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CATHOLIC CHRONICLE.

 Anstria-letters, speeches, and all-answer us,
reader, we earnestly besech pou-was it
it because of our being "an eminently religous Anierica" represent-law or yospel?
It is no answer to all or any of this, to say
that the world has done like things since time began, and that the very nations which marshal
these facts and queries, for our condemnation,
now, will find records of the same cmport hro now, will find records of the same umport thro
all of their own history. Even if the truth be
so-1t does not touch the question. In the first
 governed by others. Their rices and shortcom-
ings, therefore, belong to their rulers- ours are
our own. They sutier, because kings go madour own. They sultier, because kings go mad-
we, for our own insanity. Therr history, with the shame it brings, was made and acted for
them; we are the authors of both shame and story for ourselves. If we have the pride of
self-government, we must have its responsbili-self-government, we must have
ties. But, besides this-the inqury is not, whe-
ther we are as good as other people, but whether we are better than all. Oar theory, our fai
our boast is, that we are abore the rest of
word worla-hat we are more enigal, more pure,
civised, more tree, niore moral
more religious. If we fail in estabishisiog the whole of this, we fail altogether-for this is the
point and the essence of our pretensions and the only matter in dispute. It is superiority that we
contend for, not equality, and it is superiority that we must make out, or beat an ıgnominious
retreat. Our history, our institutions, our principles, hare made a poor business of it, if
are only no worse than the unblest gentiles. are only no worse than the unblest gentiles.
Assuming, then, that these reflections la done something towards demolishing the unworsuggests itself as to the cause or foundatlon of it. Whence does it come? What does it
mean? We regard the whole of it as neither
more nor less than a well preserved legacy from the Purtans of the colocrial age-the stalwart
worthies of the Mashlower's time, who glorified worthies of the Mayflower's time, who glorified
themselves and their Maker together, perpetually coupling "the Lord and his sants." "Time,
trade and lucre-the growth of numbers and civilization-the cankers of luxury and pride-
have sadly wasted the loftier and nobler qualities which made the Puritan a hero in history. But temper have come down to his descendants uinchanged, and the heart of the nation which the arrogance which humbles itself only to
xalled. As ostentatious in forms as he without the earnestness which dignified has
rors, we have compromised for the absence practical righteousness as a nation by the mosi
scrupulous derotion to all its nnachinerg. Except Scotland-where a man walks the streets
on Sunday, as if the free air were iniquity and Sunday, as if the free air rrere iniquity an
be sun-light wortal sin-there is no nation more of that day. Public recreation, even social sn olemuly a gainst. Cunveations meet, where diines, doctors and polhticians rival eacii other in attempts to Qatter the publac taste for its Judai-
cal observance, and men are socially and politi-
cally proscribed for refusing to make themselves

MONTREAL, FRIDAY, APRIL 13, 1860. sacie
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as as

