

and what is Leahy now? In the condemned cells—a convicted felon—of whom the Protestant ministers who once patronised him, are heartily ashamed. There was Maria Monk—another of the same stamp—and what has become of the evangelical prostitute Maria? She is dead—dead also in the felon's cell—rotten with a loathsome disease. There was Achilli too, the great champion of Protestantism in his day—and what now is Belial Achilli? Who is there now of his former patrons, who would not gladly have it forgotten that he had ever any connection with such a libel on humanity. So will it be with this fellow Gavazzi if he be but let alone.

What need of a row? Why should people so disgrace themselves as to have recourse to violence when their cause is good? We know what Gavazzi is, and so do our Protestant fellow-citizens. They may patronise him, and applaud him, for the sake of insulting Catholics; but they know their man, and knowing what he is, and why he is here, they thoroughly despise him. As a tool, they will make use of him; and as a very dirty tool, they will cast him on one side when they have done with him. There is not one, calling himself a gentleman, who would permit the fellow to come in contact with his family, or pollute his household with his presence; not one who would not be ashamed to have, or to be suspected of having, any intimate connection with him.—Leave the fellow then to the well-merited contempt that awaits him; or rather pray for him, that grace may be given unto him to repent; but for God's sake let there not be the slightest act, or even threat, of violence, employed against him. Leave him to himself, and he will be appreciated here, as he has already been appreciated by a discerning public in England. It is thus the *Times*—no friend to Catholics—speaks of Gavazzi:—

"Though curiosity and false taste may seek amusement in the rant of a renegade friar, it is cruel sport to turn into an exhibition for Sunday afternoon, the follies and falsehoods, which have once more beguiled an unhappy people, and which now supply foreign countries, with an histrionic performance, far less respectable than that of the singers and fiddlers, which Italy lends our theatres. The men who have attempted to dress freedom, religion, and government in a mask of anarchy, and who are even now levying contributions on the divided fears of their countrymen, in order to be prepared for a fresh outbreak, come under one of the two classes of fanatics or rogues."—*Times*, April 19, 1851.

Leave Gavazzi, then, to the "fanatics and rogues."

The attention of the House of Assembly has of late been much occupied by the discussion of Mr. W. Beresford's "Divorce Bill," which was passed through a third reading, after a rather animated debate, on the 1st inst. The grounds upon which this Bill were introduced, and supported by the majority, were the criminality of Mrs. Beresford; and it was opposed upon the pretence that, in the first place, the alleged criminality had not been proven; in the second, that the Legislature was not competent to release a *vinculo matrimonii*. The mode of procedure seems to have been rather illogical. It is very certain that there is no power on earth competent to give such release, when the *vinculo matrimonii* has been contracted; it is equally certain that between parties really and truly married—that is joined together by God—divorce is impossible. A union, which by man can be dissolved, is not, never was, marriage; at best it was but concubinage; for the essential difference between marriage and concubinage consists, in the indissolubility of the former. It seems therefore that the first question that should have been discussed was—"Was the complainant ever truly married to the woman of whose adulterous conduct he complained?" If he was, there should have been an end of the matter, in so far as the Legislature was concerned; neither it, nor any man, or body of men upon earth, has, had, or ever can have, any right to legislate in the premises. If he was not married, then the interference of the Legislature should have been limited to putting that simple declaration on record. But to talk about a Legislature giving a divorce, or a release from the *vinculo matrimonii*, is simply humbug; its votes and decisions can have as little effect towards dissolving an indissoluble union, that is, a union made by God—as towards destroying the relationship between mother and child, or towards unbaptising, by Act of Parliament, a validly baptised infant.

The *Transcript* says:—
"The difference between the Roman Catholic, and the Protestant, doctrines in such matters is not so great as is supposed. Both hold the marriage contract to be *prima facie* indissoluble."

With all due respect to our cotemporary, we should feel inclined to contest both these statements. By the Anglican Church, the theory of the indissolubility of the marriage union is recognised; but by no other Protestant sect that we know of. The early reformers—Luther, Bucer, Melancthon, Cranmer—neither by precept or example, ever dreamt of asserting the indissolubility of that union; and at the present day, in most countries where Protestantism prevails, the law of the land, and the discipline of the different religious denominations, recognise the almost unrestricted right of divorce; or to speak more accurately, the right of the contracting parties to annul at pleasure their contract of union. We cannot bring ourselves to desecrate the holy name of marriage by applying to it unions that are not indissoluble.

