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# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JUNE 27, 1851.

NO. 46.

## CONVERSION OF ENGLAND.

Though many months have elapsed since the first publication of the following article from the *Rambler*, upon the "Conversion of England," the importance of the subject fully justifies us in laying it before our readers, to many of whom it must be unknown:—

It was said the other day by one of the most independent and able of those formidable organs of public opinion, the daily press: "Would it not be a strange issue of religious controversies and political perplexities, if the whole or the majority of the Romans should embrace Protestant principles, whilst the shades of Wiclif, and Cranmer, saw England drifting before the tide of Catholic reaction?"

Can any man look back 300 years, and mark what Englishmen have been, and still are, and believe that this speculation is within the limits of possibility? Is it possible, is it credible, that the people into whose heart and head the very essence of Protestantism, in its most malignant form, has been so deeply ingrained as to have become the only thing in which all Britons rejoice to agree, should bow itself down before the Pope of Rome, believe its transubstantiation, and worship the Virgin Mary? Who could go into general society, who could mix with peers or with peasants, with lawyers or with shopkeepers, with men, women, or children, and note the intensity of those prejudices of triple brass with which the mind of England is begirt, and yet count such a conversion a thing to be contemplated among rational contingencies? Who could go into a bookseller's shop, and glance over the pages of histories, novels, poems, books of devotion, and even books of science, and not come away with the impression that we might as well attempt to square the circle, as to make England Catholic?

Yet, wonderful to see, in every nook and corner of society tokens are springing up, which show that the national mind is preparing to regard this incredible change as at least a possibility, if not absolutely prebable, or morally certain. Wrapped up and absorbed as are our thoughts, in the occurrences of each hour as it passes, we scarcely note, as we ought, the extraordinary revolution in men's ideas, which must already have taken place, in order to permit them even to regard the conversion of England as a subject for sane and practical persons to prepare for. Yet, look back some ten or fifteen years, and observe what a mighty stride has already been made. Let any intelligent Catholic or Protestant, who, ten or fifteen years ago, was acquainted with the relative position of Catholicism and Protestantism, in this kingdom, recall the state of things which then existed, and compare it with that in which we now find ourselves. What were the prospects, and what were the circumstances of the Catholic faith, when Catholic Emancipation was carried? Why, even then, an actual, living, walking, speaking and praying Catholic, was regarded as a sort of wild beast, a *lusus nature*, an anomaly in the race of Britons, a product of Satanic agency amidst a heaven-born people. "What!" cried the indignant Englishman, if by any chance the thought of the progress of Catholicism was suggested to him; "do you speak of Catholics setting themselves up at my door; of my family being disturbed by priestly craft; of my being compelled to hear Papistical bells ringing for Mass; of a Popish Priest walking in his foreign-looking dress before my house; of Popish books lying upon my table; of people telling me what the Pope wishes, and what the Catholic Church would have me believe? Begone, sir; is not Protestantism a part of a Briton's birthright? Never, no, never shall that accursed system make its way in our happy island. Englishmen are free—Englishmen are bold—Englishmen are honest—Englishmen love their king and constitution, and therefore, they never can endure the mummeries of priests, and all their idolatrous cruelties."

But now, so rapid has been the march of truth and candor, it is no longer a part of the national creed that Catholics are necessarily unlike other men, either in body or in soul. It is beginning to be received as an established truth, that they may be Christians; may be attached to their wives and families, and, above all, may be patriotic Englishmen. It appears that Catholics possess a very tolerable share of the usual attributes of humanity, after all. They dress like other people, they eat and drink like others, they pay their bills, they make love and marry, they are very fond of their children, they read the newspapers, the reviews, and *Punch*; they fall sick, and send for Protestant doctors, and take Protestant physic; in short, if there is any distinguishing peculiarity attached to them, it is this, that they are less madly devoted to business, and more given to merriment, than the common species of Englishmen. Priests too, and even monks and nuns, appear to be much the same as other men and women; and perhaps very respectable men and women too, in their way. They also eat, drink, talk, laugh, fall ill and send for the doctor, and

pay their bills, like other folk. Priests do not generally carry about with them either daggers or bowls of poison, or concoct treasonable plots against Queen Victoria, or schemes for burning the House of Lords and the bench of Bishops in Smithfield. And if the concrete Catholic is thus unlike what he has been represented, perhaps, also, say his Protestant fellow-countrymen, his religion is not so bad as some people say. There is something in it, they think to themselves, notwithstanding all the sermons and speeches against Popery. Catholics do, somehow or other, get to heaven; and perhaps quicker, oftener, and more easily than Protestants, though, of course, say the latter, their religion is not so pure as ours. And, thus, when daring speculatists suggest that if Rome become Protestant or Infidel, England may become Catholic; men now only shrug their shoulders, and content themselves with admitting that if it must be so it must; and then proceed to their wonted labors or amusements, without experiencing the slightest tremor or distress.

In addition to the natural reaction against ultra-Protestantism, to which this change of feeling is partly due, two other causes may be specified as having powerfully tended to its production. The first of these is the "Oxford movement." Few, in comparison to the population, as have been the converts made to Puseyism, in its various modifications, its influence, without its own proper circle, has been immense. It has held up the Catholic Church before the eyes of the nation, and forced it to look at her as a real, powerful, and attractive institution, whose might was to be dreaded as much as her charms were to be loved. All the denials of the Tractarians, by which they strove to prove that they themselves had no inclination for Popery, have been laughed at by the bulk of the people. The crowd cannot draw distinctions, whether the crowd is made up of nobles, gentlemen, or mechanics. The nation, as a body, has believed that a large section of the Established Church were devoted, heart and soul, to the faith and ceremonies of Rome; and has thus been driven, for many consecutive years, to consider how vain a bulwark is Protestantism against this terrible creed. The whole mind of the country has been familiarised with the fact that the Catholic Church exists, that she shows no signs of decay; that she ardently desires, and strenuously aims, at the conversion of England; and that so mighty is her power to charm, that neither Articles nor Prayerbook, nor wealthy livings, nor all the terrors of domestic persecution and worldly dishonor, are sufficient to deter free-born Protestants from yearning for her embrace.

