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# OHUTV 

CATHOLIC CHRONICLE.
VOL. ViI.
MONTREAL, FRIDAY, JANCAFY 23, 1857

ETNELS FROM HOME, BY JOHN
FRANCIS MAGUIRE, M.P. FOR DUN FRANCI
[ $\Lambda$ n interestugg series of letters from the Jiternal City has appeared in the Cork Examincy
from the pen of the hon. member for Dungarvan. We gire the followiag]:

The old and long standing caluunny argainst the
Catholic Church is, that stie hates, because she Creads, the light-that her safety is in the ignoance of those orer whon she rules ; and, therefore, that it has been, and will ever be, her po-
licy to discourage the progress of education, and thus retain the human mina This venerable calumny
of intellectual twilight.
is tale, fresh, and in excellent requisition at this is bale, fresh, and in excellent requisition at this
cery hour, just as if the history of the past and hef teeming cridence of the present had not refinted it, and is not refuting it, a housan are as.
Now if this accusation be as just as we are as re cxemplification of chis benighting policy than to Rome; for not only has the Pope to maintain
his spiritual surremacy by the force and power of his spiritual supremacy by the sorce and power of iguorance, but his temporal ant agency. Thereof thej exist at all, they should be such only as are useful for training ecclesiastics, whose mission debascment, which, as the calumny goes, is the strength and foundation of their Church's intlureal state of things in Rome-the seal and cenre of "Priest craft," \&ce.--justifies the perennial
aviugs of the phatforms and "religious" press of Engiand-England he it reneinbered, whose monstrous and adminted ignorance is the theme of
the constant and just lamentation of the best and wisest of ber citizens, and th pear at this very monent almost unequal to cope.
It may be said of Roone that she possesses, cven at this day, and notwithstanding the ruin of many an hreater number of public fountains, from which ceasing supply of the purest water, lhan any more numerous, and quite as accessible to ail
classes, from the youth of iner nobility to the offipring of the porter and the woodcutter, as her
fountains; and not more pure and nupolited is the spring from which the young intellect draws
its first nourishment in the seminaries of the "moderrn Babylon," than are those streams which
sring health and dialy comfort even to the poor-
dist dreey tura you bear the plash, splash, of water falling gratetully pu the car; ;and so may be heard
the unnistakcable lum and buzz of the regional mumber as I stall show they are, form but a por tion of the educatioual instilutions of calumiated
Rome. Besides the day schools, which I shall nake some attempt at cunumerating, there exist 3 number of schaols of a most interesting char-
acter, such it might be copied from with grcat

