

Peter and of St. Jerome Emilianus. Then there is a new and large church going up in Griffintown, which is to be under the patronage of St. Ann, the mother of the Blessed Virgin. Add to this, that there is a church, or rather chapel, attached to each of the convents, with a small church in the St. Ann's suburbs, dedicated to St. Joseph, and we must confess that Catholicity is here flourishing, for the number of our churches is very large, indeed, in proportion to the population. Our monastic institutions, those fountains and cisterns of charity, are very numerous. There is first of all the Grey Nunnery, (so called from the color of the sister's dress) called distinctively the General Hospital, being at once an asylum for orphans and old or infirm persons, who are unable to do anything for themselves, and have no friends to support them. The Grey nuns also visit the poor throughout the city. Then there is the *Hôtel-Dieu*, an establishment of cloistered nuns, who keep an Hospital for the sick and diseased—an institution so valuable that even the greatest enemies of Catholicity are forced to acknowledge its usefulness; the *Nunnery Hospital* (as it is familiarly called) is truly a word of hope and comfort. Then we have the noble convent of the nuns of the Congregation, one of the first educational institutions in Canada, its branches being extended throughout the province, and the sphere of its usefulness embracing all classes of female youth. There is also the House of Providence, wherein the Sisters of Charity have their dwelling—those ministering angels, whose life is devoted to the service of God's suffering creatures, and they too, afford shelter and protection to many orphan children, though their institution depends entirely on gratuitous charity, and the proceeds of the labor of its inmates. Very near to the House of Providence, stands the convent of the Good Shepherd, which is a recent erection, and although but little talked of beyond our own city, it is one of the most praiseworthy institutions we possess. The nuns of the Good Shepherd are a cloistered sisterhood, devoted to the reclaiming of those poor, unfortunate females, whose lives give scandal to society no less than to religion. So it is that our holy mother the Church, provides for all the wants of her children, and raises up, within her own bosom, homes for the destitute and homeless, nurses for the sick and diseased, and teachers for the young and ignorant. This last remark reminds me that I had forgotten the Schools of the Christian Brothers, and the omission would have been a serious one, for the establishment is one of the greatest blessings of Montreal, and for it we are indebted to the Seminary of St. Sulpice, whose munificent liberality is inexhaustible in all that tends to promote religion and the real enlightenment of the people. I do not remember whether the prophet Balaam made mention of this invaluable foundation, which is, I know, a fearful eye-sore to the more rabid Protestants.

But worst of all—there is a great, gloomy *Bastille*, said he, "rising up for the Jesuits. Aha! there's the rub—the thought, of course, that he and his had need to look sharp when the Jesuits were getting a house to cover them. Let him 'no fush his head about that,'—the Jesuit College is now nearly completed, and a grand and noble edifice it is, and well worthy of the illustrious order which forms one of the main pillars of the Church. Let not that gloomy *Bastille* disturb the repose of any one—editor or otherwise—for assuredly he cannot retard its progress, and when the multitudinous sects to some one of which he belongs, shall have passed away, and blended with the mists of bye-gone years, true religion—the religion of Christ—shall be taught by Jesuits in the halls of that college.

"Then," he added, "there is another building going up, near St. Patrick's Church, for some other ecclesiastical purpose. Right again! so there is—but the building in question is not for any 'ecclesiastical purpose'—it is an asylum which the Irish Catholics of Montreal are erecting for the orphans of their nation and religion. Now, if he had said for 'a religious purpose,' it would have been more correct, for one great object of the founders is to preserve the orphans of their people from falling into the hands of those who are ever going about (like a certain animal mentioned by St. Peter) seeking whom they may devour. Irish Catholics are too proud of their faith, and value it far too highly to leave their 'little ones' exposed to the danger of losing that Divine gift. So our Orphan Asylum is for a religious purpose, in one sense of the word.

