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# CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, JUNE 23, 1854.

NO. 45.

## PROTESTANTISM IN AMERICA.

(From the Dublin Tablet.)

Though originating in America, Mormonism can be no longer regarded as an exclusively American sect. There is a commercial union between America and England which makes it impossible for any religious belief to obtain popularity in the one without diffusing itself through the other. This is certainly the case with Mormonism. It has spread far and wide through England, and set up its tabernacles in the very shadow of the steeples of the Establishment. It has done so with propriety. Mormonism is the natural, and, we might say, the inevitable result of existing Protestantism. The Mormonites have the merit—such as it is—of developing with more candor and integrity than any existing body the dogmas that inevitably result from the Protestant principle of private Scriptural interpretation. The Mormonites are accordingly the most thoroughly—the most profoundly Protestant of all religions at present in existence.

This may be easily demonstrated. Protestantism manifests two tendencies—(visible in its very cradle)—a tendency to rationalism, and a tendency to mysticism. Zuinglius may be regarded as the embodiment of the rationalistic principle, and the old Socinians and modern Unitarians are the representatives of Zuinglius. That principle subsequently fructified into the rationalistic and Hegelian doctrines of Germany. Rationalism is not a religion, but a scientific doctrine. It never awakens enthusiasm—it never dares to anticipate popularity—it shrinks into the narrow circle of literary and professional men.—Though it appears to flourish in Boston, in America, where one-fifth of the citizens are said to be Unitarians, it sends out no missionaries, makes no proselytes. It is the driest and barrenest branch of the sectarian ramifications.

But if Protestant rationalism be barren, its mysticism is potently prolific. Theology, according to mystic Protestantism, is an intuition, not, as in the Catholic Church, a historic and philosophic study. It claims to possess individual inspiration, but is in reality a fanatical persuasion which they prefer to knowledge and reason. The spiritual pride, the presumption of Protestantism seems thus to arrogate inspiration as a right. And the brood of error—the new sects—with which Protestant countries are constantly swarming have their origin in this arrogance.

It is well known that the alpha and omega of the mystics or fanatics of Protestantism is to meditate and read the Sacred Scriptures, from which they profess to imbibe a species of inspiration which they say is the surest guide in spiritual matters. But let it be remembered that the Protestant mystics are fastidious in their selection of the parts of the Bible which they study. They pass cursorily over the narrative and didactic chapters, the Sermons on the Mount and Gospels, in which our duty is clearly laid down, and they eagerly fasten on the prophetic and mysterious chapters, above all on the Apocalypse, and on those passages in particular in the visions of the Evangelist which foreshadow the Millennium.—There are a class of Protestants who have a special passion for the doctrine of "Millenarianism"—that is to say, such an interpretation of the Millennium as would imply a state of things by which the Christian revelation should be superseded and swept away, giving place to a different system of things, signified, as they believe, by that new heaven and new earth in which Christ is to reign with His Saints. So long as their imagination clung to something remote and scarce seen in the far-distant future, no social effects were produced. Widely different, however, is the case, where, as with the Fifth Monarchy-men in our civil wars, or the Mormonites in America of the present day, the fanatics conceive the Millennium their besotted dreams have pictured as either immediately to come or actually present.

In America millions are persuaded that a religious reformation is to precede the day of judgment which is at hand. Rappism would never be so universally popular in America if its foundations were not laid wide and deep in Protestant theology. The Millennium will bring Heaven upon earth. Thus Rappism is the early dawn of the Millennium. The Saints are coming, and their scouts going before naturally rap at our doors. The whole American world knows that Rappism began in a Methodist family named Fox, living at Hydesville, New York—a family of Millenarianists.

Without precisely asserting that a complete reconstruction of Christianity is indispensable, many Protestant clergymen maintain that the present time is one in which Christianity may be expected to assume quite a new moral aspect. They regard the Scriptures as a mine which is not yet half exhausted. Modern Protestants deem themselves more enlightened than Luther and Calvin, as they deem Luther and Calvin more enlightened than St. Thomas or St.

Bonaventure. In consequence of "new lights," a swarm of principles have shot up of late among them, which are entirely at variance with old Protestantism. They deny the existence of Hell, or a place of eternal punishment, and have substituted for it a Protestant *refacimento* of purgatory, or "place of punishment where some souls suffer for a time before they can go to Heaven." They have managed to graft Socialism on Millenarianism, because Socialism proclaims, like Millenarianism, an approaching age of gold—a social revolution of the most important kind. The doctrine of the Millennium props up and gives countenance to the utopia of the Socialists. The "Jew Jerusalem" of the one is scarcely distinguishable from the improved civil society of the other.—There is to be no misery in either—no penury, no vice; and, instead of these, the most perfect harmony will reign among the citizens. The blending of these doctrines is sanctioned by Rappism. Rappism may be said to have risen to the dignity of a religion in America. Rappism has got a creed, the articles of which consist of the theories fashionable at present in society. By the way, a very marked predilection for the doctrines of Rappism is conspicuous in the journals of the Socialists in America. It is lamentable, but no less true, that at this moment in Mountain-Cor, in Virginia, the head of the Rappists, who is inspired, they assert, by St. Paul—the medium of that Apostle—is composing a new Pentateuch, which the souls of the departed are dictating to his scribes by knocking on tables and whispering in their ears. This new Pentateuch will be, it seems, a sort of encyclopedia of all the doctrines of the Socialists—gleaned and garnered from Saint Simon, and Fourier, and Augustus Comte. As proof of their active energy we may mention that at Chicago, in Illinois, the Rappists have revived the bank which Proudhon invented, and which flourishes in their hands, though it failed in his. This success, no doubt, arises from the peculiar arrangement which the Rappists have adopted. Instead of an administration consisting like his of distinguished Socialists, there is a committee of directors, of which one-half are living individuals and one-half are dead men.—The latter are merely the souls of deceased Rappists, who devote themselves in the other world to the superintendence of monetary affairs in this. The boisterous amusements of the chase were pursued by the warlike souls of the fiery Scandinavians. The Yankee's paradise is not a hunting ground, but the management of a bank.

