

NEW BOOKS.

We have received from the Messrs. Sadlier, a copy of *THE CYCLOPEDIA OF DOMESTIC MEDICINE*, containing about 900 pages. This appears to us to be a most valuable work, although we have had barely time to glance over the contents. To families residing in the country, at a distance from any physician, it must be a most invaluable acquisition, while even the favored inhabitant of the city may very often find such a book the most useful volume in his library. For more lengthy notices of the work, see advertisement.

Also, a new edition of *THE ORPHAN OF MOSCOW*, or, *The Young Governess*; an exceedingly beautiful tale, translated from the French by Mrs. J. Sadlier. Many of our readers are already well acquainted with the merits of this little work, which is a perfect gem in its way, whether we regard it in the simple beauty of its story, or the valuable lessons of religion and morality so unobtrusively inculcated in its pages. The present edition is most tastefully got up, and we know of no more attractive New Year's gift for a young lady.

We have to thank the same publishers for A NEW 'TREATISE' ON THE DUTIES OF A CHRISTIAN, to which is added the *Rules of Christian Politeness*. This excellent work has been also translated from the French (chiefly of the Ven. de la Salle) by the same lady, and we can venture to promise it a wide circulation. As a book of solid instruction on the great truths of Christianity, and on the various duties of the Christian, it cannot, we think, be surpassed. It has long been the class-book of the Christian Schools, in France and in Canada, and is now introduced in its English form by the Christian Brothers, in all their schools throughout these regions. It is also an excellent work for family reading.

We return thanks to the publisher for the copy of "Starke's Almanac, for 1851." This little sheet is admirably arranged, and will prove of great utility in the office of the merchant or man of business.

We are sorry to hear from our Bytown correspondent, that considerable delay occurs in the delivery of our subscribers' papers. We can only repeat what we said before, that the delay is owing to their Post-office department, and to that cause alone. Whether it is intentional or not, we do not pretend to decide. The papers which were not delivered at Bytown, by Tuesday, 3rd Dec., were posted at Montreal, Friday, 29th Nov., before seven o'clock, A. M. Enquiries, in the proper quarter, shall be made.

We thankfully acknowledge the receipt of £5, from Mr. J. Keenan, agent at Three-Rivers; also, from Mr. E. Burke, agent at Bytown, £1 15s.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—My attention was yesterday called to a letter in the *Montreal Witness* of Monday, written by one *Hibernicus*, wherein that individual undertakes to defend the renegade priests, and their admirable manifesto. In styling the document in question an admirable one, I speak not at all unadvisedly, for really it is worthy of all praise in the kind to which it belongs, that is to say the *serio-comic* or rather the *serio-burlesque*. In the first place the impudence of the men protesting—their cool, hypocritical audacity—is unrivalled—in the next place their *compilation* from *veritable history* is of the very richest and most farcical description, as any one who pretends to know any thing of ecclesiastical records will see at a glance,—and lastly, their truly-evangelical hatred of Popery places them far above par, in the estimation of the *Montreal Witness* and its friend *Hibernicus*. But leaving their manifesto out of sight for a moment, will *Hibernicus* seriously undertake to defend their character—will he attempt to represent even one of these miserable beings as influenced by pure motives, or as entitled to any feeling but that of contempt? Truly the very stones of Ireland would rise up to confute the assertion, and the youngest child would cry out *Nolan* and *Croly* and *Marty Sullivan*. Why, Mr. Editor! you who are not an Irishman, can have no idea of how utterly loathsome are the reprobate priests there, and so undeniable is the fact of their exceeding great depravity, that even Protestants do not attempt to make them appear virtuous—never are they known to speak of the learning, or the piety, or the exemplary conduct of such men, but only of their testimony against Popery, &c. Nor is this truth confined to the present day, for even so early in the history of Protestantism as the time of Dean Swift, that clerical dignitary complained that when the Pope weeds his garden, he throws the worthless weeds and the decayed plants over the wall into the Protestant grounds. One *Hibernicus* against the other—the witty Dean of St. Patrick's against him who figures in the *Montreal Witness*, both speaking of the brands snatched from Popery. I, too, Mr. Editor, am a child of Ireland—of Catholic Ireland—born and brought up "in that unhappy country" (as *Hibernicus* says) and I tell him he had better mind what is passing here at home than go skipping over the Atlantic, and gird on his sword in defence of those

who are far better hidden from sight. I know something of the class in general, and if their friends here are wise they will let them "rest in the shade." But I do not think he can be serious in his attempt to defend them—if he does, I must only rake up from the smouldering ashes of the past, the ghosts of some departed converts (apostates I mean) of this stamp, and bring them before the public here as they really were, ay! and really are.