Lastly, Mr. Editor, our beloved Bishop is erecting an Episcopal Palace, chiefly for the accommodation of Priests, from all parts of the diocese, coming here on ecclesiastical business, and also that the chief pastor of Montreal may be enabled to keep up that liberal hospitality which is required at his hands. Hitherto he has not called upon the citizens of Montreal for any aid in carrying out his design, because, as he says in his address on the subject, "the rural contributions" sufficed to keep the work going on; but now we are called upon to lend our aid to complete the undertaking, and I do hope that we will prove our affection for our excellent prelate, and our love of religion by coming promptly forward with our offerings, be they little or much, and giving them with that cheerful willingness which ever distinguishes the Irish Catholics in matters appertaining to their religion and the sacrifices it requires. Our Bishop has no need of this splendid palace for himself—it is for the diocese, and for his successors, age after age, but he wishes that the building should do credit to our city, and bear honorable testimony to Canadian talent. Hoping that your readers will excuse the undue length of this letter, and craving your own pardon for trespassing so far on your space.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, Dec. 23, 1850.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—I must commence this letter by thanking sincerely the *Montreal Witness* for having in its remarks upon my letter of the 10th inst., unintentionally confirmed the statements by me in my communication of the 17th. I have stated that by far the greater portion of the attendants upon the Protestant churches of the United States were not *professed Christians*, and the editor of the *Montreal Witness* says "that most Protestant denominations in the United States, and particularly all the large ones, only reckon in their membership adult communicants, and that great numbers of adults are identified with Protestant denominations, so far as regular attendance goes, who are not reckoned at all, any more than the families of communicants before they join the church. Whereas the Church of Rome, we presume, reckons all baptised individuals, though merely infants. The consequence is that any evangelical denomination with a quarter of a million of members, would, in the Church of Rome's way of counting, amount probably to between two and three millions." The Protestant denominations in this way must represent say twelve or fifteen millions, whilst the Roman Catholics remain at the original figure of 1,500,000."

Far be it from me to deny that the Protestant denominations represent twelve or fifteen millions of souls; indeed I must regard them as representing the whole population of that Protestant nation, excepting the portion which is Catholic, and in my own way of thinking, those who are not numbered with the small fraction of "the elect" are the best Protestants of all. I am not a little curious to know who the *Montreal Witness* supposes to represent the five or six millions which are neither Catholics, nor according to him, represented by the Protestant sects. But I wish to call attention to the fact that according to the above statement, only a quarter of a million in a denomination of two or three millions are communicants, or only one in ten or twelve, which is even a smaller portion than I had ventured to assign.

The *Montreal Witness* is certainly very presumptuous when it ventures to presume that "Catholics reckon in their number all baptised individuals, even infants," when in his own columns he has given the number of communicants as over 1,500,000. Upon what grounds does he presume that in these communicants are included all baptised individuals, even infants? Does he imagine that infants are admitted to the Sacrament of the Eucharist? Our Holy Church, it is true, enfolds them in her arms from the hour of their birth, believing that "of such is the Kingdom of Heaven;" but let the editor of the *Montreal Witness* know that in order to be received as communicants, they are required to become familiar with a Catechism which contains more Christian doctrine than he ever imagined in his blindness, or can ever understand until God gives him grace to become as a little child, and learn of Christ's Holy Church. The communicants of the Catholic Church are those who have come to years of understanding, and who at least once a year approach the Sacrament of Penance and receive the Holy Eucharist. Such being the source from which the statistics are drawn, it follows that infants and those nominal Catholics who do not approach the Sacraments are not included in the number given.

So much for "the Church of Rome's way of counting," but we have not done yet; the *Montreal Witness* will not dare to say that even according to the way he imagines the Church of Rome to count, the quarter of a million of communicants would represent two or three millions of a Protestant denomination, for the Catholic Church was presumed by him to reckon all baptised persons, and the *Montreal Witness* will not presume to assert that these two or three millions are baptised, or even one-fourth of them. Let him look to the statistics which I gave in my last letter, and he will find that in the Presbyterian Church, one of the largest and most important sects of Evangelical Protestantism in the United States, but a small portion even of the children of communicants ever receive this sacrament.

