malmost impossibility, to call in person on all the well word. This would be all very well, Mr. Editor, if he has arrived at the conclusion that Christ is not God. disposed Catholics, his Lordship has addressed his circular but to those who are in the habit of visiting sat the Episcopal Palace; but at the same time to facilitate the contribution of this good work, according to their wishes and means, to a great number of other faithful, we are requested to state that a subscription list is opened at the present Bishop's Palace, for the satisfaction of all the friends of the undertaking. It is intended to keep the names of all the benefactors, not only in the archives of the diocese, but also to deposit a copy of them in a part of the foundation set apart for this purpose at the benediction of the

The Annual Bazaar of the Society of St. Vincent de Paul, will take place on Monday next, and the three following days, commencing at 6 P.M., in the premises of John Tiffin, Esq., corner of Notre Dame and St. Gabriel Streets, under the direction of the ladies who have so generously offered their services to the Society, and whose names will be found on another page. It is to be hoped that their exertions may be crowned with success, and that the liberality of our fellow-citizens may afford to the Society the means of alleviating the amount of misery which abounds in Montreal during the long Canadian

We would call attention to the beautiful discourse of Dr. Newman, upon our first page, "On the glory of Mary." Catholics will read it, and find their love for Mary increased. Would that we could hope that our separated brethren would also read, mark, and inwardly digest it, that by so doing they might cease to insult the name of the Blessed Virgin, and no longer do foul dishonor to the glorious Mother of

His Grace the Archbishop of Westminster has published a most touching and temperate appeal to the good sense of the people of England, which want of space compels us to postpone until our next issue.

The Dean of Bristol has been making a dismal moan over Papal aggression. He remarks, inter alia, "The Bishop of London desires us in this crisis to preach controversial sermons. I presume his Lordship means against the Romanists, and not the Tractarians. But what if we preached controversial sermons all our lives long, and every day of our lives, either against Romanism or Tractarianism? what effect would this have if our authorities countenanced, shielded, protected, or were by law unable to rebuke the Tractarians. Tractarianism will never be effectually checked." Ah! yes, the Dean is quite right. It is little, very little indeed, that all the weary sermonising of Protestantism can do, without the assistance of the law. By cruel laws Protestantism was established, and by their re-enactment alone can it hope much longer to protract its baneful existence.

We have received the British American Medical and Physical Journal, for December, a monthly periodical publication, which will be found to contain a great amount of useful information.

We thankfully acknowledge the receipt of the following amounts :- Rev. Mr. Lalor, Picton, 15s.; Rev. Mr. Dollard, Kingston, £1 10s.; Mr. Z. X. Bastien, Calumet Island, 10s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle. Sir,-Business, which I could not but attend to, prevented me from sending you for your last issue, a continuation of my correspondence. I will now, however, in conformity with my promise, proceed to dispose of Messrs. Geikie and Churchill, as rich a pair of saints as ever spouted nonsense in kirk or meeting-house. In all my life, and I have seen many strange characters,-" the consecrated cobbler," as well as the religious itinerant mountebank,-I never met with such a rabid and unmitigated bigot as this man Geikie. You may, Mr. Editor, consider me too severe, but some men have such thick hides that, like the rhinoceros, they cannot be pierced by an ordinary bullet. This Mr. Geikie has been celebrated for his intolerance, and on more than one occasion has frothed out furious tirades against the religion of Christendom. His voice is marked with a broad Caledonian burr, and his pronunciation and entire manner would remind you of a period long since passed away. In my opinion, even the other gentlemen of the demure aspect and white cravats, must feel ashamed of their connection with this Rev. Vandal. He stands out conspicuously alone in his glory, and bids fair to earn for himself a reputation which, if not very enviable, will at least be very instructive. If I am to judge by his display on the evening in question, literature, religion, and the common decencies of life, cannot be under many obligations to him. Verily, verily, he is a rampant clerical performer, and does his work in a manner that bigotry approves and duliness doats upon. In Canada at least, he is autocrat of the domain of cant, and Wilkes and Marling must pay obeisance to him. He spoke, and all Olympus trembled, or to be a little more tame, a harsh, rough, and discordant voice grated through every nook and cranny of the little Baptist meeting-house. On rising, he held in his hands a large bundle of papers, from which, as from an armory, I opined he would draw the most trenchant weapons wherewith to cut poor old Popery down.
But he had scarcely opened his lips, when it was apparent that the curse of Minerva was upon him.
He made several desperate attempts to mount to the sublime, but the leaden dullness of bathos weighed him down. He read part of a letter from a student at the Propaganda, which appeared in some of the papers, but I could not well understand its purport, for the notes of voice, at the commencement, fell upon

