

This, Mr. Editor, appeared to me to be rather an unhappy pit. The Reformation, and French Revolution! Well indeed have they been placed in juxtaposition. At both periods Divine and human authority were denied and assailed. No pen will ever be able to delineate the dreadful horrors of the Reign of Terror in France. The annals of the world contain no page so red. The spirit of darkness sat brooding over the fair fields of that devoted country, Religion and even those caricatures of religion, the mushroom sects which heresy has engendered, were completely proscribed, all worship to the living God forbid, all the fine feelings of our common nature outraged and insulted, the statue of Reason, the Infidel's and Heretic's divinity, set up in the temples of the Nazarene. This was the time when incarnate devils gloated over huge and bloody piles of innocent victims, when Destruction's maw was gorged with the mutilated members of many of the finest characters that ever graced this sinful world, this was the time when demons, and men as bad as they, hoped that Catholicity would be overthrown. But Mr. Marling may answer that this was but a hurricane, and it was expected that after it blew past, Protestantism would prevail. But no, France had too many representatives in heaven, and the French people are keen-sighted enough to see, that between the Faith of ages and the degradation of Infidelity, there can be no tenable resting place. The precocious declaimer then referred to the means employed by the Romish clergy to propagate the tenets of their Church, and instanced their self-denial and asceticism, and called upon all Protestant ministers to imitate these traits, by which means an easy victory would be won. On this point I remark that error is never consistent, at one time Popery is corrupt, at another she owes her progress to the purity and virtue of her members. He then made the usual thrust at the man of sin in the chair of Peter, and accused Papists of hiding the cross behind the crucifix. What an elegant flower of rhetoric! what he meant by it, I know not; but then reverend ranters always profess to know more about Catholic doctrines than Catholics themselves. But it is really fatiguing to wade through such stuff; the unrelieved ignorance of these theological quacks, however, has something of the serio-comic in it. They hold up to the gaze of their dupes, a grotesque picture, they call it *popery*, bid their audience spit upon it, and they, poor innocents, unloose their purse-strings, go home in ecstasy, thank the Lord that they are not like the rest of mankind, and dream the whole night long, of idolatry and the Bible, and the advent of Gospel light to this poor benighted land.

Notwithstanding Mr. Wilkes' sage advice to keep silent on the subject of persecution, Mr. Marling launched out into a long invective against the Roman Church, for her persecuting spirit; he has read every mendacious publication, while he never took the trouble of looking at the triumphant vindications which the learned apologists of Christianity have given to the world; but some men's brains will receive a certain amount of information, and by no imaginable process will they admit of more. Mr. Marling has forgotten, if he ever learned, a very great distinction which exists between Catholic and Protestant persecutions. If Catholics persecuted, it was generally to preserve their time-honored institutions, to maintain order and defend the sacred inheritance bequeathed to them by their ancestors, from the plundering hands of those rapacious fanatics, whose crimes as yet have not been surpassed. It would be well that the young gentleman would retain this in memory, and make himself a little more familiar with the beauties of the *scavenger's daughter*, or some of the other mild expedients resorted to by that pure, bloodless and virgin Queen, the truly Protestant Elizabeth. Mr. Editor, these sacred and silly gentlemen, as Sydney Smith would call them, should stop at home and attend to their business, if they have any, or if they wish to signalise themselves in a crusade against the Church, they should at least qualify themselves somewhat better for the conflict. There is something pleasing in combating with an able adversary, but it is utterly disgusting to be nibbled by a swarm of illiterate vermin, which every prudent man will take care to shun. In this place, however, they can have no prospect of success. Smith's *extremist* is an infallible destroyer, and does its work well. Last year they had some poor, half-starved wretch, stationed in St. Roch's, who in vain attempted to make a few pervers, but he departed, and has gone to wander over more dry and arid soil.

The Episcopalian ministers have hitherto kept themselves aloof from this Society, and even Dr. Cook, who formerly took an active part, appears to have learned a lesson by experience. Not but he would be heartily delighted to see the fold entered by these prowling wolves, but he well knows that they are fangless, and that every individual, who has the least claim to respectability, would be for ever disgraced, by continuing his connection with such a motley crew. In my last, I promised to give you a rich treat, but I was then under the impression that I would be able, in this communication, to give a report of Mr. Giekie's sapient and sublime effusion. But as I am afraid of trespassing too much on your time, I will reserve this pugnacious theologian and the Rev. Mr. Churchill for my next. They are a "*par nobile fratrum*." They merit and shall have an entire communication between them.—I am, Sir,

Your humble and obedt. servt.,

M.

