

honest and conscientious Catholics can make no use, and from which they can derive no benefit. To this, the advocates of State-Schoolism, speaking by the mouth of the ABSOLUTE ME, make answer—"I"—that's ME again—"I remark also that the supporters of a Separate School are not exempt from any property tax which may be levied for the erection of a Common School-house, or for the support of the Common School. See MY"—Oh! ME! "circular &c., &c., printed in the appendix to MY"—there he is again—"last Annual School Report."—Whereupon the Rev. Rupert Ebnier, Catholic Missionary Priest at Wilmot—where the Catholics, though supporting Schools of their own, are also taxed for the support of the Protestant Schools—hesitates not to "call that taxation an act of open injustice, a kind of robbery not very different from pillaging and robbing"—a sentiment with which every honest man, we are sure, will cordially agree.

We must postpone some farther remarks upon this "Correspondence," and upon the "Annual School Report," until next week.

"The TRUE WITNESS acknowledges that church authority is the point upon which he is strong in his controversy with Protestants, and adds that it is the point upon which he declines to meet him. Will he have the kindness to state his argument in favor of church authority—i. e., infallibility—briefly, and we will see what it amounts to. He surely does not require us to prove a negative."—*Montreal Witness*.

The argument in favor of the existence of an infallible, living, authority, or witness, to the truths revealed by God, through Christ, to man, we have, as our cotemporary well knows, stated often enough already. His request is a mere shift to avoid the confession of his inability to reply,—as, to those who find it difficult to answer a plain question, it is often convenient to feign deafness. But not to give our cotemporary an opportunity to say that we have shirked a challenge, we will once more, even at the risk of being tedious, "state the argument in favor of Church authority."

Our first proposition is—that God has given to man, through Christ, all that is necessary for his salvation. If our cotemporary denies this, we think that he must be content for the future to renounce all claim to the title of Christian; in his reply, if he shall think fit to favor us with a reply, he will please state which of our propositions it is that he denies, or protests against.

Our second proposition is—that Christ has revealed certain dogmas, or supernatural truths, and that a belief in such dogmas is essentially necessary to salvation.

Our third proposition is that, as the dogmas so revealed by Christ are in the supernatural order, and therefore not discoverable by human reason—as human reason, left to itself, has no means of discovering what dogmas Christ has revealed—and as it is absolutely requisite for man to know with certainty what dogmas Christ has revealed, before it can be possible for him to believe them, as revealed by Christ—so also some means of knowing with certainty, what dogmas Christ has revealed is essentially necessary to man for his salvation.

But by our first proposition—"God has given to man through Christ all that is necessary for his salvation,"—we therefore conclude that God has given to man some means of knowing with certainty what dogmas Christ has revealed: but, as certain knowledge cannot be obtained from any but an infallible authority, we conclude that God has given to man an infallible authority, through which he may learn what dogmas Christ has revealed.

If our cotemporary will admit the truth of these propositions, and we see not how he can deny any one of them without denying either—the justice of God—or that Faith, that is—belief in the dogmas revealed by Christ, is essentially necessary to salvation, we shall have only to try and discover, by the aid of history, what means Christ has appointed, through which man may attain to a certain knowledge of the dogmas or supernatural truths, by Him revealed, and a belief in which is essentially necessary to salvation, assured that if we succeed in our researches we shall have found the only means given, by God to man, through which he can obtain that essentially requisite knowledge—an authority in the same order as its founder, infallible if we were infallible—fallible only upon the hypothesis that He also was fallible, a cunning deceiver, or else a dupe, grossly deceived, as to the extent of His power and authority.

Our first proposition is—that the writings contained in the books called the New Testament are genuine historical documents; we do not say, divine, or supernaturally inspired documents, for inspiration is not requisite for historical credibility—but simply genuine, and historically credible.

