

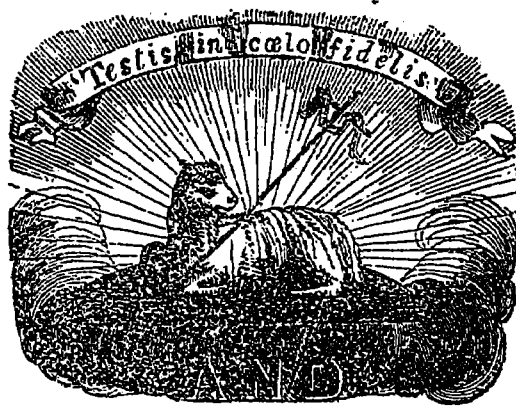
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# CATHOLIC CHRONICLE.

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## THE LAW ESTABLISHED CHURCH— THE CATHOLIC HIERARCHY.

(From the Catholic Standard.)

It must, we think, be manifest to the most superficial observer of passing events, that the Church erected and established by Act of Parliament in the Empire, has already reached its culminating point. We do not enter into or attach any importance to any prophecies that may be in existence on this subject, in forming our own opinion respecting the durability of the Protestant Establishment. The testimony of one risen from the dead is not at all requisite, in our opinion, to satisfy any reflecting mind, that the decadence of that institution is at hand. Its origin did not, indeed, afford justification for anticipating even so long a career as it has already run. Springing from impure sources, carrying along with it from the hour it cracked its shell, the seeds of destruction, its existence at the close of three centuries is, in the purview of human judgment, solely attributable to the enormous temporalities attached to it, and the deep interest these temporalities gave to the higher classes in its preservation. The "Reformation" implied two things, the subversion of the Papal power and the plunder of the Church, and the former was adopted and used as the means of facilitating the latter. A foul monarch, to be revenged upon the Holy See for not pandering to his filthy passions, involved his subjects in a fearful schism; and a profligate aristocracy abetted the sovereign, in order to enrich themselves by the spoils of the monastic institutions. Thus did crime generate crime, and schism and spoliation went hand-in-hand, and have from that dark hour even unto the present day, propped one the other. But though the staunchest supporters of the Church "as by law established"—we mean the higher classes—have shown no sympathy of desertion from her banner, there have appeared signs of disunion in the institution itself, which leave little room to doubt the rapid approach of its decline and fall. It is in truth already cracking to its base. The rent in its walls, produced by latitudinarianism in the first instance, has been widened into a chasm by the counteracting agency of the Puseyites; and the Gorham battering-ram has caused a practical breach. The lopping off of one, and that the first of its two remaining sacraments, by the State, aided and abetted by the two Archbishops, has sealed the doom of Anglicanism. It is utterly impossible that any person, whether lay or clerical, who really feels the influence of Christianity, can remain for any considerable length of time, a professed member of a Church which ignores the Sacrament of Baptism, and travesties the Eucharist. There is no longer any sign or symbol of Faith or Grace in the so-called Church of England. The few sincere believers in its Articles are denounced as "nummers," and the great bulk of its nominal disciples are Calvinists, Methodists, and Free-thinkers with no small sprinkling of Pharisees. This fact has been incontestably established during the phrensy of the Anti-Papal agitation. Savage as the outcry against the Pope has been, more bitter still have been the animadversions on the most eminent members of the Anglican Prelacy. Who have received heavier blows than the lordly incumbent of London House? who has been more contumeliously treated in his own city and by his own clergy, than the slippery Bishop of Oxford? And richly have both these unprincipled charlatans deserved all that they have received in the form of popular rebuke. In the annals of no other Church can there be found more shameless instances of disgusting tergiversation than has been barefacedly displayed by these two Bishops. Their renegade tractarianism, the Methodism of the Sumners—highest in the Church—the Socinian theories of Whateley, the Sabellian opinions of Hampden, the anythingarianism of York and Durham, the liberality of Thirlwall, honest alike in his religious and political opinions, the unbending firmness of Exeter in upholding his High Church theories, the furious diatribes of the Ashley tribe against the clergy in general whom that Generalissimo of the canting forces amid the applauding yells of his followers, holds up to scorn and reprobation as the authors of all mischief, and the avowed resolve of the State, represented by the Queen's Cabinet, to reduce the ecclesiastical partner in the firm to absolute subjection and abject dependency; all these things render it, we think, impossible to doubt that the days of the Law Church are numbered. And so the Bishops and Parsons and Laity of that Church feel. And hence the fury of their indignation against what has been so preposterously termed the "Papal Aggression." Twenty, nay, ten years ago they would have treated with lofty scorn the Papal Brief, and ridiculed, if they condescended at all to notice, the restoration of our Hierarchy. Serenely reposing in their exalted position, defying all outward assaults upon their fancied impregnable citadel, these very parties who are now so panic-stricken, would have then scouted the idea of

danger from a foe armed for the attack with only spiritual weapons. *Sed tempora mutantur et nos mutamur in illis.* Divided, broken to pieces, disorganised within, hating, fearing, vituperating each other; this once mighty host now quails before a Cardinal's hat, and Anglicanism, in its craven apprehensions, howls for the Shield of penal laws against the deadly perils of a Papal Rescript.

If you point out to them the inconsistency of their conduct, the absurdity of their clamor, the uncharitableness of their proceedings, the disgraceful cowardice of their appeal to the State for succor against ecclesiastical rivals, who are destitute of every attribute of temporal authority, who possess no one peculiar privilege or immunity, and whose whole influence rests in the consciences of those only who, of their own free-will, submit to their spiritual jurisdiction, they reply with most lugubrious face and tone, "Has not the Pope ignored us?" As if they had not hitherto made it their glory to "ignore" the Pope and his authority? Have they not all sworn on the Evangelists that the Pope neither has, nor ought to have any temporal or spiritual power or authority whatsoever within this realm? That oath, 'tis true, was a flat perjury, for, in their hearts they knew that the Pope had and has spiritual authority, which he has never for a day, from the introduction of Christianity into these islands ceased to exercise in those United Kingdoms. But let that pass—sworn it has been by every University educated man in England that the Pope has no such nor any sort of power in this realm. What does it concern them, then, whether the Pope "ignores" their Church or not? Do they admit His Holiness to be the visible head of the Universal Church? If so, we can comprehend their chagrin at the appointment by the Pope, in the absence of Deans, Chapters, and parish Priests, of Catholic Archbishops and Bishops of dioceses, in lieu of Vicars Apostolic in districts in this country. But if they admit this, while vindicating themselves from the imputation of infense absurdity, they will have admitted that they are schismatics and false-swearers. To deny the Pope's supremacy—to repudiate with a solemn oath, his pretension to any, even spiritual power or authority in this kingdom, and yet to cry out that his Holiness has "ignored" them as an ecclesiastical body, and to make this "ignoring" the plea for a revival of penal laws against the Catholics—forming, as they undeniably do, one-third at least of her Majesty's native subjects—is, all rational, sober-minded, dispassionate men must allow, one of the grossest absurdities that can be imagined. Such incongruity springs from conscious weakness alone. A Pope not only ignored, but excommunicated Elizabeth; she reciprocated the anathema, and her eulogists contend that she sanctioned the penal laws against Catholicity, not to indulge a spirit of religious persecution, but to retaliate upon the Court of Rome for declaring the British throne vacant. No such pretext for religious intolerance exists now. Mary Stuart and her unfortunate descendants are all gathered to the tomb of the Capulets; and if England, under God's providence were to become Catholic to-morrow, our gracious Queen and her descendants would remain in undisturbed and secure possession of that sceptre she wields so gently, and that throne she adorns by her public and private virtues.

There has appeared a further evidence of the internal disorganisation and panic that prevails in the broken ranks of the Law Church. At the period of the Legislative union of Great Britain and Ireland, it was enacted, that the Churches of England and Ireland, as then by law established, should be united into one Protestant Episcopal Church, to be called "the united Church of England and Ireland." This designation the Bishops and Clergy have for fifty years invariably used on both sides of the Channel. One, only exception, has there been to this rule. When the English prelates addressed the throne, on a late occasion, in reference to the restoration of the Catholic Hierarchy, they, for the first time, repealed the union, and severed the connexion between themselves and their Irish brethren. The document in question was entitled, it will be remembered, "An humble address of the Archbishops and Bishops of the Church of England;" and commenced with the following significant words: "We, the Archbishops and undersigned Bishops (Exeter and St. David's having declined,) of the Church of England." There could be no misapprehending the pregnant meaning, the deliberate purpose of this unwonted phraseology. The legal definition of the Established church was there *designedly* departed from; the connexion between the English and the Irish branches of the institution was ruthlessly severed; the ligature that bound the ecclesiastical Siamese was boldly cut by the Archbishops of Canterbury, and the existence of such Archbishops of the Church of England, as they of Armagh and Dublin was deliberately "ignored." Small wonder, certainly, that the ignored

Irish Prelates should wax indignant at such unhand-some treatment. Only think of the plebeian Sumner disclaiming all knowledge of, and spurning all manner of connexion with Lord John George de la Poer Beresford, by favor of Lord Liverpool, and through the influence of Orange ascendancy, Lord Archbishop of Armagh. It was not to be supposed, that the ignorant brethren would patiently submit to this insolent repudiation. Neither have they done so. Their remonstrance to the Archbishop of Canterbury, and his Grace's reply, will be found in our present impression. *The law is clearly with them; prudence as clearly rests with the English Bishops.* There is not, unquestionably, such a thing known to the new law, as the "Church of England;" so that the Episcopal address to the Queen, was an undoubted illegality; yet it is manifest from Archbishop Sumner's characteristic reply, to him of Armagh, that the description was deliberately adopted. "It did not," says his Grace of Canterbury, "appear to any of the Bishops whom I had an opportunity of consulting, that we could *properly* (mark that) invite the Irish Bishops to complain of an aggression which only affected the Church in England." The church in England! is it not one church by act of Parliament, 39 and 40, George III., c. 27? The Irish Bishops quote the law, chapter and verse, and Slylock like, they stick to the terms of the bond. Aye, but the English Bishops, like men of common sense, decline to encumber themselves with destructive "alien" lumber, in their campaign against Catholicity; and the Irish Protestants now feel the force of Lord Lyndhurst's celebrated ban. Yet, most unfair would it be for us, to blame the English Bishops for displaying mere common sense in this matter. When a ship is tempest-tossed at sea, when every billow threatens to submerge the foundering vessel, when her rigging is tattered to shreds, her helm torn away, and her timbers creak as if the next wave would split her in pieces, a fierce mutiny raging meantime among the crew, he would be a sorry master indeed, who kept on board a large quantity of *sinking* lumber. To cut away the masts in such emergency, is often the only chance of riding through the hurricane. The Archbishop of Canterbury and his co-addressers, have done no more. The instinct of self-preservation has obliged them (according to the remonstrance of the Irish Bishops, the task was not a painful one) to fling the heavy and dead weight of the Irish Establishment overboard. And that establishment can condemn them for their rational deeds? On this earth there never was so foul an outrage upon all propriety, as the Irish Law Church. To that Church has been sacrificed, for centuries, the happiness of a people,—the prosperity of a nation,—the peace and strength of an Empire. It has produced more demoralisation, it has caused more unsocial sympathies, it has nurtured more foul passions,—it has generated more lawless outrage,—it has kept alive more pernicious prejudices,—it has prevented more good, than any other institution, of any sort, that ever was founded in any country, or in any age. From the first dawn of its existence, to the present moment, it has been a nuisance in Ireland, and a curse to the United Kingdom. In truth, it has been the first, the middle, and the last cause of all the disunion and strife that has led to the deplorable state of things which all parties now lament. Every rebellion, every insurrection that has purpled the soil with the blood of its people, and their oppressors, for three centuries, has issued from that well-spring of mischief. Pampered by the iniquitous plunder of a people, who repudiated its ministrations, and rejected its doctrines, wallowing in wealth heaped upon idleness, active only in fomenting discord, insolent, overbearing; the perpetual foe of every liberal, or enlightened proposition for the amelioration of the condition of the people, upon the produce of whose toil it fattened, the persistent antagonist of any, the slightest relaxation of the penal code, the constant, bitter reviler of the large population, which surrounded its own miserable minority, and of the cherished priests of that population, it has necessarily become odious in the eyes of all reasonable persons, who prefer imperial to factious interests; and to link their own fate indissolubly, with such an abomination, would have evidenced excessive imprudence, to say the least, on the part of an establishment which is admitted to be, for the present at all events, the Church of the majority.

## THE ANTI-CATHOLIC AGITATION.

(From the London Morning Chronicle.)

The reaction which has long been evidenced to careful observers against the intolerant agitation which lately disseminated itself through the country, has been publicly exemplified in the petition adopted by the Town Council of Leeds, against any "interference with the rights and liberties of the Roman Catholics of England." In the greatest heat of the controversy, we have neither expressed nor felt any

fear of the ultimate prevalence of the persecuting spirit which found a vent in noisy and practical denunciations. Almost alone among our contemporaries, we have remonstrated with the agitators, not merely because their clamor was a display of bigotry, but chiefly because it was empty nonsense. The objects to be attained by it were unreal rather than mischievous, though the collateral effects of a sectarian disturbance may be deeply injurious to the country. That common sense would resume its sway, as the tendencies of the movement manifested themselves more clearly, we never for a moment doubted. The most important of the bodies which originally took a part in the agitation are already prudently withdrawing. The friends of the Establishment have no desire to see Lord Ashley's "enemies"—consisting of a large portion of the clergy and laity of the Church—excommunicated by a philanthropist, metamorphosed into a divine, and driven to worship, as a dissenting community, by some metaphorical "river side." Observing that every new assembly which meets to denounce the Pope exceeds preceding meetings in its zeal against all the peculiar doctrines and practices of the Church of England, the great body of the Anglican community has discovered in time that the Popedom of Lord John Russell and Lord Ashley may be more intolerant and burdensome than that of the distant Italian pretender, who has failed, during three centuries in re-establishing the domination which it has lately suited the purpose of politicians to revive as a party bug-bear.

At the same time the friends of "civil and religious liberty" are beginning to discover that they have been duped. In proportion to the temporary success of the appeal to their prejudices, is their resentment at the discovery of the play upon their weaker points. The Minister circulated cant phrases of "superstitious nummeries," "precipices," and "chains for body and soul;" and at this moment his unwelcome initiators are directing feeble invectives and feebler scoffs, against the peculiarities and even the paraphernalia of Romanism. It was an ingenious device to address to a free, liberal, and Protestant people, an appeal exclusively directed to their Protestant feelings, with the miserable object of compromising their principles of freedom and toleration. But now that Protestantism has asserted itself to satisfaction and to satiety, old doctrines of political liberality and justice begin to resume their sway. It is felt that we have sufficiently announced our theological disapprobation of Romanist doctrines. The equally respectable proposition, that English politics have nothing to do with theological differences, begins to make itself heard, as the clamor though straining to make itself louder, becomes more coherent and inarticulate. The Town Council of Leeds consists in all probability, of steady and zealous Protestants; but the members of that body have had practical experience of the advantage arising to the Establishment from an attachment to the peculiar characteristics of the Church of England, as well as to its common character of Protestantism. They have also watched the errors into which sectarian excitement has hurried a large portion of the population; and highly to their honor, they have given one of the first examples of a popular body capable of resisting and discouraging a recently prevailing popular fallacy. The turn of the tide is as clearly indicated by the Leeds Corporation petition as it was by the first acquittal directed by Scroggs, when the Popish plot was going out of fashion.

