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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 21.

## SPIRIT OF THE PRESS.

(From the Spectator.)

Our great nation is in a fluster,—its clergy, who are meeting in all districts and addressing their bishops, who are addressing their clergy; its pillars of the state, like Earl Fitzwilliam and Earl Fitzhardinge, who are stimulating the people at town meetings and county meetings; its Dissenters, like the Wesleyans, who think that absolute toleration ought to draw the line at Roman Catholics; its people of every class, who, in duly setting forth their fervor, are calling upon her Most Gracious Majesty Victoria, Queen of Great Britain and Ireland, "Dei gratia" and (no end of flings at Mr. Shiel's unhappy florin!) Defender of the Faith. But fruit will be expected in due season after this abundant showering of addresses: a practical reply will be expected; and her Majesty will turn to Lord John Russell with the question, "What is to be done?"

This may prove rather perplexing, though the agitators do not much trouble their heads about it at this early day. It is scarcely manners to hint at the bill in the midst of the feast. One naive gentleman, "Armiger" by name, suggests that the Queen should issue a proclamation forbidding those whom it may concern to bear titles conferred by a foreign potentate. This really seems the most practical suggestion yet made in the sense of the agitators. It would look rather small. The reprobated designations are as much names of offices as titles; indeed more so, since as titles they can only be current by courtesy, and have no sterling value with the public at large. After such a proclamation, Dr. Ullathorne would be the Bishop—that is to say, the overseer of the Roman Catholics who happen to reside within certain boundaries round Birmingham and Nottingham; but the Royal authority would prevent his calling himself so. Of course he could not help other people calling him so, any more than the Bishops of Ireland could before they were recognized by the Lord-Lieutenant; when the only distinction they assumed was to put a cross before their names, like persons who cannot write.

Parliament will pass any law the Queen may desire or her Minister propose: but the law must have penal sanctions—will the Premier put the Papist Bishops in the stocks if they prove contumacious? Then, the excitable and priest-led population, "the numerous Irish immigrants in London and elsewhere," for whom Lord John was willing to extend the "ecclesiastical system" of Rome in this country, must count for something when the new penal law comes to be enforced; the rout of the Protestants at the Birkenhead pronouncement this week reminds us of that element in the problem. Ireland itself—the standing "difficulty" with every Government—is not to be overlooked: at least we believe Lord Clarendon confronts the Irish aspects of the question with an anxious not to say an alarmed countenance.

Lord John Russell's letter was a clever move in the political game; but, looking a little way beyond the immediate advantage of a rally for the session, one sees that it has its risks and drawbacks.

(From the Brighton Herald.)

If, whilst the country is in this feverish state, a general election should follow the defeat of Ministers, no man living can tell what the consequences would be. The Catholic would be contending, as it were, in a matter of life and death against Protestant, and Protestant against Catholic; and Dissenters, worked up as they would be, probably, by popular preachers and speakers, would make desperate efforts against both. This is a question it will be well for all moderate men to consider, for the peace and union of the United Kingdom may be deeply involved in it. Ireland has her millions of Catholics; there are some in the Highlands of Scotland; very many more in England—particularly in Lancashire, Yorkshire, and the metropolis. Many of our colonies teem with Catholics. Lower Canada contains few others. There are many Roman Catholic Bishops and their flocks in Upper Canada, Halifax, New Brunswick, Prince Edward's Island, Newfoundland, Australia, Port Phillip, Van Diemen's Land, the Cape, the Ionian Islands, Malta, Gibraltar, the Channel Islands, and a large portion of the ranks of our army are filled with Catholics. Any attempt, therefore, to pass more "stringent measures" against Catholicism, or its Church government, is a very serious—it may turn out a vital—question.

We feel it a public duty thus early, as it may seem, to call on men who possess more zeal than discretion to pause ere they throw the brand of discord among the people of these realms. Above all things, every man of ordinary capacity must be aware of the dreadful danger of raising popular tumults in days like the present. It is easy for zealous men to excite a mob; but once in motion—as it may be put in London—it is instantly joined by thousands and tens of

thousands of thieves, robbers—men who would not hesitate at murder or incendiarism—by abandoned characters of all ages and of both sexes, whose object would be rapine and plunder, havoc, and the indulgence of the most bestial appetites of our nature. An awful responsibility falls on whoever instigates a mob under any pretext, but most of all if it be done in the name of religion and of a God of Peace, Mercy, and Love.

## THE CHELTENHAM RIOT.

(From a Correspondent of the Tablet.)

Cheltenham has long been noted for the bigotry of its inhabitants. The 5th of November was allowed to pass over quietly, though not without its more than usually violent sermons commemorative of the day, and an increase in quantity of gunpowder letting off. To this succeeded, on Monday, the 11th ult., a meeting at the Town Hall, when the most violent "No-Popery" speeches were made by Parsons Close and Boyd, Grenville Berkeley, the member for the borough, and a few other individuals of less note. The room being too small for the numbers assembled, Mr. Close, *Pon. Max.* of Cheltenham, promised the working classes another opportunity of meeting, which was fixed for Thursday, the 21st ult., at seven p. m. Parson Close, Mr. Grenville Berkeley, Mr. Morton Brown, Minister at the Independent Chapel; Mr. Lewis, a Baptist Parson; and F. Monro, Esq., were the great guns on the occasion. Constant allusion was made during their speeches to the spilling of Protestant blood; illustrations were given from the use of the bayonet, when the Duke of Wellington roused the guards at Waterloo by saying, "Up, boys, and at them," besides exciting their worst passions by referring constantly to the sword, &c., though they would not use such weapons. The meeting did not conclude till after the hour of ten had struck, when the mob, evidently directed by persons well dressed, marched, to the music of a band, to the High-street, and at the house of a tailor, named Hardwick, demanded the Pope, which he had made for the procession, with his attendant Bishops and Priests. These being denied them, the magistrates late that evening having forbidden the procession and the delivery of the figures, they demolished the tailor's windows, (which they did most effectually;) when, to allay the fury of the mob, a small figure was thrown from the windows, with which, after proceeding up the town with music, they returned along the High-street, till they came to the one leading to the Catholic chapel, down which they proceeded with cries of "No-Popery;" "Burn the Pope," and "Hang the Priests;" then deliberately commenced, with bricks and stones, the attack on the house and chapel. In the meanwhile, efforts are being made to force the doors of house and chapel; the figure is set fire to; the wooden rails are torn up in front of the chapel and house to increase the fire. Fire balls were attempted to be thrown into the chapel, the windows being broken; but fortunately they either went wide of the mark, or were driven back by the now broken frames. The arrival of the magistrates, with a large body of police, just as the chapel door was forced, alone prevented the total destruction of much property, and probably of the lives of our two Pastors, the Rev. Messrs. Glassbrook and Kendal, such was the fury of the mob and the madness to which they had been goaded by the so-called Ministers of peace and order. How the whole chapel and house escaped destruction is extraordinary, as a considerable time elapsed before the magistrates and police arrived, who, being armed with cutlasses, used their truncheons with considerable effect, and, being seconded by a numerous body of special constables, sworn in at the moment, the mob gradually gave way. The whole town was in considerable excitement the following day, and farther outbreaks were expected; but, thanks to heavy rain both on that and the following day, and a greater number of police from the country being brought into the town, and the assistance given by the special constables, no further outrage has taken place. Since this disgraceful affair and riot, the chief promoters of this display of bigotry seem utterly ashamed of their conduct, and are now trying to make amends by offers of assistance. Mr. Close has offered to repair the damage—a pretty good sign that he, by his violent speeches, has been the chief cause of this outrage. Mr. Grenville Berkeley, the member for the town, and Mr. Craven Berkeley, the late member, have each offered to head subscriptions, and many Protestants to contribute to repair the damage, which is considerable to both house and chapel. Deputations from Protestant tradesmen, to show their horror at the conduct of their fellow-townsmen, have likewise offered to defray the cost of the repairs. The magistrates, and many leading Protestants, have called on our good Pastors to express their sympathy, and to show their detestation of the dastardly conduct of the mob. The lessees

of the Old Wells' Spa kindly offered the use of their music-hall for the Sunday service. In fine, sympathy is exhibited by all parties, who now appear thoroughly ashamed of their conduct.

At a meeting held last Saturday at the chapel-house, of the principal Catholics in Cheltenham, the Hon. Colonel Browne in the chair, it was unanimously resolved to appeal to the law, and oblige the county to repair the damage. This is a sad annoyance to the Protestants, as they wished to hush up that which will ever be to their disgrace. Cheltenham is the only town which has thus disgraced itself.

## THE REV. MR. BENNETT AND LORD JOHN RUSSELL.

(From the Tablet.)

Lord John Russell, by this time, has "done penance" for his letter, and "penance more must do." First comes his Eminence the Cardinal Archbishop of Westminster, with such a volley of unanswerable logic, good sound common sense, and plain English, as reduced the *Times* to babble confused generalities or feeble sneers. Joe Hume and Roebuck give Lord John a few preliminary kicks; the Dissenters—though a few of them foolishly joined in the cry raised by the State Church for its own interests—have begun to ask themselves some very sensible questions. It is very clear that, as a body, they are not going to be taken in; or to be induced, by the senseless bellow of "No Popery," to help in handcuffing themselves as well as the Catholics. The sermon of Mr. Newman Hall at Hull, and the speech of Mr. W. Biggs at Leicester, are, by themselves, enough to outweigh, with two or three months' time for calm reflection, any temporary fanaticism, such as, here and there, has brought Dissenting Ministers and gentlemen on the same platform with the proud and narrow minded Establishment, dignitaries and squires who hate their principles, and would disdain the very thought of asking them to their houses, or at least admitting them to their "society." The good sense of a whole body always checks, in the long run, the littleness or the mistakes of individuals, and so it is in the present instance. The people of England, the bone and sinew of the land, the operative and laboring classes, either are indifferent to the storm, or are on the side of justice. No man can doubt that fact who but glances at the columns of the *Weekly Dispatch*. No doubt it is true that the present agitation is highly dangerous to civil and religious liberty, because it is an agitation got up by the class which still, to a vast extent, has the making of the laws in its own hands. Each of the twelve thousand incumbents of the Established Church has it in his power to get up an "address" respectfully signed; and they are backed by nearly the whole force of the landed gentry. Thus, if the real people of England—if the Dissenters—if the manufacturing classes—if the great bulk of those interested in religious freedom, and not interested in the domination of a religious corporation over other religious bodies, chose to let themselves be overborne by the interested fanaticism of that corporation, why, the prospects of civil and religious liberty would be poor indeed. New John Bunyans may have to write new *Pilgrim's Progresses* in Bedford gaol, after, for some little time, the State Church and its politicians have "pined the flesh," or "fined the purses," of a few blameless and learned Catholic Prelates.

We hope for better things; and we have been greatly encouraged, not only by the above considerations, but still more by the letter Mr. Bennett, of St. Barnabas, has addressed to Lord John. It damages the Premier, perhaps, more than anything that has yet occurred, and shows him up in a very much meaner aspect than we suspect the public were at all prepared for. Lord John thoroughly despised the Puseyites; but even they, weak as they are, and overwhelmed by the torrent of public agitation, were, after all, not to be so desperately provoked with impunity. Mr. Bennett has turned round, and hit the Premier some very smart raps indeed. Never was there an instance in which a public man more shabbily, for mere political convenience, turned round on a party which he had encouraged with marked partiality. It appears that for six or seven years together Lord John was a regular hearer, communicant, and acknowledged parishioner of Mr. Bennett; he did not merely go to St. Paul's, Knightsbridge, as an occasional observer, but he was an avowed member of the congregation. Nor did he attend at the Puseyite Church, protesting constantly, as many may have done, against the "Popish" enormities he saw there, and now so passionately condemns. He subscribed to the Parish Schools—he sent sums of money for charitable purposes to Mr. Bennett; nay, he wrote letters to him, unsolicited, giving his advice, like a contented parishioner, as to any projects Mr. Bennett had in view. It seems when they proposed building the new Church, only three years ago (he it observed when they were "muttering the Liturgy," using the

sign of the Cross, hearing Confessions, &c., &c., just as they do now,) Lord John took the trouble to write a letter to Mr. Bennett, from Woburn Abbey, giving him money for the proposed Puseyite Church, and suggesting plans about it! Let us hear Mr. Bennett's very reasonable statement of this startling fact:

In your letter you enclosed an alms gift for that purpose, and then entered into details concerning the new Church. You were so good as to propose a specific plan of your own, which had, indeed, some advantages in it, but we thought not, on the whole, advisable. Though I could not agree with you in the idea which you suggested, still I was very thankful for your expression of sympathy, and especially as it manifested the fact that the good work intended to be done had been a matter of consideration with you. In that letter you go on to speak of the new Church in these words:—

"Will you permit me to say, that if I understand you rightly, the seats of St. Barnabas are to be all free seats; I think you are mistaken in not requiring some small payment (say sixpence a month) for at least half of them, I believe they would be more valued, and the money might be spent in keeping the seats clean, and warming the Church."

My lord, you can hardly imagine how gratified I was at the reception of that letter. I was so pleased to think that you could, in the midst of your laborious occupation, have been able to give our little church of St. Barnabas even a thought; and I wrote, in reply, that our idea was to make the church entirely free and open, on the ancient principle of churches, leaving the payments, necessary for the maintenance of the fabric, to the voluntary offerings of the people, which would be made at the Offertory. But this by the way. My object in reminding you of this letter, is to identify you with myself, and St. Paul's, and St. Barnabas', in knowledge, if not in spirit; to show that at that time you fully entered into the system of the Church which I advocated; that you did not object to my teaching; that you had no fault to find with my general principles and views. Could I at that time have been among those "insidious" persons whom you now would have the people to destroy, and get rid of?

Nay, yet more: on St. Barnabas's day, 1849, Lord J. Russell still regarded the Puseyites with such favor, that he promised to come in person to the church, and assist at the proceedings! Well, indeed, may Mr. Bennett ask Lord John—

If my course was insidious, why did you take part in that course? If I so murthered the liturgy as to disguise its language, why did you join in so glaring a profaneness for nearly seven years? If I practised "mummeries and superstition"—why did you come to join in them for nearly seven years? Why did you so far and so deeply join in them as to receive at my hands, so late as Ash Wednesday, 1849, the Holy Eucharist, yourself and your family? If I were one of those designated in your letter as bringing a greater danger than even the Pope, why then, my lord, was it that you said not all this before?

The following passage illustrates the religious history of Lord John, and his present position, in a still more curious light. There is a simplicity about the passage that almost amounts to fun, but the amusement soon gives way to grave indignation against the statesman who is capable not merely of the presumptuous insolence of expressing even an opinion on the conscientious convictions of large bodies of English citizens, but of the dirty treachery, and, at the same time, the inconceivable folly, dishonesty, and shortsightedness of which he has made so miserable an exhibition:—

My lord, I was always anxious, most anxious, as a Pastor of Christ, set over you in the Lord's congregation of which you were a member—I was always most anxious, secretly within myself, for your spiritual welfare and salvation. This cannot, I hope, be charged against me as any attempt at self-glorification, or claiming more in my duties than was required of me, our duty is so very imperative to "watch for the souls" of the flock committed to our keeping. I state the mere fact, that when I could not help seeing you, as I did, continually before me, subject to my teaching, hearing the elucidation of Gospel truth, and the Church's authority from my mouth, and joining in prayer and Sacraments from time to time—I state the mere fact—that a peculiar and awful sense of responsibility was felt to be kindled within me. It seemed as if great things might have been depending on the rightness of my teaching, and that the Church in her real beauty, and magnificence, and truth, might be lost, or not lost, by some mistake or want of judgment on my part. I know your temptations and dangers. I felt for you in the awful responsibilities of your high office, as the chief ruler of our country. I feared for you, and I prayed for you. I would never have told this, as now I do, but for the special and awful crisis which has, through your principal instrumentality, been brought about. But this now I will tell, known before only to God, that frequently, very frequently, in the lone night, and when you have been laboring in the House of Commons, I have been in the church where you worshipped, and by name, (of course, with others of my flock, according to their needs) have invoked the Almighty God of nations, that He would vouchsafe to guide your policy for our country's welfare, and our Church's blessing. Yes, often have I prayed specially on your behalf—often have I specially sought of God, that I might have grace in preaching, to win you to the deeper truths of our most holy Faith. It says this now,

because at such a time it was—I mean in the year 1849—so late as Ash-Wednesday, 1849—I find a note in my journal, thus—“Lord and Lady John Russell at the Holy Communion this day. This looks well. Oh, that we could make them love the Church!” I give you, my lord, the very genuine simple words of my private journal, such words, of course, never expecting to see the light. But there they are, and I give them to you to show you how I felt them, and how rejoiced I was, on such a day, at such a time, to see the testimony of your faith, your repentance, and your love.

