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# Ohtrues amituc 

CATHOLIC CHRONICLE.

## VOL. VII

## MONTREAL, FRIDAY, APRIL 17, 1857

THE CARDINAL ARCHCISHOP OF We subjoin a full. report of the second lecture of tis interesting
vered at Islington by His Eminence. The text on which the Cardinal preached was
thatt found in 22 Prov., $\nabla .6$-" $A$ young man according to his waj, even when he is old be
will not depart from it." When a disease, he said, will not depart from it. When a disease, he said, rise up and spreads itself abroad on all sides,
we do not expect to find the symptomsit exhibits we do not expect to find the symptomsit exhibing
exactly alike in all cases. These are materially modified according to persons, to circumstances,
or even to local peculiarities, but, at the samee time, the general diagnosis is one cind unitorm,
so that prescriptions for ciure or directions for so that prescriptions for cure or directions for
prevention may follow rule; and be made appliprevention to ny case. This difference we observe
cable in appearance, while the general character con-
tinues one only, gives further proof that it is not tinues one only, gives further proof that it is not
from the effects of contagion that it passes from place to place, but that it is epulemic, and has
its source in a miasina springing, from some hid-
den mass of corruption beneath our feet, or is its source in a miasina springing, from some hid-
den mass of corruption beneath our feet, or is
carried about by some deleterious thfection impregnating the atmosphere itself.
In speaking, therefore, of crime, as we see it
spreading on all sides, tainting all classes, although it is necessary, to observe diversities of and ranks in which it manifests itself, yet all ap-
pear to spring from one common source, because pear to spring from one common source, because I therefore spoke in
I therefore spoke in my last lecture of crime,
because crime is unhap p , because crime is unhappily now so common that
it has become matter for serious reflection, and, in making it a subject for public instruction, I
felt justified in tracing all crime to one source, and in dealing with all as if arising from one evil. In treatiog of them there is but one course of prescriptions for their cure-but one method of
prevention when only tireatened. To this point
We will consider what has been often said of the two methods to be employed, either separately or combined, to eradicate the evil where it
exists, or to check its growth where it seems to exists, or to check its growth where it seems to
be menacing. Of this I will treat after a few preliminary
have taken.
Of cours
Of course it belongs not to me-not to those
in my position-to apply a remedy to a great in my position-to apply a remedy to a great
social evil, except as connected witt that part of
our duty which relates to the spiritual and religious treatment of offences, which, while they
seem to be social, are no less the crimes of individuals.
It is quite possible, however, for two ministrawithout chastate seast son anctsiner.


 eiticat of
 aiding, it may be, the fight of that spipitit the


 apply thic spiritual and bealiog uaction, in the
feflitaen of which he has has more
laith than in in the may be engaged, side by side, the physicician of
 ing in works of merce and of olope,
$A$ gain,
a culprit in the thands



 lering ninay
human isstice.
the prive no wish to in inefere with the duties of
 does iti, in ilike manerer belong to raise our voices
vhen

