

yours, are not strange to you—you have good cause to remember them—they are to be found, not only amongst the names of Directors, and subscribers amongst the French Canadian Missionary Society, but in to the French Canadian Missionary Society, but in to another, and very different kind of company. You will find them figuring in a certain report, published last June, by order of the Legislative Assembly—last June, by order of the Montreal Provident and Savings' Bank—a very instructive and entertaining document, but upon which, hitherto, a very discreet silence has been kept. Yes, Catholics, many of you have good cause to remember, and to curse the name of this establishment, which, by its unprincipled management, reduced numbers to beggary—defrauded the mechanic of his wages—the poor laborer of the fruits of his toil—and robbed the fatherless children and widows of their substance.

Yes, Catholics—the Directors of this bankrupt establishment, who, if they had any feelings of shame left, would hide their heads—would come down from those platforms, on which they stand conspicuous, for the hand of scorn to point its finger at—are the very men who are most forward in denouncing the mammon-loving propensities of your Clergy. "Woe unto you," says our Lord, addressing such men as these—"Woe unto you hypocrites, for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." Before you attempt to convert others, or to set yourselves up as religious reformers, would we say to them—reform yourselves—become honest—refund some portion, at least, of those sums which were committed to your keeping. But no; this would be too painful—too Popish a way of becoming sanctified, for your sound Protestants. What matter to them the ruin and misery their misconduct has entailed on the poor and needy; not a word will be said about it at the next Anniversary meeting; and the cry with which the widow cries aloud to heaven for vengeance, upon him who has defrauded her, will be drowned amidst the plaudits which greet the appearance on the platform, of the evangelical denouncers of Popery. Oh, it is a fine thing to be a Saint!—to be enrolled amongst the godly—to have greetings and salutations in the markets, and the chief seats in the Synagogue. It is a touching thing to hear Dives—good saintly Dives—reproving that wicked, covetous Lazarus, for his love of money; and a goodly, to hear the fraudulent bankrupt preaching of justice, and judgment to come. Beautifully is this blessedness expressed by the sweet singer of the Conventicle, in the following touching hymn, which we hope to hear sung in *character* next Anniversary meeting, and with which we conclude our address to the F. C. M. Society:—

(Old Hundred.)

"We do believe in special ways
Of prayin' and convertin';
The bread comes back in many days,
And buttered too for savin'—
We mean, in prayin' till one busts
On what the poor man loses,
And in convertin' public trusts
To very private uses."

If any one should think that our remarks on the Montreal Provident and Savings' Bank are too severe, we have a copy of the report in our possession, and shall be happy to furnish information from it to any extent. There are some queer stories in it, which it is a pity are not more generally known; some curious revelations how money was loaned for electioneering purposes; and how saintly Directors borrowed, for themselves, and for their children, the funds of the depositors, repaying the same in depreciated deposit-books, which they employed brokers to purchase for them. "For four Directors alone," says the report, "purchases were made to the extent of nearly five thousand pounds, and the profit these gentlemen derived thereby, cannot have been less than from twelve to fifteen hundred pounds." These are the men who take such a tender interest in the spiritual welfare of us, poor benighted Papists—and, bless their impudence—stick themselves up, as our teachers, and spiritual guides—as office bearers, and what not, of evangelical missionary societies, for converting us. They do but waste their time; we know what manner of men they are—and knowing, we shrink from them with loathing, and look upon all contact with them, as pollution.

* p. 100.

We have been asked, if we can explain the meaning of the term *lay Jesuit*, as applied by an evangelical contemporary to one of the candidates at the late city election. We must confess that we are quite in the dark, as to the meaning attached by Protestants to the mysterious words, *lay Jesuits*. It is plain that they do not mean what Catholics mean by the same words—that is, lay-men attached to the College of the Jesuit Fathers, and who perform the domestic affairs of the establishment. We have heard it said, that there still exist a few silly old women, both in, and out of petticoats, who believe that, beside the Jesuit Fathers, and the lay brothers just mentioned, there is an order of lay Jesuits, bound by no vows of celibacy, and allowed to mingle and participate in all the ordinary pursuits and pleasures of the world; whence this absurd idea originated, or whether there really be idiots who entertain it, we cannot pretend to decide.

