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#  

CATHOLIC CHRONICLE

YOL. XIX.


 pocke. To thee this may seem somewhat strange
reet in my dar it was usual enough; for I speak
yet French student, and abore all a Paristan stuient. I speak of some thirty years ago, when almonst
every tenith house in Paris was the rendezvous of soine polticical assnciation, and most of these
assnciations, ergnaized and supported by 'our associations, arganized and supparted by
men, the Alghitg, harum-scarum, deril may eare
studeots of Paris, who, of politics than so many waiting-maids, were
$n \in$ Vertheless nerlectly ready to do anp thing, 10 enter mion any plan, tiat might lead to a 'glorious row.'
W.th 1 of establishing my respectabitity, and of clearmg
away all conscientious scruples as to my charac ter, I shall forthwith transport myself, in memors at least, and beg the induldent reater to follow
me, to the Depot de la Prefecture de Poloce,
whr re the following 's seept and bitter' dhalogue whre the folloting spert and bitter dialogus
is geng on between mpself and a juge d'instruc tion-antuhetically so called, I presume, from
bis peculiar talent of perplesing and entanzaing
it. 1 have now been here six tumes twenty.
four hours $;$ for the fist twenty four no one
delgned to ioterrogate me; since chen, bowerer, you hare twice called me before you, ant eacb All thus is iliegal. The law requires that every citizen consigned to the Prefreture de Pollce
shnuld be interrognted wihhin the lwenty four hours following bis arrest, and ibat, according to
the result of his examiration, he chould be trans. the result of his examiration, be cholld be trans
ferred to one of the central prison=, or set at 'You bave aobody but yourself lo blame for
the slowress of your case; rour ohstinate re
fusal to answer the different questions which bave been put to you is the only cause of this
delas ; and believe me, instead of complanang. you ought to change your plan of
desired result would soon follow.'
my relusal to answer pour questions is bot ab, my relusal to answer pour questions sh not ab,
solute, nor arising from ant ridiculous obst inary,
Concerniog my owa actions, concerning Concernog my owa actions, conceratng w/
ever regards myself personally, I have piven all the information sou could wish for. have not thought it my dury to be so explicit
all points, and to answer all frour questions that not a ferv of them concerned my friends
and $I$ am indeed astnnished that an honorible magistrate shculd call me to task for the reser re
behind which I shie!d thenta reserse which my honcr as a genilf man imperatively demanded. 1
am not an informer. However, sir, I repat it, six days; I now appear before you for the thard
time, so that sou cught certanty to be perfectly satisfied as to the nature of the susncions direct-
ed agal.st me, 'Therefore, I formally demand that sou either sel me a liberty, or transfer me
to one of the central prisoos." 'Very well, sir, it stall be as you desire.-
You shall be transferred to morrnnw.'
'To Ste. Pelagie. 1 presume? At a sign from my juge dinastruction the agents d'police wioo had broucht me into his
oflice led me back to my cell. I followed them almost jogfully, cheered by the thought that next
dap I should be remored from my frighliful den. It was clear to me that I was sent to La Force
instead of to the semi state prison, Ste Pelagie, as a punishment for my want of deference to the
wishes of the geniltemen of the police ; and $I$ must candidly confess that the rea of beng thrown
calone into the midst of a tribe of cuminals, rery hotbed of sice the pursery of the Parisian theves, had caused me a vague feeling of an but momentary, and guickly fffured by the
consoliog thought that 1 was at last on the ere of bidding farevirell to the Depot de ta Perfecture They alone who have undergone lite terrible
ordeal, who lave passed through that borrible hell upon earth, can understand with what ardor a prisoner longs for a prison even, where man
can mix with his fellow men, however degraded they may be; where be may hear the sound of sight, no longer anounded by the stone and iroon
of loathsome cell, mat catch a few glipses of

Montreal, friday, feb. 26, 1869.
No. 29.