 but certain messengers, and we shall not freea oul



#### Abstract

 fourishing country The curative measures may be divided into


 two classes. . With one of these. it is neither mymission nor my intention to deal . mission nor my intention to deal: how criminals
are to be punished; the degree of severity to be
exercisel towards them. our convicts; what should be the nature of human retribution, and whether it is prudent to con-
tinue the lenient course we have adopted; with tinue the lenient course we have adopted; with
all this I bave nothing to do. I have an undoubted right to carry my own opinione into con-
versation, where it is a question of judgment, not a question of fact. If it be a question how which readers punishment a matter of calculation ferent are statistical facts which belong to a different class of public speaking and public direc-
tion. But we now come e to that question which is daily more and more agitated among us-how particular was ? ? Sacred do deal. with crity, and not hu-
man wisdom can alone give this man wisuom, can alone give this right. I should
be justified in saying that society has not a right to infict extreme punishment, because philoso-
phers, in supporting a train of argument, over-
look the positive institution and the positive thority of Divine and superior power. I do not,
however, intend to enter on this discussion, alhowever, intend to enter on this discussion, al-
though it it a great and important question, before entering on my subject, and is one which
takes the consideration of it out of the legislative or social line of action, and brings it within the
noral influence. It slands betwwen thi and partakes of the remedial view, while it asso-
aintes itself with the preventive. Amoses with the preventive.
Among many theories and views lately put
forward on crime and the manner of dealing with farward on crime and the manner of dealing with conous adron : the first brought forward by the cellent idea, which has talen possession of the
mind in the present day in the wish to reform mind in the present day in the wish to
those who are, or have been, criminals. It is an opinion publicly arowed at meetings in
belalf of this project, by persons of high rank and considerable public influence and authority on the to by persons not present at such meetings, but Who yet give their adhesion to the idea that crithat they are not to be punished, in the ordinary
sense of the word; that is, that, not being renonsible for their acts, they are to be treated so ed them unvilling instruments of the crime wit which they are charged.
This dangerous hypoth
nother opinion much discus is closely allied with ture, in hyleaves, pamphlets, and small periodihands of the Iower and less educated classes, and in which the theory of crime is in the boldest manner put forward : that every man's act are
the result of physical organisation over which he has no control, so that neither a good nor a bad
ife are to be attributed to the will, but rather the construction of the individual, and so ster Thus, with infidels, it supplies the excuse that
hey do not beliere in Christianity, because they cannot : their mind is so constructed that they man devoted to a life of charity, piety, selfhelp being criminals. This reasoning in variou forms comes to the aid of those who do not be-
ieve in Cliristianity. Goud, they argue, is so good that He looks upon grown and matured men as no more displeased with them than we are with as a sequel to the goodness of God; and men are no guilt by committing fraud, theft, or murder but are only following the necessary bent impart
ed to them by God hinself, which they canne This is one insidious argument which the mor gross reasoners are striving to make popula We will not, howerer, now go into a confutaemarks this principle, but I will offer one or tw Which I may have given rise.
It is true that in criminal jurisprudence crimi nals are often treated as if they were irresponsi-
ble, who are, yet guilty of the greatest crimes he, who are, yet guilty of the greatest crimes,
The difficulty seems to be to decide the houndary ine betiveea crime and insanity, and bow far ou
natural horror of crime contributes to make u suggest it as an excuse when it is committed.-
This is beside the point; but hitherto this excus has been the exception and not: the rule. Tis hings are required to constitute this plea.
First, a proof, besides the
that normal state which is not so much moral as
intellectual. .He must be proved to be insane rom other speeches, other acts; other manifesta-
tions. The new principle reverses this'totally.It says the new is madness, because it is a departure rrom te normal state,
sponsibility for the act
We require that a proof of insanity should b produced the act.
a man waylays a public character, a harmles by unconscious of the act; but we do not look at that deed as a certain indication of insanity. Again, a fanatic is possessed by
he is inspired with a mission from Heaven to slay some fellow-being. Io this case the insanity iies
in some previous cause. The blow he strike in some previous cause. The blow he strikes
may, to hisimagination, be an act of self-defence ; the idea that he is oppressed or injured may have power of judgment ; the sense of injustice urges him strongly ; he is stung to the quick; revenge
urges him on. Thus an act of cruel murder is perpetrated, but is, in itself, not that in which
we seek the proof that the criminal has departed rom the normal state of mind, but the stat this. In ninety-nine cases of a hundred it matter of simple calculation. The chances are
well weighed; the plan is matured; the act i oot perpetrated under the mapulse of wild, ungo mind, but contemplated with such an a amount of foresig state of mind, the motive power being the desire o procure, at any cost, property belonging to
another. This constitutes the difference betwee The two cases.
There are various ways of testing a principle Jividual cases, or by extending its application ge utmost. Suppose that the body of men en nd others influencing the middle classes, become vincel that criminals are not wicked men to be niacs laboring under irresistible impulsesin which they hare no part. If this becomes the basis of treatment, it must become the basis of legisla-
tion. If these men merels reform without an diea of punishing, and if to be reformed like
children or idots, the law must treat them such; the law must be framed on an opposit
principle from that on which it now stands. The groundwork of the present laws suppose a re sponsibility and power of acting or forbearing in
the individual. It would not only be absurd but unjust to legislate that men were
for crimes they could not avoid.
If a man were to take my hand, and with it ot I , who should be overruled by lis greate strength. Thiss of course, corresponds to the nal influence. Therefore, we must reverse the
whole legislative action, and sas, before God "there is no guilt, no crime, but certain noxiou vented, not punished; but precautions must be
taken to prevent eril to society." They are then to prevent evil to societs. . They are, in the world.
We must begin by rooting lip all legislation in
all countries, and of the tremendous experiment of introducing a totally neww system of merely eformatory discipline. Neither will the evil stop re do not teach. You cannot say to a child
this is a crime" if the lam of the country denies it to be one; the moral instruction of a country lav of the country is made in opposition to the
laws of God, we are then justified in saying "re-
sist the law "" but othervise such a collision a sist the law ;" but otherwise such a collision totally contrary to education; and the whole mo-
ral teaching would be modified from the moment the child learned its first principles. He mast be was not to be considered a crime.
Is any one ready to let loose this idea ing the principle that man is merely the slave his constitution, and therefore of his moral organisation, because they admit no difference be-
tween the one and the other. Against this it is our duty to protest; we should not allow a chind
to imbibe such principles ; yet they are likely to fall in with them
when we see them put forward by persons of rank, and they appear more termble as ree apply the
test more fulls-that is, in its universal applica-

It is not the individual case of a father who
ees his clild growing up with a propensity for appropriatug all that comes in his way, a propensity which sometimes grows upon persons till
it becomes a monomania. It is not a question of a solitary case requiring care, watchfulness, gen-
tle correction, or even harsh and severe retle correction, or even harsh and severe re-
prehension, but it is a question of thirty thousand prehension, but it is a question of thirty thousan
criminals annually (for that is something like the
amount which our criminal calender declares) amount which our criminal calender ueclares),
wlo would need to be treated as idiots, power-
less to exercise control over their own acts. We less to exercise control over their own acts. W
may imagine what a huge system of reform of eight or ten years' duration this would require.
While we are deliberating whether we are transport them to a new country remote from this, whether we shall employ them on publi
works, whether we shall, after slight marks of mprovement, set them free in remote colonies, o arn them once more into society here; while,
ask, we are perplexed low to deal with the de inquents, what means have we to try the experi This is the tendency of the age; and, there-
ore, uniting itself so closely with reformatories, iore, uniting itself so closely with reformatories, it interfere with the other, and ruin the liope of