Another potent cause of the revolution of thought which we speak of has been the conversion of individuals of all ranks and professions during the last few years. These conversions, in numerical multitude, have been few: but they have been of such a character, and so widely spread throughout the social system, that they have brought every class of Englishmen into personal contact with living Catholics, either converts or otherwise. Men and women who would formerly have started with horror from the very sight of a Papist, as they would from a rattlesnake or a tiger, have been led on by uncontrollable circumstances to see Catholics, to speak to them, to associate with them, to shake hands with them, to sit down to dinner with them, to sleep under the same roof with them, to look at their writings, and to hear them justify or explain their creed. What in their youth they thought an impossibility, they have now found to be a reality, and no very terrible reality, notwithstanding all their fears. The vast surrounding wall of prejudice which shut them in has been broken down in countless breaches, and they behold the foe marching in upon their citadel with bands of music and flying colors. And the natural result of this personal contact with Catholics has ensued. The old true British hatred, contempt, and dread of Catholicism is passing away. Common sense is resuming its sway. People are becoming ashamed of palpable absurdities. The better parts of the Englishman's character, his love of justice and fair play, are being called into action. It is believed that a Catholic priest may sometimes be a very good man, and work wonders among the poor. "There seems to be something to be said for the celibacy of the clergy," thinks the observant Englishman. "Catholicism is a cheap religion in many respects. Judiciously controlled, it works well. The Established Church is all very well in its way, and is a highly respectable institution, but there is a certain rough work to be done, which the priests do better than the parsons. In some way or other, the Anglican Prelates do not gain by a comparison with the Romish Bishops. Even though an exile, Pius the Ninth has something more attractive about him than Dr. Philpotts, or the excellent and amiable Archbishop of Canterbury. Certainly High Mass is very fine and splendid, and it looks like real worship. Catholics undoubtedly have

many advantages which Protestants have not. Their clergy do not lock up their churches; and it appears that it is not a practice to pay for absolution, or for leave to commit future sins. I wish I had been born a Catholic; it would have saved me a great deal of painful thought; and if it were not for family disunion, I should not mind my children being brought up Catholics."

Thus, in his secret heart, meditates many a person who was once a bitter foe of every thing that verged upon the religion of Rome, and who would have thought it an insult if he had been told that he would come to think Popery no worse than Protestantism. Silently and hidden, but surely and universally, is the change at work. Not a year goes by, but we perceive its noiseless advance. Not a wild and zealous attack is made upon Catholicism by its implacable foes, but we see that those foes have lost ground with the nation, and that Catholicism has made good its footing a few steps further than when we last watched its conflict with its adversaries.

Viewed, then, as a mere question of change in opinion and national reaction, it is clear that having gone so far, England may yet go farther. If it once, as Protestants and philosophers have it, debased itself to the superstitions of Popery, why should it not once more submit to that yoke which its forefathers delighted to wear? The men who achieved *Magna Charta*, and fought at Cressy and Agincourt, and built York Minster and Westminster Hall, were surely not less manly, bold, and great, than a generation which glories in Peel, and the Reform Bill, and the new Houses of Parliament. What once was, may be again, by the ordinary laws of humanity; and now that the *robur et as triplex* of anti-Catholic hate is cracking and decaying in all directions, who shall say where the revolution of opinion shall stay itself?

Apart, then, from all hopes resulting from our knowledge of the truth of our religion, and our confidence in the power of Divine grace, it is impossible not to anticipate a period when heresy shall be laid low, and at least a majority of our fellow-countrymen return to the creed of their fathers. We anticipate such a period, we say, as possible and almost probable, though more than this would be rash and senseless. The mysteries of Divine Providence are unfathomable; and He in whose hands are the hearts of men so often delights to teach us humility by defeating all our most careful calculations, that we can venture on nothing more than a joyful hope for the future conversion of our country. Still, what has passed is an undeniable source of encouragement. It ought to strengthen our hands, and bid us redouble our energies, and at the same time warn us to look well that we play our own part with wisdom, and in such a spirit as to co-operate with, rather than frustrate, the designs of Almighty love towards our wandering brothers. And it may not be altogether profitless if we call attention to one or two points in connection with this great subject which demand to be constantly borne in mind, and thoroughly well considered. There may be little that is new in what we have to suggest; but still it may be of advantage now and then to recur to the question, for the purpose of refreshing our memories and quickening our zeal. So many and pressing are the topics which interest us respecting ourselves, that we may be led to overlook our duties towards our Protestant fellow-countrymen, unless we occasionally return to the general subject of their conversion, and reconsider it in all its various bearings.

A paper has recently fallen into our hands which can scarcely fail to awaken the sympathies of all English Catholics in respect to the conversion of their country, and which calls attention to one great and glorious instrument for effecting it, which has not hitherto been roused into action with sufficient energy and faith. We give it at length, premising that it has received the approval of the Irish Prelates, and that many, if not all, of the English Bishops have also expressed their warm approval of the sentiments it utters and the work which it proposes. It is an "Address to the Catholics of Ireland," and runs as follows:—

"The Catholic people of Ireland are invited to unite in prayer to Almighty God, through the intercession of the blessed Virgin Mary, for the conversion of England to the true faith.

"This object has been dear to the hearts of many holy servants of God, who, in different parts of the world, have prayed for it, ever since the unhappy fall of that Kingdom; but, in later times, various causes have combined to increase greatly the number of faithful souls who have zealously entered into this devotion.

"And is not the present state of England such as may encourage them to persevere? But a few years back, who would have expected to see the magnificent churches, the numerous great colleges, the many

flourishing religious houses of different orders both of men and women, which may now be seen in England, where for so many years our holy religion was hated and proscribed? And that it may not be said that the obstacles to conversion are insurmountable among any class of men in England, it has pleased Almighty God that the light of Catholic truth should have again begun to shine on the minds and hearts of multitudes from the University of Oxford, which may unquestionably be called the chief bulwark and nursery of Protestantism in the country; and a body of men has been gathered into the Church within the last few years, and of these many are already numbered among her priests, who, in becoming Catholics, had to make sacrifices of worldly interest, pride, and ambition, such as no other class of men in the kingdom would be called to make.

May it not, then, be said, that there is hope for England, if only humble fervent prayer be offered in her behalf to God by His faithful servants throughout the world?

"But where are the Catholics, in whose prayers for England the chief reliance may be placed? The eyes of one English Catholic at least—of him who writes these lines—have long been turned to Ireland. Oh, let the Catholics of Ireland, as one man, enter the lists in this great struggle. Let them take the lead in this great assault on Heaven in behalf of England. And why should the choice fall on Ireland? First—Because it is written, 'Hath not God chosen the poor in this world, rich in faith?' (James ii. 5.) It is the poor of Ireland especially to whom this appeal is made. The people of Ireland are poor in this world, but they are rich in faith. Their faith, like that of the Roman Church of old, 'is spoken of in the whole world.' (Romans i. 8.) For three centuries, all the power and all the wisdom of England have been engaged to root it up. It has borne the shock unmovable. May it not be that Almighty God has thus strengthened it, that now Ireland may rise, and, by the power of her faith and the holy violence of prayer, may bring England herself once more under obedience to that faith?

