

We hope soon to be able to return to the subject, and to publish the Pastoral in question. This assembly will be the first ever witnessed in Canada, destined, we hope, to strengthen the faith of the children of the Church; to draw closer the bonds which unite them; to give renewed vigor to discipline; to reform morals and to correct abuses. This will doubtless increase the joy which the coming Council is calculated to cause, and to dispose all hearts humbly and respectfully to accept its decisions.—*Ib.*

On Monday, the Rev. Morris Raphael, delivered to a crowded audience, his first lecture upon Hebrew poetry. Commencing with a definition of poetry, the learned gentleman pointed out the essential difference between sacred and profane poetry. The first having its source in Heaven, lending to all and borrowing from none; the second, of the earth, earthly, and indebted to the former for those beauties which we do most admire in the writings of a Homer, a Virgil, a Dante, or a Shakespeare. He traced the connexion between the literature of Paganism, and of the chosen people of God, and pointed out the inferiority of the noblest productions of the former, to the inspired effusions of the sweet singer of Israel. On Tuesday evening the Rev. M. Raphael continued the subject, taking for his text the book of Job, as the earliest specimen of dramatic poetry. We have not space to enable us to lay before our readers any analysis of these magnificent lectures. To say that the learned Rabbi was master of, and did justice to, his subject, would be to give but a faint idea, of the profound learning and eloquence, with which, for hours, he kept enlivened every faculty of his numerous auditory. On Saturday, and Monday and Tuesday of next week, the lectures will be continued. To those who have already had the pleasure of assisting at their delivery, it is needless to say a word. To those who have not, we would earnestly give the advice to make good use of the chance that is still held out to them; such an opportunity is not likely to occur again.

**CAUTION TO SPORTSMEN.**—As James Ryan, tavern keeper, residing on the wharf, was returning from a shooting excursion on Tuesday, 10th inst., he, with his companions, sat down on the green sward, to enjoy, to the full, the luxury of a smoke. Upon striking a light, some scintillations fell upon his gun, which, unluckily for him, lay beside him, with the muzzle directed towards his left breast. The contents went off; entered opposite the 7th or 8th true ribs; then shot round the left side, and lodged under the muscles of the back. Dr. Coffy, who fortunately was riding by at the moment, but for whom a cab was previously despatched, extracted the shot and wadding from its resting place, and so far relieved the unfortunate sufferer. He then had him carefully conveyed to his own house, where he finished the operation, and successfully removed the remaining portion of the shot, wadding and clothes, from the wound. We understand the wounded man is doing well.—*Communicated.*

**ERRATA.**—In the list of subscribers to the Catholic Defence Association, published in our last, the following errata occurred:—

- For Thomas Malon, 10s, read Thomas Malon, £1 5
- “ John Hanley, 10s, “ John Hanley, 1 5
- “ James Devoy, 5s, “ James Devoy, 0 10
- “ Tim. O'Brien, 5s, “ Timothy O'Brien, 0 10
- “ Patrick Quinn, 5s, “ Patrick Quinn, 0 5
- “ Patrick Healy, 5s, “ Patrick Healy, 0 5

**OMITTED.**—Michael McInerney, 10s; James Lynch, 5s; James McEnally, 5s; Edward Skiddy, 5s; Joseph Morrow, 2s 6d.

**A HISTORY OF THE IRISH SETTLERS IN NORTH AMERICA.** By Thomas D'Arcy M'Gee. Messrs. Salliers, Montreal.

A brief history of the important part played by Irishmen and their descendants, in the struggle for independence, and rapid development of the resources of the United States.

**THE LIFE OF THE BLESSED VIRGIN.** Revised by the Rev. Felix Varcilla. D. & J. Sallier, New York and Montreal.

Well executed; this little work offers, in a cheap form, some pious reflections on the glories and privileges of Mary.