## phere.

It is clear, however, on one point there is a
reat and strong feeling in favor of reformatories which, in their first simple principle, $I$ should $b$ sorry to say a word to thwart. The idea is that and crine ; and; liowe ver we may be appalled by hen the apeacestion which is being imparted own and country on all sides has had time to
take effect. As this generation grows up we flatter our
elves it will take the place of that passing away the scum, rising as it were to the top of this eettuing society, will clear away, and make
or soniething sweeter and more wholesome.
The children now educatug will exbale a pure
atmosphere; they will become members of so tamosphere; they will become members of so
ciety true to the principles they bare imbibed, and to those who have done so much for them. This I desire in no way to combat, only to ask hose who put forth such ideas, to ponder on them
efore we decide altogether whe ther we are in the ght course in regard to our ideas on education boy, a chilk, "a acording to his way"" What i
he "way" in which a clild walks during his education? If we really, in the joy of our hearts sring of life, enjoyed in what, to a poor child Re a paradise of delights.
Remored from bis squalid and penurious home int a free atmosphcre, from a narrow crowded
garret into a spacious hall, receiving paternal
kindness and encourarement rom the miter teaches him, and surrounded by everything which can inspire him with cheerful and happy thoughts. nd decent garb of clarity, it is true, but still it is welcome ; if he is buygry, the warin meal pro-
vided soon satisfies him ; if diligent, he is honorportance ; the is thattered ords, not only of his master, but by the schoo noblector, the chasual risitor, the looks round the schools, Whom the best bops are pointed out, and Then the defights of the rewards he always has in anticipation. His feasts, excursions, prizes,
distinctions; his appearance in a large clurch on some great occasion, a dignitary of his establishment preaching, and the swelling chorus tilling
the majestic dome. This is the path in which he walks-the flowery briars, and even small pebbles, lest the smallest rougbuness should make it only slightly disagree-
able, and so he passes his early years. His affections are in all probability estranged from vating thoughts are infused.
This is the way in which the child walks, and Scripture says the man shall not depart from it; but let us practically examine this. "Will he this high and Alattering patronage he will go sant ways, these flowvers, these caressed com-
panions, that he will to through the toil and labor of his days? and, if not, is not such an wisest ot men or ather 'of the spirit of God speaking thirough Him in the text? Let us pur-
sue sue it larther. The times comes when the chilu fitted bim for the woild; he comes forth denuded of all sustainments of encouragement; bindness
and charity have forsaken him ; stripped of
ererything, and looking in his face the fierce con-
test that is to begin with his career in life, crush-
ed on one side, crushed on the other, trampled on from behind : his unchained passions, never et called into play, are felt in all their force for comes into play; concupisence and the lust of
the eye, and the pride of life, and, at the same the eye, and the pride of life, and, at the same
time, he sees all with which he must-wrestle. What is the best thing that could haspen to hina vould be that pestience and death should visit his home, sweep away father and mother, and eave himan orphan and desolate. People he
did not know before will fight for him ; and if le be a Catholic, money, and influenc, and coming to bring him up under Protestant care.
And yet the time must come when the clild must go out into the world, and be torn from
dis artificial bed of education. I do not blame but should sideration : The child we are told, is nowr ready to be launched; it has been in port till now;
its bows are gracefully carved and painted; its well are elegantly formed and rounded;
wempletely rigged, and manned, eady to go out of port. Blow gently, ye winds; lows deal too roughly with the trin vessel. There has been-no provision made for boisterous wea-
ther; no preparation for the trying, grating, ing. it ducation it can be othervise. We are told so
 and that of the man. One leads to the other,
and is a part of it. The cluld must be led io This is not what I think, but what I sec. In gion I will not enter into any discussion upon
methods, but $\begin{aligned} & \text { will take the necessary element }\end{aligned}$ methods, but I will take the necessary element The great bulk of the children of this country must be educated by some religious class. The
Church of England, of course, has a large proxtensive and flourishing schools. We are in the minority; therefore we have fewer children less funds. Perhaps if we exerted ourselves we less funds.
mightit incr
ness.
Education, however, should be bringiug up hildren as they are to be brought up for the
cst of their lives. Let us take those who hare 0 educate the great mass of the youthful popu-
lation. What is their religious teaching? They
larn to beliege Trinity; they are taught that man fell by sin, re responsible for their acts, and will, according
to them be rewarded or punished hereafter. Here are all the great truths and basis of moral raining; but haviag taught all this they say,
you are not to take one of these on our word -you are to exercise your own judgment; you from us, but when you grow opder you will read different from what we bave told, you may reject
what you have learned at school." This is the What you have learned at school." This is the judgment and free interpretation. The docthe learner. They are not laid down as dog him who les, After reading the Scripture and giving their hey are taurght. Therefore, upon this principle, child is trained not to walk in the way in which
should go. When he becomes a man the is quired to walk in another path, a path of his wn discorery. Can this serve his belief, after young. Does not all that surrounds him tend to nnettle his faitb. He cannot walk along the
treets without being aware that on all sides is machinery calculated to point out error in every doctrine he has becu taught. He sees the Peo-
ple's Institute, or the Hall of Free Discussion, and he heard Mr. A. (who is far trom confining himself to matters of opinion) descant upon the
allincies of the Bible, which be declares not to bean inspired book. He soon ceases to dispute between one riew and another, but begins to
doubt whether Christiannty is true at all, and cligion or any system of morality. Gon bubinc weekly notices he will see the quesgood or a bad man, whether or not be eommitted tall, and whether lis bistory is not a forget This education bas entitled persons to discuss all


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|  |  | Insimasainoxior: |  |  |
|  |  |  |  Trictariins, from his new illieg the Bishops of Lxc- | An un now in, circulation in New Fork, Nearly |
|  |  |  |  | buif a, dozen arrests, were minde on Fridiy, of parties |
|  |  |  |  | foit fives on the Extictange Bank of Hariford are especially plenty. |
|  |  |  |  |  |
|  |  |  |  | Aland, Me., for bigamy. Hia marringe to two difnt wives was clearly proved; and he was on the |
|  |  |  |  |  evidence to prove that he alreads had one wific when |
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|  |  |  |  | tained this position, hle case mas quashed, nud the man who was charged with having two wives gotclenr: by proving that ho had three! Grent and ronderful is the Inw. |
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|  |  |  |  | A despatch from St. Jonis, Mo., dated April and, <br>  <br>  |
|  |  |  |  | busters, cominanded by tha son of one of our mer- |
|  |  |  |  | ition shortly to sail from Ney orleans, destined to invide Costa Rica, and thus relieve Gen. Walker by diverting the attention |
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|  |  |  |  | diverting the attention of kis enemies to another oint. Abunan means are said to be nt the dis posal of this expredition.' |
|  |  |  |  | day night lagt an officer.discorcred $n$ coiored indion dual on Naiu strect, in the vicinity of Galliey's Block eviduntly concealing somictliug under his coat. H |
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|  |  |  |  | and turned out to be no less a personage than the Reverend Henry Brooks alias Thompson. Whether |
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|  |  |  |  | me. Verily, it is hard to please those censors and <br>  er received any annoyance, embnerassment, or truction from any Catholic $P$ riest, since the day came to the Prorince.-Halifux Cultholic. <br>  <br>  e in rery wet ground. Haring didignisideratioe ywith an. claborated deseri, he sent it to a sothe. Ting of a bet. ITt was received. with due ebate arose as to the species to thich it velon\% a committee of seren was appointed to ascertaid <br>  sulting Burfor's Nateural Historo, nend Goidsmith's mated Nature, they reported that it must have onged to a Madagascar bat. It was pronounced greatest curiosity in the museam. |
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## Che ©rue Celitutss.