## proportion.

so so t ther from the purpose or desire of those conduct this magazine, or more foreign to the
objects of the work itself, than a dininution of the respect and confidence which is due to the mos sacred of human callings. In its place, it is one
of the most conservative and commendable o social troutes-at once a duty, a merit and
public good. But it has its sphere like all virtues, and when carried beyond that may grow into as abuse and a great harm. This, it strike
us, is conspicuously the case throughout our coun try. The clergy are dragged into erery aren
and mixed up with erery public movement. and muxed up with erery public movement.-
They open and close all sorts of meetings upon speeches and resolutions between two prayers.Congress will intrigue and quarrel over a chap
lain as over a messenger or a doorkeeper. No a plaster for chilblains, or a wash for pimple but is recommended by a doctor of divinity-
not a volume of bad poems, publisbed by "
Lads," but is ology or at least a deacon or a presiding elder
A Polish Count who is about to give to the press a learned treatise on the salt mines of Wicklitzka, (subscriptions payable in adrance highest clerical authority, setting forth highest clerical authority, setting forth his com
petency for the task, lis sufferings for his coun-
try, and his blood connexion with the Poniatowslis. There is not a word of caricature in this what is the result of it? Is it that the Protes-
tant clergy are forced and erected into a seitaLant clergy are forced and erected into a ses
rate and distinct class-separate and distinct no nerely in their official functions and peculiar du-
ties, as the Catholic priesthood (whom no one thinks of iaviting to ride, eren on horseback,
a procession), but in all things and for all pur poses. They are made a ciril and politica
pover-an element not merely of society, but privileges of simeners and the. aviologbilitip of saint
They can take part in secular affairs of all sort as lapmen, and fall back, when they please, on
their prestuge and immunities as clergymen. upon the extent to which Catholic countries ar "priest-ridden." Omitting the States of the we do not believe that there is a nation in Chris
tendom where the clergy exercise as mucli rea and substantial power as in the United States Which attaches itself in a greater or less degree not mean the influence of a pastor orer bis floc -of a counsellor orer those who need counse
-of a physician over the sick whose wounds ho
heals. All this, the legitimate and safe heals. All this, the legitimate and safe an
holy iffuence of the ministers of God, we recog or mind, who has seen its blessings fall happly
on others, eren if he has not been cheered by them himself.
But the power to whach we allude is quite
another thing from this. It is a power over the another thing from this. It is a power over thi - a power, uncontrolled too, sare by that publia
pinion which the clergy themselves, more than any other class, create and rule, and which there-
fore, as to tleen, affords but a nominal restraint Take away from the abolition party the suppor woment as a public an political engine, if the countenance of the clerg were withrawn from it? How much vigor
would be left in the "Know-Nothing" organizawere to fall away from it? Can a rational mind require any further de
monstration of the inordinate influence upo which we are commenting than that afforded b the memorials which were presented to Congress
when the Nebraska bill was pending? The reaas the petitions, signed by thousands of clergy-
men, in their official names and character, expressly assuning to speak by the appointment
and authority of God, and thundering the terrors of his wrath against all who might dare to adro cate the measure they denounced. A Aecent
respect for the intelligence of Congress, and for representatire government in general, requires us to assume that there was not a man of ordi-
nary position, in either house, who did not full comprehend how unclertcal and unbecoming such proceedudgs were-how utterly at war with every
legitumate principle of our political system. Not

thropists, pseudo reformers, and place-buating or thropists, pseudo reformers, and place-hunting or
speculating theologasters. Eow large a space
such people and therr doctrines hare filled in the such people and their doctrines bave filled in the
political history of the last ten years, and horr postinctly their power has grown to be recog-
nized as a sign in our political zodiac, no intelligent reader can need to be informed.
Now, all thase things and many others like
them, which to were not enough to indieate, are hem, which it were not enough to indieate, are predisposition on the part of our people, and are upposed to reflect great credit upon the national anaracter. We regard them, on the contrary
as serious evils, in thenselves, and as anything but reputable in what they signify. They indi-
cate a false tone of morals, and a sentimentality in regard to religion, which is incompatibilty
vith genuine and healthy sensibilty. In making with genuine and henithy senibibity. In making we have passed far into the region of national
hypocrisy and vain glory. The abundance of our haith in our oovn surpassing ryghteousness,
has made us careleess of goou vorks and blind to tions ostensibly religious, in the conduct of af fairs that are pecaliarly secular, has dragged
Christianity into the dust of a thousand unwor thy conflicts and ullied its purity by the contact
of sordid motives. The recoguition of clerical authonity, in matters utterly unclerical, has often
anmiliated the distance between the pulpuit and
the hustinus, maknor religion politid
 with no fimited rule. Thought, speece, and anc-
tion, lave fallen under a censorstip--often desarrogant and formidable notwitishanding.
As a matter of course we have not discusised

 people, the practican deduction os every day
drawn, that retigion wus enter, of nepessity,
and shoull, of right, tinter into all the phases of our natioual hife. It in for the sake of exposituy
sought to make it clear that the matinn is mol.
nore righteous than other mathons, because, con-
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$\qquad$ represent the state, in in republic, and the re
ligious elements, which, in a country of free opi archy controi a quounared or ciepricill a infuence consequence must now everywhere from the of the rest of mankind, seeing that not all the
republicanism in the sorld can subvert the des potisn of a Inglcal necessity.
But there is a consuleration
ot yet alludell, whicl. gives donble force to all that las been said. It ts-that the religion of
which we boast so much, as a national claaracteriste, We are told that this is "a I'rotestan
col
country," quite as often as we hear of its emi nent refigiousness, and in the same connection.
Priestcraft is only held to be dangerous, when only form of worship, Clurstian or Mormon, and the ballot-box-the hustings and the tribune If any of nur readers should be disposed to
think that we put this proposition rate let them figure to themselves the effect upong the clergy presented the identical National test, verbatim, to Congress, which went there
with the siouatures of three thousand Protest ant Ministers. What fonts of tgpe would have been exhausted, to head the telegraphac reparts
with capital letters and uotes of admiration. "Papal audacity!" "Uuwarrantable interfer
ence "" Clerical usurpation," \&c., \&ic. What a luxury of indulgence there would have been
for the odium theologicum! How the national cravat would hare shitened with devout rage,
and the national countenance have elongated itself for the crists
Sappose again-to go a litue farther backist Society, bad divided itself into the "Churek North," and the "Church South," upon a question of public policy, involving the guaraatees of
the constitution and the borrors of disuanon. Suppose that the one division. had proclammed its
inabilty to hold comanunion with the other-

