

while to contradict this fellow—Lord, it can state, upon the best authority, that no person of the name of Lord, was ever a member, either of the Sulpicians, or of the Jesuits, in Canada. If, therefore, this George Lord represents himself to his silly dupes, as having been either the one, or the other,—either a Sulpician, or a Jesuit,—we have no hesitation in pronouncing him a Liar, and an Impostor. Judging from the account given of the vagabond in the *Free-man*, we think it not at all unlikely, that this Mr. Lord is an agent of the French Canadian Missionary Society, employed to gull the poor fools in the States out of their money; as it is commonly reported that the agent, who was sent to Scotland for the same purpose, has returned, after a very unsuccessful voyage.

**CLEANLINESS DISCOURAGED.**—In some parts of England, regard for *Sabbath observances* is carried to such an extreme, that cleanliness is punished as Sabbath breaking. We read in the *Preston Chronicle*, that "on Tuesday last, two boys were fined 2s. each, for bathing in the river on Sunday." An unwashed body is supposed to carry about with it an odor of sanctity refreshing to evangelical nostrils, though, perhaps rather unpleasant to the ungodly. The same paper informs us that on the same day, (Sunday) "The Botanical Society of Wigan held an exhibition of flowers." Thus, whilst according to Puritanical morality, a public exhibition on Sunday, for the amusement of the *rich*, is perfectly correct; for the *poor* to wash themselves upon that day, is an unpardonable offence. Woe unto you, ye hypocrites, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

### THE IRISH BAZAAR.

Our Montreal readers are, of course, aware that the good ladies of St. Patrick's Congregation, have been holding their Annual Bazaar during the past week, and they will all be pleased to learn, that the proceeds are this year, considerably beyond those of any former year. We rejoice to have this announcement to make, and that for two or three excellent reasons. In the first place, because it will give comfortable clothing to hundreds of poor, destitute children, during the long cold winter, so soon to open upon us; enabling them, moreover, to attend school, and receive that instruction provided for them. We are glad, in the next place, that the exertions of the excellent ladies who conducted the Bazaar, have been crowned with such unlooked-for success; and because Montreal has so nobly sustained, on this occasion, its wonted character for free-handed liberality. Lastly, (shall we confess it?) it did our heart good, to see the hilarity and good humor which invariably presided over the assembly, during the time of the Bazaar, albeit that the good people present were divided throughout into the two grand classes, *money-seekers* and *money-givers*—very trying positions at best, to our thinking. But *n'importe*, all went off well, and for our part, we saw nothing but smiles, and happy faces, and rare gems of needlework—not to speak of the countless little articles of nondescript composition, and "marvellous beauty," which make up the usual routine of Bazaar exhibitions.

We need not individualise the ladies who have done so much for the cause of charity—they are, with few exceptions, the same who took part in the Irish Bazaar, for the last two or three years, and they are, one and all, well known to those who so generously opened their purses, at their solicitations, and deposited in their hands so rich a provision for "covering the naked." We know that those ladies have no desire to have their good deeds trumpeted abroad, or their names "published in the market-places," and we are sure that they will none of them be sorry to have "their names unnamed," on the present occasion. God knows them, and we all know them, and they shall not go without their reward, even here below—the esteem and gratitude of all the good.

We understand that the proceeds of the Bazaar will amount to near THREE HUNDRED POUNDS, being by far the largest sum yet realised on any similar occasion.

**THANKS FOR CHARITY.**—The Ladies of Charity, of the St. Patrick's Congregation, in announcing to the public, that the Bazaar held under their patronage, for "clothing orphan and destitute children," realized the very handsome sum of £280, beg to acknowledge their lively appreciation of the generous support they received from every class of the community. They feel particularly called upon, to return their best thanks to the St. Patrick's Society, who kindly placed at their disposal, the St. Patrick's Hall; and to the Gentlemen of that, and of the Young Men's St. Patrick's Society, to whose efficient and zealous co-operation, the remarkable success of the Bazaar, is mainly attributable.

### ECCLESIASTICAL INTELLIGENCE.

His Lordship the Bishop of Toronto, took his departure from Montreal on Wednesday last, in order to return to his Episcopal city.