A Jesuit is the *bête noir* of Protestantism—and, really, we must excuse the terrors of our separated brethren, even if they do think they spy danger, and a Jesuit in every bush. They dread and hate the noble soldiers of Jesus, and not without cause; they know that they have been chosen instruments in the hands of God, for the defence of the Church—for the conversion of the heathen—the propagation of the truth—and the destruction of error. The world hates them, because they are not of it, for if they were of the world, the world would love its own; the great works which they have done, and are doing,

cause them to be feared as well as hated; every conversion to Catholicity—every triumph of the truth over prejudice and error, is, by Protestants, attributed to Jesuit influence. Hence we every where read of Jesuit plots, and Jesuit intrigues—of Jesuits disguised as bricklayer's laborers, burning Parliament houses—of Jesuits at the Crystal Palace—of Jesuits in the parlor—of Jesuits in the bed-chamber—and of Jesuits in the kitchen—of Jesuit chambermaids, who cunningly leave Popish tracts beneath the bolster—of Jesuit cooks, who instil Romanising tendencies with the soup, and serve up Ultra-montane principles in the side-dishes—of Jesuit men servants, who wait at table in gorgeous coats, and with nether limbs curiously arrayed in plush. No wonder, then, that we should hear of Jesuit candidates for Parliamentary honors. As some centuries ago, every ugly old woman, who kept a cat, was reputed a witch—so at the present day, every man who is a fervent Catholic, and true to the principles of his religion, is set down as a Jesuit—by way of honorably distinguishing him from that nasty mongrel, and disgrace to the Church—a liberal Catholic. In this sense, we should understand a lay Jesuit, to mean a good Catholic; no man need be ashamed of the appellation; few are worthy of it.

ST. PATRICK'S HOSPITAL.

An Adjourned Meeting of the friends of the St. Patrick's Hospital, will be held on the evening of Tuesday next, at 7 p. m., at the St. Patrick's House. The Provisional Committee, appointed at the meeting on the evening of the 25th ult., will present its report.

We call attention to the advertisement for the Bazaar of the St. Vincent de Paul, in another column. The Bazaar will be held in the Reading Room of the Catholic Institute, otherwise known as the St. Patrick's Hall, corner of the Place d'Armes, the use of which has been given to the ladies, who have so kindly tendered their services for the relief of the suffering poor.

The Reading Room will be thrown open to the members of the Catholic Institute, on Monday the 22nd inst.

We have to return our thanks to Messrs. Starke & Co., for a copy of their splendid Sheet Almanac, for the year 1852. This work, which is very handsomely executed, besides the usual lists of Feasts and Fasts of the Church, Eclipses, and the ordinary matter of an Almanac, will be found to contain a deal of useful information respecting the government offices, courts of law, and other public departments. In the counting house, and in the lawyer's office, it will be found equally serviceable.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I have been looking with some curiosity for a defense of the Protestant Hospital, and as none has appeared I cannot but set down the individual members of our city press as having deserted their colors. Considering the anti-Catholic and ultra-Protestant principles in which they, for the most part, rejoice, I did expect from them a decided attempt to cover the faults of the English Hospital—but alas! when the hour of retribution came, and that godly institution was called up for trial before an impartial public, lo! she was left to stand or fall, by her own merits, and we look in vain for the doughty champions who should put lance in rest on her behalf. Oh! by the bye! there was one—a solitary horseman (thanks for the word, good James!) spurred onward into the lists and did—what?—why, simply admitted the truth of the charges brought against the Hospital, and in his guileless candor turns the tables, (as he imagines) by roaring out "ingratitude"—"trickery"—"Popish plots," and fifty other complimentary phrases applied to us Papists. Oh! the chivalrous honor of that "solitary horseman"—how judicious and how effective his defense, and how destructive his attack!