Mr. Bennett afterwards enters into a defence of various of his usages and opinions, into which we need not here enter. Enough has been said to show that Lord John has got into a complete “fix,” even as regards a party so completely beaten as the Puseyites. Scarcely was the letter published, but he had his misgivings about the Catholics. A third of her Majesty’s subjects are not to be insulted with impunity. But even a party which can number 1,800 men (such a number of Protestant Ministers, Mr. Bennett says, subscribed Puseyite propositions on the supremacy) is not to be insulted with complete impunity. We only hope that Mr. Bennett will not allow himself to be deceived by this triumph. It does not, of course, alter his religious position, which is as foreign to his Church as poison to the human body. It is writhing and agonising to expel him and his party. Cannot a man of his clear-headedness see that the true home of Catholic doctrine is nowhere but in Rome?

#### MR. ROEBUCK’S LETTER TO THE PREMIER.

The *Times* of Wednesday morning contains a long letter from Mr. Roebuck to Lord John Russell, in anticipation of his speech in Parliament. He vehemently accuses the noble lord of putting in peril the great principles of toleration—hits off some telling sarcasms against Lord John’s variety of opinions as recorded in *Hansard*, and goes on to give the reasons of his own alarm. “I find,” he says—

“The public mind of England stirred from one end of the kingdom to the other. I hear fierce denunciations hurled against one large class of our Christian brethren, and I see politicians of nearly all classes bending beneath the storm, and joining in the cry against the Papists and the Pope, and I most sincerely assert that I am utterly at a loss to understand how a really tolerant people could be thus carried away by an intolerant feeling. Does any danger really exist? Seeing what the public feeling is—knowing, as I have for many years known, the strong anti-Catholic prejudice of my countrymen—I am not surprised at this outbreak. Simple, downright intolerance is at the bottom of it. No real danger exists. It is not fear, but blind, intolerant hate, that has aroused the land; the same sort of feeling as that which, in 1780, roused the mobs of London against Sir George Saville, and made that madman, Lord George Gordon, a hero—the idol and leader of the people—is now exercising a fatal influence upon the good sense of the English people. This feeling you have most unfortunately countenanced; you have given dignity and importance to an antipathy which you ought carefully to have allayed; and, by your ill-timed support, have done your utmost to keep alive for years a detestable intolerance, of which, in your heart, I believe you to be thoroughly ashamed.

“Where, again, I ask, and what, is the danger? I am not frightened by words, but I wish to know what is meant by ‘Papal aggression?’ Can the Pope acquire power over any man in England by merely nick-naming a man Archbishop of Westminster, or by giving him a large hat and a pair of red stockings, and dubbing him a Cardinal? Has the Pope acquired any actual territorial right or influence by what is called parceling out the kingdom of England? We are all equal before the laws. He cannot invoke the power of the law, then, to persecute us into acquiescence in his doctrine. Upon what, then, is he really in order to gain influence over us? Persuasion. He and his emissaries must influence us through our reason; and we, who pretend to rely upon the force of truth and the great safeguard of free discussion—we cower and tremble, and, like all cowards, bluster, because a foolish old man, at the instigation of a crowd of intriguing priests, and a set of weak-minded, silly converts from our own to the Catholic Church, has thought fit to give a certain number of Bishops English names—and, spite of our pretended confidence in the truth of our own opinions, and our brag-gart boasting of the efficacy of reason and of argument, we are all at once horribly alarmed, and fancy that we shall awake some morning and find ourselves irretrievably Catholic. This very statement shows how thoroughly ridiculous is the whole affair, when viewed in this light; but far different is it when we reflect upon the feeling which really has created all this confusion. When we remember that hate—religious bigotry—is at the bottom of it all—when we remember that every Protestant priest has, by religious antipathy, been roused into action—when we also bear in mind that every Catholic priest in England and Ireland has now been challenged to the combat—is it not clear, my Lord, that your unwise and unstatesmanlike letter has served as a trumpet to call into action the worst, and fiercest, and most dangerous passions that darken human reason, and harden the human heart? The work of years has, in a moment, been destroyed, and all the weary labor of eradicating those now vigorous weeds in our fair garden—religious hate and ecclesiastical intolerance—has again to be encountered.

And now, my Lord, I put to you the question which you, as a statesman, ought long since to have asked yourself—*How is Catholic Ireland to be governed?* The immense majority of the people of Ireland are Catholic; will they not now be excited to the same frantic pitch in support of their religion as that which now agitates England against it, and upon the same

principles upon which Protestants in England determine to keep down the Catholics?

“J. A. ROEBUCK.  
“Milton, December 2, 1850.”

#### MODEL LODGING-HOUSES.

(From the *Times*.)

It is related that the Empress Catharine asked to witness with her own eyes the alleged prosperity of some distant province, her Ministers had recourse to the stage painters to get them out of their scrape. At the principal points of her progress splendid façades and picturesque streets of lath and plaster, or still more fragile materials, were erected to hide filthy hovels and the interminable *steppe*. Wherever she changed horses improvised municipalities descended from shadowy portals to exchange congratulations on the spectacle before her; and it is even said that a part of the scenery and other paraphernalia required for the pageant reappeared every stage, by a different route. Such a story, if not too fabulous to be believed, is at least too barbaric to recall any circumstances in our own condition. We pride ourselves on the solid and *bona fide* character of our civilisation. If we don’t strike so high as some countries, we do not fall so low, and we are, at all events, what we profess to be,—perhaps rather better. This comfortable conviction, however, is fated to receive an occasional shock. It might retain its hold in the minds of those who roll through our well-paved and well-lighted thoroughfares in light and luxurious carriages, and never touch the ground except to make a purchase or a call; but ever and anon a horrid reality forces itself through the surface of life, like buried fires, or a lethal effluvia, or the glimpses of a subterranean abyss. There are scenes in the depth of this metropolis such as the author of the *Divina Commedia* might have added to his descriptions of the nether world. To the great majority of the “respectable” classes these things are revealed through only one channel, and that very scantily. Every now and then the columns of the newspaper disclose something horrible in itself, still more horrible as a sample of the way in which myriads are existing around us. If we follow up the discovery and inquire for ourselves, we may soon satisfy ourselves that behind and under this vast white sepulchre there fester heaps of moral rottenness,—a lawless, faithless, and Godless population,—to be feared, but still more to be pitied; happily as helpless, and happily as miserable, as it is depraved.

A horrid case that was brought the other day before the Police-court in Worship-street reveals the interior of one of those lodging-houses in which so many in this metropolis spend every night of their lives. The house seems to be by no means below the average; indeed, the landlord has the audacity to call it a “model lodging-house.” There is nothing at all to show that the rooms are smaller, the beds more close, the occupants more numerous or indiscriminate, the discipline less exact, the landlord or his wife less jealous for the credit of their establishment, than is usually found in such places. There are three rooms in the house, each of them containing twelve beds. Men and women, old and young, old comers and new comers, sleep altogether in one room, indiscriminately, just as they come. The landlord is ready to receive his inmates at every hour of the night. He asks no questions; a man and a woman, an old man and a child, a palpable old brute and a simple young girl—it is all the same; they are immediately admitted, and it is left to their choice—or rather to the choice of the stronger—whether they will sleep together or in separate beds. It does not appear at what point this, or any other lodging-housekeeper, would consider his rooms to be full; but in the instance before us there was a miscellaneous assemblage of eighteen men, women, and girls, in one room, distributed among twelve beds. One of the witnesses in the case was a widow; another the youthful companion of a man named Lazarus, with whom she had lived in the house four weeks without knowing his other name. Such was the ordinary state of things and the usual selection of lodgers in the house. So far from its being an unfavorable specimen of a lodging-house, it really seems to possess some claim to its “model” pretensions. The street gaslights shine into the rooms. The “widow” thought it necessary to notice and inquire into an outrage perpetrated on one of her fellow-lodgers; Lazarus’s companion discovered it, made a stir about it, and complained to the landlady; and though the landlady herself was rather slow to take any steps, the landlord, even to his disadvantage, called in the police, and gave the culprit into custody. So here we have all the signs of a regular normal condition; a bad side, a good side; a public opinion; public spirit, and an appeal to the protection of the law—all combined with the fact of large houses occupied by men and women living, not *more ferarum*, for birds and beasts do not change their mates from one day to another, but almost promiscuously. The single feature that made the act complained of in this instance an exception to the ordinary practice of the house was that the poor girl was only fifteen, and the man sixty. But for that it would have passed off as a matter of course.

Why, the presumption is that such incidents are of constant occurrence in every lodging-house that takes in strangers at all hours of the night, with no other restriction than the admittance fee of 3d. Considering how large a proportion of such inmates are living with no other law but nature, in its worst and lowest sense, it is too certain that nature itself will often be outraged when mere children fall into such company. We may rest assured that nearly all, if not all, the boys and girls thrown upon the lower occupations or the indiscriminate aims of the metropolis fall soon or late, and generally very soon, into the snares of older corruptors. That is the condition of thousands, of tens of thousands, not to say hundreds of thousands,

in the boasted centre of civilisation. They are hardly to be seen. They are not in our churches, built too often by subscription for the exclusive use of the wealthier classes. They dwell in the dark background of this showy scene. A careful guide may conduct a stranger through twenty miles of great thoroughfares, and if he only takes care to avoid the Seven-Dials, he may be asked by the stranger on returning to his hotel, “Where are your poor?” They are all out of sight, and out of sight is out of mind. The Woods and Forests and the City of London improvers pull down their habitations, and smoke them out as if they were hornets. That is all the thanks they owe to any national or public authority. It turns them adrift, and does not ask where they land.

#### “HEATHEN IGNORANCE.”

(From the *Tablet*.)

The “heathen ignorance” of the great majority of the English poor is well known. It has been often published in Parliament and elsewhere; it is recorded in the Reports of Government Inspectors of Mines and Factories; it has been trumpeted in the speeches of reformers and philanthropists. The very Parsons themselves have been loud in their complaints of it. But that the Scotch poor, in the great towns at least, are in the same condition of spiritual darkness as the English is not so generally known. That such, however, is the case, may be shown by the testimony of a competent and unprejudiced witness—David Stow, Esq., Honorary Secretary to the Glasgow Free Normal Seminary, Author of “Moral Training,” &c.

This Light of the nineteenth century does not confine himself to the mere statement that the school education of his country has hitherto been destitute of “physical, intellectual, and moral training;” he gives proof of this by adducing examples of the lamentable state of “heathen ignorance” in which the working classes of the Scotch are sunk. For instance, in his chapter on “Factory Statistics,” he says:—“We hear of Bible schools and Scriptural education as the glory of our country. But let a minute examination be made, and, excepting in the case of those who have been blessed with *enlightened*, pious teaching in a Sabbath school, what does all this stir amount to? Comparatively nothing—a mere deception on the public, and a lushing to sleep of the energies of philanthropists and Christian men, who, but for this cry for quantity instead of quality, might have brought their energies, and sacrifices, and charities, long ere this, to bear most favorably on the reduction of crime, and the Christian and moral and physical elevation of the whole community.

“We might,” continues Mr. Stow, “furnish our readers with a hundred proofs, but we select one survey, which was conducted on what may be considered the proper principle of ascertaining the real truth, and which presents a picture, deep and melancholy, it is true, yet a fair—perhaps a favorable—specimen of the intellectual and Christian attainments of the working classes between the ages of thirteen and twenty-one years.”

Mr. Stow’s estimate of the “Christian attainments” of the working classes throughout the world must be low indeed, since he tells us, in another part of his work, that, “upon the whole, the Scots are the ‘most moral people on the face of the globe.’” (P. 169.) We suspect, however, that David’s zeal to demolish all systems but his own has betrayed him into this inconsistency. But to return to his “pictures of the deep ignorance of the Scotch working classes:—

Two surveys of young persons (who of course were drawn, he says, not from a particular locality, but from the general population) were made in the year 1839 and 1845, with a view to ascertain the state of education in public works in this city (Glasgow). We present the latter survey of four factories, the examination of which was conducted upon what I consider to be the most certain mode of arriving at the real state of education and intellectual culture, and on the truth of which the utmost reliance may be placed.

In this survey, which is to be found at page 97 of Mr. Stow’s work (eighth edition), the following statements are made:—

In one factory, two answered that God was the first man, one said that the soul would die with the body, and one was ignorant of the resurrection, and refused to believe it. In the second factory, four answered that God was the first man, one that Jesus was the first man, one that Adam and Eve were saved at the flood, one never heard of heaven or hell, one—when asked about heaven and hell—said “She ken’d naething about thae things.” In the third factory, eight said God was the first man, one said Jesus was the Saviour of Christ, one said Moses was the Virgin Mary’s wife, one said Moses was God, two said Christ was the first man. In the fourth public work, nine answered that God was the first man, two that Christ was our first parent, one that God was the son of Jesus Christ, &c., &c.

Here, indeed, are specimens of “heathen ignorance” which we commend to the special notice of Lord John Russell and Dr. Cumming.

Be it observed, that the young persons of whose “Christian attainments” Mr. Stow has given us a “survey” were “between the ages of thirteen and twenty-one years,” and that two-thirds of their number could read and write—some “pretty well,” some “tolerably,” some “imperfectly.” There can be no doubt, then, that in very many of the Scotch schools there can be very little “intellectual and moral training,” and that the “Christian attainments” of a vast number of the people blessed with the “Ecclesiastical system” of John Knox are *nil* God help thee, Scotland, and thy teachers, too.

The little lord who is at the head of her Majesty’s Government “thought it desirable that the Ecclesiastical system of the Roman Catholics” should be the means of saving “the Irish immigrants in London and elsewhere” from “heathen ignorance.” What system does the manikin think able to rescue the countrymen of his friend the doctor from the “heathen ignorance,” and worse than heathen ignorance, in which they are plunged? Poor Lord John, the blind cannot lead the blind. Not the Ecclesiastical system of John Calvin, not even the system of Solo-

mon Stow—we beg his pardon, David Stow—and all his “Bible and moral training,” can rescue the Scotch, or any other people or persons, not excepting Lord John Russell and Dr. Cumming, from “heathen,” or, what is worse, heretical “ignorance.” Her Majesty’s Inspector of Catholic Poor Schools” has recommended Solomon (or David) Stow’s “excellent work,” to the notice of Government, no doubt with a view to show them from unexceptional testimony how the “Ecclesiastical system” of the Presbyterians has plunged the people of Scotland into “heathen ignorance.” We beg Lord John Russell to consider the contrast which the “Ecclesiastical system of the Roman Catholics” affords, as evidenced in the report of the Government Inspector of Catholic Poor Schools:—

I have visited schools (says this gentleman) where the secular instruction was confined within narrow limits, not ranging beyond the most meagre elements of human learning (not more, we may suppose, than the young persons in Mr. Stow’s “survey” had attained to), yet in such schools, which in this respect are quite unworthy of praise, I have seen practised ingenuity exhaust itself in proposing the most difficult and delicate questions in Christian doctrine and Bible history, without once succeeding in baffling the knowledge of those who were interrogated.