While popular enthusiasm is dying away, the condition of the Minister who roused it, in the hope of diverting public attention from practical and political objects, is, in many respects, deserving of compassion. The No-Popery enthusiasts, who welcomed his adhesion, are already suspicious of a betrayal, which he must necessarily perpetrate sooner or later. Some of the organs of the agitation already denounce him as a traitor, while others, not less unkindly, invite him to justify their confidence by the dismissal of Lord Grey and Lord Clarendon, and as we would suggest, of Lord Lansdowne, Sir Charles Wood, and Lord Carlisle. It is by no means clear that Lord Palmerston would consent to remain for the purpose of sharing with his colleague the honors justly due to the enthusiastic champion of Protestantism. But, in fact, so lamentable a disruption is no degree to be feared at present. If Lord John Russell hates "superstitious nummeries" much, he abhors the Opposition benches more; nor will the colleagues whose flag he has borne so long, be willing to push him to extremities. He will hardly persist in "directing the law officers of the Crown to examine the state of the law," for fear he might discover more than is convenient: Sir Edward Sugden has already furnished him with the information that he may commence a prosecution if he dare. Nor will the Premier be able to force down the throats of his party any measure which will be really effectual. He may enact laws against the

assumption of titles by the Romish Hierarchy; but he has already declared, that such provisions are contemptible. Neither the Cabinet nor Parliament will consent to any measure which shall have any tendency to throw dust in the eyes of an indignant Protestant community. And the ultra-Protestant body, perfectly aware of the position of the Government, stands ready to show that it is not blinded by the dust with which its champions are preparing to confuse it. If Lord John Russell goes forward, his old allies will stop short; if he hesitates, his followers will press him from behind. Some strange *tour de force* is required to combine the *maximum* of display with the *minimum* of reality. While these serious discouragements are checking the agitation of its more responsible promoters, an almost comic misunderstanding has occurred among the gravest and most respectable opponents of Romish usurpation. If the blunder which has given rise to this collateral dispute were less accidental and unimportant in its nature, we might hesitate to call attention to the inaccurate language with which the Irish bishops justly charge their brethren of the English bench. In the singularly awkward document in which, after three separate attempts, the assembled prelates failed to express their own meaning or to satisfy the acute criticism of the Bishop of Exeter, and the wise and philosophic scruples of the Bishop of St. David's, they unfortunately assumed titles as completely unknown to the law as those which derive themselves from Westminster and from Birmingham. However familiar the phrase may be in common use, there is, undoubtedly, no such legal entity as the Church of England. The Crown and Parliament of England ceased to exist when the Act of Union with Scotland was passed. The Church of England survived for a century longer; but the Irish Union merged it in the new corporate character of the United Church of England and Ireland. It was unfortunate that in protesting against illegal assumptions of dignity, the prelates of the Establishment should have taken upon themselves titles to which they have no shadow of a legal claim.

It is from no disposition to indulge in verbal criticism that the Irish Archbishops and Bishops remonstrate. They are naturally unwilling to be thrown over by colleagues who are more prosperously and securely seated. In strict law their claims are equally well founded, and the nature of the controversy in which the mis-statement occurred allows of no other appeal. The Archbishop of Canterbury's apologetic explanation is, perhaps, unparalleled for simplicity. He acknowledges that the document would have been "more correctly worded if it had been written in the name of the English Archbishops and Bishops of the United Church of England and Ireland"—in other words, a corporation is, "more correctly" described by its legal corporate title than by any popular nickname or abbreviation. But the Archbishop suggests that the accurate use of words would have involved "the indicting of an inharmonious sentence." Probably such a reason for a formal blunder has never been assigned before. Dr. Wiseman may, perhaps, justify his claim to the See of Westminster on the ground that such a title is pleasanter to English ears than the barbarous Greek provincialism of Melipotamus. The argument would be as good as that of an Archbishop who forgets the legal title of the Church over which he presides, in the anxiety to round his periods. The Primate might have found a better excuse in the example of a more exalted potentate. When the Emperor Francis, on the establishment of the Rhenish Confederation, determined to exchange his ancient elective honors for a new hereditary Imperial crown, he formally assumed the title of Emperor of Germany, which had never been assumed by himself or by his predecessors during the eight hundred years of their dominion. The King of Germany, Emperor of the Romans, forgot the title which he intended to abandon, as the Archbishop mistakes that which he vindicates against a competitor; but we have never heard that the Chancery of Vienna excused itself on the ground that it was desirable, in a formal document, to avoid an inharmonious phrase. The mistake is, perhaps, natural, and the excuse is an afterthought; but the blunder, and the necessity of explaining it away, may usefully suggest the difficulty which arises in dealing with titles whether legal or unauthorised. The new law which, we are told, is projected, must be framed so as to preclude any excuse for neglecting its provisions for the sake of euphony and harmony. Unless carefully drawn up, it may, perhaps, include in its purview all bishops of the United Church of England and Ireland, who usurp episcopal rank in an imaginary Establishment confined to the limits of England.

(Translated from the *Univers*.)

The *Times*, in a retrospective review of the events of the year which has passed, tells us, "Historians will have to chronicle, that in the year 1850, the Royal supremacy in affairs spiritual, was definitely recognised." This fact, recorded by history, forces deep groans from the bosoms of Puseyites. The year which has just closed, has been fatal to England's official Church. The results of the Gorham business, the professions of faith, to which the *Papal aggression* has given birth, prophesy to her, of the coming of days more bitter still.

The *Guardian*, with deep anguish, announces that the Anglican Church is about to enter upon a period of her existence, in which she will have much to do, and much to suffer. The *Guardian* is the victim of delusion. The events of late years show us, that Anglicanism knows well how to pass through the most difficult crises, without exposing herself to any amount of suffering. Had the Anglican Church known how to suffer, she would have had many occasions to manifest her love for the cross, when the

stern hand of power forced upon her in spite of all her indignant protests, an heretical bishop—when an assembly of laymen presumed to decide, in the name of the Queen, upon points of doctrine, and when she allowed a minister to stigmatize practices the Church herself recommends, as "absurd mummeries."

Yes, Anglicanism will have much to do,—and she will act, in times to come, as she has acted in times past. But as to suffering. The *Guardian* is right only upon the supposition, that it means by these words, that the Church "will put up with a good deal,"—that she will bear with much resignation, all the insults which may be offered to her acceptance. In this sense, we believe that the Anglican Church will suffer, not only a good deal, but all that the future may have in store for her, and that is saying a good deal. The warlike demonstrations against the Papacy, which we have lately witnessed, will cost her more than she anticipated. In the means which she has employed against Catholicity, she has betrayed the secret of her impotence. The public meetings which have so rapidly succeeded one another, manifestly declare, that the Church of England is no longer Anglican. That great nation has not only lost all memory of the faith, and of the traditions which were established three centuries ago, but it turns with anger upon those men who would fain recall the past, and denounces them as traitors.

England is no longer Anglican. She is merely Protestant. She proclaims, by the press, by public meetings, her attachment to the "principles of the Reformation, and to the Protestant faith." This fact, denied hitherto, can no longer be concealed. True Anglicans, who are found only in the ranks of the Puseyites, scorn to yield to the change that is desired to be wrought upon their Church; the *Guardian*, their organ, proclaims the purity of their faith. "Our allegiance is due, not to the principles of the Reformation, or to the Protestant faith, but to the reformed Church of England, to which we belong, and whose faith is preserved in her formularies." But the people of England know no longer where to find the ruins of their faith, and thus the journal "sole faithful found" to the ancient doctrines, is obliged to point out where such doctrines are preserved. But England has forgotten, and cast them off, refusing to submit her neck a second time to the yoke. The principle of the Reformation is alive within her, and, one by one, those doctrines of Catholicity, which Henry VII. left intact, have been destroyed by the deleterious agency of Protestantism.

It is worthy of remark that, in all the meetings held for the purpose of protesting against the Catholic Hierarchy, the Anglican Church has been as severely handled as the Catholic. England is ripe for another religious revolution, which will, in all likelihood, be accelerated by the late events. The Thirty-nine Articles, the Book of Common Prayer, the Liturgy, will be revised, and undergo a change, in virtue of the spiritual supremacy of the Queen and Parliament;—passing through the crucible of public opinion, it is not difficult beforehand to estimate the value of the product.

## CATHOLIC INTELLIGENCE.

### THE CATHOLIC HIERARCHY.

CARDINAL WISEMAN'S CONCLUDING LECTURE.

(From Report in *Daily News*.)

The Cardinal delivered his concluding lecture on the above subject, on Sunday evening, at St. George's Catholic Cathedral, to a very crowded auditory. He commenced by saying that, having explained in the former lectures, what the Catholic Hierarchy was not and what it was, he should proceed that evening to explain any difficulties which might arise respecting the manner of its institution. The institution of the Catholic Hierarchy might have violated no one's rights, might be strictly legal, might even be a measure of the greatest importance as one of Catholic organisation; but still, would it not have been better to waive those rights, to forego that advantage, rather than produce excitement, clamor, and ill-will? Such was the question which he was about to answer that evening. To one only upon earth was it ever given to know the full consequence of this great undertaking. He saw that it would cost vast revolutions, convulsions, and destruction to nations. Before him was the temple of Zion in flames, Jerusalem rased to the ground, Judea captive. He saw the Roman empire dismembered; its sumptuous buildings overturned; its literature and arts for a time debased; its institutions, social, moral, and political, overturned; and yet he performed his work. He saw his followers despised, persecuted, denounced as the enemies of the human race—his Deacons stretched upon the gridiron—his Priests distended on the rack—his Pontiffs bowing beneath the sword, and yet he accomplished his work. From Golgotha he saw, as the very first effect of that work, himself reviled, blasphemed, scourged, thorn-crowned, and crucified; and yet he inexorably finished his work. He also instructed his disciples in their duties; he gave them treasures of precepts for charity, as well as doctrines of faith; and He sent them forth to do their work in total uncertainty of all save one thing—that their work was His. He was further pleased to place before them certain criterions, whereby they should know at any time whether what things befel them were the consequences of performing the work committed to them, or the results of departure from His Divine Will. No human wisdom could have told St. Peter and St. John that they would be called to account by the Supreme Tribunal; but when this happened to them, they went away rejoicing, because it corresponded with what had been foretold. Thus, their line of duty was clear—to obey in all things the purely civil power, but not to hold themselves responsible in religious matters for encountering the preju-

dices and passions of men. Between the establishment of Christianity and the year 303, ten savage persecutions assailed the Church of Christ. Were the Christians to blame because they took advantage of intervals of toleration to strengthen their position, and to strengthen the restoration of their Ecclesiastical state? Did they take blame to themselves, because they were not contented to burrow year after year, and century after century, in the catacombs? It was well to study accurately the rules which the Blessed Redeemer had given. It might appear as if Catholics had placed themselves, in regard to their opponents, on the same footing as the early Christians were with respect to those who persecuted them. But they had been warned that there was a visible and enduring power which waged perpetual war against them. This was what their Blessed Saviour had again and again denounced to them as the world. The world which, at one time, consisted of haughty and oppressive monarchs, of grand barons and mailed knights, with their overpowering retainers, who sought to crush the poor and to defy the Church, of which they still considered themselves members, might now be found to consist in the mechanical and practical genius of the time, and in that selfishness, materialism, and fear of too much Faith, which were its characteristics. Between the world and the Church there was declared to be a perpetual war, and it was important to observe the distinction between the two. In all that had passed within these few eventful weeks, on which side had been the greatness and nobility, and intellectual boasting, and pompous display, and the influence of wealth, and the pride of warfare? These were not the characteristics of the little flock; and let those who believed that the word of Christ was as true now as when it was spoken, tell him on which side the world was, and then say whether it was better to be its ally or its opponent? But their Blessed Saviour was pleased to descend to further and more minute particulars, and to lay down the very words which the opponents of his work would speak. How might an apostle have been startled when he perceived that, by his preaching the most painful divisions and separations were produced in families, had not these words been spoken to him beforehand: "I have come not to send peace but the sword; for I have come to set a man at variance with his father, and to separate daughter from mother, and the enemies of a man shall be those of his own house?" Their Blessed Redeemer had told them that men would hate his true disciples, that they were blessed when men should revile them and persecute them, and should speak all that was evil against them untruly, for his sake. They were to expect calumnies and false imputations; and he asked his Catholic brethren present, who knew what they had been taught to believe and practise, if it would be easy to match the reckless flow of false and calumnious charges which had been poured forth from every avenue of publicity with regard to them and their religion—false professions of faith, forged forms of excommunication, garbled extracts of laws and decrees? Catholic truth, Catholic morality, Catholic discipline—all had been mis-stated and most foully misrepresented, by those who must, or ought to, have known better. But this was little. They were to be hated. Hatred was a thing which was abhorred by any well-regulated mind; the age was too easy, too unyielding, too unearnest to have; and yet never, he believed, in their memory or in that of any preceding generation, had there been such intense hatred, such detestation and execration, as had been again and again expressed in regard to their religion—its rulers, its Clergy, its members; and the walls of that city and its very pavement had been blotted with curses and imprecations of evil. It might be said that that was the only way in which untutored minds expressed their religious zeal. Strange religion, indeed, which smiled when in its service the name of God was taken in vain, and one of His commandments violated? And who was it that had urged on these minds? Those who were bound to check such an evil. He had not heard of a single Bishop or Clergyman of the Established Church protesting against such language. But the evil speaking had not ended there. There had been things said, too shocking for him to utter. Their religion had been declared, amidst thunders of applause, to have come from the infernal abyss, and its Ministers—God forgive him for speaking such words in His holy place!—had been openly pronounced to be the Ministers of Satan, and the practices of their Holy Religion to be but juggleries and deceptions of the father of lies. All this had been said of a Church which had bred up and counted amongst its Ministers, men of the most exemplary piety—a Church which had preserved the Bible for the Dissenter to boast of, and Apostolicity for the Churchman to claim—a Church which had been the only Hierarchy now in this kingdom that could bear a unanimous, a clear, and an unvarying testimony to the great mystery of the Trinity and of the incarnation of their Lord. The Redeemer had been pleased to prepare them even for this. He Himself was accused of casting out devils by Beelzebub, the prince of the devils, and was told by His enemies that He was a Samaritan and had a devil—that is, that He was under the influence of an evil and infernal prompter, who led Him to make men from being Jews become Samaritans; in other words, to adopt a foreign religion. The disciple was not to be greater than his master, nor the servant above his lord. If they had called the good man of the house Beelzebub, how much more they of his household? The consolation of Christ's followers, was, that in the lowest abyss He would be their defender. If they turned now from what was to be said by the opposers of Christ's disciples, to what they were to do, they would find the same consolation. They could not but be struck with the discovery how soon and how eagerly the opponents of the foundation of Christ's Church had recourse to the power of the State.