Thare are bight schools, spuecially intended for
and deroted to the education of young artisans aud persons engaged in various laborious pursuits and who, from their constant employment during
the day are deprived of the ordiuary means of other class of pupils can obtain ailmission to them than those so circumstancelf as I describe. They
are 13 in number, 11 being under one institution and 2 under separate institutions. Wach sehool
consists of 4 classes ,he number of pupils at-
tendine caci schoel about $120 ;$ which would give a total attendance of pupits at not less han 1,600 . These schools
are sustuined by various means and resourcesby private contributions, by grants through the
Commission of Supplics, and by certain ccelesiastical funds temporatily conceded to them
the present pope. the prosent Pope. Amongst the benelactors
those. raluable institutions, His Moliness is principal ; he gires 120 scudi innually out of his
private purse. The example of the Pope is imitated by the Cardinals, the nobility, and other
classes of the community. The ordinary teaching comprises reading, writing, arithmetic, a know-
ledge of thin principles of desion, and practica geonetry, hoth applied to the ornamental, useful, age at whichi a boy cin enter a school, but he can attend it till he may be established in life.In their mere educational character and results,
these schools will stand a fair comparison with claracter in France and Belgium ; but in one respect-the moral andl relijious training of the
poung workman, the JRoman night school stands bing workman, the dioman night schoo sting most of the sclools elsewhere re-
ligion is not a primary conen thought of; but in Rome it is
means are adopted especially through societies, or congregations, under the guidance of clergy-
men, not only to ensure to the night scholar a thorough knowledge of the principies of his $r$
gion, but to induce limm to the fuffilment practices and observances. The cost of each school is about 20 scudi per month, or 240 scud
a year. This sum serves to procure oil for the lamps, paper, ink, and books-all of which were Given gratuitously to the scholani-and the ma-
terial of the scbool. The principal items of expense are the rent, and the salary of the "guarthe parish schools, it may be cenough to sily under the immediate control and direction of the
Rector or Parish Priest. These of thenselves atiord a rast educational
dren of the poorer class
dren of the poorer class.
This Society clegli asili $d^{\prime}$ infantzia hare boys, one in Trastevere, and the other in Regola. Whom the princtipal is Prince Doria, bave a other educational establishment maintaiued at
their own charge. Their own charge
incent de Paul have lately opened a school for the education of boys, and as in all places where this noble society takes up its
ground, will use every exertion to extend the The Chre of its beneficent operations.
The Christian Brothers are in Rome, as in the and most successful, as most zealous, of able the eachers of youth. Those enlighteners of the taining 500 pupils, or 2,000 in all. They have besices a school for the sons of the French sol-
diers, and also a boarding house for youths who are destincd for commerce, in other words, in busincss. The education of the latter class well adapted to their intended calling.
Then there are the schools of the Somaschi, at St. Lorenzolo in Borgo, and the Order of $S$ colpi, it $S$. Pantaleo, in which, be-
sides other brauches, a knowledge of the Latin toigue is taught. About 100 pupils attend each
of those schools, the greater number of them There intended for the arts.
There are three colleges or seminaries for arti-
sans; these are Sno Michole, Tata Giovani, and the dermini, the former, now a Conservatorio d Belle Arte, is one of the most interesting institu-
tions in Rome, and will amply repay the trouble of a visit. Besides training a number of begs
to difierent brancbes of the purely meclianical arts, it frequently contributes io the great world
of art some of its most distinguished ornaments. Por instance, it mas a former pupil of San Mi-
chele who lately completed the beantifyl ment to Gregory XVI., now in its place in St.
Peter's, and which no one can regard without a feclung of genuine admination, for the exquisite
grace of the figures which adorn it. In this rast and compreliensive seminary you may ob-
serve its pupils engaged in the most raried and opposite pursuits. engaged in the most rarien and
simple handicraft - there the harlearning some ort. In one latll a number of boys are weaving
carpets of the most costly texture and elaborate design; in anoller department other classes are cutting eamenes, engraving on steel and copper chiselling it into its enduring form out of the where some incipient Canova is learning the first primciples of his immortal art, and, passing to
another part of the buiding, you hear the quick stroke of the carpenter's hammer, or see drying
in the open air a piece of cloth that had lately received its color in the dye-rat. Whe wise
principle of this nolle institution is to allow the
boy to adopt the pursit anct tastes, or suited to plis capacity; ; not compelling:
the youth who feels within ham an instinctive the youth who feels within lam an instinctive
longing for the beautiful in art to toil and drudge at some mere mechanical pursuit, nor trainin another to the profession of an artist justead may be added that the splendid apartments
Cardinal Fosti, the enlightened and generou Protector of the College, which, besides their
raluable collection of works by the great mas raluable coliection of works by the great mas lers of various nations, are enriched by many Michele, afiord a treat of the highest orler
bose who are fortunate enough to have an portunity of visting them.
In various woys dem.
$\qquad$ desire to promote the education of the childre of the lumbler classes of his subjects. Here
or instance, is the institution della Vigna Pi -which singly means a school founded by Pius the Ninth, who devoted to
I. need not here refer to the system of educahaving alluded to thal carried on at Santa Ba
the Hospital-witness that of San Calicano-
education is not only not neglected, but, where
it can be done so, made a matter of very higl


The colleges or seminaries for the higber studies are the Orfani, the Panfili-for ecclesiastics
from the estates of the house of Doria-the pranica, for Romans and the natives of some dioceses of the Marche; the Seminary of St.
Peter, the Roman Seminary, the Seminario Sio, the secular Colleges of Ghislieri, Clementino,
Nazereno, and Boromea, formerl for the sons Nazereno, and Boromea, formerly for the sons
of the nobility. for foreiguers-the Propaganda, and che Colgiant, French, German, and Hungarian nations.
The public schools are the Roman College The public schools are the Roman College,
the Appollinare, and, so fur as the rhetoric, the College of S. Maria in Montecell
The great university, the Sapien
$y$ be said to close the list of institu is iustruction-instruction frecly granted by the state; for, while there are forty-niae " regionary
schools," at which payment is given, there is a long list of schools for children of tender yeas
in which education is gratuitously afforded. in which education is gratuitously alforded.
For female children there is also the most
For female children here is also the most 1
without one sehool conducted by a Religious
Order called Macestre Pic, or some other Nuns
and in some there are several. The Maestre Pie entirely depend for the support of their
schools on the Almoner of His Holiness, and are liberally assisted in a work so congenial to the
benerolent heart of the Holy Father. Rome, as is weil Enown, abounds in conventual estab-
ishments; and as cach Order and each Hows have their modependent schools, it may be fairly
asserted that if a single child grow up without the benefit of a sound and usceful education, the fault lies with the parents, and not with the Go-
vernment of Pius the Ninth, or of those educational institutions, which are the pride of