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Whilst, as the testmony of impartial mitaesses shows since its enanacipation the Legro racee has
been rapidly decreasing in the Southero Slates of the Ualon, owing to the spread of certain abomin oble practices introduced from the North, the
American Missionary Society is actually is:ung its addresses, calliog for and in the work of conser ang the benighted Southerners, amongst mhom, riests, and sisters of charity, and schools for blacks and whites. This must te cbecked, if the South is to be sared to Puritanism, an achusetis as eridenced by the rapid dying nut o the origiaal New England stock - with commend and Church and shoul whatever has grown out of them"-(Restellism,
 ead this in the columons of tide Moutreal Wit ess we thougha be" but after Areful stud it, we bave come to the conclusion that it wa meant in sober earnest.

To Correspondents.-Some Combunicaions beld over for want of :oo

Liberalism and Comnunism. - Liberal ism seems to hold to the doctrine that "proper-
ty is thelt," or rather that "theft gives proprie tary rights over things stolen." Irs ordering, for mastince, bat the churches, coovents, be robbed
of the works of at belonging to them, and of therr precious manuscrpps the work of the bands of the monks and clergy-the robbers who have usurped the place of lablingly lay down the proposition that but to the whole nation." It is equally true to assert that the produce of labor, and industry, and uation, $\rightarrow$ and this is Communisn.

Evangelcal Hymnology.-A paragraph in the Evening Telegraph gires the subjoined gelical world, extrazted from a recently published collection of Reviral Hymos:-

f the deril wants to have it hll,
I'll tell him-' Not fo: Joe!
Lord, give mo 日treng't to figtt,
And butle every fos ;
Ad battle every foo;
If tempted to fory ke mir God,
To cry out - Not fur Joo?
From the correspondence of :te Times we learn that land at a distance of fors miles from
-the city of Victoria in Australia is selling at the rate of about four thousaad dollars per acre From the same source we learn that the wages a half, to three doliars a daf, with rations. Any number of men willing to mark can find employ
ment at a dollar and a quirter a diy, also with rations.
The St. Patricks Hagl.-The report as
to the cause of the disaster that occurred to thisplendad bullung on the night of the 3rdinst. signed by Altx. C. Hutchiason in the name of fore the public. The dorument is lengity and much of it 100 terhnical to be easily intellgible therefore with the reproduction of the most essential points thereo..

Haviog described the construction of the roor and its princeples, the Report depases as uader due to two causes: defective construction ; and the employment of iroc of a
to that specified on the contract:







 or equal to about 20 per
sbown on the drawings.

apeci. The angin-iron of mbich the tie rade are formes
2. Th.
(the (though in some ingtances larger than ppecified) is in
girder No. 2, 3 ver cont. lege, and io girder No. 420
 been joinad togne beinw the centro ns thatrats.
To atreng then these joints ac this point, a cover plat Was to have been put on the ander side of tere tiprood

tadd cover-plates abovo mentioned bave been omil
tith. Oover plates ars shown on the drawings on
the rafter orear the hand of ench atrut



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 deticiency in the connection of the tie rodd wera no
dotected, sad the gifdess wera conidered by biom
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## aratair. alase in the specigisation provides for the tes ing of the girders at tha workshop by the contractor to 










Alex C Betorinsox
The Report mas unanmously adopted nt meeting of the Stockbolders beld on Monday
evening: and a strong feeling was expressed that legal proceedings should be instututed
against the Messrs. Gilhert for the unsatisfactors performance by then of therr enntract. Resolu-
ions were also carried for rassing umnediately um sufficient to restore the building to a proper ee the damages made gnod, and a conspicunu ament of our Citp re.establisheu.

The Westcru Watchman is the title of an ther Catuotic paner published weekly at St Archlishop of that diocess, and of which the econd number has been sent us. We learn
from its prospectus that it will be deroted exciu ively to the adrocacy of Catholcc interests; and sready lonored we doubt not that it will failh Watchman
its success.
new paper, the Yumastia Neries, is about to be published in the English language, at Sr . Eyacinthe. la principle it wil be conserralive.
and will oppose the spread of those irreligious, liberalistic, and communstic doctrines Whinch
menace alike private morahty, and public pros-