Quebec, Nov. 25, 1850.

IS THE CATHOLIC RELIGION PREJUDICIAL TO COMMERCIAL ENTERPRISE?
To the Editor of the True Witness and Catholic Chronicle.

Sir,—In your sheet of the 1st Nov., you quote the following remarks from the *Montreal Witness* :—

"There is a noble testimony to the enterprise and prosperity of the North of Ireland. When shall we see such testimonies respecting the Roman Catholic portion of that country? Not, we suspect, until they are Protestantized;" and you admit, "that there is a semblance of truth in this reproach. Protestantism has its mission, to teach men how to live for time; Catholicity has also its mission, to teach men how to die, that is, how to live for eternity," &c.

I am extremely sorry, Sir, that you, as the editor of the *Catholic Chronicle*, did not take the remarks of the *Montreal Witness*, in the light that they should be taken, viz., that the Catholic Religion was incompatible with the enterprise of "business." You did not take it in this light; but you undertook to defend that incompatibility, by giving the philosophy of the Catholic religion, as teaching not how to live, but as how to die. Now, Sir, it is my intention to claim a little of your space, for the purpose of proving that it is absurd to imagine that a man, being a good Catholic, is incapable of being a good business-man at the same time. The subject is a very important one: our national honor, our national religion, and our personal prosperity, are concerned; and we should not let pass, without a merited contradiction, even the silly and ignorant attack of the *Montreal Witness*.

It is a common failing, with people ignorant of the history of Ireland, to give the wrong cause for the effect they see; and if (which is common enough) they have a prejudice against the people, or the people's religion, why, either—in a bad or good effect—will have to suffer. Thus, if the Catholic is poor, it is on account of his religion; and if the Catholic be rich, it is surely on account of the example of the Protestants, or the Protestant English. Thus, the people are allowed no virtue of their own, in their religion or in their nature, by the shallow, ignorant reasoning of their enemies.

For the deduction of the acute *Montreal Witness*, viz., the North of Ireland is Protestant, therefore it is prosperous; and the other three-quarters of the country are miserable, because they are Catholic.

Firstly. The North of Ireland is not Protestant, but it contains more Protestants, within the same extent, than any other part of Ireland. By looking at the last census, the *Montreal Witness* will learn that the Catholic population exceeds that of the Protestant in Ulster by one-fourth. Also, that if the "Protestant North" is more prosperous than the South, they may thank, not their own exertions, but the *partiality* of an infamous government of another time, because they were Protestants. And to bring the whole history of Irish government, from the final subjugation of Ulster, (1603,) into a few words, the Catholic was *stripped, starved, and put down*, and the Protestant was *clothed, fed, and shoved up*. Any history of Ireland will support this plain statement; therefore, we require not quotations; and, now, with that awful history of three centuries staring us in the face, when, but for the indestructibility of the great Celtic race, the Irish Catholic would have been extirpated, it is wonderful that we find him poor? or, is it wonderful that we find the Protestant rich? We should, indeed, wonder at finding the Catholic rich or the Protestant poor, when even to this enlightened day the former is yet taxed to support the minister of the latter for preaching to painted pews and bare seats! Oh mankind, will you ever look beyond your prejudices, and give the true cause for the true effect?

Taken in the abstract, the remarks of the *Montreal Witness* carry the impression already mentioned,—that the Catholic religion is incompatible with prosperity or "enterprise," or "business." To disprove this allegation we might firstly consider human nature in the abstract, and enquire *how* an energetic people like the Irish (they are allowed energy by their enemies) could not be enterprising: if they are not, it would be a contradiction of terms, a misnomer of national character; "but where are the effects, if they are enterprising," will ask perhaps naturally a friend,—but the answer is the history of the country.—They had been endeavouring to *live*—not to prosper heretofore, and in the teeth of the meanest tyranny that ever existed, they had lived and in *proper time* will prosper,—so much for theory and speculation drawn from "facts" to be mentioned.