But, indeed, we need not have recourse to the Catholic Inspector’s report to exhibit the contrast of which we speak. Mr. Stow himself draws attention to it. In the page which follows the “survey,” portions of which we have given, he says:—

This is a sad picture of the state of society in Glasgow, with its churches, schools, parochial and city missionaries, and a greater variety of philanthropic institutions for the improvement of the people than is to be found perhaps in any city of the United Kingdom, and proves that the Christian patriotism exhibited in benevolent efforts—parochial or private—has not yet applied those means by which the evil may be cured.

By these reports (he continues), of 698 young men and women who were examined in the four factories, and drawn from all parts of the city and suburbs, 126 never heard of the name of Jesus but from the mouth of profane swearers; and of those who had heard of His name, very many were found entirely ignorant of His dignity, or character, or work. We are not to suppose (he proceeds) that these young persons are Roman Catholics; for every person knows that whatever this class may be ignorant of, the name of Jesus is well remembered and often repeated. The Roman Catholic Children which were examined very readily answered that “Jesus is the Second Person of the Blessed Trinity,” but when questioned as to their knowledge of some of the Patriarchs, or Prophets, or Apostles, answers were given such as the following—“Sir, we don’t know anything about these gentlemen.”—(“Training System,” p. 98.)

As Mr. Stow cautiously says, “Some of the Patriarchs, or Prophets, or Apostles,” perhaps Lot, Simon, Levi, Balaam and Judas, were those particularly inquired after by the examiner. That Catholic children are not generally ignorant of all the Apostles, Mr. Stow found, much to his vexation. He tells us that in 1837, visiting schools in the south of Ireland, the “Bible lesson” read in one of these was “Peter walking on the water to meet Jesus.”—

At my request, the teacher put a few questions. The first was “Who was Peter?” Answer—“The first Pope.” “But what else?”—“A Bishop.” “Anything else?”—“The first Pope.” These answers passed unnoticed. This school was endowed by an annual Government grant of £16 10s. One teacher of a small village—also paid from the Government grant—confessed to me that the moment the hour struck at which his public services closed, he regularly taught the Roman Catholic Catechism, without the children moving from their desks. We found no provisions made for moral training, and no exercise of the understanding whatever.—(Pp. 77, 78.)

Poor Mr. Stow! he knows no better—he is in worse than “heathen ignorance,” out of which neither he, nor the Scotch poor, nor Dr. Cumming, nor Lord John Russell himself, can get without the help of “the Ecclesiastical system of the Roman Catholics,” the name the little lord gives to the Holy Catholic Church, to which he bids peace and honor, and to its adversaries shame and confusion—*per omnia secula seculorum*.

#### CATHOLIC INTELLIGENCE.

##### BERMONDSEY AND ROTHERHITHE—ADDRESS TO CARDINAL WISEMAN.

At a meeting convened by a number of the Catholics of Bermondsey and Rotherhithe for the purpose of congratulating his Eminence Cardinal Wiseman on his elevation to the dignity of Archbishop and Cardinal Priest, and also on the establishment of the Catholic Hierarchy, the following address was adopted, being the unanimous feeling of the members then present:—

“To the Most Eminent and Most Reverend Cardinal Wiseman, Archbishop of Westminster, and Apostolic Administrator of the Diocese of Southwark.

“May it please your Eminence—At a time when all eyes are fixed upon you, some beaming with joy, the majority fixed with bigotry—when many tongues are active in vituperation—when the press, too, is employing its whole force against you—when even some who hold the Catholic name are assisting the enemy, we, the Catholics of Bermondsey and Rotherhithe, who, in common with the rest of the Faithful in England, participate in those spiritual advantages lately secured to us by the restoration of the lost Hierarchy of our country, and the elevation of yourself to the Archiepiscopate and Cardinalate, are desirous of congratulating with you upon the inestimable favors conferred upon you and upon us. For such favors we could wish to have cast ourselves at the feet of his Holiness in the fullness of faith and love, and in that position to have offered up to Almighty God, by the hands of the Viceregent of our Blessed Lord, sincere and hearty thanks. Since, however, it is out of our power to kneel at the footstool of the Chair of the Blessed St. Peter, we feel the greater delight and

satisfaction in having the Chair of his Archbishop representative among us, before which we tender our allegiance to Christ and His Holy Church.

"Further, we desire to express to you our congratulation at this especial moment, in that our Blessed Lord has conferred upon you the additional honor and blessedness to have so much evil, not unexpected, spoken against you untruly for His name sake, by a people who are disobedient to the Faith, and by a press which despises that Faith.

"We congratulate with you in this because you are assimilated in sufferings to the Venerable Pontiff who rules the Universal Church, and are made like to those sainted champions of Christ, in every age, who have borne the Cross, and to the first founders of Christianity, who rejoiced in tribulation that they were found worthy to suffer for the name of Jesus.

"We feel assured that your Eminence will not despise our congratulations, although we form but an humble and very poor portion of your flock; nor will you consider it presumptuous on our part to rejoice with you, our divinely appointed Pastor, in the mark of God's favor, as manifested by the hatred and obloquy of a wicked world.

"And if the prayers of a poor and unworthy congregation may be heard by the Great Bishop and Shepherd of souls, they shall be constantly offered up for every necessary grace that your Eminence may long live to preside over this portion of God's Church; that you may be assisted in your very arduous, onerous, and responsible duties; and that all may tend to the advancement of true religion, and the greater honor and glory of our common Master.

"Humbly soliciting your Episcopal benediction, we have the honor and happiness to be your dutiful children in Jesus Christ."

This document, signed by upwards of 1,600 members of the congregation, to which also was affixed a note from the Rev. Peter Collingridge, Rev. Thomas Bowman, and Rev. J. Ainsworth, Pastors of the Church of the Most Holy Trinity, Dockhead, was presented to his Eminence on Saturday, the 30th Nov., by a deputation of nine gentlemen from the congregation.

His Eminence, after hearing the address read, expressed himself highly pleased on this occasion, and more especially so as this was the first address which had been presented to him since his return from Rome. He then alluded in a most eloquent and feeling manner to the present agitation, which had never cost him one quarter of an hour's loss of rest, so far as his own personal safety was concerned; but said he certainly did look upon it as calculated to further the interests of the Church, and try those who would stand faithful. These sentiments were expressed in so pathetic and tender terms, as to leave no doubt as to where the eye of the Faith was directed. His Eminence then dwelt at some length upon the pleasure which he felt at the quiet endurance of the Catholic people amidst the insult and opprobrium which were heaped upon them from every quarter, and his confidence was that they would so continue to suffer quietly and meekly for Christ's sake.—*Correspondent of Tablet.*

ST. JAMES' CATHOLIC CHURCH, SPANISH-PLACE, LONDON.—Not a little interest was excited on Sunday amongst the congregation of this place of worship, in consequence of its being announced that the Most Rev. Dr. Hughes, Archbishop of New York, was to preach the sermon during the High Mass. At the appointed time his Lordship ascended the steps of the altar, and commenced by reading the fourth chapter of the Acts of the Apostles, selecting from it, as his text, the 19th and 20th verses:—"Peter and John answering, said to them, if it be just in the sight of God to hear you rather than God, judge ye; for we cannot but speak the things which we have seen and heard." After saying that he had arrived only on Friday at the port of Liverpool, and was but a pilgrim passing through this country on his way to the Eternal City of Rome, and that he had, entirely unprepared, acceded to a request to address them, he expressed how utterly astonished he was to find the state of excitement which now prevailed in England. "I am utterly astonished that at this time of day, the country which boasts of its freedom—whose reputation for generosity, and liberality, and justice, and high-mindedness, has gone through the world—should so far forget itself as to work itself up into frenzy at the step that has been taken by Rome for the regulation of the Catholic Church in England. It is a state of excitement which, in my own country, will excite not only wonder, but even mirth and merriment. In America, as here, the Catholic Church is looked upon, if you will, with suspicion and dread. There is perhaps as much prejudice there as here, but yet the idea of meeting this antagonistic Church with any arms than those of fair, open argument, never enters into any one's mind. All is there free. And if it should be suggested by any one that any measures should be taken by Congress to stop the progress of our religion, there is not a man of any religion that would not stand up and say—'Let the Catholic religion prevail through the land, if it cannot be arrested by fair argument: if it cannot be stopped without having recourse to the force of law.' As an instance of liberal feeling, I will just mention that a few days before I left New York some Protestant Clergymen waited upon me, and congratulated me upon New York being raised to a metropolitan see, and upon our having a regular Hierarchy, according to the rules of the Church. As another proof of the real freedom of religion, the real liberality of the people in America, I will just mention that a few years ago the Catholic Bishop, happening to be in Washington during the meeting of Congress, was invited to preach before it, and the members of all persuasions assembled to hear him. On another occasion this same Bishop, at the time of the war with Mexico, was invited to the Cabinet Council of the Ministers of

State, to give his advice upon the subject of concluding the war: and had it not speedily terminated, he was to have been sent on a deputation to Mexico, thinking that in his sacred character he might have influence with the people of Mexico, being of his own religion, and thereby prevent the further effusion of blood. I am sure (he continued) that this great and liberal nation will, after this temporary excitement is over, be absolutely ashamed of their present conduct, and will be astonished how they could think of ever proposing any steps which tended to abridge the liberty of any portion of their countrymen, and violate that freedom in religion which is their boast. This present insane excitement partakes of the nature of persecution. It is the same spirit which established those penal laws which, during three centuries, were enforced against our fathers—the spirit of which I thought was for ever subdued. But fear not, my brethren, our Church, which has stood the storm of these three centuries of bloody persecution, can look calmly on, and smile at the squall which now spends its impotent fury upon her. The Ministry, the Government, cannot go back upon the track of persecution; if they make but one step in that direction, they will be condemned by every liberal man, and England will be looked upon with contempt by the rest of the nations of the world. The Archbishop concluded his address by exhorting his audience to bear with patience the insults that were being cast upon them, and to have charity for those who, through ignorance, thus acted with regard to them—to love their holy religion the more, and the illustrious Prelates that presided over it, and to pray more earnestly for their beloved yet erring country." The Church was crowded, and the preacher was listened to with marked attention.—*Morning Chronicle.*

We have heard it stated, on what we consider excellent authority, that Dr. Newman, one of the most distinguished converts from the Anglican Establishment to the Roman Catholic Church, will at no very distant period be consecrated Bishop of the newly-erected see of Nottingham.—*Notts Mercury.*

A Roman Catholic cathedral, convent, and college, are to be erected at Edinburgh, says the *Builder*. "The cathedral is to be 350 feet long, and to have a spire 350 feet high; the two buildings are to be connected. The funds required for the erection are said to be £400,000; more than half of which has already been obtained through large donations and bequests.—*Spectator.*

The election of Bishop of Killaloe, in the room of the late lamented Right Rev. Dr. Kennedy, takes place at Castleconnell on the 17th inst.

We understand that the Right Rev. Dr. Ryan, the venerated Bishop of Limerick, is about to convene a meeting of his Clergy for the purpose of adopting a congratulatory address to his Eminence Cardinal Wiseman, on the restoration of the Catholic Hierarchy of England.—*Limerick Reporter.*

The Roman Catholic Bishop of Kerry, and the Sisters of Mercy, Killarney, are minus a very large sum by the absconding of a country gentleman who was entrusted with their funds.—*Limerick Chronicle.*

The Right Rev. Dr. M'Nicholas, of Achroary, is dangerously ill.

DEATH OF THE REV. JAMES WALSH, P. P., KILMORE.—This melancholy event took place at six o'clock on Tuesday morning, after a lengthened and severe indisposition.—*Wexford Independent.*

CONVERSIONS.—I have the satisfaction of announcing the conversion of Lord and Lady Camden, with whom Mr. Anderson was travelling. I believe they were received at Bourges.—*Correspon. of Tablet.*

FOREIGN INTELLIGENCE.

FRANCE.

The only political event of importance that has occurred during the week in France, is the report of the Committee of the Assembly on the vote of credit for the levy of 40,000 men. The question which the committee had in reality to consider, was what attitude France should assume in the quarrel which at the present moment divides the two great Powers of Germany, and threatens the peace of Europe.—The committee, in its report, declares energetically that France is formally opposed to war, and that the only policy which suits her present circumstances is that of the strictest neutrality. On that condition, and with that reserve, the committee recommends that the Assembly should grant the money demanded by the Government to meet the expenses of the levy. The report enters at great length into the history of the disputes between Austria and Prussia. Underneath the elaborate protestations of the Committee's entire concurrence in the neutral policy adopted by the President's Cabinet, and avowed and defined in his recent Message, there is a profound distrust of the secret wishes of the Elysee, and a settled determination to prevent these from ripening into intent and act. There is no mistaking the import of those reiterated asseverations that, "so far as France is concerned, it is the Assembly which is to decide"—that "France cannot fight unless the Assembly consents to war"—and that no act of the Government can, in any case, prejudice the freedom of deliberation which the nation has constitutionally entrusted to its representatives. The debate was to commence on Thursday, and promises to be a stirring one. The last number of the *Proscrit* publishes an "Address to the Armies of the Holy Alliance," signed by Ledru-Rollin, Barasz, Mazzini, and Ruge, in which they say to the soldiers of all countries—"If the pitiless rigors of discipline prevent you from organising open revolt in your camps, desert one by one, ten by ten, no matter how, but not without your arms, for you will require them for the cause of independence."

PRUSSIA AND HESSE-CASSEL.

The Prussian Cabinet have taken a part that will cause them to be detested throughout Germany.—Messrs. Niebuhr and Delbrück have been sent to Cassel to threaten the Common Council with the occupation of their city by Bavarian troops, hoping in this manner to induce them to send a deputation to the Elector, and to submit to the payment of taxes!

The Hessian papers say that the proposals of this deputation have excited the greatest disgust. The latter have however received reinforcement in the shape of two officers, General Brese and Captain Boddieu, of whom the Cassel journals say:—

"We understand that these gentlemen likewise have entered into negotiations on the same subject, but there can be no doubt as to their having failed in inducing the authorities of Cassel to certain steps, which some people at Berlin may think desirable, but which are at variance with the just claims of the country—which cannot be reconciled to the honor and to the attitude of a people which has never for a single moment neglected its duties to its Sovereign, and which has, in no manner whatever, given an occasion for his departure from Cassel. If the Elector returns we will give him a hearty welcome; if he will reform his Government he shall have our blessing; but our enmity against Hassenpflug and his associates will never cease, and death is preferable to infamy."

The same views are expressed in the last number of the *Deutsche Zeitung*, which protests that if the Elector were but to dismiss M. Hassenpflug, and if, by this means, he were to become reconciled to his people, the occupation of Hesse by Austrian and Prussian troops must cease, and one pretext for discord, at least, would be removed.

On the part of the Elector, it is generally stated that he is very eager to return to Cassel, but that shame, and the fear of M. Hassenpflug combine to hold him back. He regrets that he has gone to such extremities, and, in short, he is in a fit condition to accept almost any compromise which secures to him the enjoyment of his private fortune, and a legal authority in the Electorate. Such, at least, are the statements of the *Frankfort Journal*.

AUSTRIA AND PRUSSIA.

A Conference at Olmutz between M. De Manteuffel, Prince Schwartzberg—the Prussian and Austrian Ministers—and Baron Margendoff, the Russian Ambassador at Vienna, has once more turned the tide of probabilities. At this Conference it is said that Austria consented to suspend the sittings of the Diet during the Free Conferences, and agree to commence the latter at once. It appears that the Elector of Hesse proposes to the Federal Assembly, that his territory should be evacuated by both parties. He then offers to proceed himself to Cassel at the head of his own troops, and there endeavor to arrange matters with his subjects, to whose loyalty he would appeal, and to whom he would offer the dismissal of M. Hassenpflug, as a token of conciliation.

The "provisional" arrangement with respect to Schleswig-Holstein, it is stated, will be a joint summons to the Staatshalterschaft, by an Austrian and Prussian Commissaire, to cease hostilities, under due notice and warning of what the consequence of a refusal will be. The reply will have to be reported to the Powers in the Free Conferences; and if a settlement be impossible in any other way, it will be accomplished at last by a corps of the Confederation—this time with the assent of Prussia; but for the present, the question as to the march of Austrian troops through the north of Germany, to which Prussia has so strongly objected, is set aside. To these conditions, it is asserted, the cabinets of Berlin and Vienna have agreed.