## MOXTREAL, FRIDAX, APRIL 17, 1857.

HOME AND FOREIGN MISSIONS. Orer the signature of Thlos. M. Taylor, the Montreal: Witness of the rith inst., contana an amusing but very pitiful bistory of the burst taken by our evangelical friends more than two pears ago, amidst much sounding of trumpets, and getting up of Ebenezers-but which from want, "of a "field," and of. Missionaries, they
hare been ooliged to abandon. We glean from Mr. Taylor's tragi-comic announcement of the enterprise, the following particulars :
The "Canada Foreign Missionary Society" was inaugurated in 1855 ; and in the month o "Board of Management" was appointed subscriptions were eamnestly inroked; and ad ublio pres and appeared in the public press annouccing that the "Board was
anxious to hire smart active men for the "foreign feld" and a "travelling agent" to do the can rassing part of the busioess at home. "Pro-
bably"-says Mr. Taylor, who also signs himself Secretary-"no announcement of any religious or missionary movement
The mathinery being th
curse expected that chite " Prranged, it was of on" was at band. Souls were to be sared bat the Eril Ond it was confidently anticipated bop and retire from buswess, so soon as the Kissionaries of the "Canada Foreign Missionary Society" made their appearance in the
"feld." Members paid in their subscriptions; their money fell wilh a pleasant chink into the coffers of the Society; and the campaign against
heathenism, and Romanism, and all the Powers of darkness, in foreign parts, seemed about to be opened in gallant style.

Meantime the "Board" sat patiently, but ansiously waiting for answers to their advertise-
ments for Missionaries. "They waited long for response," says M. took no further step." All the long summer
months of 1855 they waited with arms folded; months of 1855 they waited with arms folded; sented themselves. Though for the "Home Missions," for the conversion of French Canadian Romanists, laborers could be found in abundance, in all Canada not one man was to be
found amongst the Protestants, willing to undertake the fatigues and discomforts of the "Fo-
reign Mission." At last in October a minister of Western Ca nada offered to talke the post of "travelling
agent;" but this generous offer the Board had to decline on the ground that it would be unwise to go to the expence of hiring a " home agent" so coming forward for the "foreign field." Weeks and months crept on, but still no volunteers made their appearance. About the commensement of last year another Minister of Canada West elf and two others, in a contemplated offer of themselves for the foreign work." But this also ags the Secretary of the Canada Foreign Missionary Society-but the correspondence closed without any offer of service on their part. riends in February of the same year, when another respected Minister came forward and to
whom "after long and prayerful consideration a all was giren." Finally, we are told " representations of much force made by this genAnd so again the heatien and the Romanists in "foreign parts" were left to perish in their gross darkness.
In September, however, of last year, the hopes Western Canada came formard with offers But alas! for the vanity of burman hope. One was a married man with a large family of snall wisely judging that the "circunstances of the Society required the seading out or children," which in "f foreign mission" would decidedy be incumbrances. The other olunteer would no doubt bave had an offer of engagement made to him "had not the Board a
this juncture seen reason to suppose that the re gion it had announced as the proposed field of on, and to think, on parious grounds, that their on, and to think, on various grounds, that their

## coul som for

er son

 and Remanists in ". foreige parts. and womasist not ine Board idile altogether, Itso the Secretary tells as-continued throughout
this long agony to give signs of life. It " had $\left\lvert\, \begin{aligned} & \text { this long agony to give signs of ifie. } \\ & \text { many meetings and much correspondence" aliso } \\ & \text { "some sense ot responsibibity"-and "some sparrt }\end{aligned}\right.$ "some sense of responsibiitit" -and "some sprrit
of prayer." Upon the strength of these, it still kept its office open, and invited subscribers to take shares in their promising Spiritual Rairoad
for the other place. At last, as with all othe for the other place. At last, as with all other
bubble Societies, the day of reckoning came; bubble Socienes, the
the farce coldd be sustained no longer; over the
and windows of the sancaum wherein the "Baard
held its meetings, felt sensible of its responsibiity, carried on its correspondence, and had its "spirit of prayer, the binds had to be drawn
down ; and the Montreal Witness now proclamss to the world that, like the "Royal Britsh
Binks" and many other humbur " Joul Stol Bank," and many other humbugg "Jont Stock
Companies" of the day, the "Canala Foreign Missonary" of Society" has had to wand up its affairs, retire from business; and leave the Devil and the Pope masters of that "forecig feld
which the saints had marked out as their own.which the saints had marked out as their own.-
The firm indeed still nominally exists; but its "present altitude is that of maiting for the in dications of Dinine Providence -(lor wiich we
fear our friends will have to wait a long time.)fear our friends will have to wait a long time.)
In the mean time, they have rery generously proposed to refund the stbscribers their mone9; ; and
bold out a promise that whenever they can find an "open and eligible folld within their compass," and "suitable men haring a strong-felt call to
the field," they will resume business in the eranthe field," they will re
gelical line as before.
Were it not that our friends seem to have se their bearts upon $a$ "foreign field," and that no thing else will content:thim, we could point out
to them a field whereini laborers are rucch needed, and which is both open," and easy of access.Amidst their Protestant fellow-countrymen of England, and Scotland, there are thousands and
millions as ignorant of the doctrines of Christianity, as anf black, or tawny savages in the South Seas. Why not, then, try their lauds upon their
own Protestant " home keathens" first? -and eave the foreigners and Romanists alone? Is the soul of a Protestant Anglo-Saxon factory opera-
tureof less value than that of a wild Indian? s of compasion, than the miserable wretches who hourly outrage morality and religion in the heart of Protestant England?
The fact is, that it is notoriety for themselves, Hory the salration of souls, not the honor and glory of God, that is the object of these Pro
testant Missionary Societies; and lience, and hence ouly, proceeds their incapacity to find an open and eligible field for their missions. The
act is, that Protestant Ministers care far more Or their own creature comforts, than for the souls of sinners; and are more intent upon the
bread that perisheth-sillss, bonnets, and ribbons for their wires, and a comfortable provision for their numerous progeny-than upon that bread
which cometh down from hearen; hence the impossibility of procuring volunteers lor a service
of some hardship, which necessarily involves some danger, and inperatively requires some self-sacriwhich there are neither dangers nor lardships to be braved, in which a reputation for sanctit
may be easily acquired at a cheap rate, and whic may be easily a aquired than "forety parson power"
demand only a more than of cant, and at least a fifty Exeter Hall "power of falsehood"-for these Missions volunteers can of the erangelical Ministry; and a field can alin Lower Canada. Into this "field," always in Lower Canada. Into this "field, always
open, always eligible, the taborers flock by thousands. Broken down tiukers-debauched Me thodist preachers-fradulent bankruptsts-knavish
traders, who have exchanged their false weights and cheating yard-wands for King James" Word ed" - with occasionally a lewd disgraced priest, him out of the Cburch, and would have lodged him in the Penitentiary, if he had not found asylum in
the conventicle-russ, like vultures to the car rion, towards the spot where their services are in
request, and will be well paid for. $A$ "Home Missionary Society" for the "Conversion of
Romanists," can always get rolunters, can always find a "field ;" the official report of the "Canada Foreign Missionary Society, from which
we lave quoted abore, shoms that, we tave quoted abore, shors that, mhen Protest-
ants would seek to carry the knowledge of Chrislianity to the heathen, they can find neitber.Their attitude is "that of wating the indications
of Divine Providence ;" and "Divine Providence" stows itself determined to have nothing to do with them. This fully accounts for the
greater popularity of the former $M$ issions; and explains the zeal of the saints of Moutreal for the poor benighted French Romanists of Lower
Canada.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE: ARALI $17, .1857$