Thus Protestant mysticism—forced out of the Apocalypse—gave birth to the noisy and piebald sects of Millenarianists and Rappists, after which having embraced with genial delight the monster of Socialism, Protestant mysticism gave birth to a new heresy, *i.e.*, Mormonism. It was the boast of Joseph Smith, the founder of Mormonism, that he received his doctrine from Angels. The great mission of all the angels who visited Smith was to announce the Millennium, the approaching reign of peace and universal happiness. The grand mission of Smith was to train up a new people, qualified by what he termed faith and truth, to receive the Lord at His coming. Smith's partisans accordingly are named "the Latter-day Saints." They expect, by adopting the teachings of Smith, to attain to that state which may render them the Lord's chosen people. In short, the doctrine of the Millennium is the basis of Mormonism.

The missionaries of Mormonism are spreading and crying through the isles of Oceanica, where they boast of converting the simple sunburnt islanders in crowds. In Europe they are likewise multiplying.—Not long since one thousand three hundred proselytes emigrated from Denmark and duchies—forsook their fatherland for the "New Jerusalem" of Deseret and the margins of the Salt Lake.

The union of the practices of Socialism with the doctrine of the heresy which constitute Mormonism is not new in Ecclesiastical history. We find it many ages back flourishing in the Manichean sects, and the mediæval sects derived it from Manes. We find likewise that, precisely like modern Protestants, mediæval Catholics were necessitated to use force to extrude or get rid of those monstrous sects, whose hideous practices and heinous doctrines ordinary human nature shrunk from and revolted at—could not conscientiously tolerate. The Mormonites, however, contend that Protestantism, after proclaiming during ages toleration as the fundamental basis of its teachings, and praising itself as not only friendly to liberty, but built upon it has no right whatever to persecute its own offspring, the "Latter-day Saints."

It is for the Protestants to get out of the difficulty as best they may. We have seen it somewhere well illustrated by the old story of a party of travellers who, after journeying for a long time find their number augmented by an individual for whose presence they cannot account, and who turns out to be the arch-

fiend himself. It is but three hundred years since the "Reformation," and behold the curious company in which Protestants find themselves—Rappists, Mormonites, *et hoc genus omne*. The latest news announces that the Mormonites have adopted not only polytheism, and intend to institute animal sacrifices. Behold to what conclusions people have been led by the Protestant principle of every man's judging for himself the meaning of the Scriptures. Well may Catholics be thankful that they can look for truth to a Divine external authority, whose dignity and consistency constitute its most persuasive evidence to those still outside its pale.

## RESULTS OF PROTESTANTISM.

(From the same.)

The demoralising results of Protestantism are shown in a more striking light in the condition of the rural population of England than by any other circumstance that has come within our knowledge. All over the Continent the comparative moral superiority of the sequestered rural districts, as compared with crowded and teeming cities, is never called in question. It is otherwise, however, where, as in England, the Protestant substitute for Catholic charity—the poor's rate—has corrupted the rural inhabitants. Here there is some room for controversy. Yet even here official tables, which exhibit in juxtaposition a number of shires devoted exclusively to agriculture, and a similar number occupied for the most part in manufactures, make it appear that offences punishable in courts of justice increased in England during three years at the rate of twenty-two per cent. in the agricultural districts, while the like offences showed an increase of thirty-one per cent. in the shires devoted to manufactures.

Between the crimes which blot the rural districts and those which skulk and prowl in cities, there is a marked difference. Crimes of furious violence which outrage the very object of society (the protection of individual life and liberty) sometimes disgrace the agricultural districts not only in England, but all over the earth. Yet it should not be lost sight of, that where outrage or violence rises to the effusion of blood, the atrocity of the crime and the morality of the agent are seldom equally black. A weak judgment and strong passions suddenly stirred up to a pitch of madness—not an habitual indulgence in base and degrading vices—produce bloodshed and homicide.

In justice to the rural population we must also observe that habitually practised crimes against property—city crimes—unmistakably indicate hardened and irreclaimable villainy. He who lives exclusively by robbery and fraud is a culprit by profession. Where offences against property rise and multiply, and the idle and bad increase at the expense of the industrious and well disposed, such an increase is unmistakably apparent in the manufacturing districts of England. In Leeds and Manchester drunkenness is an every-day indulgence. In the village beer-shop it staggers and blasphemes only on the Puritanical Sabbath of Britain. Morals are, no doubt, too loose among the agricultural population, but women living by sin are certainly less numerous. At the same time, there are unfortunately too many reasons why the peasantry who are moral in Ireland should be profligate in Britain. The tide of depravity is rising and spreading wider and farther every day over those rural districts, and never since the time of Augustine, when their idol was Wodin, had they more need of an effective and holy religion than now, when their idol is Mammon.