Blackifood's Edinburgh Magazine-Jan.
1869. Mestrs Davson Brothers, Montreal. Bur for the enntinution of the spa:kling tale hat stands third on our list, we should be in lined to rate the present number as rather be
low the average. The Historical Sketches of he Reign of Genige II.,-The Philosophercomprising a sketch of Dr. Berkeleg, the Pro testant Bishop of Cloyof, are to say the least drentures of Beoumarchais is hetter ; and the hird article Doubles and Quts; a Conedy of Errors, is first rate. The other articles, King hake's Elistory of the War in the Crunea;
Christian Missions to India; Seatsand Saddes; Bus and Bitting ; with last of all a drearg poliucal article styled "Gain and Loss," form very dry reading iadeed.

Lhe Insthuments of the Passion af Uur of ihe Rev. John Einmsnuel Veith, of Vienna. Translate. 1 by the Rer. Theodore Noethen
of New York. Boston, Patrict Donatoes The author of this work was a conn:ert to the itself wes nepd only say that it is well fitted for peruas) at this Lenten season, being a series of
Meditations on The Instruments of Our Lord's


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- Jourral des Debats.


## d'Arras.
















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INSOLVENT ACT OF 1864.

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the matier of JEA N BAPTISTE BEAUDOIN, of
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His Attoracy ad tit
NSOLVENT AOT UF 1864
IEr mater of ALEXIS NORMA ADDIN, Trader, of
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## A first and final dividend theot bas heen propared, subject to objection until the diath day of Marcl aext.

T. Sativageat,

Montreai, 11 Pebruary. 1869
information wanted.
OF Thanis Morlian, who left Summer Biin, Nanagh,
Co. Tipperary, Irelind, on the 20th Sept. 1867 gad


## wanted

WOR the Municipality of Sl. Sylvegier, a Schooot
Mistreas with a dioploma for elementary gehool in

taachers wanted.


COLLEGE $\underset{\text { GINGSTON ONT. }}{\text { REOLIS }}$
Undor the Immedate Superrision of the Right Rev
K. J. Horan Bishop of Kingaton.



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## Tine True Uelitress.

CATHOLIC CHRONICLE,

HONTREAL, FRIDAY, FRB. 28, 1869


Regulations for Lent-All iags of Leot Suodays excepted, from Ash Wedpestay to Holy Saturda
nence.
Deace.
The use of lesb meat at every meal is per-
mitted on all the Sundars of Leot, mutb the exception of Palm Sunday.
The use of flesb meat is also by special undul Tences allowed at the one repast on Mondays
Tuesdags. and Thursdays of every week from the iirst Sunday after Lent, to Palm Sunday.- On the frrst four days of Lent, as well as erery day in Holy
gibited.

## news of tee wete.

The poltical nems from Great Brtan and Ireland is of litte or ao interest. In France the extreme Communistic narty whith was deemed
crushed by the coup detat, semas determned crushed by the solup detat, seemes defermineen
upon proving that it ss yet alive, powerful, and upon proving that it ts yet alire, poverflu, and
prepared for action. Italy is in a state of fermeat. The people, groaning beereatio a load of tuxation of mbich netther they nor therr fathers legtimate pricees, seem ready for another revo lation: and are only kent mutbio bounds by the zumerous Piedmontese merceaaries who lord it
over the unhappy peasantry. Rcure is quiet, but nother rall is expected in the early summer, a Sbe Garibaldans are evidenily meditiling some jresi rascalty. An amusng story is told at the
expence of the pet of Exeter Hall, of the well belored of the erangelical world, which if related of an Irisuman would be called a " bull", It seems that a body of "Frectininkers"" or Italiau Naples under the presidency of a Count Ricclardi, who wrote to Garibaldi inlorming bim of
*the circumstance. The later replled, "Mas God bless this holy enterprise :" an answer which murli disconcerted those to whom it was addressed-as he tery enu of thepres thing de trop in the present state of the uavierse, and of the actual conditions of zociety. Gres thinkers: an idea, entertauned only by fools, old women, and Papists: and the Garbaldan invo ree His non-existence, about to mipe Him out of the cosmos, 15 exceedingly embarasiog. The U. States Senate ras disallowed the so catiled Alabama treaty. The English papers scarcely regret ths, as though it mill it their
opinoon ooly delay a bettlement, it will also dellver Eneland from certain concessions unworthy of her, and leare ber free to unsst upon better
terms. This seems to be the creaning of what terms. This seems to be the rex.
By latest accoututs from Paris we learn tha Qhe Government has been aroused to actiou aganst the vilent meetiogs lately held in tha Cciples. We should ant be surprised if serious disturbyaces were to ensue.
Oa the $22_{\text {ad }}$ inst. the question of the release of the Fenian prisoners was brought belore the
Hiouse of Commons by the O'Conoro Don. Mr. Tortescue anoounced that the gorerounent had it in contemplation to pardion, or mitigate the sen
fences of, some $4 \bar{j}$ convicts, includiog several or the leaders. Warren and Costello have alrealy elemency of the goveroment may, conjo:Bed with -other good measures, have the tfect of allaying ment hare generated in Ireland.
Among the many recent converssons to the Caltolece rellgion, that of Colonel Blair of the
Scolls Fesileer Guards, 18 reported by a corScot's' Fusilleer Guards, 18 reported
sefpondent of the Pall Mall Gazette.