for I understand he is from the most sequestered part of Scotland, and was probably snared at no distant period on some of the wildest Highland hills. The Puseyites next received a knock. They obtained their support from a Protestant people, and, notwithstanding, propagated tenets at variance with the principles of the Reformation. Poor Mr. Geikie, why did you not look a little nearer, and you would see the Catholic people of Ireland coerced to support a Protestant establishment, and sometimes shot down for turning a little refractory! Mr. Geikie is all for reciprocity, but his reciprocity answers the Irishman's definition of this word: "All on one side, like the handle of a jug." The Spirit then descended and inspired him, for he began to prophesy. He was sure that Popery, although she had lasted 1800 years, would soon perish. He always observed that a people's piety was in an inverse ratio to their disregard of the Sabbath. He referred to some place in Italy, where there were on the same day Grand Mass, Vespers, and horse-races, and observed that, of course, this day was the Sabbath. I would be glad to ascertain if they have any long-eared bipeds in that country, as a diversity of animal coursing would add much to their amusement. If not, some of as fine specimens could be obtained down here as in Universal Donkeydom. I would ask Mr. Geikie how this day is observed in Geneva, the city of Apostles and Rationalism, of theatres are kept open, and the most immoral pieces acted there on a Sunday? Listen, Mr. Geikie, with ears erect, to what a Protestant work, the Encyclopædia Americana, says: "At Geneva, the Sunday Knight's Cyclopædia, we read that the pedant king, "the glorious sun," James the first of England, permitted all kinds of amusements to be practised on Sunday by his Protestant, but would not extend the same indulgence to his Popish, subjects. But let us have a peep at Scotland, Mr. Geikie's own birthplace. "Oh! Lord, gie me Scotland or I die," was the blasphemous prayer of Knox, that truculent impostor and merciless deformer, of him whose soul was steeped in blood, and whose character was begrimmed with a gloomy bigotry, as dark as the source from which it emanated. Let us see the fruits which his system has brought forth, and then judge of the spirit that inspired him. I shall now quote from Presbyterian authority, that there may be no grounds for quibble. The "Home and Foreign Record of the Kirk of Scotland," for the year 1849, says, that "According to the closest approximation that can be made to the facts of the case, Edinburgh new contains a gross population of not fewer than 60,000 souls, who have ceased to worship in connection with any Christian denomination whatsoever." Look again at the report of a Special Committee in reference to Glasgow, Dundee, Paisley, Greenock, and Dunferm-"The Committee can find no reason for believing that Edinburgh is unfavorably contrasted with any other of the large towns to which their attention has been directed." The fearful truth is thereforce forced upon their conviction, by proofs which they dare not controvert, that of the gross population of 714,430 souls, contained in the towns under review, there is in all probability more than the third part, that is upwards of 230,000 immortal beings, who, although living in the midst of a Christian land, are living in a state of alienation from the commonwealth of Israel without God and without hope in the world. It is their firm belief that Dr. Bell's 'day and night? in the Wynds of Edinburgh, and the reports of the Edinburgh City Mission, will be found to exhibit a picture of human nature deeper and darker, and in every light in which it can be viewed, more truly appalling than any which poet or painter, in the utmost stretch of imaginative power, has ever been able to conceive." Eh? Mr. Geikie, the "land e' cakes" is in a sad stew; and Canada, it cannot be doubted, would, if she were to listen to the "F. C. M. Society," be in the same condition before many years. But my store of elegant extracts is not yet exhausted. The celebrated traveller, Laing, says that he was often astonished that Mr. O'Connell, in contrasting the morality of Ireland with that of England, did not make some allusion to Scotland, for there he would find a moral leprosy covering the entire land, as bad as hat which formerly engulfed Sodom and Comorrhah. But I cannot, Mr. Editor, pollute your pages with facts which are at hand, and which St. Paul forbids to be mentioned among Christians. The same Mr. Laing says that this is the case too in every northern country of Europe, where Protestantism prevails. In looking t the revenue accounts of Great Britain, I find that scotland, with less than 3,000,000 of people, drinks louble as much as Ireland with her population of over 7,000,000. One hundred thousand pounds sterling are expended in the city of Glasgow alone on intoxicating liquors drank on the Sabbath. Let any man take up Chambers' Edinburgh Journal, and read the manner in which Saturday night, or rather Sunday morning, is spent in English and Scotch towns, and then blush for the desperate recklessness of human nature, when deprived of the benign and sweet influence of Catholicism.