England is growing into one wide factory, in which the same principles and system are applied at once to the soil and the products of the soil. That system is a sin against the human species, which it dwarfs in body and brutalises in intellect. In Ireland, and on the Continent, agricultural industry and manufacturing industry are widely distinct in their principles. But this natural dissimilarity is rapidly vanishing in England, where you meet the peasant dressed in the cast-off clothes of the townsman, and see a man in a shabby black coat holding the plough. Every vestige of local attachment is fast vanishing from their darkened understandings, instead of which the erratic and semi-savage habits of those vagabond artisans who stroll from shire to shire in pursuit of occupation—the trampers—are fastening on and hardening their characters. The mellow and reverential feeling which in Catholic England made the affections of the poor man cluster cheerily round the time-honored village people, which hung its shadow over the clumasy graves where

The rude forefathers of the hamlet sleep, has been crushed out.

Even in continental countries, where wide demesnes prevail, and the number of proprietors is very scanty, few laborers are found working for daily wages with-

out any other support. We find those great estates sprinkled over with farmers who pay rent, or *metayers* who divide the harvest with the landlord. Such farms are tilled by the family in common. Enormous estates on the Continent are dotted by very diminutive "holdings." It is otherwise in Britain, where the estates are vast, and, at the same time, farms immense, in which large capital is employed, and a swarm of men, animals, and machines operate simultaneously. The large English farmers retain a number of domestics, and hire at particular times a legion of laborers; while in the other countries of Europe hired labor is the exception, and independent labor the rule. Among the agriculturists of England hired labor is the rule, and agricultural labor the exception. In Bedfordshire the proportion is nine laborers to one farmer; in Buckinghamshire thirteen farmers to eighty-seven laborers; in Cambridgeshire seventeen to eighty-three; in Gloucestershire one farmer to six laborers; and in Northamptonshire one to seven.

In Catholic ages vast estates likewise flourished, but it is only during the last half-century that monster farms advanced over and devoured the country, and completed the work which began with the monster estates. The ownership and even occupancy of the soil became the privilege of a few. Simultaneously with the rise of gigantic factories, and while the steam-engine superseded handwork in the cities, agriculture was busy widening the farms, augmenting the pastures, and pulling down the cottages.

When agriculture rose to the dignity of a manufacture, the peasant sank into the degradation of a factory hand. The labor of individuals was swept away by the gang system, where women and children blended with men worked the soil in troops. Serfage, homelessness, and demoralisation soon disfigured the peasants with all the vices of cities. In the gang as in the factory families cannot exist. The mother who is laboring in the fields must abandon her children.

Children who enter at a very early age under a stranger's roof in the capacity of servants cannot well receive a literary education. It is to very little purpose, so far as they are concerned, that Government crowds the country with gratuitous schools, in which the science of teaching is carried to the acme of perfection. Such largesses of civilisation must appear a mockery to the laborer's little son, who, as soon as he is six years of age, is plunged, clappers in hand, into the midst of vast and lonesome fields, where for eight pence or a shilling a week he claps and clamours to scare away the birds from devouring the seed or rising grain. At ten he is busy in herding the sheep or watering the cattle, and at fourteen he is a farmer's boy, and mingles and toils among the full-grown men. When the poorhouse is entered by a pauper family the law empowers the guardians to tear the children from their parents and put them out as apprentices (so soon as they are nine) without consulting the inclination of either child or parent precisely as among negroes. The parental authority, which is founded by God himself and forms the basis of society, is completely set at naught—the father having no jurisdiction over his son from the moment he is apprenticed until he become a man. Nay, the master is empowered to prevent all intercourse between father and child.

When the manufacturing system was first developing its magnitude in Lancashire, it was usual to crowd the waggons with gangs of girls and boys destined for that labor mart. But though they can at present, as of old, be separated from their nearest relatives, they cannot be thus transported from their country—it is now illegal to banish them to a distance exceeding forty miles. Nevertheless, the children of peasants wrenched from the natural and salutary control of their natural protectors, and subjected to the harsh rule of a greedy taskmaster, where—

Thumped and led,  
They daily take their beatings and their bread,  
became as unprincipled as the white slaves of the factories, while the parents, who relieve themselves from the duty of providing for their offspring by shifting that duty on society, sink to a still more degraded moral level.

## THE SWADDLER'S MAY-POLE.

(From the Nation.)

Every month has its characteristic pest. November its fog and asthma; March its dust and cart; August its flies and fevers. The month of May, agreeable in most other respects, invariably gives birth to a nuisance of a different description, of which the past few weeks have afforded abundant nauseous illustrations. We allude to those May meetings of the Protestant clergy, in which the intolerant bigotry, working silently in a hundred channels throughout the year, mounts the platform and disgorges its annual suctation of insult in the teeth of the Catholics of Ireland. On these occasions, the

nefarious system organised against the old established faith of the country is unfolded, and the white cravated orators enjoy a few days of self-glorification, ventilating all such platitudes of puff as may tickle the ears of the weakest and most despicable portion of the Protestant fold.

We can enumerate but a few of the societies whose jubilee has just been held, for their name is Legion. We have the Irish Society, founded for purposes of general conversion, not only among the barbarians of this Green Isle, but even in those foreign regions where "the skies for ever smile, and the blacks for ever weep"—the Sunday School Society, the Church Missionary, the Hibernian Bible, the Religious Tract Society, the Church Education Society, and the Evangelical Alliance.

