

seems, denies a little more—"The doctrine of the eternal punishment of the wicked," which the Koran, chap. 18, asserts—in which respect, Mahomedanism is more like old Christianity, than is the more modern heresy.

"That we have not misrepresented the doctrines, or rather, the negations of Protestantism, in the United States at least, is clear, from the following extract, from one of the leading American Protestant journals, headed—Decay of Orthodoxy:—

"Judging by the best literature of the world, and the common talk of the wisest and freest men, and the indications from which we derive our conceptions of the state of opinions in politics, morals, and all other subjects, we think it not presumptuous to say, that the doctrines of the Trinity—the vicarious atonement—the dogma of everlasting punishment have ceased to have any influence coincident with the extent to which they are avowed—any influence which shows them to be alive and growing in the vital heart of human experience. They possess influence as shadows of departing substances; as the gigantic bones of the once terrible Saurian tribe of theological notions; but, like them, they have ceased to live, and threaten the intellects, the conscience, and the heart of Christendom. They have not been destroyed by argument, but simply left behind by the advancing spirit of humanity. The desert domain which they were supposed to inhabit has been cleared up and explored; and no such products having been discovered as the fabulous shapes which imaginative reporters declared to exist there, the people are fast losing faith in them."

As an illustration of this tacit abandonment of those doctrines which chiefly distinguish Christianity from Mahomedanism, the same writer instances the case of an "intelligent and religious family formerly connected with a Unitarian parish, and very much attached to their liberal sentiments, who some time ago moved into a village, where for want of a Unitarian pastor, they now attend regularly upon Orthodox preaching. To their great surprise, six months experience has given them no ground of dissent from the teaching of their new minister. He has never in their hearing, preached the Deity of Jesus Christ, or the vicarious atonement, or the doctrine of eternal punishment. Not once in this whole period has anything been stated in the sermon, or implied in the prayers that could properly cross the sentiments of a Unitarian." This minister, it is added, is in good standing with his own denomination, one of the most exclusive of the Calvinist sects.

Hamlet, with the part of Hamlet omitted—a gun, minus the lock, stock, and barrel, may give us a faint idea of this modern Protestant Christianity—of its Redeemer, without a Redemption; and its moral responsibility, without any fear of eternal consequences. And yet this is what modern Protestant Christianity has dwindled down to, although all Protestants have not the courage or the honesty to avow it—a denial of every doctrine taught by the Church, since the days of the Apostles. We insulted Mahomedanism in comparing it with this emasculated Christianity. Mahomedanism has still something vigorous about it; it preaches far too pure a morality, for us to degrade it to a level with Protestantism—it does not teach that for the drunken prostitute, for the liar, the thief, and the murderer, there is no eternity of punishment, but a place of endless delights prepared. Mahomedanism does not, like modern Protestantism, do such foul dishonor to the name of Christ; if it does not recognise in Him the Son of God, co-eternal, and co-equal with the Father, it at least honors him as a divinely inspired prophet; whilst, if the promises of Protestantism be true, it is impossible that He can have been an honest man, except upon the supposition that He was a silly enthusiast.

However, as we still think it necessary that Catholics should be taught to believe in Jesus Christ, as the eternal Son of the Father; as we think that it is still necessary to hold out to them as inducements to abstain from sin, and to practice virtue—the hopes of Heaven, and the fear of Hell—God's promises, and God's threatenings, we still assert, that if we want to have any religious education given to our children at all, it must be given to them in separate schools. Separate schools, or else, down with the system of State-schoolism.

PROTESTANT HOSPITAL.

We have been informed that at a meeting of the Governors of the General Hospital, held on the 4th instant, a committee was named to investigate the charges adduced by us against the authorities of that establishment. As we are as yet in ignorance as to the composition of their committee, as well as of the manner in which it proposes to conduct its enquiry, we have declined recognising its existence. Neither will we bring our case before it, or any other committee, until such time as we shall have been assured of its competency to give an impartial decision; and by this we mean—that none of the members composing it, shall be persons interested, either for, or against the General Hospital. As we said last week, we will not accept as judges, any, who are parties to the cause.