I see *Hibernicus* talks of explaining away the little *chronological errors* in the compilation from *veritable history*—let him—it will be a work of some ingenuity; though not so amusing, perhaps, as the original *manifesto*. But he makes one laughable blunder, Mr. Editor, that goes far to establish his claim to *Hibernian* extraction, he says, "be it remembered that whatever these men are as to their literary attainments, they are exactly what Rome has made them,"—why, bless his heart! the dear, blundering Irishman! must not the priests of "Rome" be well instructed in all learning, human and divine, before they can undertake to control the minds of the people, and keep them in the darkness of ignorance, as he and his are in the habit of asserting. It is one thing surely to accuse the clergy of withholding the light from the laity, and another to shut it out from themselves; unhappily for this thesis the Church is ever doubly rejoiced when the learned and the wise and the enlightened pass over from the enemy and join her ranks, as they do day after day. And these men she ordains, and invests them with authority to teach and preach, and impart unto others the light which they have themselves received. Does not the Church take pleasure in the learning and eloquence of her Wiseman, and her Hughes, her Cullen and her Newman, and all her learned bishops and priests, not to speak of the myriads of distinguished laymen who crowd her cathedrals in every land? Every day we see the best and most enlightened of the Protestant teachers coming over to us, yet does the Catholic Church ever object to them that they are too learned? A week or two since, the brother of an English bishop (Wilberforce) entered "the one fold" in Paris, together with all his family, and surely no one dreams of saying, "oh! Mr. Wilberforce is far too enlightened for a Catholic!" For the fact is that men or women never look on men or women as really enlightened while they are outside the Church, wherein true light—the light of faith—is alone found. Every Catholic holds and believes that no one ever leaves the Church but on worldly and impure and unworthy motives.

A word to *Hibernicus* at parting. Why did not the Protecting Society (!!!) drill these men—these protesting priests—since it has got hold of them?—why were they not educated since their conversion?—and another question, what comparison do the lives and character, and "the literary attainments" of their precious *protégés* bear with those who are still in the Church? I shall wait till I have seen the answer of my (doubtless) well-meaning, but blundering countryman, before I write again.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, Dec. 4, 1850.

On the morning of Friday, the 22nd ult., shortly after the arrival of his Lordship, the Bishop of Bytown, from Europe, became known, he was waited on by a committee of gentlemen, deputed to present the subjoined address on behalf of the Irish members of the diocese. The French portion of his flock likewise testified their esteem for his Lordship, by presenting him with an address expressive of their attachment to his person, and felicitating him on his safe return. In the course of the day, the children of the Orphan Asylum paid him a visit, and presented him with an appropriate address; and on Sunday, his Lordship received one from the Irish Temperance Society.

To HIS LORDSHIP, JOSEPH EUGENE GINGUES, BISHOP OF BYTOWN.

May I please your Lordship,—

We, the Irish members of your Lordship's diocese, learning with feelings of joy the return of our much loved Bishop to the bosom of his flock, hasten to greet your arrival, and congratulate you on the happy termination of your visit to "the Christian Jerusalem."

Welcome! thrice welcome! is your return to this distant mission, allotted by the father of the faithful to your spiritual care and guidance; and happy! thrice happy! are we this day at being again blessed with the presence of a prelate, who is bound to our hearts by the dearest ties of love and esteem.

Though we mourned your absence, our sorrow was consoled by the ever constant attention to our spiritual wants, by those kind pastors, deputed by your Lordship to administer the diocese, assisted as they were by other devoted guardians of our faith, whose zeal in the duties of religion enkindles in our breasts the brightest sentiments of love and admiration.

Ever remembering during your absence the kind admonitions you gave us before leaving, we did not fail to petition "the Throne of the Most High" to bless with every grace, and in due season safely restore to this community, one who had undertaken so distant a voyage from devotion to the holy duties of his exalted station. We rejoice that our prayer has been heard, and that you are again about to assume the duties of that position you so admirably adorn.

That the Providence of Heaven may grant you health and lengthened days to watch over this diocese, is the prayer of your Lordship's devoted children.

On behalf of the Congregation,
HUGH HAGAN, Chairman.

Bytown, Nov. 22, 1850.

REPLY.

Gentlemen,—

I feel happy, at this moment of my arrival, to see myself surrounded by those who are so dear to my heart, and now return you my most sincere thanks for the love and attachment which you have testified

towards me this morning, as well as upon other occasions, since first this diocese was allotted to my care.

I feel doubly consoled to know that during my absence every necessary care has been taken of your spiritual affairs, by those to whom I have committed the administration of the diocese.

It is with deep feelings of gratitude I have heard from your lips, how ardently you have sent up your prayers to God for my safe return, and can assure you also that though absent in body, the people of Bytown were always present to my mind, and that I have never failed to recommend them to God, and particularly when at the shrines of the Apostles and Martyrs.

