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# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, DECEMBER 27, 1850.

NO. 20.

## CARDINAL WISEMAN'S APPEAL TO THE ENGLISH CATHOLICS.

(Continued.)

2. The appointment of a Catholic Hierarchy does not in any way deprive the English Establishment of a single advantage which it now possesses. Its Bishops retain, and, for anything that the new Bishops will do, may retain for ever, their titles, their rank, their social position, their pre-eminence, their domestic comforts, their palaces, their lands, their incomes, without diminution or alteration. Whatever satisfaction it has been to you till now to see them so elevated above their Catholic rivals, and to have their wants so amply provided for, you will still enjoy as much as hitherto. And the same is to be said of the Second Order of Clergy. Not an Archdeacon, or Dean, or Canon, or benefice, or living, will be taken from them, or claimed by the Catholic Priesthood. The outward aspects of the two Churches will be the same. The Catholic Episcopacy and the Catholic Priesthood will remain no doubt poor, unnoticed by the great and by the powerful so soon as the present commotion shall have subsided, without social rank or pre-eminence. If there be no security for the English Church in this overwhelming balance in its favor of worldly advantages, surely the exclusion of Catholics from the possessions of local sees will not save it. It really appears to be a wish on the part of the clerical agitators to make people believe that some tangible possession of something solid in their respective sees has been bestowed upon the new Bishops; "something territorial," as it has been called. Time will unmask the deceit, and show that not an inch of land or a shilling of money has been taken from Protestants and given to Catholics.

3. Nor is an attempt made to diminish any of the moral and religious safeguards of that establishment, which views our new measure with such watchful jealousy. Whatever that institution has possessed or done, to influence the people or attach its affections, it will still possess, and may continue to do. That clear, definite, and accordant teaching of the doctrines of their Church, that familiarity of intercourse and facility of access, that close and personal mutual acquaintance, that face to face knowledge of each other, that affectionate confidence and warm sympathy, which form the truest, and strongest, and most natural bonds between a Pastor and his flock, a Bishop and his people, you will enjoy to the full, as much as you have done till now. The new Bishops will not have occasion to cross the path of the Prelates of the Anglican Establishment in their sphere of duty; they will find plenty to do, besides their official duties, in attending to the wants of their poor spiritual children, especially the multitude of poor Irish, whose peaceful and truly Catholic conduct, under the whirlwind of contumely which has just assailed them, proves that they have not forgotten the teaching of their Church—not to revile when reviled, and when they suffer, not to threaten.

4. But, in truth, when I read the frequent boasting of the papers, and the exulting replies of Bishops, that this movement in the Catholic Church, instead of weakening has strengthened the Established Church, by rousing the national Protestantism, and awakening dormant sympathies for its Ecclesiastical organisation, I cannot but wonder at the alarm which is expressed. The late measure is ridiculed as powerless, as effete, as tending only to the overthrow of Popery in England. Then act on this conviction; show that you believe in it; give us the little odds of a title, which bestow no power, rank, wealth, or influence, on him that bears it, and keep undisturbed those other realities, and let the issue be tried on these terms, so much in your favor. Let it be a fair contention, with theological weapons and fair arguments. If you prevail, and Catholicity is extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the Spirit, and not by the arm of flesh: it will prove your cause to be Divine. But, if in spite of all your present advantage, our religion does advance, does win over to it the learned, the devout, and the charitable—does spread itself widely among the poor and simple—then you will not check its progress by forbidding a Catholic Bishop to take the title of Hexam or of Clifton.

But it will be, no doubt, said, that many who do not greatly sympathise with the Establishment are indignant at the late measure, not because Catholics have obtained a Hierarchy, but because its appointment is the work of the Pope. This interference of Rome has aroused so much public feeling. Let us, then, inquire into this point.

### § III.—HOW COULD CATHOLICS OBTAIN THEIR HIERARCHY?

We have seen that, not only we possess a full right, by law, to be governed by Bishops; but that we have an equal right to be governed by them according to the proper and perfect form of Episcopal government—that is, by Bishops in ordinary, having their Sees and titles in the country.

If we have a perfect right to all this, we have no less a perfect right to employ the only means by which to obtain it.

We have seen that Catholics are allowed by law to maintain the Pope's supremacy in Ecclesiastical and religious matters; and one point of that supremacy is, that he alone can constitute a Hierarchy, or appoint Bishops. Throughout the Catholic world this is the same. Even where the civic power, by an arrangement with the Pope, names—that is, proposes—a person to be a Bishop, he cannot be consecrated without

the Pope's confirmation or acceptance; and if consecrated already, he can have no power to perform any function of his office without the same sanction.

If, therefore, the Catholics of this country were ever to have a Hierarchy at all, it could only be through the Pope. He alone could grant it.

This is no new or unknown doctrine: it has long been familiar to our statement, as well as to every one who has studied Catholic principles.

Lord John Russell, in his speech in the House of Commons, August 6, 1846, thus sensibly speaks upon the subject:—"There is another offence of introducing a Bull of the Pope into the country. The question is, whether it is desirable to keep up that or any other penalty for such an offence. It does not appear to me, that we can possibly attempt to prevent the introduction of the Pope's Bulls into this country. There are certain Bulls of the Pope which are absolutely necessary for the appointment of Bishops and Pastors belonging to the Roman Catholic Church. It would be quite impossible to prevent the introduction of such Bulls."

Lord Chancellor Lyndhurst: "They tolerated the Catholic Prelate, and they knew that these Prelates could not carry on their Church establishments, or conduct its discipline, without holding communication with the Pope of Rome. No Roman Catholic Bishop could be created without the authority of a Bull from the Pope of Rome; and many of the observances of their Church required the same sanction. The moment, therefore, that they sanctioned the observance of the Roman Catholic Religion in this country, they by implication allowed the communication (with the Pope) prohibited by this statute, and for which it imposed the penalties of high treason. If the law allowed the doctrines and disciplines of the Roman Catholic Church, it should be permitted to be carried on perfectly and properly; and that could not be without such communication. On these grounds he proposed to repeal the act." (13th Eliz.)

These quotations prove that in both Houses of Parliament the principle has been clearly laid down, that if Catholics are to have Bishops at all, the Pope, and the Pope alone, can make them for them. Then it enters as completely into the principle of religious liberty that the Pope should name the Hierarchy, as that Catholics should have the right to possess one—a right as necessary for them as it is for the Wesleyans that of having conferences with superintendents.

But it may be said, what induced the Pope to appoint this Hierarchy now, and in so sudden a manner?

For an answer to this question I must refer you to my introduction, in which you will find, I trust, a satisfactory one. You will see that the Pope has finally granted now to his Catholic children in England what they had petitioned for and obtained three years ago; and that if half the attention had been paid to our affairs then, which they receive now, the public would have known all about it. I will only repeat what I have there observed; that, in what has been done, the Pope has entirely acted, not only in accordance with the wishes, but at the earnest petition of his Vicars-Apostolic, and has seconded a warm desire of the great body of Catholics in England.

Let me, then, sum up briefly what I have proved thus far.

1. Catholics are not bound to obey, or to consider as their Bishops, those appointed by the Crown, under the Royal Ecclesiastical supremacy, which legally they are not bound to hold.

2. Catholics belong to a religion fully tolerated, and enjoying perfect liberty of conscience, which is Episcopal, and requires Bishops for its government.

3. There is no law that forbids them to have such Bishops, according to their proper and ordinary form.

4. That form is, with ordinary jurisdiction, local Sees, and titles derived from them—that is, a Hierarchy.

5. They were fully justified in employing the only means in their power to obtain this form of Ecclesiastical government—that is, by applying to the Holy See.

6. And they have not acted contrary to any law, by accepting the gracious concession of what they asked.

But it will be said, that though we, the Catholics, may have kept within the bounds of law, the act of the Pope is derogatory from, and contrary to, the Royal prerogative. Let us see.

### § IV.—DOES THE APPOINTMENT OF A CATHOLIC HIERARCHY TRENCH ON THE PREROGATIVE OF THE CROWN?

This is, indeed, a delicate question; and yet it must be met. Every address and every reply of Bishops and Clergy assumes that the Royal prerogative has been assailed.

But this is nothing compared with the address to her Majesty by some hundred members of the bar, to the effect that by this measure "a foreign potentate has interfered with her Majesty's undoubted prerogative, and has assumed the right of nominating Bishops and Archbishops in these realms, and of conferring on them territorial rank and jurisdiction."

One naturally supposes that those who signed this memorial, being professionally learned in the law, have studied the question—have come to a deliberate conclusion as to the truth of their assertion. On ordinary occasions one would bow to so overwhelming an authority; on the present, I think we shall not be wrong in demurring to its award.

There is one point which I would beg respectfully to suggest to the consideration of persons better versed in law than I am.

\* Hansard, vol. lxxxv., p. 1,361.

In this document, and in many other similar ones, including the Premier's letter, the Pope's acts are spoken of as real, and taking effect. The Pope has "assumed a right;" he "has parcelled out the land;" he "has named Archbishops and Bishops." If, according to the oath taken by non-Catholics, the Pope not only ought not to have, but really "has" not power or jurisdiction, "spiritual or Ecclesiastical," in these realms, it follows that, according to them, the Pope's Ecclesiastical acts with regard to England are mere nullities, and are reputed to have no existence. It is as though the Pope had not spoken, and had not issued any document. To act otherwise is to recognise an efficient act of power on his part.

I am confirmed in this view by Lord John Russell's explanation of the Protestant oath. "The oaths now taken are not altered. We shall continue to take the oath, that 'the Pope has not,' &c.; thought at the same time there is no doubt, in point of fact, that he exercises a spiritual authority in these realms. I have always interpreted the oath to be, that, in the opinion of the person taking it, the Pope has not any jurisdiction which can be enforced by law, or ought not to have." According to this test, the Pope (permissively, at least) does exercise a spiritual jurisdiction in England, and is within the limits of that toleration, so long as he does not exercise a jurisdiction which can be enforced by law, or purporting or claiming to be a jurisdiction enforceable by law. Now, no one for a moment imagines that the Pope, or the Catholics of England, or their Bishops, dream that the appointment of the Hierarchy can be "enforced by law." They believe it to be an act altogether ignored by the law; an act of spiritual jurisdiction, only to be enforced upon the conscience of those who acknowledge the Papal supremacy by their conviction and their faith.

