their minds to "travel farther" in quest of funds. Casting their longing eyes over the wide world, they saw Canada, and agreed that "it was good"—a fair land where Bible-religion had got a foot-hold, and was strong enough to bring forth societies in any quantity. They saw from that veracious periodical, the *Missionary Record*, that Romanism was nearly extinct in Canada; that the *colporteurs* were expected to finish it some fine day soon; whereupon the ministers, bent on converting Ireland, said within themselves: "Lo! let us arise and go thither. That is a land flowing with evangelical milk and Christian-honey—a land where tract-vendors are plenty, and Bibles like unto those vulgar fruit called blackberries—yea, all over the land. Come, brethren, arise and let us go. Money we want, and money we must have—the well-spring of British liberty is well nigh drained for us—let us seek our fortune in other lands." So hither came the delegates, and their evangelical presence "has made the (Romish) wilderness blossom as the rose." Verily, we Irish are much indebted to the reverend conferrers. They must be great men in their generation—valiant men—men of mettle, when at this period of the New Reformation they venture to present themselves in Canada as collectors for the Irish mission.

Do they suppose the people here are ignorant of the fate of the Dingle mission, and the Achill mission, and the Oughterard mission?—the three nurseries of the New Reformation—the three festering cancers that disfigured the wild, yet most interesting region west of the Shannon. Their missions are all but annihilated—even that of Achill—the people, relieved from the pressure of famine, flock back in hundreds to the ever open ark of salvation—the very Scripture readers, who did the mischief, are, in many cases, showing the example—the foul stain of apostasy is fast disappearing from the far West, and faithful old Connaught is nobly redeeming her forfeited character. Then travel, on east and north over our dearly loved Ireland—do these reverend characters suppose people here have forgotten the reception given to the *hundred*—the great crusading brigade sent over from England some two years ago?—Kells, and Navan, and Drogheda, and every other town wherein the missionaries made their appearance, were so blind as to reject their preaching with scorn and contempt, and at last, the valiant brigade was fain to decamp and give up Ireland as lost. Are these greater or more powerful than they? The fact is, they have as much hope of converting Ireland from Catholicity, as you or I would have of removing *Notre Dame* to the top of the mountain; but their business is slack these times in the evangelical world, and a summer trip across the Atlantic is both pleasant and conducive to health (always allowing for sea-sickness, which has no respect even for apostolic stomachs).

Now, Mr. Editor, as these reverend personages are so full of holy zeal for the conversion of souls, suppose we were to get up a meeting, and respectfully call their attention to the State of Massachusetts, that famous stronghold of Puritanism. If it be true that most of the law-givers of that most righteous state (including fifty-seven preachers of the word) are all, more or less, addicted to Joseph Hiss's little peccadilloes—and Joseph Hiss says it is true—why, really the case is a desperate one, and we must call upon the reverend delegates from Ireland to have compassion on their own kidney (if not their own flesh) in the Athens of America. Surely they will yearn over the city of Theodore Parker, the advanced post of Protestantism. Are not the rich, the enlightened, the eminently intellectual Pharisees of Boston of far more value in the sight of God, and before the visual orbs of the Gospel ministers, than the humble, unlettered, publicans of Ireland, convicted, as they are, of that heinous crime poverty, and those other abominations—purity of morals, and complete resignation to the divine will? Assuredly, there is no compassion. Let us then beg the reverend gentlemen to leave Ireland in the background for a while—she is too old now to be put in leading-strings by any coxcomb, whether lay or clerical—and if they must evangelize, let them even evangelize the worse than heathen people of Massachusetts, and its sister states. There they have a fair field for their operations; and as novelty is every thing in Protestantism, the Puritans of New England may hearken unto them; but for Ireland—bah! she sets up for an Apostle herself on a great scale—her people are thoroughly, intensely, heart and soul Catholic—they have an intuitive dislike to, and a wholesome distrust of, Bible-ministers, and will never be got to listen to them. Never! never! this our zealous missionaries ought to know, and do know, but it is their object to keep their dupes in the dark, so as to pick their pockets at their leisure. But amongst them be it, say I. Let us only endeavor to excite their pity for poor Massachusetts, and priest-hunting Maine. Those are places after their own hearts, and we cannot think they will overlook their claims. I hope we shall soon see in existence a *Society for the Conversion of Massachusetts*—say, Joseph Hiss, President, and Mrs. Patterson, corresponding Secretary. The main object of such a society would, of course, be to look after each particular white-cheek, and induce him to

