

cause they did not protest against Mr. Brown's abuse of Lower Canadian Catholics—but because they allowed that person, speaking in their names, to state that one of the chief grievances which they had to complain of, was the interference of Lower Canadians with the affairs of Upper Canada, and more especially with the School Question of that section of the Province. This silence, we contended—seeing that it was at the urgent and reiterated requests of the Catholics of Upper Canada that the Catholics of Lower Canada interfered in the affairs of the former—was most ungenerous, most cowardly, and most disgraceful to the Catholic delegates present, who allowed Mr. George Brown's statement of the wrongs inflicted by Lower upon Upper Canada to go to the world uncontradicted. Had there been a man of pluck, a man of honor, amongst them, he would have stood up and said, "If the Lower Canadians have done wrong in interfering with the School Question of Upper Canada, we, and we only, are to blame; for we, your colleagues in Convention assembled, urged and exhorted them so to interfere; and upon our heads therefore, and not upon the heads of those who merely complied with our request, should the responsibility rest." In some such terms would the gentleman, whether Catholic or Protestant, defend those whom he might hear censured for an act committed at his instigation, and solely for his advantage. The precious delegates to the Clear Grit Convention held their peace; and of that silence we have endeavored to express our opinion clearly.

And lastly the *Mirror* is very much in error in his supposition that we look upon the Catholics of Upper Canada as having "all turned Clear-Grits." What we have said is this—That, if we may accept the "Clear-Grit" alliance as an index to the political sentiments of the Catholic body generally, we must look upon the struggle for separate schools as virtually abandoned; seeing that the most prominent feature of the "Clear-Grit" policy is—"NO SEPARATE SCHOOLS; NO SURRENDER TO PAPISTS UPON THE SCHOOL QUESTION." How far the "Clear-Grit" alliance is sanctioned by the majority of the intelligent Catholics of Upper Canada will be decided of course by the manner in which they act at the next election; but there can be no doubt that the supporters of George Brown, and of the general policy of the Clear-Grit Convention, have to all intents and purposes thrown the School Question overboard. This however is their affair not ours; and if they are content for the sake of their material interests, to sacrifice the spiritual interests of their children, we may regret it as Catholics, but as citizens of Lower Canada we see not that we have any right to interfere therein.

Our policy, our first duty, is to defend the interests of Catholicity in this section of the Province, against the assaults of the "Rouges" and "Clear-Grits." Our enemies are all those who directly or indirectly, countenance, or hold any political communion with those who countenance the imposition of restrictions upon the right of the individual to give or bequeath of his own, as he pleases, for religious and charitable purposes; and the first duty of Catholic electors in Lower Canada, without distinction of national origin, is to take care that they be not again misrepresented in Parliament by men who, like M. Dorion, vote in support of those arbitrary and insulting restrictions. The St. Patrick's Literary Association of this City—to their credit be it said—refused indignantly to accept an Act of Incorporation passed in their favor, hampered with the restrictions to which we allude; because by accepting it they would have meanly sanctioned a most dangerous precedent in Canadian legislation, and have by implication ratified the truth of the allegations urged by our enemies against our religious institutions. This generous action of an Irish Catholic Society will no doubt be consistently persevered in by that body; and the motives by which they were actuated will, we trust, inspire our Catholic constituencies of Lower Canada at the next election, to exact pledges from all candidates for legislative honors who may in future present themselves before them on the question of religious corporations. This is a duty which the Catholics of Lower Canada owe to themselves and to their Church; but we do not see why, after the action of the Catholic delegates of U. Canada to the Convention, and their indignant repudiation of Lower Canadian interference with their affairs, we should seek to impose on our representatives any obligations with respect to voting for separate schools in the other section of the Province—unless indeed, our aid be again invoked, when we trust that we shall ever be found ready and prompt to make common cause with our coreligionists of the West. In the meantime our own interests must be our chief concern; the question of the preservation in their integrity of the rights and honor of our ecclesiastical institutions must be our *cheval de bataille*; and our rallying cry—"War to the knife with all those who advocate, with all the political friends of those who advocate, the imposition of restrictions upon our religious and charitable corporations."