This meeting, which of course opened with prayer, was adorned by the presence of several great guns—Lord Roden occupying the chair—the Earl of Donoughmore, and the Rt. Rev. Bob Daly, Lord Bishop of Cashel, together with many other notabilities of his class, addressing the assemblage.

In no other public assemblage, the notices of which have come before us, does that irresistible element of humor, which consists in the righteous self-applause and perfect self-possession of the orator, united at the same time with utter incapacity, appear in a more glaring light. There is much good fun, too, in the narratives given by the Rev. Gentlemen, illustrative of their success in conversion.

On the whole, Proselytism seems to be at a slight discount. From the Report of the Church Education Society, we find that while they have established twenty-two additional schools, they have experienced a decrease of 6,123 scholars, and the average of Protestant and Dissenting children remaining the same; "but," says the Report, "the number of children of Roman Catholic parents has fallen off to the extent of 6,051, which diminution, with very few exceptions, has been shared by all the diocesan societies."

But even though the abilities of those men who have set forth to the conversion of Ireland are as contemptible as the motives which inspire them, and not very likely to make an impression upon the most quick-witted peasantry on earth, yet the resources which Protestant credulity, actuated by the rage for conversion, places in their hands, make them to some degree formidable, particularly in those chosen districts where poverty, famine, and proselytism walk side by side.

system—one only. Its flank must be turned. *De landa est Carthago.* The only way to stop the system is by besieging the Establishment.

IRISH INTELLIGENCE.

THE IRISH CATHOLIC UNIVERSITY.—At last this great and important institution is about to be fairly started, and ere many months roll by, Ireland will have a Catholic University flourishing in her metropolis. Since the first move taken for its establishment, every effort made in its behalf has been eminently successful; and now that it is approaching to a state of completion, its promoters cannot but congratulate themselves on the successful issue to the undertaking, at the same time that they bless the Providence of God, which has mercifully favored, and rendered successful, a work no less glorious than important.

LAST WEEK OF THE MISSION IN KILRUSH.—The mission of the saintly Jesuit Fathers closed on Sunday, the 28th of May. Never in any part of Ireland have the labors and zeal of those Missionaries been more generally rewarded with an abundant spiritual harvest than during their present visit to the west of Clare.

Last year Ireland contributed £5,680 to the Continental Society for the Propagation of the Catholic Faith. The sum raised in France was £93,630; England, £1,639; and Scotland, £44—sum total, £155,847 for the year.

Mrs. Putland, wife of George F. D. Putland, Esq., of Cabara House, Glinn, first cousin to the late Knight of Glavin, was received into the Catholic Church, a few days ago, by the Rev. Mr. McCoy, P.P., of Glinn.

The Church of Alphonsus, at Limerick, was solemnly dedicated on the 12th ult.

RELIGIOUS EQUALITY.—We are now in the twenty-sixth year of Catholic Emancipation. All persuasions are presumed to be equal in the eye of the law; nevertheless a constant, careful, and systematic exclusion of Catholics from places of trust and emolument has been persisted in to a considerable extent. The reason is, that while the letter of the law, with some exceptions, directs similarity of treatment, the administration of the law falls into the hands of mean, narrow-minded bigots, who use it to suit their own views.

Mr. Keogh, it seems, has publicly stated that it is not his intention to accept the commissionership vacant by the lamented death of Mr. Henry Baldwin; and that no member of the Government would presume to offer it to him. Beyond that garden for the culture of "figments,"—the "Hall" of the Four Courts—no one ever supposed that the Solicitor-General contemplated "retirement from public life," which would be pretty nearly the same thing as his acceptance of the judgeship of the Irish Insolvent Court.

(We *Cork Constitution*) understand that a naval squadron is about to be formed, to cruise in the channel and around the Irish coast.

A Dublin evening paper announces the sudden death of Colonel Samuel White, of Killakee, on 28th ult., when he was seized with a fit of apoplexy while sitting with his family at dinner.

THE IRISH CORRUPTION COMMITTEE.—The *Evening Mail* gives the following abstract of the report of the Irish Corruption Committee. It differs but little from the sketch already published by the same journal more than a fortnight since; and it is stated that the individual members of the committee are not in any manner influenced by this report, so that probably some independent member may move another report by way of amendment, the fate of which must, of course, be doubtful.

THE PRO-CATHOLIC CABINET.—Within the last few weeks a memorial was forwarded, or presented, to Lord Aberdeen by the Most Rev. Dr. Briggs, Bishop of Beverley. To this document were attached the signatures of all the Archbishops and Bishops of Ireland, England, and Scotland, we believe, without a single exception.

The official report upon health and disease in Ireland, made to parliament, enumerates 4,747 persons deaf and dumb, including 168 idiots. The locality least affected is Drogheda, having only four such cases in a population of 16,000.

least affected is Drogheda, having only four such cases in a population of 16,000. In Dublin the average is one in 1667; Cork one in 1786; Belfast one in 1729; and Limerick one in 1445.

PROTESTANT ASCENDANCY.—Even in the dreary annals of Irish Orangeism, it would perhaps be difficult to parallel the tasteless exhibition of intolerance which took place in the Rotundo on Monday evening. It was a "great Protestant demonstration," according to the advertisement, "for the purpose of petitioning the authorities to enforce the laws against the Convents and Monastic Orders of the Church of Rome."