Before Luther made the Protestant religion, and before Harry the Eighth availed himself of so convenient a religion to take half-a-dozen wives, and become the worthy head of such a worthy church, Catholic Ireland had manufactures, traded and imported, witness the trade of the western ports with Spain, and in fact all the Mediterranean countries,—here is a *true witness* from Fazio Delli Uberti, a Florentine poet, (1357): "So did we pass into Ireland, favorably known at Florence, for the *serge* worthy of all commendation which she sends to us." Long after did William III., of "immortal memory," at the desire of his English Protestant merchants, swamp this woolen trade, and George II., for the same class, struck down another, (the linen trade.) Who would not wonder if Ireland were prosperous, when in fact she has been *made poor* to make her enemies rich—it puts us in mind of an anecdote about a robber, who *after* taking all the money, (a considerable sum) his victim had, abused him for his poverty when he had none; a good anecdote is never lost!

What were the Protestants when Catholic Venice, like a modern Tyre, traded with the *known* world, and—"sat in state throned on her hundred Isles?" What were the Protestants when the ships of Spain were in every port, and the Catholic Majesty was the first in the world? "They were not at all, or they were very small." It is a very unfortunate thing for the Protestants that Columbus was a Catholic, and that Catholic enterprise discovered this continent of America!

For this enterprise in business, and energy of character, the Catholic Irishman in this country and the neighboring Republic, may claim an equality with

Briton or Yankee. So we come naturally to think, from the evidence of a thousand facts, that the *Montreal Witness* reasons badly and wrong, and that it is perfectly compatible to be a good Catholic and be as good a business man as a Protestant,—and a far better reasoner than the "organ" of Protestantism in Montreal.

A COMMERCIAL CATHOLIC.

Bromley, C. W., Nov. 20, 1850.

LORD JOHN RUSSELL ON THE PAPAL AGGRESSION.

TO THE RIGHT REV. THE BISHOP OF DURHAM.

My Dear Lord—I agree with you in considering the "late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan conferences.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose a foreign yoke upon our minds or consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceeding with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the unuttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confessions, and the administration of penance and absolution—all these things are pointed out by our clergymen of the Church of England as worthy of adoption, and are now openly repudiated by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.,

J. RUSSELL.

DOWNING-STREET, November 4.

CANADA NEWS.

RESPIRE.—Lacoste, whose execution was ordered to take place to-morrow, is respite till Friday, the 27th of December. A communication to that effect was received by the Sheriff yesterday afternoon. No hope, however, is held out at present that his sentence will be commuted; the respite has been granted, we presume, in order that full inquiry may be made into his case. It will also afford opportunity for renewed appeals to the Executive on his behalf.—*Pilot*.

Messrs. Laberge, Labelle, and Pommerville have taken the contract for the mason work of the new Court House in this city, for the sum of £17,827.—*Id.*

Messrs. T. Vezina and Frs. Belleau, conjointly, have entered into contract with the government to build the new wing of the Parliament buildings. There were two parties, who offered to do the work for less than Messrs. Vezina and Belleau, but the securities of one were not considered sufficient, and the other, when called upon, would not come forward. Messrs. V. & B. undertake the work for £7,895, and have engaged Messrs. Jean Paquet and Pierre Charleauvert to do the mason work, and Mr. Holehouse the painting.

Quebec Chronicle. We learn from *Le Canadien*, that Mr. Baillargeon, Grand Vicar and old Curé of Quebec, who is at present in Rome, the representative of the Roman Catholics in Canada, is at the head of a list of those for the choice of the Holy See, by their lordships the Archbishops and Bishops of the ecclesiastical province for coadjutor of Quebec *cum futur successor*; and that as the choice of the Holy See generally rests on the first named, is probable that Mr. Baillargeon, if he accepts will come back a Bishop and by the Holy Father himself be consecrated.

The Rev. J. Smith, P. P., of Richmond has resigned the charge of that parish, and is removed to Smith's Falls on the Rideau. The Rev. gentleman took farewell of his late congregation on Monday last, in Nepean. His departure after a residence of some fifteen years in Richmond, during which he bore the character of zealous, pious and respected missionary, is cause of regret to those of his own flock, and we are assured is regretted by his protestant neighbours generally.—The Rev. Mr. O'Connell takes charge of the Richmond mission.—*Correspondent of the Bytown Packet*.

A very extraordinary robbery took place at Port Colborne Post Office, a short time ago. It appears that Mr. Park, Collector at that place, had mailed a package of money containing about £280. Early in the morning following the mailing of the money it was discovered that the Post Office had been broken into and the mail bag carried away—but, strangely enough, the money was found lying on the counter divested of its envelope, and tied round with a string. The mail bag was subsequently found about a mile and a half from the office, and when the thieves examined their booty, they would no doubt, wonder how they could have been so stupid as to leave the only valuable part of it behind.—*Niagara Chronicle*.

