

We have much pleasure in publishing the following communication from the Catholics of New Paisley and Glasgow:—

"We, Catholics of New Paisley and Glasgow, till lately wandering as sheep without a shepherd, with none to distribute unto us the 'Bread of Life,' have been gathered into our Father's House, by the Divine Providence which rules over and directs the going out and the coming in of the flock of Christ. Lately the worthy and charitable Mrs. Masson, of Terrehonne, purchased for us ten acres of land, upon which she assisted us to build a Church, and which she enriched with the present of a bell. This Church is now almost finished, through the zeal of the people, whose thirst to hear the Word of God was gratified by their fervent missionaries, the Rev. Mr. Brennan and the Rev. Mr. FitzHenry, who commenced a six days' retreat, on Tuesday, the 5th instant. After chaunting the *Verri Creator Spiritus*, the Holy Sacrifice of the Mass was offered to Almighty God, in order to solicit His blessing upon the little flock there assembled. The Rev. Mr. FitzHenry admonished the people of the respect that was due to their new Church, and to their Divine Saviour, then residing in the Tabernacle. He next delivered an eloquent and persuasive discourse upon the opening of the retreat, quoting Jeremias: 'With desolation is all the land made desolate, because there is none that considereth in his heart.' Every day that the retreat lasted, he delivered two sermons, which were productive of the most satisfactory results. Some of the most hardened sinners approached the Holy Sacrament of reconciliation, with hearts full of compunction for sin.

"In spite of the badness of the roads, the Church was crowded from an early hour until late at night by penitents, manifesting profound sorrow for their sins, and who gave a sensible proof of the sincerity of their repentance, by enrolling themselves beneath the banner of Temperance. The Master of the vineyard has been pleased to bless these prayers, these offerings of His children, by adding two new laborers to the vineyard. At the conclusion of the retreat, the Rev. Father FitzHenry received the abjuration of, and admitted into the Church, two converts to the faith, who, through the unspeakable mercy of God, have been brought to a sense of the evils of heresy, and to renounce the errors in which they had been brought up. For these and all His mercies, we return thanks to God, and to our good Bishop, for sending amongst us such zealous missionaries."

His Lordship the Bishop of Bytown has returned from his voyage in France and Italy. He sailed from Havre, Oct. 12th, and arrived at New York, the 12th inst., accompanied by the Rev. P. Leonard and M. le Curé Neyron. Three Father Oblats were their fellow voyagers, of whom one has started for the Saguenay, another is to proceed to Bytown: the destination of the third is uncertain.

We have received a copy of the very eloquent address delivered by the Hon. Charles D. Day, at the Provincial Industrial Exhibition, October 19th.

Mr. D. O'Hara is fully authorised to collect for this establishment, and will call on our city subscribers in the course of next week.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Lalor, Picton, £1 5s.; Mr. D. McGillis, agent for Alexandria, 10s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—You must feel surprised at not having received for some time past, any communication from this place. I will take care, however, to compensate for past neglect, by being more punctual in sending you, for the future, any news which I may conceive interesting to the numerous readers of your truly excellent paper. I will commence to-day, by giving you a faithful report of the proceedings of the "French Canadian Missionary Society," at their annual meeting in this city on the 13th instant. Desirous of ascertaining the views and prospects of this philanthropic body, and having been informed that its great guns would be fired off on this occasion, I came to the resolution of attending and hearing all that might be urged against poor old popery and its destructive tendencies. I listened, most attentively, to all the speeches, I heard all their objections to the Christian Church, I smiled at the recital of their triumphs and pecuniary embarrassments, I was amused at the conflicting statements of the various speakers, and I returned home perfectly convinced of the gullibility of the *Saints* and amazed at the gross ignorance of their spiritual leaders. I would prefer, Mr. Editor, that any ordinarily educated man, desirous of arriving at the knowledge of the truth, should be present at such a meeting, to his bearing the greatest effort of the most distinguished Catholic controversialist. There were about two hundred persons present, and of these many were children. Mr. Sewell, Post-Master of Quebec, took the chair. He is son of a former Chief-Justice of the province, and I am confident he is most anxious to improve the morality of the country. Being a man of great experience and Biblical knowledge, he believes the *legitimacy* of the Roman Church doubtful, and we must give him credit for warring against everything which he may consider *spurious*. The gentlemen who addressed the meeting, were the Rev. Messrs. Wilkes, Marsh, Marling, Geilrie, and Churchill. As it would be impossible, Mr. Editor, to enumerate the statements of all these in one com-