The Jews soon abandoned the theological question, and knowing that the doctrine of Christ tended to diminish their influence, they had recourse to the civil jurisdiction of Cæsar. Such was the case when St. Paul was brought before Felix; and surely the meeting of the silver-smiths and the whole population convoked by them at Ephesus, presented the same character of a tumultuous assemblage sitting in judgment on the doctrines of the Church, as had been presented of late, and the modes of proceeding were distressingly, though, at the same time, encouragingly alike. "Now, some cried one thing, and some another, for the assembly was confused, and the greater part knew not for what cause they had come together. And Alexander, beckoning with his hand for silence, would have given the people satisfaction—(a Catholic comes into the assembly and wishes to speak)—but so soon as they perceived him to be a Jew, all with one voice for the space of about two hours, cried out 'Great is Diana of the Ephesians.'" Christ declared, in his reply to his enemies, that his "kingdom was not of this world." His Apostles, as being men, pursued a more human course. St. Paul entrenched himself within the legality of his acts; he put forward his privileges as a citizen, protesting against arbitrary measures; but when those principles had been infringed in his regard, he insisted on a full and an honorable reparation. Further, knowing that the multitude of his opponents was composed of classes of men holding different religious opinions, some having higher and some lower views respecting traditions and doctrine, he ingeniously changed the conflict into one between these different sects. In these respects, Catholics imitated the Apostle. The Lord had authorised them even to draw a parallel between his position and theirs, saying, "If they have done so unto me, so will they to you;" "if they have called the master by an opprobrious name, so likewise will they call you." When, then, we saw the High Priest of old rending his garment and saying, "He blasphemeth," he could not but think what a slight change of phrase (none of signification) was required to transform these words into that accusation of teaching blasphemous fables and dangerous deceits, which had been made so lately against the Church of God. And again, these senseless and repeated declarations which they had heard—without one shadow of reason—that the establishment of the Catholic Hierarchy led necessarily to the destruction of British institutions, and to the introduction of Papal jurisdiction and usurpation, how might all these have been most pithily and most truly expressed in the bare sentence of the High Priest, "The Romans will come and take our place and nation!" When he heard the Clergymen of a Church who considered purity as the badge of Jesus Christ, and, consequently, as honorable in all men, pronounce publicly, as one of the principal objections to what had been done, "that a beggar"—an epithet applied to the head of our Church—"a beggar pretended to cope with the mightiest empire of earth," he must ask, did he speak the words of that Christianity which used to boast that twelve fishermen spiritually conquered the Roman empire, or the language of the indignant soldiery, who platted a crown of thorns to mark their opinion of the beggar king? When on the seat of judgment in this city, it was pronounced that "a little imprisonment would do the Cardinal good," or when a graver jurist declared "that a process by which the new Bishop could be put into a felon's dock, and disgraced by being committed for a few days to the common gaol might be advisable, he was reminded of the saying of the judge of old, that the scourge would do an Apostle good—"I will chastise him, and let him go." When he heard of one belonging to a nation, who boasted of its religious freedom—an elder of that city—declaring before his fellow-citizens that with his own hand he would willingly strike the mitres off the head of the new Bishops, how he shuddered as there were thus brought to his remembrance many who in the hall of Caiaphas were so eager to strike the head off the first Christian Bishop! And this brought him to the concluding point. His parallel, he might be told, was incomplete, inasmuch as it would not be brought before the civil tribunal, or visited with legal inflictions. Thanks to the spirit of the age, and the safeguard of the Constitution, for it had not been for want of right good will, that this had not come upon them. Had there not been a sufficient cry that old and dormant statutes should, if possible, be put in force against them—that obsolete legislation should be searched into, to see if, under its neglected folds, there could not be found some un repealed clause that might be turned against them? And had not even those who called themselves liberal, proposed to re-enact the Draconian code of an old persecution, and at least to record sentence of death against them? Men's minds had been familiarised with the idea of punishing; and though the Legislature had been busy in blotting out bloody laws from the statute book, there still lived men who believed they would be doing a service to God by putting Catholics to death. Talk of Inquisitions—talk of persecutions abroad—there were hearts at home that would institute the one, and arms that would carry out the other. How had the persecuting spirit been manifested by those orgies which had been repeated and continued even till now? The inhabitants of villages and towns were invited to mock executions, of which it might be said that it was well for those who were the objects, that their effigies only, and not their persons, were in the hands of the contrivers. He did not wish to blame the people, who were always easily led away by an unwonted spectacle, whether by a Lord Mayor's show, or by the hanging of a criminal; but what was to be said of those who thus fed the nation? Had they forgotten that the falcon was trained to dash its beak into the prey with a stuffed lure? That the Knight of Rhodes, before he went to slay the dragon, first fleshed his horses and dogs on an artificial representation of his foe? Was it wise

or Christian to occupy the minds of the people with such scenes? Did they not remind one of the unholy rites of Moloch? And when the population of the city of Holy St. Osmund went forth to see one of those extraordinary spectacles, might not the Druids who slept at Stonehenge have raised themselves from their beds, and wondered whether the mild religion of Christ still prevailed in the neighborhood, or their own unholy rites had returned again to the earth? When they saw, as he was told had been the case—what all Christian Europe would hear with loathing and abhorrence—that there had been conducted in the same procession, and to the same burning pile, the image of her who, on the first Christmas Day, raised her own Child Jesus, and, on the first Good Friday, stood the companion of His sorrows for man at the foot of the cross. Oh! with her gladly would he be associated in ignominy, that he might one day be her companion in joy, and he would not shrink from companionship indeed with her here or at the foot of the cross! But he believed that these things had been long since forgiven, and God grant that they might be soon entirely forgotten! The Cardinal concluded with an allusion to the approaching Christmas, and an invocation having reference to that festival.

ST. GEORGE'S SOUTHWARK, LONDON.

What does the State do for the support of the Catholic Church in England? Nothing at all. Does it contribute one farthing towards our chapels, colleges, or churches?—does it do anything for our religion? Much it does *against*, but nothing whatever *for* it.

To what purpose, then, are inquiries instituted at the several Courts out of this country as to what is or what is not done in the arrangement of Church matters there; or as to what the Court of Rome permits, tolerates, or endures in these countries as to the members of the Catholic Faith?

Does England pay anything for the building or repairing of our places of worship?—for the education of our clergy?—for the support of our worship, of our Priests or Bishops? On the Continent all these matters are more or less looked to and provided for by the State, and, in some instances, all for the worse. All for the worse because it gave a kind of claim to those Governments to interfere in the arrangement of Church affairs, and because the Church, as to its external support, lies prostrate, bound hand and foot at the feet of the State.

The Catholic population of the old Catholic States of Europe have yet to learn how to support the externals of religion—how to erect churches—how to keep them in repair—how to provide for the expenses of public worship—how to defray the charges for the education of her Priests and for their support, without any government grant, or without even the countenance of the State.

The state has, indeed, spoliated the Church everywhere in Europe; but the State almost everywhere does out a something for the support of the Catholic Church. But England does out nothing for the support of the Catholic Church in the country, whilst, at the same time, it compels the Catholic body to contribute, not only towards the support of the Established Church of England, but even to pay Rectors' rates of every parish.

If the State in England contributed, or did anything for our Church here, it might make inquiries as to what Rome permits, tolerates, or endures in these countries where the worship is in any way supported; but with what face can she ground her claims or demands of fettering and directing us here, because States elsewhere, who pay the Church out of the State fund, fetter and thwart her freedom?

So long as we continue faithful subjects and observers of the law, why interfere with our religious liberty? We ask nothing from the State, and we fear nothing from it; we fear the law and reverence it—we pay for the building of Protestant Churches, and contribute towards the support of the Government of the country, and are compelled to pay even for the sustenance of the Protestant Clergy, and in return all we ask is, give us religious and civil liberty—let us manage our own spiritual concerns in our own way. We ask this, and we will manage them in our own way, say what, and do what, you please.

Then, as to any arrangement with the Holy See. What arrangement can be expected so long as things remain as they now are? Has Rome to thank the State for anything it has done for the Catholic Church here in England? Has any one thing been done that could form the groundwork for a Concordat? Anything that could reconcile the Holy Father to submit to aught in the way of repression towards his insulted and injured spiritual children in this country?

Surely there are times when even the dumb would be made to speak, and when the coldest and half-dead of our body would warm and move into life. Let the marauder of Switzerland scale the snow-clad St. Bernard, and dismantle the Hospice, turning the gentle monks out of the snow, and leaving the house of refuge on the mountain a place for the wolves; and let England learn from that scoundrel even what fetters and chains they fasten on the action of the Catholic Church there. Who would take those—not cha-mois, but Monks of St. Bernard hunters—for a guide in anything? Yet the fomenters of disorder pay the Church, and so do those Siccardi prisoners of the noble Archbishop of — the name it stinketh in the nostrils—pay also, or say they will, after the spoliation now meditated—pay for the Catholic worship; and because they pay they will insult, and, to the utmost of their power, will degrade, the holders of spiritual power there.

England does not pay us; and may the State here never pay one farthing towards the support of our worship. Let it, then, leave us alone; and let it never look to other lands and States—and what States

—for lessons which we have forgotten here—and may they never be relearned; lessons of repression and tyranny—of pain and penalties—of "foreign aggression," not on the souls, but on the purses and natural bodies of men. What do you, gentlemen of the Establishment, want? Westminster Abbey, St. Paul's, and all the ground, and houses, and all the inhabitants, non-Catholic? Very well; have them—you have them, and precious good care will you take that we shall not have them. What else do you want? No Catholic Archbishop over the Catholic souls in Westminster, and round about St. Paul's, or anywhere else! Well, that we cannot oblige you with. FATHER THOMAS.

It affords us much gratification to learn that the deservedly respected clergyman, the Very Rev. Dr. Russell, P. P. of Cloyne, has been appointed Vicar-General of the Diocese of Cloyne, in the room of the Right Rev. Dr. Keane, now Bishop of Ross.—*Cork Examiner*.

DIocese of Ross.—The *Cork Examiner* says it is probable that the consecration of the Right Rev. Dr. Keane will take place on Sunday fortnight, the Feast of the Purification. The new Prelate will reside at Skibbereen, from which parish the Rev. Mr. Fitzpatrick has been transferred to Middleton.

CONVERSIONS.—On the Epiphany, at Hereford, Robt. Büddolph Phillips, Esq., of Longworth, Herefordshire, a magistrate and deputy-lieutenant, and formerly high sheriff of the county, was, after many years' study of the subject, received into the Church by the Rev. J. B. Morris, of Prior Park. We have this upon unquestionable authority.—*Nation*.

Chandler Berrian, Esq., youngest son of the widely influential and respected rector of the Prot. Epis. Trinity Church in this city, abjured Protestantism and was received into the Catholic Church just before Christmas.—*N. Y. Freeman's Journal*.

IRISH INTELLIGENCE.

MR. J. O'CONNELL, M.P.—The *Limerick Examiner* says—"The collection for Mr. John O'Connell is progressing in a very satisfactory manner. The collectors are discharging their duty with zeal and perseverance, and the people are nobly responding to the important call.

THE BATTLE AGAINST WHIGGERY.—In reply to a circular issued by the Secretary of the Congregated Trades, Mr. O'Sullivan, calling on the city and county representatives to oppose the introduction of any penal measure against Catholics, the following letter has been received from Mr. John O'Brien, M.P.:—"Elm-vaile, 13th January, 1851. Sir—I am in receipt of your letter, received on my return here, and beg to assure you of my strong sympathy with your body on the occasion to which it refers.—I am, your very obedient servant, JOHN O'BRIEN."—*Limerick Examiner*.

CATHOLIC UNIVERSITY.—A meeting of the Roman Catholic Clergymen of this Deanery was held in this town on Tuesday week, at which, we are informed, munificent donations were contributed for the Catholic University. Each of the Parish Priests contributed £10, and the Curates £5, for this truly national work. Similar large donations were given at Dummora on Monday week, at the meeting of the Clergy of that Deanery. We understand that meetings of the Deaneries of Ballinrobe, Castlebar, Westport, and Claremorris, respectively, have been also held during the week, for the same purpose.—*Tuam Herald*.

The *Limerick Reporter* remarks—"The Protestant Bishop of Limerick, Dr. Higgin, was not present at the meeting of Protestant clergy on Thursday, when the address against the 'usurpations' of the Bishop of Rome' was adopted. It is said that his lordship is much averse to the insane and bigoted movement which his clergy have thought proper to join."

PROSELYTISM IN WEST GALWAY.—The Biblical Crusaders, under the auspices of the Bishop of Tuam, are actually engaged in milking their dupes with their vain promises of perverting the paupers of West Galway. In furtherance of this pious fraud, the Bishop of Tuam has received from the Bishop of Tuam the sum of £100. This is something not unlike "robbing Peter to pay Paul." We beg leave to ask the Bishop of Tuam, has this hundred pounds been taken out of the five hundred which ought to be annually distributed among the poor of Tuam, as allowed them by law upon the annexation of Ardagh to Tuam? Hearts that were frozen when famine stalked the land, melt into pity when the pauper Connaught wretch is to be perverted—to be lured from virtue and piety into vice and irreligion; purses which were closed when thousands were carried off by hunger, are loosened when the famishing pauper is to be converted into a sanctimonious hypocrite; and all this is done, or attempted to be done, for the purpose of propping up the tottering fabric of Protestantism in Ireland! How the end sanctifies the means in the opinion of such audacious and unblushing deceivers.—*Galway Mercury*.

A correspondent from Mitchelstown says—"This town is infested with proselytising bigots. Religious liberty is a blessing; but to have that liberty abused by using the poverty of a people as an instrument for the destruction of their conscience and religion, is not to be tolerated."—*Nation*.

TRANSATLANTIC PACKET STATION.—PUBLIC MEETING IN GALWAY.—One of the most numerous attended meetings that has been convened in Galway for some time, was held in the town Court-house on Thursday, for the purpose of receiving the report of the deputation which had been sent to London to watch over the interests of this port during the inquiry of the Packet Station Committee. The business of the meeting was opened by the Rev. Mr. Daly, who went into a detailed account of the proceedings of himself and his colleague, Mr. E. O'Flaherty, from the time of their departure from Galway to their arrival in London, including their interview with his Excellency, and their flattering reception in Belfast. Mr. O'Flaherty, M. P., also addressed the meeting in eloquent terms. A vote of thank was passed to his Excellency the Lord Lieutenant, after which the meeting adjourned.—*Galway Indicator*.

ACCIDENT TO THE ENNIS DAY COACH.—The tide rose to such a height on Thursday evening, between four and five o'clock, as to inundate the low lands public roads at the Clare side of the river Shannon, in the vicinity of Coonah and Meelick, to a depth of four to

six feet, the waves rolling over the fields with irresistible impetuosity, prostrating bounds and ditches, and sweeping all before them. The Ennis day coach, on its way to this city, filled with passengers, had a narrow escape of being lost, between Meelick police barrack and the Lansdowne-bridge, where the road was almost instantly flooded, as the coach approached, to the distance of a mile, the water in some instances being five feet deep. The inside passengers were John O'Brien, Esq., M. P., and his daughter, Miss O'Brien; Captain Crowe, Ennis; and John T. Devitt, Esq., of this city. The outside passengers were Mr. Lynch, P. L. I.; Mr. Bradshaw, of the National Bank in this city, who had been in Ennis on business, and returning with a large sum of money; Mr. Carroll, of Ennis, architect; a Kerry gentleman, and two cattle dealers. Kelly, the experienced driver, on observing the tide rushing over the country, was unwilling to proceed; but, on being urged so to do by the passengers, consented, and did not get far beyond the Meelick police barrack, at the Limerick side, when the horses got belly deep in the water, which also entered the body of the coach. The alarm of the passengers, especially of Miss O'Brien, may be easily imagined; and to add to their dangerous position, the horses became restive, especially the leaders, who run the vehicle upon a small bank at the road-side, near to a deep ditch, into which the coach would have been upset but for the presence of mind of the passengers, who all bore their weight to the other side to prevent such a calamity. The entire then alighted, and were immersed nearly breast deep. Miss O'Brien was so terrified that she became faint, and was conveyed on Mr. Carroll's back in safety to Lansdowne-bridge. The heroic act, at the risk of his life (having had to wade through a deep tide for half a mile), deserves the highest praise. The driver and all the parties abovementioned also succeeded with much difficulty in wading through the water to the same bridge, Mr. Bradshaw holding above his head the box containing the money of the bank.—*Limerick Chronicle*.