The hospitals are under the care of Religious and in every respect appear to be perfect in their arrangements. The most important of these Sprito, of which Mr. Maguire speabs as fol-
The magnitude of this vast cstablishment may
judged of when I state that the number ou
e judred of when I state that the number oi tained an hosptal for foundlings, and a conservaclass many had grown up to womanhood in the
institution. The register, which I myself iu iastitution. The register, which I inyself in
spected, is kept, and admirably kept, by the Sis-
ters of Charity of the Order of St. ers of Charity of che Order or s.
who also keep an ancount of cery artion given
out, and, in fact, of every detail connected with the business of the vast establishment. 13 wisides these Sisters, I think tirenty in number, twenty
Capuchius have lieen specially appointed to it spiritual management by the present Pope, who -so that at all hours, night as well as day, some the sick. The balls in this hospital are of enor

## nous size, and afford anple space to two rows beds on each side, leaving from 15 to 18 feet

beds on each side, leaving iron to the 18 reet
he centrc. ITere, as in the other hospitals












 had at a monent's notice, duriug every hour of
the four-and-twenty. It would be quite unne eessary to represent in detail the several feature say that they are all adapted to the great end proposed-the comfort, the consolation, and the cure of the patient. I mist not omit to mention
its really fine museum, aboundigg with the most of all parts of the human frame, and cxemplify principal organs. In another part of the build
par
a corridor of which seemed of enormous magni
tude. It was much occupied, but entirely by
Italian soldiers.

Having heard some particulars with respect to
he Foundling Hospital, which also forms a branc of the same institution, I was resolved to visit or the purpose of seeing for nyself as to its working. I must confess it was about the ny fault of the management but from the rery nature of this peculiar iustitution. It is right to in the "rota" of the asylum, not more than 600,
or two-thirds, are illegitimate. The remaining 200 are the offspring of poor and needy parents, getting rid of, them for various reasous. happen, as it often does with people in the hum-
blest condition of life, that their family- exceed their means of supporting them, one of the juvenilc superabundant population is conmutted to the
wheel of the Foundling Hospital of Santo Spirito, it might be with some mark on its dress by is identity afterwards proved, in case for in stance, of its being claimed by the parents, which
is by to means of uacommon occurrence. Another frequent cause of having recourse to this
institution for the maintenance of legitimate offspring is either the delicacy of the mother,
the delicacy of the child. The mother has nourishment to give the infant, and she is
poor to provide a nurse fur it; thercfore s sends it, or bears it, to an asylum where that ali-
meat which nature bas refused to her will be pro vided for it. Or if is is a ricketty, miserable or so delicate as that in the rude hut of ths parents it has no chance of ever doing well; the
too, in its case, the wheel of the hospital is sale resource, and with parenis of hard hear as are too often present in the homes and the
breasts of the destutute. Frequently the parent child, thus got rid of, has the best chance of $r$ covery, and certainly of beiar provided for
wherc eninent medical attendance is always be bad, and where the greatest care is taken or It may be said that thes facility of getting rid manifest obligations of a parent's duty; but
this fair objection I can only offer a prepondera iag adrantage-thet it docs away a with then awful
ing countries, but pre-eminently jingland. In Eur ing, or her poverty las assumed a form that renchilldren secretly, or shiys them more openly, and
consunmates her iranctic guilt hy destroying her osn life. No cases of this bature occur in poverty experienced there by classes as wed : neans of protision which leaves no roonn for nay also happen that a man's wile dies in siving
irth to a chlld, or from some other cause, an hat the poor bewildered father, not knowin ignys it to the sheiter of the Foundling IIospital, he State, and managed by a body of religiou Chese are some of the causes which induce th of providing for them.
年pressenting the annual average semt in ; but epresenting the annual ayerage sent in ; but i
should be stated that the hospital of santo Spi ito affords an asylum not ouly to the foundlings
of Rome, but to the Provices of Sabina, Fronone, Velletri, and the Marcal.
Not more than fifty of the children recently the remainder baving been sent of to the coun for the benefit of a better nursing and mare healthitu atmospucere hian hic city coud tality in this institution, and was quite prepared
to lave such statements confirmed; but taking e conculition in which the children were sent in he actual per centage of deaths in the year i ass than lonsticipated, and roof that it did not of late ycar aceed 10 per cent. One nurse is allowed to strong aud healtthful, as the ordinary average of nurscs. The presence of a Nun is a guaran-
tee for as much care as can be expected from such a class to such a class-from the mercenary ireling to the miserable foundling, the offispring
shame, or at best the child of poverty. of shame, or at best the child of porerty. he nurseries were in good order, the beds clean, and the other requisites ample and comforian t pass unmoved through the rows of cots in whic
out its last faint sigh; and, for my part, I plassed
more rapidly tlirough thesc infint dormitorie than I did through wards in which strong me withed in agony, or a slarp sliriek gare fearful to endure in silence.
The department ior grown female foundlings was most admirably arranged, the greatest care and attention bcingr lavisined upon its inmates by
the Sisters betreen whom and the young girls
die strongest the strongest affection exists. The ultumate fate one inght at first be led to imagine ; for after ly the benst of all guardiaus, pud over from infancy usefullly, and of course religiously, they are pro-
vided with a sulficant dowry, narried humbly but intuonsly, and thus establishard with a fair chance I getting through lite with honor and credit. brie ${ }^{[ }$descriptions of the Orphan Asylums of
Rome, many of which tave been foumbat enkev. nr. came
$\qquad$
 witnesed what is called stret-ipeachang in Fag-
land, cimmot be made to maderstand why this
harmulhs English practice has produced such enntention and ill-will in Ireland. Men occupying
the very highest offecial position in the gift and the rery bighlest oflicial position in the gift and
confidence of the Crown have, on a vecent oxcethe failure of the late Seripture readers in Itee-
land. This case furnishes one of the wavy in stance, where a custom havantess, or perlaps evea in circunstances, be very, may, from the chand wicked condon, and with, Any one aequainted with citics in Eugland, must bave learned from the nost casual ohserration that the workingr chasses seldom, or perrlays never, attend any phacr of
worship ou Smathy: the statisticai report on this point is, that only one-thiril of the lrotestant po an uccurate pable statement mate on his; sub
cet, in reference o Loudou, fifty persons of al anks, is the orlmary athendarcic or aulturce
cen at tarh service on Sundys, at the paris! otal absence of the loudouers fona prayera : and ald warsity in the Westran habylon, that the ve handred clurches (at the cass of one thata aml thus as it werc, to entrap into warship the Wre to the warions phaces of public anusement in
the outcts of the metrmpolis. The Quen has men, in last May trelve months, fifty thonsant When one adds to this lamentaliee fatt, the public statement taken from Covernment reparts lish collieries are reared, and grow up, and live without even the knowtedye of the Thinily, or
he crecd, or in some reeorded instances (before the Conmissioners), of the very name of God ne
Christ, it becomes atundantly clear that cither Che nericet of the cleray or the wi:kedncss of the penple has placed England in a position of course, it is a clcar result, requiring un argunent, a state of rice and infiuplity, nowhere alse to be
foumb in any Christian counntry on the entire English erime in the assizes calendars, in the aily jouruats, in the hourly police reports: and
read in the ligher classes the constant new creeds -the wild incongruous mental religious derange-
ment which are to be met with flaroughont the population. The nation, in fact, presents the the
rific splectacle of a whole people having strayed wray from the true failh: the fold Ieft without a hepherd: Ane liock exposed to the ravages of English infidelity and crime, it is hard not to fecf Cbristigan inglang, before her conversion to Christianity, stood higher in the scale of virtue
before God and man than sle does in this ycar of grace 1856. What alvantage is lier civilization in arts and sciences if she has relrograded in the Gospel, and returned to her forner Paganism in faith and morals?-What service are her contmerce and her wealth if these have the effect of
remoring her farther from salyation? And whereremoring her farticg, her philosophy, her nationas prestige, if in her pride she follows the decision. man for the law of Christ, and adopts in religion
every variety of human passion, iwhile rejecting every variely or human pasion, wide
the only trua, infallible guide; the voice of God.
This state of things in religion being the pub-
land，it is nbundantly clear thist the Protestant
clergy hare no means whatever of reaching the