Our second proposition is—that in these historically credible documents it is recorded—that Christ, before His disappearance from earth, appointed a body of men, selected from the great body of His disciples, as His Apostles—that to them He gave commission "to teach all nations"—that breathing upon them He imparted, or professed to impart, to them, certain supernatural endowments to enable them to fulfil that commission—that He professed to send them "even as He had been sent by the Father," and finally, that He promised to them His continual presence "even to the consummation of all things."

Our third proposition is—that in these same historically credible documents, there is no trace of Christ's having appointed any other means for the transmission of a knowledge of His dogmas to future generations.

We therefore conclude that the means, and the only means, appointed by Christ, through which man can obtain infallible certainty as to what dogmas Christ has revealed, is—the teaching of a body of men, by Him commissioned "to teach all nations" and by His presence supernaturally assisted "even until the consummation of all things."

To this body of teachers we give the name of Church—or *ecclesia docens*; and we conclude to its infallibility from the fact that, its teaching is the only means given by Christ to man, in order that he may learn with infallible certainty what dogmas Christ has revealed.

Where that body is?—and of what composed? it is not our purpose at present to discuss; all such discussion would be ludicrously out of place until the settlement of the previous question: "Is there such an infallible body of teachers?" That point settled, and not before, need we attempt to ascertain where, or what, that body is.

We have now stated the argument in favor of Church authority; we do not require our cotemporary to refute it, "by proving a negative," on the contrary, we defy him to refute it by proving any positive and contrary thesis. He has got our propositions before him; if he contests any one of them, we will, if he will but tell us to which it is that he opposes his Protest, sustain it to the best of our abilities. We have given him plain statements, and we beg of him in his reply to do the same: not to deal in vague suppositions and assumptions, nor to take anything for granted before it is proved. If he has a positive and contrary thesis to produce, we call upon him to produce it, reminding him, that as a Protestant, and as one professing to believe that in matters of religion nothing is to be believed but what can be proved from the Bible, he is bound—upon pain of approving himself false to his Protestant principles—to prove everything he advances from the Bible only. Thus, if he wishes to prove that Christ has appointed some other means, besides an infallible body of teachers, for transmitting to all future generations a knowledge of His revealed dogmas, it is from the Bible, and the Bible only, that he must adduce his proofs.

PROTESTANT CONSISTENCY.

We had occasion the other day to notice the singular inconsistency of our separated brethren who arrogate to themselves the title of "Orthodox," in objecting to Catholics excluding from their families, schools, and reading rooms, books and papers of an Anti-Catholic tendency; whilst at the same time, the very same conduct is pursued by the "Orthodox" towards what they conceive to be "Anti-Orthodox" publications. As Catholics we do not profess liberality: in its modern acceptance we abhor the word, for it means, if it means anything, either indifference to truth, or else, a compromise between the truth and a lie. We therefore scout liberality, and recognise the duty of parents, masters, and of all in authority, to destroy, or at all events, to banish from society, all publications of an immoral, and Anti-Catholic tendency; and we can do this consistently with our principles, for we profess to have an infallible authority as to what is immoral and irreligious. Far different is it with all sects of our separated brethren: they have nothing but the "private judgment" of the individual to appeal to. What is immoral in one man's opinion, may be quite moral in another man's opinion; thus Luther insisted upon the morality of Polygamy. What is contrary to the Word of God, as "one man understands it," is often quite in accordance with the Word of God as "another man understands it." Clearly, then, when the "private judgment" of the individual is the last court of appeal to which the questions of—morality and immorality—religious and irreligious—can be carried, no man, no body of men, who recognise the principle of "private judgment" have any right to prevent, or even to attempt to prevent, the unlimited circulation of any description of book. If an *Index Expurgatorius* be tyranny on the part of Catholics, what must it not be on the part of Protestants? Worse than tyranny; it is an inconsistency, the most disgusting crime of which an intelligent being can be guilty: and yet how constantly are our Non-Catholic brethren guilty of it. Here, for example, is the complaint of the *London Leader*, a Protestant Unitarian paper:—