MASSACRE AT ALEPPO.

The Christians of Aleppo have been fearfully avenged. Their murderers have in turn been massacred without pity. The following letter from Constantinople, of the 20th ult., has appeared in the daily papers:—

"I avail myself of an English boat to inform you of the terrible chastisement inflicted on the insurgents of Aleppo. On the evening of the 7th ult. Kerim Pacha invited the principal chiefs of the insurgents to come to him. They accepted his invitation, persuaded that the fear of fresh disturbances would make them respected. Kerim Pacha had them placed under arrest. The insurgents, finding their chiefs did not return, rushed to arms, and came in number about 10,000, and insolently demanded their liberation.—The Ottoman General expected this, and replied to their demand by charging them at the head of 4,000 imperial troops whom he had assembled in the inside of some barracks. The combat was desperate, and lasted more than 24 hours, but the result was favorable to the Turks. Three Mussulman quarters, Karlek, Bab Coussa, and El Bab Neirab, which were the seat of the revolt, have been almost entirely destroyed. 1,800 of the rebels fell in the struggle, and the remainder, with the inhabitants of the above quarters, have fled from Aleppo, the Turkish cavalry pursuing them. Not a single Christian fell in this terrible affair. All the property of the rebels will be devoted by the authorities to indemnify the Christians for their losses on the 14th and 15th October, and to rebuild the three churches which were burnt. The Sultan, who always leans towards indulgent measures, has been compelled on this occasion to do violence to his feelings, and to show by severe repression that those who, through their fanaticism, wish, by organising vast conspiracies, to intimidate him and make him abandon his principles of religious tolerance, will never succeed. The Sovereign has shown to Europe by this blow how much he has at heart the interests of his Christian subjects. Accounts received yesterday from Omer Pacha announce the complete defeat of the Bosnian insurgents, in two battles at Bozowina and

at Zwornik. It is known that in that province the authority of the Sultan has been set at defiance by the beys, who wished to preserve their feudal rights, which had been abolished by the Tanzimat. Thus, on two distant points of the Ottoman empire, insurrection had been brought about by two distinct causes—in Syria, it was fanaticism which reared its head; in Bosnia, feudality."

THE OVERLAND MAIL.

The most important intelligence despatched by the last mail is that of the commencement of Indian railways. The first sod of the Bombay Railway was turned on the 31st October. The ceremony was conducted in a quiet and business-like manner, the attendance being (with three exceptions) confined to those officially connected with the undertaking.

The Punjab continues tranquil, but an uneasy feeling still prevails, regarding our relations with the frontier hill tribes. The articles intended for the Exposition of 1851 are now on their way through the Punjab.

THE OMNIPRESENCE.—(Original.)

BY E. A. R.

"If I take to me the wings of the morning, and dwell in the uttermost parts of the deep, even there Thy hand shall lead me, and Thy right hand shall hold me."—Ps. 138, v. 10.

Hast thou not heard the distant roar  
Of the ocean's swell on the rock-bound shore?  
Where breaks the wave in its flashing foam,  
And the eddying tide comes swiftly on?  
And felt thou not that the hoarse, wild air  
Was the earnest tone of Nature's prayer?  
And when the winds rush wildly out,  
And the thunder-bolt's are pealed about;  
And 'neath the lightnings' vivid glare,  
A molten sea of fire is there:  
While the bounds of the mighty deep seem riven,  
And the wave and the cloud meet high in heaven—  
Is not th' Almighty present there;  
While His works His boundless power declare?  
And when that fearful strife is o'er,  
And the gentle billows lave the shore,  
And the sunbeam glows on strand and main;  
Like the smiles of those who meet again;  
Whose hearts, long parted and estrang'd,  
Yet find their early love unchang'd,  
At the first kind word by those dear lips spoken,  
When the barrier between their souls is broken—  
Oh! sweet is the voice that is murmuring there.  
And still doth the deep his power declare,  
When the stars look down from the azure sky,  
And their beams on the ocean gently lie,  
And their bright eyes mirror'd in beauty there,  
And sea and sky alike are fair:  
While the moon sails on her path of light,  
And all is as Eden's garden bright;  
The loveliness that there doth shine,  
Is but a ray from His throne divine.  
Oh! great art thou, thou mighty deep,  
When the billows rise, and the mad waves leap,  
And lovely, 'neath the blue-arch'd heaven,  
Is thy purple wave, at close of even,  
Laving, with gentle silvery spray,  
The moss-grown rocks of sober grey;  
On thee no path by man is trod,  
Thou grandest work of Nature's God.  
Convent of the Visitation, }  
St. Louis, U.S., 1850. }

THE INFANT JESUS.

BY REV. F. W. FABER.

Dear Little One! how sweet Thou art,  
Thine eyes how bright they shine,  
So bright they almost seem to speak  
When Mary's looks meet Thine!  
How faint and feeble is Thy cry,  
Like plaint of harmless dove,  
When Thou dost murmur in Thy sleep  
Of sorrow and of love.  
When Mary bids Thee sleep Thou sleep'st,  
Thou wakest when she calls;  
Thou art content upon her lap,  
Or in the rugged stalls.  
Simplest of Babes! with what a grace  
Thou dost Thy Mother's will;  
Thine infant fashions well betray  
The Godhead's hidden skill.  
When Joseph takes Thee in his arms,  
And smooths Thy little cheek,  
Thou lookest up into his face  
So helpless and so meek.  
Yes! Thou art what Thou seem'st to be,  
A thing of smiles and tears;  
Yet Thou art God, and heaven and earth  
Adore Thee with their fears.  
Yes! dearest Babe! those tiny hands,  
That play with Mary's hair,  
The weight of all the mighty world  
Thine very moment bear.  
While Thou art clasping Mary's neck  
In timid tight embrace,  
The boldest seraphs hide themselves,  
Before Thine infant Face.  
When Mary hath appeased Thy thirst,  
And hushed Thy feeble cry,  
The hearts of men lay open still  
Before Thy slumbering eye.  
Art Thou, weak Babe! my very God?  
O I must love Thee then,  
Love Thee, and yearn to spread Thy love  
Among forgetful men.  
O dear! O wakeful-hearted Child!  
Sleep on, dear Jesus! sleep;  
For Thou must one day wake for me  
To suffer and to weep.  
A Scourge, a Cross, a cruel Crown  
Have I in store for Thee;  
Yet why? one little tear, O Lord!  
Ransom enough would be.  
But no! death is thine own sweet will,  
The price decreed above;  
Thou wilt do more than save our souls,  
For Thou wilt die for love.  
—*Boston Pilot.*

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 3, 1851.

## THE NEW-YEAR.

At the commencement of a New-Year, it may not be amiss to give a look back to the year that is past, and whilst imploring God's mercies for the year that is to come, return humble and hearty thanks for all the blessings which we have received at His hands during that which is gone. And, surely Catholics have especial cause for thankfulness, when they contrast the condition of the Church, January 1851, with that which it presented in the beginning of January 1850: then, our beloved Father, Pius IX., the successor of the Prince of the Apostles, mourned in exile the crimes of the cut-throat ruffians whose brutal excesses had driven him from the Eternal City; now, re-established amidst the plaudits of a delighted world, the ever-watchful Pontiff extends his paternal solicitude to the remotest regions, and Catholics hail with joy the restoration of England to the rank of a Christian nation. "The people that walked in darkness have seen a great light; to them that dwelt in the shadow of death, is light risen." Again, if we cast our eyes around us, how many mercies, spiritual and temporal, have we to be thankful for;—good things given, and evil things kept away. Our fields have been whitened with an abundant harvest, and the pestilence has been kept from us; commerce has revived; the sources of material prosperity have been opened up, promising to flow in a continued stream of wealth upon our favored land. And, if we look at the spiritual mercies of which we have been the unworthy recipients, still greater cause do we find to bless the superintending providence with which the Lord watches over His Church. In spite of the malice of Satan, aided by the corrupt heart of man, Protestantism and infidelity have made but little progress amongst the humble children of the Church. There are amongst the French Canadians ignorant and vicious individuals; there exists, therefore, among many, a predisposition to Protestantism, and yet the *Record* of the F. C. M. Society, for the month of December last, can boast of the ruin of but one soul—one poor creature who has determined to confess his sins no more. Yes, it is wonderful, seeing how easy it is to become a Protestant,—all that is requisite being, to abstain from prayer, self-examination, confession, and good works,—that so few have been perverted. God is indeed stronger than the Devil—the Church more powerful than the F. C. M. Society.

The following is not bad, by way of a joke:—

"CONTINENTAL USES OF THE CONFESSIONAL.—Prince Paskewitch, the Russian Governor of Warsaw, has published a circular, addressed to all the Roman Catholic Bishops in Poland, requiring them to make it imperative upon the inferior orders of the clergy that the latter shall divulge all political secrets entrusted to them in confession. The effect of this order is to convert the priesthood into a body of spies upon the community to which they minister; and, as the autocrat of Russia is himself the Pope of the Greek

Church, as well as the head of the secular power, it is not likely that his own simple mandate would meet with much attention; but then it is affirmed that the Court of Rome itself is a party to this nefarious arrangement."

Is it really possible in the XIX. century, that there exist idiots who can actually believe that a prince can compel a priest to reveal the secrets of the Confessional? Why, the experience of 1800 years ought to convince them that such a thing is impossible. Besides, penitents do not commit political secrets to the priest, such not forming matter for confession. Speaking of the Confessional, we have lately seen some letters in the *Times*, signed, one, "A Protestant, thank God," the other, "Another Protestant, thank God." The object of their publication, at the present time, is to create a prejudice against the morality of Catholicity. They allude to the questions which, not the priest, but the penitent should ask himself before approaching to the tribunal of Christ. The shame consists in the committal, and not in the acknowledgment, of sin. But if the prayer books, which contain directions to the penitent how to prepare for confession, are dangerous to morality, because of the sins of which they speak, there is another book still more dangerous, in which the same sins, the mention of which has roused the ire of these hypocrites, are often spoken of—a book which, nevertheless, is recommended by Protestants to be put into the hands of all persons, indiscriminately. If these prayer-books should be proscribed, because of certain questions contained therein, a *fortiori* so should the Bible, because of the mention of the sins which it forbids. But, instead of speculating upon the effects of confession upon the morality of a people, let us look at its results, and compare the morality of the Scotch and Irish women, by means of the number of illegitimate births which occur in either country: that is the proper way to judge of the effects of the Confessional.

The Quebec Bar, offended at some alterations made in the Tariff of Fees, have desisted from attending the sittings of the Supreme Court.

Mr. Murdock Morrison, lawyer, of this city, was sentenced, Saturday last, to pay a fine of three pounds, and costs, or a month's imprisonment, for an assault upon F. G. Johnson, Esq., another member of the bar.

## ECCLESIASTICAL.

ORDINATIONS.—Saturday last, his Lordship the Bishop of Montreal made the following Ordinations in the Cathedral:—

Priest.—Mr. C. A. Loranger.  
Deacons.—Messrs. L. Brunelle, U. Duprat, O. Désorey.

Sub-Deacons.—Messrs. F. A. Jacques dit Duhaut, of the Order of St. Viator; L. I. Martel, for the Diocese of Montreal; T. O'Brien, for the Diocese of Buffalo.

Also, on Sunday last, at the same place, his Lordship the Bishop of Martyropolis conferred Priests' Orders upon the following:—Messrs. F. A. Jacques dit Duhaut, of the Order of St. Viator; L. Brunelle, L. S. Martel, M. Duprat, O. Désorey.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Bourret, Ste. Anne de la Pocatière, £1 5s.; St. Anne's College, 12s. 6d.; Mr. John Rogan, Rawdon, C. E., 5s.

## CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Another day and we shall enter upon the other half of this nineteenth century—the nineteenth century of the Church's age. The thought is a stupendous one, and makes the heart—the Catholic heart thrill, as it conducts the mind back to the origin of his religion—the foundation of the Church upon the rock Peter—and sends it forward into the unfathomed depths of eternity, and through the remnant of time, which is yet to elapse before the consummation of all things—that consummation which is to be the term of Christ's sojourn with His Church, or rather the moment when He will gather it entirely to Himself, and terminate its struggles and its warfare. Truly this idea is a grand—a sublime one, and I pity the Catholic who cannot follow it up until it becomes a source of divinest consolation. But it was not the presumptuous notion of suggesting these consoling reflections to the minds of your readers, that induced me to take up my pen on the present occasion. No, Mr. Editor! but it is for the purpose of recalling to the memory of all whom it may concern, sundry prophecies concerning the downfall of Popery, (as profane men choose to nickname our holy religion) which have gone forth during the last few years from every pulpit in every conventicle of heresy throughout this province, ay! and every other province, and state, and kingdom, wherein that Protean spirit has found a resting-place. Here, in this Catholic city of Montreal—for, let canting sectarians protest ever so loudly against the epithet, it is and shall be a Catholic city—it was founded by Catholics—the ground whereon it stands belongs to Catholics, and its first name was *Ville-Marie*, or the city of Mary; and

that same Mary, the Mother of God, is still and ever its protectress,—yet even here, so lately as 1844, a certain minister stood up in a certain pulpit, and wound up some spirit-stirring tirade against Popery, —we are to suppose that it was meant for such, whether it was or not, I cannot say—by predicting that it would be utterly destroyed before 1850. Now that same year—the Ides of March—is come and gone—but unlike Cesar—the Church has triumphed over all her enemies, and stands braving them all—though their name be legion—she stands, at the opening of 1851, towering aloft in giant strength, and extending her sheltering arms over all the earth. 1850 is come and gone, and the Church is defying the power of the mightiest sovereign of the earth—the gates of hell have put forth, and are putting forth all their strength against her—but in vain—in vain—the word went forth nearly nineteen centuries ago—the promise that she should never fail, and it was made by Him who said in the beginning, *Heaven and earth shall pass away, but my word shall not pass away.* Hence it is that the ferocious assault of the falsely-called "Roman patriots" has ended in their own utter confusion—hence it was that the conqueror of nations—the more than Alexander of modern times—was humbled to the dust by the hand of God, and died a prisoner on an island-rock in a far-off ocean, because he had raised his sacrilegious hand against Christ's representative on earth, and hence it will be, that England, haughty, rebellious England, shall be made to acknowledge the power of the meek old man who sits in the chair of St. Peter—ay! and not many years shall pass away before herself—that protectress of heresy—may sue at the footstool of the Papal chair for re-admission into that one only Church from which, in an ill-starred hour, she separated. If this prediction be not fulfilled, it will be because God has utterly cast her off because of her mammon-worship and long-continued rebellion. Nevertheless we have much reason to hope for her conversion, when we behold her people trooping into the Church in crowds, amongst whom are numbered many of her most illustrious and most distinguished names. Let him who prophesied that by 1850 the Church of Rome should be at an end, take cognizance of the fact that the Protestant king of Protestant Prussia was so much pleased to hear that a cardinal had been chosen from one of his subject provinces, that he wrote to the Pope an autograph letter, thanking him for the honor done his dominions. Yet that occurred but some few months ago.

On another occasion here in Montreal, a certain elderly man, of extra-evangelical principles and propensities, (I suppose) was heard to exclaim, in a burst of religious enthusiasm that would have done honor to a Cameronian ranter, "Oh! he assured Popery is going—going—even as flour that you would take to the top of a hill and scatter to the wind. Before five years there shall not be a trace of it left on the earth!" Really the idea is so absurd, Mr. Editor, that I can scarcely treat it with any degree of seriousness. Just imagine what a *disappearance* that would be—what a strange kind of world this would be without Popery—(so called!) why, leaving the utter impiety and blasphemy of the prophecy (which of course necessarily supposes our Saviour's promise to be ever with His Church null and void!) out of the question,—even if that Church could be crushed or destroyed, her traces could never be effaced—the divine creations of her genius in every art and science—the glorious works of art which her children have produced shall last while the world exists—as the light of her divine morality would still glimmer out through the mists of human depravity, thickened and embodied in Protestant errors. No—the traces of Catholicity never can—never shall disappear until the earth is consumed, and the heavens pass away. But surely these men cannot be serious when they spout forth these puerile predictions—if they be, we can only conclude that they are gone mad with bigotry. No, Mr. Editor! these outlandish sects will all disappear,—nay, they are gradually disappearing, for they bear within themselves the elements of self-destruction—at least they will all merge into rationalism and join the standard of infidelity in a general way, though I hope and trust many individuals of their number will receive the grace to see their error, ere it be too late, and join the ranks of Catholicity, while yet the acceptable time—the day of salvation—is given them.

