

the Bible, for placing Sunday, or the first day of the week, on the same footing as the Jewish Sabbath, or seventh day of the week; he quotes *British Law* as that Supreme authority, by which we are forbidden to profane Sunday, "by idleness, or such idle, if not sinful, recreations as dancing, fire-works, &c." This argument may do for Protestants, and for Anglicans, especially, "who worship in the light of that interpretation of Scripture, which *BRITISH LAW* sanctions!" who recognise in the civil power, the right to make, or to unmake creeds; and who allow Parliament to define their Articles of Faith: it suits well the Erastian establishment, but to Catholics it is most ridiculous; they will never acknowledge the existence of any spiritual authority in King, Lords or Commons, or in any assemblage of laymen; and any such impudent assumption upon the part of any such body, can only excite the contempt of Catholics.

In conclusion, we beg to assure the *Courier* that we will observe the Sunday, as we think fit—according to our *way of thinking*—and that, as far as we are concerned, he is perfectly at liberty to do the same. Private judgment, for private judgment, our private judgment is quite as good as his; and we will allow no man to dictate to us what is lawful, or what is unlawful, to be done, on the first day of the week. If the *Courier* wishes to set up in business, as a guardian of morals and religion, we recommend him to look sharply to the conduct of his co-religionists; he will find plenty of matter worthy of censure. For instance, since he is so zealous for the sanctification of the Sunday, we will do him the credit to suppose, that, as a conscientious member of the church of England, he is equally zealous for the sanctification of those other festivals, which his church positively commands to be kept holy, and for which we refer him to "A table of all the Feasts that are to be observed in the church of England, throughout the year," beginning with "All Sundays in the year," and continuing with "The Circumcision of our Lord Jesus Christ." Amongst these days, ordered to be observed, we find "All Saints," or the first of next month. We hope the *Courier* will be as vigilant in discovering, and pointing out any desecrations that may occur on that Festival, as he was in criticising the conduct of the inhabitants of Longueuil; for surely, he will not contend that the commandments of the Church are not obligatory upon all its members. However, this is rather ticklish ground for the Anglicans, and one upon which they do not like to venture. The *Courier* will, therefore, most likely, avoid all allusion to this also.

PROTESTANT TESTIMONIALS.

It is not often that we can coincide in opinion with the *Montreal Witness*, but when we do agree, our unanimity is really wonderful. Neither is it in the columns of our evangelical cotemporary that we would look for compliments to the zeal of the Catholic Clergy; they are generally represented as the sworn friends of ignorance, and the deadly enemies of all education. Our surprise was, therefore, as great as was our delight, at seeing, in the columns of our cotemporary, an article in which the zeal of the Catholic Priests for the establishment of *Free Schools* in Montreal, is very favorably contrasted with the supineness of the Protestant ministers: nor was our delight diminished, because of those little peculiarities of expression, of which men, who have had the misfortune to be reared within hearing of the nasal snuffle of the conventicle, cannot readily divest themselves, in order to assume the language of gentlemen. Nay, these little blemishes rather enhance the pleasure we experienced, as testifying to the writers disinterestedness, and to the difficulty there was in squeezing the truth out of him. "As springs in deserts found, seem sweet, all brackish though they be"—so do the following Protestant testimonials, to the exertion made by the Catholic Church, for the diffusion of education amongst her children, fall sweetly upon our ears:—

"In no city, probably on this continent, is this system carried to greater length than in Montreal. Efforts, the most strenuous, have been made, and are now in progress by the Jesuits, and other auxiliary troops of Holy Mother Church, for the establishment, in the first place, of *free schools*, for the so-called education of the poor, and Monkish and Convent Schools, for the education of those classes who can afford to pay for it. But, while so much activity has been evinced on the one side, for promoting a very inefficient secular education, where no means are spared to inculcate the dogmas of the Romish faith, it is lamentable to observe among Protestants, on the other side, such apathy towards this all important subject. The subtle genius of Popery is observant of this supineness; and wherever an opening is afforded, Schools and Colleges are reared up, as if by magic, and the funds required for providing the poor with a gratuitous education, and other means of assistance, as well as the support of the teachers, are amply provided.