This is our political confession of faith, from whence the *Mirror* will see how indifferent we are to all parties; and that we look upon them and the individuals of whom they are composed, simply as means or tools to be used for the furtherance of Catholic interests, but to be remorselessly cast aside the moment that they become adverse, or cease to be profitable to those interests. We owe no allegiance to any party, and we value no political man save in so far as he can be used to promote our objects. There is no party, no man, of which, or of whom we would not avail ourselves, so long as it or he could be by us used as an instrument for accomplishing our ends; and in like manner there is no party, no individual, which or whom, we would not at a moment's notice, and without the slightest compunction, consign to political annihilation, the instant that it or he, stood in our way. Entertaining then these sentiments, feeling and professing to feel no respect for the present Ministry, and none whatever for their political adversaries—*Arctas ambro*—the *Mirror* will not again, we hope, fall into the error of attributing to the

TRUE WITNESS the same political position as that which he—the *Mirror*—holds and has held for years with respect to the Ministry and their opponents.

In reply to several persons who of late have called our attention to paragraphs in the periodical press, or forwarded to us anecdotes, wherein are duly set forth the immoralities of individual Protestant clergymen, we would once for all submit the following remarks upon what, in this respect, we conceive to be the duty of the Catholic journalist.

When these immoralities are the necessary consequences of a system; or when they are so frequent as to be generally characteristic of a particular class, then indeed it would be his duty to report, and allude to them, as a valid argument against the system of which they are the consequence, or the denomination of whose ministers they are the characteristics. Thus the immoralities of Mormons, as the consequences of the peculiar tenets of the Protestant sect from whence they take their name, may fairly be used in argument against Mormonism, and may, therefore, be reported and commented upon by the Catholic journalist. So also with the gross immoralities of a Revival, of the Jumpers, Free-Lovists, and other Protestant sects: these, as springing from a system, as the consequences of its doctrines, or of the practices which it tolerates, are legitimate topics of a newspaper discussion; provided always that they can be discussed and reported without outraging modesty and decency.

But when no argument against the system can logically be adduced from the moral errors of its votaries; or when the peccant individual is by no means a fair average representative of the class to which he belongs—then, as a general rule, we conceive that the Catholic journalist should suppress, rather than give the aid of his columns to circulate, the reports of the immoralities of individuals, unless indeed the latter are persons in office or in authority. Now certainly it cannot be pretended that the immoralities of Anglican or Presbyterian clergymen are the consequences of their respective systems, or that, as a general rule, they are conspicuous for their disregard of the moral law. There may be drunkards, or unclean persons amongst them, just as there may be, and have been such, amongst the clergy of the Catholic Church; but these are the exceptions, and as their errors are certainly not traceable to their several religious systems, we can see no possible benefit to accrue from parading their vices before the public; whilst it would be most dishonest to attempt even to base thereon any argument against the general morality of our separated brethren's clergymen. We must of course reject their sacerdotal or ministerial pretensions as unfounded; but truth compels us to recognise the fact, that of late years especially, the moral character of clergymen both of the Church of England and that of Scotland stands deservedly high; and such being the case, the exceptional transgressions of some of their members, are not in our opinion fitting topics of discussion in a Catholic newspaper. This explanation we hope, may suffice to induce our correspondents to spare themselves the trouble of sending, and us the trouble of reading, anecdotes of the character alluded to at the beginning of this article.

A REVIVAL AND ITS FRUITS.—Spasmodic religion is invariably short-lived. It resembles a child wriggling with convulsions, and the more violent are its throes, the less of vitality is there inherent in it. Thus all Protestant "Revivals," which are in the moral order what convulsions are in the physical, are by the sound-minded looked upon, not as signs of robust health, but of a morbid temperament, of a vitiated constitution and of approaching dissolution.

It is, we know, very naughty to say so. He who presumes to entertain, or insinuate a doubt as to the consequences of religious "hysteria" is looked upon as little better than an infidel; and rarely, amongst Protestants, do we find any bold enough to utter publicly their real sentiments upon the subject of "Revivals." When they do speak out, however, their testimony is doubly valuable; because we know that it has been extorted from, or squeezed out of them by the pressure of facts.

We attach some importance then to the subjoined extract from the correspondence of the *New York Tribune*, and copied by the *Toronto Christian Guardian*; in which the writer details his experience of a Protestant Revival in Germany, in which the notorious Ronge, an apostate priest, played a distinguished part:—

"Ten or twelve years ago, the name Friends of Light (*Lichtfreunde*), often appeared in our correspondence. A Romish Priest, the famous Ronge, and a Protestant pastor, named Ullrich, headed this movement. They anticipated the most successful triumphs for their labours. In every city they drew large crowds, who listened enthusiastically to them. It seemed that these speakers had received the Divine mission of regenerating mankind, and that a new Reformation, still more extensive than the first, would be the result of their labours. It was an unheard-of infatuation, a sort of fever which inflamed even sober minds.