Has this assumption of titles been within the terms of the law? Is there any law forbidding the assumption of the title of Bishop? A certain Dr. Dillon assumed it, and ordained what he called Presbyters, and no one thought of prosecuting him. The Moravians have Bishops all over England, and so have the Irvingites, or Apostolics; yet no one taxes them with illegality. Then our taking the title of Bishops merely, constitutes no illegality. Is there any law that forbids our taking the title from any place not being a see of an Anglican Bishop? No one can say that there is.

Then I ask those more learned in the law than myself, can an act of a subject of her most gracious Majesty, which by law he is perfectly competent to do, be an infringement of her Royal prerogative? If not, then I trust we may conclude that by this new creation of Catholic Bishops that prerogative has not been violated.

No one doubts that the Bishops so appointed are Roman Catholic Bishops, to rule over Roman Catholic flocks. Does the Crown claim the right, under its prerogative, of naming such Bishops?

It will be said that no limitation of jurisdiction is made in the Papal document, no restriction of its exercise to Catholics; and hence Lord John Russell and others conclude that there is in this Brief "a pretension to supremacy over the realm of England, and a claim to sole and undivided sway." Every official document has its proper forms; and had those who blame the tenor of this taken any pains to examine those of Papal documents, they would have found nothing new or unusual in this. Whether the Pope appoints a person Vicar-Apostolic or Bishop in ordinary, in either case he assigns him a territorial Ecclesiastical jurisdiction, and gives him no personal limitations. This is the practice of every Church which believes in its own truth, and in its duty of conversion. What has been done in this brief, has been done in every one issued, whether to create a Hierarchy or to appoint a Bishop.

### § V.—HAS THE MODE OF ESTABLISHING THE HIERARCHY BEEN "INSOLENT AND INSIDIOUS?"

The words in this title are extracted from the too memorable letter of the First Lord of the Treasury. I am willing to consider that production as a private act, and not as any manifesto of the intentions of her Majesty's Government. Unfortunately, it is difficult to abstract one's mind from the high and responsible situation of the writer, or consider him as unpledged by anything that he puts forth. There are parts of the letter on which I would here refrain from commenting, because they might lead me aside, in sorrow, if not in anger, from the drier path of my present duty. I will leave it to others, therefore, to dwell upon many portions of that letter, upon the closing paragraph in particular, which pronounces a sentence as awfully unjust as it was uncalculated for, on the religion of many millions of her Majesty's subjects, nearly all Ireland, and some of our most flourishing colonies. The charge, uttered in the ear of that island, in which all guarantees for genuine and pure Catholic education will of necessity be considered, in future, as guarantees for "confining the intellect and enslaving the soul," all securities for the Catholic religion as security for the "nummeries of superstition," in the mind of their giver—guarantees and securities which can hardly be believed to be heartily offered—the charge thus made, in a voice that has been applauded by the Protestantism of England, produces in the Catholic heart a feeling too sickly and too deadening for indignation; a dismal despair at finding that, where we have honored, and supported, and followed for years, we may be spurned and cast off the first moment that popularity demands us as its price, or bigotry as its victim.

But to proceed—so little was I, on my part, aware

\* Hansard, vol. lxxxviii., p. 363.

that such feelings as that letter disclosed existed in the head of our Government on the subject of the Hierarchy, that, having occasion to write to his Lordship on some business, I took the liberty of continuing my letter as follows:—

"Vienna, Nov. 3, 1850.

"My Lord—I cannot but most deeply regret the erroneous, and even distorted view which the English papers have presented, of what the Holy See has done in regard to the spiritual government of the Catholics of England. But I take the liberty of stating that the measure now promulgated was not only prepared, but printed three years ago, and a copy of it was shown to Lord Minto by the Pope, on occasion of an audience given to his Lordship by his Holiness. I have no right to intrude upon your Lordship further in this matter beyond offering to give any explanation which your Lordship may desire, in full confidence that it will be in my power to remove, particularly the offensive interpretation put upon the late act of the Holy See, that it was suggested by political views, or by any hostile feelings. And, with regard to myself, I beg to add that I am invested with a purely Ecclesiastical dignity—that my duties will be what they have ever been, to promote the morality of those committed to my charge, especially the masses of our poor, and keep up those feelings of good will and friendly intercommunication between Catholics and their fellow-countrymen, which I flatter myself, I have been the means of somewhat improving. I am confident that time will soon show, what a temporary excitement may conceal, that social and public advantages must result from taking the Catholics of England out of that irregular and necessarily temporary state of government in which they have been placed, and extending to them that ordinary and more definite form which is normal to their Church, and which has already been so beneficially bestowed upon almost every colony of the British empire. I beg to apologise for intruding at such length on your Lordship's attention; but I have been encouraged to do so by the uniform kindness and courtesy which I have always met with from every member of her Majesty's Government with whom I have had occasion to treat, and from your lordship in particular, and by a sincere desire that such friendly communication should not be interrupted.—I have the honor to be, my Lord, your Lordship's obedient servant,

(Signed) "N. CARD. WISEMAN.

"The Right Hon. the Lord John Russell, First Lord of the Treasury, &c., &c., &c."

I give this letter because it will show that there was nothing in my mind to prepare me for that warm expression of feeling that was manifested in the Premier's letter; which, though it appeared a day or two before mine reached him, I must consider as my only reply. And I do not think that the tone of my letter will be found to indicate the existence of any insolent or insidious design.

It is my duty, therefore, now to show calmly and dispassionately, and apart from any party feelings, the reasons which led me and others to believe that no reasonable objection could exist to our obtaining the organisation of our Hierarchy in England.

It was notorious not only that in Ireland the Catholic Hierarchy had been recognised, and even royally honored, but that the same form of Ecclesiastical government had been gradually extended to the greater part of our colonies. Australia was the first which obtained this advantage by the direction of the Archiepiscopal See of Sydney, with Suffragans at Maitland, Hobart-town, Adelaide, Perth, Melbourne, and Port Victoria. This was done openly, was known publicly, and no remonstrance was ever made. Those Prelates in every document take their titles, and they are acknowledged and salaried as Archbishops and Bishops respectively, and this not by one, but by successive governments.

Our North American possessions next received the same boon. Kingston, Toronto, Bytown, Halifax, have been erected into dioceses by the Holy See. Those titles are acknowledged by the local Governments. In an Act "Enacted by the Queen's excellent Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Canada" (12th Vic. c. 136,) the Right Rev. J. E. Guignes is called "Roman Catholic Bishop of Bytown," and is incorporated by the title of "the Roman Catholic Episcopal Corporation of Bytown."

In an Act passed March 21, 1849, (12th Vic. c. 31,) the Right Rev. Dr. Walsh is styled "Roman Catholic Bishop of the Diocese of Halifax, Nova Scotia;" and through the Act he is called "the Roman Catholic Bishop of the said diocese."

Lately, again, after mature consideration, the Holy See has formed a new Ecclesiastical province in the West Indies, by which several Vicars-Apostolic have been appointed Bishops in ordinary.

But there has been a more remarkable instance of the exercise of the Papal supremacy in the erection of Bishops nearer home. Galway is not an Episcopal See till a few years ago. It was governed by a Warden, elected periodically by what are called the Tribes of Galway—that is, by families bearing certain names, every member of whom had a vote. Serious inconveniences resulted from this anomalous state of things, and hence it was put an end to by the Holy See, which changed the wardenship into a Bishopric, and appointed the Right Rev. Dr. Browne, since translated to Elphin, first Bishop of that diocese. Bishop Browne

"Roman Catholic Church (India, &c.) Ordered by the House of Commons to be printed, 16th August, 1850, p. 10.

was consecrated Oct. 23, 1831. No remonstrance was made, no outcry raised, at this exercise of Papal power.

But to return to our colonies. It had come to pass, that with the exception of India, hardly a Vicar-Apostolic was left in our foreign possessions. Far am I from blaming the sound policy of successive administrations, which had seen the practical inconveniences of a half-tolerance, and semi-recognition, where friendly official intercourse and co-operation was necessary. But I may ask, is it anything unreasonable, extravagant, still more, "insolent and insidious," in the Catholics of England, to have sought and obtained what insignificant dependencies had received? Many of the Bishops of the new dioceses had scarcely a dozen Priests, and but scattered flocks, generally poor emigrants. And could it be supposed, that they intended to remain for ever in a temporary or provisional state, when they possessed not only stately churches, eight or ten great and generally beautiful colleges, and many extensive charitable institutions, but nearly six hundred public churches or chapels, and eight hundred Clergy; and when they reckoned in their body some of the most illustrious and most distinguished men of the country? But, moreover, the increase of Bishops, from four to eight, was already found to be insufficient, and it was become expedient to increase it to twelve or thirteen. Now, an Episcopate of thirteen Vicars-Apostolic, without, of course, a Metropolitan, would have been an anomaly, an irregularity, without parallel in the Church. Was it, then, something so unnatural and monstrous in us to call for what our colonies had received; or had we any reason to anticipate that the act would have been characterised in the terms which I do not love to repeat?

But further, considering the manner in which acts of the Royal supremacy had been exercised abroad, and taking it for granted that it could not be greater when exercised in foreign Catholic countries than the Pope's in our regard, we could not suppose that his appointment of Catholic Bishops in ordinary in England would have been considered as more "inconsistent with the Queen's supremacy," than that exercise was considered "inconsistent with the Pope's supremacy" acknowledged in those countries. I will refer my readers to Mr. Bowyer's pamphlet, published by Ridgway, for details of what I will briefly state.

In 1842 her Majesty was advised to erect, and did erect (5 Vic., c. 6.) a Bishopric of Jerusalem, assigning it to a diocese in which the three great Patriarchates of Antioch, Jerusalem, and Alexandria, were mashed into one See, having Episcopal jurisdiction over Syria, Chaldea, Egypt and Abyssinia, subject to further limitations or alterations at the Royal will. No one supposes that, for instance, the consent of the King of Abyssinia, in which there is not a single Protestant congregation, was asked. Mr. Bowyer also shows that Bishop Alexander was not sent merely to British subjects, but to others owing no allegiance to the Crown of England. Suppose his Majesty of Abyssinia, or the Emir Beshir, had pronounced this to be an intrusion "inconsistent with the rights of Bishops and Clergy, and with the spiritual independence of the nation," how much would the country have cared?