"**CLERICAL INTOLERANCE.**—It is often asked, and asked with natural surprise, why the clergy, who have revealed Truth snug in their own possession, should in general be so averse from discussion, so intolerant of antagonistic publications, while philosophers, with no surer guides than logic and common sense, never decline controversy. We read orthodox publications—finding them supremely harmless; but the Orthodox will not, if they can help it, suffer our works to have readers—finding them 'dangerous.' In Nottingham, a town of about 100,000 inhabitants, no copy of the *Westminster Review* was to be had at any public library, two or three weeks ago; and in more than one public subscription library of our provincial towns the *Review* has been excluded by the active clergy, 'alarmed' at its contents. At Warwick, a clergyman wrote on the back of the *Review*, 'The article on the Restoration of Bely is full of awful blasphemy,' and forthwith exerted himself to rid the library of a work containing such articles. Now this said article is generally understood to be the production of a Christian minister, as remarkable for the fervent piety as for the glowing eloquence and amazing subtlety of his writing; but, being an Unitarian, he of course 'blasphemes,' and his writings must be repudiated with saintly horror!"

The *Quebec Gazette* makes a very lame reply to the strictures of the *Mercury* upon the conduct of the Government in sending Berubé and his wife, to the Penitentiary for life, because they were not proved guilty of murder.

The *Mercury* thus states his case:—

"If the prisoners are both legally convicted, they should both be hanged; if not, they should both be discharged from custody; but the government halts between an execution and a false imprisonment." Are the prisoners sent to Kingston because they have been legally convicted, and the government are determined never to hang another man in Lower Canada; or is it because doubts are entertained of the legality of the conviction?

Difficult question this for *Gazette* to resolve; if the prisoners were legally convicted of poisoning, why, in the name of all that is absurd, have they not been hung? If they were not legally convicted, why, again, in the name of all that is absurd, are they still shut up in the Penitentiary? what is the wonderful *via média* between "Guilty," and "Not

Guilty," which our clear-headed, logical, rulers have discovered? These are the questions which we call upon the *Gazette* to answer; we call upon him just simply to name the crime of which the prisoners have been legally convicted, and for which they are now imprisoned in the Penitentiary; or else to admit that they have been illegally imprisoned. Our cotemporary tells us that "it is a principle of English law that if a doubt exists as to the validity of the testimony, the prisoners shall have the benefit of it;" most certainly, and here is what we complain of—that, though great doubt exists as to the "validity of the testimony" upon which the prisoners Berubé and Cesaire Theriault were convicted, they have not had the benefit of it. The doubt was, not as to the amount of the prisoners' guilt, but, whether they were guilty of any crime at all; if then the "benefit of this doubt" had been given to the prisoners, they would have been at once dismissed from confinement, as "Not Guilty" in the eye of the law; but they have not been dismissed; they have been treated as convicted criminals, and therefore have not enjoyed the benefit of "the doubt as to the validity of the testimony" adduced against them; and thus in their case, what the *Gazette* truly calls "a principle of English law" has been shamefully violated. Again we call upon the *Gazette* to name the crime of which the prisoners Berubé and Cesaire Theriault have been legally convicted, and for which they are now suffering imprisonment in the Penitentiary.

We see by the Upper Canada papers that a whole batch of murderers has been reprieved at once, and every week brings fearful accounts of the rapid increase of brutal crimes, for well the murderer knows that under the present regime, he may cut throats, and outrage women, with impunity. Alas! it is too true that in Canada, as at present governed, there is no sufficient protection for life and property.

How vain are all Legislative enactments against intemperance, may be seen from the following report of the laws in Sweden against drunkenness. Sweden it must be remembered is,—if Mr. Laing's, a Protestant writer's account may be relied upon—the most thoroughly depraved nation on the face of the earth, rivaling, if not out-doing Scotland in its amount of drunkenness, and in impurity, and the practice of all uncleanness, far out-doing, not only Scotland, but every other country of whose annals we have any record, with the exception of the Sandwich Islands since the introduction of Protestant Missionaries with Syphilis and Methodism:—

"**SWEDISH LAWS WITH RESPECT TO INTOXICATION.**—The laws against intemperance are enforced with great rigor in Sweden. Whoever is seen drunk, is fined, for the first offence, three dollars; for the second, six; for the third and fourth a still further sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in the House of Correction, and condemned to six months' hard labor; if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime, and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the Church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. One-half of these fines go to the informers (who are generally police officers); the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement."