Since writing the above, we have been favored with a list of the committee alluded to; from which it appears, that the members are all Governors of the Hospital, that is—persons directly interested in the case, and therefore, morally incompetent to act as impartial judges. We mean nothing personally offensive to the gentlemen in question; but in pursuance of our resolution, announced last week, we must positively refuse to recognise them as judges, or their committee as an impartial tribunal.

ST. PATRICK'S HOSPITAL.

We are happy to have it in our power to inform our readers, that the building known as the St. Jerome Asylum, is now nearly ready for the reception of Irish Catholic patients. This building will serve as a temporary asylum for them, until such time as the intended St. Patrick's Hospital shall have been completed.

ECCELESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Sunday last, his Lordship the Bishop of Montreal, conferred the sacred order of Deacon on Messrs. J. B. Lemonde and H. Morin.

The Rev. Mr. Lacombe, missionary of Poinbina, arrived in this city on the 10th instant.

Immediately after Vespers, on Sunday last, a numerous assemblage, headed by his Worship the Mayor, repaired to the new Episcopal Palace, to witness the consecration of the corner stone of the Capitular Chapel. The St. John the Baptist, and St. Patrick's Societies, attended by their presidents, together with the excellent music of the Temperance Band, contributed much to the solemnity of the ceremony.

After the consecration, the entire assemblage were permitted to visit all the compartments of this splendid edifice, at once an admirable specimen of architectural art, of which the city may be justly proud, and a striking monument of the generosity of the clergy and Catholic laity of the diocese.

The handsome sum of £63 16s. was collected on the occasion. We understand the new Palace will be open on the 20th inst., to receive its venerable proprietor.—*Melanges Religieux.*

Mgr. Demers, Bishop of Vancouver, arrived at New York on Sunday last, in the Steamer Franklin, from Havre. He purposes spending a week or two in town.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Kingston, M. Rourke, 12s 6d; St. Timothy, O. Lynch, 12s 6d; Petit Rocher, N. B., Rev. Mr. Dumphy, 17s 6d; Buffalo, Rev. Mr. Maurice, 5s; Sorel, Rev. Mr. Limoge, 12s 6d; Port Daniel, T. Carberry, 6s 3d; Hinchinbrook, P. Brady, 6s 3d; Huntingdon, J. O'Neil, 6s 3d; Brockville, P. Murray, 12s 6d; St. Bridget, P. Menaugh, 15s 7½d.

Our readers will be delighted to see what progress the Catholic Institute is making in Upper Canada.—His Lordship the Bishop of Toronto, has spoken plainly on the necessity for separate Schools:—

PROGRESS AND PROSPECTS OF THE CATHOLIC INSTITUTE.

(From the Toronto Mirror.)

Wednesday evening last will be long remembered by the members of the Catholic Institute of this city. Though nearly overwhelmed with business of a most urgent and important nature, his Lordship the Bishop of Toronto, managed to be present at a meeting of the Institute on that evening, and to deliver a highly impressive and encouraging address on the subject of the organisation. The room was densely crowded, and among the audience were several ladies. His Lordship commenced his paternal discourse by reminding the gentlemen of the Institute that they need not expect a regular lecture from him; he had no time to prepare one, however anxious he might have felt to do so; he came to bless them and their undertaking, and the happiness he felt at being in their midst was beyond the power of language to express. From the very beginning he foresaw all the good that must result from the organisation; the Address of the Institute to their co-religionists of Canada West convinced him still more of this; the means which it suggested for promoting the objects in view, such as lectures, reading rooms, the circulation of good books among the Catholic population, &c., were the very best that could be adopted, and of their ultimate success there could not be the slightest doubt. As an instance of the care that should be taken in the selection of good books, his Lordship quoted the example of an intimate friend of his, a French Priest, who had lately published a work that was subsequently condemned by the Pope, for some erroneous propositions contained in it. The author was a pious and learned man, deeply devoted to the duties of his sacred calling, and humbly submissive to his ecclesiastical superiors. He bowed at once to the decision of his Holiness, and like Bossuet on a like occasion, was the first to prohibit the circulation of his own work. But when such men fall into error, how great must be the danger in perusing indifferently the writings of persons who acknowledge no authority but their own judgment, which is frequently made subservient to their prejudices and passions.