Under the same statute, a Bishop of Gibraltar was named. His See was in a British territory; but its jurisdiction extended over Malta—where there was a Roman Catholic Archbishop, formally recognised by our Government as the Bishop of Malta—and over Italy.

Under this commission Dr. Tomlinson officiated in Rome, and, I understand, had borne before him a cross, the emblem of Archiepiscopal jurisdiction, as if to ignore in his very diocese the acknowledged "Bishop of Rome." He confirmed and preached there—without leave of the lawful Bishop; and yet the newspapers took no notice of it, and the pulpits did not denounce him. But, in fact, the statute under which these things were done, is so comprehensive that it empowers the Archbishops of Canterbury or York to consecrate not only British subjects, but subjects and citizens of any foreign State, to be Bishops in any foreign country. No consent of the respective Governments is required; and they are sent not only to British subjects, but to "such other Protestant congregations as may be desirous of placing themselves under his or their authority."

If, therefore, the Royal supremacy of the English Crown could thus lawfully exercise itself, where it never has before exercised authority, and where it is not recognised, as in a Catholic country—if the Queen, as head of the English Church, can send Bishops into Abyssinia and Italy, surely Catholics had good right to suppose that, with the full toleration granted them, and the permitted exercise of Papal supremacy in their behalf, no less would be permitted to them, without censure or rebuke.

3. But not only had Catholics every ground to feel justified by what had been elsewhere done before, doing the same when to themselves seemed expedient, without their act, any more than preceding ones, being characterised as we have seen, but positive declarations and public assurances led them to the same conclusion.

In 1841, or 1842, when, for the first time, the Holy See thought of erecting a Hierarchy in North America, I was commissioned to sound the feelings of Government on the subject. I came up to London for the purpose, and saw the Under-Secretary for the Colonies, of which Lord Stanley was the Secretary. I shall not easily forget the urbanity of my reception, or the interesting conversation that took place, in which much was spoken to me which has since come literally true. But on the subject of my mission, the answer given was something to this effect:—"What does it matter to us what you call yourselves, whether Vicars-Apostolic, or Bishops, or Multis, or Imauns, so that you do not ask us to do anything for you. We have no right to prevent you taking any title among yourselves." This, however, the distinguished gentleman alluded to observed was his private opinion, and he desired me to call in a few days after. I did so, and he assured me that, having laid the matter before the head of the department, the answer was the same as he had before given me. I wrote it to Rome, and it served, no doubt, as the basis of the nomination of Bishops in ordinary in North America. I have no doubt the documents referring to this transaction will be found in the Colonial Office. In the debate on the Catholic Relief Bill, July 9, 1845, Lord John Russell, then in opposition, spoke to the following effect:—"He, for one, was prepared to go into committee on those clauses of the Act of 1829. He did not say that he was at once prepared to repeal all those clauses, but he was willing to go into committee to deliberate on the subject. He believed that they might repeal those disallowing clauses, which prevented a Roman Catho-

lic Bishop assuming a title held by a Bishop of the Established Church. He could not conceive any good ground for the continuance of this restriction." It must be observed that there is nothing in the context which limits these sensible and liberal words to Ireland. They apply to the repeal of the whole clause, which, as we have seen, extends equally to both countries.

What his lordship had said in 1845 he deliberately, and even more strongly, confirmed the following year. In the debate on the first reading of the Roman Catholic Relief Bill, February 5, 1846, he referred to his speech, just quoted, of the preceding session, in the following terms:—

"Allusion having been made to him (by Sir Robert Inglis), he wished to say a few words as to his former declaration, 'that he was not ready at once to repeal these laws without consideration.' Last session he had voted for the committee, but had reserved to himself the right of weighing the details. It appeared to him that there was one part of the question that had not been sufficiently attended to; the measure of Government, as far as it was stated last year, did not effect that relief to the Roman Catholic from a law by which they were punished, both for assuming Episcopal titles in Ireland, and for belonging to certain Religious Orders. That part of the subject required interference by the Legislature. As to preventing persons assuming particular titles, nothing could be more absurd and puerile than to keep up such a distinction. He had also the strongest objection to the law which made Jesuits in certain cases subject to transportation; the enactment was as intolerant as it was inefficient, and it was necessary that the law should be put on an intelligible and rational footing."

It would appear, therefore, that whatever hesitation Lord John Russell had about repealing other clauses in the Emancipation Act, his mind was made up about the restriction from Catholics assuming the very titles of Sees held by Anglican Bishops. Had he obtained his wishes in 1846, the law would now have permitted us to call ourselves Bishops of London or Chester, and Archbishop of Canterbury. I quote these passages, not for the purpose of charging Lord John Russell with inconsistency, but merely to justify ourselves, and show how little reason we could have had for believing that our acting strictly within the law respecting Episcopal titles would have been described as it has. For if it was puerile in 1846 to continue to prevent Catholics even taking the prohibited titles, and no good reason existed for the continuance of even that restriction, is it manly in 1850 to denounce as "insolent and insidious" the assumption of titles different from those accorded to us by the authority which Lord John acknowledges can alone bestow Episcopacy upon us?

I have already alluded to Lord Minto's being shown the Brief for the Hierarchy, printed about two years ago. The circumstance may have escaped his memory, or he may not at the time have attended to it, having more important matters in his mind. But as to the fact that his attention was called to it, and he made no reply, I can have no doubt.

I trust, therefore, that I have said enough to prove that Catholics have not acted in an unbecoming manner in claiming for themselves the same rights of possessing a Hierarchy as had been allowed to the colonies, and clearly acknowledged as no less applicable to them. One more topic remains.

#### § VI.—THE TITLE OF WESTMINSTER.

The selection of this title for the Metropolitan See of the new Hierarchy has, I understand, given great offence. I am sorry for it. It was little less than necessity which led to its adoption. I must observe, that according to the discipline of the Catholic Church, a Bishop's title must be from a town or city. Originally almost every village or small town had its Bishop, as appears from the history of the Anglican Church. But a town or city a Bishopric must still be; and a "territorial" title is never given. Thus, in Van Diemen's Land, while the Anglican Bishop takes his title of Tasmania from the territory, the Catholic derives his of Hobart Town, from the town. In re-establishing a Catholic Hierarchy in England, it was natural and decorous that its metropolitan should have his See at the capital. This has been the rule at all times; though, of course, those capitals may decay into provincial towns without losing their privilege. The very term Metropolitan, signifies the Bishop of the metropolis. This being the principle or basis of every Hierarchy, how was it to be acted on here? London was a title inhibited by law. Southwark was to form a separate See. To have taken the title of a subordinate portion of what forms the great conglomerate of London, as Finsbury, or Islington, would have been to cast ridicule, and open the door for jeers upon the new Episcopate. Besides, none of these are towns or cities. Westminster naturally suggested itself, as a city unoccupied by any Anglican See, and giving an honorable and well-known metropolitan title. It was consequently selected, and I can sincerely say, that I had no part whatever in the selection. But I rejoice that it was chosen, not because it was the seat of the Courts of Law, or of Parliament, or for any such purpose, but because it brings the real point more clearly and strikingly before our opponents; "Have we in anything acted contrary to law? And, if not, why are we to be blamed?"

But I am glad also for another reason. The Chapter of Westminster has been the first to protest against the new Archiepiscopal title, as though some practical attempt at jurisdiction within the Abbey was intended. Then, let me give them assurance on that point, and let us come to a fair division and a good understanding.

\* Hansard, vol. lxxxii., p. 290.

† The Religious Opinions Bill, which the Government had promissed.

‡ Hansard, vol. lxxxiii., p. 502.

§ I have also been told that great offence has been taken at the use of the word to "govern," found in my Pastoral, as though implying some temporal authority. I find, however, that in this appeal I have again and again used the word, because it is the usual and almost only word applied amongst us to Episcopal rule. It must be remembered that the Pastoral was addressed, in the usual form of such documents, "to the Clergy, Secular and Regular, and to the Faithful," which showed it to be meant for Catholics alone, who could understand the word. I have been in the habit of addressing several Pastorals a year to the Catholics confided to my charge, which have always been read in our churches and chapels. But this is, I believe, the first which the press has done me the honor of transferring to its columns. It thus came to be represented as addressed to all the inhabitants of certain counties, a sort of edict or manifesto, instead of a Pastoral, usually confined to Catholic hearing or perusal.

The diocese, indeed, of Westminster embraces a large district, but Westminster proper consists of two very different parts. One comprises the stately abbey, with its adjacent palaces and its royal parks. To this portion the duties and occupation of the Dean and Chapter are mainly confined; and they shall range there undisturbed. To the venerable old church I may repair as I have been wont to do. But perhaps the Dean and Chapter are not aware that, were I disposed to claim more than the right to tread the Catholic pavement of that noble building, and breathe, its air of ancient consecration, another might step in with a prior claim. For successive generations there has existed ever, in the Benedictine Order, an Abbot of Westminster, the representative, in religious dignity, of those who erected, and beautified, and governed that church and cloister. Have they ever been disturbed by this "titular?" Have they heard of any claim or protest on his part touching their temporalities? Then let them fear no greater aggression now. Like him, I may visit, as I have said, the old Abbey, and say my prayer by the shrine of good St. Edward, and meditate on the olden times, when the church filled without a coronation, and multitudes hourly worshipped without a service.

But in their temporal rights, or their quiet possession of any dignity and title, they will not suffer.—Whenever I go in, I will pay my entrance fee, like other liege subjects, and resign myself meekly to the guidance of the beadle, and listen, without rebuke, when he points out to my admiration detestable monuments, or shows me a hole in the wall for a confessional. Yet this splendid monument, its treasures of art and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frightful contrast, though in immediate contact, with this magnificence. In ancient times, the existence of an abbey on any spot, with a large staff of Clergy, and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however, is not now the case. Close under the Abbey of Westminster there lie concealed labyrinths of lanes and alleys, and slums, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness, and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge and almost countless population, in great measure nominally at least Catholic; haunts of filth, which no sewage committee can reach—dark corners which no lighting board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit as a blessed pasture in which sheep of holy Church are to be tended, in which a Bishop's godly work has to be done, of consoling, converting, and preserving. And if, as I humbly trust in God it shall be seen that this special culture, arising from the establishment of our Hierarchy, bears fruits of order, peacefulness, decency, religion, and virtue, it may be that the Holy See shall not be thought to have acted unwisely, when it bound up the very soul and salvation of a Chief Pastor with those of a city, where the name indeed is glorious, but the purities infamous—in which the very grandeur of its public edifices is as a shadow, to screen from the public eye sin and misery the most appalling. If the wealth of the abbey be stagnant and not diffusive, if it in no way rescue the neighboring population from the depths in which it is sunk, let there be no jealousy of any one who, by whatever name, is ready to make the latter his care, without interfering with the former.