Do you think it possible, Mr. Editor, that even the individual who did undertake the defense, "can lay the flattering unction to his soul," that he has "ought extenuated" in the conduct of the Hospital officials; or that he has shown cause why Catholics should cease to regard the institution as the hot-bed of bigotry and persecution? Why do not others, of calmer judgment, and more unprejudiced minds, endeavor to account for the uncharitable proceedings in question, were it only through respect for the character of the City Hospital? Alas! the dead silence of the Protestant community, reveals the consciousness of guilt on the part of the accused. The most serious counts in the indictment are thus tacitly admitted—the gross insults offered to our clergy—insults which were evidently systematic—the contumely with which the religion of Catholic patients was loaded—the persecution so consistently and perseveringly carried on, and the attempts at proselytism (futile as they ever are) renewed from day to day. Why are none of these charges denied, as well as the minor affair of the tracts? Truly, for the best of reasons, viz., because they are too glaring to be either denied, or explained away. They are facts, registered in the great book of time, and the recording angel has affixed his awful seal to their truth; the handwriting is on the wall, and it needs no Daniel to read the doom of that iniquitous institution, falsely called one of charity—public charity, forsooth!

I perceive that somebody has indited a letter this week to an evangelical-editor, containing a cock-and-bull story of a Priest, who ordered certain tracts to be destroyed—religious tracts, too. Bless his heart—poor, simple G. O. C. I. is it at this time of day he makes that a subject of complaint against a Priest? Why, if he finds fault with a pastor for keeping rotten hay away from his sheep, he is even more stolid than such writers and reasoners generally are. A

pretty Priest he would be, who encouraged his people to read such trash as that, when they have myriads of good and instructive books within their reach—the precious legacies of Saints and Martyrs, to their brethren in the faith. No! no! any Catholic child can assure G. O. C., (or any other parrot who prates of what he does not understand,) that it is the duty of every Priest to discountenance the reading of all such stuff, and to forbid his flock to read them. Once for all, let this be understood by those whom the knowledge may concern, that Catholic Priests, as the lawful shepherds of the flock,—and as being accountable to Almighty God for their souls,—must always condemn heretical and anti-Catholic publications, and command their people to destroy them when thrown in their way. For the rest, G. O. C. is greatly mistaken if he supposes that Priests ever interfere with the distribution of tracts, &c., amongst Protestants; with them or their reading they have nothing to do, further than pray for their conversion. They trouble themselves but little about what they read who are not committed to their care.—I am, Mr. Editor, Yours, &c.,

JUSTITIA.

Montreal, December 11, 1851.

QUEBEC, 7th December, 1851.

Annual General Meeting of the St. Patrick's Christian Doctrine Society.

Rev. J. Nelligan in the Chair.

In opening the meeting, the Reverend Chairman explained very clearly, the amount of good there might be done, by carrying out the intentions of the originators of the Society. After some further remarks from several gentlemen present, all of whom had but one object in view—the prosperity of the St. Patrick's C. D. Society—the following gentlemen were entrusted with the affairs of the Society for the ensuing year:—

Rev. J. Nelligan—President.

Mr. M. McLaugh—Vice-President.

Mr. P. O'Donnell—Second Vice-President.

J. P. O'Mara, Esq.—Treasurer.

Mr. C. McCarron—Secretary and Librarian.

Mr. F. O'Rourke—Assistant do.

Messrs. John Sharples,

J. C. Nolan,

Mathew Ryan,

Chas. Gilbride,

Martin Battle,

John Lilly.

Committee of Management, with power to add to their numbers.

Moved by Chas. McCarron, Seconded by J. C. Nolan, and it was

Resolved,—That the thanks of this meeting be given to Mr. Wm. Cronin, for the active part he took whilst amongst us, in furthering the objects of this Society, and that a copy of this resolution be forwarded to him by the Secretary.

The Rev. President declared the business over, and the meeting adjourned.

CHARLES McCARRON, Secretary.

CATHOLIC INSTITUTE.