munication, I will for the present confine myself to Mr. Wilkes, promising you, however, to return to the others, and to give you a reliable account of every speech made on the occasion. The best description which I can give you of Mr. Wilkes's speech, was that which Mr. Wilkes gave himself, when towards its conclusion he observed that it was a long and rambling one. The only man on the platform, who could have the least pretension to talent, was Mr. Wilkes. But his talents, like his speech on this occasion, were of a straggling, superficial kind. He has dabbled a little in Theology, but has never explored the depths of that grand and all-important science. I felt much astonished that he did not shew himself more conversant with the weapons which infidelity and heresy have ever employed against the Church. This gentleman commenced his speech, by giving the history of the "French Canadian Missionary Society," since its formation in 1839. He admitted that the numbers under its care were but few, and it might be asked, said he, how did it happen that they expended great sums, and were now considerably involved in debt, without receiving any adequate return. In reply, he stated that a farm had been purchased, a house erected, and the existence of such an institution was a great *fait accompli*. For the Canadian people, exclaimed he, in holy glee, will inquire why all this, and this very inquiry will lead to important results. Why did Romanism make such great progress? Because it was not an unmingled evil. The gem of Divine truth was there, although it had been encrusted with human errors. Romanism civilised his Anglo-Saxon ancestors, and polished their rough and uncouth manners. This is very candid, Mr. Editor, in Mr. Wilkes, but I am of opinion, that this polishing process would be very much required by many of England's children even at the present day. He then referred to persecution as another means by which *popery* had been propagated, but he confessed that the less said on that subject, all the better; for their own hands were not unstained with blood. Gothic architecture was next attacked, he preferred the three Grecian orders which Pagans had invented. I suspect, Mr. Editor, that he is in blissful ignorance of the beautiful symbolism of the Gothic style. Really Mr. Wilkes appeared rather in lack of objections, when he turned away from dogma to make a charge upon church building. Why did not Protestantism, with all its enlightening influence, accomplish something in this line, or if the Grecian style be superior, why did it not follow it in the construction of its temples? The principal objections, however, which he had against popery, were that ignorance was her handmaid, and that in every country where the Roman Church prevailed, there also existed the darkest mental slavery, that she was opposed to progress, and that she interposed her priesthood between God and individual man, and he concluded by expressing a hope that some of the French Canadian priests would follow the example of Giustiani or Achilli, or some other of the itinerant vagabonds who are a disgrace to human nature. Mr. Editor, I wish to inform Mr. Wilkes that the few precious jewels, which belonged to the Church of Canada, and whose light was rather of an ambiguous nature, are now set in their appropriate places, and are shedding a lustre over their *would-be* matrimonial state. The Catholic Church in this country is at present singularly destitute of such characters, but if any such she ever finds in her bosom, Mr. Wilkes may rest assured that he will very easily procure them. He asserted that he was a Catholic, that they should get rid of the name Protestant; that it was not a good appellation. This forcibly reminds me of the anecdote which the illustrious O'Connell was wont to tell of a Kerry fool; the poor simpleton having discovered a hen's nest, was drinking down the eggs, but incubation being rather far advanced, he was interrupted by the squeaking of the unfledged youngster in its perilous descent, nevertheless he proceeded, simply remarking "my blade you spoke too late."