The Rev. James Nelligan has been appointed successor to the late lamented Rev. Mr. McMahon, of Quebec.

**ORDINATIONS.**—By his Grace the Archbishop of Quebec, the following gentlemen were admitted to Holy Orders, on the 4th instant, in the chapel of the seminary of Nicolet:—

*Minor*—M. Esdras Rousseau.

*Sub-Deacons*—M. M. Ant. Bellemare, Pierre Roy. On the 5th instant, M. Bellemare was ordained Deacon; and on the 12th instant, the Holy Order of Priesthood was conferred, in the Church of St. Anselm, on M. Nicholas Audet.

### INTOLERANCE IN THE ENGLISH HOSPITAL.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—As your columns are always open to anything connected with religion, will you permit me to call your attention, and that of your readers, to a matter hitherto but too much neglected, yet in which the interests of Catholics are closely concerned?—I mean the conduct of affairs in the Montreal General Hospital. I am sure, Mr. Editor, that very few of our people are acquainted with the "goings on" in that institution; at least I will flatter myself that they do not, for otherwise, the total neglect of the matter, hitherto manifested by us, can neither be palliated nor excused. But whether our non-interference proceeded from indifference, or from ignorance, it is certain that it has produced the most deleterious effects, and can no longer be continued without the most serious injury—the grossest injustice to the numerous individuals amongst our poorer brethren, who are annually located in the Hospital. Mr. Editor, that English Hospital is no better than an adjunct of the French Canadian Missionary Society, bearing, it is true, another name, but to all intents and purposes, just as hostile to our holy religion, and as much intent on doing it harm. Our priests are subjected to every kind of annoyance, and the exercise of their duty impeded in every possible way; Catholic patients are treated with disrespect, and their religion made a cause of reproach and contempt. Why should all this be? If the institution be chiefly supported by a government annuity, and established for the use of the public at large, it is natural to suppose, that in a city like Montreal, a large proportion of the patients would be Catholics—why, then, are Catholics persecuted there? Why is their religion interfered with? Clergymen, of their own persuasion, are duly appointed to visit them, and why are those visits made as disagreeable as possible to those reverend gentlemen? Why are the very nurses allowed to bandy words with them, and offer them insult by the bed-side of the dying? Why, again, have all the Catholic nurses been expelled, so that patients of that religion, have not the consolation of having near them even one attendant, professing their own faith? Why are Catholics annoyed with anti-Catholic tracts, which are left on their beds, when they refuse to take them? Why, once more, do the medical gentlemen in attendance, approach the patients, and address them on the most disgusting subjects, while the priests are administering to them the most venerable and august of all the Sacraments of the Church. Then, how does it happen, that the maids are sure to be sweeping down the stairs, just as the priests are ascending, and that they never leave off, for an instant, to allow them to pass—forgetting, in their common hatred of priests, the respect due to gentlemen?

These matters are trifling in themselves, but they serve to show the spirit actuating the entire body of office-holders in the English Hospital; and we should like to have some of our questions answered, just to see what these people have to say for themselves. But let them say what they will, Mr. Editor, such a system of things cannot go on in Montreal. Our poor, afflicted brethren, must no longer be left in the hands of these Philistines—is it quite enough for them to have poverty and sickness to bear, without enduring, at the same time, religious persecution; so, in God's name, let us make a generous—a vigorous effort, and establish a Hospital for our own people. Government will surely give us our portion of the allowance hitherto made to this godless institution, and our own exertions will do the rest. The cause is a good and righteous one, and Heaven will lend its aid to so holy an undertaking. Then we shall leave the tract-venders to give their valuable wares to those who will read them, and we shall give the officials of the F. C. M. Hospital, the pleasure of filling their wards with their own people—then shall the face of a priest be unseen in the halls, or on the staircases of the Hospital, and the maids can "raise a dust" at proper hours, without waiting to give the benefit thereof to God's anointed ministers. Let us leave the house to its own, and peace be with them!

Hoping, Mr. Editor, that these few remarks will be as kindly taken by our people as they are meant, and that they may have the effect of calling attention to this most important subject, I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, October 22, 1851.