"A short period has elapsed, and what have become of the Friends of Light? Almost all their congregations have disappeared. These thousands of followers, who announced the regeneration of Christian nations, have vanished like the morning mist, or like snow before the sun. Ronge has gone to live in obscurity in Germany, having no longer any hope in the success of his enterprise. The pastor Ullrich lately took a journey through the various provinces of Germany, in order to rekindle the zeal of his disciples! He was most painfully disappointed in this excursion. The Friends of Light had ceased to celebrate any worship in most places; they had dissolved all their meetings, and lived merely as men of the world or infidels. At Madgeburg even, where Ullrich lives, the congregation which numbered 8,000 adherents at its beginning, hardly retains 400; that is to say, that 19 persons out of 20 have left these meetings, and this little number of disciples show no signs of devotion nor zeal.

Thus it is always and everywhere with Revivals. They give birth to a Spasmodic Religion, which, for a time, burns fiercely and brightly; but which in a very short time goes out, and, like a bad candle, leaves behind it a great stink, as its sole memorial.

DR. IVES' LECTURES.

We are pleased to learn that the St. Patrick's Literary Association have made arrangements with Dr. Ives to open their winter course of lectures. We are sure the mere announcement of his name will draw crowded audiences to hear him. Few amongst us have so many claims on public attention as Dr. Ives, whether we consider him as author, as lecturer, or as one of the most distinguished converts to our holy faith in these latter times. It is a rare thing in this age of the world to see a Protestant Bishop descend from the episcopal chair to take his place in the ranks of the Catholic laity, yet this has Dr. Ives done for conscience's sake. It is very common to hear converts boast of the sacrifices they have made, when we are often at a loss to know in what they consist; but in the case of Dr. Ives, late Bishop of North Carolina, the word has a real significance. He has made sacrifices, many and great according to the world, yet he never demands sympathy from his fellow-Catholics, never complains of the losses or privations to which he voluntarily exposed himself for his soul's welfare. It is worthy of remark that though ever ready to "account for the faith that is in him," when occasion requires, he is never known to obtrude his views on others, or make an unnecessary parade of his Catholicity. It is, perhaps, the best proof of his innate gentleness and goodness of heart, that even Protestants treat his name with respect, and that unlike many converts, he has no enemies amongst his former coreligionists. Mild as becomes a Christian, it is impossible to know Dr. Ives without feeling towards him that respect and esteem due to exalted merits, eminent talents and rare attainments. As a lecturer he has, we believe, few equals; and considering the subjects for his four lectures (as seen in the advertisement elsewhere,) we look forward to no ordinary intellectual treat. The first lecture will be delivered on Wednesday evening next, the 28th inst., in Bonaventure Hall. We need say no more to secure a large attendance.

ANOTHER ESCAPED NUN.—Under this attractive caption the *Hamilton Times* publishes the following from the Springfield, Ohio, News:—

A young lady of about nineteen years of age stopped at the Willis House over Sabbath, who represented she had just escaped from a nunnery at Montreal, Canada. She had been in the institution sixteen years, and recollected nothing of her parentage how she came there, or what was the name of her family. At the nunnery she was called by her Christian name, and she knows nothing as we have said, of any other. Within two weeks of the day of her escape she was to have taken the black veil. This prospect was most distasteful and odious to her, and finding a providential opportunity for escape, she embraced it, and rushed into new found joys, personal and religious freedom, and genial, social intercourse with her kind. The young lady, in her department and conversation, indicates that she is just what she claims to be. She left the city on Monday morning for Dayton, her place of destination. Some Baptist friends in Montreal raised sufficient funds to send her to the charge of a minister in that city, and she is now, we hope, safely sheltered under his roof.

There must be some error. It is by no means impossible indeed, that "a young lady of about nineteen years of age" has paid the good people of Springfield a visit; but we would suggest that it is not from a nunnery, but from an establishment of quite another description that she must have fled. The police very likely will be able to throw some light upon the transaction, and to them would we refer the *Hamilton Times* for further information. It is really too late in the day to try and resuscitate the unfortunate Maria Monk. She has been dead now more than three days, and literally stinks in the nostrils of all honest and non-evangelical men.