The Dublin correspondent of the *Mayo Telegraph* writes as follows; his advice is as applicable to Canada, as to Ireland:—"I am delighted that you advocate 'independent parliamentary action' as the only sure road to success.

CARRIGEEN MOSS.—Large quantities of Carrigeen moss are being brought into Galway from Spiddal and the Connemara coast. It is used to make a sort of jelly for the feeding of calves, and is also for medicinal purposes.

The extensive flax-spinning factory of Messrs. Duffin, Maclean's Fields, Belfast, was burned to the ground on yesterday week, when property to the amount of £10,000 was destroyed.

The plans of the new prison for 400 boys upon the Curragh of Kildare have been completed, also the arrangements for extending Mountjoy Model Prison from 500 to 800 convicts.

THE EMIGRATION DRAIN.—The people are flying out of the country in enormous numbers—no inducement can make them remain. High price for agricultural produce, the promise of abundant harvests, the facilities for obtaining land, as compared to other times, the comparative ease in their circumstances, nothing can induce them to stay in the homes of their fathers.

THE EXPOS.—The Pemberton, 1260 tons, commanded by Mr. Chapman, will sail on Tuesday, from Queenstown, with her full complement of passengers, in number 411.

The *Eva*, at present in our dock, will sail from this port to America with passengers on Monday next. The anxiety of persons to emigrate from Galway is so great, that the sailing of a ship has been scarcely been announced before all the berths are secured.



HEMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.  
 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the  
 Union Bank of London, London.  
 Bank of Ireland, Dublin.  
 National Bank of Scotland, Edinburgh.  
 By HENRY CHAPMAN & Co.,  
 St. Sacramento Street,  
 Montreal, February 9, 1854.

THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 23, 1854.

NEWS OF THE WEEK.

We are still without decisive intelligence from the Seat of War. Silistria still holds out, though closely pressed by 70,000 Russians. In several sorties, especially on the 29th ult., the garrison have inflicted severe punishment upon their assailants. The place, it was expected, could hold out to the 15th inst.; by which time a considerable force of the Allies would be in the field; on the other hand, the Russians were pushing on reinforcements from Bucharest. Everything seemed to indicate that a bloody and decisive battle was at hand. We have nothing new from the Baltic.

The political news from England is important; several changes have occurred in the composition of the Cabinet, amongst which the following are reported:—

- Lord John Russell,—President of the Council.
- Duke of Newcastle—Secretary of War.
- Sir George Grey,—Secretary for the Colonies.

THE CANADIEN AND THE BISHOPS OF CANADA.

It must have been with feelings of shame and indignation that every good Catholic read the following startling announcement, which appeared in the columns of the *Canadien* on the 12th inst., and was subsequently copied by the *Montreal Freeman*:—

"Yesterday, the faithful at Notre-Dame had the pleasure of listening to the eloquent Bishop of Toronto, Mgr. de Charbonnel, who took advantage of the occasion—speaking not only in his own name, but in that of all the Catholic Bishops of Canada—to recommend strongly the present Ministry to the confidence of the Catholic population of the Province." The Italics are our own.

"It is false, false as hell"—was the indignant exclamation of every honest Catholic—of every one except some miserable lick-spittle—on reading the above. "Never would Mgr. Charbonnel, that eminently prudent and exemplary Prelate, so have debased himself, or so vilely prostituted his sacred office; never would he have ventured thus publicly to compromise his colleagues; never would he have condescended to appear in the pulpit as a mere 'stump-ordinator'—or, as the *Journal de Quebec* aptly terms it, as—"un claqueur ministeriel." Yes, we knew, every intelligent Catholic knew, the moment he read it, that the statement in the *Canadien* was an infamous falsehood; the miserable attempt of a reckless partisan, to get up a little political capital against the approaching general election, at the expense of the honor and good name of the Bishops of the Catholic Church; a desperate bid for Catholic votes in favor of the political programme of the present Ministry—including of course—"Secularisation of the Reserves—Seigniorial Tenure Question—Railroads and Debentures." Well indeed, and with good reason, might all sincere Catholics blush with shame and anger, at seeing their beloved Prelates thus vilified, thus foully misrepresented—and, worst of all, in a professedly Catholic journal! Had an open and avowed enemy done this, we might have borne it; but alas! when a pretended friend condescends to the dirty work! what shall we say then?—what answer can we make to the jeers and scoffs of our adversaries? Must we not bang our heads with shame, and admit the justice of their reproaches?

Nor have the Protestant papers been slow to take advantage of the opportunity thus afforded to them by the *Canadien*. In severe, and—were the facts of the case, as related by our cotemporaries, true—in meritedly severe terms, have they commented upon the (imputed) conduct of the Bishop of Toronto;—justly have they denounced, the unworthy jumbling together of sacred and profane, religion and politics, the Kingdom of Heaven and the Grand Trunk Railway, the Lord of Hosts and Mr. Hincks. With perfect propriety have they condemned the employment of the language of the hustings in the Chair of Truth, characterising it as a profanation of sacred things, as a vile prostitution of the holiest of offices, to the meanest of purposes.