The *Montreal Witness* complains that we overlooked the fact that some Protestant denominations contain more than twice as many ministers as the Catholic Church has priests, and that these facts "might have given reason to infer that their adherents are not reckoned in the same way" as those of the Church of Rome. It is true that our Churches are poor and despised, and that they are not fashionable places of resort for those who go to hear eloquent sermons and fine music. It is true that the Protestant Sunday lecture rooms are frequented in default of other places of excitement, by very large numbers, and that the Methodist Church of the North has 9,138 ministers and 662,315 members, or about one to seventy-two, and several other sects have about the same proportion, while each one of our 1,500 Catholic priests has on an average the care of 1,000 souls. Reproach us not that poverty and persecution make our laborers as yet few, but look to your own congregations. Of what avail is it, that year after year the Methodist preacher harangues his auditory of 72 communicants and 700 "adherents?" What "in the hour of death and in the day of judgment" will it avail them that they have been "adherents" of such and such a sect? Let the *Montreal Witness* look at the fearful proportion of those who year after year die from among these congregations without ever having received the Sacrament of Christian Baptism; or even, in the parlance of the evangelical school, "indulged a hope" of salvation, and then ask himself if I have drawn false conclusions from the statistics referred to.

I have said, and I repeat it, that the vast proportion of those whom the *Montreal Witness* calls "adherents," and who are the strength of his twelve or fifteen millions of Protestants, are not baptised,

and consequently not in any sense able to receive the grace of God through its ordinary channels; their religious condition is therefore no better than that of the heathen.

The origin of this state of things is to be found in the influence of the Calvinistic dogmas, which once characterised all the Congregationalist, Presbyterian, Dutch, Lutheran, and a large portion of the Methodist and Baptist denominations, and which although to-day more or less modified, have left their indelible impression on the churches and upon the minds of the people. That system which taught that God had "from all eternity decreed a certain number of souls to eternal life, and had been pleased in His infinite wisdom, to pass by the rest, leaving them to eternal damnation;" that "the number of elect is so definite that it cannot by any means be increased or diminished," and that those who are elect will in the course of their lives be called by irresistible grace, and can then by no possibility fall from this state of grace, could not fail to produce a perfect religious indifference. The articles of their churches taught the propriety of infant baptism, but this could not assist God's purpose, and the mother as she looked upon her new-born babe, felt that either its name was already written from all eternity in the book of life, or else that God had said in the words of a Calvinistic hymn:—

I by my decree did seal
His fixed unalterable doom;
Consigned his unborn soul to hell!
And damned him from his mother's womb!

What then availed this rite, and what could she do but bow to the Almighty's will. Hence fell into disuse this first Sacrament of the Church. The practical effect of this system which taught that a large portion of their fellow beings were stamped with the seal of God's eternal wrath, and that as they neared the grave without manifesting the signs of effectual grace, they were almost certainly marked out as damned souls, had a fearfully chilling effect upon society, which the gleams of the old Catholicity that even Puritanism could not wholly extinguish, and which still shone faintly through the mental darkness which brooded over them, could but imperfectly overcome, and its effects, the curse of John Calvin, are but too fearfully visible, even at the present day. But it is not my object, fertile as the theme would be, to speak of the influence of Calvinism upon the social condition of the American people, but its effect upon their religious state; to show the indifference which it engendered, and which even to-day, when Calvinistic dogmas are to a great extent exploded, characterises the Protestant sects.

I have, however, exceeded my limits, and shall be compelled to defer the continuation of the subject to another time.

Montreal, Dec. 23, 1850.

CANADA NEWS.

It is reported that Lacoste has been further reprieved till the 17th of January.—*Pilot*.

The *Gazette* is playing his old game of giving circulation to rumors destitute of any foundation in truth. No determination by the Government of the time of the assembling of Parliament has yet been made public; and it is almost useless to say that the intention which our contemporary attributes to the Ministry, of effecting a Federal Union of the Provinces, is a mere invention.—*Id.*

THE WEATHER.—We were yesterday visited with a regular Canadian Snow-storm, the wind blowing from the North-east, and drifting the falling snow so as to render travelling, even in our Streets, a laborious and difficult task, and we should suppose, utterly impracticable, beyond the City limits.—*Herald of Tuesday*.