THE LATE ACCIDENT NEAR BELFAST.—The inquest on the bodies of the unfortunate men who were killed by the falling of the Messrs. Boyd's mill, has been again adjourned to next Thursday, in order to give time for a report from the engineers appointed to examine the construction of the building. Mr. Magee, the contractor, who had been arrested, was admitted to bail, himself in £500 and two sureties in £250 each.

It is with regret we announce the death of the Marquis of Hastings, which took place in Dawson-street, Dublin, on Friday morning at two o'clock. His lordship was in his nineteenth year, and was an ensign in the 52nd Regiment. By the demise of the noble marquis, the title becomes extinct.

SERIOUS ACCIDENT.—MR. M. O'CONNELL, M.P.—A very unfortunate occurrence took place at Cahirciveen on Saturday evening last, which, it is feared, must terminate fatally. Mr. Maurice O'Connell, M.P., a Mr. Twiss, and some other gentlemen, dined together at the hotel, Fitzgerald's. Some discussion arose after dinner between Mr. Twiss and another of the party. The person with whom Mr. Twiss had the discussion left the room. When he had gone, the latter observed that he had never seen a duel, whereupon Mr. O'Connell said he would show him the way, and got a pair of pistols that had been for seven months in Dublin. They took one each, presented at each other, and pulled the triggers, when unfortunately the pistol which Mr. O'Connell had, happening to be loaded, the ball passed through the right shoulder of Mr. Twiss, and lodged in the other, causing the most frightful suffering, and inflicting, it is greatly feared, a mortal wound. Dr. Crump was called in at once, and the wounded young man sent for Mr. Dillon, R.M., and made a declaration that the transaction was purely accidental, stating that he would not die in peace if he did not make a declaration to that effect.—*Reporter*.

We are happy to say that the ball has been abstracted, and that Mr. Twiss has been pronounced "out of danger." This we have on good authority.—*Cork Examiner*.

EVICTIORS IN CASTLEGREGORY.—Our special correspondent, who has just returned from Kerry, gives the most alarming account of the condition of Castlegregory. Whole families have been recently exterminated in that doomed locality, under circumstances of a most painful nature, and tracts of land lie deserted in the districts between Tralee and Dingle.—*Limerick Examiner*.

MURDER.—Patrick and Charles Daly have been fully committed by Samuel Sheane, Esq., and Thomas Cannon, R. M., Esq., for being concerned in the late murder near Killoughby.—*Leinster Express*.

ENGLAND.

The *Morning Advertiser* says—"We have good ground for believing that within the last few days at least, one member of the Whig Administration had all but sent in his resignation, and that, even now, it is a toss up whether he will not retire before the first day of the session. The party to whom we allude is Earl Grey. The noble Lord and the Premier are at variance on more than one important question. A difference of opinion on certain colonial matters, as well as on the great question of Papal aggression, has, we are assured, much to do with the unfriendly feeling which exists between the two noble Lords. Lord John Russell, and other members of the Ministry, cannot see the policy or taste of the conduct of Earl Grey in appointing, at such a juncture as the present, Mr. McCarthy, a Roman Catholic, to so important a situation as that of the Secretaryship of the island of Ceylon, a place which has been rather remarkable of late for the prevalence of religious dissensions and religious acrimony. Nor does the aspect of this appointment at all improve on our acquaintance with the fact that Mr. McCarthy, whose salary, we believe, is £2500 a-year, is the son-in-law of Mr. Hayes, the Under-Secretary for the Colonies, and a near relative of Cardinal Wiseman."

We have reason to believe that the address in reply to the Speech from the Throne will be moved by the Marquis of Kildare, and seconded by Mr. Peto, M.P. for Norwich.—*Times*.

Lord Wharnclyffe has withdrawn from a contest with Lord Redesdale for the Chairmanship of committees in the House of Lords. Lord Redesdale's election is now certain.—*Globe*.

An Advertisement in the *Morning Chronicle*, from the London Union on Church matters, stated that information had reached the Committee, from trustworthy quarters, that measures are in contemplation by those who took part in the meeting of the 5th December at Freemasons' Hall, under the chairman-

ship of Lord Ashley, to procure a Royal Commission for a Latitudinarian revision of the Prayer-Book; and therefore called true Churchmen to take instant measures to resist this new attempt on the faith of the Church. Lord Ashley has published this contradiction—

"It is not in contemplation by myself, nor, I firmly believe, by any of those who took part in the meeting of the 5th December, when I had the honor to be chairman, to procure a Royal Commission, or any other authority, for a revision of the Prayer-Book, either latitudinarian or otherwise."

In a subsequent leader, however, the *Chronicle* reiterates the substantial point of the contradicted statement—

"It is understood that one of the chief ingredients to be thrown into the cauldron of religious confusion will be contributed by Lord Ashley, in the form of an address to the Crown for an interference, by virtue of any prerogative which it may possess, to reform and purify the Church."

UNITED STATES.

MEDDLING WITH INTERNAL NATIONAL AFFAIRS.

(From the N. Y. Freeman's Journal.)

In copying the following we would recall to the attention of our readers that what England has done in the case of South Carolina, is precisely the case we proposed as parallel to Mr. Clayton's sending Mr. Dudley Mann as a "spy" into the Austrian dominions to try and treat separately with a constituent part of that Empire. What can Mr. Webster say to this, after his apology for Mr. Mann's mission?

(From the Baltimore Sun.)

ALLEGED NATIONAL INSULT.—The *New York Courier and Enquirer* speaks of the correspondence between Mr. Mathew and the Governor of South Carolina, as an unpardonable offence on the part of the British Consul, for which the President ought at once to withdraw his Exequatur and close his official career. We quote:—

"He has committed the unpardonable offence; and any course, short of the withdrawing of his Exequatur, will, in our judgment, be the gravest species of outrage upon the Constitution by the General Government, and merit the severest rebuke from the people as joining itself to secession, treason, and disunion. This is a question which at once brings the value of secession to a test. If this correspondence is to be overlooked, then, so far as Mr. Fillmore and his administration are concerned, secession is a constitutional remedy—our Union is dissolved—and England has a right to hold diplomatic intercourse with South Carolina as an independent sovereignty—a sovereign nation—a separate government *de facto*; and may, at any moment, recognise her independence and enter into treaties with her."

The *Courier*, at great length, comments upon the insult, and urges redress by removing the author of it. We quote again:—

"What right has Great Britain to entertain or express such respect and consideration for any particular member of our Confederacy? We are known to her only through our general Government. Her Minister and Consuls come accredited only to it; and when they presume to address themselves to any one of the States in the manner in which Mr. Consul Mathew has done, they give far greater cause for offence than Genet did, when he was so promptly divested of his authority by Washington."

The *N. Y. Commercial* takes similar grounds on the subject, but holds that the opening of this correspondence by Great Britain with an individual State of the Union, and treating with it as a sovereign, independent power, is somewhat the fault of our own government. The *Commercial* says:—

"There is the correspondence; unusual, unprecedented as between friendly powers, highly improper in any way, and dangerous in its tendencies, if allowed to pass into a precedent subversive of all international comities and international responsibilities. But how came that correspondence into existence? Why did Mr. Mathew's Government instruct him to apply to the Governor of an individual State for redress, when the subject of complaint was an alleged violation of treaty? We can find no other answer than that we gave on Saturday—the late Cabinet unwarily referred—virtually referred—the British Government to that State for redress, and that, too, after the subject-matter of complaint had been twice, or oftener, brought before the Federal Government, with all friendliness and according to established diplomatic usages. The Cabinet at Washington ought to have asserted and maintained the doctrine, tersely put by a contemporary, that 'there is but one sovereign in this confederacy,' and thus have shut up every other channel for the diplomatic discussion of rights under treaties, which of right and usage can be discussed by sovereignties or nations—and it ought simultaneously, assuming Great Britain to be in the right, to have compelled South Carolina to abandon the imprisonment of British subjects."

EDUCATION WITHOUT RELIGION.—The *Washington Republic* thus comments on a recent case of conviction for manslaughter in that city:—"Since his conviction, Camper has been free with confessions and disclosures; but, while some of his statements bear with them the evidence of their falsity, his well-known malignity and deceitfulness throw doubts around them all. Pity for his victim, or that poor fellow's sister and brother, whom he has often seen, has, in no instance, moved him. The presence of his own mother and sister, during his trial, could neither abash nor depress him; and his only pride has appeared to be to evince the stolid indifference that the lowest of the brute creation could manifest. On the morning of the last day of his trial he asked one near him what would probably be the result? He was answered, 'Eight years in penitentiary.' He replied, with an oath, 'I would rather be hung and go to hell at once!' Yet there are hundreds of youths in this city whose ambition it is to look, to talk, and to act as he has done; but who fancy that their rowdy heroism will not lead them so far as to the commission of murder. It requires less restraint to keep a good man from becoming bad than to keep a bad man from committing murder. The murderer has less control over his will in the awful hour of his crime than has the virtuous youth in making the first step upon the road to dissipation and infamy." We commend such considerations to the gentlemen in this and other States who are striving so hard to establish State schools from which all religious teaching shall be banished.—*N. Y. Freeman's Journal*.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 21, 1851.

Our attention has been drawn to a report of a controversy, between the Rev. M. Chiniquy and Mr. Louis Roussy, at the Parish of Ste. Marie de Monnoir. As we have not, at the present moment, any authentic information of what did really occur upon that occasion, we will refrain from any comments upon the manner in which the discussion is said to have been conducted. The Rev. M. Chiniquy is, if willing, able no doubt, to give a full explanation of all the circumstances connected with the affair. Of Mr. Louis Roussy, we know nothing; but the editor of the *Montreal Witness* ought to know if there existed nothing, in the antecedents of Mr. Roussy, to render it prudent upon the part of the Rev. M. Chiniquy, to make certain investigations into the character of the opponent whom he was requested to meet in the lists of controversy.

Our object in noticing the business at all, is merely to point out a singular delusion, under which many of our separated brethren seem to labor—that betwixt themselves and us, betwixt Catholics and Protestants, there are many subjects of controversy; whereas, the truth is, that there is in reality one, and but one, which is: Did Christ establish a Church? and by the word Church, we intend to denote a body of men appointed to teach all nations, until the end of the world.

There are many things which most Protestants hold, or profess to hold, in common with all Catholics. They will both admit the historical truth of the events connected with the origin of Christianity, appealing to the evidence of certain historical works contained in a book called the Bible, and to the testimony afforded by the writings of many authors, both Christian and Heathen. They both believe that, by miracles wrought, and especially by His resurrection from the grave, Christ clearly proved that He was the promised Messiah,—that Christ *did* make a revelation, from God to man,—that it is essentially necessary to salvation, that man should believe in, obey, and consequently *know* that Revelation,—that, in that Revelation are contained mysteries, unfathomable by human reason, or they would cease to be mysteries; undiscoverable by human reason, or there would have been no need of a Revelation from God, to make them known. Thus far, both Catholic and Protestant will be found to agree. It is not till we come to the question—How is man to ascertain, with infallible certainty, in what the Revelation made by Christ, consists? that the essential difference between them is manifested. Did Christ establish a Church or body of teachers? All agree that He revealed a religion; but it is by no means a necessary consequence that He established a Church; for a Church may be established, without the promulgation of a new religion, as a religion may be promulgated, without establishing a Church. Moses in his character of the Jewish lawgiver, gives us an example of the one; Mahomet, of the other. Moses divulged no new belief, proclaimed no faith, different from the faith of Abraham, of Isaac, and of Jacob, to the assembled thousands of Israel; but, by Divine command, Moses

established a Church, in order that the ancient faith might be preserved, and the religion duly practised, until the advent of One greater and mightier than Moses. On the other hand, Mahomet proclaimed to the children of the desert, a new faith, enjoining a religion differing entirely from the old idolatry, and reclaiming them from the adoration of all the "host of heaven," to the worship of one God. He gave a book also, which, he affirmed, contained the whole of God's revelation to man. But Mahomet established no Church.

The question is, therefore, what precautions did Christ take, that His revelation should be communicated to all men, throughout all generations. The thesis which the Protestant undertakes to maintain, with reference to this question, is, that Christ directed His apostles to commit His revelation to writing, and that from these writings, men were to discover, in the best way they could, what He had commanded to be believed and practised. The Catholic thesis is, that Christ appointed a body of men, to teach all nations, promising to be with that body, even unto the end of the world, to send them the Comforter, which is the Holy Ghost, to abide with them for ever, that thus the gates of Hell might not prevail against the Church;—that, by this promise two things are guaranteed—the continual existence of the body of teachers, or *ecclesia docens*, until the end of time (for it would be impossible for Christ, or for the Comforter, to be present with a body which did not exist); and its continual immunity from error (for where Christ and the Holy Ghost do continually abide, there error cannot intrude);—that this body has existed, and continues to exist at the present day, for Christ cannot lie. In a word, the Catholic maintains, in opposition to the Protestant, that Christ established a Church, and that it is only by listening humbly to the teaching of that Church, that men can arrive at the knowledge of things pertaining unto the Kingdom of God.

We contend, therefore, that the question, as we have stated it above, is the *only one* upon which there can be, between Catholics and Protestants, any discussion; for, if it can be proved that "Christ did establish a Church," it is an easy matter to distinguish "which is the Church"; for, in the first place, it must necessarily be One, and, secondly, there is but *one* body which proclaims itself to be that Church. Of all the sects into which the Protestant world is split up,—Baptists, Congregationalists, Hicksites, Jumpers, Methodists, Mormonites, Presbyterians, Shakers, Swedenborgians, and we do not know how many thousand besides,—there are but two which have even the most remote outward semblance of a Church, or whose claims are worthy of one moment's serious consideration—the schismatical Greek Church and the Church of England. All the objections advanced by Protestants, against the doctrines of the Catholic Church, tell, with equal force, against the first of these, which, with the exception of the Procession of the Holy Spirit, and in the use of leavened, instead of unleavened bread, in the Eucharistic sacrifice, agrees, in every one of the contested points, with the Catholic Church; for the second, it is sufficient to remark, that so far from its being a body established by Christ Himself, it owes its very existence to the creative power of Kings, Lords, and Commons, and that its Formularies are, as has been happily expressed, merely Acts of Parliament, about three hundred years old, and which Parliament can alter, whensoever and howsoever it, in its wisdom, may think fit. The idea, therefore, of the writer in the *Montreal Witness*, that the TRUE WITNESS would, if engaged in a controversy about the mystery of the Trinity, quote passages of Scripture in support of the dogma, citing a little bit of a text here, and a little bit of a text there, is simply ridiculous. The TRUE WITNESS knows of but one supreme authority in all matters of faith,—the Holy, Catholic, and Apostolic Church,—upon whose teaching it will always rely, as upon the Word of the Living God, who cannot deceive or be deceived. If all the books which were ever written upon the subject of religion, were to be destroyed,—nay, if the sacred Scriptures (which God in His mercy forbid) were to perish utterly, so that no memory of them should exist upon earth,—the faith of the Catholic would be the same then, as it is to-day, and as it was before one word of Christ's revelation had been committed to writing. Should doubts or uncertainties arise within his breast, he would seek the truth in the decisions of the Church, and that Church, strong in the promise of Her Heavenly Spouse, would answer them, as of old she answered, "It hath seemed good unto the Holy Ghost, and to us."—Acts, xv. c. 28 v.