## 

Tiue Evening Telegraph-for we quote from an able, and by no means unaar review in that Ewer of New Yort, and the Rev. Mr. Cardne ol Montreal, as to the effirects of Protestantism the Evening Telegraph we say, is pleased 10 with, him rohen he lays down the proposition tha logical minds that cannot ether bear the rague ness of Protestantism, or submit to the nutborty
of the Rorman Catholic Church, are likely, ar Iaded certain, to renounce all definte faith: but we are at a loss to understand what he means by
the alternative betwist Protestantism and Roin -In olber words betwixt the right of private judgment, and autbority-which he proposes
and which like the English church system is to temper hberty with law.
we may be permitted to guess at our contemporary's meaning-(if io errce we shall be most hanpy to retract) - it seems to us to be
Ibis:-That the English Church system Iempers "liberty," or the priaciple of private judgment. with "law," hat is to say the principle of au-
thority. That in sbort the English Church system is a zza media betwixt Protestanism on the one land-and "Romanism" on the other.
That it bolh admits the right of private judgment, and asserts the principie of authorits: and that being thus tempered or seasoned with two in-
companble ingredients, it is a system which should-though infact it does not-commend itself to the "logical mind."
We marsel tha: one so clear sighted as on most other matlers is our contemporary of the Telegraph, does not percecre tat "annot temper but must be destructive of "law," understood as ihe principle of autbority. Authority is the contradictory, or negation of the right of private judgmeat; one cannot the
co-exist with the other

And herein lies the absurdity of the via nedia, or Enghsh Church system: in that it attempls to
reconcle irreconcilajles. It asserts the falli reconcile irreconcilajles. It asserts the fall
ilty, not merely of the Pope, and of national bburches, but eren of General Councils, Art. 21 and yet in the article immedately precedog. it assrrts that "the Churrh hath authorey in
controversies of faith." But, and here is what staggers all logical minds, how can any body, corporation, or Church, call it what you will, have authority in controversles of fall, unless it have received that authorty from God? and bow be from God? Never will any man capable of himself or his private judgment, to the teachion of a bouls which like hamself is fallible, and whose decisons therefore are nothng better than tha utterances of private judgment. The logical man, the man with a spark of self respect, or
honest pride, will stick to his oxn private judqhonest pride, sill shick to hara with contempt the insolent assumptions of mea, who, acknowiedging themselves to be, whether indipidually or collectively, tallible like hamself, bave the impucence to speak as
baving authority on matters, or controversies of faith!
If to his Church-because be belieres her to be infallible, because baving authority from God, not from Queen, or Parlament, or Privy Council, bai from God Himself, to determine all controversies of faith-the Catholic unreservedly
submits his reason, and bis privale judgnient, he acts logically: but on the other hand, there is
and no man more resolute than is the Catholic, at all costs, to assert to the uttermost the principle of private judgment on all maltera of fath, and in Its most unrestricted sense, against man, against
all men, against every body, or Church whinch does not claim, at least, to speak iofallibly, be cause with the authority of Gad. For it is a self-evident proposinos, hat placed authe controversies of faith. He lias also placed infallibilitp, or the power of so determising. A being who should
act otherwise, who should give authority in controversies of faith, and yet withold infallibility from the Cburch so endowed, would be no nore worthy of an hoaest and inteligent man's is the hiseous Fetich, compounded of glass beads, bones, olu rags and feathers, before which in mute adoration Alrican idolaters bow down.
Aga
Agan authority on the one hand, al ways implies obligation to submit, on the other: and if there be a bodp, as the 20th of the Anglican articles asserts there is, endowed mite "authority
in controverses of faith," all men, no matter in controversles of faith," al men, no matter
What therr learsing, shat their condition, what therr country, are bound under pain of elernal daconaticn, to submit themselves and their reason unreservedif to its decisions, and to accept it
utterances as the "oracles of God." Nor is utterances as the "oracles of God." Nor is
this unreasnable, for it must be infallible, if its authority be from Him who con veitber deceive,
nor be deceiped. There is therefore in contro-