The *Montreal Gazette* gives a very accurate view of the state of parties in the United States, and forms a very excellent estimate of the value of the philanthropy of the "abolitionists;" we make some extracts:—

"Simple people suppose that the abolitionists upon the one hand earnestly seek means to abolish slavery; the union-savers to avert threatened dangers. Not at all: They desire an occasion of display, an opportunity to make speeches, to arouse excitement, increase party power, and win applause and oratorical reputation. The abolitionists move heaven and earth almost with piteous tales about the evils of slavery, and fine drawn theories about the rights of man and the dignity of labor; yet half of them would consider it an insult to be asked to sit at table with a man with African blood in his veins, and they never by any chance propose any practical solution for the great difficulty which stands in the way of abolishing slavery. The union-savers offer idolatrous incense to the Union and the Constitution, the framers of it and its defenders; they set it above all other good things, to be preserved at all hazards. But why do not these abolitionists or union-savers propose something practical; not content themselves with mouthing? Is it because this question once settled their occupation must be gone; or because a settlement of the question fairly, honestly, generously—as fellow-countrymen should settle a question—might cost them something more than words, and words are the only coins they are prepared to offer as proofs of their sympathy with the oppressed of those whose homes are in danger?"

SPIRIT OF THE PROTESTANT REFORM PRESS OF UPPER CANADA.—The following is from the *Bowmanville Statesman*:—

"The Papists must now look out for themselves. We have borne with their insolence long enough. The time has now come when their tyrannical pride must be subdued; and the Protestants of Upper Canada are determined to do so. We do not expect to accomplish our purpose in one day; but we will ultimately triumph over the accursed system, and thus free Canada from its greatest curse.—*Bowmanville Statesman*.

The Editor of the *Statesman* was, it will be borne in mind, one of the delegates to the Convention.

ROWDYISM IN CHATHAM.—The *Planet* complains that rowdyism has prevailed to a great extent in Chatham, so that respectable citizens have become alarmed. Windows have been smashed in; lamps broken; fences pulled down, and the citizens disturbed at the dead hour of the night by the yells and obscene language of a troop of evil disposed persons, whose apparent object seems to be to have their periodical spree, when all law and order are ridden over roughshod. The Mayor has offered a reward for the apprehension of the offending stupids.

OPENING OF THE VICTORIA BRIDGE FOR TRAFFIC.—On Saturday the Victoria Bridge the greatest in the world, the crowning achievement of Robert Stephenson, the greatest engineer's greatest invention, in bridge building, was finally opened for traffic. In view of the formal opening by the Company next spring, Mr. Hodges, the agent, and representative of the Contractors, did not intend to make the occasion on Saturday a grand celebration. Yet he felt that he could not allow the opening of the Bridge for traffic to pass without inviting his friends to cross it in the first train, and partake of a collation. But when the list of his friends, and the notables it was proper to invite, came to be made out, the list was swelled to a great length. Accordingly at the hour appointed on Saturday, one o'clock P.M.—nearly a thousand Montrealers, members of the Government, &c., wended their way to the Point St. Charles depot. A train of 14 carriages was made up for their accommodation. The engines were gaily decorated with flags and evergreens, as was the entrance to the bridge. Shortly after one o'clock the signal was given, and the train started. We noticed just entering the tube two cars laden with bales of cotton, brought through from Cairo by this route for shipment or for New England factories. In two or three minutes the Bridge was reached, and we plunged into the twilight which reigns in the interior of the great tubes rendering the lighting of the lamps necessary within the carriages. Nine minutes were consumed in crossing from abutment to abutment. On arriving at the St. Lambert side the train paused, to allow people to examine the end of the structure, and enjoy the view of the city the embankment there affords, and again at the crossing over the Champlain Railway. Over the entrance to each abutment wall is engraved:—

ERECTED MDCCLXII; ROBERT STEPHENSON AND A. M. K. ROSS ENGINEERS.

Over the entrance to each tube the names of the Contractors and of Mr. Hodges find their appropriate place. From the end of the bridge the train proceeded to Charron's where the new line connects with the old leading to Longueuil. Thence after a short delay it returned and the passengers being landed again on the North side, went thence to the massive stone entrance built above the abutment, which had been roofed in and prepared as a banquet hall for the occasion.—*Montreal Gazette*.

APPOINTMENTS. SECRETARY'S OFFICE, (East.) Quebec, Dec. 17, 1859.