His Lordship proceeded to state that his views had been anticipated by the gentlemen who founded the Institute. He had intended to establish a library in every mission throughout his diocese, for the diffusion of sound and useful knowledge, but now that task was taken off his hands by the present movement. The "Address" was remarkable for its modest and unassuming tone, and for the truly Catholic spirit that breathed through every line of it. His Lordship proceeded to read extracts from the Address, and dwelt particularly on that part of it which referred to the proper education of the Catholic youth of the Province. He clearly demonstrated the necessity of education having religion for its foundation, and quoted the example of Sweden and other countries, to prove the insufficiency of a purely secular education to restrain and control our passions, and make us good and faithful members of society. Catholics should, therefore, insist on having their separate schools, and to ensure success they must do something more than pass resolutions—they must act. We were in a free country where religious liberty was fully enjoyed. Let us take advantage of these favorable circumstances to advance the cause of religion, for in doing so we are securing the stability of our civil and political institutions, and the supremacy of law and order in the country. A willing obedience to the laws and a generous loyalty to the Sovereign will be the inevitable results of a thorough Catholic education. Guizot, the celebrated French statesman and historian, has declared, though a Protestant, that he knew no better school in which to learn submission to, and respect for, authority, than the Catholic Church.

His Lordship concluded his familiar and affectionate discourse, of which the foregoing is but a faint outline, by imploring the blessing of God on the members of the Institute and the sacred cause in which they had embarked with such glorious prospects of success. A vote of thanks to his Lordship was then carried by acclamation, and many new members were enrolled. We must not forget to mention that the regular monthly meeting of the Institute was held on Monday

evening last. The report of the Select Committee appointed to inquire into the annual expense of a reading room and the most efficacious means of establishing one, was submitted to the meeting, and after a very able discourse from J. Hallinan, Esq., was unanimously adopted. Twenty pounds were subscribed on the spot, and we have reason to believe that the sum will be trebled next night of meeting.

By the following reports it will be seen that the Catholics of Hamilton and Guelph have followed the example which their co-religionists of Toronto and other towns have set them. Hamilton has materials enough for a flourishing Institute, and when we bear in mind the spirit and energy which the Catholics of that town have always manifested whenever their religious or national feelings were appealed to, we are filled with the most cheering hopes for their triumphant success in the present movement. While such men as Messrs. Heffernan and Harris, and the other sterling men who constitute the officers and Committee of the Guelph Institute, have the control and management of its affairs in their hands, everything must go right.

From what part of the Upper Province shall we have the pleasure of receiving the next report of the formation of an Institute? In the meantime we shall be happy to hear of the advancement of those already established.

At a public meeting of the Catholics of Hamilton and vicinity, held on Wednesday evening, the 29th of October, in the School House, Catharine Street, for the purpose of forming a Catholic Institute, A. F. Gordon, Esq., being called to the chair, and J. B. Looney appointed Secretary, the following resolutions were severally put to the meeting, and unanimously adopted:—

1st.—Moved by Mr. C. J. Tracy, seconded by Dr. Long:—

Resolved,—That the Catholics of Hamilton and vicinity, aware of the necessity and utility of some organised body being established in their midst, having for its object the advancement and protection of their religious and civil rights, and the improvement of their social, moral and intellectual state, deem the establishment of an association, with such objects in view, expedient.

2nd.—Moved by Mr. — McHenry, seconded by Mr. Martin Fitzpatrick:—

Resolved,—That an association bearing the name of the "Catholic Institute of Hamilton," be and hereby is established in this City.

3rd.—Moved by Mr. T. Clohcey, seconded by Mr. Thomas Murray:—

Resolved,—That the Institute do consist of a President, Vice-President, Treasurer, Secretary, a Committee of Management of 17, and Members, and that the officers of the Institute be elected to serve for one year, ensuing the date of election.

4th.—Moved by A. D. Green, Esq., seconded by Mr. O. Nolan:—

Resolved,—That the management of the Institute be confided to the Committee, whose business it shall be to provide a suitable and convenient apartment for a reading room and library, to select the literary works and periodicals for the use of the same, to manage the exchequer, to correspond with the several Catholic Institutes established throughout the country, to make the necessary arrangements for lectures and the convenience of lecturers, and to watch over and protect the general interests of the Institute.