But no matter what may be the theory, the practice of the Catholic Church, has ever been in striking contrast with that of all denominations of Protestants. The practical difference is far greater than is supposed by the editor of the *Transcript*. With the Anglicans, the Catholic Church agrees in asserting the indissolubility of the marriage tie; but, unlike the former, she does not stop short with mere asser-

tions; she puts her theory in practice, and neither threats, nor blandishments, have ever been, or ever will be, able to make her swerve therefrom. This consistency between her teaching, and her practice, does, in our opinion, furnish a striking contrast betwixt the Catholic Church, and the only Protestant sect that, even in theory, recognises the indissolubility of the marriage tie. By far the majority, however, of the Sects recognise no indissolubility in the union of the sexes: and some Protestant sects—as the Mormons for example—not only scout the idea of indissolubility as preposterous, but recognise the unlimited right of polygamy; quoting no end of Scripture in justification of their practice. In this respect the Mormons merit the praise of being consistent Protestants.

The riots on Monday night have attracted the attention of the Legislature. Mr. Christie, (Gaspé) called upon the Attorney-General to explain what steps had been taken to prevent a riot. Mr. Drummond in reply, stated that the Police had been taken by surprise, but that no efforts would be left untried to bring the offenders to justice: the necessary precautions had been taken, and rewards had been offered for their apprehension. This we are glad to hear.

Rioting and violence are always disgraceful, and, if attempted in Montreal, will, we hope be speedily suppressed—by the civil force aided by every good citizen of every persuasion, if possible—but by means of the military, if necessary. Still, whilst joining in heartily condemning the riots at Quebec, we cannot help smiling at the affected horror of violence, betrayed by the very parties who, a few years ago, took such an active part in burning the Parliament House and Library—and in committing, and exciting others to commit, a brutal and most cowardly act of personal outrage upon Lord Elgin.

The Canada School Act has passed through committee by a large majority, in spite of the opposition of Mr. Brown. We shall yet be able to obtain Freedom of Education if we be but firm in our demands. State-Schoolism has received a damaging blow this Session.

PASTORAL VISIT OF HIS LORDSHIP THE BISHOP OF MONTREAL.

We copy from the *Minerve* the following programme of His Lordship's motions:—

On the 10th inst. he was to be at St. Ambrose; 11th, L'Industrie; 12th, St. Paul; 13th, St. Thomas; 14th, Lanoraie; 15th, Lavallée; 16th, St. Sulpice; 17th, Repentigny; 18th, L'Assomption; 19th, St. Roch; 20th, St. Alexis; 21st, St. Liguori; 22nd, St. Jacques de l'Achigan; 23rd, St. Alphonse; 24th, Rawdon; 25th, St. Jeanne; 26th, St. Esprit; 27th, St. Lin; 28th, St. Calixte; 29th, St. Sophie; 30th, St. Jerome.

On the 1st of July, His Lordship will be at St. Colomban; 2nd, St. Scholastique; 3rd, St. Janvier; 4th, St. Anne; 5th, St. Henry; 6th, Lachenaie; 7th, Terrellonge; 8th, St. Thérèse; 9th, St. Eustache; 10th, St. Augustin; 11th, St. Benoît; 12th, St. Placide; 13th, St. Thomas; 14th, St. André; 15th, Rigaud; 16th, St. Marthe; 17th, Vaudreuil; 18th, Sonlanger; 19th, Côteau du Lac; 20th, St. Clot; 21st, St. Polycarpe; 22nd, St. Zotique; 23rd, St. Régis; 24th, St. Anicet; 25th, St. Timothée; 26th, St. Louis de Gonzague; 27th, Ormstown; 28th, Hinchinbrook; 29th, St. Jean Chrysostôme; 31st, St. Urbain.

For the month of August the Bishop's route will be as follows:—On the 1st, at St. Maurice; 2nd, St. Clement; 3rd, Châteaugay; 4th, St. Philomène; 5th, St. Isidore; 6th, St. Remi; 7th, St. Edouard; 8th, Sherbrooke; 9th, St. Philippe; 10th, St. Constant; 11th, St. Jacques le Mineur; 12th, St. Cyprien; 13th, Lacolle; 14th, St. Valentin; 15th, St. Jean; 16th, St. Luc; 17th, L'Acadie; 18th, Laprairie; 19th, Longueuil; 20th, Boncherville; 21st, St. Julie; 22nd, Varennes; 23rd, Verchères; 24th, Contrecoeur; 25th, St. Antoine; 26th, St. Marc; 27th, Belœil; 28th, Chambly; 29th, St. Bruno.