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in－
spiring men to utter such public lies both of whin， brund he the shameful farce on religion as guilty of perjury to man and blasphemy to God．
perjury to nan and blasphemy to Gou．
At public rices，at ypicht assemblics，at cricket matches，at public executions，under the very gal－
lows，，wou will secthose Preachers carying on
thein work of the Reformation！and when one
 ${ }^{3}$ ＂Preaching，＂＂Loteries＂，and＂Hazard，＂and
＂che Bible，＂aud＂Tom Paynes Age of Rea－ son；and lichpockets and Jugglers，all－all
scattered throvgh the ignorant，
the inf indel verows，or the inddel crowd；and all fervently periorming
the duties of their beterogeneous avocations．If
there be ays ane act calculated more thans ano－ ther to degrade the．Christian Religion it is this
public profanation of the word of God．To the ignorant creatures who mix in this strange scene
it is inpossible they can separate the Jurgler it is：inpossible they can separate ene
from the Preacher；they form something about
the same iden of man with a black coat on bis back，unceasingly and loudly crying out in vulgar accent and in ungram－
matical phrase，＂i This is the book will sare your soul from Hell；＂and when they bear another
Agent ofiering for sale＇Tom l＇ayne＇s works，ucith
a branth of Lavender（io order to escape the peisity of the law），the Bible，in the rude mind
of the gross bstanders，is reduced to the level of a street ballad；and the State Clergy who
precal it are degraded to the rank of the Jug－
gler and the inountebank．The undisguised pub－ gler and the mountebank．－The undisguised pub－
lice expression is，that IReligion is a mere trade ；
thie Bible a cheat，a forgery ；and that the the Bible a elceat，a forgery o and that the
Mreachers are Agents hired by the day，without
aily faith，of their owsi，but emploged to support an old ssstem，and，as they say，＂to turn a ready
penay．＂
Let any one calculate the wide difference Let any one calculate the wide ifference
wiach exists between street preaching En England
aid Yreland．All，the entire Catholic population are present at the Catholic allar every Sunday：
the grantifather，the grandmotlier，the fathers，the mo hers，all the．chilidrea，the sackling baby on
the breast of the poor aboring man＇s wife，is pre－ sent at Mass，the rich，the poor，the inaster，the
servant，ill kneel before che triumphant Cross
every silutay．And the crospel is opened by Gon＇s anointed Priest clothed in his silk and gol－
den resuments，befcre the pure tainernacle：and
it is read in solcmn slowness to the brent it is read in solemn slowness to the brenthless
congregation．Ob，what a difercnec io reading
ine $13 i b i e-$ between this silent adoration，and the litses thimble－rigs at a race course or a public es
eantion with a langran＇s rope．The Irish a the gioppel，and to hear the name of God pro－
nounced with awe in their sacred temples，that when an．English juggler opens the Testament in
the street，and taiks of the holy name of the Sa－ leed ；and whien they hear him utter calumngy
a；sainal Lheir laith and heir clergy，they abhor
the Church thiat could encourage this vile system they bite the Gove ninent that could patronise
suich a scleine of blasplemy，and，if not prevent－ ed by the priests，they would pelt with mud the
wretch who could consent to be the paid tool of such palpable fraud．In fact，street preaching is
so difierent in ifs object，circumstances，audinaces，
\＆i．，St．，between Tngland and Ireland that no－ thing short or militars force could restrain the
unirereal anger of the country if the public au－
Lhorities hul Lhorities hal perseverel in patronising a ssstem
which engendered social discord，and spread
abroad clie seeds of Euglish infidelity．Where－ ver one of the Englisht soupers appeared in 1re－
land his pockets shoild be searched lest bic had
treatizes on strychnine and arsenic concealed treauzes on stryctine and the public should be
amooyst his tracts：
warned ayainst holding any intercourse with him， fearing lest his acquaintance with the history of
Endislh crime might corrupt the minds and change the hearts of the generous，virtuous Irish
people．