5th.—Moved by Mr. Kenny Fitzpatrick, seconded by Mr. Owen O'Brien, and

Resolved,—That all matters under discussion and having relation to the interests of the Institute be decided by a majority of votes of the Committee in Meeting assembled, and that—of the Committee for the time being do form a quorum.

6th.—Moved by Mr. E. L. Egan, seconded by Mr. Lawrence O'Sullivan:—

Resolved,—That as intellectual culture and improvement and the dissemination of information and intelligence based upon sound Catholic principles, should be the primary objects of a Catholic Institute, a library and reading room for the advancement of these objects be forthwith established, and placed under the government and control of the Committee of Management.

7th.—Moved by T. Murphy, Esq., seconded by Dr. Long, and

Resolved,—That the Catholic Institute of Hamilton now formed, although wishing to treat with merited contemptuous silence the insensate raving and bitter bigotry of certain organs of parties in the Province against the Catholic religion, is nevertheless prepared to co-operate with the other Catholic Institutes in asserting and supporting the religious and civil rights of Catholics in general, and in defeating the aim and repelling the foul calumnies of these organs.

8th.—Moved by Mr. J. O'Neil, seconded by Mr. P. McGuire, and

Resolved,—That the Secretary be directed to place the Committee in correspondence with the "Catholic Institute of Toronto" forthwith, by notifying it of the establishment of a Catholic Institute of Hamilton.

The foregoing resolutions having been disposed of, the following gentlemen were elected office-bearers for the ensuing year:

T. MURPHY, Esq., President.

MR. S. McCURDY, Vice-President.

MR. DONALD STEWART, Treasurer.

DR. LONG, Secretary.

COMMITTEE OF MANAGEMENT:

William Harris, E. F. Egan, C. J. Tracy, J. O'Neil, T. Clohcey, D. Neligan, P. McGuire, C. Wormoll, M. J. O'Beirne, A. D. Green, T. Beattie, M. Mahony, K. Fitzpatrick, J. O'Grady, J. B. Looney.

It was then moved by Dr. Long, seconded by Mr. C. J. Tracy, and

Resolved,—That a copy of proceedings of this meeting be transmitted to the "Toronto Mirror," for publication in that Journal, and to the "Journal and Express," of this City.

A vote of thanks having been rendered to the chairman for his efficient services in the chair, the meeting adjourned *sine die*.

J. B. LOONEY, Secretary, pro. tem.

Hamilton, Oct. 29, 1851.

Guelph, Nov. 1, 1851.

To the Editor of the Toronto Mirror.

Dear Sir,—According to notice given in the Guelph News, a portion of the Catholics of Guelph and vicinity met this day, 1st November, at Mr. Shyne's Hotel, when the following resolutions were unanimously adopted:—

Moved by Thos. Heffernan, Esq., seconded by Mr. Lawrence T. O'Loane, and

Resolved,—That this meeting form themselves into

a Branch Catholic Institute, in connection with the Parent one in Toronto.

Moved by Mr. Patrick Downey, seconded by Mr. Martin Tobin, and

Resolved,—That the business of this Institute be conducted by a Committee of fifteen persons, to be elected by ballot, and that they elect from among themselves a President, Vice President, Secretary and Treasurer, and that the Committee hold office for one year.

Moved by Mr. Michael Caraher, seconded by Mr. John Senatin, and

Resolved,—That the Committee meet quarterly to transact the business of the Institute, and that the President, or in his absence, the Vice President, have authority to call special meetings; and that at every meeting of the Committee, in the absence of the President and Vice President, the Committee shall select from among themselves a Chairman for the time being, and that four, together with the Chairman, form a quorum.

Moved by Mr. John Harris, seconded by Mr. James Doyle, and

Resolved,—That the admission to membership be two shillings and six pence per annum, payable in advance.

Moved by Thos. Heffernan, Esq., seconded by Mr. John Harris, Sen., and

Resolved,—That this meeting tender to the Editor of the *Toronto Mirror* their most grateful and sincere thanks for the very able and independent manner in which he has on all occasions defended their rights and repelled the invasions attacks made on our holy religion by a certain portion of the press of this Province.