**REMITTANCES RECEIVED.**

Melrose, John Martin, 6s 3d; Kildare, Rev. O. Giroux, 12s 6d; Huntington, James Fagan, 5s; Bytown, E. Burke, £2 10s; North Georgetown, Jas. McConigle, 5s; Mosa, T. Fitzpatrick, 10s; Kemptville, Rev. Daniel Farrelly, 12s 6d; Coteau Landing, John Birmingham, £1 1s 3d; Quebec, Mathew Euright, £5; Chatham, Ottawa, John Mason, 6s 3d.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—You will, I think, agree with me, that of all people under the sun, our evangelicals are the most dogged and the most obstinately blind—to truth. The truth is, that they are cursed with a certain obliquity of vision,—whose cause we well know— which prevents them from seeing matters as they really are, and makes them see everything as it really is not. This is indisputably the case, when they profess to regard the Church, or anything connected with it. Now, I am really unwilling to take much notice of those mush gentry, who wilfully shut their eyes and ears to the truth; but I cannot resist the temptation, to give your readers (very few of whom have the advantage of seeing that pluralist sheet) a good laugh, at the sanctimonious whine wherewith the godly Editor of the *Montreal Witness* bewails the approaching festival—the *Fête-Dieu*. His own words are the best in which I can exhibit him: “Not only is the annual public desecration of the Sabbath, called the celebration of the *Fête Dieu*, to take

place in our streets next Lord's Day, (he would not say *Sunday* for the world!) but efforts have been made, by means of cheap pleasure trips, to secure a great influx of visitors from the United States to witness it. (What has the Catholic Church to do with “the means of cheap pleasure trips,” eh! guid man?) This is melancholy in the extreme; and it is painful to notice the indifferent, or, we might rather say, approving manner in which our secular press generally speaks of the melancholy exhibition, (oh! oh! oh!) and the plan of bringing in strangers to see it. (Who is guilty of this “plan?”) Dares even this man to insinuate, that the Catholic clergy or laity—are getting up the “cheap trip?” Does not one think of the wrath that must be treasuring up against the day of wrath on account of these heaven-defying proceedings!” &c. &c. &c. Now, what think you, Mr. Editor! what think you, Catholic readers! is not this an enlightened editor of a newspaper? Only hear him speaking in such terms of the grand triumph of Jesus Christ—our blessed Lord—in the ever-adorable sacrament of the altar! Hear the unhappy man, whose intellect is darkened by human pride, so that he will not understand the plainest—the most simple text in the whole volume of the Scripture,—“*This is my body*,” and “*This is my blood*,”—hear him in his blasphemous contempt of that divine legacy bequeathed to the Church—hear him reviling God's faithful people, because, submitting their reason “to the obedience of faith,” they do believe and “eat the flesh of the Son of man,” and delight in paying to their beloved and loving Master all honor, public and private! No! poor, earth-bound man! if there be wrath treasuring up against the accounting day, it is never from the acts of the Catholic Church—the guardian of all truth, and the preserver of holiness on earth. Catholics, individually, may and do sin, but the Church never errs; and what she authorises us to do, that will we do, though all the pharisees of the nineteenth century were to dissolve away in tears. We know their tribe well, and are tolerably well acquainted with its history, from the day when the Jewish “Evangelicals” were scandalised, “and walked no more with Him,” because He had declared to them that His flesh was “meat indeed,” and His blood was “drink indeed.” In every age since then, there have been some representatives of that unholy class, who dared to set themselves up against this great and mysterious doctrine of the Church, and, in our own day, the number of these daring scoffers is, unfortunately, somewhat larger. But we have dwelt too long on this theme, and will only add, that with God's help, we will all follow in the train of the Lamb, on Sunday next, as we hope to follow Him in Heaven, for all eternity. If any one choose to consider the affectionate homage offered to our Saviour-God by His adoring people, as a desecration of the Sabbath, we are bound to say, that their ideas of Sabbath observance are very different from ours: for us, we consider that procession the holiest and most glorious act of homage to Him “who sitteth on the throne.” As for the Yankees coming in to witness it, we would far rather they staid at home, as they are not, exactly, the spectators we would wish to have for the exposition of the most Holy Sacrament; but since railroad proprietors, or some such people, are making it an inducement to bring in visitors, we cannot help it. The procession must not be postponed, because there may be a few hundred more unbelievers looking on—for we are quite sure that no insult dare be offered on the occasion, by any man, or set of men.