LRISH INTELLIGENGE．







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## The Trut Celitutss

## howtreai, friday, Jan. 23, 1857

 The last dates from Liverpool fully conirim the revious reports of the outtreak in China. rould seem that Brother Jonathan has also or Chestials, and French squadrou is fitting out for the China Sea The Son of the Moon, and irst cousin to all thehearrenly hodics senerally, will soon have enough hearenly hodics
From Europe, the news is pecific. The Neul chatel question is in a fair way of being ad
justed, mand the Yaris Conferneces are a mere matte: of form.

Fros uar "frank confession"-as the Aylme Thancs ealls it-ithat the Roman Catholic Churel as been in existence ever since the day of Pen-tecost-cannot be, "Founded on Scripture", or the erritings of the New Testament, seeing that hat of the said scriptures, and that it is impossible for a supperstructure to be older than its foundation-our cotemporary boasts that he "can ceadiy prose that Romanism is not Cbristinnity. xhis proul wunt he attempts to mak
he following strange logical process:-
arg the authority nithe Scriplures ons the chist left no
tameut." This we admit; but as Camon;" or list, of the said Old Testanen apparenly amongst the Jewish iaspired Scriptures, books which we bave lost: as for instance, that Wherein was recorded the prophecy of "Enoch
the seventh from Adam," quoted by St. Jude in is General Epistle, 14 th verse; and of which be knowledge must have been preserved by means of a book: unless indeed, cyen under the
old dispensation, oral tradition, as well as Scripure, was a recognised medium for transmitting divine truth from one generation to anot:crfrom the days of Enoch before the Deluge, down those of the first century of the Christian era.
Secondly-argues our cotemporary-" Clrist aught This will to His disciples, in order to pre pare them for preaching it to men, and commition, and muder His authority
That Clirist taught His will to His disciples-
or"- to quote our cotemporary $]$ "- "apostes
othey were afterwards called"-is undoubted; or it is implied in the name " disciples," or learner, which of course implics a teaaher: but it no where appears upon the record that He cver directed Ilis disciples, "or apostles as they were ratian. If our cotemporary holds to the opizion that He did direct them so to do, he should be prepared to prove it; not by vague assumpemembering always that, according to a Pro testant maxim, "whatsoever is not read therein" F, is not to be required of any man that it should be belicved as an article of faith."-39 Articles