I cannot conclude without one word on the part which the Clergy of the Anglican Church have acted in the late excitement. Catholics have been their principal theological opponents, and we have carried on our controversies with them temperately, and with every personal consideration. We have had no recourse to popular arts to debase them; we have never attempted, even when the current of public feeling has set against them, to turn it to advantage by joining in any outcry. They are not our members who yearly call for returns of sinecures or Episcopal incomes; they are not our people who form Anti-Church and State Associations; it is not our press which sends forth caricatures of Ecclesiastical dignitaries, or throws ridicule on Clerical vocations. With us the cause of truth and of Faith has been held too sacred to be advocated in any but honorable and religious modes. We have avoided the tumult of public assemblies and farthing appeals to the ignorance of the multitude.—But no sooner has an opportunity been given for awakening every lurking passion against us, than it has been eagerly seized by the Ministers of that establishment. The pulpit and the platform, the Church and the Town-hall, have been equally their field of labor; and speeches have been made, and untruths uttered, and calumnies repeated, and flashing words of disdain, and anger, and hate, and contempt, and of every unpriestly, and un-Christian, and unholty sentiment have been spoken that could be said against those who almost alone have treated them with respect; and little care was taken at what time, or in what circumstances, these things were done. If the spark had fallen upon the inflammable materials of a gunpowder-treason mob, and made it explode, or, what was worse, had ignited it, what cared they? If blood had been inflamed, and arms uplifted, and the torch in their grasp, and flames had been enkindled, what heeded they? If the persons of those whom consecration makes holy, even according to their own belief, had been seized, like the Austrian general, and ill-treated, and perhaps maimed, or worse, what recked they? These very things were, one and all, pointed at as glorious signs, should they take place, of high and noble Protestant feeling in the land, as proofs of the prevalence of an unpersecuting, a free-inquiring, a tolerant Gospel creed!

Thanks to you, brave, and generous, and noble-hearted people of England, who would not be stirred up by those whose duty it is to teach you gentleness, meekness, and forbearance, to support what they call a religious cause, by irreligious means; and would not hunt down, when hidden, your offending fellow-citizens to the hollow cry of "No Popery," and on the pretence of a fabled aggression.

Thanks to you, docile and obedient children of the Catholic Faith, many of you I know by nature fervid, but by religion mildened, who have felt indeed—who could help it?—the indignities that have been cast upon your religion, your Pastors, and your highest Chief, but have borne them in the spirit of the great Head of your Church, in silence and unretorting forbearance. But whatever has been said in ignorance, or in malice, against us, or against what is most dear to us, commend with me to the forgiveness of a merciful God: to the retributions of His kindness, not to the award of His justice. May He not render to

others as they would have done to us; but may He shower down His kindnesses upon them, in proportion as they would have dealt unkindly in our regard. The storm is fast passing away; an honest and upright people will soon see through the arts that have been employed to deceive it, and the reaction of generosity will soon set in. Inquiry is awakened—the respective merits of Churches will be tried by fair tests, and not by worldly considerations; and truth, for which we contend, will calmly triumph. Let your loyalty be unimpeachable, and your faithfulness to social duties above reproach. Shut thus the mouths of adversaries, and gain the higher good-will of your fellow-countrymen, who will defend in you, as for themselves, your constitutional rights, including full religious liberty."

#### LETTER OF THE HON. CHARLES LANGDALE TO LORD JOHN RUSSELL.

My Lord—The prominent part which it has seemed good to your lordship to adopt on the occasion of the present outcry against the Roman Catholics of England and the Head of their Church, and the most unnatural effect which this has produced in exasperating religious excitement throughout the country, must be deemed, I think, sufficient to justify a few words from one involved in your lordship's denunciation.

Your lordship terms what you are pleased to call the Pope's aggression upon Protestants as "insolent and insidious." If the Pope, as the sovereign of a comparatively petty kingdom in Italy, had, as such, either in word or deed, committed an aggression on the mighty and colossal power of Great Britain, or on the gracious Sovereign who holds undisputed sway over the temporal destinies of this mighty empire, then, indeed, your lordship's epithet would not have been misapplied.

But, my lord, the act of his Holiness bears nothing of this character. The power which he claims is not of this world—affects no temporal sovereignty. As successor of St. Peter, and invested as such with his commission from the divine founder of our religion, the authority which the Pope claims is wholly of a spiritual character. As such he inherits a jurisdiction as distinct from, as it is unaccountable to, human power. It prevailed in spite of the mighty power of the Roman empire; it extended its way over the many kingdoms into which that empire was divided; it was recognised, undisputed, for centuries in this country by our Catholic ancestors, until that bad and despotic monarch whose will no laws, human or divine, could control, consummated his claim to supremacy at the expense of the noblest and best blood of his subjects.

Still, my lord, through three centuries of persecution, a remnant—small, indeed, but faithful—of the inhabitants of Great Britain has retained that spiritual allegiance to the See of Rome which is recognised by the vast majority of the Christian world, and which is as distinct from the temporal allegiance due to our Sovereign as human affairs are distinct from spiritual—temporal from eternal.

Your lordship must be well aware that this distinction between the temporal and spiritual jurisdiction of their Sovereign and the Head of their religion was the sole bar which excluded our Catholic ancestors, and many of ourselves, for several years from the political rights and privileges of our fellow-subjects.

Your lordship may probably remember that concise but clear reply of a Roman Catholic at the table of the House of Commons, when presented with the then unamended oath of allegiance:—"I cannot take this oath, because it contains one assertion which I know to be false, and another which I believe to be so." Catholic Emancipation followed, and recognised, if not by word, at least by implication, that the spiritual jurisdiction of the Pope was acknowledged by a large body of the inhabitants of the United Kingdom.

Such, then, my lord, is the spiritual jurisdiction, claiming institution from God himself, the exercise of which through eighteen centuries your lordship is now pleased to designate "insolent." Your lordship also adds "insidious." How far this epithet, too, is consistent with the charge of detailed and explicit boldness of a document which in the eyes of many form its chief offence, I must leave to your lordship to explain.

The real question, then, now at issue is, whether virtually, as regards British Roman Catholics (for an exception seems to be drawn between us and all other Roman Catholic subjects of her Majesty), the Emancipation Act, regarding the spiritual jurisdiction of the Pope, is to be admitted or not—whether it can be, by being "carefully examined," to use your lordship's words, set aside? And what is the special ground of this threat of renewed penal laws? Why, the exercise of a power of appointing Bishops is as old as the See of Rome itself; it is, and must be, inherent in our religion; and though, as a temporary expedient, the Pope may, and has appointed his own Vicars, dependent upon, and removeable at his own pleasure, as was lately the case in this country; yet such is neither the ordinary course of the discipline of the Church, nor consistent with the exercise of rights enjoyed by all other considerable bodies of its members. Surely, the distinction is sufficiently clear between our Bishops and Clergy in connection with the See of Rome, and the Bishops and Clergy of the Established Church, as appointed by the Queen, for no mistake to arise either on the subject of the source of their power, or on the mode of its exercises. There can be no doubt that whilst we as Roman Catholics pay all due deference to the law, in acknowledging the temporal claims and rights of the latter, we do, and must repudiate their spiritual authority, or we must renounce our religion; nor can I see how or why these latter should fear any spiritual infringement, or any rival jurisdiction from Bishops, nominees of a Pontiff whom they have denounced as Antichrist, and members of a Church which they have solemnly called God to witness they believe to be involved in blasphemous idolatry.

No, my lord, there cannot be, nor ought there to

he, any mistake here. God forbid, indeed, that so awful a denunciation should be made by me against any body of Christians, however much I may and do differ from their religious opinions, which I hope and believe many conscientiously entertain as truth; but surely the precaution which the law has provided against retaining similar titles, and by which the Pope in his late nomination carefully abided, ought to prove sufficiently that the respective claimants to Episcopal jurisdiction are as distinct and recognisable as the religions which they profess.

I cannot conclude, my lord, without an expression of my surprise and regret that your lordship's name should be identified with the renewal of a cry against the rights of conscience. Those who saw with regret the repeal of the penal laws which had so long oppressed your Catholic fellow-countrymen, will indeed rejoice to have the Prime Minister of England echoing their long-cherished, but almost forgotten cry, and that that Minister should be Lord John Russell. Still, I cannot but think well enough of the great majority of those who welcomed the great measure carried by that eminent man, now, alas! lost to his country and to us, to feel convinced that the simple fulfilment of a sacred duty by the Head of the Roman Catholic Church, in the restoration in this country of our ordinary Ecclesiastical superiors, will be considered, as it ought to be, only the fulfilment of a sacred duty, to which he is bound by the position in which it has pleased Providence to place him, and to which we, the Roman Catholics of England, have as just and as unobjectionable a claim as our fellow-subjects in Ireland, in the colonies, or as other equally numerous bodies of Roman Catholics in every quarter of the globe.

One word, my lord, more on the use which you would make of a name dear to the affections of every Englishman. I will not believe that your lordship has ventured to traduce the loyalty of British Catholics to their Queen, or that our gracious Sovereign would consider otherwise than an abuse of confidence a whisper that would breathe a suspicion against the devoted attachment of her English Roman Catholic subjects. Such things have indeed occurred when Ministers of State have allowed religious feelings to embitter the administration of affairs committed to their charge. I will not, however, stop to reply to what I cannot but believe our gracious Sovereign would consider an insult to herself.