What an outcry would be raised against the TRUE WITNESS if in its columns had appeared the following libel upon the morality of Protestant Scotland! We copy from a Temperance Tract, which some kind Samaritan has stuck into the Editor's box, headed—"New Year's Drinking"—and signed by the Rev. Thomas Guthrie, D. D., a Scotch Protestant Minister:—

"Our larger towns are becoming a disgrace to Scotland; and our country, with its old character for piety and sobriety hanging in threadbare rags upon its back, is becoming a disgrace to the Empire."

At the Annual Meeting of the Montreal Catholic Institute, held on Monday evening, 20th inst., the following gentlemen were elected office-bearers for the ensuing year:—

GEORGE E. CLERK, President.
WILLIAM BARTLEY, Vice-President.
JAMES SADBLER, Treasurer.
RICHARD P. REDMOND, Secretary.
Committee:—Messrs. COGAN, LA ROCQUE, BELL, CAMERON, and MURPHY.

PUBLICATIONS RECEIVED.

"THE PRETTY PLATE." By John Vincent, Esq.—Mr. J. Armour, Great St. James Street, Montreal.

A pretty little tale, well adapted for a Christmas present for children, whose moral is—"That Confession, not time, nor forgetfulness, heals the wounds of the soul; this medicine, though bitter to take, is not only sure to heal, but leaves an after taste of sweetness that lasts all our lives long."

"SPEECHES ON THE LEGISLATIVE INDEPENDENCE OF IRELAND," with introductory notes. By Thomas Francis Meagher: Mr. J. Armour, Great St. James Street, Montreal.

This is a political history of Ireland since the first sad year of the potato blight, and contains the spirit-stirring appeals of Ireland's gifted son, Meagher. Whatever differences of opinion there may be as to the merits of the writer's politics, there can be none as to the brilliancy of his eloquence, and the honesty of his intentions. This book will be a favorite with the Irish reader.

"THE MAINE LAW ILLUSTRATED TEMPERANCE ALMANAC, FOR 1853." Mr. J. C. Becket, 22 Great St. James Street, Montreal.

We have to thank Mr. J. C. Becket for his "Maine Law Illustrated Temperance Almanac, for 1853."—We like Mr. Becket's "Almanac" far better than we do the "Law," whose praises it sings; and think that if a few more zealous friends of temperance were to exert themselves as effectively as does Mr. Becket in advocating the cause of sobriety, and pointing out the beastliness of drunkenness, we should have no need of the "Law;" we look upon Mr. Becket, in fact, as worth any number of Neit Dows.

CANADA NEWS.

THE MAYORALTY.—We hear several names mentioned in connection with the chief magistracy of our city. Of English names we hear of the Hon. Chas. Wilson, for a third time, Wm. Molson, Esq., and Wm. Workman, Esq. Of French names, L. Marchand, Esq., and F. Beaudry, Esq. Mr. Leeming was considered, for some time, to be an aspirant for the honor, and would certainly have commanded a large vote, since his practical talent is generally acknowledged. He has, for private reasons, however, declined the candidature. Acquiescing in the right which every man has to postpone public honors to personal duties, we are still glad to hope that the city will retain Mr. Leeming's services in the less distinguished, but hardly less important office, which he has lately held in the Corporation. We believe that his success, aided by the rest of the Finance Committee, in carrying through the business of the loan so far, will not be complete till the whole of the money is properly distributed among borrowers, sufficiently responsible to guard the city against loss.—*Montreal Herald*.