Here, then, do I conclude for the present with a word to the reverend gentleman who predicted that by 1850 the Catholic Church should have ceased to exist. That year is now past, and never within a range of many ages has the Church been in so flourishing a condition. Her children are numbered by millions—hundreds of millions—she is the one great society of the earth, and every where, even to its uttermost bounds, is seen her glorious emblem—the blessed cross. Her cathedrals are rising up again, and beautifying every city throughout the civilized world, and she is even now gathering the people to her maternal bosom by whole tribes and nations. Let him, and such idle dreamers as he, beware then how they stake their character for veracity by talking of even the possibility of her fall. Let them only ask themselves if the Catholic Church—the universal—the unchanging—she who is the same to-day as she was ten—fifteen—eighteen hundred years ago—if she be not the Church to whom the promises were made—if she be not the Church whom men were to hear and obey, under pain of being considered heathens—where is that Church?—is there any other Church in existence that pretends to speak from God, or to be invested with His power here below? Ah! Mr. Editor, these evangelical prophets of our days are sad humbugs—knowing the truth as they cannot but know it, and yet speaking that which is false. And now to close this long letter on 1850—where will the legion of sects constituting that

motley thing called Protestantism, where shall they be found when the twentieth century dawns on the world—echo answers *where?*—for it is pretty evident that in the course of fifty years they shall have frittered themselves away into nothing—in other words they will have snuffed themselves out. And where will the Church be then? "Lo! I am with you all days even till the consummation of the world!" So said our Lord more than 1800 years ago, and Catholics at least never suppose it possible that His words may pass away or be falsified.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, Dec. 30, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Permit me, through your columns, to offer a few remarks to the consideration of that very respectable body, the French Canadian Missionary Society, whose annual meeting may be expected shortly to take place. In looking over the lists of the very many different denominations of which that Society is composed, it struck me as inconsistent that there does not appear thereon the name of a single professor of the only religious system which, upon the supposition that Catholicity be false, can by any possibility be true: I mean, Sir, Mahomedanism, or the faith of Islam. This exclusion, if intentional, is impolitic; if accidental, it should be immediately remedied; and I would earnestly exhort that one of the agents of the Society, instead of being sent to Edinburgh or to Glasgow, to wheedle some silly old woman there out of their cash, should be accredited to the *Sublime Porte*, as bearer of a petition to the Mufti, that he would send out some zealous missionaries to assist them, firstly, in destroying the faith of the Catholic population of Canada, and, secondly, of enabling them to do what of themselves they are quite incapable, namely, giving them another faith in lieu thereof. As at present constituted, the F. C. M. Society is able to unsettle, to undermine, and, sometimes, alas! totally eradicate the plant of faith from the bosoms of a few ignorant *habitants*; but, then, unfortunately, it has nothing to offer in exchange, except opinions, and opinions are a very poor substitute for faith. Now, Islamism has something positive about it: it has dogmas, and a universally accepted symbol, and is, therefore, by so much superior to any form of Protestantism, which has but one universally adopted principle—the liberty of disbelieving. But, though different in this, there are certain fundamentals upon which both agree. Mahomedanism, like Protestantism, is based upon the assumption that the Catholic Church could, and did, fall into error. If the Church were not infallible, she could, and, in all probability, must have fallen; but, if fallen, then it was requisite that a reformer, a new architect, should be sent, one able to repair the breaches which the wickedness of man had caused in the walls of our spiritual Zion. But as these walls were originally built by the Son of God Himself, it is certain that to none but to a divinely-commissioned architect would be entrusted the task of their repair. Two principal candidates for this great work, present themselves to our view, and challenge attention to their respective claims—Mahomed in the VII. and Luther in the XVI. century, whose works exist to this day, as two great historical facts, to which we cannot shut our eyes. To Catholics, the existence of the two heresies to which I allude—Mahomedanism and Protestantism—can cause no uneasiness. For, as Catholics, we know, with an assurance that cannot be shaken, that Christ did commission a body of men called the Church, or *Ecclesia docens*, "to teach all nations," promising to be with them "even until the consummation of all things;" thus guaranteeing the existence of that body until time itself shall be no more, and its continual immunity from error. But, Protestantism, which is based upon the blasphemous assumption that the promise of Christ was but an idle lie, and that the Church could, and, therefore, did fall into error, concedes to its rival, Mahomedanism, all that is requisite to establish the truth of the divine mission of the Arabian prophet. Betwixt Catholicity and Mahomedanism there can be no "halting;" but betwixt the latter and Protestantism—between Mahomed and Luther—it certainly does appear that the weight of evidence, as to who was the divinely-appointed reformer of the Church, is decidedly in favor of the former, whether we look at the time when he appeared, the life he led, the doctrines which he preached, or the success which crowned his apostolic labors. To judge of the truth of this assertion, let us, Sir, for the sake of argument, admit that the Church did fall. The question naturally presents itself, how and by whom was the Church reformed? What means did God take to restore purity of doctrine to that Church which Christ founded with His blood, and which, in spite of His promises, He was unable or unwilling to preserve from corruption? When of old the Jews lapsed into idolatry, as not having the promise of infidelity, they often did, God sent unto them reformers—prophets—who proved their divine mission by the miracles which they wrought. To this power, neither Mahomed nor Luther laid claims. The one appealed to the Koran, the other to the Bible, as the Word of God; but, as neither of them acknowledged the only authority capable of deciding what is, and what is not, the Word of God, neither of them is upon this point worthy of credit. One said he rode to Heaven upon the back of the queer beast Borak, the other said he had an interview with the Devil, and chucked an inkstand at his head. Neither event is very probable. Mahomed could appeal to Scripture prophecies in his favor, which was more than Luther could do. As descended from Ishmael, Mahomed might boast that in him was the fulfilment of the prophecy, that in the seed of Abraham all the nations of the earth should be

blesed. Like Luther, Mahommed accused the Catholics of mutilating the prophecies of Holy Writ, and, reading *periculosus* for *paracletus*, maintained that, not the Comforter, but the Illustrious, was he who was promised by our Saviour to the Apostles. Yet, this evidence in favor of Mahommed, is not conclusive; and since, neither by miracles wrought, nor yet by promise of prophecy, can the divine mission of either Mahommed or Luther be established, we must have resource to other methods, in order to decide upon the merits of the rival claimants.

And first, as to the time when the Reformer appeared; the evidence is decidedly in favor of Mahommed, because he appeared at the time when, according to Protestantism, a reformer was wanted.—Of one thing we may be certain from the perusal of history; whatever corruptions existed in the Church in the XVI. century, existed in equal force in the VII.—whatever was erroneous in her doctrines in the reign of Charles V., was no less erroneous in the reign of Heraclius. Indeed, the language of the circumcised warriors of Aboo-Bekr and Omar, with regard to the corruptions of the Church of Christ, is identical with that of the sanctified, and white cravatted ranters of the F. C. M. Society. It is clear that in the VII. century the Church was as much sunk into idolatry and superstition as she was in the XVI. Now, if God be a just and an all-wise God, if He be really the merciful Father that He is represented to be, it is absurd and blasphemous to suppose that He would allow His Church to remain in error for more than 900 years without sending a reformer. Now, if God did send a reformer, other than Mahommed, before the days of Luther, who was the said reformer, where did he appear, and why was he not successful in reforming the Church? God always gives His messengers power sufficient to accomplish their allotted work; the failure therefore of a reformer in his work of reform, is a proof that he is not sent from God. But, as according to the Protestant hypothesis, the Church needed a reformer in the VII. century, then if God be what He is, a reformer was sent in the VII. century, and that reformer can be none other than Mahommed.

Next let us compare the life of Mahommed with that of Luther, Calvin, or any of his modern rivals. From his youth upwards, Mahommed was distinguished amongst Arabs for his sincerity and love of truth, hence his name *Al Amin*—the faithful. Luther, in mature age, broke the solemn vows of his youth, and debauched a nun—Mahommed was frugal and abstemious in diet; his food a handful of dates—barley bread and water; an enemy to drunkenness, he forbade the use of wine—Luther, a sensual, bloated frequenter of the Black Eagle, devoted his evenings to intoxicating liquors and obscene conversation—the reputation of Mahommed was stained with no degrading vices—the back of Calvin was branded with a hot iron, for crimes too beastly to mention. Mahommed freely forgave those who had injured him. Calvin burnt Servetus, gazing with a rapture which none but a Calvin could feel, upon the agonies of his aged victim.

From the lives, let us next turn to the doctrines which these reformers preached, and here, whether for the exalted views that it takes of the nature and attributes of God, or for the sublimity of the morality which it inculcates, we must admit the superiority of the doctrine taught by the son of Abd-Allah. "Your turning your faces towards the East or towards the West," says the Koran, "is not piety. The pious is he who believes in God and the last day, and in the angels, and the Scriptures, and the Prophets, who giveth money, though he loves it, to orphans, and to the needy, and to the son of the road; who performs prayer, and alms, and his covenant, when he covenants with God or men, and is patient in adversity, and in time of violence."—C. 2. "God commandeth justice, and the doing of good, and the giving of alms, and He forbiddeth wickedness, and iniquity, and oppression."—C. 16. Such is the morality of the Koran. Contrast this with the morality of Protestantism, as inculcated by its founder. "Sin, and sin lustily," says Luther; "no sin can damn, but unbelief alone. Sin does not detach us from God; though a thousand, and yet a thousand, times a day, we should commit fornication or murder. If in faith an adultery could be committed, it were no sin." I must confess, Sir, that I prefer the morality of Mahommed to that of Luther.

The Koran represents God as a just God.—Speaking of the day of judgment, it says—"No soul shall be treated unjustly, in the least, neither shall ye be rewarded but according to what ye have done."—C. 36. Luther and Calvin represent God as the author of sin, rendering man worthy of damnation, crowning the unworthy, and damning the innocent.

The Koran gives a higher view of the person of Christ, than do the writings of many Protestant sects, recognising the Immaculate Conception of the Blessed Virgin, the miraculous Incarnation of the Word, the Miracles and Divine Mission of Christ. Protestants cannot object to the sensuality of Mahommedanism, for, whatever it may be when compared with Catholicity, compared with Protestantism, Mahommedanism is eminently spiritual and self-denying. If Mahommed tolerated Polygamy, so did Luther; and, certainly, the former would never have permitted himself to speak of marriage and its duties as did Luther, in his infamous sermon at Wittenberg.

Lastly, let us look at the triumphs effected by the two *soi-disant* reformers of God's Church, remembering that success is a sure criterion as to whether the mission be from God, for when God gives a work to do, He gives the means of ensuring success. More than twelve hundred years ago, a poor and illiterate Arab, single-handed, announced himself as a reformer sent by God. Six men, one a mere lad, and a dotting woman, listened with respect to the words of him who, to all the rest of the world, seemed a mad enthusiast. No kings, no princes or landgraves

stretched forth a hand to help that lonely Arab dreamer. He is driven from his native city, and yet, within a hundred years, his countrymen have renounced their idols and conquered the world. From the palaces of Delhi, to the walls of Grenada, the voice of the Muezzin proclaimed the Unity of God and the divine mission of His servant, Mahommed. Still, at this day, from the Danube to the Ganges, from the Indian Ocean to the shores of the Atlantic, from the steppes of Asia and the Libyan deserts, the same faith dictates to millions of worshippers the same prayers, to the same God. No rival creeds amongst the followers of Mahommed. The truth of one is not, as with Protestants, the lie of another. Ever, with eyes turned towards the same *Kyblch*, the proud Sonne believes and worships as does the abhorred Shiite, who yearly weeps over the tomb of the beautiful son of Ali. Nor can it be said that Islamism was propagated chiefly by the sword. That the temporal dominions of the Caliphs were so extended, is true, but not so with their religion. More merciful than the nursing fathers and nursing mothers of Protestantism, the conquerors gave the conquered liberty of choosing betwixt "the Koran, the tribute, or the sword," thus leaving a middle term to those who would not accept the first, and guaranteeing to them the enjoyment of their lives, their liberties, and their religion, upon the payment of a small tax. Three hundred years ago, an apostate monk, protected by the most powerful princes of Germany, whose favor he obtained by basely flattering their lusts, set the world in a ferment, proclaiming the superiority of man's reason over the authority of God's Church, and appealing to the lowest passions of our animal nature. In little more than a century, the peace of Westphalia set a limit to the progress of Protestantism, which, to this day, it has been unable to pass, and from which it has been continually receding. Unlike Mahommedanism, by force, and by force alone, have the principles of Protestantism been established. Bear witness, ye penal laws of England, with your oaths of supremacy, your racks, and your gibbets,—bear witness the senseless howl now raised in England against that encroaching foe, Popery,—bear witness, also, Ireland, unhappy Ireland—country where the curse of Protestantism has long blighted the blessings of your God—and testify, that wheresoever Protestantism exists, it has been established solely by force, and maintained by the strong arm of the law.

Yes, Sir, I maintain that, whether we judge of Mahommedanism by the time when it appeared, by the life of its founder, by the beauty and morality of its doctrines, or by the greatness and permanence of its triumphs, it is incomparably superior to that monstrous tissue of credulity and infidelity, which is called Protestantism. More conducive to man's happiness in this world, it is at the *worst* no less conducive to his happiness in the next; and, therefore, I finish as I commenced, by recommending the F. C. M. Society to procure the services of some Moslem Missionaries, men who will be able to destroy the faith of Catholics as well as the most evangelical colporteur who ever cheated a poor *habitant* out of a *trainte-sous*, whilst haggling over the price of a Protestant Bible or a bundle of Tracts, and who, at the same time, will be able to give to those whom they have robbed of their faith, something purer and more noble than any thing Protestantism has to offer.

Yours, truly,  
CATHOLICUS.

Montreal, Jan. 2, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—In my last letter I spoke of the general prevalence of Calvinistic dogmas among the Protestants of the United States as being the cause of the strange religious indifference among the sects who style themselves *Evangelical*; where men have not by these extravagant tenets been driven to the other extreme of Pelagianism, the result is a fatalism with regard to the salvation of the soul, not less absolute than that of the followers of Islam. "You can and you can't; you shall and you shan't; you will and you won't; you'll be damned if you do, and you'll be damned if you don't," is taught in the catechism; and nothing is so common as to hear from the mouth of the hoary headed sinner, when the worth of his soul and the thought of eternal rewards and punishments are pressed upon his attention, "What is the use of talking about it; if, as you say, I am elect to eternal life, I shall be saved, do what I may, and if I am to be damned I can't help it." Such is the retort upon the inconsistent Calvinistic minister or deacon, who ventures to interfere in God's affairs, and it is one unanswerable, unless, as is often seen, the good man struck with its inconsistency, drops his predestination and brings his Pelagian artillery to bear upon the unfortunate subject.

A strange offspring of Calvinism is found in the Universalists, as they are styled. Struck with the fearful idea of a God creating souls for the mere purpose of damning them, and seeing its inconsistency with the character of that kind Father, whose nature is love, but unable so far to throw off the incubus of their old theology as to learn the Catholic doctrine of free will, they conceived the idea which they supported by travestying certain passages of Holy Writ, that after all, Calvin was mistaken, and that the elect unto everlasting life, embraced in reality the whole race of Adam. Such was the view put forth by one of its first preachers, the Rev. Mr. Huntington, in his "Calvinism Improved," as the New Gospel of Universal Salvation was announced. The moral effect of such a doctrine as this it may be conceived, is not more desirable than that of the old Calvinism; but of this point, and of some other forms of Universalism, I propose to speak on another occasion.