It is understood that every school, private or public, kept by Romanist teachers, are more or less under the surveillance of the Jesuits, or the Priesthood, which is now, one and the same thing, and that frequent visits are made by the Priestly fraternity, for the purpose of catechising and instructing the children, in the ceremonies and dogmas of this degrading, and awful system of so-called Christianity."

Bad enough this, in all conscience, that Catholic children should be instructed in the dogmas and ceremonies of Catholicity, but worse remains to be told:—It seems that little Protestant children, sometimes attend these schools, and that they, as well as Catholics, are taught to invoke the prayers of the Mother of God, and to list that name, which is declared to be "Blessed for all Generations;" nay, more than this—they are actually "taught to bless themselves." This horrid "blessing themselves" seem to be, in the estimation of our evangelical deponent, the climax of Popish atrocity. It is bad, we

admit; very unscriptural conduct—and yet, there is certainly no accounting for tastes—we would rather hear little children "bless themselves," than d—n one another's eyes, which is, or at all events, in our boyish days, was, one of the very first accomplishments acquired at a Protestant school. Yes, we admit it; the Catholic schools in Montreal are under the especial surveillance of the Church, which wisely considers that the morals of the rising generation, and the spiritual welfare, even of the poorest of her children, are worthy of her special attention. One advantage of this system of strict ecclesiastical surveillance is, that children educated in Catholic schools, grow up in happy ignorance of the very existence of those vices, in which the unfortunate youths who are abandoned to the Protestant system of training, become adepts at an early age, but to which decency forbids us more particularly, to allude.

Protestants cannot deny the moral excellence of Catholic schools. It is for that reason, more than for any other, that Protestant parents, who have the welfare of their children at heart, prefer sending their daughters to the Catholic Convent, than to the Protestant boarding school. It is this undeniable moral superiority, that fills the Convents of Montreal with the daughters of the first families in the United States; parents willingly expose their children to the dangers of conversion to Catholicity, because they know, that in the convent, they will be taught to place a high value upon purity—a virtue which, since the days of Luther, has been in very bad odor amongst the votaries of Reformed religion, as savoring too much of the old Popish notions of penance and asceticism. The morals of these Popish schools are all right. Protestants, generally, content themselves, as in the case of our friend, the writer in the *Montreal Witness*, with taxing them with imparting a "very inefficient secular education." Nothing is easier than to make charges of this kind, but the only thing they prove is, the ignorance of the man that makes them. The excellence of the educational system of the Jesuits, has been so universally recognised—the results of their system of training, are so conspicuous in the great names of their pupils, that it is unnecessary to say anything about the Jesuit colleges. These, we may be told, are for the rich; the education given in the Catholic *free schools*, kept by the Christian Brothers, is very different. These noble and excellent men, stand in no need of our feeble praise; we will content ourselves with giving Protestant testimony, to the excellence of their schools, and see how far, that bears out the scribbler in the *Montreal Witness*, in his charge of "inefficient secular education."

The Rev. G. Dwyer, Protestant Rector, in his evidence, 30th June, 1837, (*Report Vol. II., p. 1245*) thus speaks of them, in answer to the question, "Did you find the Christian Brother's schools, in the main, good, as schools?"—

"As to the education of Catholics, admirable, I would say the most perfect schools I have ever seen in my life, were the schools in Mill-street, Dublin, and the schools in Cork. The most extraordinary progress I ever saw made by children—the most admirable adaptation of the information to be communicated, to the peculiar bent, genius, and disposition of the child—a sifting and a searching of what the future destination of the child was, and an application of instruction to that destination—a most curious eliciting, and drawing forth, and development of the powers of the children."