No, happen what may from your lordship's "careful examination of the present state of the law," or from "your deliberate consideration of the propriety of adopting any proceedings," the English Catholics will never believe their Queen is a willing party to the violation of the rights of conscience. Her Majesty may, indeed—as she has done upon one, to her, we believe, most painful occasion—under the rigid enactment of the law, in the presence and under the example of the assembled nobles of the land, at the exhortation and presentation of the Archbishops and Bishops of her Church, give a conditional assent to what is most foreign to her heart; but, be the result what it may—proscription of property or loss of life—the English Catholic will, I trust, know how, in imitation of his ancestors, to meet whatever may occur in support of his religion. That religion will enjoin him a duty, equally just in itself as it is grateful to his feelings—unobscuring attachment to the amiable and virtuous lady in whom it has pleased Providence to bless the inhabitants of the British empire.—I have the honor to remain, my lord, your lordship's obedient servant,

“CHARLES LANGDALE.

“Houghton, Nov. 15, 1850.”

#### THE ANTI-CATHOLIC MOVEMENT IN ENGLAND.

We (*Truth Teller*) have already commented largely upon the recent frantic ravings of bigotry and fanaticism in England. We present to our readers to-day an article of much common sense from the *Univers* upon the same subject. A friend has kindly rendered it into English for our columns:—

“At the close of the sixth century, a Roman monk who had been one of the principal noblemen of Rome, saw exposed for sale in the public market-place, several barbarous slaves, whose personal beauty excited his attention. He inquired to what nation they belonged, and was informed that they were English and idolaters. Having delivered as many of them as he could, he departed, shedding tears that so noble creatures should bear the yoke of Satan, and he formed the project of rescuing the whole English nation from their slavery, infinitely more terrible than the servitude of the body. Burning with a holy zeal, he was inflamed with a pious desire of quitting his native country, his family, to cross the seas and mountains, to brave death, in order to carry to the English the light of the true Faith, the liberty of Christ. It was necessary for Rome, threatened with his loss, that this true servant of the Cross should be retained by force. That this man, necessary to her salvation, might never abandon her, she placed him on that august see where, for six centuries, the blood of her martyred Pontiffs had never dried. This monk was the man of God whom the world's gratitude and admiration have called Gregory the Great. No one, indeed, has ever performed greater things with greater sanctity. Become Pope, St. Gregory did not abandon the project, which his charity had inspired him with, for the amelioration of the benighted condition of the English. Not being able to spread the light of the gospel among them in private, he despatched a man after his own heart; a religious who had formerly withdrawn from the pomp and vanities of the world, in order to glorify God, accompanied by several of his brethren, chosen, like himself, for their wisdom and their virtue. This monk, named Augustine, departed from Rome to conquer England, that is to say, to

destroy there the worship of idols, to teach the law of God, to create a respect for human life, to combat licentiousness, in fine, to bring this barbarous nation into the bosom of the Christian family. The only arms he gave them were their prayer-books, a few relics from the tombs of the martyrs, and his benediction.

Meanwhile the English were so renowned for their unbelief, their ignorance, and their barbarity, that the courage of the missionaries failed them:—they arrested their steps in Provence, and not daring to prosecute further their mission, they entreated the Pope to absolve them from an enterprise, at once so perilous and uncertain. The Pope commanded them to proceed on their way, confiding themselves to God, without fearing either fatigues, menaces, or even death itself. *They obeyed.*

They found, contrary to their expectations, a people more disposed to bless than to slay them. However, the sovereign of the country refused at first to hear them but in the open air, fearing that he would be surprised by some magical performance. They came to him in procession, bearing the cross and the image of the crucified Redeemer, and announced to him their mission. Having heard them, this barbarous prince addressed them some words, which we recommend to the *polished and civilised English of the nineteenth century*: they are to be found in Bede, their first native historian:—“You promise well; but as your promises are new and uncertain, I cannot acquiesce in them, and abandon a religion which I have observed with all my people for so long a period. Yet, as you have come from such a distance, to make us partake of what you believe to be the truth and the best, I wish to receive you well and to furnish you with every thing necessary to your existence; and you will not displease us by alluring to your religion all whom you can persuade.” He gave them a suitable place and established them in his capital city, which was then Canterbury. There they lived and spread the Gospel freely, and two years afterwards, in 598, Pope Saint Gregory wrote to Saint Eulogius, Patriarch of Alexandria, in the following terms:—“The English nation lived in infidelity, adoring blocks and stones. I sent to them a religious of my monastery. The Bishops of the German kingdoms of the Franks, having, with my permission, consecrated him Bishop, they have introduced him to that nation, at the extremity of the world, and we have just received intelligence of the happy success of their labor; for he has performed so many miracles, he and those who have accompanied him, that they appear like those of Apostles; and we have learned that on the last Feast of Christians, our brother and co-bishop baptised more than ten thousand English.”—Among these new converts, King Ethelbert himself is to be found, whom the Church reckons among the number of her Saints. The English nation until that time had been only a rude confederation of barbaric hordes: on this day dawned the greatness of the British empire.

St. Gregory did not abandon a work so gloriously begun, and his successors continued it with the same zeal. There is not a nation in the universe which owes so much to the Roman Catholic Church as England. It is the Roman Catholic Church that has brought her into existence, that has nursed her, that has protected her, that has given her that solid, social temper, which alone in history has been able to resist three centuries of heresy. There is, indeed, nothing more beautiful, more touching, more persevering, than the solicitude of the Popes towards achieving and perfecting the work of the civilisation of England. Maternal tenderness is not more vigilant, more ingenious, and has not more abundant treasures of mercy and pardon. The world knows what was the quick and glorious fruit of so much charity. Thanks to the zeal of the bishops sent by the Popes or consecrated by them, and who spared neither their sweat nor their blood, the new Catholic nation was soon covered with monasteries and educational institutions: frequent councils abolished their barbarous laws and superstitions, and replaced them by the lights and legislation of Christianity. Upon the throne ferocity gave way to a most tender piety:—Literature and the Arts made rapid progress. One hundred and thirty years after the establishment of Saint Augustine at Canterbury, the venerable Bede, a son of a recent convert, became one of the lights of the world, and took an august place in the ranks of the Fathers of the Church. Another, St. Boniface, returning to the Church the gifts his race had received from her, became the type of missionaries, and conquered to Jesus Christ a portion of Germany, until then Pagan.

Through all her vicissitudes, and all her political revolutions, England became the *Isle of Saints*, and God, rewarding this people, who sought first the Kingdom of Heaven, had rescued her from misery. In the Isle of Saints there were no poor but those who voluntary chose poverty. No creature, made to the image of God himself, was then to be found without friends, and without bread. Invasion itself, whilst bringing disturbance and war, never brought famine; and such was in that blessed land the power of Catholic institutions, that they triumphed over the pride of its conquerors, and bent them to the pleasing yoke of charity. During the five hundred years of almost uninterrupted civil war and dissension which followed the conquest, the monks reclaimed the soil, covered the land with magnificent monasteries, taught the people, and inspired them with that wisdom, that respected authority, that love for tradition, which until the present day has preserved England her place among the first nations of the world. The Church performed all these works, not, indeed, without being disturbed, but without ever being discouraged. Look at the struggles which she was subjected to undergo, and you will see that they were the struggles of civilisation against barbarism.

“This magnificent edifice of the civilising genius of

the Roman Church, was invaded three centuries ago by the destructive genius of heresy, the same, under another name and under forms scarcely new, which had destroyed civilisation in the East and in Africa. A Christian king, whom British passions lowered to the level of the ancient chiefs of the Mexicans and Northumbrians, and who first of all wanted to throw off the yoke of the Gospel, had recourse to tortures, that he might snatch the English Church from the bosom of its mother, the Roman Church. He succeeds, and, after three centuries, the English nation has become more barbarous than she was before King Ethelbert and the missionary Augustine.

“Indeed, more barbarous! Forsooth, we know, as does every one, the morals of English industry, policy, and power; that no where else are to be found such magnificent breweries as in London—that no where else such beautiful wharves and vessels are constructed—more perfect chemical matches, pins and books are made—we know very well. We grant that it is the country of the world, where there is more talk and better talk, where every human undertaking is conducted with great prudence and success; but it is not less the country of the world where the wealthy know less of their own eternal welfare; where the souls of the great body of the people are more despised. This we term *barbarism*. There are more prostitutes in the Capital of England than in any other in Europe—more than in St. Gregory's time the nation contained—this is what we term barbarism.

“There are multitudes in England whose ignorance and misery can find no parallel in the world—this is what we term barbarism.

“There are Bishops in England who call themselves Christians, and who suffer that one of their colleagues should be forced to give one portion of his flock to a pastor who denied baptismal regeneration; and this bishop, after having remonstrated in vain against this impiety, was obliged to yield—this is what we term barbarism.

“There is a government which tolerates that an immense populace promise the gibbet and the stake to the Apostles which he sends them, and which esteems it good that the effigy of the supreme head of the Christians should be dragged through the mire of the city, and burnt amid the acclamations of the rabble; there are letters which proclaim that this dastardly and abominable force is the act of a thinking people—this is what we term barbarism.

“Pius the Ninth has seen this barbarism; he has wept over it, he has his predecessor Gregory, and more bitterly, for the state of the people is worse than it was then. Like his predecessor, he has sent several missionaries to the English nation, to carry to them peace and benediction, to bring them to know the truth, to practice justice, to love the poor, to bring them back again to the fold of Christ—for indeed they belong to it no longer.

“The statesmen of England of the nineteenth century do not seem disposed to give to the new Archbishop the liberal and generous reception which a barbarous King of the sixth century gave to the first Archbishop of Canterbury. It is the affair of the statesmen of England. If they refuse the benediction it will be withdrawn from them. The people whom they do not wish to be converted will convert them. Accordingly, to all appearances they will live long enough to acknowledge the truth of this catechism.

“If there is any thing beautiful in this century it is to see a priest, without arms, without support, without any other strength than his faith, taking compassion on the powerful kingdom of England, hastening towards its deserved ruin, and placing himself, to prevent its total desolation, in the power of parties who menaced him and it alike with fire and persecution. St. Gregory the Great, was also besieged and almost taken captive in Rome, when he extended his liberating hand to England, captive in the bonds of heresy. The envoys of Gregory the Great had a long and glorious train of successors. The intimate sentiment of attentive humanity promises, in spite of all, alike glory and prosperity to the envoys of the great Pius the Ninth. God grant this grace to the British Empire! Pius the Ninth is the voice of Him who received all the nations of the earth into his inheritance, and those who refused to belong to him are seen vanishing.—*L'Univers*, 15th ult.