One cause of the neglect of infant baptism, to which I have before alluded, may be pointed out in

this connection. Independent of the growing belief in the unimportance of this *rite* or *ordinance*, as the sacrament is commonly called, the Presbyterian Church regards only the children of church members as the seed of the faithful, and entitled to the privilege of baptism. Those of the unconverted are (for the sins of their parents it may be supposed) excluded from a participation in the sacrament. The Presbyterian confession talks of "elect infants," and by this act dares to sit in judgment upon the eternal destiny of unborn babes, choosing rather to let them wait unbaptised for any mercy which God in His inscrutable decrees may have in store for them, than to bestow this sacrament, which after all it regards as of little moment upon those who are "heirs of perdition." Not so with our Holy Mother; all souls are hers; all of them receive the Sacrament of Baptism for the remission of sins; all are brought up, carefully guarded in her fold, in the nurture and admonition of the Lord; to all through her is offered the Holy Ghost; she feeds them with the sacrament of the altar, and if they wander from the fold, goes forth to seek them, and brings them back, rejoicing in concert with the angels in heaven. She blesses the nuptial union, and hallows the consecration of the celibate to God; she shares in their pleasures, consoles them in their afflictions, and, when earth's joys and sorrows are about to close, and the soul trembles at commencing that journey to the land from which none ever return, she stands by the death bed with the viaticum, and pointing to a glorious immortality brought to life by a crucified Saviour, opens to their vision the joys of Paradise. Nor even there, where all human friendship can no more avail, is her unwearied labor of love achieved. Her prayers and her sacrifices still ascend to God for their repose; nor until the last redeemed soul shall be added to the Church triumphant will her mission to the sons of men be ended.

Catholics are brought up in the Church, Protestants out of it; the Catholic looks for and finds the means of salvation in that Church of which he has been from his birth a member; the Protestant waits out of the Church for irresistible grace to effect, or else strives by a mental process to produce, a state which shall in his idea make him fit to become a member of the Church. Hence arises that notion which characterises the *soi-disant* Evangelical sects, of an internal illumination, or "personal experience," as it is called, by which is to be understood a special enlightening of the Holy Spirit vouchsafed to the elect, by which they have a supernatural assurance that they are as certain of entering heaven's gate as if they had the key in their pockets. In other words it is a strange sort of feeling that comes over one after dread of hell tortures, after intense mental anxiety for the salvation of the soul, which may be the result of exhaustion or apathy, or often more probably of a better digestion, and which, from affording relief to the tortured feelings, is imagined to be an especial revelation announcing the pardon of sin and acceptance with God; it is a mysterious something which comes, you know not how, when, or why, when you are longing for it, and weeping, praying, or perhaps fainting, "an *ictus* from beyond the fixed stars," which casts out all your fears and terminates all your doubts, and makes you a Christian. Such is the ordeal through which Protestants convert souls, and such the preparation required for those who wish to enter a Protestant church.

The means of grace which old fashioned Catholics imagine to be the Sacraments of the Church of God, are with them reading the Bible, "Baxter's Call," and "Alleine's Alarm;" prayer meetings and revivals. This whole system of things is a complete inversion of the old idea of God's Church. The Catholic Church is a perfect self-sustaining and perpetuating whole within itself; the Protestant is dependent for its very existence upon a world without; the Catholic Church is filled with children, her own offspring; the Protestant a barren mother, gathers about her only foundlings. The manner of beating up recruits and filling its diminished ranks, by the aid of revivals, camp meetings, &c., presents many points of interest to the psychologist, as well as the theologian, and may form the subject of another communication.

Montreal, Jan. 1, 1851.

CANADA NEWS.

We understand that at the meeting of the Corporation yesterday evening, Thomas M. Grath, Esquire, one of the City Councillors, was appointed Captain of Police for the city and suburbs of Montreal.—*Transcript*.

Our readers will do well to recollect that after New Year's Day, the legal value of the dollar and half dollar are reduced, from 5s 1d and 2s 6d respectively, to 5s and 2s 6d.—The British crown will be 6s 1d; half crown 3s 6d; 1s, 1s 2d; 6d, 7d.—*lb*.

It is pretty generally understood now that Parliament will meet about the 7th of February, and much angry debate is anticipated on the subject of the Seat of Government. On the authority of a letter published in the *Patriot*, it appears that there is a division in the "camp" on this subject. But whether this is the case or not, there is no doubt that strong opposition—though as far as I can gather, ineffectual—will be shown to a removal from Toronto.—*Cor. of Montreal Herald*.

FROZEN TO DEATH.—We have heard that two men, named Collin and Finlan, were frozen to death on Thursday night last. The former was on his way to East Lohborough with a horse and sleigh, and the horse having wandered off the track, drew the sleigh against a stump concealed in the snow—throwing Mr. Collin out on the road, where he lay all night; and though the neighbors near heard his cries of distress, they did not go out to see what was the matter—not thinking that a human being was perishing near. He was found the next morning quite dead, his horse standing near him. The other, who, we believe, was a ship carpenter by trade, was discovered lifeless in the streets of this town.—*Kingston Argus*.

Dr. CONNOR.—It is reported that this talented and

highly popular gentleman intends to become a candidate for the city of Toronto, at the next general election. Dr. Connor is an eloquent speaker, a staunch Reformer, and a man of well tried and well known integrity. His success is certain.—*Cornwall Freeholder*.

RESIGNATION.—We understand that the Hon. W. H. Merritt has had a split with his colleagues and has resigned his office as Chief Commissioner of Public Works. Mr. Merritt sent in his resignation on Saturday evening, and left early yesterday morning for St. Catharines.—*lb*.

It is also reported that the Hon. J. H. Price has resigned, but how far this is correct we cannot learn.—*lb*.

CANADIAN ANTIQUITIES.—We have already mentioned that in laying bare the foundations of the old French Episcopal Palace, preparatory to the completion of the Legis ativo Assembly Buildings, the remains of human bones were discovered, as well as a tomb carefully built in masonry. More recently, the workmen have come upon the corner-stone of the Chapel attached to the Palace, in which was found a leaden plate bearing the inscription which appears below:—

"Anno Domini MDCXCIV INNOCENTII PAPA XII. anno III. LUDOVICI XIII Francorum Regis LL. primum palatii Sui Episcopalis lapideum posuit JOANNES de Cruce de St. Vallier Ecclesie Quebecensis Episcopus, Deipara et Divo Ludovico Eiusdem Ecclesie patronis, auspiciibus."

[TRANSLATION.]

"In the year of our Lord 1694, the 3rd of the Pontificate of Innocent XII., the 51st of the reign of Louis XIV., King of the French, John La Croix de St. Vallier, Bishop of the Church of Quebec, laid this first stone of his Episcopal Palace, under the auspices of the Mother of God and of St. Louis, patrons of this Church."

As yet, it is not known whose remains were interred in the tomb or in the vicinity, without the old buildings; but we trust that some amateur of historical antiquities will examine into these relics, and endeavor to trace their origin.

It is expected that further remains will be discovered during the winter, ere the workmen conclude their operations.—*Quebec Mercury*.

NEWS BY THE BALTIC.

The events in central Europe have varied in aspect during the week, and whatever may now be said of the conditions of the peace, or rather the postponement of hostilities agreed upon at Olmutz, we see but little to shake our conviction that both parties are trying to overreach the other, and that the free conferences which are to be opened at Dresden on the 18th, are not more likely to set permanently the preponderance of Austria and Prussia, than any of the numerous diets which have taken part in this Gordian Knot during many previous years.

The contracting parties are to send two commissioners to Holstein, one from each power to some of the refractory Belligerents to lay down their arms. With regard to Hesse Cassel the conference are to adjust the dispute—the elector in the interim to be protected by one Prussian and one federal Battalion.

The news from Vienna is not quite so pacific, and while it is said the Prussian army is ordered to be reduced, the armaments at Vienna still continue.

France tranquil with the exception of another socialist plot at Toulon.

The Red democrats in London, in connection with those of Switzerland, are watching the progress of events—anticipating the moment, when, (as they say) they will strike at the existence of Kingly power in Europe, and restore the republic *one and indivisible*.

An authentic report has reached Paris from Marseilles that a revolution has broken out at Palermo.

Fresh disturbances at Aleppo. The Insurgents, in spite of their losses, have made another attack, resulting in their defeat.

Advices from the Cape of Good Hope state that the fears of a Caffre eruption have subsided.

In England, since the Papal storm, nothing seems to have given such general satisfaction as the Queen's reply to the addresses presented to her at Windsor Castle on Tuesday.

MONTREAL MARKET PRICES.

CONNECTED BY THE CLERK OF THE BONS-SECOURS MARKET. Thursday, Jan. 2, 1851.

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

NEW YORK MARKETS.

New York, Dec. 31.  
Ashes.—Limited demand, at \$5.50 for Pots, and \$5.62 a \$5.68 for Pearls.  
Flour.—Dull for Western and State; Canadian steady, and with sales of 500 brls. at \$4.87; sales of Domestic, 200 brls., at \$4.87 for common to straight State, \$5.6 a \$5.12 for pure Genesee.  
Corn, not plenty, but more enquiry for export; sales 14,000 bush. at 68 cts. for old Northern, in store; new Northern steady at 65 a 66 cts.  
Pork, dull; Mess firm; sales 300 brls. at \$12 a \$12.25 for old, and \$14 for new; old Prime \$8.87½.—*Transcript*.

## CARDINAL WISEMAN, DR. CUMMING, AND THE ROMAN CATHOLIC EPISCOPAL OATH.

(To the Editor of the Acadian Recorder.)

DEAR SIR,—In the "Willmer & Smith's European Times," of Nov. 30, which arrived in Halifax by the steamer on this day, an article appears on the subject of the Oath taken by Roman Catholic Bishops and Archbishops at their consecration, which is calculated to mislead the public at large, and to impeach the sincerity and good faith of His Eminence Cardinal Wiseman. Though it is morally certain that a complete and satisfactory refutation of the statement and ungenerous insinuations of Dr. Cumming has been already published in England, I deem it of some importance that these charges should be met directly on their appearance on this side of the Atlantic. The article in *Willmer* may be reproduced in a thousand different forms throughout this continent; and as I happen to be the first Prelate in British North America under whose notice it has come, perhaps you will be good enough to allow me, through the medium of your journal, to place the question in its true light before the American public. I am the more induced to do so on the present occasion, when I remember that a very few years ago one of the journals of this city published an atrocious version of the Episcopal Oath in the Church of Rome—accused me by name of having sworn it at my consecration, and held me up to the execration of my fellow-citizens. This, and similar charges of equal improbability and falsehood, I passed over in silence at the time; but as, at present, an attempt may be made to corroborate it by the narrative of Dr. Cumming, I proceed at once to dispose of the calumny by a simple statement of facts.

The article alluded to is as follows:—

"CARDINAL WISEMAN AND DR. CUMMING.

"At one of his late lectures at the Hanover-rooms, relating to the oath taken by the Romish Archbishops on their receiving the archiepiscopal pallium, Dr. Cumming remarked:—

"First of all, let me presume, that when the cardinal was made an archbishop, he received the pallium, before receiving which he repeated a solemn oath which will be found in the *Pontificale Romanum*. I have the book, and carefully examined all that he has said; it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows:—'Hæreticos, scismaticos et rebelles, Domino nostro, vel successoribus prædictis, pro posse persequar et impugnabo.' This is, he solemnly sworn on his most solemn oath (I wish thus to prepare you for his reception): 'All heretics (that is, Protestants), schismatics (that is, members of the Greek Church, that separated, as they say, from Rome,) and rebels against our Lord, or his aforesaid successors, I will persecute and attack to the utmost of my power.' The correct translation, I believe, of *pro posse*."

"On reading the above, Cardinal Wiseman invited Dr. Cumming to inspect at his house in Golden-square, the oath which he had taken, stating, at the same time, that the said persecuting clause, 'is omitted in the oath taken by all bishops and archbishops subject to the British Crown. Dr. Cumming, in a letter to the *Times*, gives the following account of the interview:—

"I accepted the invitation, and this day, in company with Sir J. Heron Maxwell and Admiral Vernon Harcourt, I inspected the cardinal's *Pontificale* submitted to me at 'the episcopal residence, Golden-square.' In the *Pontificale* thus laid before me I found in the bishop's oath the very words I quoted, and in bold type, but with a line of black ink drawn over the passage with a pen, apparently very recently used, leaving the words disclaimed by the cardinal sufficiently legible, but without any initials or other verification of any sort. On the fly-leaf at the beginning of the book I found the same oath in MS., without the persecuting clause, and without initials or other verification, and apparently very recently written. But the startling fact remains. On referring to the oath required to be taken by an archbishop (Dr. Wiseman having been recently made one) on receiving the pallium, as given at page 88 (Paris edition, 1664) on the *Pontificale* thus submitted to me by order of the cardinal, I found the persecuting clause—'Hæreticos scismaticos et rebelles Domino nostro vel successoribus prædictis pro posse persequar et impugnabo,' printed in bold type without any alteration, emendation, or correction whatever, constituting in the Archbishop of Westminster's own *Pontificale* part and parcel of the oath which every archbishop on receiving the pallium, as I have already stated, must take. The discovery needs no comment beyond my expression of surprise that the cardinal should have had the temerity to invite me to inspect his *Pontificale Romanum*."

Now, I have taken the same Oath at my Consecration as Dr. Wiseman. I have a copy of that Oath in manuscript, taken several years ago from the Roman original in possession of His Grace the Archbishop of Dublin, and authenticated by him. Having been consecrated by Dr. Murray, the Oath was sworn before him, and I can assure your readers—any one of whom may have ocular demonstration of the fact—that the manuscript which contains it is not even "apparently very recently written." In this Oath the obnoxious clause does not appear, because it was never sworn by me, nor has it been sworn since 1791 by any Catholic Bishop under the British Crown; nor before that period in the obnoxious sense attributed to it by the enemies of the Catholic Church.

The reasons for its omissions as well as for the addition of a final clause to the Catholic Episcopal Oath in the British Dominions, were transmitted with the revised form of the Oath itself to the Irish Primate on the 23d of June, 1791, by the then Cardinal Prefect of Propaganda.

His Letter testifies that a Representation had been made by the Irish Metropolitans to the Holy See, 'that from the ignorance or dishonesty of some persons (*quorundam inscitia aut improbitate*) certain expressions in the form of the Oath prescribed by the Roman Ritual to be taken by Bishops at their consecration, and by Archbishops on receiving the Pallium have been distorted into a false meaning (*in alienum sensum detorque*), &c. Wherefore they humbly requested, if it should appear expedient to His Holiness, that he would vouchsafe to apply a remedy by some act of his Apostolical vigilance.'

And accordingly the Cardinal Prefect and Secretary of Propaganda testify that at 'an Audience of His Holiness Pius VI. on the 9th day of June, 1791, he was graciously pleased to grant that the Bishops and Archbishops might use the same form of Oath which was taken by the Archbishop of Mohilow, in Russia.' This Oath is then recited at length without the obnoxious clause, which was perverted from its natural meaning by ignorance and malice, and as if, to prevent all further calumny on the subject, the Form of

the Oath concludes with these words:—'Hæc omnia et singula eo inviolabiliter observabo, quo certior sum, nihil in illis contineri quod fidelitati meæ erga Serenissimum Magnæ Britanniæ et Hiberniæ Regem, ejusque ad Thronum successores debite adversari possit: Sic me Deus adjuvet, et hæc sancta Dei Evangelia. Ita promitto et spondeo; quæ est, 'I will observe all and singular of these things the more inviolably, as I am firmly convinced that there is nothing contained in them which can be contrary to the allegiance I owe to the Most serene King of Great Britain and Ireland, and to his successors to the Throne. So help me God, and these Holy Gospels of God. This I promise and engage.'