We blame not our Protestant cotemporaries for their language upon the occasion; we blame rather the *Canadien* and *Montreal Freeman* for giving them an opportunity, which they were not slow to avail themselves of, without pausing to enquire into the truth of the allegations of their informants. By their conduct, these journals have brought scandal upon the Church, and disgrace upon the religion which they profess. Not all that the *Globe*, not all that the *Montreal Gazette*, and the most rabid No-Popery journals of Canada have ever written, has ever done so much injury, or inflicted so much pain upon Catholics, as has this unprincipled attempt of these ministerial "backs," to exhibit the Bishops of Canada, as employing the influence with which their spiritual character invests them, in the service of their political patrons; who, we have reason to know, do not feel at all thankful to their champions for the manner in which they have attempted to serve them. There are good men, high-minded gentlemen, and sincere Catholics, amongst the members of the pre-

sent Ministry; to these the tactics of the *Canadien* and *Montreal Freeman* are as distasteful, as they are injurious to the Church.

Thank God, we have, in our power, to give a full and formal contradiction to the allegations of these papers. It is not indeed to be expected that the Bishop of Toronto should appear in print, to repudiate the expressions falsely attributed to him, or to justify before the public, the language which he, as a Pastor of Christ's Church, may have seen fit to hold in the pulpit. Were he so to condescend once, he might be called upon to refute some other vile calumny tomorrow, and again the next day. Ill would it become the dignity of our Prelates to allow themselves thus to be dragged before the public. It was, perhaps, the knowledge of the insuperable aversion of our Bishops to apologise for, or defend their conduct in, the newspapers, that encouraged the *Canadien* to take such unworthy liberties with the name of the Bishop of Toronto.

But though the Bishop of Toronto can not condescend to take any notice of newspaper paragraphs—though it would ill suit the dignity of our Prelates to contradict the statements of the *Canadien*—it is, we trust, permitted to us to do it for him, and them.—We say it then, with full knowledge of the facts, and from the highest authority, that the Bishop of Toronto never did, either in his own name, or in that of his colleagues, recommend the present Ministry to the confidence of the Catholics of the Province. "The Bishops of Canada"—so runs a communication with which we have been honored—"are never in the habit of passing votes, either of confidence, or of want of confidence, in the Ministry of the day.—Their functions are confined to praying Almighty God to guide and direct the deliberations of the Government, that all its measures may tend to the happiness and well being of the whole community." And if this be not enough, we may add that we know that the Bishop of Toronto repudiates the language imputed to him by the *Canadien*; we know—and we trust that that Prelate will not esteem us guilty of a breach of confidence for making it public—we know that he has spoken of the *Canadien* "as having invented what it said about him"—and we know also that the editor of the *Canadien* was not in the Church on the Sunday in question; and could not therefore have heard Mgr. de Charbonnel recommend the present Ministry to the confidence of the Catholic public. All that can be said in extenuation of the conduct of the *Canadien* amounts to this—that he may perhaps have picked up at second, or third hand, a garbled report of what the Bishop of Toronto really did say; and this plea—though it may go far to acquit the *Canadien* of deliberate falsehood—cannot absolve him from the imputation of culpable negligence, and gross disrespect towards his ecclesiastical superiors; with whom he should have consulted, ere presuming to attribute to them, upon mere rumor, language and conduct so unbecoming the Ministers of God's holy word. We trust that this will be a warning to the *Canadien* how he again attempts to implicate the Episcopate of Canada in his party squabbles; we trust too, now that his grievous error, and its injurious consequences, have been pointed out to him, that he will publicly acknowledge his fault, and thus make some amends for the scandal he has occasioned. These remarks apply as well to the *Montreal Freeman*, who, as having assisted in propagating the scandal, is bound also to give circulation to its refutation.

One word as to what really did take place on the Sunday in question. The Bishop of Toronto, bespeaking the sympathies of the Catholics of Lower Canada for their Upper Canadian brethren, naturally complained of the gross injustice to which the latter are subjected by the operation of the school laws.—But, fearing lest this might seem to convey a censure upon the Ministry—and as it was as little his object to cast odium on them, as to pass a vote of confidence in them—the preacher took care to explain that he did not attribute the hardships of which the Catholics of his diocese complained, to the dishonesty, or evil dispositions of the Government. "On the contrary"—added His Lordship, in his anxiety to avoid all semblance even of partisanship, either for, or against the Ministry—"they have manifested a readiness to listen to our complaints, and to redress our grievances, for which I bless them with all my heart." Finally, the Bishop commended the cause of "Freedom of Education" for the Catholic minority of Upper Canada, "to the prayers and votes of his auditory." Out of these simple circumstances, has the monstrous romance of the *Canadien* been concocted.

In bringing our notice of this painful affair to a conclusion, we would take the liberty of addressing ourselves to the *Montreal Herald*. We do not confound him with the general run of anti-Catholic journalists; and we believe that he is ready to repair a wrong done, even though the victim be a Catholic Bishop. Our cotemporary's remarks of Saturday last were severe; but as he wrote in good faith, and relying on the accuracy of the statements in the *Canadien* and *Montreal Freeman*, we do not blame him.—We would merely request of him to bear in mind that every story has two sides; and, in his next issue, to do Mgr. Charbonnel the justice to state that the assertion that "he, in his own name, and in that of the other Catholic Bishops of Canada, recommended the present Ministry to the confidence of the Catholics of the Province"—has been formally denied.