#### ENGLAND TURNED LAND-PIRATE.

The English press has been particularly savage upon the United States Government for permitting any piratical expeditions against the Spanish possessions to be fitted out in our territories. The reproach is too just. It is a breach of the laws of nations and of national faith to suffer any such thing. Our Government has in some measure wakened up to the necessity of preventing it, but the crime was too long permitted to advance unchecked.

But, if we have occasion to blush, it is in the presence of nations more honest and more virtuous than the one ruled over by Lord John Russell and Palmerston. We have the reported completion, just now, of a piece of national brigandage carried on in England, and fostered by the English Government, which equals anything of the kind ever projected in the United States.

Mazzini, the Arch-anarchist of Europe, openly advertised and agitated in England for an *anti-Papal loan*—that is, for a large loan of money to be raised in England for the avowed purpose of re-kindling the flame of revolution in Italy. The *London Times*, uttering the sentiment of the English Government, advised, in retaliation for the Pope's having given the Commission of Bishop to a company of peaceful English subjects for the sake of spreading the knowledge and love of Christ among the English people, that England should endeavor once more to arm Italian assassination with the poignard that had

dropped from its cowardly hand. Mazzini, as the fittest agent for the re-enactment of the recent scenes of vandalism and murder, was commended to the heart of John Bull. The Steamer which arrived here last Saturday brings us word that this outlaw has been very successful in negotiating his anti-Papal loan, and is already on his way to Switzerland. To add to this infamy of the deed, the *Emancipation de Bruxelles*, which we may suppose to be in the confidence of Mazzini, who had just passed through Brussels, says that the loan was raised chiefly on securities given by the Anglican clergy.

Let Englishmen henceforward cease to taunt America with piracy and want of national faith. And let Americans, when so taunted by Englishmen, ask them who gave Mazzini money to buy daggers for the cowardly assassins of Italy?—*N. Y. Freeman's Journal*.

#### CARDINAL WISEMAN.

Cardinal Wiseman is now in his forty-ninth year, having been born on the 2d of August, 1802. He is descended from an Irish family, long settled in Spain.—At an early age he was brought to England, and sent for his education to St. Cuthbert's Catholic College, at Ushaw, near Durham. At the age of eighteen he published in Latin a work on the Oriental languages, and he bore off the gold medal at every competition of the colleges of Rome. The cardinal came to England after he had reached manhood in 1835, and in the winter of that year delivered a series of lectures on the Sundays in Advent. From the moment of his arrival he attracted attention, and soon became a conspicuous teacher, and orator on the side of the Catholics. In Lent, 1836, he vindicated in a course of lectures—delivered at St. Mary's, Moorfields—the doctrines of the Roman Catholic Church; and gave so much satisfaction to his co-religionists that they presented him with a gold medal, struck by Mr. Scipio Clint, to express their esteem and gratitude, and commemorate the event. He was afterwards appointed President of St. Mary's College, Oscott, and contributed by his teaching and his writings very much to promote the spread of Roman Catholicism in England. He was a contributor to the *Dublin Review*, and the author of some controversial pamphlets. The Cardinal's second visit to Rome led to further preferment. He was made pro-vicar apostolic of the London district, in place of Dr. Griffiths, deceased. On the death of Dr. Walsh, in 1849, he became vicar-apostolic of the London district. To him the Roman Catholic body acknowledged itself indebted for the completion and dedication of the Cathedral in St. George's-fields. His success in negotiating the re-establishment of the Catholic hierarchy in England gratified his Holiness. In a consistory held on the 30th of September, Nicholas Wiseman was elected to the dignity of Cardinal, by the title of St. Prudentia, and was appointed Archbishop of Westminster. Under the Pope he is head of the Roman Catholic Church in England, and a prince of the Church of Rome. Cardinal Wiseman is the seventh English Cardinal—if he can be called English, having been born in Spain, and passed the greater part of his time in Rome—since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England,) Weld and Acton (a member of an English family, we believe, long settled in Naples).

POPEY, ROMAN AND ANGLICAN.—The Anti-Papal agitation has taken a turn so coarsely sectarian, and is so obviously becoming a movement for the strengthening of the temporal privileges and advantages of the Established Church, that every man of liberal feeling who has given it the least countenance, ought to find some means of separating himself from those who make Protestantism consist in abuse of the Pope, and propagate hatred in the name of Christianity. It is not by such orgies as those of the fifth of November, that the pure doctrine of the gospel will be enabled to drive superstition from the hearts of men. If we really reverence our faith, we must desire to rescue it from the dishonoring advocacy with which it has recently, in so many instances, associated. The prevailing excitement, indeed, is calculated to throw suspicion upon the sincerity of much of our religious profession. Clear and genuine convictions are not apt to be so noisy and obtrusive, nor do they lead men into inconsistencies and absurdities. But it is surely a perfect burlesque upon religious zeal when we see not only Dissenters, but Jews, coming forward as ardent champions of the Queen's spiritual supremacy. If the enthusiasm of these gentlemen had permitted a moment's thought, they might have asked themselves with what propriety they could resent an attack upon that supremacy. Her Majesty's ecclesiastical character, we apprehend, is not recognised by the Doctors of the Synagogue, and certainly amongst Dissenters it has been hitherto the custom to honor the memory of those martyrs who died in resistance to the claim of the civil magistrate to interfere with their faith. According to the principles of Dissenters, the Queen, as a member of the Christian Church, is on a level with the humblest of her subjects. Her spiritual Headship is either an empty form, or it is an unchristian usurpation. Those who think otherwise should not content themselves with speeches at parish meetings or newspaper manifestoes. They should go and make public profession of the Thirty-nine Articles, and amalgamate their creed as well as they can, with a submission to the Canons and the Liturgy.—*London Inquirer*.

With a view to the defence of any legal proceedings that may be adopted, Cardinal Wiseman has retained Mr. Peacock, the eminent Queen's counsel.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 27, 1850.

"Nothing under the sun is new, neither is any man able to say, 'Behold, this is new:'" said long ago the Prophet, king of Israel: "What is it that hath been? the same thing that shall be. What is it that hath been done? the same shall be done."

The truth of this passage has been strongly impressed upon us, by reading, in the pages of an evangelical contemporary, a notice of the personal narrative of a Maria Monk *rediviva*, under the very respectable appellation of Miss Smith. Fools and dupes, ready to believe any nonsense which may be told them, will never be wanting, and whilst such there are, characters like the above-named Maria Monk or Miss Smith, are sure to abound. We have not seen the work of Miss Smith upon the Confessional, though it shall certainly be our endeavor to procure it. Yet, with no more knowledge of its contents than we can procure from the short notice before us, and from our knowledge of the Confessional, we are able to pronounce it a lie. Miss Smith, in her description of the horrors of Popery, states, that she has knelt two hours at a time before the Confessor, and this two or three times a-week, for weeks in succession!! Who that knows anything of the Confessional, but must at once perceive this story to be a lie?

The *Dublin Review*, of June last, having effectually silenced that filthy monster, Achilli, and shamed even the brazen bigots of Exeter Hall out of any further communication with the convicted ruffian, they have taken another genius of the same stamp into pay. A full account of the life and adventures of this same Miss Smith may soon be expected as a favorite work in the hands of the dealers in obscene romances. But leaving this Miss Smith to her wileness, we would ask of those ignorant dupes who abuse the Confessional (we say ignorant, because they, by their own shewing, have no personal knowledge of the Confessional) if they are serious when they condemn as immoral the practice of confession, as commanded by the Catholic Church? True, it is painful, humiliating, to the unregenerate heart of man, but how can it tend to immorality. Now, my dear Joseph Surface, let us ask you a question: You have two Irish and, of course, Catholic servant girls in your family, one altogether neglectful of the precepts of her Church, the other a faithful and diligent attendant upon the Confessional, which you abuse with so much wit and elegance: in which of these two girls will you place the greater reliance, to which of them would you the more readily entrust your keys during a temporary absence. We think we hear you making answer, and saying, "Why, I would sooner trust the girl who goes to confession." To be sure you would, and by so doing, would tacitly admit the folly of all your ancient no-popery cant; unless you are prepared to admit that the system of confession is immoral and dangerous to those who practice it not at all, or at best but rarely; or, that, unlike other poisons, the danger is inversely as the quantity taken.

We will conclude with a hint to our evangelical friends who talk about the Confessional. If it is ridiculous to hear old maids and bachelors giving

lectures upon the fitting mode of treating babies, it is no less ridiculous to hear Protestants talking about the Confessional. As colors to the blind, as music to the deaf—so to the Protestant must be the grace and comfort which the Confessional brings to the heart of the sin laden sinner, who, through the unspeakable mercies of God, has been led in the way of His appointment to the foot of the cross, there to lay down his load, and depart with the knowledge that he may depart in peace, because "his sins are forgiven unto him."

"Hibernicus" complains that converts from the Catholic Church are invariably made the subjects of vituperation, whilst Protestants generally speak with regret, unmixt with anger, of those who have abjured their old heresies to return to the Church. The reason is clear enough. Of those clergymen who have left the Anglican for the Catholic Church, all have been distinguished for their piety, for their deep devotion, their talents, and their exemplary lives. They have been a loss to the Establishment which they quitted, after having long adorned it with their virtues. It is natural such men should be regretted. On the other hand, let us look at those priests who have left the Church to become Protestants. These men have, as Catholics, been distinguished for their immorality, for the lewdness of their lives. There is not a single exception; there is not a case on record of any tolerably respectable man having left the ranks of the Catholic Clergy. No wonder, then, that these apostates are spoken of with contempt, for their motives are well known. The Protestant clergyman who leaves the Anglican Church, has, in an earthly point of view, everything to lose: for wealth and ease, he accepts poverty and toil; for a nice, easy, indulgent religion, he embraces an ascetic faith, bidding to fast and mortify the flesh—to take up the Cross, daily, and follow Christ. No wonder that malice is silent and stands abashed in the presence of such men. But how different is the case with the wretch who breaks his vows for the sake of indulging the lusts of the flesh. What but contempt should be his portion in this world? Charity bids us hope that God will give, even to such a one, the grace of repentance, ere it be too late.