[We will have something to say on this subject in our next.—ED. T. W.]

**THE PROTESTANT FAITH.**—We often hear a good deal about the Protestant Faith, but have never yet been able to discover in what it consists.—The following confession of Faith, which we copy from decidedly the most talented Protestant journal published on this continent, the *Christian Inquirer*, throws but little additional light upon the subject:—

"Liberal Christians, consciously or unconsciously, are contending for a thoroughly reformed Christianity, and earnestly questioning their own souls, the mind and spirit of Christ, the indications of God's providence, the wants of the world, to find out what it is. They are perfectly settled in only two things: first, that Christianity is divine, the fountain and source of the world's and the soul's salvation. Secondly, that the prevalent ideas of it are not true."

What a precious lot of Reforming, Protestant Christianity does take to be sure. For three hundred years, men have been scrubbing away at this unhappy blackamoor, and the poor creature's face is as dark as ever; whilst the only positive result attained is, that the prevalent ideas of Christianity—Protestant Christianity—are not true. If, instead of earnestly questioning "their own souls," &c., Liberal Christians, would but earnestly question the Church, established by Christ, they would soon find out what is the truth, and have peace in believing.

We are happy to see by the following, that our Catholic brethren are everywhere up, and stirring in the good cause:—

**IRISH CATHOLIC UNIVERSITY.**—On last Sunday, at St. Mary's Cathedral, no less than three appeals were made in favor of the object which now so much engrosses the attention of the Catholics of Ireland—one by the Bishop, another by the Very Rev. Mr. Conolly, and a third at High Mass by the Rev. Mr. Hearne, who arrived in Halifax last week, and who has been specially deputed by the Primate and Bishops of Ireland, to collect in America for the new Irish University. Dr. Walsh fully entered into a history of the Penal Laws against religion in Ireland—of the various methods adopted by England during three centuries to uproot the Ancient Faith—of the deep-laid scheme concocted in modern times to accomplish by fraud and cunning what could not be effected by force, and expressed an earnest hope, that every Catholic in America would contribute generously to the Irish University. Mr. Hearne's mission seems to be looked upon most favorably by the Catholic Clergy and Laity of this city, and if his appeals in other parts of this Continent be as well received, there is little doubt that the Catholic University will obtain a large sum from America. The Rev. Gentleman, during his address on Sunday, read a very spirit-stirring appeal from the Irish Bishops to their Brethren in the Faith on this side of the Atlantic. We have heard that he already speaks in the most grateful terms of the liberality and kindness of the Catholics of Halifax.—*Acadian Recorder*.

### REMITTANCES RECEIVED.

Quebec, Mr. Matthew Enright, £5; Kingston, Rev. P. Dollard, £5; Oshawa, Rev. Mr. Proulx, £4 7s 6d; West Port, Rev. J. V. Foley, £1 5s; St. Nicholas, Rev. Mr. Baillargeon, £1; St. Therese, Mr. G. A. Masson, 12s 6d; St. Anicet, Mr. John Tully, 6s 3d; St. Johns, E. Gethins, 6s 3d; Trenton, U. S., Capt. J. McDermott, 10s.

### CATHOLIC INSTITUTE.

By the following extracts from the *Toronto Mirror*, it will be seen that the above named association is making rapid progress in Upper Canada:—

A public meeting of the Catholics of London and the surrounding country was held on Monday evening the 13th October, in the Universalist chapel, King-street. The meeting was numerously and respectfully attended both from town and country. Mr. William Darbey was unanimously called to the Chair, and Mr. Peter Murtagh, appointed Secretary. The following resolutions were enthusiastically and unanimously adopted:—

1st. Moved by Michael Balfe, Esq., M.D., seconded by Mr. John Ward, and

Resolved,—That the Catholics of the town of London and adjacent country, desirous of co-operating with their co-religionists of Toronto, fully concur in the utility of establishing a branch Institute in this town, whereby the general interests of Catholics by mutual co-operation may be benefited; and this meeting does hereby establish the London Catholic Institute, in connection with, and dependant on, the parent Institute of Toronto.