On the otber hand, it there be no iofallible Church on earth -oad the 39 th article by assertug not ooly that particular churches such as those
of Jerusalem, Alexandria, Antionh and Fiome have erred, but also thal General Councils ("forall be not goperned assembly of men, whereo God) mas err, and hare erred," Art. 21-by implication asserts that there is no such an infat The body in existence- - then it is as plain as any
proposition in Euclid, that there is. no bnity: church in existence with aulhority from God cootroversies of toith: none tberefore to which
any one is bound to submit humself or bis prisa judgment. Thare is therefore unon this byno thesss, $\mathbf{n} 0$ room in the Anghican system for "lawo, -hut the private judgment of the indspicual, or " liberty" $"$ " is all in all.
"Liberty" and "law" therefore are utter! nocompatible, and mutually destructive, if by the one we a:e to undersland the principle of pritral
judgraent ; by the other the principle of Cburct authorits-obligatory on all, because from God and berause from God, live God infallible. Now as a matler of fact, Anglicans, whether H Hg
or Loe, Rutualsts or anti Rutualsts, all base their religion upon the principle of "liberty," o private judgment only. Nor can it be other
wise: for even the highest of Anglican churchmen would be sorely puzzled to define what, and where, is the Church whicly has "an autbority in controversies of faith:" or through what organs
its decisions do now nod utterance. To the High Anglican, as well as to the Lav Angli can, the Church is a mere abs'raction; it is the words of the creed "I beteeve ans the Holy Catholec Church," to the iow Churctman who parrot-like repeats them without even pausing to The High Churcbman, or Ritualist, not only as serts bis right of private judgment against the which created $t$, and gives to bum what of Order which created it, and gives to bim what of Orders
and of Apostolic succession he and his can truly boast of: not only does be plead bis "liberty" o rrivate udgument against Parlament, and PIIP Coucil ; but be pleads it against those whom in
rague phrase be styles hins ecclesiastical superiors -aganst his bishop and the conpocation itself Eren wheo he appeals to the Fathers, be appeals to thom as interpreted by lus prirate judgmeat and falting back on aatiquity and the primitere
Church, he is but asserting his present right of Crivate judgment as to what was the farth of a tiquity, as to what were the dostrines and rites of
the primutive Church. But never does he dream ine primilive Church. But never does he uream
of appealing to an actual living Church, as possessed of authority to determine all controversses to which authority therelore be and all men ar ubmit themselves, and their reason, in all ma ters of faith.
A correspondent of the Witness asks whe the ditor of that Journal does not " defend Protest under the caption Is Protestantism $\Lambda$ Failure
und uader the caption Is Protestantism $\Lambda$ Failure?
The evitor replies, "s that Proteslantism, so far as it is udentical with Erangelical religion needs no defence, and an
testantism admits of none.
The readers of the Wiiness will admire the cautivo with which that joural's editor sharks controversy with the Unitarıans or non-dogmatic Protestants. He strinks, with an inluitive cer-
tainty of being worted in the melee, blould tanty of being worsted in the melee, bhould he
be foolish enough to allom bimself to be entan be foolish enough to ailnm himself to be entan
gled therem: he feels that he would but appear in comical aspect to the world in a controversy in which, by his position, be wculd be compelle to fight the Catholic with Protestant or ralion alistic weapoons ; and to fight the Liberal Protest out who has eluninated all dogmas from his sys tem, whe Catholic weapors, or