"Be a good boy and take care of himself," so that the scandal, so delicately alluded to by the immaculate Joseph, might quickly disappear from the land. The obstinate delinquents might even be sent over to evangelize Ireland with the aid of their "dearly beloved" partners in Gospel righteousness. Waiting to see and hear more of this embryo, or rather future association,

I am, dear Sir, &c., &c.,

AN IRISH CATHOLIC.

Montreal, June 5th, 1855.

FATHER MATHEW FUND.

CUMULATIVE SUBSCRIPTION LIST.

Rev. Mr. Timble, 10s; James Gordon, 25s; Mr. and Mrs. Hutton, 10s; Mr. and Mrs. James Hogan, 10s; Mr. and Mrs. J. O'Brien Scully, 10s; Mr. Fox and family, 6s 3d; Michael McKenny, 5s; Stephen McKenny, 5s; Daniel Heenan, 5s; Thomas Kelly, 5s; Edward Redmond, 5s; John Molony, 5s; Michael Cunningham, 5s; Patrick Meehan, 5s; Mr. Loughlin, 5s; T. O'Doherty, 5s; Mich. Dunne, 5s; Mary Ring, 5s; Edward Barry, 5s; John O'Dea, 5s; Bernard McHugh, 5s; John Cawley, 5s; Thomas Heenan, 5s; C. Power, 5s; W. Power, 5s; Timothy Wiseman, 5s; Ellen Hines, 5s; Miss Langlais, 3s 9d; Henry Power, 2s 6d; Mary Power, 2s 6d; Mr. Assickne, 2s 6d; Frank McGuire, 2s 6d; Mrs. McGuire, 2s 6d; Wm. Burns, 2s 6d; Daniel Dunnigan, 2s 6d; Barnaby Lily, 2s 6d; Patrick Fox, 2s 6d; Martin Lily, 2s 6d; Ed. Power, 2s 6d; Wm. Belch, 2s 6d; Wm. Leonard, 2s 6d; Jas. Leonard, 2s 6d; J. Lucy, 2s 6d; Thomas Mahon, 2s 6d; Anne Malone, 2s 6d; Denis Connolly, 2s 6d; Francis Hanratty, 2s 6d; Mrs. Wiseman, 2s 6d; Miss Powell, 2s 6d; Michael Burke, 2s 6d; Archibald McDonald, 2s 6d; Pat Campbell, 2s 6d; Michael Roche, 2s 6d; Jas. Duffy, 2s 6d; John Fitzgerald, 2s 6d; John Curran, 2s 6d; Miss Lawder, 2s 6d; J. Lucy, 2s 6d; John Kewen, 2s 6d; Mr. Devine, 1s 10d; Mr. O'Neill, 1s 10d; Mr. Eli, 1s 10d; Wm. Fern, 1s 3d; Susan Purdy, 1s 3d; Bridget McNulty, 1s 3d; Miss French, 1s 3d; Catherine Gahan, 1s 3d; Mrs. Bamford, 1s 3d; Margaret Meehan, 1s 3d; Mrs. Beaton, 1s 3d; Mary Bulger, 1s 3d; Jas. Prendergast, 1s 3d; John Flood, 1s 3d; Jas. Leary, 1s 3d; P. McGuire, 1s 3d; Thos. Gilbride, 1s 3d; Hugh Lavery, 1s 3d; Michael Kinsella, 1s 3d; Mrs. A. McDonald, 1s 3d; Daniel McCann, 1s 3d; John McHugh, 1s 3d; Michael Connolly, 1s 3d; P. Gallagher, 1s 3d; Eliza Whelan, 1s 3d; Mrs. Murray, 1s 3d; P. Rooney, 1s 3d; Chas. Leonard, 1s 3d; Wm. Pegnam, 1s 3d; P. Kewen, 1s 3d; Jas. Dreenan, 1s 3d; John Foley, 1s 3d; P. Keenan, 1s 3d; Denis O'Brien, 1s 3d; Michael Lally, 1s 3d; John Coogan, 1s 3d; P. Garvey, 1s 3d; Pat. Snow, 1s 3d; Peter McIntyre, 1s 3d; Pat. Fox, 1s 3d; Mrs. J. McDonald, 1s 3d; Miss Moran, 1s 3d; F. Meehan, 1s 3d; Jas. Keane, 1s 3d; Mrs. Egan, 1s 3d; Michael McKenny, 1s 3d; Conner Doyle, 1s 3d;