| ND CATHOLIC CHRONICLE.-APRIL 13, 1860. |  |  |  |  |
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| grareyard, cannot take place between apriest and a committee of his congregation, with-out crowding the press with comments upon 'the |  |  |  |  |
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| the Presobyterian quaratels-the High chinct protensions ind nerer hase susgesested the pacififing iner. |  |  |  |  |
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| position of the law. There is but one solutionof the difficulty-the obvious one-that what is |  |  |  |  |
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| the largest? Not surely because of an indispo- sition to see religious subjects approached irre- |  |  |  |  |
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| could rely for the publication without blot or erasure, of such essays as those of Stephens on the Jesuit-founders and the Port Royalists? |  |  |  |  |
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| eyes of a Protestant establinen dissenters, and theyalike from churchmen and dicals certainly not un-protest-appeared in periodical |  |  |  |  |
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have entered og an important item iato the Registrar-
Genaral's report-important and asal. As te strike


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## Fin



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| uponan equality? Either Lax all or none. Let it not be said of the free. North that such ridiculous folly oxists, where the people aro so vory free. Wipe out the law. It is a disgrace to your State ; it is a disgrace to any people and borders on the inganity that prevailed in the days of witcheraftry in Now England States.-Frecport (Ill) Bulletin. |
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| up in the Hoase of Representatives during tho week past. Tho desire is manifested to find how Congress can strike the desired blow at Mormon institutions, |
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| grade, aud a dan of horrible crime. At great exhense nu hrmy was seat out to put an end to tho |
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| put to death the fewer murderers and felons would be left to trouble gociety aisewhere. All this was |
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| captured hie Mexican ressels, killing fifteen and |
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| ed them in their desigas upon our weak neigubars |
| can now coolly ask a neutral nation for expla |



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The Goddess of Liberty begs leare to refer to the
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Terms.-Indefinite











 and by which alone he sow hold his throne The
is an old saw that i what is sauce for the goose





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The following Commereciul Revieut has been taken from
























PROMENADE CONCERT,

## ST. PATRIOK'S SOCIETY,

## CITY CONCERT HALL,

MONIDAY EVENING NEXT Ticketa 2 zi tents enc

Suaic Stores, and at the Hill Door.

## st. patrickis liteliary association.

## grand concert <br> ST' vincent de paul charitable THE ST, CECLILAS SOCIRTY have the hoon of announcing a GRAND CONCERT, for the object above mentioned to Nordheimer's music store, <br> Tise Soietety will introduce, for the itral limo in   "auve, "The Barber of Serille."

COURSE OF LECTURES-1859-60. THE SIITH LECTURR of this Course will be DEHall known as the CABINET DE $L E C T U R E$, (situato opposite tha Semianty of St. Sulpice, on
THURSDAY ENFNING NEXT, tho 19th instant





The following gentimen have k:adif conzented

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|  of the affuis, generanly, of tho Bnuk for <br> The steady increase in the number of nod amount of deposits, which has beens former nonual Reports, has continued past year; the number of depasitors lanving from 2,244 , to 2,530 , between the bad the 1st January, 1860 ; and the amoun positora, from $\$ 572,07051$, to $\$ 639,09019$ <br>  $\$ 70,88482$ :-being $n$ net gain, for the By the will be seen of the deposits receired, bave been in simall such as legitimately bolong to Sarings' $\ln$. Number of accounts of $\$ 50$ anl uuder $\begin{array}{ccccc}" 1 & \text { from } & 50 & \text { to } & \$ 100 \\ " & " 1 & 100 & \text { to } & 200 \\ " & " & 200 & 10 & 400 \\ " & 400 & 10 & 800\end{array}$ |
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THE TRUESWIPNESS AND OATHOLIC CHRONICEE Y APRIL $18,1860$.

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