"But it may be asked, 'Can it be from Ireland that charity and prayers for England are looked for? For England, from whom she has suffered such wrongs? These very wrongs, for which no excuse is here pleaded, are the strongest reason why the prayers of Ireland are called for in preference to all others. Let it be granted that these wrongs are unexampled in the history of man. For this very reason, the prayers of Ireland for England will be the most powerful that have risen to God for the conversion of souls, since that ever memorable prayer on Calvary, 'Father, forgive them!' uttered by the Son of God for his enemies. But will a whole people be ever moved to act on principles of heroic charity?—Yes, such a people as the Irish will, if the attempt be made. An Irishman of the true sort cannot resist an impulse of religious generosity. It is an Englishman who speaks thus. Let not the Irishman be found who will deny this honor to his country.

"This is an offer made to Ireland of certain vengeance on her persecutors. To those who seek vengeance thus, God himself promises entire satisfaction, either in the conversion or the confusion of their enemies. 'If thy enemy be hungry, give him to eat; if he thirst, give him to drink; for, doing this, thou shalt heap coals of fire upon his head.' (Romans xiii. 20.) Fire will either melt or burn.

"It may be—though God forbid it should be so—yet it may possibly be, that England will reject the grace thus proffered her, and not receive benefit by these prayers. But it cannot be, that, if Ireland worthily enters on this work, it should fail of opening for her the richest treasures of Divine bounty. For it is again God himself who says: 'Forgive, and you shall be forgiven; give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.' (Luke vi. 37, 38.)

"In conclusion, it may be asked, what prayers are especially proposed? It has been thought well to ask for very little, but to ask this of all. It is, then, asked, that every man, woman, and child should say, for this object, one Hail Mary every day; and, when this is said in company with others, as it is hoped will be done in communities, schools, and private families, if not publicly in churches, let the person who leads the prayer remind the others of the intention of it, by using the following or some similar words; 'Let us pray for the conversion of England. Hail Mary,' &c.

"Let millions be thus enlisted in the cause; and in due time, it is hoped, God will direct us to what farther may be done.

"Although this trifling prayer is all that is now asked, it is not supposed that the flame of charity, once kindled in zealous breasts, will stop here. And if any would do more, let them offer their Masses,





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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 27, 1851.

PENAL LAWS.

The adjourned debate upon the Bill of Pains and Penalties, against the Catholic Bishops of England and Ireland, was chiefly remarkable for the speech of Sir James Graham, who, although opposed to the principle, and voting with the minority against the second reading of the bill, has hitherto abstained from entering into any discussion on the details of the measure, in the hopes, that ministers would deign to give an explanation of the principles involved in the new clause borrowed from Mr. Walpole, and of their ulterior views. Such an explanation, the Rt. Hon. Baronet complained, had not been given. The fine phrases of the Attorney-General, and of Lord John himself, had, as is too often the case with ministerial explanations, only enveloped the whole affair in still deeper mystery, and rendered that which at best was obscure, at last perfectly unintelligible. One thing alone Sir James could distinguish; the hostility of the Government to the Catholic religion. He pointed out in a masterly manner the dangerous consequences likely to ensue from the patch-work the ministers were making of the bill; sewing on a piece of new cloth to an old garment; tacking Mr. Walpole's amendment to their original measure. He shewed how the preamble was at variance with the first clause, and how the whole was repugnant to every principle of justice. He shewed how, if the present bill pass, it will be illegal for a Catholic Bishop to exercise the slightest episcopal function—to administer a sacrament, or ordain a priest—how every marriage solemnised by a Catholic priest will, in consequence, be illegal; the issue of such marriage illegitimate in the eye of the law; and in fact, how it will be in future, impossible, to fulfil any act of Catholic worship without violating the law. He, as a lover of plain speaking, recommended the substitution of the following, for the preamble as it now stands. "Whereas it is expedient, on account of public clamor, to prevent the spread of Popery throughout this realm, and to check the full and free exercise of its spiritual authority in the same, be it enacted, &c." He next pointed out the danger to which this bill exposed the peace of the country, and the impossibility of governing Ireland; and well did he declare, what, in the opinion of every Catholic, is the true meaning of the Penal Laws. "I CONSIDER THIS CLAUSE AS A DECLARATION OF WAR AGAINST EIGHT MILLIONS OF HER MAJESTY'S SUBJECTS." Sir James is right, and as a declaration of war will it be accepted, by every Catholic in the British Empire. This called up Lord John, who does not like to hear things called by their proper names. His little lordship professed great alarm,—very great alarm, at this plain language of Sir James Graham. Catholics ought to feel thankful to the British Government for the wrongs and insults heaped upon them, and he hoped they would be good boys, and let themselves be trampled upon, with all due submission to the Majesty of the House of Commons. Mr. Walpole followed suit, and hoped that the country might not witness a repetition of the offence of last autumn.—Alas! for the hopes of men! Alas! for the dignity of the House of Commons! The Pope will not be awed, and is not dismayed at the roaring of the British Lion. The offence so much dreaded by Mr. Walpole has been again repeated. Not only has Christ's Vicar on earth passed final sentence upon the system of Godless education, but he has also been pleased to fill up four of the vacant sees—Southwark being one. The others, in spite of Penal Laws, will be filled up in due season; and new Papal aggressions will shortly call forth new amendments upon the Ecclesiastical Titles Bill, to be like Mr. Walpole's clause, passed by great majorities, and destined like it also—to be set at defiance.

The Catholic Defence Association is progressing rapidly. His Eminence, the Cardinal Archbishop of Westminster, the Prelates of Ireland, Lord Arundel, and many gentlemen, in and out of Parliament, have approved of, and sent in their adhesion to the Society. On the 10th instant, a general meeting was to have been held in Dublin, in order to give to it the necessary organisation, and to decide upon the measures best calculated to resist the iniquitous aggression of the British Government.