Birth.

In this city, on the 22nd instant, Mrs. James Phelan, of a daughter.

Died.

In this city, on the 27th instant, Catharine, eldest daughter of Mr. Timothy Tansey.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE MARKET.

Thursday, Nov. 28, 1850.

		s.	d.	s.	d.
Wheat	per minot	4	6	a	4
Oats		1	6	a	1
Barley		2	6	a	2
Peas		2	6	a	3
Buckwheat		2	0	a	2
Rye		2	9	a	3
Potatoes	per bushel	1	6	a	0
Beans, American		4	0	a	4
Beans, Canadian		6	0	a	6
Honey		0	4	a	0
Beef		2	0	a	5
Mutton	per qr	2	0	a	5
Lamb		3	0	a	3
Veal		5	0	a	10
Pork	per lb	0	3	a	0
Butter, Fresh		0	10	a	1
Butter, Salt		0	6	a	0
Cheese		0	4	a	0
Lard		0	6	a	0
Maple Sugar		0	4	a	0
Eggs	per dozen	0	9	a	0
Turkeys	per couple	4	0	a	5
Geese		5	0	a	0
Apples	per bar	5	0	a	12
Onions		6	0	a	7
Flour	per quintal	10	0	a	11
Oatmeal		7	0	a	8
Beef	per 100 lbs	17	6	a	25
Fresh Pork	per 100 lbs	20	0	a	25

NEW YORK MARKETS.

New York, Nov. 27, 6½, P. M.

Flour dull. Sales 5000 barrels at \$4.62 to \$4.68 for Common to Straight State, \$4.75 to \$4.87½ for Common to Good Western, and \$5 to \$5.06 for Pure Genesee. Canadian steady at \$4.68½.

Wheat.—Fair milling demand, but at prices below views of holders. A sale of prime Genesee at \$1.21, and one of Ohio at \$1.14; Canadian taken in considerable quantities for export, which support prices; a cargo sold this afternoon on private terms.

Corn.—Sales of Western mixed at 68 to 70 cents. Canadian Peas in limited supply and better; 50 cents per bushel for black eyed.

Pork.—Supply limited; sales 200 barrels at \$11.50 for Mess, and \$8.37 to \$8.50 for Prime.—*Pilot*.

NEW CATHOLIC WORKS

JUST received at SADLER'S CHEAP CASH BOOK STORE :—

Loretto, or, The Choice: a Story for the old and for the young. 18mo., bound in muslin, price 2s. 6d.

This story was highly praised by Dr. Brownson in the July number of his *Review*.

Catechism of Perseverance: an Historical, Doctrinal, Moral and Liturgical exposition of the Catholic Religion. Translated from the French of Abbé Gaume. 18mo., 400 pages, price 1s. 10½d.

The Christian Instructed, or, Precepts for Living Christianly in the World. Translated from the Italian of Father Quadrupani. 18mo., price 1s. 3d.

Way of Salvation, by Ligouri. Price 1s. 10½d.

Reeve's History of the Church, (fresh supply,) 5s.

Rose of Tanneborough, by Canon Schmidt, 1s. 10½d.

Tales on the Sacraments, by the authoress of Geraldine. 3 vols. bound in one, price 2s. 6d.

St. Augustine's Confessions, 2s. 6d.

Life of St. Joseph, 1s. 3d.

Youth's Director, (an admirable book,) 1s. 6d.

A Short History of the First Beginning and Progress of the Protestant Religion, gathered out of the best Protestant writers, by way of question and answer, by the Right Rev. Dr. Challoner. 18mo., handsomely bound in muslin, price, singly, 1s., or 7s. 6d. the dozen.

This is an excellent work for general circulation.

The Subscribers have now on hand about 10,000 volumes of Books, in almost every department of Literature, which they offer for sale, wholesale and retail, lower than any Bookseller in Canada.

Just received, the Catechism for the Diocese of Montreal, price 2s. per dozen.

D. & J. SADLER,

179 Notre Dame Street.

Montreal, 28th Nov., 1850.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A QUARTERLY MEETING of the above body will be held on TUESDAY EVENING, the 3rd December, in the Rooms of the Association, St. Helen Street.

A full attendance is particularly requested, as matters of importance will be submitted for consideration.

By Order,

DANL. CAREY, Secretary.
Montreal, Nov. 28, 1850.