all the state of t

Must not these preachers be very stupid, if they have any knowledge of these facts, to come forward on a public platform and make an attack on Catholic

But I have now done with the elegant Geikie, and must pay my respects to the Rev. Charles Churchhill, as fine a specimen of the canting, whining, ignorant, Wesleyan preacher, as you could possibly meet with. Oh! for a Pope to write a Dunciad on the Saints. What a brace of heroes he would find in Geikie and Churchhill. The latter answers well to a description in Dombey and Son, "sly, devilish sly, very." His speech was not very long, but it was very curious. He admired many things in the Roman Church (how condescending the poor fellow is;) he agreed with her on some of her tenets; he admitted with her the Unity and Trinity of God, and then fiercely and valorously proclaimed his resolution, if ever the time should come of fighting to the very death with the Socinian who would strip Christ of His divinity. Nearly in the next sentence, he said that if Rome and Protestantism would enter into a truce for settling all controversies, the three first conditions he would demand, were private judgment, the Bible, and justification by faith

had extended his apology to almost every word in the This question has been often put, but I as yet have not English language. But an allowance must be made, heard an answer which could satisfy any candid man. Perhaps the sapient editor of the Montreal Wilness might think of a reply. I am of opinion that Mr. Churchhill, in his war with the Socinian, would be obliged to have recourse to the argument so successfully used by Calvin against poor Servetus. He then made an attack on Catholics, for praying to the Blessed Virgin, and gave his own account of a controversy which took place last summer on board a Steamboat, between a young Papist and a shrewd Yankee. Of course the former was vanquished, for how, said his opponent, could the Virgin, without being ubiquitous, hear prayers addressed to her in every quarter of the globe? and if ubiquitous, she is God. What Mr. Churchill's idea of ubiquity is, I know not; but I have yet to learn that there is no space besides this earth. But let me form an enthymeme after the manner of the Yankee, and see what Mr. Churchill thinks about it. The Angels rejoice over every sinner that turns from sin to his God, but according to the reports of the Wesleyan Missionary Society, thousands are being daily converted through its influence in every portion of the world, therefore the Angels are rejoicing over them; but they could not rejoice except they knew this, they could not know it, except they were ubiquitous, therefore they are Gods. Mr. Editor, I firmly believe there is a glorious future in store for Canada. When I look at the countless inconsistencies of the faithless seets, when I see Calvin and Rousseau. Is it not a fact that the the glorious position of our everlasting faith, when I consider the meaness and ignorance and stupidity in antagonism to us, and knowing the deathless principle which pervades our system, I cannot but believe that Canada will long escape the gloom and wickedness of evenings are spent in various amusements, in visiting, heresy, and that the candlestick of the faith will condaucing, playing foot-ball, &c." Oh! that word &c. is tinue here for ages yet. But I have done, promising you, however, that I will have a sharp look-out for the gentlemen whose speeches I have reported, and who afforded me, and I hope you, Mr. Editor, and your readers, no small share of amusement.—I am, Sir,
Your humble and obedt. servt.,

Quebec, Dec. 8, 1850.

RELIGIOUS STATISTICS OF THE UNITED . STATES.

To the Editor of the True Witness and Catholic Chronicle.

My Dear Sir,—The supplement for the Montreal Witness for December, in a notice of a late work upon the Churches and Sects of the United States, furnishes us with some interesting statistics, to which I beg leave to call your attention. The work is by the Rev. P. Douglass Gorrie, who has evidently collected with great care the large mass of statistical information there presented. I prefer, however, to cite from him through the Montreal Witness, feeling that the approval of the learned editor of that journal is the best pledge I can give the public for the authenticity of the facts in question.

