

children of the neighbourhood, one of whom was seized going to school on Friday, and had a piece of meat crammed down his throat! (We blush for our common humanity when we write the disgraceful fact.) This is certainly a novel mode of making converts "from the errors of Popery to those of the church of —." We suppose the 39 articles were carefully wrapped up in this precious ball of *forced meat*, before the dose was administered to the poor infant. Said Articles are often *bolled* at one gulp by numerous officials and divines, eye even on the bench of Bishops who believe as much of them as this persecuted Catholic child. We are by no means surprised at the greediness of this Protestant swallow, for there is always a valuable *con-si-deration*, but how they are able to digest such 'perilous stuff' is what passes our comprehension.

The Catholics of Petite would do well to meet this nasty spirit with the contempt which it deserves. They have already shewn an instance of spirit and practical good sense, and by persevering in this wise course they will soon shame down this paltry and despicable bigotry. We promise to keep a sharp eye on that interesting settlement.

#### RAWDON.

The poor, scattered Catholics of this Township have never enjoyed the heavenly comforts of a place of worship in their large district. Even in death they have no hallowed spot consecrated by the venerable rites of their glorious Religion, to receive their remains, and are obliged to have recourse to the Cemetery of another Faith. This was a sad state of things. We are however, delighted to be able to announce that this state of things will not continue much longer. Our Catholic brethren in Rawdon have been stimulated to pious exertion by the numerous accounts of church building and church improvement in this Diocese for the last year. Hitherto their poverty and their numbers forbade them to make the attempt. But from the brilliant success which has attended the persevering efforts of even a handful of Catholics in other places, they have been encouraged to make an experiment. A good beginning is half the work, and we are glad to learn they have made a favourable commencement. With the sanction and direction of the Bishop, the Rev. Mr. Walsh, lately made an appeal on the subject to the Catholics of Rawdon. They responded as far as their limited means would permit, and although the amount subscribed is small, it is equal to ten times the sum in other districts. We have no doubt of their ultimate success, and we promise to lend a helping hand for the completion of a small Catholic Church in Rawdon, as far as any humble efforts of ours can aid a cause so holy. The following is the List of Subscribers:—

Rev. Mr. Walsh	£1	0	0
William Gormon	5	0	0
Thomas Miehau	5	0	0
Matthias Gormon	5	0	0
Joseph Leacey	3	0	0
James Roache	3	0	0
Dugle McDonnell	3	0	0
Alexr. McDonnell	3	0	0
Joseph Keating, Esq.	3	0	0
William Brennan	3	0	0
John Ready	3	0	0
Edward Brennan	3	0	0
Michl. Wall	3	0	0
Stephen Whelan	3	0	0
John Rielly	2	0	0
John Cavannagh	1	0	0
L. Nowlan	1	0	0
Dennis Miehau	1	0	0

#### QUEBEC.

On the 10th of November a very beautiful and affecting Pastoral Letter was addressed by His Grace the Archbishop of Quebec, to all the Clergy and Faithful

of his Diocese. Dr. Signay announces in this document that he has resigned the entire Diocesan administration into the hands of his 'worthy Coadjutor,' the Most Rev. Peter Flavian Turgeon, Bishop of Sidym. His advanced years increasing infirmities, and the heavy ear of so vast an administration are amongst the reasons alleged by the venerable Archbishop for transferring to his Coadjutor the arduous responsibilities of his exalted dignity. Dr. Signay was born at Quebec on the 8th of November, 1778, so that he is now in the 72d year of his age. On the 15th December, 1826, he was appointed by Pope Leo XII., Coadjutor of Quebec with the title of Bishop of Fussala *in partibus*, under which he was consecrated on the 20th of May, 1827. He became Bishop of Quebec on the 19th February, 1833, and was elevated to the dignity of Archbishop by Gregory XVI. on the 12th July, 1844, and was invested with the *Pallium* from Rome on the 24th November of the same year. According to the Almanach Metropolitain of Quebec for 1849, there are no less than six Suffragan Bishops to the Archbishop of Quebec, viz; the Bishops of Montreal, Kingston, Toronto, Newfoundland, North west, and Bytown. The graceful and edifying spectacle of an august Prince of the Church, thus voluntarily surrendering those ample powers which he exercised for the great advantage of religion during his long and holy career, is one worthy of the brightest ages of Faith, and which the Catholic Church alone, in addition to her other glories, so frequently exhibits.