John F. Murray, A.M., M.D., Inspector for the Commissioners of Education, gives the following testimony:—

"It is quite enough for the Inspector to say that he observes in this excellent institution, everything to admire, and nothing to condemn. The benefit conferred on the poorer classes, is, indeed, incalculable; nor is there anything in the regulations, or mode of management, which could, by any possibility, offend the feelings of any person, of whatever religious persuasion. The Inspector does not know whether to admire the more, the military precision with which the children are regulated, and controlled, or the amazing proficiency manifested in all those branches in which they are so ably and benevolently instructed. The Inspector abstains from giving any suggestions, as he cannot well see, how the present most excellent management of the schools, could be improved, by anything coming from him.

Mr. Joseph Kay, of the University of Cambridge, says:—

"The education given in their schools is very liberal, and the books used very good. The Frères consider that if they neglect to develop the intellect of their pupils, they cannot advance their religious education satisfactorily; they consequently spare no pains to attain the former development, in order that the latter, which is the great end of their teaching, and of all instruction whatsoever, may not be retarded."

In another place, the same writer says—"They teach Geography, French, and Universal history, drawing, and singing. Their school-books are very liberal, and sound. There is no attempt to diminish the quantity, or quality, of secular instruction, but on the contrary, every effort is made by the Frères, by giving a good instruction to their children, to prepare their minds for the reception of religious truths, that they may become practical, and consistent Christians, instead of superstitious, and inconsistent men."

There are the recorded opinions of intelligent men—of Protestants, who have devoted much of their time and attention, to the interesting subject of education. The Catholic city of Montreal need not be ashamed, neither for the quantity, nor for the quality of its *free schools*: and certainly Protestants have no right to reproach Catholics with their indifference to the cause of education. The following anecdote, is from the same article in the *Montreal Witness*, to which we have been before indebted.—It is amusing, as showing the zeal of Protestant Ministers, as contrasted with that of the Popish priest:—

"Two Priests, Irish and French Canadian, had been canvassing that locality (Quebec Suburbs) to induce poor children to attend their *free schools*, and after persuading the poor Protestant to send his children to

the school entirely free of any charge, with a prospect of getting a supply of warm clothing for the winter, the following scene transpired. After the departure of their Reverences, they were visited by their neighbors, and told that henceforth "good luck" would always attend their abode, as the Priests had sanctified it by their presence. The Protestant was told also of their great kindness, and affability; how mindful they were of the poor; and to show them there was no stand off, the good men would put the little children on the head, and give them a remembrancer in the shape of a piece of sugar stick or liquorice ball, &c. &c. The Protestant was triumphantly asked, how often he had been visited by his minister; and, after asking his wife, was sorry to reply, that although he had lived in that house for several years, he does not recollect that a minister ever darkened his door."

There is something, we think, in the Bible, about the difference between the good shepherd, and the hireling; something about, how the hireling fleeth, because he is a hireling, and hath no care for the sheep.

CHARITABLE BAZAAR.

We beg to direct particular attention to the Bazaar, announced on another page, to be held "under the patronage of the Ladies of Charity of the St. Patrick's Congregation." Amongst the numerous works of charity that distinguish our fair city, we know of none more deserving of public sympathy and encouragement, than the St. Patrick's Bazaar. It is got up by Ladies who devote much of their time and labor, to clothe orphan, and poor children, in order to enable them to attend school, during the winter season. In fact, Society at large, (whose best interests are promoted by the proper training of the young,) is not less their debtor, than are those helpless little ones, for whom they secure the means of obtaining the greatest of all blessings—a moral and religious education. We rejoice to learn, that the past efforts of those excellent Ladies have been eminently successful, and sincerely hope that the proceeds of their Bazaar may enable them to effect all the good which their devoted charity would fain accomplish. The preparations made in works of taste and utility, will, we understand, fully maintain the character which the St. Patrick's Bazaar has already earned for itself; and we cannot wish strangers who may happen to be in town, a more agreeable treat than a visit to the "Irish Bazaar." It opens on Tuesday, the 14th inst., in St. Patrick's Hall, corner of Place d'Armes, and Notre Dame Street, and will be continued on the following days.