2d. Moved by Mr. James Wilson, seconded by John Clegg, Esq., and

Resolved,—That the address emanating from the Toronto Institute to the Catholics of Canada West, meets with our warmest approval; and that it embodies the views and sentiments of the Catholics of this section of the country.

3rd. Moved by Charles Colovin, Esq., seconded by John Seaman, Esq., and

Resolved,—That the Rules and Regulations of the Parent Society of Toronto be adopted, subject to such modifications as local circumstances may require.

4th. Moved by Harding J. O'Brien, Esq., seconded by Mr. Wm. Hughes, and

Resolved,—That the officers of the London Catholic Institute shall consist of a President, Vice-President, Secretary, Treasurer, and eighteen members of Committee, for the management of the affairs of the Institute, and that all matters connected with and appertaining to the Institute shall be decided by a majority of the votes of those present.

5th. Moved by Mr. Wm. Dalton, seconded by Mr. Charles Donnelly, and

Resolved,—That all the officers of the Institute be elected by ballot, and that seven of the Committee do form a quorum for the transaction of business.

6th. Moved by Mr. John Wright, seconded by Mr. Timothy Gleeson, and

Resolved,—That the Catholics of London and of the surrounding country, tender to the Editor of the *Toronto Mirror* their warmest thanks, for his able and manly advocacy in defending the rights of Catholics and repelling the unjust attacks made by a certain portion of the public press—and that the proceedings of this meeting be sent to the *Mirror* for publication.

After the adoption of the foregoing resolutions the election of officers was proceeded with, when on the motion of Mr. Hughes, seconded by Mr. Cornelius O'Gorman, Michael Balfe, Esq., M.D., was elected President by the enthusiastic acclamation of the meeting.

To the Editor of the Mirror.

Guelph, October 14, 1851.

My dear Mirror:—Having a leisure moment at my disposal, I take advantage of the occasion, and drop you the following, which I feel confident will be of interest to your readers, particularly those of this neighborhood:—

Being aware of the necessity of something to give the Catholic portion of the community an opportunity and a means by which to cultivate their social and intellectual qualities, the Catholics of your City projected and acted upon the idea of forming such an Institute as would supply a deficiency so long felt. In order to carry out their idea of forming Branch Institutes, the Address recently issued by the Parent Society, is already beginning to have the desired effect. In fact, the Catholics of this part of the country, are enthusiastic in their admiration of the project; and I feel confident that ere long they will all prove practically their admiration, by acting upon its suggestions and advice.

On my way through Hamilton, I observed that the project was being freely talked of there, and the necessary steps about being taken for the formation of a Branch Institute in that spirited City. On my arrival in this Town, I also observed that the idea of forming a Branch Institute had taken hold of the minds of the Catholic population. As you are aware, I had with

me a number of the Addresses, which several gentlemen who took an interest in the matter freely circulated, and through this and other means a feeling was created which brought forth the result expressed by the following document, a copy of which was furnished me on the occasion alluded to.

According to general desire, a preliminary meeting of Catholics residing in Guelph and its vicinity, was held in Mr. T. Shine's Hotel, after Mass, on Sunday, the 12th instant, for the purpose of considering the propriety of forming in the Town of Guelph a Branch Catholic Institute, in connection with the Parent Institute in Toronto, when Thomas Heffernan, Esq., was unanimously called to the Chair, and Mr. Patrick Downey appointed Secretary. It was unanimously

Resolved,—That this Meeting considers it highly necessary and expedient, in consideration of the moral, intellectual and social welfare of the Catholic portion of the community, that a Branch Catholic Institute in connection with the Parent Institute in Toronto, should be immediately established in the Town of Guelph; and in order to carry out these resolutions, a general meeting of the Catholics of Guelph and its vicinity, shall be held on the first day of November next, at such hour and place as may hereafter be selected for the purpose.

THOMAS HEFFERNAN, Chairman.

PATRICK DOWNEY, Secretary.