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Whose contents we gates avistrina datex insue;

## ¿uestion;", a aquestion: :m which great interest:

 manieseted by the people of this douptryand amongst Catholics. We think it theierefore im portant that the opinions of such a d disting gushed public wiriter as Dr. Brovison upon the sibjecti, more so, as from his position, the learned gentle man is naturally looked ypon as fairly representing the opinion of the great majorityholic pubbic in the United States.
From the general opposition which that body
has alivays offered to the factions, and has always offered to the factious, and, we may ists,", the opinion has gone abroad that Catbolics are admirers of the peculiar institution of our ry;" and that the true advocate
ninte, are your New Eagland Protestants, of th
Beecher and Theodore Parker school. We World," Popery is in alliance with despotism and that the Church approves of, and encourages the absolute dominion of the white master over his black brother in america, just as in - Spain
she sanctioned the punishment and persecution of Gouly professors of the Reformed Faith by the Inquisition, or the dragonades of Louis Quatorze, in France, in the XVII. century. It therefore useful to skow, from the injunction most eminent children, that the Catbolic Church, whilst always and everymere the steady and consistent upholder of order and legitimate authoity, is, and always bas been, the best friend of civil and religious liberty-of personal and political freedom; and that her. roice has alway een raised against the oppressor, and in favor
the oppressed, whether black or white. Of these acts the page of history teems with examples hat Europe is indebted for the emancipation of its slaves; and the extinction of serfdom. Th opes have ever been foremost in proclaining the great doctrine of the brotherhood of man,
and the natural equality of all men in the eyes of the Creator; and, whilst abhorring the ern poyment of physical force, the Cathoinc Church ceased to exert her moral influence to mitigate the sufferings of the slave, to curb the roper view of their mutual relations to one another. And thus, without disturbing, or for one ooment arresting the progress of society, with-
out violence or bloodshed, she gradually, almost mperceptibly, but surely, succeeded in restoring to the great mass of the population of Eastern ights as freemen, of which heathenism had de prived them; for, with St. Augustine, the Church has always taught that slavery has its origin, not
in nature, but in sin-"Prima ergo servitutis causa peccatum est."-De Civ. Dei. lib. XIX. causa pe
c. 15 .
"God,
"God, as Pope Gregory YII. bas declared, nerer
gane to mand domiuiuon oryer man nor hor one man the
 all men equal, and therefore Alexander 1111. asserts,
that by nature all men are freo. This is the teaching
of Catholic doctors, and of nil Chistian epounder But, we shall be asked, how can we reconcil hese teachings with the opposition generally of the Abolitonists? Why, if Catholics hold that all men are by nature free, do not Catholics join with the Abolitionists in asserting the right of mediate and entire personal freedom? To these questions the Revicwer gives a concise, and most satisfactory answer:





 thirty years, we regard, snd for nearly the whole of
hint time bave regrred, as immoral , illegal, and its
abetiors as punishable by our laws" - pp. 249, 250 .
That is to say, Catholics oppose the abolition ovement, not so much because the end proposed al ; and the Cluristian has no right to seek legal gal; and the Chrisuan has no right to seek legal States, or Federal institution-but altogether a State institution $;$ which has its origin, not in the ndependent State whercin it exists. "It is" the Revicwer says, " simply in its nature a municipal usage," and herefore beyond the control of
the Federal or American Government; which