I should hope that this explicit and open declaration would fully satisfy every unprejudiced mind that the ignorant or wilful charge respecting the Episcopal Oath has no foundation whatsoever, and that it may be classed with the long catalogue of similar accusations which are published from time to time by persons who affect to know what we believe better than we do ourselves, who ascribe to our language a meaning which we disavow, and who repeat their odious assertions with as much confidence as if they had not been solemnly disproved over and over again throughout every part of the British empire.

Of course, the Continental Editions of the *Pontificale Romanum* which have been all published in Catholic countries contain the original Oath whose obnoxious clauses are understood in their natural and obvious meaning by Foreign Governments. No Edition of the Book has been published in England or Ireland; and hence the necessity of drawing the pen over the disputed clause, and of inserting in the fly-leaf the Oath as amended and permitted by Pope Pius, in 1791. I have seen this done myself in *Pontificales* which were used by Prelates who were subjects of the British Crown.

The sneers and insinuations of Dr. Cumming in his Letter to the *Times* are thus disposed of; the unsullied integrity and high honor of Cardinal Wiseman are vindicated, and the virtual impeachment of the allegiance of the Catholic Episcopacy, who by teaching and example have proved their loyalty to their Sovereign even in those times when the reciprocal duties of the Sovereign were violated or forgotten, is denied and refuted.

With regard to the obnoxious clauses themselves, I shall be brief, but conclusive. I shall not load your columns with copious quotations from ancient Latin writers on the literal meaning of the verb *Persequor* which is understood by every classical scholar, but I shall give the signification of the word in the former Episcopal Oath as it has been explained by the authority and command of his Holiness in the Letter of the Cardinal Prefect of Propaganda in 1791, to the Bishops of Ireland.

"The words *persequar et impugnabo* are maliciously interpreted as 'a signal of war against heretics,' authorising persecution and assault against them as enemies, whereas the pursuit and opposition which the Bishops undertake are to be understood as referring to their solicitude and efforts in convincing heretics of their errors, and procuring their reconciliation with the Catholic Church. His Holiness has graciously condescended to substitute for the ancient form of Oath, one which was publicly sworn by the Archbishop of Mohilow to the great satisfaction of all the Court of St. Petersburg, in presence of the Empress, and which we transmit to you in this Letter."

From the same remarkable document I transcribe the following Declarations of the Holy See, which ought to have put an end for ever to those unchristian calumnies.

"The See of Rome has never taught that faith is not to be kept with the heterodox;—that an Oath made to Kings separated from the Catholic Communion can be violated;—that it is lawful for the Bishop of Rome to invade their temporal rights and dominions. We also consider an attempt, or design, against the life of Kings and Princes, even under the pretext of religion, as a *Horrid and Delectable Crime*."

So much for the genuine interpretation of the Oath, even as taken in the olden time. All pretext for clamor on the subject has been, however, removed for the last sixty years.

I shall say little of the crusade now preached up by the Leader of the Cabinet, and the highest functionary of the Law, against so many millions of Her Majesty's loyal and faithful subjects at home and abroad. Their motives for so unusual a departure from the proprieties of Executive and Judicial prudence, I forbear to scrutinize. The letter of the Premier is but a poor specimen of consistent character, or political foresight. As for the lawless and deplorable threat of the Lord Chancellor, with all its theatrical accompaniments, my pain on reading it was mitigated by the remembrance that in other days England produced another CHANCELLOR, who was the ornament of his age, and the glory of his country; who, in times that tried men's souls, preserved unspotted the judicial ermine; who, uninfluenced by the frowns of power, or the blind passions of the multitude, pursued the even tenor of his honorable career even to the shedding of his blood; and whose most glorious and appropriate eulogy may be found in the following golden words of his, alike illustrative of the tenderness of his heart, and the genuine principles of the still persecuted but ever indestructible Faith for which he died:—

"Of all who ever came in my hand for heresy, so help me God, else had never any of them any stripe or stroke given them, so much as a *flip on the forehead*."

What a contrast to the undignified threat against Cardinal Wiseman's *Hat*! I suppose, after many years' experience of the ability of the Head which so deservedly wears it, in the various controversies which His Eminence has conducted with so much literary skill, profound erudition, and polished courtesy it is now found to be a more easy task to "trample on the Hat" than to refute the Head; and hence the great and solemn enquiry after Religious Truth, upon which depends the eternal salvation of the English people, has been transferred from the sanctuaries of learning, and the Temples of the Most High, to all the turbulence and clamor of the Market-place, and all the unreasoning prejudices of an excited populace. It is, in my mind, a poor travesty of a similar appeal once made in presence of the World's Redeemer by a well-known Judge, who, when he asked "what is Truth?" would not wait to receive an answer from the lips of Truth himself, but transferred the decision of

"To the Most Serene Queen of Great Britain and Ireland, and her successors, &c., in the Oath which I took.

"Apology" of Sir Thomas More.

the case to an infuriated multitude, who, in answer to his appeal as to what he was to do with Christ, with loud shouts demanded his crucifixion. For the honor of Christianity, and the nineteenth century, I am ashamed to add with sorrow, that the conduct of the merciful but timid Pagan Judge is much raised in our esteem, when contrasted with some recent examples. I have no doubt, however, that the "arbitrium popularis animum" will, at no distant period, appropriately reward those unwise Statesmen who are now borne along so smoothly in its treacherous current.

Come what will, it is consoling to believe that the Catholics of the British Empire, even in the midst of persecution and calumny, will always continue loyal to their Sovereign, charitable to their fellow subjects, and faithful to their God.

Hoping you will find a place for the above in your interesting columns, believe me to remain, dear sir, very truly yours,

WILLIAM, Bishop of Halifax.

St. Mary's, Thursday, 12th Dec., 1850.

## IRISH INTELLIGENCE.

LORD JOHN RUSSELL'S INSULTING LETTER, AND THE PEOPLE OF MAYO.—By reference to the numerous and respectfully signed requisition of the members of Parliament, landed proprietors, deputy lieutenants, justices of the peace, Catholic Clergy, merchants, freeholders, and other respectable residents of this great county, it will be seen that a meeting of the indignant people of Mayo will be held in this town on Monday next, for the purpose of showing the noble Premier of England that Catholic Ireland has the power and the inclination to spurn the gratuitous insult of her Majesty's first adviser. From the preparations being made, there can be no doubt the forthcoming meeting will be one of the largest held in this part of Ireland since the last glorious, memorable, and triumphant entry of our lamented Liberator into the town of Castlebar. The High Sheriff, we find, has refused to call the meeting; we will not now call him to task for his non-compliance—the meeting will not be the worse attended for all this. Oh, no—the people of Mayo are not men easily damped by disappointments of this nature—nay, they were prepared for it, and have made their arrangements accordingly. Remember—The meeting will be held on Monday next. Hurra for liberty of conscience!—*Castlebar Telegraph*.

THE LIMERICK CORPORATION.—LORD J. RUSSELL'S LETTER.—At the meeting of the Limerick Corporation on Monday last, Mr. O'Donnell, pursuant to notice, moved the following resolution:—"That the insolent and audacious letter of the English Minister to the Bishop of Durham, is a deliberate and unprovoked insult to the people of Ireland; that we treat with scorn his threat to re-enact the penal code in these kingdoms; and that we demand from our representatives a pledge to use every effort to drive him from a position which he disgraces." The resolution being seconded, and put, was declared carried. On the motion of Mr. Cullen, it was then resolved to send copies of the resolution to Lord John Russell, to Lord Grey, to the Lord lieutenant, and to every corporate body in Ireland.—*Limerick Reporter*.

TENANT LEAGUE.—On Thursday last the people of Louth assembled in the town of Dundalk, for the purpose of declaring their determination to support the principal of the Tenant League. A vast number of the tenant farmers and peasantry were present on the occasion, and expressed, in the most emphatic terms, their warm approval of the various resolutions submitted for their adoption. A considerable number of horsemen headed the processions which arrived from the surrounding rural districts in the course of the morning. The meeting was held in the vicinity of the new chapel; and long before the hour of meeting had arrived, the space around the platform was crowded by thousands of persons. The chair was filled by the Rev. Mr. Bannan, P. P., Louth.

THE REPEAL ASSOCIATION.—At the meeting of this Association on Monday, Mr. John O'Connell announced that the committee had come to the determination to add the word "Catholic" to the present name of the association, "until the intended persecution of Lord John Russell and the bigots of England was repelled." He announced the pecuniary aid as £9 19s. 1d.!

MAYORS FOR 1851.—Alderman Thaddeus McDonnell was elected Mayor of Limerick; Alderman James Shirling was re-elected Mayor of Belfast; Mr. Joe Kenny was re-elected Mayor of Clonmel without a contest.

THE MAYORALTY.—CORK.—Mr. Jas. Lambkin has been unanimously elected Mayor for the year 1851.—The Town Clerk was voted a fixed salary of £250.

Edward Howard Verdon, Esq., proprietor and editor of the *Sligo Champion*, has been elected to the office of Mayor of Sligo for the ensuing year.

Mr. Anthony Keappock has been elected Mayor of Drogheda.

The Hon. David Plunket, son of Lord Plunket, ex-Chancellor for Ireland, has resigned the office of Master of the Court of Common Pleas, in consequence of serious ill health. The salary of this office is £1,000 per annum. The retiring allowance of the honorable gentleman is to be fixed by the Treasury.

ABDUCTION OF A POOR LAW GUARDIAN.—At the Johnstown, county Kilkenny, petty sessions, on Thursday week, six persons were summoned for an outrage committed upon Mr. Keefe, a Poor Law Guardian, under the following circumstances:—There was an election of a medical officer in Urlingford, at which Dr. Greene, Dr. Delany, and Dr. Thompson were candidates. One of the prosecutors, Mr. Green, is brother of Dr. Green, and he and Mr. Keefe were in a gig, on their way to Urlingford, where the Guardians were sitting. When at Balief, some men, who they alleged, were those summoned, met them, stopped the gig, dragged Mr. Keefe out, and detained him at the Spahouse (where some refreshments were provided) till a late hour in the evening, in order to prevent him from voting at the board-room. No other violence was used. The case having been sufficiently proved against four of the defendants, who were fully identified, they were each fined one pound.

On Saturday the Lord Chancellor ordered the committal to prison of a minor named Ball, for having obtained from the Court a sum of money, upon a representation of his intention to emigrate to America, and then having remained in Dublin, and applied the money to other uses.

THE FLAX MOVEMENT.—The annual meeting of the Society for the Promotion of the Growth of Flax in Ireland, was held at Belfast on Friday. Amongst those present were, the Earl of Erne, Earl of Roden, Lord

Dufferin, Lord Jocelyn, the Lord Bishop of Down, Sir R. Bateson, Sir J. Strange, Mr. Sharman Crawford, M. P., &c. The report gave a very favorable account of the proceedings and prospects of the society; after an expenditure of £1,300 in forwarding the objects of the society, in the proper growth and culture of the flax plant, they have a balance in hand of £365. The Lord Bishop of Down proposed, and Mr. Sharman Crawford seconded, a resolution of thanks to the Lord-Lieutenant for his Excellency's fostering care and unceasing activity to promote the objects of the society. Scotch mills and steeping concerns are about to be established in many places, and there is every prospect of a large breadth of flax being cultivated in most of the southern and western counties next year, which, if well managed and properly prepared for sale, must lead to a steady increase year after year, until the crop is grown on all suitable soils as a regular part of the farming rotation.

The Liverpool, Glasgow, and Sligo Steam-boat Company are having soundings made of the river Mayo, at Ballina, with the view of placing a boat to trade between that town and Liverpool.

It is said that on a scientific examination of the lead-mine discovered lately near the town of Galway, it has been found not only to be of a very valuable and rich quality, but to be far more extensive than was at first imagined.

ATTEMPT TO BURN A POORHOUSE.—On the night of Saturday, the 30th Nov., about two o'clock, a.m., the inhabitants of the town of Enniscomorthy were thrown into a state of alarm by the ringing of the church bell and the cry of "Fire;" and as the flames were seen rising in the direction of the workhouse, the general impression was that it was on fire. However, upon our arrival at the scene of conflagration, it was found not to be the workhouse that was on fire, but an unoccupied dwelling-house and out-offices, the property of a respectable inhabitant named Michael Doyle, of Church-street, in which was at the time a valuable cow, a large rick of hay, a jaunting car, together with several other articles of valuable property, all of which were consumed. Of the origin of the fire, nothing was known until seven o'clock, a.m., next morning, when two street females, about twenty years of age, named Catherine Barrow and Catherine Burns, presented themselves at the police barrack, stating that it was they who set the house on fire on last night, and they were induced to do so in consequence of not having any place to sleep, and for the purpose of being sent to gaol—that they had been in the workhouse, but, from the persecution they received, were obliged to leave it, and, in revenge, had set the house in question on fire, thinking it was that part of the auxiliary workhouse occupied by the infirm females. The prisoners were committed for trial at the next assizes.—*Waterford Mail*.

"THE EVANGELICAL ALLIANCE."—The neighborhood of the Rotunda at Cavendish-row was not a little disturbed on Tuesday evening by the yelling and hallooing of a not very respectable looking concourse of people, assembled in one of the upper rooms of the above-named building. The information obtained on inquiry was, that a meeting of the "Evangelical Alliance" was being held on the premises, for the purpose of denouncing "Popery" and "Popish aggression," and for adopting measures of a prompt and energetic character, to establish and bring into full operation a Protestant, or rather an anti-Popery, Alliance in this city. Not only the room in which the meeting was held, but also the staircase leading to it, was crowded with people, chiefly of the humble class; and the greater number of these, so far from seeming to participate in the spirit of the intended proceedings, appeared inclined to a display of feeling of a directly opposite character. A large body of the police force (thirty constables) was stationed "on duty" at the doors, on the landing, and within the room of meeting. This precaution evidently was the more necessary, inasmuch as the original intention of admitting a favored audience, by means of tickets, was abandoned, and it was determined, as if for the look of the thing, to get an audience on any terms. The display presented by the No-Popery enthusiasts present was much the same in character as those which once gave name and fame to the now abandoned Alhambra of the Groggite Association. Peal after peal was given of the Kentish Fire, but the great volley of this *brutum fulmen* was reserved for the appearance on the platform of a group of the speaking performers. This group comprised (though not very numerous) professors and ministers of various shades of religious opinions. The proceedings commenced with a prayer, which was followed by a chorus of yelling and screaming, and cries of "No Popery," "No Popish Cardinals or Bishops," &c., alternating with an *obligato* accompaniment of the Kentish Fire. The gentleman in the chair was stated to be a Mr. Turner. The crushing and the confusion were terrible; and angry yells, intermingled with shouts of laughter, consequent on occasional suggestions from the anti-No-Popery part of the audience, were all that could be heard, save now and then. A reverend gentleman, whose name was stated to be Dill, addressed the chair in moving a resolution. He dwelt on the evils of Popery, and denounced all sorts of unpleasant consequences against the aiders and permiters of it. During this reverend gentleman's speech several alarming interruptions occurred. Some expressions of dissent or disgust on the part of persons present were followed by a simultaneous rush on the hapless vindicators of the right to differ. Were it not for the police, one young man would have run a fair chance of *extempore* martyrdom. Amidst terrible din and confusion, another gentleman, stated to be a Wesleyan Independent Minister, proceeded to address the meeting. His address was filled with ribald allusions, intended to be witty, at the expense of the Pope and Papal Bulls. He put his fingers projecting from his forehead, to show how the Papal Bull puts on its horns, &c. Thus matters progressed till late in the evening, when the interruptions became more noisy, and clamor indescribable followed, to the great annoyance of the neighborhood. Whatever might have been the precise objects and purport of the meeting, it seemed to have signally failed, unless those objects were to excite uproar and disturbance in a respectable locality.—*Freeman*.