His Excellency the Governor General has been pleased to make the following appointments:—The Right Rev. Francis Fulford, D.D., Lord Bishop of Montreal; the Right Rev. Joseph Larocque, Bishop of Godynia; the Honorable Sir Etienne Pathe, Knight, Louis Victor Sicotte, Timothy Lee Terrill, Thomas Jean Jacques Loranger; the Berds. John Cook, D. J. Eleazer Alexandre Taché, Esq., D.C.L., Patrick Down; Christopher Dunkin, Esq., M.P.P., Come Seraphin Chénier, Esquire, Q.C., Antoine Pellet, Esq., Q.C., Francois Xavier Garneau, Esq., J. Cremazie, Esq., L.L.D.; to be together with the Superintendent of Schools for Lower Canada, the Honorable Pierre Joseph Olivier Chénier, a Council of public instruction for Lower Canada. Louis Gaud, Esq., Secretary to the Education Department for Lower Canada, to be recording Clerk of the Council of Public Instruction for Lower Canada.

TURNING THE FIRST SOD FOR THE COMMENCEMENT OF THE PARLIAMENT BUILDINGS.—Ottawa, Dec. 20.—Commissioner Rose turned the first sod here to-day, for the commencement of the Parliament buildings, in presence of a very large concourse of people. The event was honored by a royal salute, speeches, music, and a general jubilation on the part of the citizens. OUR SCHOOL SECTION IS A FIX.—Just as we were going to press we were informed that Mr. E. Henry Tenute, Secretary and Treasurer to that body, had taken his departure with his wife and little ones and moveables, by the 8 o'clock train A.M. yesterday going east, and with him some seven hundred dollars belonging to this section. Mr. H. is a native of Virginia; and may have only gone on a visit to the land of his nativity. It may be to assist the sympathizers of the late John Brown, and may yet return a friend of ours from the other side says Mr. H. being a Virginian is no Yankee, but be that as it may, he has played a Yankee trick.—*Dunville Independent*.

The London (G. W.) *Free Press* says:—"Recently, in the East Indies, a gentleman in a high position died, leaving an immense fortune. We have not heard the exact amount, but it is stated at no less a figure than £500,000 sterling. He has willed it to his three nephews, two of whom are living in this city. They are both hard working, struggling men."

The following Commercial Review has been taken from the *Montreal Witness of Wednesday last*.

A heavy fall of snow has been succeeded by mild weather.

The Chicago market is dull and declining for nearly every kind of produce. The New York market is in the same state.

This market is very dull.

Wheat.—Two or three car-loads have been sold since our last at \$1.15 1/2 c. store. This price does not pay the consignor, and there is, consequently, very little arriving. Flour is very dull, and prices are quite nominal. No. 1 is held at \$5.15 to \$5.20, but, to effect sales, a concession of the odd cents would have to be made. Fancy is now so very superior, that it is sought by New England buyers in preference to Extra, at the difference of price. The quantity in market is small, and held at about \$5.45. Extras are quite unsaleable, except at a much lower price than quoted. This grade is chiefly required for the New England markets, which are said to be fully supplied at present. Pens are in demand, to store for Spring shipment, at the prices last quoted, say 72 to 75c. per 66 lbs., according to quality.

In Oats and Barley there are no wholesale transactions.

Ashe remain steady at 27s 6d for Pots and 27s 3d for Penals. There was a considerable quantity left by the last boats at Kingston, which suffered some detention there, probably on account of want of cars. The arrival of this considerable lot has filled up orders without lowering prices.

Pork is not arriving freely, nor is the quality of what comes very good. There are several houses in this city now purchasing for packing, and the highest market price can be readily obtained for any quantity. Good Hogs, averaging about 175 lbs., will bring \$6, averages of 200, \$5.25, 250 averages, \$6.50, and heavier averages a little more. When the carcasses are coarse, lean, or large limbed, the price is at least 25c. under the above quotations.

Butter is very quiet.

HONESTY AND ST. ANN'S MARKETS. Wheat.—None; Oats 2s to 2s 1/2; Barley 3s 6d to 3s 7d; Indian Corn 3s 9d to 4s; Pens 3s 9d to 4s; Bag Flour 14s to 15s; Oatmeal 10s to 11s; Butter Fresh 1s 3d; Salt 10d to 11d; Eggs 1s to 1s 3d; Potatoes 3s 9d to 4s.

Births.

On Thursday, the 22nd inst., the wife of G. E. Clerk, Esq., of a daughter.

In this city, on the 20th inst., the wife of Mr. Patrick Prior, of a son.

Died.

In Montreal, on the 19th instant, Mr. John McCann, aged 46 years.

At St. Foy's, near Quebec, on the 21st inst., Mr. James M'Cormick, aged 26 years, the brother of Capt. John M'Cormick, of the steamer "Lady of the Lake."