## A HINT TO WHOM IT MAY CONCERN.

We have seen in the *Literary Garland* for February, a sort of nondescript composition entitled "Michael McBride," said sketch or tale, or whatever it may be, being coupled with the name of Mrs. Moodie. With this lady's literary pretensions we have nothing to do—we have heard that she yields the romancist's crayon with considerable skill, but we would strongly advise her, if she values her reputation for either truthfulness or common sense, to leave the Irish unwritten about, and never to commit herself again as she has done in this "Michael McBride." It has been whispered to us that this is not Mrs. Moodie's first attempt at murdering Irish character; she wrote, it would seem, a certain *Village Story* some time ago for the *Garland*, wherein she introduced certain Irish individuals, all of whom were cruelly, barbarously, unmitigatedly wicked—in fact, the villains of the drama. The lady is evidently ignorant of all the genuine characteristics of that fine

people—their depth of feeling, their eccentric modes of thought, their shrewd and ready wit, their gratitude, their faithfulness: she draws them, it is plain, from the exaggerated accounts of those who love them not, and the consequence is, that they come from her hands distorted and unnatural. Even their peculiar idioms and forms of expression are strangely burlesqued in Mrs. Moodie's pages, nor does she even make any distinction in favor of the higher classes, so that her Irish gentleman is as vulgar, and speaks nearly as bad English, as the peasant, the cottier, while both are deeply-dyed ruffians. Ah! truly, Mrs. Moodie knows nothing—nothing of the Irish people—probably the most marked of the European nations.

Then her "Michael McBride" we take the liberty of pronouncing a regular rigmarole—having neither head, tail, nor body. Silly as it is, however, (and unworthy a place in the front of our British North American Magazine,) we should have let it pass, "with all its imperfections on its head," had not the good lady chosen to make her precious hero—whose moral character, by the bye! we leave to more learned casuists—recant the errors of Popery on his death-bed, refuse to receive "the praste" (!) and call out for some one to read the Bible to him, whereupon Mrs. Moodie herself charitably laid hold of the book—resolutely put the man's Papist mother aside from the bed, and read for several hours, selecting such chapters as she (in her wisdom) considered most suitable to the occasion. Whereupon Michael was moved to weep in an ecstasy of joy—in fact, "Never did a human creature drink in with more eagerness the words of life." And all this time where was the mother, with her old Popish faith? Ah! Mrs. Moodie tells that too: "The old mother," says she, "glared upon me from a far corner, and muttered over her beads, as if they were a spell to secure her against some diabolical art!!!" So Michael died in peace, we are assured. Here again we would strenuously advise Mrs. Moodie to avoid such evangelical tramping up for the future, if she wishes to avoid making herself ridiculous. When was a Catholic ever known to become a Protestant on his death-bed? While daily experience, in every country, shows numberless Protestants calling out for a priest when death is approaching, and endeavoring to make their peace with God even at the last moment—that is, if time be given them. No doubt Mrs. Moodie is a good Bible Christian, and may probably find consolation herself in reading the sacred volume; but we tell her that if it were read over from end to end to a dying Catholic—one trained in the Church of Christ—it would afford him small comfort, unless he could at the same time confess his sins to Christ's minister, who has received the power of *loosening and binding* here on earth, and partake of that bread which "giveth life to the world"—that bread which is to "raise him up on the last day." Catholics cannot easily get rid of their habit of faith—their habit of believing in the divine word, and it is as natural to them as to trust in our Lord's promise, "He that eateth my flesh and drinketh my blood abideth in me and I in him"—while it is just as natural to them to fear the terrible threat, "He that eateth not the flesh of the Son of man shall have no life in him." For shame! Bible-reading authoress!—how could you get an unfortunate scape-grace who had been a Catholic, to believe that your reading of some select chapters could supply to his soul these tremendous wants?

To the enterprising publisher of the *Garland* we cheerfully say "God speed;" but if he wishes to retain Catholic subscribers, or enlist Catholic talent, he must not suffer such absurd burlesques or such gross libels to appear in his magazine. We shall look close to this matter in future.

We noticed in our last, the assertion of the *Transcript*, that the French Canadians seem to consider that the eleemosynary endowments of the Catholic Church in this country, are intended solely for the relief of French Canadians, and that in these establishments the Irish Catholic "is considered an intruder." This we positively denied, and in support of that denial, we appeal, not to figures of rhetoric, but of arithmetic. Since we last wrote, we have obtained a report of the number of inmates of the following charitable establishments: the Grey Nunnery, the Providence Convent, and the St. Jerome Asylum, which may be considered as a branch of the Providence Convent, as it is superintended by the Sisters of that establishment. We have classified the inmates, as French Canadians, British, and doubtful. By British, we mean natives of Great Britain and Ireland. The numbers are as follows:—

	French Canadian.	British.	Doubtful.	Total.
Grey Nunnery,	267	155	20	442
La Providence,	88	35	1	124
St. Jerome,	3	39	0	42
Total,	358	229	21	608

From the 22nd November, 1850, to the 17th February, 1851, there have been admitted into the hospital of the Hotel Dieu, one hundred and forty-two patients of British and foreign origin—Catholics and Protestants. We have not a return of the number of French Canadians admitted within the same period.

It is surely unnecessary for us to add any remarks to the above statistics. They proclaim, with a voice not to be mistaken, how unfounded was the assertion of the *Transcript*.

We would call the attention of the editor of the *Montreal Witness*, to the fact that, in his last number, he has neither made good his accusation against the gentlemen of St. Sulpice, nor yet apologized for the vile calumnies of his anonymous correspondent. We call upon him again, to do

either the one or the other. Let him tell us when, and by what Governor, a grant of a "Seigniorly or free estate, consisting of three square leagues of land," (for such are the very words of "Ojibwa,") was made to the Indians, at the Lake of the Two Mountains. So particular is "Ojibwa," that he can tell us the very size of the grants: let him then tell us where the record of this grant may be found. It is in vain to say, that it was only meant to insinuate that the Seigniorly was granted to the St. Sulpicians, for the Indians; for "Ojibwa" expressly alludes to the title deeds, which deeds, he says, the St. Sulpicians "spirited away;" ergo, the deeds must have existed, and records of them must be still discoverable somewhere, particularly as the "seigniorial grant was confirmed by the British Government, after the conquest." We still wait for a reply.

The *N. Y. Independent* informs us that, as a nation, the Sandwich Islanders "observe the Sabbath, attend upon the means of grace, read the Bible, and seek for God, with their families." We will admit all this. We know well, that men may observe what, in their fantastic cant, they term the Sabbath, meaning, we suppose, the Sunday,—read the Bible, and yet be the most profligate scoundrels on the face of the earth. What "the means of grace," afforded to the Sandwich Islanders, are,—except in so far as "turnips and water" are "means of grace,"—we do not know; and if they are seeking God, with their families, it is very clear, from the statistics of prostitution and syphilis, that the Sandwich Islanders have not, as yet, succeeded in finding Him.

The *London Daily News* announces the performance of another apostate Priest of the name of Gavazzi, who is playing over again, the game of our old acquaintance Achilli. With that regard to decency, and for the due observance of Sunday, which so peculiarly characterizes Protestants, this fellow Gavazzi gave a lecture in the Concert-room of the Princess' theatre, between the morning and evening service. The man, the time, and the place, were all very happily chosen. To render it more attractive to the long-eared gentry who usually frequent these kind of meetings, Gavazzi was attired in the costume of a Barnabite Monk; in the same way, as we see it announced on the outside of caravans, that the famous wild Indian chief, Kow-howhonietchou is about to perform the celebrated war-dance of his tribe, clad in his native costume. This Gavazzi will, we suppose, run his allotted course, be made the idol of evangelical coteries for a few weeks; then some cruel writer in the *Dublin Review* or *Catholic Standard* will give the real history of the man, and the infamy of the vile apostate Achilli, will be the portion of his fellow-laborer Gavazzi.

We have been requested to mention, that this evening, at 7 p. m., a meeting of the electors of St. Antoine and St. Anne Wards, will be held in the large brick building, Chabouillez Square, with the object of taking into consideration such measures as may seem necessary, in order to secure the return of Messrs. Frechette, Larkin, and McCambridge, at the approaching municipal elections.—*Vide* advertisement on our seventh page.

We have to acknowledge the receipt of the following monies:—Mr. J. Burke, Bytown, £1 10s.; Rev. Mr. Huberdeau, 18s. 9d.

To the Editor of the *True Witness and Catholic Chronicle*.

Sir,—The editor of the *Transcript*, in prefacing your very temperate remarks on the treatment of widow Thomas, regrets your having used the phrase, "Catholic, of course," and then rather coolly comments on the inhumanity of dragging a fellow creature from an asylum expressly established for the houseless and poor. Why, it may be reasonably enquired, was this unfortunate woman thrown at the door of the Jesuits? Was it for the evangelical purpose of insulting these rev. gentlemen, so distinguished for their meek, mild, and inoffensive Christian qualities? The *Transcript* hopes that, should your statement be true, the guilty parties may be exposed. Here, it may be asked, who are the guilty parties? Certainly, not the wretched instruments by whom the outrage was perpetrated, but those under whose auspices—perhaps, orders—they were acting. The English hospital is under the management of some board or committee, the members of which, and not their minions, are to be arraigned. No matter what their private character may be, should they tacitly sanction the cruel treatment of this unfortunate widow, they merit, and justly, the execrations of the public, and the severest censure of the law. The *Transcript* tells the *Minerve*, that the curse of the French Canadians, is "their dirty, dishonest press," and, by induction, insinuates that the English journals are the reverse. I shall not controvert the accuracy of either the assertion or insinuation: but whence the guarded silence of the *Montreal press* on this infamous affair? The *Gazette*, whose bowels of compassion were wont to yearn so piteously at the sight of some ragged urchin, has not a word to waste on the matter. The *Herald*, the *Courier*, the *Pilot* (!), and, marvel of marvels, the *Montreal Witness* (!!), have never even alluded to this monstrous act of inhuman cruelty. The *Montreal Witness* is, perhaps, pre-occupied in compiling letters to Lord John Russell. Whether those letters are to be displayed at the grand exhibition, I know not, but so absorbed is the editor in their compilation, that he has never even alluded to the affair. Were the case reversed, what would have been his cry? I ask the *Montreal Witness*, emphatically, what would he say were a Protestant patient to be driven from the

hospital of the Hotel Dieu, and left, almost in the pangs of death, at the door of the Rev. Mr. —? I would implore of you, Mr. Editor, to call on our city authorities to investigate this business. It is no sectarian or party question. It is a question of humanity—outraged humanity—of which all, by whom it is not denounced, should be considered culpable. The Transcript's "further information" is "so slow to come forth," that the duty necessarily devolves on you, to expose the guilty parties.

The public cannot doubt, but the actors in this affair, have had the approbation of their employers, and until those doubts are dissipated, on the employers, and not on their underlings, the odium of the barbarous deed rests. I would also suggest an immediate inspection of the hospital registry, for, from the criminal silence of the city press, doubts have arisen that widow Thomas is not the first, who has been thus summarily discharged. In the last number of the Montreal Witness, the Catholics are called on to oppose their Priests; but not a word of censure does the philanthropic editor utter against the persecutors of a friendless, unfortunate widow. Would not the Montreal Witness' solicitude for Catholics, remind one of the "treaty of defence" proposed and ratified between the wolves and the sheep?

Yours truly,  
INQUIRER.

Montreal, 18th Feb., 1851.

To the Editor of the True Witness and Catholic Chronicle.

Sir,—I see that you have noticed the controversy now going on between some of the Protestants of this city, and turned the same to your own advantage. I do not deny your right to do so; but I must complain of the injustice you do to one of the parties. You represent the Rev. Mr. Cordner, as resting an argument on a disputed clause of Scripture, which is not the case, although it suits the captious and uncandid critic of the Montreal Witness, to represent him as doing so. Look, for yourself, at the Rev. Mr. Cordner's pamphlet, and you will see that the argument is against the possession of absolute power by the Lord Jesus Christ; and to sustain this, the Lord's words to the mother of Zebedee's children, are quoted: "To sit on my right hand and my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Here the pedant critic formally announces that every Sunday-school scholar knows,—that the words "it shall be given to them," marked in italics in the common Protestant version of the Scriptures, are supplied by the translators, having no equivalent in the Greek, and he, in the stead thereof, supplies the words "to those." But this does not affect the argument. The declaration of our Lord Jesus, still stands for the purpose alleged, disclaiming absolute power, and showing that his power is limited by the superior power and disposal of his Father. Of this clap-trap character, is the whole of the criticism in the Montreal Witness. Must Dr. Wilkes be helped, by the aid of such writers, out of a controversy which he himself commenced? Must the Protestant version of the Scriptures be depreciated, as that reviewer has done,—must the translators be charged with leading their readers into "unhappy blunders,"—in order that the cause of Protestant orthodoxy may be sustained? If so, it ought, indeed, to take refuge in your Church. Oh! the flippant pedant! Well may he affect to sneer at the living, to serve his party purposes, when he hesitates not to traduce the venerable dead. Had there been an independent Protestant religious journal in this city, through which he could have been exposed, his criticism would never have been ventured. Though writing against one whose name was given to the public, yet he withheld even his initials. Perhaps we ought to applaud him for this, since it shows that he had some sense of shame left.

FAIR PLAY.

Montreal, 20th Feb., 1851.

[If we insert the above communication of "Fair Play," it is solely because he seems to think that, in our notice of the controversy, we have been guilty of injustice towards the Rev. Mr. Cordner. We should be very sorry, indeed, if any remarks of ours could possibly be considered in that light, and we beg leave to assure "Fair Play," that, if anything we have written upon the subject, has caused pain to the Rev. Mr. Cordner or his friends, we are sincerely sorry for our inadvertence. "Fair Play" cannot expect us to sympathize with his theological opinions.—Ed. T.W.]

To the Editor of the Montreal Witness.

Sir,—During the months of October and November last your paper contained many things in reference to me, which I was resolved to let pass; even had not your evangelical allusions been clearly and conclusively answered by the Hon. Mr. DeWitt. But, as you assert that the letter of the Hon. member for Beauharis is far from satisfying you on this matter; and inasmuch as you have not retracted your ungenerous calumnies and insinuations, my friends absolutely desire that I should reply to them. I should have done so ere now, were it not for my continued labor in establishing the sacred cause of temperance in the parishes of St. Hyacinthe, Chambly, Beauharis, St. Mary, St. Grégoire, and Sault St. Louis, where I had preached for more than two months.

You seem to doubt my right to the donation of my country, in preference to that of the inconsiderable cotery, of which you appear the chief. I assure you, Sir, my country has treated me beyond my deserts; the idea had never entered my mind, that either myself or my humble labors would receive a moment's consideration from the Parliament of Canada. I had been so unprepared for the proposition of the Hon. Mr. DeWitt, that I instantly and energetically entreated him to withdraw his motion; and he would have done so, had not the house unanimously opposed its withdrawal. For more than two hours there had been a

noble and generous rivalry among members of every shade of politics, as to who should develop in language the most magnificent and sublime, the blessings—moral and material—which would flow from the continued efforts of the Temperance Society. And I candidly avow that my pleasure and surprise were equally great when the Parliament of my country unanimously awarded to me in particular, so signal a proof of esteem—which has since subjected me to the scorpion slander—the dark and fell malignity of jealousy and hatred. As a Temperance preacher, that day was to me, the proudest of my life—the most glorious of the Temperance cause—in having gained a triumphant victory in the Parliament of Canada; as such has every man of honest, and elevated feelings considered it; and I flatter myself that, unless you, there could not be found a man to insult me in consequence of this mark of esteem awarded to my humble efforts in the sacred cause of Temperance.