Not only ss there not in the said Seriptures one word to make us suspect that Christ ever
directed His disciples, "or apostles as they were afterwards called," to conmit Mis teachings to wriung-but, from the subsequent conduct of the reaid Aposties for believing that He did not. We have for instance, cevery reason for beliecing that they rere sincerely attached to, and faithfully obedient pould therefore, had they been so directed by Him, bave been all, not only prompt in fulfiling His directions, but would bave taken good care future of the books by them written, and therefore to be receired as authoritative by all men in subsequent ages. These things doubtless they wownd bave
done, if obedient discipies, if directed by their Laster to write, and if possessed of a grain of ordinary prudenc
Now, the und
only the disciples, "or apostles as they vere af erwards called," left behind them no list, or
"Canon" of Scripture-no means whatsocver by
which the humble, but carnest inquirer of distant ages might learn wiat writugs he was to receive as the authoritative works of the Apostlcs-but
that there is scarce a single writing now extant which, without calling in the assistance of an inn
fallible authority in religious matters, can be
proved to be the work of an apostle, or of a

## ere witness of Cluist's miracles, and an car wit

 ness of His teachings upon carth To begin with the Gospels. Those of St. Mark and of St. Luke do not even profess toliave been written by Apostles, or under Our Lord's direction. On the contrary; the latter begins his history by inforining us, that " $u t$ secmed goor" to him to write ; a form of words hards
reconcileable with a positive direction from Clarist to urite. Of the Gospel called of St. Mathew, all that the Protestant can state positively is, that, in its present form, it is not the
him whosel name it bears; whilst the Gospet St. John, the last ia point of age of all the New Testament writings, has been, both by carly licretics, and modern Protestank, deneed o
writing of an Apostle at all. Whether any the other A postles wrote biograplical notices of (in countine with His directions), we need no inquire; it is enough for us that, if they dill, not a vestige of
present day.
Thus Neander, the Protestant theologian of The erangelical scliool in Germany in his is L of Christ," tells us that :-



not the
bears."
Passin
Passing next to the Acts, and Epistles of St. Paul, our Protestant cotemposary will hardy pretend that eitber were written by a "uisciple, or one to whom He gare the commission to teach all nations," and the assumed directions to write. Of the Epistle called of St: James, all that our Protestant frend can assert positively is St. Luther himself-it has been pronounced an epistle of straw ;" whilst of the other writings the Nex Testament, there is scarce one whose one which has any other claims upon our veneration as iaspired Scripture, than the authoritatire tion as inspired Scriptore, than the authoritatire
decisions of the Catholic Church. This may applear rery shocking to our Ayluner cotemporary ; but if he will atempt to establish the authority of any one book of the New Testament, wilhout find the truth of our assertion. And this should suffice also to conriuce him that Scripture, or suffice also to convince him that Scripture,
Writings, cannot be the foundation of the true Church. For, until by a competent living autho-rity-(and only an infalliblc authority was com-
petent for such a wors)-the Canon of Scripture petent for such a wors)-ihe Canon of Scripture
had been settled-which was not till late in the N. century-no one, without pretending to a special rerelation, could possibly know what
Scriptures, or Writmos, he was to receive as the Scriptures, or Writngs, he was to receive as tho
inspired Word of God, or as authoritative in the supernatural order
Let us ask of our cotemporary to trausport lumself in imagination to the middle of the second century of our era, before the "Canon of Scrip-
ture" lad been authoritatively defined ; and whilst by many Christian communities, or churches, many writings which are now included in the New Testanent Canon, werc rejected, or looked upon as apocryphal; and others, now excluded, Were accepted as Holy Scripture ; how, under such circumstunces, would be, as a Christian, have acted ?- by what process would be have endeavored to arrive at certainty upon the numer in the Caristian world? By appeal to the Scriptures? But how would he have known to what Scriptures to appeal; when, as yet, no unive sally recognised "Canon of Scripture" pose--either that God would hare given to him special revelation upon this bead-or that by his iadiridual judgment he would have been capable of solving so momentous a question; one upon which there is, even at the present day, so much rariety of opinion aunongst the most learned Protestants! And yet, until he had with infallible certainty settled his "Canon of Scripture," it would have been impossible for hin to appeal to all controverted doctrines ;" for till then, Scripture itself would have been to him an "unknow quantity"
The Church therefore could not have beld in the secoud century, or before the "Canon of seripture" was setuled, "that the Scriphthres were the foundation of the Clauch, but would ed of her in the first century, that she was " built upon the foundation of the apostles and propheis"-Emri. ii., 20 . Now, though tradi-
tion tells us that the said $A$ postles bequeathed to the Clurch the valuable legacy of the "Aposties' Creed," yet it is certain that they did not
"It is worthy of notico that this Cred conting
profecsion of belief "in thice Holy
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##  <br> \section*{Of these 169 juvenile criminals,}