THE RIVER TAKEN.—We are told that several parties crossed the river yesterday, opposite St. Helens Island. The crossing is also good at Pointe aux Trembles and Boute de l'Isle.—*Id.*

IMPROVEMENT OF LAKE ST. PETER.—We are happy to learn that the Commissioners of the Harbor have succeeded in borrowing the necessary funds required for their operations on Lake St. Peter, next season.—Much credit is due to the Commissioners, for their excellent management, so far, towards the improvement of the navigation of Lake St. Peter. The rate is 8 per cent. interest.—*Id.*

We would warn the public against counterfeit notes, purporting to be issued from "The State Bank, Rhode Island," in imitation of Bills of "The State Bank Connecticut."—These counterfeits, we understand are being extensively put in circulation in the Eastern Townships. A one dollar counterfeit is now before us. It is badly executed, so far as the Vignettes are concerned. The letter press and signatures, J. H. Rhody, Cashier, W. W. Hopper, President, are well executed. The Bill is dated July 1, 1850. We are informed that counterfeits of the *Phenix Bank*, Connecticut, are also in circulation. Let our readers be on their guard, and give information to the proper authorities, if suspicious bills are offered to them, by persons unknown.—*Transcript*.

The Hon. R. E. Caron has been elected President of the Quebec and Richmond Railway Company, vice P. Patterson, Esq., resigned.—*Id.*

The parish church of Lotbiniere was nearly burnt on Saturday evening last. On the alarm being given, the villagers turned out en masse and discovering the sacrilegious fire they labored hard to extinguish the flames, but without success, until that portion of the sacred edifice was entirely destroyed. The church was saved, which however might be attributed partly to the calmness of the weather. It is not known how the fire originated.—*Quebec Mercury*.

THE MURDER.—The examination of Francis Bear and his wife on the charge of the murder of William Barry, (not Robert, as recorded in our last,) at Adamston, took place at the Court House, before Judge Malloch and two other Justices of the Peace, on Monday last, when a large number of the articles found in their possession when arrested, were identified and proved to be the property of the murdered man, and his brother, Robert Barry. The prisoners were, upon the evidence produced, committed to stand their trial next Assizes for the high crime with which they are charged.—*Bathurst Courier*.

Measures are being taken to establish a Nunnery in Sherbrooke. We believe it is not yet decided whether it is to be located on the Orford or Ascot side of the Magog river. We understand the Commissioner of the British American Land Company has contributed £25 towards the site, which is to embrace an acre of ground.—*Sherbrooke Gazette*.

FIRE AND LOSS OF LIFE.—A shanty in a remote part of the 2nd Concession of Charlottenburgh,—occupied by a party of men engaged in manufacturing Black Salts, for St. Baker, Esq.,—was burned down on the night of Thursday last, the 12th inst., and sad to relate, three of the occupants were destroyed in the building. It appears that two or three of the party departed for the front, on the afternoon of Thursday, for provisions, &c., and on returning next morning were horrified to find nothing but smouldering embers of their late habitation, and the calculated remains of their relatives and friends. It is supposed that, the night being severe and blustry,—the ill-fated men had made a stronger fire than usual, the hut thereby becoming ignited, and that the inmates were suffocated in their sleep. Their names were Moses and Peter Laplante brothers—and John Boyeau—all sober, and industrious men.—*Cornwall Freeholder*.

ARRIVAL OF THE "AFRICA."

(From the Pilot.)

The *Africa* arrived on Sunday morning, with Liverpool dates of the 7th.

The news brought by the *Africa* is highly favorable, both politically and commercially. All fears of a continental war have been dispelled, by a treaty concluded at Olmutz, between Austria and Prussia. The effect of this pacific settlement is exhibited in the rapid advance of European securities.

The Catholic question in England still agitates the public mind; and is also causing considerable uneasiness in Rome.