You will observe by your exchanges that Mr. Ferguson, the present Member for this County, (Waterloo) has subscribed his name to a thorough Clear-Grit-Brown Platform, which, of course, includes among its planks, "No Ecclesiastical Corporations," "No Secular Schools." It is well known that at the last general election, the Catholics of this County were Mr. Ferguson's warmest supporters, and their number being very great had a powerful influence in his return. Things are now changed. They are determined to a man to give their support to any upright, honest candidate who will not subscribe to the purpose of depriving Catholics of the simple right of having Separate Schools for the education of their children in accordance with their necessities.

I remain faithfully, yours, &c.,

W. H.

The *Toronto Mirror* has the following remarks upon the conduct of the Orangemen, in walking in procession upon the occasion of the late Rail Road Celebration:—

"The advocates for the repeal of the 'Party Processions Act' last session of Parliament, urged on the House that if the Act were repealed there would be no more public displays of the Order—that good feelings would be speedily established between all classes of the community—that the demon of religious strife and discord would be exorcised from out the land, and that peace and contentment would reign triumphant. Well, trusting to these fair promises, the Bill was repealed by Catholic votes, and the first use the Orangemen make of their liberty is to turn round and insult their Catholic neighbors. They know well that Orange processions are regarded by all Catholics as a direct insult—as a challenge to fight. It need not be considered surprising, such being the case, if counter organizations should take place, and if the whole should terminate in bloody collisions as was often the case before. It is well understood that Orangism has for its immediate object the oppression and persecution of Catholics—that its votaries are sworn to 'Keep down Popery'—that if able they would not suffer a 'Romanist' to live in the country—that therefore more or less of a hostile feeling must ever exist between the two bodies. Catholics have endeavored for some time past to suppress the feeling of indignation with which they regarded Orange processions, hoping that their silent forbearance would have the effect of inducing Orangemen to cease such unseemly displays. But so far from having any such effect, it has only emboldened them to indulge the more freely in them. We would ask them, are they prepared to risk the peace and prosperity of the country in order to gratify their prejudices and vanity? It is the most anxious desire of their Catholic fellow-countrymen to live on terms of friendship and good will with them, but that is impossible so long as Orange processions are kept up. It is a disgrace to the city, especially to the conductors of the proceedings on Wednesday last, to see the 'Loyal Orange Institution' figure in the programme of the day's proceedings. No more glaring insult could be offered the Catholic citizens, and they manifested their sense of the injury done them, by refusing almost to a man, to take any part whatever in the 'Celebration,' except as lookers-on.

We will add that we are confident there are many Orangemen who are personally friendly to Catholics, and who entertain no fixed hatred of their religion; but the whole tendency of the 'Institution' is anti-Catholic. The first expressions that escape an ignorant Orangeman's lips, when under the influence of liquor, betray the nature of the instructions he is in the habit of receiving at his lodge. He will, as it were instinctively, cry 'to hell with the Pope,' damn Papists *en masse*, and use such language as points out distinctly the kind of influence to which he is subject. This could not happen unless he had been familiarized to it, and he could not become familiar with it unless it be the ordinary way of speaking among the brotherhood at their midnight conclave.

**OBITUARY.**—The Right Rev. William Fraser, D.D., Bishop of Arichat, expired at Antigonish on Saturday, 4th inst., in the 72nd year of his age. Though exalted in station, and profoundly learned, the venerable Prelate was ever singularly humble, diffident, and unobtrusive. Qualified to have attained the highest distinction—to have conducted affairs of universal importance—ecclesiastical or laical—in the greatest and most refined cities, Bishop Fraser sought freedom from the cares of business and the world, and made choice of the sequestered village of Antigonish for a residence, in preference to any other place. He was a native of Invernesshire. He received his education in Spain. About 30 years ago he came to this country, and labored most diligently in the capacity of a Missionary Priest in the district of Antigonish, until the year 1825, when the Holy See elevated him to the dignity of Bishop of Tanon, and Vicar-Apostolic of Nova Scotia, in place of the late Bishop of Sion, the Right Rev. Edmund Burke. A few years since, the Court of Rome, deeming it necessary to make such a change in the Hierarchy of Nova Scotia, as has raised so much clamor in England of late, upon the Right Rev. Dr. Walsh being installed Bishop of Halifax, the title of Bishop of Arichat, and charge of the diocese, were conferred on Dr. Fraser.—*Acadian Recorder*.