The Ladies of Charity of the St. Antoine Suburbs, will hold a BAZAAR on the 14th, 15th and 16th inst., in the new building belonging to Oliver Berthelot, Esq., Cemetery Street, near the Lachine Railroad Depot, the proceeds of which will go to the relief of the Aged and Orphans of the St. Joseph's Asylum. Ladies having any articles to send to this Bazaar, will please direct them to Miss Laferte, Directress of St. Joseph's Asylum.

Our readers are aware of the great loss that the Irish Catholics of Quebec have sustained, through the death of their beloved Pastor—the Rev. Mr. McMahon. We received the intelligence of this sad event, after we were at press, on Friday last, consequently, we were only able to insert the melancholy announcement, in a very few copies. It is a satisfaction, under the circumstances, to notice the terms of respect and admiration, with which the deceased is spoken of, by men of all denominations. At a meeting of the Quebec Corporation, the following resolution was passed:—

"Resolved,—That this Council deeply regret the death of the Rev. Mr. McMahon, late pastor of St. Patrick's Church, of this city, and, as a mark of respect for the memory of the lamented deceased, this Council do attend in a body his obsequies on Monday next."

The Quebec papers contain also the following notice of this sad event:—

Yesterday all that was mortal of the late lamented pastor of St. Patrick's Church, the Rev. Patrick McMahon, was consigned to the silent tomb. The funeral which took place at 10 o'clock in the forenoon was one of the grandest and most imposing that we have ever witnessed. The procession, 8 deep stretched from the residence of the deceased in St. Stanislaus Street to the Butchers' Market in St. Anne Street, and was made up of thousands of people of every condition in life and of every shade of religious belief. In the following order it proceeded up St. Stanislaus and along St. Anne streets, down Treasure, Fabrique, Palace and St. Helene streets to St. Patrick's Church, where the body now lies buried:—

The Christian Brothers and other schools.

The Clergy.

The Attendant Physicians.

Pall
Bearers.

Pall
Bearers.

THE BODY.

The Relations.

The Committee of Management of Saint Patrick's Church.

Les Marguilliers.

The Corporation.

The Magistrates.

The Military Officers.

The Doctors.

The Notaries.

The St. Vincent de Paul Society.

The Troops.

The Police.

The Citizens—8 abreast.

The church was hung in black from the altar to the organ—no ornament could be seen save the sable trappings of death. At about eleven o'clock, the mournful Mass of the dead was intoned, and shortly afterwards His Lordship Monseigneur de Tloa, entered from the Sacristy with his attendants, and proceeded to celebrate, pontifically, the melancholy, but awfully grand service for the dead. The Rev. Mr. Kerrigan preached the

funeral oration: From the short time allowed him for preparation, it is surprising that he could have done so much justice to the important part allotted to him. The Rev. gentleman gave a short, but most comprehensive and satisfactory biographical sketch of the illustrious deceased; and in some parts of his discourse, when he recalled to memory the many and so well known virtues of the late departed, whose remains lay contained in the bier before them, the congregation burst into paroxysms of weeping, impossible to describe; but which may be easily imagined by those acquainted with the affection wherewith the late pastor was so justly beloved by his flock. His remains were deposited in the church, almost immediately under the pulpit. All the shops in the streets through which the funeral passed were closed, much to the credit of the proprietors, as it was done without previous notice, and may be considered as a spontaneous mark of respect from the citizens of Quebec to the Irish portion of the population, so justly mourning the loss of their departed friend and pastor.

CATHOLIC INSTITUTE—KINGSTON.