of course the Revieroer does not moan to im y that the mere act of holding a slave is a sinfor this is one of the dogmas of the Abolitionists vill suffice to show that, as a body, Catholics ar from approving of slavery, and would b eartily glad to get rid of it, if its abolition could
Upon the question of the extension of the particular institution" to these Territories wher does not exist, the Reviewer takes the view fardannental principles of the American Union or Federation. These Territories, until erected to States are under the dominion of the Federa Government, which cannot introduce, or legalise only in rirtue of a positive law, for it is a state condition unknown to and abhorred by, both
the Natural and Common Law. Therefore as Slavery cannot by Congress be legislated into a Territory, and as it cannot exist therein by virtue ither of the Natural or Common Law, it cannot egal instituli
Neither can Congress prescribe the terms o Which the said Territory, when erected into a oreshall be admitted into the Union. "It hat out slaves"-for this would be to interfere witl
the independence, or autonomy of the State nittance to a new Slave State as a member of the Union; but the consequence would be that outside of the Union, with all the rights and capacities of any other foreign and independent Congress, as representing the Federal Govern ment, has no power to legalise Slavery in
erritory, or to prohibit it in the New Slate to he right to demand admission into the Union, i The Revicwer notices also at some length, and dissents from the decision of the Supreme
Court of the United States in the Dred Scott ase-to the effect that persons with a taint o egro blood in their veins cannot be citizens of zens of, and enjoy all political rights in, many o he particular States whereof the Union is made pinion is of great weight, dissents ; regretting as likely to add fuel to the flames wherein th abolitionists seck to envelop the country, and a causing him
the Union.
Upon such an intricate question, it would b presumptuous for a stranger to American Law to hat on this Continent the "Slavery Question" the most important social question of the day and one in which from our geographical and po-
litical position we in Canada are deeply inter sted. To all who lear understanding of that great question in al its bearings, and how it is treated by the Catho-
lic press, we would recommend an attentive perusal of the article on the "Slavery Qucs-
tion"in the April number of Brownson's Reviev.

The Montreal Witness and Normal Schools.-A Bull having been introduced into arliament during the present Session, with the we are reminded that, for the future, we must be ditor of the Montreal Witness. At the same lime we trust, that without rendering ourselves bove alluded to, we may when necessary, permitted to inflict a moderate chastisement upon our evangelical cotemporary. Not that we would assert the costermonger's privilege of walloping
our donkey ad lizitum. We contend oaly for a moderate application of the lash to the long

## eared inmates of the conventicle, when come restive, or unusually troublesome:

 For hise reasons even whilst occalsionally Montreal Witness, we will hande to the Montreal Witness, we will hande the poor crea angle when impaling a frog up on his hook-as if we loved himpa. Perhaps, after all, he is more dull than vicious, and more deserving of our pity or our mirth, than of our anger; and with all his faults, in spite of his cacophonous brayings, and: faults, in spite of his cacophonous brayings, andhis uncouth Gickings and plungings, be is buta very his uncouth bickings and plungings, he is but a very
harmess sort of creature, and very easily subdued, harmless sort of creature, moods. We cannot find
even in bis most excited moods. it in our heart therefore to be very severe with him.
And so-when the poor creature becomes furious at the sight of a Catholic Normal school in tian Brothers, and with the Bishop of Bytown, or expressing a wish that-"" since Government as established a Normal school in Lower Canaspeaking the English language, it will also feel the necessity of showing itself equally just towards the French Canadians and Catholics resid-
ing in the Upper Province," by the estalishment of a Normal school for the use of the Ca hatre minority-we feel more inclined to laugh
at its folly, and stupidity, than to flog it for its an Whe think that the Montreal Witness does us far more good
than harm by its pubjic exhibition of the dis-. honesty and inconsistency of our opponents. All respectable Protestants must indeed feel asbamed
of such a chanpion as the IMontreal Witness; and every intelligent Non-Catholic must repudiate the logic wherewith it attempts to defend its.
position. We will give a specimen of our coposition. We will give a specimen of our co-
temporary's dishonesty and stupidity, whilst at tempting to refute the Bishop of Bytown's plea Catholic minority of for the special use of the Catholic minority of Upper Canada.
This plea His Lordship bases upon the fact, ligious scraples and conscientious objections of the Non-Catholic minority of Lower Canada against Catholic sehools and Catholic education,
established a Normal school in Lover Canada for their special use Therefore, argues the Bishop, out of respect for the religious scruples. and conscientious objections of the Catholic minority of the Upper Province against Non-Ca-
tholic schools and Non-Catholic education, should the Canadian Government accord to the Catholic minority of one section of the Province, that minority is fully accorded to the Non-Catholic nansserab the other. This argument, which is gent man can đetect a flaw, is mot by our cotemporarary with the following string of false statements, and absurd deductions therefrom.
The Protestant, or Non-Catholic minority of Lorsor
Canda are-argues the AFontreal Wirincess-entitited to the special use of Protestant Normal schools, and Protestant Denominational schools gencrally-be-

## jority"一while in Upper Canada the schools are "open eo all." To this it suffices to reply that the sclools of the Catholic majority of Lower Canada

 lestant minority, as are tho schoois approved of, and tilowed by, the Protestant majority of the UpperProvince. The Protestant in Lower Cnada is as
much at liberty to send his children to the sclools much at liberty to sond his children to the scluols
of the Cantholic majority, as is the Catholic of the
Upper Province to send his children to the schools of the Catholic majority, as is the Catholic of the
Upper Province to send hiss children to the schools
allowed by the Protestant majority; and if in one section of the Province the Protestant, or in ine
other, the Cotholic, declines to apail himself of this
right, it is for the same identical reason; because he has conscientious objections to the education giren In the schools of tho majority, and because he taars
that the faith of his children $\begin{aligned} & \text { ill be therein tampered } \\ & \text { with. Whether in eitber case these objections are }\end{aligned}$ With. Whether in either case these objections are
reasonable; and these fears well foanded, are matters altogether beyond the cognisance of the State ;
cnuse the State has no authority in the domain



Quebec Election.-This keenly contested election for the honor of representing Canada's
ancient Capital in the Provincial Legislature terminated on Monday afternoon; the result being a decided victory in favor of Mr. Stuart, the professed friend of "Freedom of Education"
for Catholics as well as for Protestants. W sincerely trust, and have no doubt, that Mr . Stuart will redeem in Parliament the solemn
pledges given by him on the hustings, by sup porting, both with his rotes and speeches, such measures as may be brought forward to se-
cure to the Catholic minority of Upper Canada the full enjoyment of the rightsiwhich his $\operatorname{Pr}$ testant friends possess in the Lower Province majorty over Mr. Plamondon, the Rouge candidate, was 248.