It is likewise a source of great consolation to me to hear that you have not, during my absence, forgotten my admonitions. Being now happily arrived amongst you, from the eternal city, the centre of unity, with more ample powers from the father of all the faithful, I desire most ardently to impart those blessings to you, and hope that nothing in life will ever be able to diminish the union and love which now exist amongst us, until we all meet together in the mansions of the eternal and common Father of all.

TO THE HONORABLE THOMAS MCKAY.

Bytown, 29th Nov., 1850

Honorable Sir,—I have learned on my return from Europe that I have been the object of your attack in your place before the Legislative Council, and even the object of your bitter censure—that you were not content to judge my acts, but also to scrutinize my intentions. The words of a man of your rank have always a certain gravity, and were I to remain silent, the public might believe your accusation. It is, therefore, my duty to reply.

I do not deny your right of discussing before the House everything which, in your opinion, tends to the interest of the Province, since it is for that purpose you have been called to the Legislative Council; but the right which I deny is, that of perverting facts, and of drawing upon me false suspicions. You have done so, Sir, in a place where I could not answer you, and at a time when I was at a distance of six thousand miles from Canada. Was that a generous act on your part?

Permit me, Sir, to enter more into an examination of your statements.

You have asserted that scarcely half-a-dozen of Indians were to be found on the Gattineau. In this, Sir, you have deceived the House. I have in my possession the names of one hundred heads of families belonging to the Algonquin Tribe, or to the Tete-de-Boule Tribe, who most earnestly beg to have a Priest to come and live with them on the land promised them by the Government. Their petition was handed to me by more than forty Indians together, and certainly that petition did not contain the names of all the Indians interested in the matter. How comes it, then, that this Indian affair, so much perverted and so falsely represented by you, should serve you as a theme to cry out against *Jesuits*, *Jesuits' cloak*, and a *set of Foreigners*, who wish for nothing else than to enrich themselves, at the expense of the public? Although you did not designate me by name, yet the veil you have thrown over me was so transparent that one could easily guess whom you meant.

The language you used, Sir, was beneath you, and not becoming your rank. I am astonished that you should have adopted it. Some vague insinuations, inspired by the spirit of bigotry, in order to divert the attention of the public excited by the question of the Clergy Reserves, can satisfy some ignorant or fanatic men, but never an attentive observer,—he desires proofs: You have given none. To your examination I leave my conduct during the six years I have been in Canada, and I defy you to find out even a shadow of truth in the accusations you have brought against me. Are you willing to submit to the same scrutiny?

When I supported the petition made by the Indians to obtain a certain portion of land to be placed at their disposal, I did not seek for any thing else than the interest of those poor Indians who can no longer find in the woods, nor in the lakes, sufficient means of subsistence, since it is well known that every year some of them perish with hunger. My ardent wish was, and is yet, to make them partakers of the benefits of civilization, to which they have a right as well as the rest of mankind, and if a prompt and timely assistance be not rendered to them, they will very soon disappear from the face of the land of which they have been the first proprietors. As they are Catholics, and in my Diocese, I have believed, and do still believe, that their Bishop ought to be their guardian in matters both temporal and spiritual—that their interests require it; and were they consulted, I am certain they would confirm my assertion.

I had, besides, the right of expressing my opinion on that question, since I have been requested to do so. The plan adopted by the Government in this affair may turn contrary to my convictions, but whatever may be its decision, I will respect it, as that of a Judge, and I will the more readily and joyfully adopt it, the more I shall find it advantageous to the Indians.

Now, permit me to inform you, Honorable Sir, that it is my intention to have this letter published in the public Journals.

I remain, Honorable Sir,

Your most obedt. and humble servt.,

JOSEPH EUGENE,

Bishop of Bytown.

CANADA NEWS.

ACCIDENT.—An inquest was held on the 27th ult., on the body of James Fitzgerald, a laborer, whose death was occasioned by some wounds received the previous Sunday. The deceased entered the room of one John Mason, a shoemaker, in Dalhousie Street, Griffintown, on that evening, and being under the influence of liquor, used some threatening language, for which he was forcibly ejected upon a gallery leading to Mason's room. A short time after he was found lying in the room, at the foot of the gallery, bleeding profusely from

head, ears, and mouth. He was immediately attended by Dr. McCallum, and died on the 26th ult.

The Jury were summoned the same day, but from some circumstances which came to their knowledge, they adjourned to the following verdict was found:—"That the deceased, James Fitzgerald, came to his death from the effects of wounds received upon his head, consequent on a fall from a gallery of a house situate on Dalhousie Street, Griffintown, and occupied partly by John Mason and John Fitzpatrick, but whether the said fall from the said gallery was purely accidental or otherwise, does not appear to the jurors aforesaid, known."

ANOTHER.—We understand that on Thursday morning last, as the Steamer *Lord Elgin* was getting through the Beauharnois Canal, one of the workmen fell in, and during the confusion the Steward also fell in, and both were drowned.