The Catholic Institute is making rapid progress amongst our brethren of the Upper Province. The following extracts from the *Toronto Mirror*, will be read with pleasure, as showing the determined opposition that the Catholics of Upper Canada are making to the iniquitous conspiracy against their rights as freemen, and their duties as Christians:—

FORMATION OF A CATHOLIC INSTITUTE AT PETERBOROUGH.

A numerous Meeting of influential Catholics of the Town and vicinity of Peterboro', took place at Mr. Hogan's Hotel, on Tuesday the 25th instant.

The Rev. Mr. Butler being called to the Chair, and T. J. Demehy, Esq., appointed Secretary,

The Rev. Chairman opened the meeting by stating its objects to be the protection of their Civil and Religious rights; that he seldom or never interfered in politics, his time being almost entirely devoted to the duties of his holy mission, but, it sometimes becomes imperative on the Pastor to warn his people of the approach of danger, when the enemy is abroad; he regretted having to state that efforts are being made throughout Upper Canada to secure the return of Candidates for Parliamentary honors opposed to our having separate schools, where our youth could obtain a sound education, based on the indelible foundation of our Holy Religion; he deemed the infidel system of Godless education, now the order of the day, to be vicious and absurd, as it only increased the power to do evil without any moral check upon the wild vagaries of human understanding, and the bad passions of humanity, but they could not succeed in their unholy designs if the Catholics were true to themselves; he would delay them no longer as other gentlemen more competent than he felt himself to be, would more fully address them.

1st. It was moved by the Rev. Mr. Clisholm, D. D., and seconded by Mr. John Davey:

Resolved,—That civil and religious liberty is the basis of good government, and the inherent right of all composing the body politic, and therefore this meeting view with regret the disposition manifested in several constituencies to pledge Parliamentary Candidates to a repeal of the present School Act, and against ecclesiastical Corporations, a course which would, in the judgment of this meeting greatly endanger the cause of Reform.—Carried unanimously.

2nd. It was proposed by C. Greene, Esq., seconded by the Rev. Mr. Clisholm:

Resolved,—That this procedure would most materially affect the Catholics of this Province who maintain that they have a legitimate right to instruct their children in a system of secular education based upon their religious tenets, and to manage the temporalities of their Church by means of Ecclesiastical Corporations.—Carried unanimously.

3rd. It was moved by Mr. Charles McCarthy, and seconded by Mr. Joseph Shaw:

Resolved,—That as equality of rights is the safeguard of society, therefore, we see no just cause why the Catholics of Upper Canada should not possess the same privileges as regards Common Schools, that the Protestants of Lower Canada do now enjoy.—Carried unanimously.

4th. It was moved by Mr. John Clancy, seconded by Mr. Charles McCarthy:

Resolved,—That a Branch of the Catholic Institute be established in this Town, as the best means to advance our social and religious interests.—Carried.

FORMATION OF A CATHOLIC INSTITUTE AT ST THOMAS.

At a meeting of the Catholics of St. Thomas, and vicinity, held on Saturday the 29th November, to take into consideration the propriety of forming a Branch Catholic Institute in accordance with the recommendation of the Parent Institute of Toronto, James McLoughlin, Esq., in the chair, and James Cunningham, Esq., acting as secretary, the following resolutions were unanimously adopted:—

Moved by Mr. Charles Colquhoun, seconded by William Casey, Esq., and

Resolved,—That we the Catholics of St. Thomas and vicinity, having deeply felt the want of an Institute having for its object the advancement and improvement of our moral, social, and intellectual position, deem the establishment of an association with such objects in view expedient and necessary.

Moved by Mr. Denis Cavanagh, seconded by Patrick Bobicar, Esq., and

Resolved,—That a communication be forthwith opened by the secretary with the parent Institute of Toronto, requesting that a copy of its rules and regulations be sent to us at its earliest convenience.

JAMES McLOUGHLIN, Chairman.

JAMES CUNNINGHAM, Secretary, pro. tem.

FATHER TELLIER'S LECTURE BEFORE THE CATHOLIC INSTITUTE OF TORONTO.