Would you wish to know, Sir, how the matter stands between you and me? Simply thus: I have never asked, nor even thought of having merited such a mark of esteem from my country. Nevertheless, I have received it; while you and your clique—in sadness of soul, believe to have merited—but not received it. According to your assertions, it is you, not I, who have extended the blessings of temperance through the length and breadth of Canada. If so, I am really sorry our common country should be so ungratefully forgetful of you, and prodigally generous to your humbler fellow laborer, and I beg of you to consider how supremely unjust you are in pouring forth your wrathful fury against me on this subject. You ask, how could I have contracted debts in establishing the temperance society? and assert that "some explanation is necessary to stop the murmuring of Protestants, and evade suspicions arising from this gratuity." (Witness, 20th Oct. 1850.)

Permit me, Sir, to tell you, your question is the most impertinent I have ever been called on to answer. Sir, last autumn you declared your paper to be the organ of the most opposite sects of Protestantism. This candid avowal of a total want of religious principle, proves your creed to consist of hatred and bigotry against every thing Catholic, yet I did not consider you so devoid of the commonest principles of decency and social life, as to interrogate me on the debts I have been forced to contract. You say your demand is in the name of the Protestants of Canada. I have too high an opinion of Protestants to believe them capable of such discourtesy. Nay, I am certain that were I to appeal to the honorable feelings of the Protestants of Montreal, they would repudiate as an insult your allusions to them. Hence, your allegation I believe to be untrue. And besides, having never asked a shilling from them or from you, their self constituted interrogator, I have no account to render them or you, as to how my debts may have been contracted. And yet, how impertinent seever your inquiry may be my friends require that I should reply to it.

I expended above £200 on a Temperance manual, for which I have never received £80, not but I could have sold it, only for reasons conceivable to every man of honor, viz., for a man in my position distributing copies of it among friends was much more congenial to my feelings, and conducive to the cause, than the more lucrative, but less enviable trade of tract vending. During my stay in Toronto, I, in this manner, distributed above 300 copies. I also gave a number of them to honest pedlars, who disposed of them to advantage, but who, in consequence of the "bad times" have not, and probably never will account to me for them. I trust you do not intend to question me as to the number of suffering creatures whose misery—cold and hunger—I have endeavored to alleviate. You assert, by one of your correspondents, that "having neither wife nor children, I have but few occasions of expending money." Such remarks from a Protestant are not unjustifiable; Protestant clergymen having no other call on their revenues, than the care of their wives and children,—care, it is true, the Catholic priest is not troubled with. But his wife and children are the distressed and suffering who hold forth to him a supplicating hand. And this may probably account for the murder of myriads by want and starvation, in the British Isles, blessed tho' they have been by a Parliamentary Protestant church. That church by plundering and impoverishing the Catholic clergy, deprived the poor of their most affectionate parent, patron, and friend.

I do not even suppose you will question me on the number of talented, but poor young men, I have enabled to enter our colleges; to fit them for becoming useful members of society; nor will you, I presume, call on me to proclaim how far, or to what amount I have aided the different institutions of Canada, which deservedly receive the support of every Christian philanthropist. No, doubtless you will not.

To any or all of these questions, I should give very inaccurate replies, for I assure you, that for the last ten years, I have studied arguments against Intemperance more than the computation of my cash accounts. I am but a poor financier, and I assure you the cash given me from time to time by my friends, ran no risk of moldering in my purse. And now to the principal as well as the most unexpected and painful of the causes of my debts. I have a brother, dearer to me than life; two years ago the failure of an unfortunate enterprise reduced him to the most painful circumstances. He was advised to become bankrupt. He consulted me on the matter, I dissuaded him from it. I promised to aid him in his fallen state. I besought his creditors to spare him. I told them I had a splendid library which I would cheerfully dispose of to satisfy their demands. I had calculated on other resources which proved woefully delusive. My unfortunate, heart-broken brother prepared for California. I vainly essayed to dissuade him; but I had only to mingle my tears with his, when tearing himself from the arms of his wife and little ones, he pressed me to his heart, and cried—"For the love of God do not let my wife and children perish during my absence." He departed in the fond hopes of gaining wherewith to pay his creditors; but vain, alas, to him have been these hopes. To him, as to others, California has proved a cruel delusion. May the God of mercy forbid it should become his grave. His creditors notified me that should I fail in paying them at a fixed time, they would seize and dispose of my brother's property—drive from home and shelter his wife and six children—the oldest of whom is not nine years old.

Without informing my friends of my painful position, I offered the most valuable works in my library for sale, at an immense sacrifice; but every book in my library would become a burning brand in my hands, were I to retain it, and let the wife and children of my unfortunate brother perish of destitution. The heart-

rending cries of this woman and her children, on being driven from the dwelling left them by a fond husband and affectionate father, I resolved, at all hazards, to avoid. The mere thought of it was anguish to my soul. The trouble I then had suffered, rather than my labor in the Temperance cause, generated that sickness which, a year ago, had reduced me to the verge of the grave. But my friends refused purchasing my books, and without impudently inquiring how my debts had been contracted, nobly set about liquidating them. About that time I departed for Toronto, with a petition signed by more than 6000 Canadians of every origin, praying Parliament to grant the people the right to decide whether Temperance hotels, or taverns, licensed to sell intoxicating liquors, were more conducive to the public good. During two months I had immense obstacles to encounter; a thousand prejudices to surmount. I had forgotten my private affairs when I received a letter from one of the leading citizens of Montreal, informing me that a meeting would be held the following day, to devise the best means to relieve me from my embarrassment. On the following day Griffithown was burned, and, consequently, the meeting did not take place. A few days subsequent, Mr. DeWitt, without my knowledge, submitted his motion to Parliament. You know its result.

Some friends advised me to invest a part of the £500 given to me, in some profitable speculation; but I did better; and the wife and little ones of my unfortunate brother, are still under the shelter of their own domicile. You and your sanctimonious friends desire to know what I have done with my money. I shall refer you to Mr. T. Tachereau, of Quebec, to Mr. Calway of Beauce, to Messrs. Lanière and Fortier, of St. Michel. You might also learn something of its expenditure by applying to Messrs. Lovell & Gibson, of Montreal. Thus, Sir, have I expended this money, in liquidating debts I had been necessitated to contract—and for so expending it, I run no risk of losing the esteem of my Protestant fellow-countrymen.

I shall not undertake (vain, indeed, would be the essay) to express the pain it has given me to thus publicly reveal my domestic difficulties—nor my contemptuous scorn for the man who has forced me to do so.

Your journal fumes forth tirades about inquisitions from time to time, but so far as I have been treated, Spain has never had an inquisitor more cruel, odious, and insulting than the Evangelical Editor of the Montreal Witness. If you do not flagellate and break our bodies, you but lack the means—you possess the will. But you do worse—you torture the soul and tarnish the reputation. You essay to morally assassinate all opposed to your fanatical bigotry and odious intolerance.

Through no you insult the Pères Oblats in supposing me to belong to that Order. By a sad fatality nothing but ignorance, hatred, and calumny flows from your mendacious pen when writing on any thing Catholic.

I did pass a year of novitiate with the Rev. Pères Oblats, but before definitely engaging in that order, I had perceived that the mission to which I was destined, required an independence, and a degree of liberty incompatible with the sacred rules of a religious. It is near four years since I ceased to belong to that Order, but I have never ceased to respect and revere those who belong to it, nor to admire and respect their virtues and apostolic labors. Nor have I the honor of being a Jesuit; as some truth-loving evangelical journals affirm me to be. I am but a simple Priest, wandering without a home or a place to rest my head—and this you should have known. But you seem woefully irretentive of truth. Aye, as bats fly from the radiance of the sun, so do some editors cover and shuffle before the glare of truth.

In your eyes, I am but "an enemy of the Bible"—a bigoted, fanatical, conscienceless Priest—a wretched sectary who would fain defend his erroneous doctrines,—the errors of his Church,—by his success in the Temperance cause."

As soon as convenient, I shall, with your permission, fearlessly meet you on those questions, as I do on these on which I address you this letter.—In the meantime, I shall only say, that as "the tree is known by its fruit, so are men by their works," and that I fear not to compare the works of the Catholic Church with those of your Methodist brethren. Nor do I fear to have my personal efforts compared with yours. And surely, Mr. Editor, you do not fear—were this comparison to take place—that the ungodly should say, that Mr. Chimiquy, "an enemy of the Bible"—an ignorant, contemptible Popish Priest," has done more for the glory of God and the good of his country than all the saints and sages of the Wesleyan Church in Canada. In conclusion, I shall leave the public to judge between you and me; and to decide which of us has apparently been aided by the Grace of God in his efforts to advance the interest, welfare, the spiritual and secular prosperity of his countrymen.

I have the honor to be, Sir,  
Your very humble servant,  
Longueuil, 4th Feb., 1851. C. CHIMIQUEY.

The total assessment for 1850 on the nine Wards, into which the city is divided, was £189,729.

Reckoning this at five per cent. on the capital, which, of late years, has exceeded the usual rate of returns, though it is now improving, and very few houses to let, and many building, it represents a capital of £3,894,570. But, as it is well known that valuations are almost always below the rack rental, the whole value of the immovable property of Montreal cannot be taken at less than twenty millions of dollars.—Transcript.

We much regret to learn that Dr. McCulloch, while leaving a patient's domicile, on Monday morning, slipped on the ice at the door, fell and broke his collar bone. This accident will necessarily inconvenience many of the worthy Doctor's numerous patients, but we are glad to learn that he is doing well, and it is to be hoped, the accident will not confine him beyond a week or two to the house.—Herald.

Two innocent girls—one of them the daughter of a respectable farmer living in this neighborhood, were brought before John B. Crouse, Esq., on the complaint of T. C. Hunt, of having deserted his service. In defence, the girls proved that they were subjected to the most indecent and outrageous insults, the details of which are unfit to appear in our columns. The Master and Servants Act never contemplated the forcing of defenceless girls to stay where they are subjected to insults which would corrupt their morals, and perhaps blast their reputations. The magistrate, after a long and patient investigation, very properly discharged the poor girls from custody.—Long Point Advocate.

The Cork Reporter of yesterday contains an account of the arrival at Queenstown of the United States steamer Atlantic under the following circumstances:—

Queenstown, Jan. 23.

"The United States mail steamer Atlantic, Captain West, 3,000 tons burden, and belonging to the celebrated line of steamers built by the firm of E. K. Collins and Co., of New York, arrived in Queenstown yesterday, having sustained such damage as to be unable to prosecute her usual voyage from Liverpool to New York. Through the courtesy of the officers we are enabled to present our readers with the following particulars:—

"The Atlantic left her moorings at Liverpool on Saturday, the 28th of December, for New York, with the usual mails and a large cargo, together with 28 cabin passengers. So unfavorable was the weather immediately after her departure that the pilot was unable to leave the vessel. From the time she passed Cape Clear she experienced severe weather, with strong breezes from the westward, occasionally veering somewhat to the northward and southward, and at times blowing with great violence. Up to Monday, the 6th of January, however, no casualty of importance occurred, but on that day, during a heavy gale from the north-west, the main shaft of the engine broke and rendered it impossible to make any further use of the machinery. The vessel was at this period in lat. 46° 12' W., long. 41° 30' W., or, in other words, as nearly as possible midway between Cape Clear and New York, being about 1,400 miles from each. The vessel was immediately got under canvass, and some measures taken to secure the engines from any further damage, such as might be apprehended from the working of the vessel. At first it was resolved to shape a course to the southward, with a view to take refuge in Bermuda. After a delay of two days, spent in fitting a maintop-sail, and making other alterations, the vessel accordingly proceeded on the 8th on this course, which was persevered in until the 11th, when the wind veered to the south-west, and rendered it useless to persevere in the design of steering to Bermuda. Capt. West accordingly resolved to steer for a European port, which measure he has happily succeeded in putting in practice in a manner which bears testimony no less to the excellent qualities of the steamer than to the skill and attention of her commander. The Atlantic was observed off the harbor at an early hour yesterday, and on its being observed that she was partially disabled, two of the river steamers proceeded to offer their assistance, which Captain West, however, declined. She is at present lying in the man-of-war roads, immediately to the southward of her Majesty's screw steamer La Hogue, where it is proposed that she should await the arrival of certain steamers, by means of which it is intended to tow her to Liverpool. The injury which the Atlantic has sustained, in addition to the breaking of the shaft, is confined to the loss of her bowsprit and jibboom, together with much damage to the paddle-wheels and boxes, those at the starboard side especially being almost completely destroyed. We regret to state also that one of the firemen had his leg fractured by a portion of the broken machinery.

Birth.

In this city, on the 4th instant, Mrs. James Buchanan, printer, of a daughter.

Married.

At Toronto, on the morning of the 11th February, at St. Michael's Cathedral, by the Right Rev. A. F. M. de Charbonnel, Catholic Bishop of Toronto, Mr. E. K. Feehan, to Mary Matilda Charlotte, only daughter of the late John Stacy, Esq., of Montreal.

Died.

At Quebec, on the 9th instant, Mr. George Wright, printer, aged 54 years. Mr. Wright was a native of Norwich, England, and leaves a large family to lament his loss; he was an able and intelligent compositor, and had been employed in the Quebec Mercury Office about 30 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, Feb. 20, 1851.

		s.	d.	s.	d.
Wheat	-	-	4	6	a 4 9
Oats	-	-	1	8	a 1 9
Barley	-	-	2	6	a 3 0
Peas	-	-	3	0	a 3 4
Buckwheat	-	-	1	10½	a 2 1
Rye	-	-	2	9	a 3 0
Potatoes	-	-	1	8	a 2 0
Beans, American	-	-	4	0	a 4 6
Beans, Canadian	-	-	6	0	a 6 6
Honey	-	-	0	4	a 0 5
Beef	-	-	0	2	a 0 5
Mutton	-	-	2	0	a 5 0
Lamb	-	-	2	0	a 5 0
Veal	-	-	2	0	a 10 0
Pork	-	-	0	2½	a 0 4½
Butter, Fresh	-	-	0	10	a 1 0
Butter, Salt	-	-	0	6	a 0 6½
Cheese	-	-	0	4	a 0 6
Lard	-	-	0	5	a 0 6
Maple Sugar	-	-	0	4	a 0 5½
Eggs	-	-	0	10	a 1 0
Turkeys	-	-	4	0	a 6 8
Geese	-	-	3	9	a 5 0
Apples	-	-	5	0	a 12 6
Onions	-	-	6	0	a 7 0
Flour	-	-	11	0	a 11 3
Oatmeal	-	-	7	6	a 9 0
Beef	-	-	17	6	a 27 6
Pork, Fresh	-	-	22	6	a 27 6



MONTREAL HIBERNIAN BENEVOLENT SOCIETY.

THE ADJOURNED ANNUAL MEETING of the MEMBERS of this Society, will be held at their ROOMS, HAYMARKET SQUARE, on MONDAY EVENING next, 24th instant.

By order,  
L. MOORE,  
Secretary.

Feb. 20.

A LETTER ADDRESSED TO THE RIGHT HON. LORD JOHN RUSSELL, ON THE PAPAL AGGRESSION, BY THE REV. HEBER PLAYFAIR, D.D.