from the armoury of authorty.
And this gives us an opportunity of explaineng in what sense we term the erangelical or dogmatic phase of Protestantism a grovelln
"Dogmatic l'rotestantism" is an absurdity. because it necessarily iorot'res a contradiction in ierms-as if in geometry we were to speak of
four-sided triangle, or a round-squase. four-sided triangle, or a round-equare. It
absurd, not because of any necessary absurdity in the dogmas that it professes to hold and teach: but in that it holds aod professedly teaches dog mas without any reason for so dong: becaus the sery idea of dogma ho at rarince with the fundamental icea of Protestantism z.e. private
judgment. Protestantism and dogma, are terms contrad
olber.
The evangelical, or be who adheres to dogmatic Protestantism, may hold many supernutural trut hs, rost important in themselves; hut in that he can mg them he sias ogainst, or acts in in therant vio- which be has personal Enowledge, or as cne of the rull of which reason has assured bin. he sios he substilutes fuianental principle of his spstein fore no better than is the Papist.
But the "dngibatic Protestant"
y "I beliete the doyma in question fini it in the Bible, and beeause the Bible is the one supernatural dogma, "the inspiration" of book, made the basis for bolding another super natura dogma. Prove the inspiration of your
book: show that it is the "Word of God" in the sense in which you appeal to it, in support your dogma that God was nade man, that Curist was conceired of the Holy Ghost, and was born
of a pure pirgan. Thise writers called Mathew and Luke who made these statements, could han and in personal tnowleitge of the case. They may have learnt them from ofters; but nowhere doe either of them prelend that they were supprna-
turally revealed to him, or that he was in spired by God to wrate. If then the evangelical Protestant, who bases lis supernatural dogma the incarnation, on what the bible says, and his
belef in what the bible sass on the supernatural ogma that it was supernatorally inspired, wishe to give a reason for the fath that is in him-be
must prove by reason, the supernatural inspiraion of the book to which he appeals, and on which he rests bis case. In the case of the par icular dogma in questron, be must either prove that the short bographies of Christ called, th
one the Gospel according to St. Matthew, th other the Gospel accordirg to St. Luke, wer supernaturalls inspired: and that the marrellous acts concerning the brith of Christ theresa related, no personal cos, wizach he writerg couft have had realed to them by God, or were derired from other qually competent authorits. If the erangelical Froteslant camnot do this, he must expect tha s destitute of any reasonable byans, end there re will gladly undertake-(if they be can do ordinate length, and of the Witness will stricils confine inmself to the thesis)-to lay bis proofs before our readers. Now the thesis 1s-thal the St Mat hew, though certainly not written in the lorm that we now possess them by an Aposite ad that the other brography of Christ mrittea by spration: and that the facts therefore, therein garrated, are infallibly true-since the narrators hereaf could nelther have beea decerved, nor de
eirers.
So too
So too with the dogma of the Trinity-an Ill all other dogmas that some forins of Protes: olism may have retanel. If without appeal to this man has said - to what that man map bare written, the Eoangelical Protestant can by rea ritten, the Eoangelical Protestant can by rea
son alone, show that the dogma of the Trianty Tue, we will admıt his behef therein to be reasonable belef: if he cannot do this, it he ap-
peal to authority in support oi las belief, he need marvel if we freal it as-in his case-nothing