Did you remark, Mr. Editor, how the *Witness* man has explained his *substantial benefits*? That is another good joke. He says he did not at all mean those benefits, which you had so truly enumerated, but simply—oh! rocks and stones of Dingle!—oh! Bible-crammed and Tract-clad peasantry of Cork and Kerry!—simply the efforts made by English Protestants to distribute the Bible in Ireland!! So that is the whole sum total of the *substantial benefits*. From such *benefits* good Lord deliver the faithful, patient, suffering, long-tried people of Ireland; and we, who love them as if our own flesh and blood, we would pray the God of our fathers, that rather than they should listen to the tempter, and forget their proud pre-eminence in faith and in piety, they might all die, aye! even of starvation, for then we could hope to meet them with our common forefathers, in the mansions of eternal bliss. For these *substantial benefits* they are novise thankful, and more, their *benefits* are hung on the thankless air, never to bear fruit. Ireland will never be turned from the faith—never! never! She has suffered too much for God and His holy Church, ever to be so cast off. She is too poor, too virtuous, too trustful in Him, ever to become a renegade.—I am, Mr. Editor,

Yours truly,  
AN IRISH CATHOLIC.

Montreal, June 17, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—My attention has just been directed to a lengthened hostile comment appearing in the *Courier* of Monday, purporting to be a reply to an article appearing in your Journal the week before. This production is chiefly remarkable for two things,—bad spirit, and bad breeding. These qualifications, I regret to say, are considered indispensable to good composition, by the advocates of certain principles, and it were a pity any writer should want what is so easily obtained, by a simple neglect of culture. I am strongly of opinion however, that few gentlemen, of any persuasion, will see any particular revelation in the production in question, beyond the stupidity of the author. His ignorance of history, and the French language, proves him to be but a bungler, even in the science of fault-finding, which of all others is easiest learned. When men adopt this style of writing it is sometimes their misfortune, but when they become

gratuitously and personally offensive, it then is their fault. When a man is employed for the advocacy of a cause which shrinks from the grave responsibility of sober investigation, he has generally to tax his imaginative resources rather severely, and to adopt fancy as his text book in philosophy, profit his standard in morals, and popular humor for his law. This subservient discipline is doubtless somewhat irksome to the intellect in the outset; but the Editor of the *Courier* (whoever he is) seems to have got over the initiatory difficulty, and possessing the privileges of genius, when he comes short of a historical fact, he invents it, says without the whisper of a scruple, what he is expected to say; and like poets and novelists, amuses his readers by peopling an imaginary world with heroes and heroines, born to him out of his own head. Sympathy for such writers, generally lays a pathetic arrest upon any impulse to resentment one might experience on reading their productions, and the ludicrous inaccuracies of their distorted detail, blunt the edge of grave reprobation. The limited circulation of the *Courier*, however, renders the bilious effusions it generally contains, perfectly harmless, and what nobody thinks worth while to read, you will doubtless not think it worth your while to contradict. I seldom see the *Courier* myself, but sympathize with those who do.

Respectfully yours,

VERAX.

Montreal, June 18, 1851.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—In the *Montreal Transcript* of the 10th inst., I find a long Petition to Parliament, on the subject of Education, purporting to be a Petition of the inhabitants of the City of Montreal. The Petition is thus introduced to the notice of the public:—

“The suggestions contained in the following Petition have, we understand, been approved of by the Superintendent of Education for Lower Canada, and are generally approved of by the different denominations in this District of the Province. We approve of the principle, but despair of its being carried into effect,” &c. Then follows the Petition.