It gives us great pleasure to be able to announce, that the opposition to the proposed alterations in the School law, will not be confined to Catholics. We have seen, with much pleasure, a letter signed by four Protestant ministers, who strongly object to the proposed measure; and though their opposition proceeds from reasons, different from ours, yet, we hail it as a good omen, and as a sign that the prayer of the petition, upon education, which we noticed in our last, will be rejected. The opposition of the four gentlemen to whom we allude, is rather to the details, than to the principle involved in the petition. They object to it, because of the probability that the projected Board of Education would contain a majority of Catholics amongst its members; were they assured of a Protestant majority, their objections would soon melt away into thin air. We object to it, without any regard to the probable religious opinions of the majority; but solely upon the principle, that all-State interference with religion, or religious education, is, in the present condition of mankind, evil, and impracticable without violating the rights of conscience, and the first principles of personal liberty. We are advocates of free trade, as before the law, in things spiritual, as well as in things temporal; in the Church, as well as in the market place; in religion, as well as in corn or cotton. Maintaining the perfect equality of rights, as before the law, of Catholic and Protestant, we contend, that it is unjust to compel the former to pay for the support of an educational system; which his Church and his conscience condemns; and that it is equally unjust to expect the latter to contribute one farthing, towards what, if he be an honest man, he must consider as a system for the propagation of error. This liberty is, we are happy to say, enjoyed in this part of the Province, to a high degree, by both parties. By the law, as it at present stands, our Protestant brethren in Lower Canada, are entitled to separate themselves from the Catholic majority, and to establish "Dissenting Schools," for the education of children of their own communion, and supported by the share of money, which falls to them, out of the public grant, and local taxation. This privilege, so cheerfully accorded to our Protestant brethren in Lower Canada, where the great majority of the population is composed of Catholics, and so grudgingly conceded to Catholics in the Upper Province, where the majority is Protestant, is but an act of simple justice; and it is only by recognising the principle of separate schools, for the members of different religions, that State assistance for educational purposes, can be made available; or compulsory taxation for the support of schools, can be prevented from degenerating into gross injustice.

Mixed education, or the education of Catholics and Protestants in common, is impracticable, and is not desirable, even were it practicable; unless, indeed, indifference in matters of religion be desirable; and laxity of faith and morals be reckoned an advantage. Its invariable result is, to produce a confusion of ideas, betwixt right and wrong.—Its inevitable tendency is, to obliterate the line of demarcation betwixt truth and error; to foster the dangerous opinion that all religions are equally good; an opinion which, in a few years, generally expresses itself by the formula, that all religions are equally bad and false; and to diminish the horror which every true believer ought to entertain, for false doctrine, heresy and schism. But some pretend, that these certain evils, in a moral and religious point of view, will be more than counterbalanced by the feelings of mutual good will, which the system of mixed education is likely to produce; that by educating children of different religions in common, they will be more likely to love one another, when grown up. According to this theory, "Easy reading lessons," and Cocker's Arithmetic, are to supply the place of the grace of God; and the memory of threshings from the same cane, is to be a bond of social union in after life. We doubt much, whether the results would justify the expectations; or whether that system of training is sound, which proposes to form good citizens, by making children, bad Catholics. We rather think that children will best learn to fulfil their duties towards the State, and towards their fellow men, by first learning to fulfil their duty towards their God; that religion is the sole durable bond of union, and that one act of worship, performed in common, will be of more avail, in exciting and keeping alive feelings of brotherly love, than fellowship in a thousand floggings; but a community of worship is impossible, until Catholics cease to be Catholics, or Protestants cease to protest.

It is from no desire to give offence to our Protestant brethren, that we contend for separate schools; it is from a conviction of the deep importance of the subject. No system of education can be neutral in its religious results. It must be either, good, or bad, Catholic, or anti-Catholic—religious or irreligious. Its tendency must be, either to direct the soul on its way to heaven, or else to thrust it down on the broad road that leadeth to hell. For a Catholic religious system of education, we have no right to demand the co-operation of Protestants; nor have the latter any right to expect that Catholics shall contribute towards the maintenance of a system, whose end, in their opinion, is destruction. If the State is to continue any support to educational establishments at all, it can only be done, by recognising the right of Catholics and Protestants to have separate schools. That the law, as it at present exists, is susceptible of improvement, is more than probable. Let Catholics and Protestants then, mutually respecting each other's rights, endeavor to effect such amendments as are really practicable, without obtruding their peculiar opinions, upon one another; Catholics managing their schools as the Church thinks fit; Protestants controlling theirs as they choose, and neither presuming to interfere with the other.

THE PROCESSION OF CORPUS CHRISTI.

Last Sunday being within the octave which the Church sets apart for the especial adoration of the miracle of the Eucharist, was the day on which, according to custom, the solemn procession in honor of the Blessed Sacrament, took place. The morning was unpropitious, and after High Mass, the rain falling in torrents, the ceremony was postponed until after Vespers, when the rain having ceased for a time, it took place, with all its accustomed pomp. The *Dais*, under which the Body of our Lord was borne, by the Rev. M. Billaudel, was preceded by the different orders of religious; and the children of the various educational establishments of the city, bearing appropriate banners. The different societies and confraternities of laymen, with musicians, and an immense number of the citizens besides, made up this grand triumphant pageant.

But beautiful and imposing as this scene was, to the indifferent spectator, it possesses to the Catholic another, and a higher beauty. That object, in whose way, pure infants strewed flowers, and before which bowing acolytes offered up incense, he knows to be no other than that living bread which came down from Heaven, and he reverences it as the Divine Majesty, dwelling in the midst of us, as truly present to us, as it was of old, to the children of Israel, when the glory of the Lord filled the temple, so that the priests could not stand to minister, because of the exceeding brightness of that glory. This is, therefore, especially, the public festival of our Incarnate God, and as such, is most appropriately designated the *Fête Dieu*. It is a public occasion for the Catholic, to testify before heretics and unbelievers, his belief in the great mystery of our faith, and is an annual triumph for our holy religion.

We will take the liberty of correcting an error, into which the *Pilot* has fallen, respecting the significance of the Procession of the Blessed Sacrament, or *Fête Dieu*, as it is termed in French. The procession is not intended to represent the triumphal entry of Our Saviour into Jerusalem, but as an Act of Faith, or public profession of belief, of the Real Presence, in the Adorable Sacrament of the Altar.—The Adoration of the Host is an outward act, inseparably blended with that belief; and the public performance of that act in solemn procession, is to testify to the whole world, in the face of heaven and earth, of God, angels, men, and devils, the immutable belief of the Church in Immanuel, or "God present with us." As by the word Homousion, the Church confounded the errors of Arius, by the word Theotikos, the errors of Nestor; so by this public act of faith does she condemn the errors of Berengarius, and later heretics, who have presumed to deny the mysteries revealed to us by the Word of the living God.