#### SCRIPTURAL ENGLAND.

It seems that unrepented murder and robbery, and going before the tribunal of God with a lie in one's mouth is no disqualification in London for receiving the Sacrament. For the last three months we have refused to pollute our pages by recording the disgusting atrocities of the case of the Mannings, the brutal murderers of Patrick O'Connor. They have now paid the penalty of their offence, and we should never introduce their infamous names before our readers but for the purpose of recording our unmitigated horror and disgust at the scene which took place in the chapel of Horsemonger Lane Gaol previously to the execution. The Church of England Chaplain had made every effort to induce that she-wolf Maria Manning, the great Bible reader from Calvin's own city of Geneva, to confess her crime, but in vain. Her husband was penitent and acknowledged his complicity in the murder. The wife persisted to the last in declaring her innocence. The Chaplain declared he did not believe her, and the whole world are unanimous in the same opinion. Nevertheless, the Chaplain administered 'the Sacrament of the Lord's Supper' to this hardened wretch!!!

What a mockery! and what a religion!

We suppose most of our readers have perused Charles Dickens' account of the behaviour of the Londoners around the gallows the night before, and the morning of the execution. What a frightful state of things it reveals! And what an overwhelming Bill of Indictment it is against the bloated, overfed, overpaid Church of England which has had the people of England in its holy keeping for full three hundred years. In all his caricatures of Italy, Dickens has not presented in his 'Pictures' such a horrible sight as the infernal orgies of Horsemonger Lane Gaol. If ten legions of Devils were around the gallows indulging in frantic delight at the anticipation of clutching a pair of new tenants for pandemonium, their conduct could not have been worse than that of the thirty thousand Londoners! Glorious Reformation! to what a pass you have brought the once humane and religious people of England! This very London yearly sends out hundreds of thousands of pounds sterling for 'the conversion of the heathen,' the 'enlightenment of the Jew,' the proselytism of 'the benighted Irish,' and other hypocritical purposes of a similar description. Will the White-washed Pharisees ever learn to blush? Will the exposure of Charles Dickens force them to keep this money at home and employ it in transforming the 'beasts' of the modern Babylon, into human beings at least, if not into Christians?

#### TO CORRESPONDENTS.

*Sacerdos.*—We not only hope that our worthy correspondent will excuse our delay, but also that he will approve of the tenor of the following replies to his various questions. As usual, we condense as much as possible.

1. Whenever the *Magnificat, Benedictus Dominus Deus Israel*, or the *Nunc dimittis* are sung in Church the people should stand up as well as the Clergy.

2. Where a Church is dedicated under the invocation of the B. Virgin, no other commemoration of her is made than the first *Suffragiu Sanctam Maria succurre miseris*.

3. Whether the Feast of the Purification be transferred or not, the *Ave Regina Caelorum* is to be said after Complin on the 2d of February.

4. It is not prescribed, and is therefore not obligatory to make three crosses at the triple repetition of *Deus in adiutorium, &c.*, in *Prime* nor when the same words are once recited in the Ferial Prayers of the same hour of the Divine Office. But the sign of the Cross is to be made at those words when they are used immediately *before the Confiteor* in *Prime* and *Complin*.

5. The introduction of Holy Water into the Church is of every ancient origin, and is universally ascribed to Pope St. Alexander I. who died in the year 119 in the 10th year of his Pontificate. All learned Protestants admit this.

6. Lauds may be separated from Matins, and the Nocturns from each other. The intervals between the latter may extend to from two to three hours. In former times the Nocturns were said separately.

7. It is in the power of a Bishop, who consecrates a church, to transfer to some other day the anniversary of the Dedication, provided he does so during the consecration of the Church. After the actual day of consecration he cannot change it.

8. The kneeling at the *Te Deum* begins at *Te ergo quaesumus* and ends at the word *redemisti*.

9. We believe that a regular Clergyman when promoted to a Parish or to the pastoral care should recite his office, not from the Breviary of his order, but from the Breviary which is in use in the Diocese.

10. When the Festival of a *Confessor* is translated from the day of his death to the day immediately following, the words *Meruit beatus* are to be used in the Hymn at first Vespers, and also in the remainder of the office. But if there be only a *commemoration* of the Holy Confessor in the first Vespers, *Meruit supremos* is to be used at Matins and second Vespers in the Hymn *Iste Confessor*.