The *Christian Guardian* having called upon us to deal with the statements of one of his contributors, who writes against Popery over the signature of "Protestant," we complied with our cotemporary's request, by impugning the credibility of his correspondent—instancing his mendacious quotations from the writings of the Cardinal Bellarmine, as

amply sufficient to justify us in refusing to honor such a very unscrupulous, or very ignorant, scribbler with a more lengthy notice. At the same time, we challenged the *Christian Guardian* to verify the pretended quotations from the Cardinal; offering to refer the question at issue, to the arbitration of friends of the *Christian Guardian* at Montreal; pledging ourselves also to produce any of Cardinal Bellarmine's works that might be required for the purpose of verification.—TRUE WITNESS, May 26.

This challenge, to test the veracity of "Protestant," has been declined. "Protestant," like a coward, shrinks from the test, assigning in excuse the following cogent reasons:—

"Any friends I have in Montreal are too precious in my view, and I would not like therefore to be instrumental in endangering their lives and property, which has already been threatened by Ribandmen and Jesuits. Besides St. Tetzal, or St. Liguori, might steal the sentences I have quoted out of the Cardinal's Works, seeing that the interest of the Church needs it; or a winking Madonna, or even any of your priests might miraculously change the words, or stupify the examiners at the time.—*Christian Guardian*, 14th instant."

We have been so long accustomed to the shuffling and quibbling of our evangelical friends, that we scarcely expected that our proposal would be complied with. To lie, and—when challenged to subject their slanders against Popery to the light of enquiry—to shrink like curs from the field—have ever been the tactics of your orthodox No-Popery controversialists. But scarcely ever did we see such miserable reasons assigned for declining the encounter, as those given by the great gun of the *Christian Guardian*. He is afraid, forsooth, for the lives of his friends at Montreal; and has his misgivings, lest Popish priests should miraculously change the words of the passages in dispute, or stupify the examiners. "Protestant," however, still persists, in reiterating his calumnies against Cardinal Bellarmine.

He says, moreover, that, at Knox's College, Toronto, there is an edition of the Cardinal's works. Now, if this be true, we are willing to change the venue from Montreal to Toronto, where the lives of "Protestant's" friends are surely not in danger; and where no Popish priests, or apocryphal saints, can possibly break in, and steal away the words from the printed page. The question at issue is simple. Does Cardinal Bellarmine anywhere teach—that, "at the bidding of the Pope, the Church is bound to believe that vice is good, and virtue evil—and that the Sovereign Pontiff has power to make that sin, which is no sin, and that which is no sin to be sin?" If he does not, then is the writer in the *Christian Guardian* a liar and a slanderer; if he does, then do we promise to renounce all connection with the religion which Cardinal Bellarmine professed. This question can be easily settled. The authorities at Knox's College, will, we doubt not, give "Protestant" access to the Cardinal's works; and we are very certain that, of the gentlemen connected with that institution, there is not one, who, after the examination of the disputed passages, will presume to endorse "Protestant's" statements, or to impugn the correctness of those which we are now about to make. The edition from which we quote is the Paris folio, of 1608, known as the *Editio Tri-Adelphorum*, published in the Cardinal's lifetime; thus affording a guarantee for the integrity of the text. Will "Protestant" be so kind as to tell us what is the edition in use at Knox's College.

In January, 1852, writing upon this same subject, we so fully met this accusation now again brought forward by "Protestant" that all we need do here, is to repeat what we said then. In his 4th book, *De Romano Pont., c. 5*, Bellarmine—having laid down the propositions that, the decrees of the Pope, when addressing the Universal Church, are of binding obligation, and that he is infallible on questions of faith—concludes from these premises that the Sovereign Pontiff, when addressing the Universal Church on questions of morals, is also infallible. "It is impossible"—says Bellarmine—"that the Pontiff should err, by commanding the practice of any vice, or by prohibiting the practice of any virtue." For, were it otherwise, if not infallible, he might err; and, as the Church is bound to yield obedience to his decisions, in that case the Church might fall into grievous error, which is impossible, unless God Himself be a liar. Besides, continues the Cardinal, still applying the same style of argument—If the Church could err in questions of morals, then must she also be liable to err in questions of faith—which is impossible, unless Christ be an impostor.

"For," argues the Cardinal—and it is here the disputed passage occurs—"the Church teaches that all virtue is good, and all vice evil; if, however, the Pope could err, in commanding vice, or in prohibiting virtue"—then, as the Church is bound to hear and obey him—"the Church would be bound to believe vice good, and virtue evil, unless she would sin against her own consciousness"—the said consciousness consisting in her unalterable faith "that all virtue is good, and all vice evil." The argument of the Cardinal, throughout, consists in the "reductio ad absurdum"; and is employed for the purpose of establishing his thesis, that—if the Pope's decisions, on questions of faith and morals, be of universal obligation—and if the Pope be infallible when addressing the Universal Church on matters of faith—then, under similar circumstances he must also be infallible on questions of morals; or else—and he proceeds to show the absurdities which would result from admitting his premises—but denying his conclusions. Thus in Euclid, 1st Book, IV Prop., we read—if the point A coincide with the point C, and the point B with the point D, then must the straight line AB coincide with the straight line CD; or else "two straight lines would enclose a space." What should we think of the honesty of the man who, citing Euclid,

should assert that it was therein taught that "two straight lines can enclose a space?" And yet this is what the whole of "Protestant's" accusation against the Cardinal amounts to.