RAILROAD ACCIDENT.—A sad accident occurred at Lachine on Friday afternoon, to a son of Mr. Canynghame's, late of Carillon, and grandson to Mrs. Dr. Robertson of this city, while playing about the Lachine Railway Station; the freight cars having passed over both his legs, and breaking them very badly, so much so, that it is feared one will have to be amputated.—*Herald*. [We regret to learn that he has since died.]

FIRE.—Wednesday evening, about 7 o'clock, the alarm of fire was given, proceeding from Quebec Suburbs. An Oil Mill and Stable were consumed, also a valuable horse, belonging to Councillor Macdonald. The property was owned by Mr. Rottot.—*Pilot*.

The *Sherbrooke Gazette* states that the St. Lawrence and Atlantic Railroad will be completed to Melbourne by the first of February next. Mr. Galt's mission to Toronto, resulted in an assurance, that as soon as 33½ miles from St. Hyacinthe are completed, the Provincial guarantee will be granted.

WEATHER AND NAVIGATION.—During the past week the weather has been wintry, with showers of rain, hail and snow. Yesterday morning the ground was covered with ice, some two or three inches in depth, which afforded a slippery surface, but bad sleighing. Yesterday being soft, the ice was considerably reduced. As yet there is no ice on the Rideau Canal to hinder the navigation; but the boats having made their last trips for the season, the water will be drawn off immediately. The *Beaver* is at Kingston, where she is to remain, and the *Prince Albert* will be laid up at Bytown. On the Ottawa for some days back there has been thin ice on the small Bays. The *Oregon* and *Emerald*—the boats on the upper part of the River,—make their last trips for the season this day; but the *Phoenix* and *Lady Simpson* will make one or two trips next week. It is probable that the Ottawa will remain open for some time, and, if required, the other boats may make a trip or two yet before it closes.—*Bytown Packet*.

THE CATHOLIC CHURCH.—We are glad to perceive that the Right Rev. Dr. Dollard is commencing to build on the beautiful and central site, which he purchased not long since, near the residence of his Honor the Recorder. We are given to understand that the building, which is now in course of erection, is but the first of several which his Lordship intends to place on these beautiful grounds. We wish the Bishop every success, and are satisfied that, from the well-known liberality of the Catholics of St. John, his praise-worthy zeal will be seconded, and that that body of Christians will soon enjoy all these institutions which their increasing numbers and spiritual wants demand.—*St. Johns N. B. Courier*.

Died.

In this city, on the 4th instant, Mr. Daniel McWilliams, aged 58 years.

MONTREAL MARKET PRICES.

COLLECTED BY THE CLERK OF THE MARKET.

Thursday, Dec. 5, 1850.

		s.	d.	s.	d.
Wheat	per minot	4	0	a	4 9
Oats	"	1	6	a	1 9
Barley	"	2	6	a	2 9
Peas	"	2	6	a	3 0
Buckwheat	"	1	8	a	1 10½
Rye	"	2	9	a	3 0
Potatoes	per bushel	1	3	a	1 6
Beans, American	"	4	0	a	4 6
Beans, Canadian	"	6	0	a	6 6
Honey	"	0	4	a	0 5
Beef	"	4	0	a	5 0
Mutton	per qr	2	0	a	5 0
Lamb	"	2	0	a	5 0
Veal	"	2	0	a	4 0
Pork	per lb	0	2½	a	0 4½
Butter, Fresh	"	0	10	a	1 0
Butter, Salt	"	0	6	a	0 6½
Cheese	"	0	4	a	0 6
Lard	"	0	5	a	0 6
Maple Sugar	"	0	4	a	0 5
Eggs	per dozen	0	9	a	0 0
Turkeys	per couple	4	0	a	5 0
Geese	"	5	0	a	0 0
Apples	per bar	6	0	a	12 6
Onions	"	6	0	a	7 0
Flour	per quintal	11	0	a	11 3
Outmeal	"	7	0	a	7 6
Beef	per 100 lbs	20	0	a	25 0
Fresh Pork	per 100 lbs	22	6	a	27 6

NEW YORK MARKETS.

New York, Dec. 4.

Ashes.—Fair demand at \$5.81 for Pearls; Pots quiet at \$6.

Flour.—Western steady, with fair demand for Ohio, for export; Canadian better, with active enquiry, but the firmness of holders restrict sales. Sales 2,000 barrels at \$4.68 to \$4.75 for Pure Genesee.

GRAIN.—Wheat dull and prices favor the buyer; supply of common large, and demand for Canadian with sales 6000 bushels at \$1.04 in bond.

CORN.—Better, and in fair demand.

PORK.—Buoyant.

BEER.—Steady. Sales 250 brls, at \$3.50 for Mess., and \$4.75 to \$5.75 for Prime.