 thesis of the Ayliner. Times-riz., a "Canonof Scripture;" or aceurate list of the writings of Seripture,? or accurate list of the writings
which were to be received by all as of divine authority, and as the foundation of the Christian Church. Of two things therefore, one. Wither We mast admit that the Aposties were the lloos stupid blunderers and nincompoops to whom was
ever committed an ;uportant clarge-in that they did not settle the foundations of the Chureh; or, from the fact that-though careful to ordain Bishops in every country which they rifited, and in whon they gave the charge to "keep that i., 20-and to commit the thin ${ }^{2}$, heard from he Apostles to other faithfal men, who should be able to teach others also"- 2 Trm. ii., 2"Canon of Scripture:" we must conclude that in the opinion of the Apostles themselfes, the Scriptures were not the " foundation of the Church," or "the touchistone that must settle all
controverted doctrines.; The Churel, and the Church alone, is that " tue Church, and the fore is it that, with St. Augustin, the Romanist believe the Scriptures did not the authority of the Church move me thereunto.
Our cotemporary is perfectly correct in his must be truc, and there must be some mode oren method of communicating it to man"; but it hoos" not thence follow that that "mode or me else oral teachers, all alike inspired." For hacre is another mode ar or in vidual member of which is indeed inspired; but which, as an organic whole, is possessed of a vita priaciple, even the indweling Spirit of Christ by whon it is effectually preserred from anl
error, from all possibility of corruption, and constantly led into all truth. Such a " mode or method
compelled to abee; and therefore we are no compelled to aceept eiller alternative propound
ed to us by the Aylmer Times. ed to us by the Aylmer Times. It is also evi-
dent, that, if there be such a body, Church, or spiritual organism, there would be no fear of her changing, or of "soine new thing turning up
which would overtbrow ber whole past teaching and experience." The possibility of clange and error can not be predicated of a body, animated by Spirit of Him Who is truth-the same esterday, to day, and forever; and thus the ob jection urged by the Aylmer Times against a
Church, as the " mode or method of communiating religion to man," is valid only upon the hypothesis that she is a mere human insitution. But if of Divine origin, the hody of Christ ITim sclf, in vital union with Mim as her Headdivine organisis in fact, not a mere congeries individuals-his objection of course is worthless religion to man" may still be, for all be ha hown to the contrary, the one "
thod" appointed by Clarist Himself.

To the pressing, but reasonable invitation in our last number to the Montreal Witness, to nam his authority for, or to withdraw, his positive as scrtion that " 88 per cent." of the juvenile cri-
ninals committed to the Montreal jail during the past year " zoce pupils of the nuns and friars," our cotemporary relurns no answer. He refuses either to give his authority for his calumny, or to
withdraw it. withdraw it.
Amongst non-cvangelical persons, there can b
but one opinion of such conduct; and though may find favor in the eyes of that numerous class as his icle, who haring during six lays of the week, duly adulterated their goods, cheated their customers, watered the rum, and sanded the sugar on the seventh go up to our Zion to give thanks to the Lord that they are not as other men areamongst the worldy minded, anongst those who reated no doubt as it deserves.
Having thus effectually disposed of Lie No. -that, of the jurenile criminals, cominitted during the last year " 88 per cent were mopils of the nuns and friars"一we will procecd to demo lish Lic No. 2.
In his issuc of the 14th the Montreal Wit Mess asseris-referring to the "books of the 300 commitments of juvenile offenders during the year-264-or precisely 88 per cent-were Catholics." To this we reply by the following satistics kindly furnished to us by one who has
uthorized us to use lis name as a guarantec of their truth, if they are contradicted. We may add that they bave been carefully compiled from During of the prison.'
During the year 1856 there were committed, persons under 18 years of age- (and persons le ofenders")-214, and not 300 as the Monte ofienders")-214,
treal Witness asserts.
But of these 214 commitments, 45 have been

Catholics...
Protestants.

Ihus showing that 19, and not
He whole juveniles commited were Protection Agrain, of the 142 Catholic juveniles conmitted, only 31 were of French Cabadian origin Tish immiaronts, committed to jil cenerally, an act of charity, cul not to jail generally, arainst the laws of God or man. We will ex plain the process.