There subjoin a list in which all the Protestant sects of any importance, with the number of their members, both lay and clerical, are given :-

	Baptists,	691,949
	Congregationalists,	198.687
•	Dutch Church, (Reformed Protestant,)	
•	Evangelical Association, (German Methodists,)	10.300
•	Lutheran,	163,663
	German Reformed,	
1	Methodist Episcopalian Church, (North),	
	"" (South), (African),	
	" Zion " "	9 200
į	Mormonites, or Latter-Day Saints,	50,000
1	Protestant Episcopal Church,	71,581
i	Presbyterians, (Old School),	
	" (New ")	
1	" (Associate),	19,120
1	" (Reformed),	5,550
1	" (Associate Reformed),	26,559
١	(Cumberland),	50,350
Ì	Quakers,	150,000
ı	Unitarians,	30,244
I	,	

Making a total of twenty sects, with........ 3,113,777 | CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

There are a variety of smaller parties which are not included in this list; if now we add for Universalists, Shakers, Jumpers, Ranters, Tunkers, and other minor Protestant sects, 386,223, probably a liberal allowance, we shall have the whole number 3,500,000.

The number of Catholic communicants by the same authority is said to exceed 1,500,000, and the clergy to be about 1,500; but taking them at 1,500,000, we have the whole number of persons professing any form of religious faith in the United States to be about 5,000,000, which estimating the entire population of the country, as we may safely do, at 20,000,000, leaves 15,000,000 of souls professing no religion at all, or in other words, in heathenism! And this in a country the beast of Pertectation the Cland of Ribles, Sabthe boast of Protestantism, the "land of Bibles, Sabbaths and Sanctuary privileges," "the land of religious light and Gospel liberty," a country which sends its hundreds of thousands of dollars annually to furnish religious instruction to foreign heathen nations, and even to Lower Canada, while three-fourths of its population are in a state of admitted heathenism!

Nor is this state of ignorance or indifference to be ascribed to the want of religious teachers, for it appears that the whole number of ministers employed by the above sects of Protestants is 30,000 in round numbers, or one minister for every 670 souls of the 20,000,000 of that vast nation These statistics give us an idea of a spiritual desolation without parallel in lands professedly Christian, prevailing especially throughout the great West, where the myriads of emigrants from he Eastern states and from Europe, are growing up to be a nation reckless alike of the restrictions of law or Gospel, fearing neither God nór man.

But let us turn to the other side of this sad picture, and we see that one and-a-half millions, or nearly one-third of those professing Christianity in this country are Catholics, and if we compare them with the so-called Evangelical Churches, we shall find that the Catholics are more than one to two.

When I look upon the fearful state of irreligion, with he sectional differences, dissension and insubordinaion, which seem to divide my country against itself, tremble for its liberties, and feel that the only influence which can ever calm these discordant elements, which can ever subdue and discipline the impetuous spirit of young America, is to be found in the ear like the rumbling of distant thunder. He then alone. Now, I would like to know how he would war catholicism. And while I look upon these statistics, old Pork again be brayed an attack on the Synod of Thurles, and against the Socinian, for the latter, by the exercise of it is with a renewed hope that the Church, whose \$11,81 for Mess, No missionaries planted the cross in America before the \$8,75.—Transcript.

Shibboleth of Puritanism was ever heard on her shores, will yet possess her fair inheritance.

But to return to our text; the Monircal Wilness, with a singular happy philosophy, seems to suck consolation even from the picture of Catholicity and Protestantism here presented, and sagaciously observes that after all "the Church of Rome constitutes only one, and in the States a comparatively small (?) one of the denominations into which nominal Christians are divided," adding something more about the holy rivalry of these different evangelical sects. "Only one," alas, poor Catholics! that unity which has always been your glory, is now made your reproach, and your accuser, like a kindred spirit of old, arraigned before the Son of God, exclaims, "My name is Legion, for we are many!"

XAVIERUS.

Montreal, Dec. 10, 1850.

A BAZAAR

FOR THE BENEFIT OF THE

ORPHANS OF THE SAINT JEROME ASYLUM,

WILL be held in the Building adjoining Donegana's old Hotel, Notre Dame Street,

ON MONDAY, THE 16th INSTANT, AT ONE O'CLOCK.

The attendance of those disposed to assist in the apport of these Orphans, is earnestly and most repectfully solicited.

Montreal, Dec. 12, 1850.

THE WORKS FOR THE AGE!

UST received at SADLIER'S CHEAP CASH BOOK STORE :-

Protestantism and Catholicity Compared in their Effects on the Civilisation of Europe, by the Revd. J.

Balmez. 8vo., of 500 pages, price 10s.