The following gentlemen were elected to hold office for the year:

THOS. HEFFERNAN, Esq.,—President.

MR. JOHN HARRIS, Sen.,—Vice President.

MR. JOHN HARRIS, Jun.,—Secretary & Treas'r.

COMMITTEE:

Messrs. Timothy Flynn, William McDermitt, Bernard Kelly, James Doyle, Timothy Duggan, Thomas Jarry, Martin Cantwell, Timothy Carroll, Patrick Downey, Edmund Fitzpatrick, Michael Heffernan, John Green.

(Signed), THOS. C. JARMY, Chairman.

TIMOTHY CARROLL, Secretary.

P.S.—Perhaps it would be as well to inform you that the Committee is selected from the Town of Guelph and Townships of Guelph, Eramosa, Puslinch, Nichol, and Woolwich.

Yours, &c.,

JOHN HARRIS, Jun., Secretary and Treasurer G. C. I.

We have much pleasure in transferring to our columns the following valedictory address to the Rev. Mr. Kerrigan, by the Committee of Management of St. Patrick's Church, Quebec, and the Reverend gentleman's very excellent reply thereto:—

REVEREND SIR,—The Committee of Management of St. Patrick's Church cannot permit you to leave Quebec, without expressing the lively sense which they entertain of the valuable services which you have rendered to the Catholic Congregation of this City, speaking the English language.

They first owed your presence among them, to that christian and courageous devotion so characteristic of the Catholic Clergy, which in 1847 (when typhus fever of the worst description, aggravated by famine and destitution raged in this City,) arrested your progress and directed your energies to attend the sick beds of the exiles of our native land, poor, deserted, and infected, death-stricken, and death-bestowing through two seasons of Asiatic cholera your efforts have been alike unceasing in consoling the sick, and administering to the dying the rites of religion.

In the pulpit they have heard the truths of religion, expounded by you with the grace of the Scholar, and the zeal of the Divine—nor can it be forgotten that in his long last illness you were the esteemed companion and friend of that admirable man the late Rev. P. McMahon, the founder of our Church, whose memory will ever be fresh in the hearts of the Irish of Quebec.

On the part of the Congregation they beg to present you with the sum of £200 as an earnest of their sympathy, and kind feeling; and while they regret the necessity which removes you from Quebec, be assured, dear Sir, that you will bear with you the best wishes of the Congregation, for your temporal and spiritual welfare.

JOHN SHARPLES, President.

M. O'LEARY, Secretary.

To the Rev. MICHAEL KERRIGAN, &c., &c., &c.
Quebec, 3rd November, 1851.

To which the Reverend gentleman replied.

GENTLEMEN,—I receive, with feelings of the highest gratification and pleasure, the kind and complimentary address which you have just presented me, and return you my most sincere and warmest thanks for the sentiments it contains, and for the valuable and undeserved present which accompanies it. I cannot but feel that you appreciate altogether beyond their merits, the humble services I have, during my residence amongst you, rendered the St. Patrick's Church congregation—services so far from being irksome to me, though multiplied, were turned into a source of delight, by the consoling and christian spirit in which they were always received.

If there be one part of your address to which I have cause to refer with pride, though alloyed with sorrow and affliction, more than to any other, it is that wherein you allude to my close connexion with that god and saintly minister of God, whose noble spirit has so lately departed from amongst us, and whose loss we shall all so deeply and so long deplore.

I shall not fail to remember with gratitude your generosity towards me, and to offer to the Most High, my earnest and most fervent prayers for your prosperity in this life, and your eternal happiness in the next.

—Quebec Chronicle.

Yesterday morning, at about half-past 3 o'clock, a fire broke out in the nail factory, convenient to Gould's Mill. The alarm was given, but the fire companies arrived too late, to render any assistance in saving the factory.

CORNWALL, Nov. 8.—The steamer "St. Lawrence" was sunk in lake St. Francis last night. She came in collision with the "Britania" about six o'clock, and in two minutes after sunk. We believe none of the passengers were drowned.—There were a great many cattle on board. She is said to be sunk in fifteen feet of water.—*Herald.*