After some prefatory remarks, the first prayer of the Petition is, that there shall be a board appointed, for the purpose of advising, and instructing the superintendent, in certain departments of his duties; directing the normal school that may be established, regulating the books used in it, and in all the schools under the board, &c.; such board to be appointed by the governor, on the ground of suitable qualification, and without distinction of language or religious denomination.

If the person who drew up that section of the Petition, expected that any Catholic would approve of it, he must indeed be very ignorant of the tenets and principles of Catholics. But to suppose that Catholics would actually join in a Petition to Parliament, praying that the education of Catholic youth should be taken out of the hands of Catholics, and given over to a board, to be appointed by the governor, no matter to what religion he belonged, or whether he had any religion at all; no matter should he hate Catholics and Catholicity still more than *little John* of “mummery and superstition” notoriety. To suppose that Catholics would join in a Petition, that their children should be handed over to the tender mercies of a board, to be appointed by such a governor, on the ground of suitable qualification, and without any distinction of religious denomination; be they Infidels, be they Jews, be they Mahomedans, be they the most violent and bitter persecutors and revilers of the Church of God it matters not, provided they have what the governor may regard as the *suitable qualification*, which, according to the view of the governor, may be a deadly hatred to every thing Catholic, or even a hatred of all religion, even of Christianity itself; such board to have the power of selecting the books to be put into the hands of their children, &c.; to suppose this, would be to suppose the Catholics lost to all sense of religion and of duty. No! No! The Catholics are neither so stupidly ignorant, as not to perceive this open and barefaced attack on the religion and morality of the rising generation, nor so lost to a sense of duty to themselves, to their children, to their religion, and to their God, as not to resist it to the death, should it be urged upon them.

The third prayer of the Petition is, that the books of the Irish National Board be used in all the schools in which the English language is taught, and that the board be empowered to have books of a similar character, in the French language, compiled for schools in which that language is taught. Local commissioners or trustees being empowered to authorise the teachers to give instruction in religion once a-week, &c.

How very modest! The Catholic children shall not only not be permitted to read Catholic books, but they must read the books of the Irish national schools; books composed or compiled by a Protestant bishop, and extra-Protestantised in the new edition, published in Canada! Even the Canadians, and all who study in the French language, must give up books of Catholic principles and Catholic piety, and have a new set of books manufactured for them, by the board above described! The teacher, who, according to the fifth clause of the Petition, is to be appointed by the board, is to give religious instruction once a-week to the children. The teacher, be he Turk, Jew, or Atheist, it matters not, is to give instruction, in religion, to the Catholic youth of Lower Canada! And the Catholics of Montreal, are to join in a Petition to Parliament, praying that such favor may be extended to them!! True, according to the working of the Petition, the children are not to be compelled to hear the instructions of the teachers; but it is equally true that children will, without any compulsion, generally attend to what

is said to them by their teachers, and such, alas! is the corruption of the heart of man, that the more irreligious, the more immoral the instructions, the more eagerly are they listened to by youth, and the longer are they retained.

This is really too bad, Mr. Editor. I will not, however, trust myself in making further comments, either on the Petition itself, or on the prefatory remarks in which it is introduced. I will content myself, for the present, with merely stating, for the information of the Editor of the *Transcript*, and the public at large, that “the suggestions contained in the Petition” are not approved of by the Catholic people of this Province. He does, I am sure, approve of the principle; but he “despairs of its being carried into effect.” Wishing him a speedy change of his principles, but a long enjoyment of his despair, I am, Mr. Editor,

Yours, &c.