Tuesday last, the nativity of St. John the Baptist, was celebrated with great splendor, as the national *fête* of our French Canadian brethren. The procession formed at an early hour, near the Episcopal Palace, and proceeded by the Rue de la Visitation, through Ste. Marie and Notre Dame Streets, to the Parish Church, where solemn High Mass was sung. The church and the altar were superbly decorated and illuminated, and the Mass, the first of Hadyn, was performed with the aid of a full orchestra, and with beautiful effect. The sermon, by the Rev. M. Larocque, was every way worthy of the preacher and of the occasion. Time will not permit us to give any analysis of his discourse, which was from the prophecy of Balaam, as he unwillingly blessed the people of God. "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!" Let it suffice to say, that he fully vindicated the claim of every Canadian, to a just pride in this beautiful country, redeemed from barbarism by the toils of his French ancestors, and alike consecrated by religion, and adorned with all these social and moral virtues, which make life desirable.

After the celebration of the divine mysteries, the procession again formed, and passing by St. James and St. Paul Streets, returned to Visitation Street, where it was disbanded. We cannot undertake to give any idea of the fine taste, or the beautiful order displayed in this immense procession, but it was one of which every Franco-Canadian might well be proud.

In the evening, the soirée of the Society of St. Jean Baptiste, was given at the superb saloon of Mr. Hay's new hotel, which was filled at an early hour, by a numerous party, numbering probably not less than 400 or 500. The chair was taken by the patriotic president of the Society, M. Duvernay, and excellent speeches were given by Messrs. Peltier and Loranger, while a number of amateurs favored us with several Canadian songs, first among which was "A la Claire Fontaine," nor in the presence of such an assemblage of beauty, did the gallant minstrels forget "Vive la Canadienne," to which, we are sure, every loyal heart responded. We congratulate our French Canadian friends upon the increasing interest which the recurrence of their national festival excites, and hope that their children's children may celebrate, with still greater pomp, the *fête* of St. Jean Baptiste, under the shadow of their chosen tree.

On Sunday next, the Festival of St. Peter and St. Paul, at half-past four, p. m., will take place the solemn benediction of the corner stone of St. Peter's Church, Quebec Suburbs, now being erected by his Lordship the Bishop of Montreal, on the premises belonging and attached to the provisional Chapel of the Rev. Peres Oblats. His Lordship, the Bishop of Montreal, will preside at the ceremony, and an appropriate discourse will be delivered by the Rev. C. Larocque, Cure of St. John's. His Worship the Mayor is to attend; the Temperance and St. Peter's band have been engaged for the occasion.

OBITUARY.

The venerable Society, of Jesus, and the city of Montreal, have suffered an inexpressible loss, in the death of the Rev. Henry Du Merle, who departed this life on Saturday last, at the age of 35 years. The rev. gentleman was one of the most distinguished members of his Order in Canada, and beloved, respected, and esteemed, by all who had the happiness of his acquaintance. The Rev. H. Du Merle was born on the 5th July, 1815, in Thevray, a department of l'Eure, diocese of d'Evreux, in France. In his early youth, he entered the Seminary of St. Sulpice, where he completed his studies in philosophy, &c., and commenced a course of theology. When in 1836, Monseigneur Bruté, Bishop of Vincennes, U. S., went to France in quest of missionaries for his extensive diocese, Père Du Merle, who was then only in minor orders, became attached to the venerable prelate, and followed him the same year to America, having received the holy Order of Priesthood at Vincennes. In 1839, he obtained permission to join the Order of Jesuits, and performed a novitiate of two years in the College of St. Mary, Kentucky. After having taken the vows, he was successively employed in the colleges of St. Mary, Louisville, and St. John, New York. In 1847, when the typhus fever made such awful havoc in Montreal, his humane and sensitive heart was intensely moved with the liveliest sentiments of Christian charity; on learning the number of unfortunate emigrants that daily fell victims to that awful epidemic, he was the first to solicit permission to fly to the aid of his suffering brethren. He arrived in Montreal, accompanied by five other clergymen of the same Order, and never shall that act of devotion be forgotten in this city. During the sickness, he remained in the Seminary of St. Sulpice, cheerfully partaking of the labor and solicitude of the zealous and venerable Fathers of that establishment, the greater part of whom were then suffering from fatigue and the malignant influence of the destructive disease. Many an Irish heart did the venerable Father soothe, and soothe, during the ravages of that awful scourge; and many a weeping father, and wailing mother did he comfort, by the assurance that their friendless, homeless orphans, should not want a parent and protector; and well and truly hath he kept his word. Thus did he pass the period of vacation of St. John's College; in relieving the afflictions of the poor Irish emigrants, and preparing them for that kingdom where bigotry and oppression are unknown; in assuring them that the God into whose hands he was about to consign their souls, commanded them not only to forgive, but to pray for their oppressors and persecutors. Being charged with the entire discipline of the college at New York, he departed thither only to regulate the classes, and returned immediately to Montreal. The following year, he was appointed by the gentlemen of the Seminary, a member of the Presbytery attached to St. Patrick's Church, to assist in the parochial duties of the Irish inhabitants, to whom he was fondly and dearly devoted. Constantly, zealously, indefatigably did he devote his time and talents to the spiritual interests of that congregation; and if the tears which we have seen spontaneously shed at his funeral, be an earnest of Celtic gratitude, the memory of the beloved pastor shall long "remain green in their souls." No duties were for him too laborious or disagreeable; and whether in the pulpit, the confessional, or at the bed of sickness, he uniformly displayed a divine, benevolent devotion, to the welfare of those over whom the Lord had placed him. His sound health and robust constitution, enabled him to meet every call, and encounter every fatigue. During the cholera, he might have been considered ubiquitous; every where might he be seen administering religious assistance to the numerous victims of that terrible scourge. After having escaped two epidemics, he finally contracted the disease that has consigned him to an early grave, whilst visiting the sick of Griffintown, among whom he often performed deeds of charity that shall long be remembered. He fell a victim to a violent attack of typhus fever. Placing all his strength and confidence in Him who had sustained him in his short but exemplary career, he twice received the Holy Eucharist, in the first days of his illness. On Friday, the 20th instant, the symptoms of his disease having become more and more alarming, in the perfect possession of his senses, he received the last rites of the Church, in presence of his reverend brethren. His malady baffled every remedy. On the morning of the 21st instant, the feast of St. Louis de Gonzague, he breathed his last; and thus the faithful follower of Loyola appeared before the throne of God, while the heavenly choir were singing the praises of another disciple of the same saint. This coincidence should, to the Christian mind, alleviate our sorrows for the loss of our venerated pastor. His remains were "laid out" in St. Patrick's Church, and during the time that intervened from his death to his interment, our Irish citizens, so distinguished for every noble sentiment of gratitude and affection, flocked in thousands to offer up their earnest invocations to the throne of Mercy, for the happy repose of their beloved priest. His obsequies took place on Saturday, at six o'clock p. m., and were attended by a goodly portion of the St. Patrick's congregation; and how eloquently did the feelings they displayed, testify to the worth of their deceased pastor; and how it should put to the blush those maligners of Catholics and Catholicism, men whose demise would cause neither a sigh, nor a tear out of their own family.

