

Respectfully, would we solicit the patronage and encouragement of our Ecclesiastical superiors—the benediction of our Bishops—the prayers and good offices of all the Clergy—their approval when right—their reproof and correction when in error—the benefit of their parental admonitions and ghostly counsels at all times. And, above all, would we humbly ask the guidance and assistance of the Father of Lights: beseeching Him, from whom alone cometh every good counsel, and from whom every perfect work doth proceed; that He will deign to bless this our undertaking to the honour and glory of His name, and the good of His Church; so that from Him every work of ours may always begin, and in Him, and by Him be happily ended. Still as Catholics, not ashamed of our religion, not afraid of the sneers of our opponents, would we desire to place ourselves under the powerful protection and patronage of the ever Blessed Virgin, Mother of God, —calling upon her for help, in the form of words, which the Church herself teaches:

*Sancta Maria, Auxilium Christianorum, Ora pro Nobis.*

MONTREAL, June 18th, 1850.

P. S.—For the present all communications to be addressed, post-paid, to A. B., care of Messrs. D. & J. SADLER, Montreal."

A REMARK ON THE PRECEDING.

The above having come to our office, we know not how or why, it has seemed to us good to give it an insertion, the more especially as we learn that some few remarks we made on the return of the Pope in the "Witness" for May gave great offence to our Catholic friends in Canada West, and in a particular manner in Oshawa. True, our language on that occasion was severe, and we designed it to be severe. The circumstances, in our judgment, called for something decidedly pointed and unmistakeably sharp. In the face of the lights of christianity, the veriest outrages in the name of christianity had been perpetrated; and to take note of the things enacted, and to offer a word of comment, seemed to be justifiable. But here let us say to Catholics, that, had the Pope been a Protestant, we should have spoken with equal point and severity. It was not, primarily, because the transactions we condemned were Catholic, but because they were highly censurable and flagrant, that induced those remarks which were by Catholics considered so bitter. It is one of the characteristics of this "Witness," that all sins and aberrations, whether Catholic or Protestant, are freely and unsparingly challenged and reviewed. Doubtless our language, in some instances, might be more happy and lovely; but we aim to be less particular in the outside dress of things than in the substance and soul of the things themselves. But if our friends the Catholics have any grievance or complaint, it is always their