John Patton, 1s 3d; Peter Cuddy, 1s 3d; Mrs. Crawford, 1s 3d; Jas. Feeholy, 1s 3d; Mrs. Flood, 1s 3d; Catherine Flood, 1s 3d; Mrs. McNama, 1s 3d; Mrs. Lavery, 1s 3d; Roseanna Dolan, 1s 3d; Mrs. Sleaven, 1s 3d; Mrs. Hennessy, 1s 3d; Mary Bamford, 1s 3d; Margaret McKenny, 1s 3d; Anne Guthrie, 1s 3d; Mary Heern, 1s 3d; Mrs. Craig, 1s 3d; M. McLoughlin, 1s 3d; Daniel Meehan, 1s 3d; Bridget Carroll, 1s 3d; Hugh Dienny, 1s 3d; Mark Condon, 1s 3d; Mary Ryan (Co Tip) 1s 3d; Andrew Smith, 1s; Benjamin Fitzsimmons 1s; Mrs. Lavery, 7d; Wm. Kennedy, 7d; Peter Dolan, 7d; Mrs. Moloney, 7d; Miss Moloney 7d; John Mack, 7d; Mary Curran, 7d; Ellen Ryan, 7d; Thos. Keon, 7d; Margaret Nolan, 7d; Miss Mulcanny, 7d; Ellen Lavery, 7d; Mrs. McMahon, 7d; Hugh Gordon, 7d; P. Gordon, 7d; John Keon, 7d; James Agnew, 7d; Mrs. Segrove, 7d; Sarah Coyne, 7d; John Casey, 7d; Francis McKenny, 7d; Pat. Keon, 7d; Robt. Flusky, 7d; Thos. McCarthy 7d; Micl Ryan, 7d; Miss Hayes, 7d; Margaret Dolan, 7d; Mary Dolan, 7d; Miss Hoskins, 7d; Sarah Carroll, 7d; Mrs. McGinniss, 6d; Mrs. Doherty, 6d.—Total, £18 17s 4d.

The following sums have been contributed after the above was forwarded:—John Cunningham, 5s; Pat. McNamara, 2s 6d; Patk. Collins, 2s 6d.

MONTREAL.

The following sums have been received on account of the above fund by the Young Men's St. Patrick's Association:—

W. W. — £2 10s.; B. Devlin, Esq., £1; T. Finn, £1; T. Donoghue, 15s; J. Breen, 10s; J. Casey, 7s 6d; T. Redmond, 10s; J. O'Meara, 5s; P. J. Fogarty, 5s; J. Houlahan, 5s; F. Maguire, 5s; M. Murphy, 5s; D. McCann, 5s; M. Price, 5s; J. Whelan, 5s; J. Curran, 5s; S. Jackson, 2s 6d; T. Logan, 2s 6d; J. Hayes, 2s 6d; P. Dooly, 2s 6d; P. Deery, 2s 6d; E. Clarken, 2s 6d; a friend, per T. Donoghue, 3s 9d; Wm. Prendergast, £1.—Total £10 16s 3d.

We understand that the list will be closed by the end of next week, and would therefore call the attention of parties desirous of contributing their mite to so charitable an object to do so, at their earliest convenience.

We have to acknowledge a sum of £5 10s received per J. Scully, Esq., from the friends of Father Mathew at Wellington. The names shall appear in our next, as they were received too late for this week's insertion. We are happy to see that Protestants, as well as Catholics, have contributed to the "Father Mathew Fund."

We also have received 10s from James Hogan, Cobourg.

Omitted in our previous notice:—Picton, Daniel O'Shea, 5s.