The procession was composed of the reverend gentlemen attached to St. Patrick's Church, the Priests of the College, the Fathers of St. Mary's College, the Christian Brothers, the Students of St. Mary's College, followed by a numerous concourse of respectable Irishmen, and proceeded from St. Patrick's Church to the Cathedral. The corpse was removed.



## RECEPTION AT TORONTO.

We have received from our Toronto correspondent, an account of the reception of two Sisters, into the Institute of Our Lady of Loretto.

The ladies, while in the world, were known as Miss Charlotte Lynn and Miss Mary O'Connor. Miss Lynn, as Choir Sister, has taken in religion the name of Sister Mary Ignatius, and Miss O'Connor, as Lay Sister, that of Sister Mary of the Dolours. The imposing ceremony took place at Loretto House, in that city, on the 27th of May; and, in the absence of the venerable and pious Bishop of Toronto, Mgr. Charbonnell, the Sisters were received, and the Veil given, by the Very Rev. the Vicar General *pro tem.*, the Rev. R. J. Tellier, of the Society of Jesus.

The learned Father is a Frenchman by birth, and we believe, by education; and if our Protestant readers will only peruse his discourse dispassionately, they will find that in many particulars they misrepresent our creed; and, from the impression which we received ourselves from its perusal, as well as from its intrinsic excellence, we are induced to insert it in full.

"Mary hath chosen the best part, which shall not be taken away from her."—Luke 10, 42.

It is needless, dear Sisters, to exaggerate before you, the sublimity of the determination, which you fulfil this happy day. It is needless with you, beloved Christians, to apologise for the decided preference I must give to religious virginity, over every other state in life. Martha and Mary were sisters, and both were sincerely beloved and cherished by the good, by the divine heart of Jesus: although engaged in different pursuits, they lived in perfect harmony, and both enjoyed then and later, the kind approbation and choicest blessings of their God. However, in addressing the ever-occupied Martha, the great Master forewarns the people of the world against a forgetfulness of the divine commandments, and, at the same time, exalts the practice of the divine counsels. "Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen," &c. How is it, O Lord Jesus, that those who retire from the world, who wear the religious garb, who embrace celibacy, have chosen the better part? "Because," says He, on another occasion, explaining the same doctrine, "because every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive a hundred fold, and shall possess life everlasting."—Mat. 19, 29; or, according to another evangelist, "Much more in this present time, and in the world to come life everlasting."—Luke 18, 30. This two fold and solemn promise I would here explain, and I confidently expect that I shall succeed, dearly beloved Sisters, in impressing more and more deeply on your minds and hearts the true spirit of your holy and happy vocation; and at the same time present to your relatives and friends substantial motives for congratulating you on your choice. Those who renounce the world to embrace a religious life, shall receive much more, a hundred fold, in this present time. Such is the first declaration, the first solemn promise of the divine Spouse.

I must say with St. Paul, "We speak the wisdom of God in a mystery which is hidden."—1 Cor., 2, 7. Let no one fancy that she who is consecrated to God, who lives in a religious community, separated from the world by her veil and her cloister, thereby obtains an exemption from the tribulations to which all flesh is heir. Even the great apostle, who had been favored with visions and revelations, who had been rapt up to the third heaven into paradise, who had heard secret words, which it is not granted to man to utter, says of the tribulations which he underwent, after so high a calling: "Lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, an angel of Satan to buffet me, for which thing I thrice besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity." Hear now what the apostle adds: "Gladly, therefore, will I glory in my infirmity, that the power of Christ may dwell in me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then I am powerful."—2 Cor., 12, 34. O thou amiable and admirable virgin, in whose honor we have just offered this most adorable sacrifice, who hast been selected by these two wise virgins to patronise their first step in religious life, St. Mary Magdalen de Pazzi, how perfectly didst thou learn, how heroically didst thou practise that sublime lesson of suffering in the cloister! Mary Magdalen de Pazzi, upon a similar circumstance, when in her fifteenth year, she assumed the habit among the Carmelite nuns, received a crucifix from the hands of the priest, who, according to their ceremonial, pronounced these words of the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. 6, 14. At that solemn moment, the virgin's countenance glowed with a seraphic ardor; she felt all inflamed with a burning desire of suffering during her whole life for Christ; and trampling under foot all the vanities of the world, she gave herself up to be crucified with Him. This young candidate of Carmelite is to undergo all the vicissitudes of a monastic career: she is to meet joys and sorrows; the most intense flames of love, and the heaviest weight of desolation. I cannot refrain from amazement, when I contemplate her towards the end of her life. She is preyed upon by maladies, both painful and tedious; and at the same time she labors under the most grievous inward spiritual thirst and desolation of soul. And do you suppose, my brethren, do you suppose she is cast down and dejected? Do you suppose that she is painfully resigned? Her only prayer is to suffer more, to suffer without any comfort. Her only aspiration is not for Heaven, but for the cross; not to enjoy Christ

in His glory, but to accompany Him in His ignominy; not for an end of her suffering and langours, but for the prolonging of her slow agony. "Grant me, O Jesus, my love," she exclaims, "grant me not to die, but to suffer!"