## plain the process. Of the Irish em

Of he lrish emigrants of whom numbers ar
shipped out to Canada, often from the proor-
houses of the mother country, a great many are houses of the mother country, a great many are
course landed upon our shores in a state of extreme destitution. A widowed mother, for in-
stance, with pertiaps a couple of little children from 4 to 5 years old hanging to the skirts of her peticoats, another in her arms, and another at prant. As a yagreant she is, as an act of clayty committed to jail; and-not to separate her fro her children-lue latter are committed to jail
along with her. This is an event of constant oc currence amongst the poor Irisl: Catholic immirrants; and thus it is, that, of our " jusenite of enders," many are babies at their mothers' breasts sucking criminals as it were, certainly not very
dangerous to society, nor offensive in the cyes of Him Who once took litte children in His arn and blessed them.
But-and this is the best and most convincing test of the moral results of the training give by our Catholic educational institution-of our permanent is of course most suljeect to the inluences of our "nuns and friars," only 31 have been inmates of our jail; and this though our jority of French Canadian Catholics. Indeed when we take into consideration what an inconsiderable fraction (numerically) of the populaion of the district is composed of Protestants, it clear that in furnishing 19 per cent. of the
jurenile ofienders," they furnish fully their quota f crine.
Our object is not however to impute criminality our separated brethren; but to convict the Iontreal Witness of wilful and deliberate falsehood in his jail statistics. This we bave fully complished. We have contradicted, and defied hin to prove, or to gure his authority for his fienders for the past year were " pupizs of the nazns and friars;" and be dare not answer us, be dare not meet our challenge, thus avowing himseff a convicted liar. We have showa by have been only 169 juvenilcs committed during he past year, instead of 300 , as asserted by the
Montreal Witness; and that of these 169 jure niles, 19 por cent., and not 12 only, were Pro testants. We have shown, lastly, that of that portion of our population which is most subject the influences of the "nuus and frars," only this, we can well aflord to treat the future calumnies of our evangelical cotemporary with the ontempt that they deserve.

The "Boston Pilot" and the Catho ic Univirstty of Ireland. The delusion under which we, in company with many others, Pilot was a Catholic paper, has been effectually dissipated by the perusal of a scurrilous and bioted communication from a soi disant Irish corresprondent, wriling over the signature of $\mathrm{O}^{\prime}-$
K 保e, with which the Pilot of the 3rd inst., polates its columns. This infamous artucle is directed against-not only such men as Dr. Newman and other distinguished converts to the Catholic
faith-men not more distinguished by their learng and rare abilities, than by the heroic sacrifices which, in obedience to the dictates of Divine Grace, they have made for the cause of truthbut against the Sovereign Pontiff and the Cathoic University of Ireland. Of the former, the converts" who with the approbation of the latUr have been named Processors in the Catholic University, this Mr. O'Keefe has the amusing red Euglishimen;" and accordiug to the same authority, the author of Callusta, and one of the ipest scholars of his age, is set dowa as one of Indeed for a Protestant to join the Church, and to abandon home, station, position in society, and ail that on earth men most dearly cherish, for the sake of Clrist and His Gospel, is, in the eyes of the Pilot's correspondent, a unpardonable sin. "It is they," he says, speaking of the pretended ailure of the Catholic University-" it is they ho are guilty. They come in the garb of converts, our vencrable bishops"- (silly dupes these Bishops must be to let themselves be deceived by such a t of "illiterate, stupid, ill-bred Englishmen")
" and poison the holy hearts of those pure and
amiable prelates with their crafty whisperspalluted as the aristocracy are with every vice foul with every variety of corruption. It is these scoundrels, who are to blaine and these of these "scoundrel converts" as "wretches" imple Irish Catholic Bishop to their purpose ; for it would seem that the ssid Prelates, and the Sovereign Pontiff to boot, are but a set of casily o higher scoundrels"-lhe illiterate, stupid, ill-bred aturally asks, if the said "converts" of Eure ish orign-the Newmans, the Wilberforces, the Mannings-are the "illiteratc stupid ill-brod coumdrcls" that the Boston Pilot rev-ored hem, how is it that they have been able to "wia hir way into the confidence" of the Catholie Bislops of Ireland?
To reply seriously to such charges would he benenth the dignity of the geniteman, or the $\mathrm{Ca}_{\mathrm{a}}$ haohe journalist. We notice them solely for the purpose of warning our Cathole readers dangerous to the true interests of the Clum more our boly religion, than the most rabid vitno an: stant shect issued on this Conilltra Prounder pretence of advocating the cause of Irish nen, it wantonly and maliguautly assuils the clarcters of some of the best and nolest Church's children; and because, whilst lyppocritically professing itself a friend of Catholics, i gives insertion to ribald abuse of Catholic ciergy men, in which even an Achilli or a Gavnzzi would hardly dare to indulge; and plainly insinuates that the Iry dare to indulge ; and plainly insinuates that
the are but a set of simpletons, the dupcs of "illiterate, stupul and ill-bred scoundrels;" and there fore of course, more illiterate, more stupid, ans ore ignorant of good manners, than the scoul rels who impose upon them

We bave been requested to publish the follons Wing details, in the hope that some clue may bo or therein.


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