We regret to see that the election was not al According to the Morning and bloodshed Rouges friends of M. Plamondon, the unsuccessful candidate, were the first to have resource to was so serious as to call for the interposition of temporary the following details:-
"There was much animation exhibited during the
dayt, and very great cxatementin St. Rochs in the
afternon, When gangs of rowdios were allowed to
rule at the boot in afternoon, when gangs of rowdios were allowed
rule at the booth in st. Joseph Street, and keep op
position voters from the polls. Coomplaiats are mad



 the day, but was not called upon to act nntil juid
after the ccose of the poli, when the Chief was in
formed that the mob had surounded and intended to
agsault Mr. Stuart in King St. The Police, number

 right and
mob how
no to the
gell, Cons









 This sictory obtained by the friends of "Free great blow to Mr. George Brown of the Globe and the tyrant majority of Upper Canada gene-
raliy; by whom the result of the Quebec election bas been awaited with much anxiety. The Grobe especially had pronounced itself strongl titled to the support of all the sound Protestants of Quebec. To our surprise the Qucbec Colo the ground that, by roting for lim, they voted for Mr. Alleyn, their 'ellow-countryman; who for his seat in Parliament. It is indeed strange to see the Globe and the Quebec Colonist, support cannot understand how, if M. Plamondon was, as

## 

Protestants-the thabe meas by sound or true uphold, " Protestant Ascendancy' in the Upper frovince, by compelling Catholic parents to pay conscientiously opposed, as are the Protestan minority of Lower Canada to the Church and school system, which find favor in the eyes of
the Catholic majority ; but how Irish Catholic can bave any interest in forwarding the designs of these men for the enslavement and degradation of the Catholics of the Upper Province, is more than we can understand. It seems to
therefore that, either the Globe, or the Quebe Colonist, has been egregiously mistaken as to the principles of the man whom they both sup ported.
There can be no doubt, lowever, that $\mathrm{Mr}_{\mathrm{r}}$ Stuart owes his victory to his promise to suppor the cause of "Freedom of Education," ver that, if the Catholic electors of Lower Canad make as good use of their political privileges as
has been made by the electors of Quebec, at the next general election we shall be able to secur a majority in the Legislature in favor of a " De which will be shared alike by Catholics and Protestants. But to effect this the "School Ques made in Quebec-a test question; and from every candidate who presents himself before Lower Canadian constituency, must a pledge b refused by Mr. Noad. Nor in this will ther be any, the slightest interference on the part of Lower Canada with the rights of their fellow Witness indeed says-that "it will be a some what novel feature in Canadian politics to see Uower Canadian member elected on a purely
Upper Canadian question ;" and "will go far to remove the plea so often set forth that Upper Ca nada Protestant members ought not to legislate in But our cotemn -poitico-rets forgets the question is ot purely an Upper Canada question; and that in Lower Canada the Protestant minority vere by law compelled to pay tithes to a Romis ystem to which they were opposed-which vould be a hardship precisely parallel to that under which the Catholics of Upper Canad stem of which they cannot conscientiously araia members" would very quickly and effectively thren; to and would not hesitate to interfere in
"politico-religious question" even though were pretended

A case destined to have an inportant influenc on the contending parties within the pale of the Anglican Estabishment, has just been decided
by the Judicial Committee of the Privy Council. St. Barnabas, Pimlico, have long been noted becase of the 2 manising tendencies of their res pective clergymen. Altars, crosses, and candle-
sticks-"credence tables," and many coloured ticks-" credence tables," and many coloure dignation of the more evangelical portion of their congregations; and actions were instituted in or
der to procure the remoral of the offensive artiJudes Judgent having been giren in favor of the
Anti-Romanising party, the case was brourgt by appeal before the Judicial Committee of the Privy Council; and a final sentence was pro-
nounced on the 21st ult., in the presence, and erbury and the Bishop of London. We may
Werobe Church of England accepts the doctrines asserted in the decision arrived at by the abore men-
tioned tribunal.
The most important question upon which this ohe most inportant question upon which this
body was called upon to, adjudicate, was, whether
altars" as distinguished from ordinary tables, were a legitimate portion of the furniture of a
Protestant place of worship? This question, Protestant place of worship? This question,
which of course involved the questions-whether the Church of Lngland recognised, sacrifice as
forming any portion of its worship, and the finally decided in the negative. The stone altar-
the abomination which the Rev. Mr. Liddell, the he abomination which the Rev. Mr. Liddell, the
incumbent of St. Barnabas set un, thereby cnusing the people of Pimlica to sin-has been orderknown to the Church of England has solemnly declared, that the Protestant establishment has
no need of altars, and has therefore neither priest nor sacrifice. Crosses, howevere neither they be but used as architectural ornaments, and be not treated with more respect than sound Pro-
testants are accustomed to display towards the
"British Lion" or the Quen "British Lion" or the Queen's Arms-" vich" as our old friend Sam Weller profoundly reinark-
ed, "vas evil tnown to be a collection of fabulus animals -are to be allowed to remain, as are also the "credence tables;" but lace, and emcoverings for a Protestant communion table.
Trifing and frivolous as thise
Trining and frivolous as thiese squabbles may
appear to the Catholic, there is yet, if attentiveIf considered, much meathing in them. The

But on the higher minded and more serious
amongst them-and that amongst the Tractarians mongst them-and that amongst the Tractarians
there are many earnest, serious men must be ad-mitted-this decision will have a very different
effect. These have long buoped themselves up with the belief that their sect was really a portion of
the One Catholic Church; their studies have fully the One Catholic Church; their studies have fully
convinced them, that always and everywhere has
"socrifce" sacrifice formed the one great act of worship themselves compelled-either to reject the decision of their own "Branch", as they call it,
the Catholic Church, or else to un-church the elves altogether. The dilemma to which thest Privy Council, sanctioned as it has been by their Primate, and one of the most eminent of their
Prelates, is indeed most painful; and would excite our pity, were it possible to subdue the tendency to laughter which the ludicrous in
of Anglicanism invariably proroke.
We may however hope, that, as happened aiter the "Gorham Case" when the Anglican
Establishment formally repudiated the doctrine of "one baptism for the remission of sins," this
second formal disclaimer of the Eucharistic sacrifice, will have the efiect of greatly increasing
the number of conversions to the Catbolic Church, from amongst the most zealous and high minded
members of the "High Church" party. "Playing at Popery," they must now see will not be
tolerated in the Establishment; they can no onger delude themselves with the theory that slight or remote, with the Church of those Faritings they quote with respect. Christian aniquity, and the Judicial Committee of the British
Privy Council of the XIX. century are diame rivy Council of the XIX. century are diame-
trically and irreconcileably opposed to one anrically and irreconcileably opposed to one an
other ; and the Anglican High Churchman must make his choice betwixt them. That God in His mercy may guide him aright in that choice,
should be the constant and earnest prayer of all Who have the happiness of being members of that an Acts of ParliaProphets, Jesus Christ Himself being the chief
corner stone.-Epr. ii., 20 .