It is perfectly true that gold has been found in the valley of the St. Francis as well as of the Chaudière. The persevering efforts of Mr. Logan have detected it in several localities. The alluvion of those two rivers comes from the northern slope of the Green Mountains, Vermont and Maine, part of the great Alleghenian Ridge, which bisects North America. It is in them therefore that we must look for the matrix or quartz rock, in which the precious metal is usually found imbedded. The explorations are yet very incomplete, and cannot very easily be pursued during the winter, except it continues as it is now. For our part, though we appreciate Mr. Logan's skill and devotion to his duty, we unfeignedly say that we wish gold may not be found in such abundance as to tempt men from the great paths of regular industry. Wherever the precious metals have been discovered, they have brought with them the ruin of agriculture and the debasement of the native population. With iron and coal, it is different, because they put in motion manufacturing power without which they are useless.—*Transcript*.

FATAL ACCIDENT AT ETCHÉMIN.—We regret to learn that one of the R. R. Police, named Partridge, an Englishman, stationed at New Liverpool, was killed on Thursday forenoon by the falling upon his head of a heavy piece of rock while the men were blasting on the Richmond Railway.

MURDER AT LORETTE.—A laboring man named Cantin has just met with his death at the hands of another laborer, named Rouleau, living at Indian Lorette. It is said that Cantin had improper connection with the wife of Rouleau, and—in fulfillment of a threat previously expressed—Rouleau shot him through the head whilst prowling about his house the night before last. Rouleau is in custody. The Coroner left town yesterday to hold an inquest on the body, and had not returned when we went to press.—*Quebec Mercury*.

THREE MORE MURDERERS REPRIEVED.—On Monday last, the Sheriff of the counties received a commutation of the sentences of death which were passed at our last assizes on Joseph Butler, George Foreman, and John Tipton. Instead of receiving the punishment awarded by the laws of the country, to crimes of murder like theirs, the sentence has been set aside, and they are to become burdens on the province for the rest of their days in the Provincial Penitentiary. This course seems the more strange, as we are not aware that a single petition has been presented in their favor, and their crimes were committed in the coolest blood.—*Hamilton Gazette*.

The death penalty had better be abolished altogether! The wretches whose hands are crimsoned with the blood of quiet and inoffensive citizens, and who had hurried their victims into eternity, "with all their imperfections upon their heads," instead of being sent to the gallows, there to suffer the penalty which justice demands, are merely consigned to prison, there to fatten at the expense of the public! Such an unhallowed prostitution of the Royal prerogative is calculated to bring the law into utter contempt, and to render the sentence of the Judge a mockery. The sentence of death pronounced upon Joseph Berubé, and his paramour, Cesaire Theriault, for poisoning Sophie Talbot, the first wife of Berubé, and who were to have been executed on the 10th inst., at Kamouraska (Lower Canada), has also been commuted to imprisonment in the Penitentiary! Our Radical governors will make a perfect Paradise of Canada shortly. Kill away, ye man-slayers and prisoners, for under the "model" Governor-General and his pet advisers, there shall be "No Hanging for Murder!"—*British Standard*.

LONDON GAIL, C. W.—The condition of this worse than infernal Penitentiary calls loudly for the immediate interposition of Government. The manner in which the unfortunate prisoners have been (and, for aught known to the contrary, are still being) treated is disgraceful in a land professing to be Christian. The prison reeks with filth. The Sheriff—the incompetent and heartless gaoler—in fact, all the "responsibilities"—should be dismissed.—*Ibid*.

A NEW ARTICLE.—We were shown a few days ago a sample of oil, manufactured in the western part of this County, from the offal of white fish caught on Weller's Beach. The oil burns with a pure clear flame, and is totally devoid of all offensive smell. A tanner and currier living in the western part of the County says that it is fully equal to any imported oil he ever used for leather. About four-fifths of a gallon may be obtained from a barrel of fish. The manufacture of this oil, when carried out to its fullest extent, will add nearly 20 per cent to the value of the fisheries.—*Bellefleur Intelligencer*.

Birth.

In this city, on the 20th inst., Mrs. Thomas Hanly, of a daughter.

Died.

At Lochiel, on the 13th inst., Mr. Alexander McPhee, aged 50 years, late of Quebec.