Another deliberate falsehood of "Protestant," is contained in attributing the following passage to Cardinal Bellarmine:—

"Christ has given to St. Peter (and consequently to the Pope) the power of making that to be sin, which is no sin, and that which is no sin, to be sin."—*Christian Guardian*.

And this passage, we are further informed, is to be found in "Chapter 31." Now unfortunately for "Protestant," this book consists only of 25 chapters, and can have therefore no 31st. In the whole Treatise *De Romano Pont.*, there is but one book, the Second, which has 31 chapters; and in this, we affirm without fear of contradiction, that no such passage occurs: the whole chapter being taken up in discussing the various titles assigned to the Sovereign Pontiffs from the 1st century, to the seventeenth.

The third and last lie which we shall condescend to notice, is the following—still from the "Protestant" of the "Christian Guardian."

"Further, Bellarmine (*De Penit. lib. iv., c. xiii.*) says that 'Papal pardons discharge us from obedience to the commandments of God, which enjoins to do works worthy of repentance.'—*Christian Guardian*."

As there is no *lib. iv., c. xiii.* in which the Cardinal treats of "Indulgences" and their effects. But, so far from insinuating that they "discharge from obedience to the commandments of God," his words are—

"Indulgentia non solvunt nos divinis preceptis." "Indulgences do not discharge from divine commandments."

We suppose that "Protestant" must have contracted the habit of treating the Decalogue as he treats Bellarmine—reading "Thou shalt steal—Thou shalt bear false witness."

We hope that the *Christian Guardian* will now be satisfied with the manner in which we have dealt with the statements of the Methodist champion.

"We learn that the New York street-preacher, J. S. Orr, or, as he is often called, the 'Angel Gabriel,' has stated it as his intention to be in Montreal on the 12th July, and exercise that freedom of speech which was denied Gavazzi."—*Montreal Pilot*, 20th inst.

We fancy that our Protestant ministers, will have but little reason to feel proud of the promised accession to their numbers in the person of their reverend brother, the Rev. Mr. J. S. Orr; and still less do we imagine that this threatened visit is looked upon with feelings of satisfaction by the great mass of our Protestant fellow-citizens. With the exception of a few fire-brands, there is, we believe, a general desire amongst all denominations to forget the past, and to live on good terms with one another; and the arrival amongst us, at this particular juncture—when we are on the eve of a general election—of a notorious and infamous Jack-Pudding like this Protestant minister, the sole object of whose mission is to stir up bad blood betwixt his co-religionists and Catholics, is not likely to meet with the approbation of a single respectable Protestant in Montreal.

The report of the arrival of the Rev. Mr. Orr, for the 12th prox., has been in circulation for some time; but the *Pilot* is the first city paper that has taken notice of it. Perhaps it would have been better not to have alluded to it, and thereby created unnecessary excitement; it was therefore our intention to have kept silence on the subject, had not our cotemporary thus publicly called attention to it; under these circumstances, it may not be amiss to offer a word or two of advice to our friends and Catholic brethren.

In the first place then, if this fellow comes, remember that his object, and the object of those who import him, is, to excite Irish Catholics to some foolish display of violence; their intention is solely to insult and irritate Catholics, and thus to provoke them to a breach of the peace. The surest way then to defeat these objects, and to break the hearts of the Rev. Mr. Orr and his flock, is, for Irish Catholics to take no notice whatever of him, or them; not to go near them; and if, unfortunately, compelled to pass within hearing, not to stop and listen, but to hurry on about their ordinary avocations.

If he attempts to preach in the streets, or the public thoroughfares, we may rely upon the vigilance of our City authorities for a prompt and effectual repression of the nuisance. If, on the contrary, he and his hearers, confine themselves within the limits of some private property, no one has a right to interfere, so long as they do not, by their shouting, or clamor, obtrusively thrust themselves upon the notice of the public. But in no case would interference from a mob be permissible; if this Mr. Orr creates a nuisance, we must leave him to the Police, whose duty it is to abate nuisances, and who will no doubt have received their instructions beforehand.

Finally, we would say to all Irishmen—"Look upon him amongst you, who would incite you to acts of violence, or who would attempt to excite any display of popular feeling on the occasion, as your worst enemy; as the most dangerous foe to your religion, and your nationality. As you respect yourselves—as you honor your country,—and as you love your Church—let nothing provoke you to the slightest manifestation of hostility towards this miserable, half-witted Protestant swaddler, and the handful of designing knaves who encourage him. Keep the peace—and the laws will protect you from all aggression. Keep the peace—and you will gain, not only a complete triumph over those who would assail you, but the respect and sympathy of all the respectable portion of the Protestant community; you will deserve also the blessings of your Church; and approve yourselves worthy of the name of Irishmen and Catholics."









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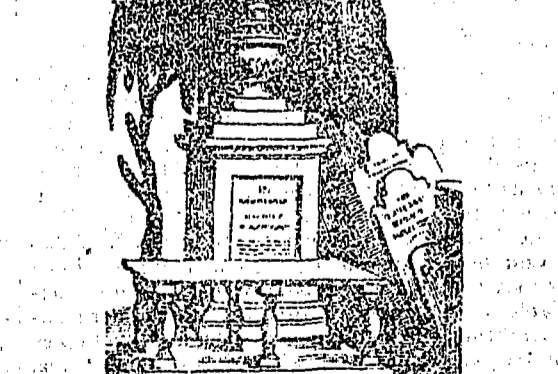
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