To day, my children, you take your solemn farewell of the world,—of the world which, to inexperienced youth, appears as a flowery field of pleasures, and which proves to experienced age a valley of tears.—If you give up some hours of joy and pleasure, you undoubtedly escape many more of distress and agony. Yet when I consider this little community, yes, even in the paradise of religious seclusion, I would have you expect that many trials and pains, and solicitudes, and temptations, are to befall you, and cloud the innocent joyousness of your heavenly life. If not real evils, at least imaginary dreams of unhappiness, may sometimes find their way within the sacred walks of religious solitude, and perplex their incautious inmates. But although the gale of temptations and trials may raise and agitate the surface of a religious soul, it does not reach the bottom, and the hundred fold promised by the celestial Spouse, is the sure lot of her who is true to her holy vocation. Tranquillity of mind—this is the first treasure of religious life. You daily witness in the world, my brethren, and perhaps you experience yourselves how disheartening it is to advance amid the difficulties of life; domestic solicitude, the government of a family, the thousand petty, yet essential cares of a mother, the vicissitudes of fortune, all engross the mind of her whom Providence has called to the marriage state. The ordinary career of woman in the world, proves her to have entered, alas! in full into the sad inheritance of our first mother, Eve. And had the many, courage or power to begin their career anew, how gladly would they relinquish the choice they had made. But, alas! it too often happens that those cannot do so when they would, who would not when they could; and the opportunity of embracing a more perfect state, once foregone never returns. How different is the lot of her who has chosen it; exempt from all solicitude, she enjoys the comforts of the most opulent; she finds others appointed to attend and provide for her support, her wardrobes, her every want in sickness as in health. She has practically answered the invitation of the prophet:—"Cast thyself upon the Lord and he shall sustain thee," ps. 54, 23; and her very poverty is her best treasure; because she has thrown all her solicitude for the things of this life on that good and rich father, who feeds the fowls of the air, who produces the grass of the field, "Because she has sought first the kingdom of God and his justice, and all these things are added unto her."—Matthew 6.—She has not the least anxiety as to the choice of occupation, of the employment of her time, of her personal concerns, because her rule and obedience unerringly provide for all; and happy spouse of Christ, she calmly repeats with the royal prophet:—"In peace in the selfsame I will sleep, and I will rest, for thou O Lord, singularly hast settled me in peace," Ps. 4, v. 8.

Peace of heart is another treasure of religious life. "From whence?" I must ask the world with St. James: "From whence are wars and contentions among you? Come they not hence? From your concupiscences, which war in your members? You covet and have not; you contend and war, and you have not." Then he points out the only way to secure peace of heart:—"God resisteth the proud and giveth grace to the humble. Be subject therefore to God, but resist the devil and he will fly from you. Approach to God and he will approach to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into sorrow. Be humble in the sight of the Lord, and he will exalt you."—James 4. Hence it is, my Brethren, that whosoever renounces the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, (1 John, v. 2. and 6.) has secured for his heart the treasure of peace. Hence it is that peace exiled from the world finds a shelter in the cloister; and the less a religious has known and tasted of the world, the more is she established in peace. To understand all the happiness of St. Mary Magdalen de Pazzi in her convent, we need but reflect on this privilege of her life. She was pure to such a degree, that she remained all her lifetime ignorant of aught that could stain angelical purity. How right is then the prophet Jeremiah, when he says: "It is good for a man, when he hath borne the yoke from his youth." Happy however as they are, whose youth is consecrated to God, our Mother the Church, guided by the Holy Ghost, and all-wise in her decisions, does not admit the young virgin to the heavenly nuptials of religious profession before the age of sixteen, although she does not refuse to bless the conjugal bond of one who has completed her twelfth year. Oh! blessed walls of a Community, which screen the delicate virtue from the burning heat of the world? Oh! blessed habit, robe, and veil, and cincture, which have such an eloquent language, and convey to the religious soul such sweet lessons, of precious promises and expectations!—Regularity, silence, order, occupation, mutual charity, obedience, prayer, and contemplation, all combine to create and cherish peace. But above all, who can explain the happiness of a frequent communion in a monastery? Who can explain the transports of the intercourse of a raptured soul with her Jesus! Who can describe or realize the solemn moment, the still and profound solitude of a religious soul, at her thanksgiving after the Sacramental Communion, when she speaks not face to face, but heart to heart, with the Son of God, her spouse, and pines away for love. It was at such moments that the seraphic Magdalen de Pazzi was heard to cry out, "O Love! Love is not loved, not known by his own creatures! Oh my Jesus! had I a voice powerful enough to be heard by all men in all the parts of world, how would I cry

out that this love might be known, loved, and esteemed by all men as the only true incomprehensible good!" And then with all the ardour of her soul, she invited angels, men, stars, birds, beasts, plants, the sands of the sea, the waters of the ocean, the blended choir of creation, to convert themselves into tongues, to praise, to bless and magnify the divine Love. Oh yes! it is then that the religious is established in peace. To her there is no sweeter hour, except the hour of death; for the hour of death is both the highest encomium of the religious vocation, and the summit of grace and happiness for the religious.

The store of merits laid up, is another and more substantial treasure: for the standard to judge rightly of this mortal life, is its worth for that which is immortal; or its merits, its value in the eyes of the Supreme Judge. Now, according to a remark of St. Gregory, the Supreme Judge does not consider so much what we do, as what is the principle from which we do it. Sanctifying grace and divine charity here, is the lively principle of merit, and it is secured in religious life by a thousand ways. It matters not what may be the occupation of a sister, provided she be at peace with her heavenly spouse. I know very well, that every Christian in a state of grace, lays up merits for heaven; but the nun has the additional and very high merit, which is connected with her condition of being consecrated to God by vows. Two persons, one in the world, and one in a monastery, may be both in the grace of God; animated with the same fervor, charity and zeal, and purity of intention; engaged from morning to night, in works tending to the glory of God. Both are not of the same nature: the first will reap a harvest of good grain; but the second a harvest of the finest wheat. She who has left the world, has given to God what she had—what she was; and she is entitled to receive in proportion to her holocaust.—"Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom; for with the same measure that you shall mete, it shall be meted to you again."—Luke, vi. 38. Hence it is, that a religious person calls down a shower of blessings, not only on herself, but on the beloved family which had the generosity to sacrifice, to the will of God, their fond attachment to a favorite daughter—oftentimes a very hard and meritorious sacrifice. She remains at the foot of the altar, a permanent, and always acceptable, advocate, in behalf of all her relatives and friends.

And this, dearly beloved sisters, this tranquility of mind—this peace of heart—this store of merits—is some earnest of the hundred fold promised by the Heavenly Spouse, and secured to you at this present moment. However, the most prominent part, I would say, of your dowry is, the life everlasting secured to you.