John O'Brien; or, The Orphan of Boston. A Tale of real life. By the Rev. John T. Roddan. 12mo., price 2s. 6d.

The Duty of a Christian, and the Means of acquitting himself thereof. Translated from the French, by Mrs. J. Sadlier. 12mo., handsomely bound in

muslin, price 2s. 6d. singly, or \$4 the dozen.
Religion in Society; or, The Solution of Great Problems; placed within the reach of every mind.
Translated from the French of the Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. Hughes, Archbishop of New York. 2 vols. 12mo., handsomely bound in muslin, price 7s. 6d.
This is a new and corrected edition of one of the

most popular controversial works of the day. The fact of its being recommended by such men as Archbishop Hughes and Dr. Brownson, speaks volumes in

Choice of a State of Life, by Father Rossignol, S. J., translated from the French, price 2s. 6d. Archbishop Hughes' Lecture on the Decline of Protest-

antism, price 4d. Saint Columb Kille's Sayings, Moral and Prophetic, extracted from Irish parchments, and translated from the Irish, by Rev. Mr. Taafe, price 71d.

Duffy's Irish Magazine, bound, 15s. Prayer Books in every variety of binding, and at prices from 74d. to 25s., and by the dozen, from 5s. upwards.

D. & J. SADLIER, 179 Notre Damo Street.

Montreal, Dec. 12, 1850.

Died.

In this city, on the 5th instant, after a severe sickness, of about 6 weeks, Thomas Sheridan, a native of the County Mayo, Ireland, in the 74th year of his age, deeply regretted by his family.

MONTREAL MARKET PRICES.

				Thursday, Dec. 12, 1850.					50.		
						s.	d.		s.	d.	
Wheat				рe	r minot	4	0	a	4	9	
Oats,				٠.		1	4	a	1	6	
Barley,						2	6	a	2	9	
Peas,	•					2	6	a	3	0	
Buckwh	eat,				•	1	8	a	1	104	
Rye,	•	•				2	9	a	3	0	
l'otatoes				per	bushel	1	3	a	1	6	
Beans, I	meri	ican	٠.	٠,	•	4	0	а	4	6	
Beaus, C	lanad	lian				6	0	a	6	6	
Honey,		٠,	٠.			0	4	a	0	5	
Beef,	•.	•	•.	•		O	2	a	0	5	
Mutton,	•.	4.		٠,	per qr	2	0	a	5	0	
Larab,	٠.	•.	•.		• • •	2	0	а	5	O	
Veal,	•	•.			•	2	0	a	4	0	
Pork,		•.	•.	•	per lb	0	$2\frac{1}{4}$	\mathbf{a}	0	44	
Butter, I	resh				- .	0	1Ū	a	1	0	
Butter, S	alt	٠.	4			0	7	a	0	64	
Cheese,	•	•			•	0	4	a	Q	6	
Lard,	٠.	٠.				0	5	a	0	6	
Maple S	ugar,			•		0	4	3	0	5	
Eggs,		•	•	pe	r dozen	0	9	a	0	0	
Turkics,				per	couple	4	U	а	5	0	
Geese,	•,			-	•	3.	9.	a	5	O	
Apples		•	•		per bar	5	0	a	12	6	
Onions,	•				•	6	-	a	7.	0 -	
Flour,		•		per	quintal	11	0	а	11,	3 6	
Oatmeal	,.	•				7	0	a	7		
Beef,	• .			per	100 lbs	20	0	a	25	0	
Fresh Pe	ork,		•	per :	100 lbs	22	6.	a	27	6	

NEW YORK MARKETS.

New York, Dec. 11-61, P. M.

Ashes—Pearls better and demand good; Sales 150 barrels at \$5,81. Pots quiet at \$5,75 a \$5,81.

Flour-Good demand for the low grades of state and western; market buoyant and demand principally speculative. Receipts moderate via the River, and some 1,600 brls. by Eric Railroad; Canadian rather heavy for mixed brands, but good brands command our outside figures; sales 3,000 brls. at \$4,62 a \$4,75 in bond; sales of Domestic 12,000 brls. at \$4,25 a \$4,44 for No. 2, Superine; \$4,68 for Common to Straight State; and \$5 a \$5,6 for Pure Genesee.

Old Pork again better; sales 300 brls. at \$11,75 a \$11,81 for Mess, Now held at \$12. Prime quiet at