On Monday evening last, the 1st inst., the members of the Catholic Institute of this city, were instructed and edified by the truly able and learned lecture of Father Tellier. So highly delighted were they, that scarcely had the reverend Father concluded, when a resolution had been passed, by acclamation, ordering the printing of a large number of copies of it, in pamphlet form.

The Rev. Father takes "Education" for his text and the manner in which he deals with his subject, proves the profundity of his philosophical researches, as well as, that he is endowed with a highly cultivated and refined intellect, which is capable of grasping the most abstruse propositions and of rendering them at once comprehensible to the meanest capacity. In the present lecture, he has handled the school question with the skill and delicacy of a master mind, leading you on, step by step, until you are forced to acknowledge the presence of the intellectual light that flashes before you. Education he treats as one of four great powers in a State, which secure to the inhabitants freedom of opinion and equal rights. He treats of many other subjects not directly connected with education, and throughout, he sustains the character of a clever scholar and a close reasoner.—*Mirror*.

The following is from the *Transcript*:—The question of the authenticity of the Hinecks' and McNab's letters seems still to attract some attention in Upper Canada, but we feel bound to say that the general opinion, latent or expressed, seems to be that they are what Mr. Hinecks' friends indignantly denominated them as—forgeries. In examining them merely on their intrinsic merits, we feel bound to say that we have come to the same opinion. They have no characteristic whatever, of the style of the Inspector General, so far as we are acquainted with it; they are nothing but what any one of ordinary abilities might write with a knowledge of the circumstances, dovetailing the latter in, so as to infer matters which did not exist, and other circumstances which might be imaginary. It is highly suspicious, among other things, that the correspondence is wholly one sided. Mr. McNab's own letters have not been given, though there is no imaginable reason for suppressing them, if they are creditable to his veracity or honesty; and it is additionally suspicious, or rather it puts the author out of court, until the affirmative proof, if it exists, be given, that there is no proof whatever of the existence of any such documents, excepting the certificate of a fellow prisoner of McNab's that they were true copies of papers of which the authenticity has never been proved. Under all those circumstances, we think that to use the legal phrase, there is no case against Mr. Hinecks. Prove a single letter, and there is a *prima facie* case—prove none and there is no case.

On Monday, between the hours of 12 and 1 o'clock, a circumstance occurred, which might have been attended with fatal consequences. A lad it appears, who had been in the employ of Mr. Townsend, Silver smith and Jeweller, as a servant, for a considerable time, but who was discharged, on account of irregular habits, on Saturday last, called at the shop of Mr. Townsend, at the time above stated—and, in reply to some remarks made by Mr. T. respecting his bad habits, asked him if he supposed that he had taken the \$100 bill—which Mr. T. had missed a short time ago—that he had lost? Mr. T. replied that he accused no one in particular, but nevertheless the money had been taken by some one. Mr. T. immediately after the above conversation opened his shop door, for the purpose of going out, when the lad discharged a pistol at him, which took effect in the shoulder. The pistol luckily, was only loaded with shot, which, taking effect in the fleshy part of the shoulder, produced comparatively little damage. The lad is now in the hands of justice; and Mr. Townsend, we are happy to add, removed from all danger.—*Pilot*.

FOR THE POOR.

THE ANNUAL BAZAAR of the ST. VINCENT DE PAUL SOCIETY, will be held on MONDAY next, the 15th DECEMBER, and the following days, in the Rooms of the CATHOLIC INSTITUTE, otherwise known as ST. PATRICK'S HALL, (which has been kindly given to the ladies) corner of Place d'Armes, under the patronage of

The Lady Mayoress,

Mad. C. S. Cherrier, Mad. Donogani,
" A. M. Delisle, " E. M. Leprohon,
" Delvechio, " Desbarats,
" Lacombe, " Lovosque,
" Conillard, " J. U. Beaudry,
" Ostell, " Coursoi,
" C. A. Brault, " Loranger.

Any parties wishing to contribute in effects to this good work, will please send them to any of the above named ladies.

The charitable public are respectfully invited to attend.

Open on MONDAY at 5, P.M., and following days, at 1, P.M.

Dec. 11, 1851.