But as I have dwelt rather long on these points, I shall but sketch what remains to be said, and leave it to your contemplations:—

She who is consecrated to God, by religious vows, if true to her engagements, and true to the end, has the promise of life everlasting. "O! good master," said a young man to our Lord, "what good shall I do, that I may have life everlasting?" The answer was—"If thou wilt enter into life, keep the commandments;" and the Master pointed them out one by one. The young man said to him—"All these have I kept from my youth: what is yet wanting to me?" Jesus said to him—"If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in heaven, and come follow me."—Matt. 19. Let us stop here a moment, and consider two altogether different classes of men:—When the young man had heard these words he went away sorrowful, for he had great possessions. Then Jesus said to his disciples—"Amen I say to you, that a rich man shall hardly enter into the kingdom of Heaven." This is, my brethren, the type of an unfortunate class who, because they do not correspond to the high vocation of God, peril not only their perfection, but even their eternal salvation. Misplaced in the world, they are most likely to become an incumbrance on society, an example of domestic unhappiness—a problem in real Christian life. As soon as the Divine Master had laid down this fearful doctrine, Peter, answering, said to him—"Behold we have left all things and followed thee; what, therefore, shall we have?" This cheerful obedience of the Apostles to the Divine call is, the beautiful type of the other class, who faithfully follow their religious vocation. And the magnificent answer given to the Apostles, is addressed even to their followers in the life of the divine Counsels.—"Amen I say to you, that you who follow me in the regeneration, when the Son of man shall sit on the seat of His Majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel; and every one that hath left house, &c." Tell me now, beloved Christians, how could the followers of the Evangelical counsels sit beside the Supreme Judge, with the honor of being His associates in the general judgment of the world, unless they be themselves numbered amongst the elect? Indeed they are in the way of salvation, for how could they follow the Evangelical counsels, if they violate the divine commandments? Their struggles are for the counsels, for their monastic rules, for the perfection of Christian virtues, for works of charity and of zeal; for energy in self-denial, and in spiritual exercises; but to fulfil each and all of the commandments, it is with them a matter of course; and therefore, provided they so persevere to the end, a life everlasting is with them, no less, a matter of course; their's is, emphatically, the kingdom of Heaven.

Still something more peculiar awaits those privileged beings, who, by a special grace of God, and through the intercession of Mary, knew how to preserve in their weak bodies their original purity, un sullied by thought, by look, by desire. "We have this treasure in earthen vessels, that the excellency

may be of the power of God, and not of us."—2 Cor., 4, 7. To live here below on earth in our bodies as pure angels in heaven, is far above the natural powers of our fallen creation, and a singular gift of divine munificence. Hear St. Paul, who had a full knowledge of the world, and a full knowledge of heaven, on account of his having been witness of both:—"Concerning virgins," says he, "I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful."—1 Cor., 7, 25. Then he teaches Christian marriage to be lawful, and laudable, and necessary, for the workings and imperfection of many; he points out the tribulations and dangers of that state, and presents the proper antidotes; he then explains some high advantages and privileges of virginity.

"The unmarried woman," says he, "and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married, thinketh on the things of the world, how she may please her husband, and this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment." But, dear Christians, where is the tribunal appointed by God to decide whether this or that person is called to the world, or rather to a religious life; to decide at what age she may safely embrace the one or the other? Surely, it is not the world, which has neither experience nor notion, nor mission in matters of perfection and purity. "The sensual man," says the Apostles, "perceiveth not the things that are of the spirit of God, for it is foolishness to him, and he cannot understand, because it is spiritually examined; but the spiritual man (that is to say, the organ of the Church,) judgeth all things, and he himself is judged by no one; for who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. 2, 14. But to come back to the point under consideration: What is the exclusive privilege of virgins in Heaven? Virgins in Heaven are the brilliant retinue of the immaculate Lamb; Virgins in Heaven are a selected choir, which, wrapped in light and grace, are grouped before the eternal throne of the king of the heavenly Jerusalem, and sing in transports of enthusiasm and love; with a harmony of their own, an immortal canticle of praise and thanksgiving, which no others can sing. These innumerable Virgins, of every sex and age, the Virgin Apostle, St. John, was allowed to see and hear, and with that master hand, so peculiarly his own, he portrays in a few strokes, the heavenly scene:—"And I saw, and beheld, a Lamb stood on Mount Sion, and with him a hundred and forty-four thousand, having His name and the name of His Father written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was of harpers, harping on their harps; and they sung as it were a new canticle, before the throne, and before the four living creatures and the antients; and no one could sing the canticle but these hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women, for they are virgins—these follow the Lamb whithersoever he goeth,—these were purchased from among men—the first fruits to God and to the Lamb—and in their mouth was found no lie; for they are without spot before the throne of God."—Apc. 14, 1. Dearly beloved sisters, we have all reason to hope, that a place awaits you in that privileged choir. You make now the first step towards that glorious destiny; but still you remain free, under no vow, no oath of any kind. This is but your espousal; two years are to elapse before you can be admitted to the mystic nuptials of the immaculate Lamb. In the meantime, during the precious days of your novitiate, you will exert yourselves; you will pray, you will entreat daily, and in good earnest, her who is Queen of Virgins, to obtain for you the grace of Providence; you will disengage your mind and heart from all worldly ties and feelings; you will set your affections on high, and while enjoying, already, some participation of the promised hundred fold in this present time, you will secure for the world to come, life everlasting.

## EFFECT OF THE PENAL LAWS.

In proportion as the Bill for the Suppression of the Catholic Hierarchy advances in the House of Commons, and as the anti-Catholic fanaticism of the great majority of the English representatives in that assembly develops itself, so does the organisation of the Catholic Defence Association proceed; and we are not without hope that before the atrocious Penal Bill shall have passed through the forms necessary to place it as a stigma on the statute book, we shall have a body established in this country for the defence of religious liberty, round which the entire Catholic population may rally with confidence. We publish this week some highly important communications relative to this new national organisation. Among them are letters from his Eminence Cardinal Wiseman, from the illustrious Archbishop of Tuam, from the Bishop of Clonfert, Derry, and Killaloe; from the Earl of Arundel and Surrey, from Mr. Reynolds, M.P., Mr. Scully, M.P., and others, all of which will be read with the deepest interest throughout the country. The proceedings connected with the formation of this association are daily assuming additional importance. It was originally intended that the inaugural meeting should be held on the 10th inst., but it has been deemed wiser to wait until the Irish Catholic members can leave London; and by their letters it appears that they will remain in London to arrange plans during the approaching short recess. We believe that it is the intention of the committee to adopt an address, and to forward it to each parish in Ireland, so as to elicit the opinions of the clergy and influential laity.

SOMETHING LEARNED BY EXPERIENCE.—Wesley says, "When I was young I was sure of everything: in a few years having been mistaken a thousand times, I was not sure of most things as I was before: at present I am not sure of anything but what God has revealed to man."





NEW CATHOLIC WORKS.

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