FRANCE.—Nothing of interest politically. A telegraphic despatch received at Paris from Berlin, says—A treaty act was fully concluded between Austria and Prussia. In Germany they are still preparing for war—buying horses, ammunition, &c. The uncertainty of war or peace is as great as ever.

A visit of M. Guizot to the Elysée, has given rise to some talk in diplomatic circles.

The affairs of Germany have been the almost exclusive topic of conversation. The Bill granting 8,460,000 francs, for calling out 40,000 men—necessitated by the state of affairs in Germany—was passed after an important discussion, by 272 majority.

The conditions agreed upon at Olmutz, between Prince Schwarzenberg and Baron Manteuffel, are as follows:—Three conferences are to be held at Dresden, with as little delay as possible. The Federal Diet of Frankfurt, meantime, will take no further steps in the framing of a German Constitution, or in the pending questions.

In Spain a ministerial defalcation has taken place; the funds, however, were very little affected.

TURKEY.—The disturbances at Aleppo have been subdued after a most severe struggle, in which the Turks were victorious.

The combat at Aleppo, in which the Turks were victorious, lasted over 24 hours. 1500 rebels fell in the struggle. Not one single Christian was killed in this terrible affair. All the property of the rebels will be devoted to indemnify the Christians for their losses on the 14th and 15th Oct., and to rebuild three churches which were burned.

Died.

In this city, on the 25th instant, Mary, the beloved wife of Mr. Thomas Hanley, Canal Basin, Griffintown, aged 29 years, a native of Bandon, County Cork, Ireland. May she rest in peace.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE DONSECOURS MARKET.

Thursday, Dec. 26, 1850.

		s.	d.	s.	d.
Wheat	per minot	4	0	4	6
Oats	"	1	0	1	4
Barley	"	2	6	2	9
Peas	"	2	6	3	0
Buckwheat	"	1	8	1	10½
Rye	"	2	9	3	0
Potatoes	per bushel	1	3	1	6
Beans, American	"	4	0	4	6
Beans, Canadian	"	6	0	6	6
Honey	"	0	4	0	5
Beef	"	0	2	0	5
Mutton	"	2	0	5	0
Lamb	"	2	0	5	0
Veal	"	2	0	4	0
Pork	per lb	0	2½	0	4½
Butter, Fresh	"	0	10	1	0
Butter, Salt	"	0	7	0	6½
Cheese	"	0	4	0	6
Lard	"	0	5	0	6
Maple Sugar	"	0	4	0	5
Eggs	per dozen	0	9	0	0
Turkeys	per couple	4	0	5	0
Geese	"	3	9	5	0
Apples	per bar	5	0	12	6
Onions	"	6	0	7	0
Flour	per quintal	11	0	11	3
Oatmeal	"	7	0	7	6
Beef	per 100 lbs	20	0	25	0
Fresh Pork	per 100 lbs	22	6	25	6

NEW YORK MARKETS.

New York, Dec. 23.

Ashes.—Pots less buoyant; and prices favor the buyer. Pearls steady at \$5½; sales about 70 brls.

Flour.—Western and State dull since the arrival of the *Africa*. Her advices being less favorable than was expected. Prices favor the buyer. Canadian very quiet but steady at \$4.81 a \$4.87. Sales of domestic 2,800 brls. at \$4.37 a \$4.56 for No. 2 Superfine; \$4.81 a \$4.87 for Common to Straight State, and \$5.06 a \$5.12 for Pure Genesee.

Wheat.—Fair demand, but buyers and sellers do not agree; a sale of 800 bush. Genesee at \$1.15 a \$1.16.

Corn firm and in fair demand; sales 14,000 bush. at 64 a 64½ cents for New Northern; 65 cents for New Southern and Jersey; 66 cts. for Old and New Mixed; 68 a 69 cts. for Old Western and Northern Yellow.

Pork.—Old less firm, and markets unsettled; New firm and in demand at \$14 for Mess; sales 300 brls. at \$12.50 a \$12.75 for Old Mess; and \$8.81 a \$8.87 for Prime.—*Transcript*.