M. M. M.

Montreal, June 11, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—So much has been said and written by the journalists of Upper Canada, respecting “French domination,” and the unprogressive qualities of our brethren in Eastern Canada, that a stranger might be led to infer, that they alone form an obstacle to the advancement of wealth, intelligence, and happiness, throughout the country. This cry is as unjust towards the polite and chivalrous descendants of *la belle France*, as it is ungenerous to the best interests of the Province: for all impartial persons must admit, that a more amiable, or more virtuous class of persons, does not exist on the American continent, than the *habitans* of Lower Canada; and their representatives are not inferior, in any respect, to the so-called Anglo-Saxon race, who, I may remark *en passant*, have no right to assume the name Anglo-Saxon, for the majority of them are Scotch and Irish Celts, and consequently, derive and form a common stock with their *Franco-Canadian* brethren. It is amusing to hear this cry of Anglo-Saxon superiority, as if Anglo-Saxons alone possessed all the wealth and intelligence of the country. The laws of Lower Canada, are as liberal and tolerant, as in any other portion of the British dominions, and more so; for while England is at present hesitating to grant freedom to the Jews, that persecuted class have enjoyed civil and religious liberty in Lower Canada, for a number of years.

It is true that the *habitans* are under the direct influence of their bishops and priests, who are no doubt deserving of all the influence they possess, for their whole lives are spent in the service of their flocks, “going about doing good;” neither can they be said to be illiterate nor intolerant, for their charitable institutions are open to all, without distinction of sect or country: Protestant and Catholic, Celt and Saxon; all have experienced their unbounded charity, in the hour of sickness and distress.

But “Jesuit influence” must come in for a due share of public censure, and be charged with monopolising all the political power of the country. Verily! these Jesuits are a great eyesore to the Anglo-Saxon community. Why have they the presumption to speak and act for themselves, in matters affecting the interests of the country, in which they have a large stake, and of which they were the pioneers? It matters not that they have given birth to the highest names in virtue, science, and literature; it matters not that they have been for ages the heralds of civilisation, and the great benefactors of mankind; it matters not that they have proved themselves to be the most valiant soldiers of the cross, and that even now their bones are bleaching on the plains of India, or in the confines of China, where they have fallen martyrs to the time-honored faith of Him Whose name they bear, and in Whose cause they suffer. Why not denounce them, since they will not allow their Anglo-Saxon masters to ride rough shod over them, and deprive them of their just and unalienable rights? The *habitans* can well afford to look with pity, rather than contempt, upon their calumniators, when they contrast the piety, the peace, and the virtue, which reign among themselves, with the religious bickerings, the frequent murders, and the fearful increase of crime, observable among the *semi-infidel* Anglo-Saxons of Upper Canada. I do not wish to speak with disrespect of Upper Canadians, in general, for the majority of them are the long-tried friends of civil and religious liberty; but I do wish to administer a well-merited rebuke to those impotent scribblers, who strive to hide their own worthlessness and insignificance, under the *éclat* of the Anglo-Saxon name, and who do not scruple to traduce and calumniate others who, in every respect, are far superior to themselves.

EXPOSITOR.

Aylmer, June 2, 1851.

**TOTAL DESTRUCTION OF SAN FRANCISCO.**—The California news received yesterday affirm that the whole of San Francisco is in ashes, every printing office, except that of the Alta California, was destroyed. The loss is estimated at from 12 to 16 millions of dollars.

**Married.**

On Tuesday, 17th inst., at the French Church, Montreal, by the Very Reverend P. M. Mignault, Vicar General, Charles Octave Rolland, Esq., of Ste. Marie de Monnoir, eldest son of the Hon. John Roch Rolland, Chief Justice of Montreal, to Jessie Macleod, daughter of Stewart Chisholm, Esquire, Senior Surgeon of the Royal Regiment of Artillery, and Principal Medical Officer of the Ordinance in Canada.

**Died.**

In this city, on the 15th inst., Mr. Bernard Collins, aged 38 years, a native of the parish of Aghnamullin, County of Monaghan, Ireland, after a tedious sickness, which he endured with Christian fortitude and resignation.