Mr. Editor, the various objections advanced by Mr. Wilkes against the Christian Church, have been so ably refuted by Dr. Brownson in his late lectures, a condensed report of which appeared in the columns of your paper, that it would be perfectly superfluous in me to give them any further notice. There is one point, however, upon which I must make a few remarks—the ignorance of every Catholic people. Is Mr. Wilkes serious? Is he so unacquainted with the present history of the world, as to believe this assertion? Does he not know that every country in which Protestantism prevails, is fast sinking into the most deplorable darkness? Is he ignorant that more than one-fourth of the Protestant youth in the United States is unbaptised, and therefore Pagan. But I will select one country upon which the *Reformation* light has beamed for three centuries, a country which is the bulwark of Protestantism, and in which we will clearly see the effects of the revolutionary spirit of the sixteenth century. Now I assert—and I will prove my assertion beyond the possibility of cavil—that there is no people on God's earth so profoundly ignorant and brutalised as the English. The learning of this country, like its capital, is confined to a few, while the great mass of the people is in the most deplorable mental destitution. In the annual report of the Protestant Chaplain of Durham gaol for the year 1849, it is stated "that 1,322 out of 1,825 were unable to repeat the Ten Commandments. Pitmen of mature age, born and bred in the County of Durham, never knew the Lord's Prayer, knew nothing of Christ but His name. A boy of thirteen years of age, reared in Sunderland, never heard of Jesus Christ, but is familiar with the exploits of Jack Sheppard and Dick Turpin." But it may be said that this state of things is not general. We will see. I will quote from another Protestant author, the celebrated Charles Dickens, in his "Household Words." "We find," says he, "that England stands lowest in the scale of civilisation. It has been calculated that

there are, at the present day, in England and Wales; nearly 8,000,000 who can neither read nor write. Also that of all the children between 5 and 14, more than one-half attend no place of instruction. These statements, compiled by Mr. Kay, from official and other authentic sources, would be hard to believe, if we had not to encounter in our every-day life, degrees of illiteracy which would be startling, if we were not thoroughly used to it. Wherever we turn, ignorance, not always allied to poverty, stares us in the face. We cannot pass through the streets, we cannot enter a place of public assembly, or ramble in the fields, without the gloomy shadow of ignorance sweeping over us. The rural population is in a worse plight than the other classes. You cannot address one of them, without at once being painfully struck with the intellectual darkness which enshrouds him. The whole expression is more that of an animal than a man. When you accost him, he is timid and shrinking, his whole manner shewing that he feels himself at a distance from you, greater than should separate any two classes of men. As a class, they have no amusements beyond the indulgence of sense. In nine cases out of ten, recreation is associated in their minds with nothing higher than sensuality." Read that, Mr. Wilkes, and then come forward, if you dare, and charge Canada with ignorance. Look at Catholic Austria or Catholic France, and you must confess that there is something radically wrong in England. Would it not be much better for Mr. Wilkes to return to his own country, for charity, according to the old proverb, commences at home. There is ample scope, it appears, for the exercise of his talents there; and, if he wanted a fellow-laborer, he might induce Mr. Giekie to accompany him. This attic *gentus* far outstrips all I have ever seen or read of, even in the annals of cant. But, Mr. Editor, I must conclude, I have tired your patience, but you may expect a rich treat in my next.

I am, Sir,
Your humble and obedt. servt.,

Quebec, Nov. 19, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—It seems that the editorial spirit which directs the *Herald*, waxes wroth against the person or persons who threw stones at the windows of Trinity Church—well! this is easily understood, and there are none of us disposed to defend such conduct—whoever did the deed, I freely admit that it was a ruffianly, a disgraceful act, and Catholics hold all such conduct in utter detestation—but by what right does the *Herald* connect this outrage with the lectures of Dr. Brownson, or the editorials of the *True Witness*?—This, as a Catholic, I utterly repudiate, and must beg the editor of the *Herald* to bestow a little consideration on the difference between *civil* and *religious* intolerance. Did he better understand the nature of the distinction, he would never attribute such effects to the teaching of the distinguished lecturer who has just left our city. Dr. Brownson openly and fearlessly promulgates the doctrine that salvation is unattainable without the Catholic Church; (and in this he does but follow the course pursued by the Fathers of the primitive Church) but I defy any one to point out a single word in any of his lectures that tended to excite Catholics against their Protestant neighbors—to put such a construction on anything he said would require a degree of malice of which few, we trust, are capable, even in these degenerate times on which we have fallen. If the editor of the *Herald* will pardon me for placing his anti-popish discernment at fault, I will venture to make a little supposition. What if the windows of Trinity Church, St. Paul Street, were broken by popery-haters and popery maligners rather than by Catholics, of even the most degraded stamp. I have known such sly little tricks to be done by the foes of Catholicity, with a view to throw the blame on the professors of that faith which they detest. I cannot pretend to say who they were, that disturbed the excellent and reverend Digby Campbell on the evening in question, but I should not be at all surprised to find that it was done by those who owed him no ill-will.