11. *Sacerdos* has won his wager as to the Prosody of the word referred to, as the penultimate syllable is short. In fact there is an old hexameter on the subject which we suspect our good friend had in his eye when he proposed his terms, viz:—

*Non bene Torcular, sed dicere Torcular aude.* We are sorry to add he has not been so fortunate in the case of the word *Rubrica*. He will find the word and its poetical quantity in the 1st Satire of Persius. *Non secus ac si oculo Rubricam dirigit uno.*

12. We must be excused if we do not agree with our correspondent in the justice of the epithet which he applies to the word *argumentosa* in one of the antiphons on the Feast of St. Cecilia. '*Cecilia famula tua Domine quasi apis tibi argumentosa deservit.*'

The word signifies *ingenious quia arguit mentem*, and is beautifully applied, in our own opinion, to the skilful labours of the Bee. Neither is it 'unclassical,'

unless Quintilian be set down for a barbarian, who says; '*Fulso paulo numerosius opus dicitur argumentosum, id est nimia argumentorum mole refertum.*'

13. The mode of computing time by Indictions began in the age of Constantine, after his victory over Maxentius. It is still used in Papal Bulls.

We will dispose of the few remaining queries at the first opportunity.

A *Protestant* may be assured that we are not in the least discomposed by his ridiculous letter. Pity predominates over every other feeling in our breast when we look at that sad production. He sneers at the infallibility of the Catholic Church, that is, of the United Testimonies of all ages and nations, of all the learned, the holy and the wise; but he seems to forget that his own faith, if he have any, is built on a foundation far more insecure, namely his own private and fallible interpretation of Scripture. We would certainly prefer to be guided by the unanimous opinions of a thousand Catholic Bishops and Doctors, living or dead, than by the mere opinions of any Protestant in the universe. We will impale our shallow scribe on the horns of a dilemma. Either he believes that he is infallible in his interpretation of the Bible, or he does not. If the former, why does he sneer at the infallibility of the whole Catholic Church? If on the other hand he admits, as he must, his own infallibility, the most simple Catholic will tell him that it is more secure to rely on the decision of the Catholic Church than on the uncertain, wavering opinions of any one individual whomsoever. In order to have any certainty of his faith, our Protestant mocker must actually claim *for himself individually*, that very infallibility which he denies to the whole Church of Christ. On this subject of Infallibility, Protestants generally act as they do in the case of Exclusive Salvation. They call the Catholics 'damnable idolaters' and in the same breath accuse them for maintaining the doctrine of Exclusiveness. They ridicule the Catholic doctrine of Infallibility, and yet every ignorant Protestant claims for himself that which he refuses to acknowledge in the whole Church of Christ. If the private expounder be not infallible, he can never be sure that his interpretation is correct, and can never make one act of Faith.

#### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

On Monday last the Feast of St. Francis Xavier, Patron of the Institution, the Solemn Mass of Thanksgiving was offered up in the Cathedral of St. Mary in gratitude to Almighty God for all the benefits conferred on the Church through this excellent society, and to implore a continuance of the Divine Blessing on the pious exertions of all who are associated throughout the earth in this great work of the salvation of souls. Rt. Rev. Dr. Walsh sang a Pontifical High Mass for this purpose, attended by all the Clergy, and administered the Holy Communion to about 200 of the members who had prepared themselves to gain the Plenary Indulgence of the day, and to unite their fervent prayers with those of the Pontiff, and with the offering of the Adorable Victim for the Propagation of the Holy Catholic Faith.

We were happy to hear that on the same day a Mass of Thanksgiving was offered up at Prospect for the same pious purposes, and that several members of the Association received the Holy Eucharist on the occasion.

ORPHAN ASYLUM.—Through an advertisement, and some editorial paragraphs, in the public prints, the public have been sometime apprised of the fact that a Bazaar is appointed to take place, on the 18th instant, in aid of a fund for the establishment of an Orphan Asylum in this city, under the direction of the Sisters of Charity. The occasion for which this Bazaar is instituted is neither transient nor ostentatious, but one that claims the warmest sympathy of every philanthropic heart: it is to provide a home and a school for the friendless, destitute orphan. Whoever reveres the injunction, "cast thy bread upon the water;" will have an opportunity of observing it by encouraging this undertaking. In time the usefulness of the Orphan Asylum will appear in numbers of youth fitted by virtuous instruction and training in habits of order and diligence, to become ornaments of society. It would be no subject of wonder, were youth, neglected and