The Cloth Hall, 292 Notre Dame (4th door from McGill) Street, continues its remarkable progress.—Without puffing or having recourse to any of those over-strained efforts so usual of late, this new store has made a trade which does credit to the head of the establishment. We are informed that under no circumstances has the one-price system been altered; public confidence therefore being secured, the business must continue on the increase. We have known Mr. Ivers since his arrival in our city, and believe that as a thorough business man he has few superiors in the trade. He is deserving of the patronage he has met from the public, and wish him a continuance of his prosperous business. The general satisfaction that has been given in the gentlemen's department, in Cloths, Beavers, Tweeds, Doeskins, Gloves, Hosiery, Shirts, Collars, Scarfs, Ties, &c., is a guarantee for future augmentation of business. In the gentlemen's Merchant Tailoring Branch, a perfect fit will be guaranteed, and the general charges for gentlemen's garments are exceedingly moderate. We wish Mr. Ivers a prosperous commencement and continuance of the New Year's trade.

Rev. C. Hibbard, writing from Burmah to his father says: I have used Perry Davis' Vegetable Pain Killer for coughs, colds, summer complaints, burrs, bruises and for the stings of scorpions, with uniform success. We always kept it where we can put our hands on it in the dark if need be.



THE GRAND ANNUAL SO'REE OF THE ST. PATRICK'S SOCIETY, WILL TAKE PLACE AT THE CITY CONCERT HALL, ON WEDNESDAY EVENING, 11th JAN, 1860.

REFRESHMENTS, Of the Choicest description, will be supplied by COMPANY. PRINCE'S splendid BRASS and QUADRILLE BANDS have been engaged for the occasion. The Chair will be taken at Eight o'clock. Tickets of Admission—Gentlemen's, 6s 3d; Ladies' 3s 9d—including Refreshments; can be obtained from Members of the Committee, at the principal Music Stores, Hotels, and at the door.

A SPECIAL MEETING of the ST. PATRICK'S SOCIETY will be held in ST. PATRICK'S HALL, on MONDAY EVENING next, 29th inst., at EIGHT o'clock, to continue the Debate on the subject—"Should the Use of Intoxicating Liquors be prohibited by Law?"

By Order, EDWARD WOODS, Sec. Sec.

EUINA SNOW-SHOE CLUB.



THE MEMBERS of the above CLUB will meet at the Corner of Dorchester and D-Berry Streets, on the EVENINGS of TUESDAY and FRIDAY of each week, at HALF-PAST SEVEN, precisely.

By order, JOHN COX, Secretary.

Montreal, Dec. 19, 1859.

ST. PATRICK'S LITERARY ASSOCIATION.

THE FIRST LECTURE of the COURSE for 1859-60, will be delivered in the BOULEVARD HALL, on WEDNESDAY EVENING next, the 28th December, by the highly gifted and distinguished Lecturer, L. S. IVES, Esq., LL.D., of New York. Subject:—"Christian Rome, the Patroness of Learning."

TICKETS of ADMISSION—1s. 3d each; to be had of the Committee of Management; at Messrs. D. & J. Sadlier's Book Store, and at the door on the evening of the Lecture.

Doors open at half-past seven o'clock; Lecture to commence at eight o'clock precisely.

By Order, JOHN P. KELLY, Sec. Secretary.

December 22, 1859.

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And Laity's Directory, for the United States,

With an Appendix, containing the Canadian Directory, &c., for 1860.

Recommendation of the Most Rev. the Archbishop of Baltimore:

Messrs. MURPHY & CO. having undertaken the publication of the *Metropolitan Catholic Almanac*, at the instance of the late Provincial Council at Baltimore, I recommend the undertaking to the favor of the Prelates of the United States and of the Clergy and Faithful, that the necessary information may be furnished them in due time, and that the work may meet with patronage.

FRANCIS PATRICK, Archbishop of Baltimore.

Baltimore, July 15, 1859.

The *Metropolitan Catholic Almanac and Laity's Directory*, is an authorized Catholic Annual, and as such is recommended to the Faithful of the United States. It contains reliable information concerning the state of Religion and its progress in our country, together with the most ample details of the Ecclesiastical affairs of the several Dioceses of the United States, Canada, and the British Provinces, prepared and furnished for this work by the respective Prelates. The General Information is as full as is consistent with its character, rendering it a valuable book of reference for every Catholic family. The *Ordo* has been prepared with the greatest care, and will be found so complete as to present to the Clergy not only the various Offices, but also the principal dates of the Martyrology.

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