The argument of "Hibernicus" about the Jewish Church being the conservator of the Oracles of God, is a good argument as far as it goes. Whilst that Church was the conservator of those Oracles, she alone had the words of Everlasting Life, and could alone point out to man the way of Salvation. But St. Paul says, not that the "Jews are," but that the "Jews were," the conservators of the Oracles of God. For the same reason, that, before the coming of Christ, we should have listened to the voice of those who sat in Moses' seat, do we now listen, with humble reverence, to the voice of Him who sits in the seat of the Apostle upon whom, as upon a rock, Christ founded His Church. The Jewish Church was, but the Catholic Church, in the person of the descendants of the Apostles, is the conservator of the Oracles of God, and therefore do we go to that Church, to be taught in those things which God hath revealed.

"Hibernicus" admits that the Council of Laodicea, to whose decision he appealed in maintenance of the Protestant Canon of Scripture, rejected, as inspired, the Apocalyptic Vision of St. John. This is all we ask. If it was in error, in neglecting to insert the above-named book, it is but reasonable to suppose that it was equally in error in omitting to insert the books of Tobias, Maccabees, and others. At all events, its decision as to the Canon of Scripture, can be of no very great authority. In error upon one point, it may be in error upon all.

"Hibernicus" prudently refrains from endeavoring to prove, without the authority of an infallible Church, that certain of the Scriptures are inspired. He knows well that any such attempt would be a failure. It does not suffice that we both believe them to be inspired; nor does it follow that there is, therefore, no difference betwixt us. We believe in the inspiration of the Scriptures, having a reason for the faith that is in us; that reason being the same for which we believe in the Divinity of Christ, or in the dogma of the Atonement; the infallible authority of a Church commissioned by Christ to teach all nations.—That is Faith. "Hibernicus" believes in the inspiration of Scripture, as he does in any other dogma which he may profess to hold without any authority whatever.—That is Credulity. And the difference betwixt Faith and Credulity, is exactly the difference that there is betwixt the belief of Catholics and Protestants.

We have often had occasion to wonder whether the impudence or the ignorance of the *Montreal Witness*, was the more astonishing. In his last, the editor remarks that Popery, that is, Catholicity, robs its votaries of the Sabbath, meaning thereby, we suppose,

the enjoyment of a day of rest upon the Sunday. Now, will the learned editor inform us, to what, except to the Catholic Church, are we indebted for the enactment of Sunday, or the first day of the week, as a day of rest; and if, in obedience to her commands, we obey as to the time when, so also we obey as to the manner in which the day should be spent. We have no hesitation in asserting that there is more reality of devotion amongst Catholics upon that day, than there is of appearance of devotion amongst Protestants—and that is saying a good deal. What we deny, is their right to criticise the manner in which Catholics spend that day. Against Protestants, we make use of Protestant weapons, and we maintain that upon Protestant principles, that is, of private judgment and denial of authority, it is an infamous tyranny to compel men to abstain from their usual avocations, on the first day of the week. To Protestants, we plead our right to judge for ourselves in all things connected with religion.

To our readers, would we take the liberty of wishing the usual compliments of the season—a merry Christmas and a happy New-Year, together with a lively enjoyment of the blessings which this festive season brings with it. Glory to God in the Highest, and on Earth peace to men of good will: such was the song of Angels nigh two thousand years ago; such the song which, since then, the Church has never ceased to sing. We trust that it may be literally accomplished amongst us, and that whilst, as Catholics, we render the tribute of our praise and thanks to God, for the Son whom he hath given us, that as men we may not be unmindful of the poor, nor turn a deaf ear to the cry of the needy and of those who have none to help them.

The state of the roads is such, that, for some days great irregularity in the delivery of the mails must be expected. The English mail had not arrived at the time of going to press, which will account for the absence in our pages of the usual details of Foreign and Irish news.

The following is abridged from the *Minerve* of Monday last:—

"On Tuesday terminated the Bazaar of the Society of St. Vincent de Paul, for the year 1850. The members of the Committee, whose names appear below, congratulate themselves in being able to lay before their brother members and the public, a report of the success which the bazaar has met with. A sum of £250 has been realised, thereby enabling the Society to relieve more effectually those members of our common family whose wants are the especial objects of the Children of St. Vincent de Paul. The Committee feel much pleasure in fulfilling the agreeable duty of returning thanks, in the name of the poor, to those ladies who, with so much generosity and disinterestedness, have devoted their time and talents to the success of this work. The Committee return thanks, also, to John Tiffin, Esq., for the kind permission which he gave to the Society to make use of his premises.

"HUBERT PARE,  
"NARCISSE VALOIS,  
"DR. DESCHAMBEAULT,  
"LOUIS BEAUDRY,  
"ROM. TRUDEAU.

"Montreal, 21st Dec., 1850."

We have to acknowledge the receipt, from Messrs. Sadiet, Montreal, of a copy of the long-announced translation of the famous work by Balme, entitled, "Protestantism and Catholicity compared in their effects upon the Civilisation of Europe."

Unable to conceal from themselves, more than from others, that the spread of Protestantism has been commensurate with the spread of immorality and infidelity, Protestants have, as Dr. Brownson truly remarked, abandoned, as untenable, the position that in a spiritual point of view, that is, as fitting man for Heaven, Protestantism is superior to Catholicity. They have descended to lower ground, and content themselves with asserting that the former is more favorable to man's earthly interests—to his social and political well-being in this world. Pointing to its ships and its warehouses, to its factories and its railroads (with more truth might it point to its gaols, to its poor-houses, and its gin palaces), Protestantism exclaims, this is our work—these our triumphs—these the signs of Gospel truth, preached in all its purity. Alas! vain boast. Upon this ground has Balme descended to meet its advocates, and has clearly established the fact, that not only Protestantism has done nothing to increase even the temporal welfare of man, but that it has proved itself to be almost as injurious to the well-being of man in time, as it is destructive of his hopes of happiness for eternity. Commencing with the effects of Catholicity upon the individual, he shews how she ennobled him, by proclaiming the equality of all men in the eyes of God; how, by her teaching men to recognise matrimony as a Sacrament, she ennobled woman, raising

her from the mere toy of man's lust, to be his equal and companion, preaching the great doctrine of "one with one, and for ever," "whom God hath joined together, let not man put asunder," thus laying the foundation of the Christian family, and all the blessings which thence flow upon modern European society. These are the triumphs of Catholicity, and of Catholicity alone. What, would we ask, has been the effect of Protestantism upon the indissolubility of the marriage tie? Its founders preached the lawfulness of Polygamy, and their followers claim the privilege of divorce. Now, by diminishing the respect for the conjugal tie, by teaching, as did Luther, that Monogamy, or "One with one," is not obligatory upon Christians; that the tie, though formed, may be dissolved of by the breath of man—Protestantism has exercised a most baneful influence upon the "family," or domestic relations of mankind, and, consequently, upon his social well-being.

We intend laying before our readers extracts from this admirable work, a work whose appearance must for ever set at rest the question, as to whether it be to Catholicity or to Protestantism, to the voice of the Church, speaking with authority as from God, or to man's private judgment, speaking as passion dictates, that Europe is indebted for the civilisation which it enjoys.

CHOICE OF A STATE OF LIFE; from the French of C. G. ROSSIGNOLI, John M'Coy, Montreal.

The object of this little work is to teach all, that, if they wish to die a happy death, they must lead a holy life; that, if they wish that their death be as the death of the just, so must their lives be also. But as this cannot be, without embracing the state of life to which God calls, it behoves all men to pay diligent attention to the voice wherewith God calls them. We heartily recommend the perusal of this little work to all who are in earnest in their enquiries, "What shall we do to be saved?"

THE CHRISTIAN'S GUIDE TO HEAVEN. John Murphy, Baltimore; John M'Coy, Montreal.

A compilation of prayers adapted for the Holy Sacrifice of the Mass and the other offices of the Church, published with the approbation of the Most Rev. Archbishop Eccleston.

The appearance of a weekly paper, in the interests of the Church of England, to be called "The Anglican," is announced.

We have also received the Prospectus of a monthly literary periodical, to be published in the French language, and entitled "Le Phare." From the prospectus, we imagine that it is intended to follow the plan of the *Literary Garland*.

We thankfully acknowledge the receipt of the following amounts:—Mr. Matthew Enright, agent at Quebec, £5; Mr. Flynn, agent at St. Hyacinthe, £1 5s.; Rev. Terence Smith, Smith's Falls, C. W., £1 5s.

## CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Your readers will not, I trust, think it out of place, if now, at this holy season when we are preparing to celebrate the most joyous of all Christian festivals, I take occasion to bring before their eyes in a few words, the many blessings for which we, the Catholics of Montreal, have especially to thank the Giver of all good things. We are far from being a rich body here, though forming the greatest part of the population, (methinks I can see some who will read this, turning up their eyes, and sigh, "Alas! have they not the chief wealth of the country—what would they have more?") yet through the infinite mercy of God we are enabled to erect the most magnificent buildings, for every purpose connected with religion, so that not only our temples, but our educational and charitable institutions, may vie with those of the richest and most flourishing cities. Some time ago, Mr. Editor, I remember to have seen a dolorous confession of this very fact wrung from the pen of a professed enemy of our holy religion, and when I read that unwilling testimony to the wonderful progress of Catholicity even here,—where it is connected with all the history of the land—it reminded me of the blessing which issued from the lips of the false prophet, when his own evil heart dictated a curse on the tribes of Israel. That writer spoke bewailingly of the many noble establishments of the Catholic religion, either actually standing, or in progress of building in this city, and I mean to follow him, but in a far different spirit. And furthermore, for his greater consolation, I shall furnish a few items which he forgot, or omitted—doubtless, he thought the list was long enough, though incomplete, and cut it short, for fear of harrowing the feelings of those haters and searers of Popery, on whom he relies for support. And this I do, as I stated in the beginning, to show our own people how much reason they have to be grateful to Almighty God.

Not to speak of those magnificent creations of art, the Church of Notre Dame, and that of St. Patrick, we have the Recollet, the Bonsecours, the Church of Our Lady of Succor, (oh horrible!—idolatrous!) the Cathedral Church of St. James, and two more in the Quebec Suburbs, viz; those of St.