The *Journal de Quebec* publishes the third annual report of the Quebec Catholic Institute; from which it would appear that the affairs of that society are in a very flourishing condition. During the season eleven lectures have been given, and their library contains about 1,000 volumes.

SECRETARY'S OFFICE, QUEBEC, 2ND JUNE, 1855.—His Excellency the Governor General has been pleased to appoint William Quinn, Esquire, Supervisor of Cullers, in the room of John Sharples, Esquire, resigned.—*Official Gazette.*

REMITTANCES RECEIVED.

Toronto, J. Shea, £2 10s; St. Mary's du Manoir, Capt. Harris, 12s 6d; Ottawa City, L. Whelan, 12s 6d; H. J. Friel, Esq., 16s 3d; Granby, Rev. Mr. Quinn, £1 11 3d; Beauharnois, J. Quig, 12s 6d; Alexandria, H. McDonald, 12s 6d; Kingston, M. Rouke, £1; Smithville, J. Eomis, 12s 6d; Kingsley, Rev. J. Paradis, £1 17s 6d; Massena, U. S., D. M' Rae, 10s; Derry West, J. Holland, 10s; Markham Village, M. Summers, 6s 3d; Peterboro, A. McGarrity, £1 5s; Prescott, J. Savage, 6s 3d; Three Rivers, J. Ryan, £1 11s 3d; Brantford, W. McManamy, £1 2s 6d; Williamstown, Rev. F. McDonogh, 6s 3d; Mrs. McGillis, £1 5s.

Per D. C. Hillyard, Travelling Agent—Kingston, J. Hickey, 12s 6d; C. Graham, 6s 3d; C. M' Manus, 6s 3d; P. Hogan, 5s; P. M'Grogan, 12s 6d; E. Hickey, 6s 3d; W. Elanagan, 12s 6d; Rev. Mr. Foley, 6s 3d; T. Baker, 12s 6d; H. Cummins, 12s 6d; T. Aherns, 7s 6d; J. Murphy, 12s 6d; Messrs. Brown & Hart, 12s 6d; R. Kilduff, 2s 6d; P. Pigeon, 12s 6d; N. Brown, 12s 6d; E. Kelly, 12s 6d; T. O'Reilly, 12s 6d; A. J. McDonald, 18s 9d; E. Donohue, 6s 3d; J. Fitzgibbon, 12s 6d; P. McDonald, 12s 6d; B. Collins, 15s; J. O'Brien, £1.

Per Rev. J. V. Foley, West Port—Self, 2s 6d; Newboro, A. Noone, 7s 6d.

Per Rev. Mr. Cooman, S. Gloucester—Self, 7s 6d; W. Nolan, 6s 3d; West Osgoode, J. McEvoy, 6s 3d.

Per J. Morrow, S. Mountain—Self, 5s; T. Bishop, 10s.

Per J. M' Iver, Dewittville—P. Hughes, 18s 9d; Godmanchester, W. Hall, 12s 6d.

Per Rev. J. McNulty, Toronto—Self, 3s 9d; Port Credit, A. McDonald, 6s 3d.

Per R. J. B. Proulx, Oshawa—D. Maher, 12s 6d; Whitby, E. Headen, 12s 6d.

Per J. Whiteford, Three Rivers, £1 10s.

Patrick O'Brien, merchant, Beauport, has paid £2 16s 3d since he became a subscriber, Feb. 16th, 1851.

Birth.

At Quebec, on the 28th ult., Mrs. Roger Finn, of a daughter.

Married.

In this city, on Tuesday, June 5th, at the Parish Church, by the Rev. J. J. Connolly, Mr. Bernard Maguire, to Miss Mary Ann, eldest daughter of B. McEwen, Esq., Post Office Department, Montreal.

On the same day, by the same Rev. gentleman, Mr. Michael Gorman, Printer, to Miss Mary Butler, both of Montreal.

Died.

At Quebec, on Thursday, 31st May, after a short but painful illness, Mr. William Mackay, aged 39 years.—*Regretted in Pace.*

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE QUARTERLY MEETING of the Association will be held THIS EVENING (Friday), the 8th instant, at EIGHT o'clock, in the Room adjoining the Recollet Church.

By Order, P. J. FOGARTY, Ass. Secretary.