The Montreal Witness, wilh olhers of his rother sectaries, is much at a loss to know wha meant by the "Heast of the Purification," ar
celebrated in the Catholic Church, and as or dered to be celebrated even in the Protestan Church of England :-
The Courrier du Canada, Quebec, ssys: ' The prin
ingl celebration of tiue ladies of the congreatinn tha Parifying Parification) of the Holy Virgio bas
thanen place with much bolems tit

The above is from the Writness of the 1 lith
iast. ; and the " $\%$ wonder" that the writer expresses is but a proof of the ignorance very pre valent amongst the men who prate incessantly of we refer the Witness. and his brethren, who with ham, "wonder"-for the explanation of the meaning of the Purification of the Holy Virgis nd of the other great esent, the Presentation of
be Christ of the Lard to the temple, memorated by the festiral lately celebrated hroughout the Catholic world. If our contem porary will turn to the twelfih chapter of posed cerlain obsersances unon ewn im who bad given birth to a child ; and by referring to the second chapter of St. Luke be will also see that, in obectience to thas law, and allbough jiving birth to thatt " holy tho uncleacness by the 35th veree of the previous chupter, Mary the 35th veree of the previous chupter, Mary
the Mother of God, "when the Jass of her purification according to the law of Mores were accomplished"-2.f., forty days after the Na trity, or Cbrammas - brought Him Whom she had borne in her virginal womb to Jerusalem, to he read fertiber, will also see how an aged man
and a just one, by name Simeon, and also an aged widow who was a prophetess, blessed the
Lord for his great manifestation of Him Who was destined to be a light to lighten the Gea les, and the glory of His peopie Israel. These are the great events ta the history of Christianity which the sacred penman disuanned not to record for the edfication of future ages; which the Canul inyurch celebrates with sacrifices or pranse and poycus canticles; and at which celrbration
the ${ }^{\text {atitness }}$ and his brother sectaries monde eplingly

The Bishop of Montreal.-Letters have is safe arrival in France. Bourget, a mnouncing Pring onelligence to the Calbolic population of
ind
his ciocess.

Tlee Papal Army at present consists of 16,33 , and the remaisder Catholic, 8.210 are Italans, parts of the globe, who bave chivalrously de oted the mselres, their lives, and therr fortune the protection of the Holy Set; just as many dom rushad to bert dom rushed to the defence of the Holy Sepulctre, by the infidels.

Fiom a paragraph in acother columa it will e seen that steps are beng taken for the erec-
hon of a Catholic House of Refuge and Correc. ion in this Cily; and that a meeting, at whic rere present the lieveread MM. Ramsay and Huherdeault togetber wilh many of our prominen sit zens, bas been held for the purpose of making the necessary preliminary arrangements.
Tbe Mootreal Witness seems rexed at this, and complazas that of the English speasing and Protestant portion of the population "make a Cemale Home, or House of Tndustry" :be French Canatians do the same thing. What would the and hare? Is he afraw that there will be too many good worts done? or that the field for the xercise of charivif is no: large enough for both ness may take eomfort from this reflection That when hoth Protestants and Catbolic shall are done their best-there will always remai me cases of tuman mretchedness unprovided
 most and most actise in good and charitable

The fillhy :mmor
ional institutions of the United States, wher duit pupils of botb sexes are admitted, has long been the subject of comment. By sorne it thas treouously denied.
The rexed question has been set at rest by the Werdict of a jurs. An editor of the Denocratic ,, meme Aonhs ago, denounced one of iqcity" edacnional mstitutionsas a "slnk of ing any of their frients, of their sons and daugh Eers, to assist thereat, unless thes wished to the them ruined "mentally, moralls, and physically.', smbs of inguity" took up the of one of the of his rets in xell system of education in behalf on the Unitedl States, and broupht an pursued ibel ogaurst Mr. P. Grap Meets. the ofiending dior. The trial came off on the $87 / \mathrm{h}$ ult, and endant brough days, duriog which the de fendant brüght formard bis evidence in justifica-
tun, termunted in a verdict of Not Guilty, ntamount in fact to a verdict of "Guilty;,
gainst tbe educational institution
before ther eses of the with the evidence before therr eges of the unmentionable filthness that flourishes in the muxed schools, seminar-
ies, Sr., of the United States, there are

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