My Lord—Many years have elapsed since I had the honor to address you. You were then pleased to favor me with no inconsiderable notice. Whether a similar honor awaits me, I know not; but this I know, that in thus publicly addressing you, I do no more than an act of duty.

My lord, we are told that "the recent divisions of England into various districts, made by Papal authority, is subversive of the rights of Churchmen, and that in entering upon their sees, the Roman Catholic Bishops have acted in opposition to the Church of England." There is a magic power in every measure that emanates from Rome, for it awakens effectually the energies of Protestants, who look upon it as an aggression upon their spiritual franchise. I am not, therefore, surprised that the establishment of the Papal Hierarchy should have excited the passions of those whose promotion in the Church is not unfrequently commensurate with their hostility to Popery. But that you, my lord, with the memory of your illustrious ancestors fresh upon you—that you, the unwearied advocate of civil and religious liberty, who aided in the glorious work which threw open the portals of the constitution to a proscribed race—that you should have thus acted unrestrained alike by the responsibility of your station and the feelings of millions is a proceeding as much above all comprehensions as it is degrading to the character of a British statesman. If, however, there is no elevation of mind, there is, doubtless, much political tact in your lordship's conduct. You labor, unsolicited, as the champion of the Church of England, to preserve her from the encroachments of an ancient foe, and under this ingenious device you endeavor to support your waning popularity. The Church of England, my lord, requires no such subterfuge, and, as one of her Ministers, I disclaim all connection between her wants and your political tactics. Already will your lordship have anticipated my theme—the establishment of the Roman Catholic Hierarchy in England. Since the Emancipation Act there has been no subject so little understood, or productive of so much polemic virulence. The obloquy and threats that have emanated from it, remind us of the dark era that preceded our enactments against the Roman Catholics. If misrepresentation and persecution be characteristic of the followers of Christ, most unquestionably we cannot deny it to the Roman Catholic Church. In every age, in every country, she has excited the worst passions of the worst men. Intrigue, treachery, and anarchy have alternately been imputed to her. My lord, I presume not to constitute myself her apologist. I am unequal to the task. Moreover, she requires it not. The nations she has raised from the savage state—the fetters she has struck from the slave, rusted by the tears of ages—the myriads she has enlisted with the fire of religion—the uniform tenor of a benevolent policy, as exalted for wisdom as it was profound in judgment—display to the world an assemblage of learning, and religion, and benevolence to which no institution under heaven can afford a parallel. This, my lord, is the evidence of impartial history, and it affords a supreme refutation to the bigotry and intolerance that disgrace our country.

My lord, in your memorable letter to the Bishop of Durham, you declare that "no foreign Prince or Potentate will be permitted to fasten his fetters upon a nation which so long, and so nobly, vindicated its right to freedom of opinion—civil, political, and religious;" "that the liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences;" and that the religious practices of the Catholic Church are "superstitious mummeries." Let us, my lord, calmly look into these assertions; and first, that the Pope shall not fasten his fetters upon us. My lord, I for one do not dread the attempt. I know of no one individual—lay or clerical, learned or unlearned, noble or ignoble—that does dread it. I have not even heard of one. Do you yourself, my lord, really dread it? In other words, do you really believe in what you have written to the Bishop of Durham? Will you forgive me if I say it is the wretched subterfuge of a more wretched fear of losing office? No one fears that the Pope will attempt to fasten his fetters upon this country. The act would be worse than madness. The Pope has no temporal power in England; no, not one iota. And you know it, my lord. Were he to attempt to assume it, the Catholics would rush to arms, and drive him from our shores. This is their avowed and acknowledged doctrine. And, my lord, you know it. I pass by the cruel and withering doctrines which the perusal of this portion of your missive suggests. It would not become me to dwell upon the fiendish Vandalism you have provoked, nor the wretched distinction you have acquired by the sacrifice of political principle. Turn we then, my lord, to your assurance that "the liberty of Protestantism has been enjoyed too long in England to allow any successful attempt to impose a foreign yoke upon our minds and consciences." It were truly an exercise of charity to believe that you were profoundly ignorant of the meaning of what you have written, for a knowledge to the contrary could not fail to attribute to you the most discreditable motives. The government of the Catholic Church is essentially Episcopal. Her Bishops are to-day, in England, precisely what they were seven years since—with this simple distinction, that now their titles are derived from the towns in which they reside—recently they were derived from places which probably they had never seen. Until lately they were termed Vicars-Apostolic—now they are termed Bishops in Ordinary. By the late system they were removable at the will of the Pope—by the establishment of the present system he has resigned

that authority. No Roman Catholic Vicar-Apostolic ever assumed to officiate in this country, until he had first been authorized by the Pope; but every Vicar-Apostolic up to the present time has been authorized by the Pope; therefore, according to your lordship's doctrine, they were aggressors. Many have been appointed within my remembrance. Yet had there come forth no Prime Minister to parade his fanatical rhodomontade before the public—no starving Curates and hungry adventurers to vituperate their unmeasured invectives. The Papal Hierarchy is purely a spiritual government. It does not, because it cannot, affect the government of our most gracious Queen. The Catholic Bishops are as far removed from all interference with the secular government of our Queen, as our Protestant Bishop at Jerusalem—our Protestant Bishop in France—nay our Protestant Bishop in Italy itself, are removed from interference with the government of those respective countries. In name, then, only is the difference between their Hierarchical and Vicars-Apostolic form of government.

What, then means your threat, my lord, that on this subject "the law shall be examined?" In one breath you boast that "England vindicates the right to freedom of religious opinion;" in the next declare that because of its exercise, the establishment of a Roman Catholic Hierarchy, "the law shall be examined?" By what process of reason are we to reconcile these contradictions? My lord, it is neither wise nor prudent to talk of "examining the law" in reference to the Roman Catholics. They are composed of matter equally inflammable with ourselves; and desperate must be the man that would fling the sparks of a fearful ignition amongst them. Conjointly with us they pay the same taxes, obey the same laws, live under the same constitution, and fight the same battles for its preservation. If France were to invade our shores, would you talk of examining the law in reference to Roman Catholics? Shall they who man our fleets and fill our armies, whose bravery and fidelity have never been surpassed—shall they whose Bishop, at the solicitation of our English Government, went to Newfoundland and preserved his people from a general disaffection to the mother country, and for which our Government awarded him a palace and an income—shall they, who furnish the best magistrates and most peaceful citizens, be thus wantonly and ignorantly insulted? My lord, I know of no crime so black, no villany so atrocious, as the work of religious persecution. Beware, I beseech you, how you fulfill the prophecies of those who confound the inspirations of a merciful Deity with the sectarianism of a base sophistry; who trade upon the credulity of the flocks "committed to their charges," and convert the principles of the decalogue into a nefarious commerce. Beware how you give signal success to the rampant bigotry of our Irish Clergy, who gangrene society to its depth and its extremities with the poison of their vulgar prejudices. Beware how you extend the panoply of obsolete Acts of Parliament over that living mass of vice and corruption—the impassioned followers of wild fanaticism. Beware, my lord, I conjure you, lest you disinter the ashes of the worst characters of human nature—lest you infuse a fiendish ferocity into their resuscitated spirit—lest Smithfield should again blaze out in fires of persecution, and our best citizens and most learned men be immolated upon the altars of our Protestant prejudices. Already has your letter disturbed the framework of our social condition, and the absorbing topic of the day, the Hierarchy and penal enactments, has deprived us, as a nation, of the character of religious freedom. It will be well for yourself, my lord, if you are able to restore tranquillity to the country. Your conduct is the experimentalism of a wretched policy, aggravated by the positive worthlessness of your political career. How keenly do we now feel the great loss sustained in the death of Sir R. Peel. Never was contrast so glorious to one statesman—so humiliating to the other. It is more than Ihus by the side of Æneas.

My lord, at the conclusion of your letter, you think proper to designate the religious practices of the Roman Catholic Church a "superstitious mummery." Unfeignedly, my lord, am I sorry that you have done so. On the subject of the practices and doctrines of the Roman Catholic Church the greatest and best men have differed. With reverence, and judgment, and learning, have these points been examined. Still was there difficulty—there was still disagreement. But with you, my lord, it is otherwise. You seem to experience no difficulty in determining the practices of the Roman Catholic Church to be a "superstitious mummery." Give me leave to ask, by what authority do you sit in judgment upon so momentous a subject? What power has constituted you a tribunal of appeal? What are your lordship's qualifications for the office? An aptitude for the employment of political stratagems that libel the religion of the largest body of Christians in the universe—an aptitude which concentrates into a common focus the incarnate bigotry of the country, and the mindless warfare of your favorite Scotch Presbyterian. But your qualifications end not here. In the dramatic world you are known for the signal failures of labored bombast, and in the political world for the discomfiture of a "finality" policy. In the one not even your name and position could command success—whilst in the other, you are tolerated by the satellites that revolve around you for place and emolument. There is scarcely an index in the political thermometer at which you have not arrived, from the burning heat of reducing the number of our Bishops to the frigid policy of "Bibles and claymores." Yet you are the man, my lord, who presumes to judge the religion of two hundred millions—that has in hostility arrayed class against class—that has termed the religious practices of our Jeromes and Austins, of Charlemagne and sainted Edward, of the heroes of Poitiers and Cressy, "a superstitious mummery." My lord, Protestant though I be, and sincerely attached to my Church, I hesitate not to

avow that you have grievously injured her. The intolerant spirit evoked—the angry feelings aroused—the persecuting power and assumed infallibility of our Church, which are the direct consequences of your letter, will lead to greater defection from the Church of England than the writing of the Tractarians, or the preaching of Rome could ever effect. How have you, my lord, strengthened the argument of the infidel, who believes the differences of Christian Churches to be the inherent weakness of their religion! How have you encouraged that latitudinarian policy which inundated France at the close of the last century! It is true, my lord, that infidelity is nobly combatted, and that the results are evident in the progress of Christianity. It is no less true that the honor of the struggle belongs not exclusively to us. If the practical results of infidelity be no longer visible amongst us—if we no longer behold the results of that system of ethics which, superseding the evidences of revealed truth, compiled from the rocks, and floods, and fields, its standard of moral rectitude, we must thank the Roman Catholic Church equally with our own. If that edifice of every unclean passion, of learning without religion, and genius without principle, be razed to the ground—if the name of its architect, the greatest genius of modern philosophy, revive the remembrance of the conflict of Christianity with the infidel school of Voltaire, D'Alembert, and Diderot, we must thank the Roman Catholic Church equally with our own. An undivided glory is not ours; but be ours the moral courage to acknowledge it.

How is it, my lord, that for years and years, from boyhood to manhood from the tracts published by religious fanaticism, to the volumes written by hiring defamations, our minds have been filled with the stratagems and horrors of the Papacy? The human mind was said to be enslaved by it, and the freedom of the Gospel to have shrunk at its approach. And, even now, in the middle of the nineteenth century—in the full blaze of science and literature—these monstrous calumnies are believed, and even amongst those who know better the instances of a generous defence are exceedingly rare. And, notwithstanding all this, the Papacy is on the increase. From her persecutions and her blood Missionaries have sprung up, carrying her doctrines, *per ignes et hostes*, over the whole earth. And how is it so? This is a question, my lord, which, as Churchmen, we should propose to ourselves, but which neither misrepresentation, nor bigotry, nor intolerance can answer. However painful may be the acknowledgment, it is only an homage due to truth to declare that the Priesthood of the Papacy has long since shamed the general conduct of our Clergy. Be their religious practices "superstitious mummeries" or not, they wield, for the most benevolent purposes, the greatest engine ever wielded by human power. Their regularity of life, their abnegation of self, their general development of the most refined humanity, their attendance in the sick chamber, undismayed by the most fatal disease, where they frequently inhale the incipency of their own death, the instructive resignation under which they fall victims of the sublimest charity, entitle them, in a supreme degree, to the sanctifying virtues of religion, and illustrate their excellent conservatism of peace and order. I do not, therefore, marvel at the hostility arrayed against a movement that presents, in prominent relief, the unquestionable superiority of the Papal Priesthood over the Clergy of the Established Church. My lord, although I am firmly attached to the principles of the Church of England, I cannot deny my testimony of respect and veneration to the virtue and excellence of the Roman Catholic Church. I do not understand the prevalent doctrine which attributes exclusive excellence to its own little community. If I correctly understand my own Church, this is not the character of her teaching.

My lord, I am no friend to the Pope of Rome, beyond the admiration of an enlarged humanity and heroic benevolence. Deep penetration, profound judgment, and gigantic grasp of intellect, will not be denied to Pius IX. by the most superficial observer of the age. A man of this stamp will always command respect; and I would presume upon your lordship's concurrence in pitying the stunted intellect that is unable to appreciate him. If the Pope has acted in strange departure from these great guides—if he has usurped the authority of our Church—surely his Bishops are amenable to the law, who are already found obeying his behests. They are within reach, with Cardinal Wiseman at their head; and if they have violated constitutional rights, why not arrest them? Arrest them, my lord, by all means. But they will cheerfully endure it! Enact new laws, impregnated with the spirit of judicial murder, and try these spiritual aggressors by them. This, also, they will endure. Pack a jury, secure a verdict, and let a religious Lord Jeffreys pronounce the sentence. Good, my lord; but stop not here. Strike down the power of a free press, choke the channels of justice throughout the country, convert England into an Acedama, and let the atrocities of the French Revolution grow pale in the contrast of Protestant extermination of Christianity. Nay, my lord, hesitate not, but let the work be accomplished, and the spirit of the rabble and the pickpockets of the country be gratified. Let the greatest conservatism of peace and order be prostrated to the ground, and the Moloch of infidelity triumph in its ruins. But, my lord, these men will not falter. They will endure all you can conceive, and your myrmidons inflict. With the example of their martyred ancestors before them, they will resign themselves without a murmur to the sacrifice. It may, however, be prudent to pause even at the threshold of the act. My lord, this is not the age for persecution. We are an intelligent people, and are sensitively alive to all injustice. To attempt persecution on account of religion may gratify a party, but the gratification may be purchased by the stability of the empire. Measures of this character stamp the

country where they are perpetrated with eternal infamy. They are the materials with which history builds her great edifice. Pause, then, my lord, I beseech you before you prove to the world that in England the freedom of religious opinion is checked—that the liberty of conscience is penal, and that her Church is sustained by the elements of *fulmen brutum*. Let us not forget our dignity as a nation, and a Church, by any act unworthy of one or the other. If the Papacy be instituted by human wisdom, she will fall; within her own bosom she will bear the seeds of dissolution and decay. If our Church is of God and truth, what can we have to fear from such an establishment?

Really, my lord, the idea is so absurd that it would indicate an absence of respect were I to attempt to refute it. The law benches are Protestant—the Parliament is Protestant—the army is Protestant—the navy is Protestant—all England is Protestant—and yet our Prime Minister states that, because a handful of Bishops have taken their titles from their places of residence, "the law shall be examined." Is this madness or meanness, or what is it? My lord, I am bold, but I cannot help it. The cause more than justifies me. See you not that your threat will strengthen the Church of the Papacy; that, notwithstanding the wealth of the country, the influence of our Church, and the power of the State, the Papacy is progressing so rapidly, that you find it is necessary to enact laws to arrest her progress? My lord, the Church of England is not in danger; and if the ark of truth were to totter, it should not be sustained by the unholy hand that has written, it may be, the prescription for millions. O! how have you fallen from your high state! O! the narrow dimensions to which a wretched fanaticism has reduced you! You have done what neither Fox nor Pitt would have dared to do; what the eloquence of Burke would have clothed with awful responsibility; what the judgment of Canning would have shunned, and the genius of Peel would have spurned as a mindless ambition. Supported by an active bigotry, and the refined ingenuity of Episcopal malice, you thus stand isolated from everything that dignifies the character of a British statesman. The base minds that cheer you, and the speculating sycophants that do your beck, will die with the cause that produced them. But with you, my lord, it is not so. An unenviable distinction is yours. Already has history claimed you for her own, and she will transmit you to posterity as the man who entered the temple of the constitution, and dared to snatch from her hallowed altar the fire of "civil and religious liberty."