mind our friends of the Onncert which will be given
on the evening of Monday nest, at the Mechanics'
Institute in aid Institute in aid of the funds of the Society of St. the promoters of this charitable project; and wo we
trust that a numerous nudience will crown their effo
Pngssitation.-On Saturday last a deputation
from the Congregation of St. Patrick's Church of from the Congregation of St. Patrick's Church of
this city waited upon the Reverend Mr. Connolly
their estemed and muck beloved pastor-for the tueir esteemed and muck beloved pastor-lor the
purpose of presenting him with a most handsomely
bound, and eleguntly engraved Missal, imported from Paris, by Mr. S. B. Rollunad; ; and also with a suitable
stand for the same, manufactured by M. T. Papineau.
Upon the same day the Irisl pupils of the Congregational Nunnery presented the reverend gentleman
with a beautifully worked $A b$, as a mark of their with a beautifully worked $\Delta 1$, as a mark of thei
love and respect for one whose paternal ndmonitions
will neerer be forgotion by those who have had the
wiln never be forgotion by those who have had the
bapiness of listoning to them.
2- St. Paraick's Conerbastion.-The monies
collected from the congregntion of St. Patrick's
Patrick's Day and Enster Sundny, amounted to $£ 80$,
and $£ 76$, respectivels, thas showing a gross amount
of $£ 15 \overline{\text { coutributed by }}$ bur Irish Catholic friends in
less than one month. This spenks highly for
zealous charity of the St. Patrick's congregation.

The Treasurer of the St. Patrick's Orphan Asylum
begs to acknowledge with thanks the receipt of $£_{1}$
10s. from the gentlemen of the Special Jury, in the
Ease of Jones \& Co. vs. L. Rennand \& Frcre. And
he lands of Lieutenaut Farrel.

Brisv,-This eloquent discourse has been published
in pamphlet form ; and may be had at Mr. Sadliers'
Book Store, Notre Dame Street, and at Mr. Flynn's

We have to thank M. Bibaud very sincerely for the
st number of this very useful and entertaining ork ; which when completed will form a. "Biographicnl Dictionary" of all the great men-illustrious
by their talents or virtacs-connected with the biswork is worthy of even, but of America. Such a not have fallen into better bands than those of M . Bervices in the same cause, of Ag. Le Commanderr
$\qquad$

## Supplamest Adx Travadx Suin Lehistoine

 We have here the fourth and fifth numbers of ork pablished by N.N. Biband and Richer on the to all who desire to maka themselves acquainted ith a subject of especial interest to every residCanada, whether of French or British origin.


The Upper Canada "School Question" is discussed writer in the Morning Chrowicle, over the signn-解 "Elector," baving lad the impudonco to assert per Canada, aro already as well off as are the Pro taken to task by another correspondent of the same
journal who signs himself " Cutholic Elector." The

 Whereu
nada.',
Wre
1ows. We insert his letter ng a plededge to our friends est themselves warmly in bethalf of their brethren of


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The Regular Monthly Mreeting of St. Patrick's As-
ociation of Proscot WWan hold on Tuesaday, the Yth
nstant, when Hho following newly elected Oflicers










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 Hick

 anat mat:





 and


## Birth.

Birth.
$\begin{aligned} & \text { At Yorkville, Toronto, on the 284h ultimo, the wife } \\ & \text { of Moore Alcy }\end{aligned}$
al office, of a dauder Higgins, Esy., Executive CounDied.
On Sunday, the 5ut int., at Prescatt, C.W., M.

HALL RE SOLD, and adjudged to the highost


On the other Lot, situated in the said Parish of
St. Paul, containing Falf. an Arpent in super
ficie, bounded in front by the Quecn's highway,
in rear by Jan Baptiste Arbourd on one gide by
a by-rond, and on the others riide by the LIot tere-
inbefore described, with a House thereen orected.
The conditions will be made known on the day of
Slle, or before, by applying to the undersigned
otary at the Willage of Industis
Industria, oth April, 185 L . DESAUNLER, N: P.


## 

 Hand

 upset． lace at Nor Mich，in 1791．He turned round upon the
 After a christening ot a church in Sotthutark，while peed to say，Jet me nee，thing to the melamed the indignant mother，＂in dee hit is only the eleventh th The minister was alludirig to
the day of the moth．
a VALUABLE FAMIL MEDCINE：
 that it it regarded as the only specific cure for worms．
Families stiond never be without nuppory it it．At
 parents should bo．watchful；；and on the first appear－ nance of r presence，at once apply this powerful and ff－
of the it
ficaioua remedy．We are confident that it only re－
 quires a trial，to ene lavished upon it．It is safe
praises that have been
and infallible．Volumes of certificates can be pro－





## NEW AUCTION

## COMMISSION HOUSE，

No．245，Notre Dame Street．
THE undersigned respectfully begs leave to inform Leased Extensive Premises in Note Dame Street，
next block Weest to Alexander＇s Confectionary，Where
he intends，from Io t Apsil next；to commence BUST－ next intends，from Inst Apsil next；to comm
hESS as
AUCTIONEER．
COMMISSION N MERCHANT．
From his thorough knowledge of
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& \text { trial and vicinity, that abe has just received a large } \\
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and Hats． Mrs．M＇E．has also received a splendid assort－
mont of SPRING and SUMMER SHAWLS，SLLK
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\text { No. 44, MAil Street, } \\
\text { (OPPOSITE SAINT ANN'S MARKET) }
\end{gathered}
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