THE METROPOLITAN. By J. Murphy & Co., Baltimore.

We have received the June number of this excellent Catholic monthly; and are highly pleased with its contents. The publisher announces that, beginning with the 1st of August, the "Metropolitan" will be enlarged by 16 pages, without any increase of subscription; thus furnishing over 700 pages of sound Catholic reading for \$2 per annum. Until a special agent be appointed in this city, we shall volunteer to have the "Metropolitan" forwarded to any of our friends, on furnishing the requisite instructions. See advertisement, seventh page.

THE LAMP. By J. C. Robillard. 76, Fulton Street, New York.

The American reprint of this "weekly Catholic journal of literature, science, and the fine arts, devoted to the religious, moral, physical, and domestic improvement of the working classes," is offered to the Catholics of America at 7s 6d per annum.

Among the Catholics of Great Britain and Ireland, there is none of the cheap Catholic periodicals so popular as the "Lamp," nor so highly approved of by the Catholic Clergy.

We would also respectfully inform the Clergy of Canada, that Mr. Robillard has opened the most extensive Church Vestments establishments in North America, where vestments, vases, &c., of every description, from those suitable for mission, to the richest damask, and cloth of gold, for Cathedrals, and important parishes, can be had at extremely moderate prices.

To the Editor of the True Witness.

Sir,—The apostate Gavazzi arrived here on Saturday morning, and gave his first lecture at the Wesleyan Church the same evening. It was duly announced by placards through the streets—price of admission, 1s 3d. There were 4 or 500 persons present, among whom were a good many Catholics, who, through cu-

riosity, went to see this fallen Roman Catholic ecclesiastic. His appearance denotes a person of strong physical and mental capacity, and fiery passions, and his style of declamation is of the most energetic description. He is in fact just the sort of man you would be led to expect him to be, from his antecedents.

The Methodists and Evangelists are, as might be expected, quite elated at his visit, and there are but few among the so-called liberal Protestants of this denomination, who are not ready to applaud any lie, no matter how palpable it may be, if the subject be abuse of Popery.

Gavazzi has, of course, long ere this, found out their weak point. He is reaping a harvest from their folly in contributions in £ s. d.; and is fully aware that so long as he sticks at nothing in his abuse of the Catholic religion, he can gull them with any story which a morbid imagination may invent. He is acquainted with the extraordinary fact, that the lying statements of persons of the most suspicious characters, no matter how improbable or absurd they may be, are listened to with the most greedy delight, by the bigoted, though self-styled liberal, Protestants, if the lies and calumnies are but aimed at the Catholic religion, or its institutions.

The subject of his lecture was Popery—its blindness. It has been given almost verbatim in different papers in the United States, and lately in Toronto, Canada. It is therefore unnecessary to quote an old story, or tell it over again. The *Globe* contains a faithful report of it. He stood on a platform, raised some feet above the floor of the Church, on which he had ample room to strut about in the course of his discourse, and was surrounded by about a dozen of the most zealous Anti-Catholics, I suppose, who had chairs placed thereon for their accommodation. He was dressed in a soutane, with a cross on the breast, and a cloak, on the left shoulder of which was painted another cross. He disclaimed being a Protestant, but the enthusiasts on the platform, whenever any thing more than usually disgusting or blasphemous was spoken, took the lead in the applause, which was joined in by the most bigoted of the audience. When he told them to prevent the introduction of Catholic separate schools in Upper Canada, these persons were most vociferous in their demonstrations of approval. The manifestations of dissatisfaction which were strongly shown on the countenances of the few Catholics who were present, were restrained from breaking out into hisses or other noises in imitation of their Protestant neighbors, by the deference which they are in the habit of paying to a place of public worship.

The most lamentable part of the whole proceedings however, was to see the Sheriff of the city and district of Quebec, a Catholic community, range himself on the platform, among the chosen few of the prominent supporters of a man who comes here for the purpose of insulting four-fifths of the citizens, by lying, and calumniating their religion and its professors; and taking the lead in applauding the filthy abuse thrown at the Catholic portion of the community.