I have the honor to be, my lord, your lordship's obedient and humble servant,

HEBER PLAYFAIR.

Tivrington, near Durham, Dec., 1850.

THE CATHOLIC UNIVERSITY.

The progress made by the Catholic University Committee is more rapid, and of a more stable character than even the most sanguine friends of the project could have anticipated. At the monthly meeting held on Wednesday and which was presided over by his Grace the Lord Primate, no less than £1,600 was handed to the treasurer. This sum, large in itself, is still more valuable as an indication of the energy and enthusiasm with which the project has been taken up by the country. As yet, it may be almost said that there is no organization save the central organization, which, from the nature of the duties it had to discharge, could—as far as subscription were concerned—be little more than the passing recipient of the voluntary contributions of those zealous in the cause of free education. The sums already handed in to the committee are the fruits, not of preconcerted action or of combined effort; they are the results of isolated efforts made by men not bound together by any common organization, nor in anywise acting in concert, save only in so far as they are acting for a common end. When we find such results flowing from isolated exertions, what may we not expect when the country will be organized—when every parish in Ireland will begin to send in its contributions?

As an illustration of what may be expected from parochial collections, we may state, that among the sums handed in on Wednesday were the subscriptions raised in several parishes, some of which amount to the munificent sums of £130, £150, and even higher. In one parish, that presided over by the Rev. Mr. Maher, a penny subscription was set on foot, and the first result has been a contribution of £100. We believe we will not be accounted over sanguine when we affirm that this test of the efficacy of multitudinous small subscriptions must be considered decisive as to the success of the University fund.

At the meeting on Wednesday it was resolved that simultaneous meetings should be held throughout the parishes of Ireland on Patrick's Day next, for the purpose of collecting funds for this noble institution. We have no doubt but the result will prove satisfactory as the friends of education could wish, and that the Irish people will on that day make an effort to give to their country an institution worthy of her ancient literary fame, and to which her sons hereafter, in whatever quarter of the globe they may be scattered, may point with pride as the work of their own hands. It is the intention of the committee to send missionary collectors immediately to England, and to prepare an address to the clergy and to the people on the subject. In that address we feel confident, from the efficient manner in which the committee has already discharged its arduous duties, that the basis of the appeal for support will be put in a broad and comprehensive manner, such as cannot fail to convince all classes who take an interest in the advancement of the country, that if true liberty, social progress, and national elevation are ever to belong, as of right, to this kingdom, they must be achieved and protected

by imparting to the leading minds of the country, while they are yet young and impressible, lofty sentiments with regard to their own country and its future destinies. If the young mind of the country be permitted hereafter, to be imbued with sentiments of veneration for another country and of contempt for everything belonging to their own, we must continue to be inferior socially, morally, and intellectually, and never can attain political freedom or national prosperity. In all the first class educational establishments of the three kingdoms, disregard for Ireland if not contempt has been the pervading sentiment. Trinity College, was as un-Irish as Oxford or Cambridge; and while Trinity College continued to occupy a position which enabled it, alone, in Ireland to give the stamp of intellectual excellence, the natural and necessary result was that the heads of the learned professions and the bulk of their members were, in sentiment and by habit, arrayed against the country in which they lived, and from which they drew their support. No country so circumstanced could advance. The time is come, however, when this must be changed—the time has come when Ireland must have her own educational institution, not inferior to Trinity College, whose stamp will be recognised as equal, if not superior, and which will have, as one of its great and leading objects, the imparting a national sentiment and a national tone to all who come within its influence. To erect such an institution is the task undertaken by the Committee of the Catholic University. To assist them in doing so will be the object of the forthcoming appeal to the Irish nation, and if we are to judge by the letters which from time to time are forwarded to the committee—the promises of support which are spontaneously pouring in them—the appeal will be generously responded to, and Ireland will have in the heart of the metropolis a centre round which the young intellect of the country may gather and from which it may draw the means of genial and full development. As an evidence of the enthusiasm that is beginning to be awakened in Dublin we may mention that one of the small societies, so many of which abound in our city, transmitted on yesterday the subscription of a few of its members amounting to £10. These are the subscriptions of working men—working men who feel under a better order of things their sons, if they manifested the possession of a high order of intellect, would not because of their being Catholics and Irishmen, be shut out from the means of cultivating that intellect, and ascending, through their abilities, from an humble to an exalted station. Such men, as well as the rich and powerful, have an interest in the erection of a great national university—an university which will know no distinction save that of merit, and in which the stamp of Catholicity and the Celtic blood will not be looked on as disqualifications. We confess that, in the first instance it is to the contributions of the humble and middle classes that we chiefly look. They will have to begin the work. After they shall have made a good commencement, and shall have placed the institution on a solid basis, the other classes will come in and seek to participate in the advantages.—*Dublin Freeman.*

At a meeting of the Electors of the St. Antoine and St. Ann's Wards, held in Mr. Lepage's Work Shop, on Thursday, Feb. 13, for the purpose of ratifying the former nominations of Candidates, W. Laurie, Esq., was called to the Chair, and F. B. McNamee was requested to act as Secretary:—

Moved by Mr. Jas. McShane, seconded by Mr. C. S. Rodier, and Resolved:

1. That it is the opinion of this Meeting, that Mr. O. Frechette is a proper person to represent St. Antoine Ward in the City Council; that he has our entire confidence, and that we will use every legal means in our power to secure his election.

Moved by Mr. Geo. McNamee, seconded by Mr. Moses, and Resolved:

2. That Jas. Prendergast and C. S. Rodier, Esquires, be nominated as Assessors for St. Antoine Ward.

Moved by Mr. D. Farrell, seconded by Mr. Paul Tessier, and Resolved:

3. That it is the opinion of this Meeting, that Mr. A. McCambridge and Mr. P. Larkin are fit and proper persons to represent the St. Ann's Ward in the City Council; that we have entire confidence in their honesty and integrity, and that we will use all legal means in our power to secure their election.

Moved by Mr. F. Roy, seconded by Mr. Michael Farmer, and Resolved:

4. That Messrs. Francois Pagette and John McClennan be nominated to act as assessors for St. Ann's Ward.

Moved by Mr. André Lapierre, seconded by Mr. William Cullen, and Resolved:

5. That the following gentlemen be added to the former Committee to take proper means to secure the Elections of the above gentlemen, with power to add to their number:—

W. Laurie, G. Rolland, S. L'Hussier, Jas. McShane, André Lapierre, M. Moses, D. Farrell, Thos. Battle, Michael Farmer, Geo. McNamee, Francois Payette, Henry Jordan, W. Cullen, John Burns.

It was further resolved that the proceedings of the Meeting be published in the *Pilot*, *Minerve*, and *True Witness* newspapers.

WILLIAM LAURIE, Chairman.  
F. B. McNAMEE, Secretary.

The Chairman having left the Chair, the thanks of the meeting were unanimously voted to him for his able and impartial conduct.

MRS. MURRAY,  
Licensed Midwife,  
No. 60, SANGUINET STREET.

MRS. M. continues to vaccinate Children as usual.  
Montreal, Jan. 8, 1851.

ST. LAWRENCE WARD.

MONTREAL, February 6, 1851.  
TO ROLLO CAMPBELL, ESQ.,  
Proprietor of The Pilot.

Sir,—The Undersigned, Electors of the St. Lawrence Ward, respectfully invite you to become a Candidate for its representation in the City Council. We pledge our votes, and our best exertions, to secure your return.

We are, Sir,  
Your obedient servants,  
Thomas Bell,  
William Kelly,  
James Walker,  
Patrick O'Hara,  
John McGuire,  
Daniel Dooley,  
James Dooling,  
James Mullins,  
Patrick Reilly,  
James Claffy,  
Thomas Walsh,  
Laughlan Deegan,  
Thos. Patton,  
H. Alderlice,  
John McCaffery,  
Patrick Carroll,  
William Burron,  
Martin Macdonnell,  
John Fitzpatrick,  
P. M. Galarnean,  
Thomas Clarke,  
Clinton Quigg,  
Louis Brunet.

A. N. Morin, Speaker Legislative Assembly,  
C. G. Hill,  
H. Starnes,  
James Simpson,  
Louis De Chantel,  
O. Paradis,  
P. Lacombe,  
Ignace Boucher,  
Pierre Griffard,  
Arçene Bertrand,  
F. Pominville,  
Donald Macdonald,  
Alex. Grant,  
Wm. Curran,  
David Vass,  
William Warnock,  
M. Killoch,  
John Fraser,  
Wm. Malone,  
Edward Mansfield,  
Robert Macdougall,  
Francis Clarke,  
William Eden,  
Owen C. Foley,

Montreal, February 7, 1851.

GENTLEMEN—In reply to your communication, I have to say, that I regard the office of City Councillor as very important, and honorable.

Having been a resident in Montreal for nearly a quarter of a century, it may be presumed that I am generally acquainted with its affairs, and desirous of forwarding its interests.

Encouraged by your invitation, and by the numerous assurances of support which I have already received, I am induced to declare myself a Candidate for the representation of St. Lawrence Ward.

It is perhaps somewhat late to enter into the contest, but I rely on your well-known energy, and entertain a confident persuasion that it will be crowned with success.

Placed by your suffrages in the Council, I shall give my support to all measures calculated to promote the prosperity, sustain the credit, and enhance the reputation of this city.

I am, Gentlemen,  
Your obedient servant,  
ROLLO CAMPBELL.

To the Hon. A. N. Morin, M.P.P.,  
C. G. Hill, Esq., &c., &c.

RYAN'S HOTEL,  
(LATE FELLERS),  
No. 231, St. PAUL STREET,  
MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house.

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

Will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND COMMODIOUS, And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE. And the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

M. P. RYAN.  
Montreal, 5th September, 1850.

DR. TAVERNIER

HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next.

Surgery—in his former residence, No. 2 St. Lawrence main street.  
Montreal, Feb. 12, 1851.

MONTREAL CLOTHING HOUSE,  
No. 233, St. Paul Street.

C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.

N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.  
Montreal, Oct., 19th 1850.

THOMAS BELL,  
Auctioneer and Commission Agent,  
179 NOTRE DAME STREET,  
MONTREAL.

SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

CONTROVERSIAL WORKS (which we recommend to be read by the Rev. Gentlemen who rail against the Catholic Faith, without knowing it):—

The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d.

Milner's End of Controversy, 2s. 6d.

Pope and Maguire's Discussion, 3s. 9d.

Maguire's Controversial Sermons, 1s. 10½d.

Manning's Shortest Way to end Disputes, 2s. 6d.

The Bible against Protestantism, by the Rt. Rev. Dr. Sheil, 2s. 6d.

The Question of Questions, by the Rev. J. Mumford, S.J., 3s. 9d.

A Protestant Converted by her Bible and Prayer Book, 1s. 10½d.

The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10½d.

The Unity of the Episcopate Considered, by E. H. Thompson, 2s. 6d.

White's Confutation of Church of Englandism, 3s. 9d.

Life of Dr. Doyle,—containing a number of his letters to the Evangelicals of his day, 1s. 10½d.

Sure Way to find out the True Religion, in a Conversation between a Father and Son, 1s.

A Short History of the Protestant Religion, by Bishop Challoner, 1s.

Cobbett's History of the Reformation, 2 vols. in one, complete, 3s. 9d.

Do. Legacies to the Parsons; a sequel to the Reformation, 1s. 10½d.

The Decline of Protestantism: a Lecture by Archbishop Hughes, 4d.

Hughes and Breckenridge's Controversy, 6s. 3d.

Protestant Objections Answered; or, the Protestant's Trial by the Written Word, 1s. 10½d.

The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.

Primacy of the Apostolic See Vindicated, by Bishop Kenrick, 6s. 3d.

Lingard's Anglo-Saxon Church, 6s. 3d.

Moeller's Symbolism, 10s.

Newman's Sermons, 6s. 3d.

Liguori on the Commandments and Sacraments, 1s. 10½d.

Do. Preparation for Death, 2s. 6d.

Do. Testament, 1s. 10½d., or £6 5s. the hundred.

Do. Bibles, at prices varying from 5s. to 45s.

In addition to the above, we have on hands an assortment of all the CATHOLIC WORKS PUBLISHED, at extremely low prices.

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

A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c.  
Montreal, 29th Jan., 1851.

JUST RECEIVED AT SADLIER'S—"THE CATHOLIC ALMANAC." Price 1s. 10½d.  
Montreal, Jan. 16.

CATHOLIC BOOKS.

PROTESTANTISM AND CATHOLICITY compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balme, price 10s.

This work was written in Spanish, and won for the author among his own countrymen a very high reputation. It has since been translated into the French, Italian, and English languages, and been very extensively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

ST. VINCENT'S MANUAL, which has been recommended for general use by the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1849, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

Every Catholic Family ought to have at least one copy of this book in their houses, as it embraces every variety of Exercises for Family Devotions and the Service of the Church.

ST. VINCENT'S MANUAL, containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity in the United States, with the approbation of the Superiors. Fifth edition, revised, enlarged, and adapted to general use. 787 pages, 18mo., illustrated with elegant Steel Engravings, an Illuminated Title, Presentation Plate, &c. It is printed from new type, on good paper, and is sold at the following very low rates, viz.:—neatly bound in sheep, 2s. 6d.; the same, black roan, 3s. 6d.; roan, gilt edges, 7s. 6d.; arabesque, gilt edges, 10s.; also relief, pt. ed., 7s. 6d.

DAILY EXERCISE: a very neat little Miniature Prayer Book, consisting of the holy Mass and Vespers, with Morning and Evening Prayers. To which are added a selection of Hymns, Prayers for Confession, Communion, &c. Tenth edition, enlarged and improved, 48mo., cloth, 9d.

SPIRITUAL EXERCISES OF SAINT IGNATIUS. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothaan, Father-General of the Company of Jesus, by Charles Seager, M.A. To which is prefixed a Preface, by Cardinal Wiseman, cap. 8vo. cloth, 3s. 3d.

Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 12mo., cloth, 5s.

Gems of Devotion, a selection of Prayers for Catholics, 48mo., cloth or sheep, 1s 3d.

This small, but comprehensive Prayer Book, is universally considered the best selection in the English language. It is comprised in a neat 48mo. volume of 336 pages, neatly done up in various styles of plain and fancy bindings, and sold at exceedingly low prices.

Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools in the United States. 20th edition, greatly enlarged and improved. 224 pages, illustrated with 36 Engravings. This little work, compiled by a competent clergyman, contains Morning and Evening Prayers, short Prayers at Mass, Instructions and Devotions for Confession, Communion and Confirmation; also, the Vespers, and a suitable collection of Pious Hymns, cloth, 1s.

And many other Catholic Standard Works, for sale at the New York prices, by  
JOHN M'COY.  
Montreal, Dec. 19, 1850.

Still the Forest is the Best Medical School!!  
That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S  
GUM-COATED  
FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.

But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

Bilo and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4, for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant,—mind, clear; producing permanent good health.

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.

An article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills present a beautiful transparent, glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

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