At a meeting of the Catholics of this City, held on Thursday, the 26th September, in the Catholic School House, Wellington Street, for the purpose of establishing a Catholic Institute, Thos. Baker, Esq., being called to the Chair, and Jeremiah Meagher, Esq., being appointed Secretary, the following Resolutions were proposed and unanimously adopted:—

Moved by James Browne, of the firm of Browne & Hartly, seconded by P. J. Buckley—

As the Catholics of this city for a number of years have felt the want of some Institution or Association, having for its object the advancement of their social and political standing in the community—the diffusion of practical knowledge and information—the protection of their civil and religious liberties—the preservation of their Institutions, and the education of their youth on the defined and well known principles of the Catholic Church,—

Be it therefore resolved, that an Association for said purposes be and is hereby established in this city, under the name of "The Kingston Catholic Institute."

Moved by the Very Rev. Angus Macdonnell, seconded by Mr. Jeremiah Meagher—

And as doubts might arise as to the meaning of the words "our social and political standing" as used in the foregoing resolution: and in order clearly to define and make manifest the principles which it is intended should guide this Association,

Be it resolved, that it is deemed inexpedient for said Institute to interfere or meddle with Canadian or party politics, unless they have a bearing on our liberties both civil and religious, and that all other questions of a political tendency, or in anywise connected with or affecting party politics, are hereby declared illegal and contrary to the objects for which this Institute is established.

Moved by Mr. Peter Farrell, seconded by Mr. Peter Kilduff—

Whereas, the Colleges and chief public schools of Upper Canada derive considerable support from the Provincial Government, and are in a measure dependant on such Government aid;—And whereas, the College of Regiopolis in this city, is the only Institution in Upper Canada where Catholic youth can be instructed with safety to their faith and morals—

It is Resolved, that said College of Regiopolis, is justly entitled to, and demand, the generous support of all Catholics, and this Institute feels itself called on to use its best exertions towards ensuring a permanent endowment for such College as will be commensurate with the educational exigencies of the Catholic youth of Upper Canada.

Moved by Mr. John Bowes, seconded by Mr. Denis Kane—

That Catholics, being the most numerous body of professing Christians in Canada West comprising more than one-third of the population, are fully entitled by their wealth, respectability and numbers, to a proportionate share of the patronage of the Government and also to a fair representation of their interest in Parliament.

It is therefore declared to be one of the objects for which this institute is Established to use every legitimate means within its power to secure an equal share of such patronage and such fair representation.

Moved by James Meagher Esq. M. D. Seconded by Mr. McManamin—

As one of the objects for which this Catholic institute is established, is the diffusion of general knowledge and information, and in order to the immediate accomplishment of such object, be it therefore resolved that a Library and Reading room be established in connection with the institute, and that the following gentlemen, viz:—The Very Rev. Angus Macdonnell, James Brown, Jeremiah Meagher, Denis Kane, Peter Kilduff, P. J. Buckley, John Patterson and Thomas Baker, Esquires, do form a committee for the purpose of devising the best means for affecting the same; and also that said gentlemen be a committee to draft Rules and Regulations for the better government of the institute.

Moved by James Brown, Esq., seconded by Dr. Meagher—

That owing to the lateness of the hour and considerable business being set before the Chair, it is deemed expedient to adjourn this meeting until Thursday, the second of October, at 7½ o'clock.

After a few remarks from the Chairman the meeting was accordingly adjourned to meet again at the appointed time and place.

THOMAS BAKER, Chairman.

JEREMIAH MEAGHER, Secretary.

Died.

With feelings of the deepest regret, we announce the death of Mrs. Barbara M. Kain, who departed this life, at Toronto, on the 27th ult., in the 37th year of her age. Her liberal donations to the Catholic Church of Toronto, and her munificent contributions for the relief of the suffering poor, will long be remembered, and conserve her memory in the hearts of those, towards whose relief, she was a constant and generous contributor. May her soul rest in peace.

On Sunday, the 28th ult., at 8.30 p.m., at Sand Point, on the Ottawa, after long and severe suffering, Alexander Roderick McDonnell, aged 9 years, and 8 months. The deceased was the only son of Alexander McDonnell, Esq., of said place, and his departure is severely felt, and deeply regretted by his parents, relatives, and a large number of friends.

* What a wonderful deal of information our Protestant friends possess about Priests and Jesuits, to be sure.