A report has been in the mouths of all men in Dublin during the last few days, which has at length assumed a consistence and shape that prevents the possibility of its being passed by unnoticed. It is said that the proprietors of a weekly newspaper called the *World*, published in this city, performed certain services for Lord Clarendon, for which his Excellency did not show himself so grateful as was expected, although a large sum of money—we have heard £1400—was paid on foot of the account. An action "for work and labor done" was accordingly had recourse

to, and accompanied by an intimation that the noble Lord's autograph letters would be put in evidence. The result (we still speak according to public, very public rumor) has been a compromise, and the withdrawal of the action by mutual consent of the parties.—*Dublin Evening Mail.*

ENGLAND.

**PROTESTANT MEETINGS.**—At a meeting of the inhabitants of Hackney, Mr. Charles Green presented himself on the platform amidst a scene of the wildest confusion. "The simple question at issue was whether the Catholics enjoyed, equally with Protestants, the right to have their own ecclesiastical government—(immense confusion, and cries of 'No Popery'). He would cry 'No Popery' as vehemently as any of them, but he would add 'No Protestant Popery! No Popery from within'—(hisses, groans, and cheers). The privileges they claimed for themselves they were bound to concede to others, whatever their creed—(groans and cheers, and cries of 'To hell with the Pope.') That cry was the most senseless that ever had been raised in this country—(immense tumult). Of all the insane cries that had ever been raised in England, it was the most insane—(cheers, hisses, and groans). What they now complained of had existed for years in Ireland and the colonies—(uproar). They were fighting and raising all this noise, not for a thing, but for a name—(mingled cheers and hisses). There was a geographical definition of the jurisdiction of the Vicars-apostolic, as well as of the newly-appointed bishops—(hear, hear, cheers and groans, and great tumult). In the name of tolerance—in the name of common sense—he protested against this." The tumult here became so tremendous that Mr. Green, finding it impossible to finish his old sentence or to commence a new one, at length retired amid the cheers of about one third of the meeting, and a hurricane of groans from the majority. The rest of the proceedings was "one uninterrupted roar." Resolutions were proposed, seconded, and declared to be carried, and an address to the Queen was waived in the air, but no speaker could obtain a hearing, and it was found impossible to read a single word of the address.—*Weekly News.*

Dr. Cumming has been lecturing at Bristol, and an attack has been made by a Protestant mob headed by an Irish woman, on the residence of the "Sisters of Mercy" in that city.—*ib.*

**THE LUNATICS OF GREAT BRITAIN.**—The progressive improvement in the treatment of this unfortunate class is acknowledged as one of the kindest blessings of civilisation. The fifth annual report of the Commissioners in Lunacy has just appeared, and the general result of their inquiries is highly satisfactory. In several instances, however, the visiting commissioners and justices found it necessary to animadvert upon the excessive use of mechanical restraint; on the neglect of cleanliness; on inadequate ventilation; on want of sufficient attendants; on improper or deficient diet; on the dirty condition or scanty supply of bedding and clothing; on irregularities in the medical books; and on other defects. In certain cases the defects brought under their notice were deemed of so peculiar or aggravated a character as to merit individual censure. This, accordingly, is fully bestowed on some establishments named in the Report. The total number of lunatics (exclusive of single patients) in England and Wales, in June last, was 15,079, of whom the majority (7,905) were females. The private patients are 3,774, or about one-fourth. The rest are set down as paupers. The number "found lunatic by inquisition" is only 238—of whom 85 are females. Those described as "criminal" are 264—of whom 53 are females. This number appears, however, to be exclusive of more than 100 criminal patients in Bethlehem Hospital. The Commissioners strongly urge the propriety of confining "criminal" patients in a separate establishment.

UNITED STATES.

**CONGRESS.**—There has been nothing of interest transacted at Washington for some days, the business of Congress being much interfered with by the holidays.

**FUGITIVE SLAVE LAW.**—A case strongly illustrative of the injustice committed by the summary proceeding under this law has lately taken place at Philadelphia. A man named Adam Gibson was arrested in that city, on the ground that he was a fugitive slave, named Emory Rice. Gibson's counsel alleged that he had been emancipated by the last will of his late owner. The Commissioner decided, however, that the man's identity as E. Rice was proved, and he was sent South by railway. Fortunately for him he fell into the hands of an honest man, who had no sooner seen him than he knew him not to be his negro, and at once sent him back. Here, however, was a free man who, after a legal process of a couple of hours, was handed over to the interested honesty of a master living hundreds of miles away. Another case of fugitive arrest has occurred in New York. The alleged fugitive was a waiter in a dining room. He was suddenly arrested and taken before the Commissioner; but his examination was adjourned without his admission to bail.

**RELEASE OF MR. CHAPLIN.**—Mr. Chaplin was on Thursday last released from the jail of Montgomery County, Maryland, \$19,000 bail having been entered, to stand his trial on the charge of having resisted the Washington slave-hunters, who tracked him across the Maryland line. He had previously given bail in the sum of \$6000 to appear for trial in the District of Columbia, on charge of aiding in the escape of slaves.

The Census of the State of Rhode Island shows a total population of 147,543, being a gain in ten years of 38,712, which is a fraction over thirty-five and a half per cent.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE REGULAR MONTHLY MEETING will be held on TUESDAY EVENING, the 7th inst., at eight o'clock, in the Rooms of the Association, St. Helen Street.

A full attendance is particularly requested, as matters of importance will be submitted for consideration.

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

Montreal, 28th Nov., 1850.

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 HOTELS 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 CONMODIOUS,

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.

ATTENTION!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

WOULD respectfully inform his Friends and the Public, that he still continues to keep on hand a large and well-assorted STOCK OF DRY GOODS and GROCERIES, which he will dispose of at a moderate price, for Cash. He also continues his

EVENING AUCTION SALES,

Corner of St. PAUL & BONSECOURS STREETS,

OPPOSITE THE BONSECOURS CHURCH.

23rd Aug., 1850.



## JOHN M'COY, BOOKSELLER,

Great St. James Street, Montreal,

BEGS to inform the Catholics of Montreal and vicinity, that he has made such arrangements as will enable him to keep constantly on hand, and supply all the *Standard Catholic Works* specified in this Catalogue, at the *very lowest prices*, wholesale and retail.

### STANDARD CATHOLIC BOOKS:

Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10.

The same, library style, marbled edges, \$12.

Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5.

The same, 2 v. 8vo. sheep \$5,—2 v. 8vo. cloth, gilt edges, \$6,—2 v. imit. turkey \$6,—2 v. imit. gilt edges \$7 50, 4 v. 8vo. cloth \$6,—4 v. sheep \$6,—4 v. cloth, gilt edges \$7 50,—4 v. imit. gilt ed. \$10.

Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts.

Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rosignoli, S.J., translated from the French, 18mo. cloth 50 cents.

The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Althia," "Zenosius," etc., etc., cap 8vo. cloth, 75 cents.

Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents.

Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50. The same 1829-46, m. gt. ed. \$2,—turkey, sup. extra \$2 50,—1846, 8vo. paper 25 cents, (1849 will be issued soon.)

Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents,—cloth, gilt edges, 38 cents. The same, roan, stamp'd sides 50 cents, imitation turkey, gilt edges 75 cts.

Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents.

The same, flexible cloth, 38 cents,—cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents.

Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents.

The same, cloth, gilt edges, 75 cents. Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents,—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts.

The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12 cents. Life of Christ, by St. Bonaventura, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents.

Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents,—cloth extra, 50 cents,—cloth, gilt edges, 75 cents.

Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents,—cloth, gilt edges, 63 cents. Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents.

Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents. Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents,—cloth, 19 cts.

Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50. Lorenza, or the Empire of Religion, 32mo, cloth, 25 cents.

The same, cloth, gilt edges, 38 cents. Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents,—half bound, 38 cents,—cloth, 50 cents.

Pauline Seward, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50. Pere Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents.

Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1. The same, roan, gilt edges, \$1.50,—turkey, sup. extra, \$2.50.

Rituali Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents. The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25.

Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents. Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothean, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, B.D., cap 8vo. cloth, 63 cents.

Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church,—3 cents each.

A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution.

All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

## AT COST PRICE!

### A Stock of Ready-made Clothing, Dry Goods, &c.,

VALUED AT \$55,000.

NOTHING EQUAL TO THIS HAS YET BEEN OFFERED TO THE PUBLIC.

AT No. 122, St. PAUL STREET.

THE Subscriber wishing to be prepared next spring to receive a great assortment of READY-MADE CLOTHING and DRY GOODS, is desirous to SELL HIS PRESENT EXTENSIVE STOCK, at COST PRICE, for CASH, commencing on the 25th NOVEMBER instant, at NOON!

He will give the most convincing proofs that all his Stock will be sold at COST PRICE, on and after the 25th of NOVEMBER, at NOON.

The Public is particularly requested to visit his Establishment, even although they may not come with the intention of purchasing—the Proprietor being satisfied that when they examine the quality of his Goods, and the extreme Cheapness of every article in his line, they will not be able to resist the temptation to make purchases.

This is the most favorable opportunity ever offered to purchasers in Canada.

GO AND SEE!

AT THE SIGN OF THE BEAVER!

No. 122, St. PAUL STREET,

L. PLAMONDON.

Montreal, Nov. 21, 1850.

## JOHN M'CLOSKEY,

Silk and Woollen Dyer, and Clothes Cleaner,

(FROM BELFAST),

No. 33 St. Lewis Street, in rear of Donegana's Hotel,

ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.

Montreal, Sept. 20, 1850.

## GROCERIES, &c.,

Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—

Corner of MCGILL and WILLIAM STREETS,

where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—

SUGARS—Refined Crushed and Muscovado TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Arichat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Copras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash.

JOHN FITZPATRICK.

August 16, 1850.

## PATTON & MAHER,

Dealers in Second-hand Clothes,

Books, &c.,

ST. ANN'S MARKET, MONTREAL.

## R. TRUDEAU,

APOTHECARY AND DRUGGIST,

No. 111 SAINT PAUL STREET,

MONTREAL:

HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

## MONTREAL TYPE FOUNDRY.

THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style. The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders.

Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufactories in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FERRAN, gives the Printers of Canada West every facility, a general assortment being kept there, for their convenience.

Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent. advance is added on American Imports, to cover duties and charges.

CHAS. T. PALSGRAVE,  
Corner of St. Helen and Lemoine Streets.  
14th August, 1850.

## NEW CATHOLIC MUSIC.

THE Subscribers have just published EIGHT EASY PIECES OF SACRED MUSIC, for four voices, with the accompaniment for the Organ,—dedicated to the Right Rev. Dr. Fitzpatrick, Bishop of Boston; by A. Werner, Organist of the Cathedral of the Holy Cross. Contents—Asperges Me—Alma—Ave Regina—Regina Celi—Salve—Tantum Ergo—Veni Creator Spiritus—Passion Canticle. It is printed the ordinary size of sheet music, and contains 15 pages. Price, only 1s. 10<sup>d</sup>., or 15s. the dozen.

THE CATHOLIC HARP; containing the Morning and Evening Service of the Catholic Church, embracing a choice collection of Masses, Litanies, Psalms, Sacred Hymns, Anthems, Versicles, and Motettes, selected from the compositions of the first masters. To which is added Instructions in the Elements of Vocal Music. Price, singly, 2s. 6d., or 20s. the dozen.

This is decidedly the cheapest Music Book published in America.

THE MORNING & EVENING SERVICE OF THE CATHOLIC CHURCH; comprising a choice collection of Gregorian and other Masses, Litanies, Psalms, &c., &c.; for the use of the Diocese of Boston, with a Dedication to the late Right Revd. Bishop Fenwick; by R. Garbett. 256 pages, 4to., price 12s. 6d., or £6 the dozen.

This is the cheapest and best collection of Music (considering the quantity of matter) yet offered to the public.

Orders from the country promptly attended to.

D. & J. SADLIER,

179 Notre Dame Street.

Montreal, 19th Dec., 1850.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, *The Irish Orphan in America*, by Mrs. J. SADLIER, 18mo., handsomely bound in muslin, price only 1s. 3d.

The prize was awarded to this Tale, by Mr. Brownson.

D. & J. SADLIER,

179 Notre Dame Street.

Montreal, 3rd Oct., 1850.

## DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY,

No. 204, Notre Dame Street,

NEAR MCGILL STREET,

RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash.

GENTLEMEN'S SHIRTS,  
GENTLEMEN'S COLLARS,  
BOYS' SHIRTS,  
CHILDREN'S DRESSES, (quite new styles.)

W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices.

N. B.—No Goods sold for anything but what they really are.

Montreal, 20th August, 1850.

## AMERICAN MART,

UPPER TOWN MARKET PLACE,

QUEBEC.

THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE AND FANCY DRY GOODS LINE.

INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS,

of the most durable description for wear, and ECONOMICAL in price.

Parties purchasing at this house *once*, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of—Quick sales and Small Profits—strictly adhered to.

EVERY ARTICLE SOLD FOR WHAT IT REALLY IS.

CASH payments required on all occasions.

Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART.

Quebec, 1850. T. CASEY.

## L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.  
Montreal, 20th Sept., 1850.

## BOARDING SCHOOL

FOR

YOUNG LADIES,

(CONDUCTED BY THE SISTERS OF CHARITY,)

BYTOWN.

THE SISTERS OF CHARITY beg leave to inform the inhabitants of Bytown and its vicinity, that they will instruct Young Ladies placed under their care, in every branch becoming to their sex. The Sisters engage, that every thing in their power will be done to contribute to the domestic comfort and health of their pupils; as well as their spiritual welfare. They will likewise be taught good order, cleanliness, and how to appear with modesty in public.

The position of the town of Bytown will give the pupils a double facility to learn the English and French languages. As it stands unrivalled for the beauty and salubrity of its situation, it is, of course, no less adapted for the preservation and promotion of the health of the pupils. The diet will be good, wholesome and abundant.

### TUITION.

The branches taught are, Reading, Writing, Arithmetic, Grammar, both French and English; History, ancient and modern; Mythology, Polite Literature, Geography, in English and French; Use of the Globes, Book-keeping, Geometry, Domestic Economy, Knitting, Plain and Fancy Needle Work, Embroidery, &c., &c., &c.

Lessons in Music, Drawing and Painting, will be given; and, if desired, the pupils will learn how to transfer on glass or wood. They will also be taught how to imitate Flowers and Fruit, on wax: but these different lessons will form an extra charge.

### TERMS.

Board, . . . . .	£15 0 0	} Payable per quarter or per month, but always in advance
Half-board, . . . . .	7 10 0	
Quarter-board, . . . . .	3 0 0	
Music, . . . . .	4 8 0	
Drawing and Painting, . . . . .	1 7 6	
Washing, . . . . .	2 0 0	
For articles wanted during the year, . . . . .	0 8 3	

[This is to be paid when entering.]

Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents.

No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons.

### DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,—

Six changes of Linen,	Three pairs of Sheets,
A white Dress and a sky-blue silk Scarf,	A coarse and a fine Comb,
A net Veil,	A Tooth and a Hair Brush,
A winter Cloak,	Two Napkins, two yards long and three-quarters wide,
A summer and a winter Bonnet,	Two pairs of Shoes,
A green Veil,	Twelve Napkins,
Two Blankets and a Quilt, large enough to cover the feet of the Baudet,	A Knife and Fork,
A Mattress and Straw-bed,	Three Plates,
A Pillow and three Covers,	A large and a small Spoon,
	A pewter Goblet,
	A bowl for the Tea.

REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses.

All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles.

In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils, by their Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and such others as are formally authorised by the parents.

There will be a yearly vacation of four weeks, which the pupils may spend either with their parents or in the institution.

All letters directed to the Pupils, must be post-paid. 22nd Oct., 1850.

## JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1 St. PAUL STREET,

Near Dalhousie Square.

## THOMAS BELL,

Auctioneer and Commission Agent,

179 NOTRE DAME STREET,

MONTREAL.

EVENING SALES OF DRY GOODS, BOOKS, &c.

## EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL:

BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.

On hand, a large and complete assortment,

WHOLESALE AND RETAIL,

Low, for Cash.

Aug. 15, 1850.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERE, Editor.