He is thick headed, and stupid, enough for any thing, but he has hitherto passed for a liberal man, and is the last person who would have been supposed likely to insult his Catholic fellow citizens, by ranking himself on such an occasion along with Jeffrey Haie, George Brown, and such persons.

Public servants should be taught a lesson, and when they commit themselves it ought to be noticed. So while on the subject, I think it right to allude to another case, which came under my personal observation. A gentleman lately appointed to the office of Manager of the Quebec Water Works, by a vote of the city Council, two-thirds of whom are Catholics, stood at a corner on Procession Sunday, wearing a large Orange handkerchief, conspicuously disposed on his person, and in the hearing of several persons, indulged freely in remarks, derisive of the religious ceremony then going on.

He delighted in testifying his strong Orange Protestant principles, and in insulting his fellow citizens of the Catholic faith. This man owes his appointment to the secret organisation among the Protestant members of the Council, and to the division, or want of proper organisation among the Catholics. The Catholic members of the City Council who voted for him, ought to feel pleased at what they have done.

Yours, &c.,

CATHOLICS.

To the Editor of the True Witness.

Toronto, 6th June, 1853.

"It is a happy thing for Ireland that her sons are resolutely turning their attention to her great capacity for commercial and industrial progress, and regarding the religious and political questions which have so long vexed and disturbed the Green Isle, and stopped her material and social progress, as of secondary importance."—*Montreal Gazette*.

Sir,—I have deferred to notice the above extract, hoping that some one more competent would make some remarks upon it. The editor of the *Gazette* then, holds that a religious question, or a question of faith, is only of secondary importance. With him the grand principle is, that the business to which men should attend is material, and social progress; he congratulates Ireland "because" he says "her sons" that is Ulster men, "are turning their attention to her capacity for commercial and industrial progress." Ireland, Sir, rejects with scorn such sympathy, insulting as it is to her firm faith; she needs not the favor of sensualism. The public journals which come weekly from Europe tell every one that in Ireland a religious question is never viewed as of secondary importance, for the simple reason, that there men wish, above all things, to save their souls; that it is true religion, and not material progress—the worship, not of Mammon but of God—will save them from hell. This is not the first time that the editor of the *Gazette* deserved to receive a rebuke for the pagan spirit he occasionally manifests. His journal is extensively circulated among the wealthy class of Protestants, none of whom ever complain of the sentiments expressed by him; we have reason to conclude, therefore, that they all participate in his sentiments. Now, Sir, all those Protestants read the Bible; they make a great noise about the Bible; yet they show that they care very little about the holy book, except in as much as it gives them something about which they may make a noise. The Catholic, on the contrary, makes no noise about the Bible, but he follows the lessons of that sacred book; hence it is that in Ireland a religious question is never regarded as being of secondary importance. Perhaps in the Protestant version the text—"Seek first the kingdom of God and His justice"—has been obliterated, and that thus we may account for the editor of the *Gazette's* paganism, in putting the service of the world, above the service of God. But there is another text which must appear rather hard to his Protest-

ant piety—"You cannot serve God and Mammon." The worthy editor of the *Gazette* recommends the service of mammon, and then, if there remain any spare moments, they may be well employed in some sort of religion—the most fashionable will be the most eligible. My dear Sir, don't you think these still less for the Bible, as the sole rule of Faith, have reason to be proud of their progress in Christian perfection? Don't you think their souls are greatly benefited by the blessings of Christian liberty, for so they are pleased to designate their impious revolt against the Church of God? Are we simple Papists not very stupid to submit to the yoke of the authority to which Christ our Lord subjected the world—a yoke which never presses heavily on us—a yoke so sweet that under it we find all comfort for our souls, when we learn to "seek first the kingdom of God and His justice?" They call our submission to our pastors "slavery"—and the government of our Bishops "tyranny." Let them do so. To them it may be so. For "the wisdom of the flesh is not subject to the law of God, neither can it be." And it is through the wisdom of the flesh that men regard a religious question as of secondary importance. We rejoice, in being the slaves of Christ, in submitting to the sweet yoke of subjection to the Pastors rightly ordained, or sent by Him to rule over us. We follow the rule of that holy obedience, which the Son of God marked out for us, being Himself obedient even to the death of the cross; to this rule he has subjected us when, speaking by the lips of St. Paul, he said—"obey your Prelates, and be subject to them, for they watch over you as being to render an account for your souls, &c." We can then easily afford to bear our Pastors abused and misrepresented by these miserable men who wickedly revolved against the Church, and who assailed the authority of her Pastors, because that authority is an insurmountable obstacle to the diffusion of the principles which cause religion to be regarded as a question of secondary importance, and which would introduce the old pagan maxim—"let us eat and drink for to-morrow we shall die." We can feel no envy at the sight of that liberty in which they glory, which Dr. Brownson very happily named "the liberty of the pig in clover." We leave that disgusting liberty cordially, to them. We esteem only that liberty which consists in freedom from the yoke of the devil; for that liberty alone we sigh.—Your obedient servant,