Another word with the *Herald* before we part. If he objects so strongly to the course pursued by Dr. Brownson and yourself,—neither of whom we are at all disposed to regard as "irregular" in doctrine, alleging that it tends to create dissension in society—what has he to say of the Rev. Digby Campbell and his compeers, who denounce popery in all its forms as an utter abomination. If Dr. Brownson was invited to deliver a course of lectures here, and if he selected for his subject, "The Church and Civilisation," necessarily involving some truths which Protestant ears never hear with pleasure—was not Mr. Lord brought here—to a Catholic city, to insult a Catholic population by such *morceaux* of eloquence as, "the vagabond priests or monks of the middle ages," and so forth? Let the *Herald* be charitable, and think that Catholics too have feelings to be outraged.

Good-bye for the present, Mr. Editor, (who are said or supposed to be a recent convert from some thing or another—pray what did you profess?). I give you joy of your good fortune.—I remain,

Yours, &c.,

Montreal, Nov. 20, 1850.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—I write to acquaint you with a disgraceful occurrence that happened here lately, but which, I am happy to say, has been considerably redeemed by the prompt and universal condemnation it elicited. I should not trouble you with the matter,

but it would seem it has given rise to remarks out of the parish, which make it desirable that a true account of the affair be known. During the last month, one or two solitary ruffians got into the stable of our very excellent, amiable, and highly popular curé, the Rev. Mr. Charland, at night, and cut his horse's mane and tail. They also defiled the front of his house. When this became known next day at Church, the entire numerous congregation formed themselves into a public meeting, and unanimously passed resolutions highly condemnatory of the attempt to insult their pastor, and, as was said, the parish. They expressed the utmost indignation and disgust, as well against the perpetrators of the outrage as against the outrage itself, and offered a large reward for the discovery of the villains; and when it was proposed to nominate a committee, to offer his Reverence, in the name of the parish, their sympathy and condolence, it was negated by an amendment, passed by acclamation, to the effect that the entire assembled parish should go *en masse* for that purpose, and this was immediately done, shewing at once their abhorrence and condemnation of the outrage, and their high appreciation, reverence and affection, for their excellent, zealous, and truly Christian pastor.—I am, Sir,

Yours, &c., A PARISHIONER.

Beauharnois, Nov. 7, 1850.

Birth.

In this city, on the 21st inst., Mrs. Edward Murphy, of a daughter.

Died.

In this city, on Tuesday, the 19th inst., Mrs. Ellen Gillies, wife of Mr. Thomas Gillies, aged 66 years. She was a native of Enniskillen, County Fermanagh, Ireland.

In this city, on the 10th instant, Catherine Cusack, wife of Mr. James Sharkey.

At Toronto, on the 19th instant, Mr. John Gibson, of the firm of Lovell & Gibson, aged 38 years.

At Quebec, after a long illness, Mr. Robert Cahill, cooper, aged 75 years. He was a native of the county Kilkenny, Ireland.

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The following preface by the Translator, will now fully explain the nature of the Work:—

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We have also in Press an edition of the Work, printed on fine paper, and bound in muslin, for Families, at the very low price of 2s. 6d. each, or \$4 per dozen.

A copy of this Book should be in the hands of every Catholic in the community. We have put the price so low as to place it within the reach of all who are disposed to purchase.

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

Montreal, 21st Nov., 1850.

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AT THE SIGN OF THE BEAVER.

No. 122, St. PAUL STREET.

L. PLAMONDON.

Montreal, Nov. 21, 1850.