SHEAMUS OF ULLINA.

CANADA.

Mrs. D. B. Viger, one of the Directresses of the Catholic Orphan Asylum, acknowledges to have received for the benefit of the institution, the sum of £25, currency, from Mr. John Severight, of Edinburgh, and formerly of Lachine, through Daniel Finlayson, Esq.

PROSPERITY OF THE CITY.—We learned with great pleasure yesterday, that notwithstanding the enormous losses by the fire of last year, and that money to aid in constructing the buildings could be obtained from the Corporation, at six per cent., to the extent of one hundred thousand pounds, the applications for assistance amount to only fifty-two thousand.—*Montreal Gazette*.

FATAL ACCIDENT.—Yesterday morning a labourer named Patrick Carr, employed in the erection of the New Court House, fell from the top of that building in the ground, and was instantaneously killed. It appears that the unfortunate man had imprudently placed himself too far out on one of the cornice stones, which gave way, both fell among the uncut blocks below.—The deceased was an honorable discharged soldier, sober, industrious, and much respected.—*Transcript*.

BRUTAL MURDER.—The *Brookville Free Press* of Saturday says:—"Sometime about noon on yesterday a man dressed in a brown frock coat, white hat, and tustian pantaloons, name unknown, was discovered murdered in the most brutal manner, about two miles from Brookville, in the direction of Smith's Falls.—The horrible deed was perpetrated with a heavy stone, there being a large wound in the forehead, and another on the neck and chin. He was found in a wood, into which the people in the neighborhood says they saw two men enter yesterday morning, and one of whom returned shortly after, who had on a muskrat cap and blue coat, and who is supposed to be one Simpson, recently liberated from Penitentiary. The murdered man has not been recognised, and now lies in the yard attached to our county gaol. Simpson was seen to pass through Brookville yesterday, about 12 o'clock; about three o'clock intelligence was received of the murder. His description is said to correspond with that given by the persons in the neighborhood of the murder. There is a rumor afloat that both men were seen drinking together in the morning near Lyn."—

MELANCHOLIC ACCIDENT.—The Steward of the transport "Thomas Arbuthnot" was accidentally drowned this forenoon, by falling overboard from a boat that he was about to come ashore in. It seems that in getting into the boat his hat fell off into the water, and in attempting to reach it he lost his balance, and plunged head first into the river; although there were several boats near him at the time they could not succeed in saving him.—*Quebec Mercury*.

MEGANTIC ELECTION.—We understand that the Committee recently appointed to try the Megantic Election, unanimously, decided as a previous Committee had already done, in favor of the sitting member, upon the points of form which Mr. Ross had raised against the election.—*Id.*

THE SEASON AND THE CROPS.—Notwithstanding the unusual quantities of rain that fell in May, the appearance of the fall wheat has suffered no deterioration.—The plant is strong, wears a fine healthy color, and promises, if it meet no adverse casualty before harvest, to produce a heavy crop. During the last week of pretty general fair weather, there has mostly been a cold wind highly favorable to the wheat crop in the present state of its growth. The appearance of the grass fields betokens a future abundant hay harvest.—During the last year there has been a great scarcity of hay in Upper Canada, and the price has been unusually high.—*Toronto Leader*.

Birth.

On the 30th May, at the Cottage of St. Marie de Monnoir, the wife of Chas. O. Rolland, Esq., of a son.

Married.

In Bytown, on the 25th ult., by the Rev. Mr. McDonagh, Mr. James McCarthy, son of John McCarthy, Esq., to Jessie, fourth daughter of the late Major Donald Fraser, of Williams-town, Glengarry.

DOCTOR MCTUCKER.

BEGS to acquaint his friends that he has returned to Montreal. He is at present staying at the CALDONIA HOTEL, WELLS-STREET.