Peter and of St. Jerome Emilianus. Then there is a new and large church going up in Griffintown, which is to be under the patronage of St. Ann, the mother of the Blessed Virgin. Add to this, that there is a church, or rather chapel, attached to each of the convents, with a small church in the St. Ann's suburbs, dedicated to St. Joseph, and we must confess that Catholicity is here flourishing, for the number of our churches is very large, indeed, in proportion to the population. Our monastic institutions, those fountains and cisterns of charity, are very numerous. There is first of all the Grey Nunnery, (so called from the color of the sister's dress) called distinctively the General Hospital, being at once an asylum for orphans and old or infirm persons, who are unable to do anything for themselves, and have no friends to support them. The Grey nuns also visit the poor throughout the city. Then there is the *Hotel-Dieu*, an establishment of cloistered nuns, who keep an Hospital for the sick and diseased—an institution so valuable that even the greatest enemies of Catholicity are forced to acknowledge its usefulness; the *Nunnery Hospital* (as it is familiarly called) is truly a word of hope and comfort. Then we have the noble convent of the nuns of the Congregation, one of the first educational institutions in Canada, its branches being extended throughout the province, and the sphere of its usefulness embracing all classes of female youth. There is also the House of Providence, wherein the Sisters of Charity have their dwelling—those ministering angels, whose life is devoted to the service of God's suffering creatures, and they too, afford shelter and protection to many orphan children, though their institution depends entirely on gratuitous charity, and the proceeds of the labor of its inmates. Very near to the House of Providence, stands the convent of the Good Shepherd, which is a recent erection, and although but little talked of beyond our own city, it is one of the most praiseworthy institutions we possess. The nuns of the Good Shepherd are a cloistered sisterhood, devoted to the reclaiming of those poor, unfortunate females, whose lives give scandal to society no less than to religion. So it is that our holy mother the Church, provides for all the wants of her children, and raises up, within her own bosom, homes for the destitute and homeless, nurses for the sick and diseased, and teachers for the young and ignorant. This last remark reminds me that I had forgotten the Schools of the Christian Brothers, and the omission would have been a serious one, for the establishment is one of the greatest blessings of Montreal, and for it we are indebted to the Seminary of St. Sulpice, whose munificent liberality is inexhaustible in all that tends to promote religion and the real enlightenment of the people. I do not remember whether the prophet Balaam made mention of this invaluable foundation, which is, I know, a fearful eye-sore to the more rabid Protestants. But worst of all—*"there is a great, gloomy Bastile,"* said he, *"rising up for the Jesuits.* Aha! there's the rub—he thought, of course, that he and his had need to look sharp when the Jesuits were getting a house to cover them. Let him *"no fash his head about that."*—the Jesuit College is now nearly completed, and a grand and noble edifice it is, and well worthy of the illustrious order which forms one of the main pillars of the Church. Let not that gloomy Bastile disturb the repose of any one—editor or otherwise—for assuredly he cannot retard its progress, and when the multitudinous sects to some one of which he belongs, shall have passed away, and blended with the mists of bye-gone years, true religion—the religion of Christ—shall be taught by Jesuits in the halls of that college. "Then," he added, *"there is another building going up, near St. Patrick's Church, for some other ecclesiastical purpose.* Right again! so there is—but the building in question is not for any "ecclesiastical purpose"—it is an asylum which the Irish Catholics of Montreal are erecting for the orphans of their nation and religion. Now, if he had said for "a religious purpose," it would have been more correct, for one great object of the founders is to preserve the orphans of their people from falling into the hands of those who are ever *going about* (like a certain animal mentioned by St. Peter) *seeking whom they may devour.* Irish Catholics are too proud of their faith, and value it far too highly to leave their "little ones" exposed to the danger of losing that Divine gift. So our Orphan Asylum is for a religious purpose, in one sense of the word. Lastly, Mr. Editor, our beloved Bishop is erecting an Episcopal Palace, chiefly for the accommodation of Priests, from all parts of the diocese, coming here on ecclesiastical business, and also that the chief pastor of Montreal may be enabled to keep up that liberal hospitality which is required at his hands. Hitherto he has not called upon the citizens of Montreal for any aid in carrying out his design, because, as he says in his address on the subject, "the rural contributions" sufficed to keep the work going on; but now we are called upon to lend our aid to complete the undertaking, and I do hope that we will prove our affection for our excellent prelate, and our love of religion by coming promptly forward with our offerings, be they little or much, and giving them with that cheerful willingness which ever distinguishes the Irish Catholics in matters appertaining to their religion and the sacrifices it requires. Our Bishop has no need of this splendid palace for himself—it is for the diocese, and for his successors, age after age, but he wishes that the building should do credit to our city, and bear honorable testimony to Canadian talent. Hoping that your readers will excuse the undue length of this letter, and craving your own pardon for trespassing so far on your space.—I am, Mr. Editor, Yours truly,  
AN IRISH CATHOLIC.  
Montreal, Dec. 23, 1850.

To the Editor of the True Witness and Catholic Chronicle. MY DEAR SIR,—I must commence this letter by thanking sincerely the *Montreal Witness* for having in its remarks upon my letter of the 10th inst., unintentionally confirmed the statements by me in my communication of the 17th. I have stated that by far the greater portion of the attendants upon the Protestant churches of the United States were not *professed Christians*, and the editor of the *Montreal Witness* says "that most Protestant denominations in the United States, and particularly all the large ones, only reckon in their membership adult communicants, and that great numbers of adults are identified with Protestant denominations, so far as regular attendance goes, who are not reckoned at all, any more than the families of communicants before they join the church. Whereas the Church of Rome, we presume, reckons all baptised individuals, though merely infants. The consequence is that any evangelic denomination with a quarter of a million of members, would, in the Church of Rome's way of counting, amount probably to between two and three millions." The Protestant denominations in this way must represent say twelve or fifteen millions, whilst the Roman Catholics remain at the original figure of 1,500,000." Far be it from me to deny that the Protestant denominations represent twelve or fifteen millions of souls; indeed I must regard them as representing the whole population of that Protestant nation, excepting the portion which is Catholic, and in my own way of thinking, those who are not numbered with the small fraction of "the elect" are the best Protestants of all. I am not a little curious to know who the *Montreal Witness* supposes to represent the five or six millions which are neither Catholics, nor according to him, represented by the Protestant sects. But I wish to call attention to the fact that according to the above statement, only a quarter of a million in a denomination of two or three millions are communicants, or only one in ten or twelve, which is even a smaller portion than I had ventured to assign. The *Montreal Witness* is certainly very presumptuous when it ventures to presume that "Catholics reckon in their number all baptised individuals, even infants," when in his own columns he has given the number of *communicants* as over 1,500,000. Upon what grounds does he presume that in these communicants are included all baptised individuals, even infants? Does he imagine that infants are admitted to the Sacrament of the Eucharist? Our Holy Church, it is true, enfolds them in her arms from the hour of their birth, believing that "of such is the Kingdom of Heaven;" but let the editor of the *Montreal Witness* know that in order to be received as communicants, they are required to become familiar with a Catechism which contains more Christian doctrine than he ever imagined in his blindness, or can ever understand until God gives him grace to become as a little child, and learn of Christ's Holy Church. The communicants of the Catholic Church are those who have come to years of understanding, and who at least once a year approach the Sacrament of Penance and receive the Holy Eucharist. Such being the source from which the statistics are drawn, it follows that infants and those nominal Catholics who do not approach the Sacraments are not included in the number given. So much for "the Church of Rome's way of counting," but we have not done yet; the *Montreal Witness* will not dare to say that even according to the way he imagines the Church of Rome to count, the quarter of a million of communicants would represent two or three millions of a Protestant denomination for the Catholic Church was presumed by him to reckon *all baptised persons*, and the *Montreal Witness* will not presume to assert that these two or three millions are baptised, or even one-fourth of them. Let him look to the statistics which I gave in my last letter, and he will find that in the Presbyterian Church, one of the largest and most important sects of Evangelical Protestantism in the United States, but a small portion even of the children of communicants ever receive this sacrament. The *Montreal Witness* complains that we overlooked the fact that some Protestant denominations contain more than twice as many ministers as the Catholic Church has priests, and that these facts "might have given reason to infer that their adherents are not reckoned in the same way" as those of the Church of Rome. It is true that our Churches are poor and despised, and that they are not fashionable places of resort for those who go to hear eloquent sermons and fine music. It is true that the Protestant Sunday lecture rooms are frequented in default of other places of excitement, by very large numbers, and that the Methodist Church of the North has 9,138 ministers and 662,315 members, or about one to seventy-two, and several other sects have about the same proportion, while each one of our 1,500 Catholic priests has on an average the care of 1,000 souls. Reproach us not that poverty and persecution make our laborers as yet few, but look to your own congregations. Of what avail is it, that year after year the Methodist preacher harangues his auditory of 72 communicants and 700 "adherents"? What "in the hour of death and in the day of judgment" will it avail them that they have been "adherents" of such and such a sect? Let the *Montreal Witness* look at the fearful proportion of those who year after year die from among these congregations without ever having received the Sacrament of Christian Baptism; or even, in the parlance of the evangelical school, "indulged a hope" of salvation, and then ask himself if I have drawn false conclusions from the statistics referred to. I have said, and I repeat it, that the vast proportion of those whom the *Montreal Witness* calls "adherents," and who are the strength of his twelve or fifteen millions of Protestants, are not baptised,

and consequently not in any sense able to receive the grace of God through its ordinary channels; their religious condition is therefore no better than that of the heathen. The origin of this state of things is to be found in the influence of the Calvinistic dogmas, which once characterised all the Congregationalist, Presbyterian, Dutch, Lutheran, and a large portion of the Methodist and Baptist denominations, and which although to-day more or less modified, have left their indelible impression on the churches and upon the minds of the people. That system which taught that God had "from all eternity decreed a certain number of souls to eternal life, and had been pleased in His infinite wisdom, to pass by the rest, leaving them to eternal damnation;" that "the number of elect is so definite that it cannot by any means be increased or diminished," and that those who are elect will in the course of their lives be called by irresistible grace, and can then by no possibility fall from this state of grace, could not fail to produce a perfect religious indifference. The articles of their churches taught the propriety of infant baptism, but this could not assist God's purpose, and the mother as she looked upon her new-born babe, felt that either its name was already written from all eternity in the book of life, or else that God had said in the words of a Calvinistic hymn:—  
I by my decree did seal  
His fixed unalterable doom;  
Consigned his unborn soul to hell!  
And damned him from his mother's womb!  
What then availed this rite, and what could she do but bow to the Almighty's will. Hence fell into disuse this first Sacrament of the Church. The practical effect of this system which taught that a large portion of their fellow beings were stamped with the seal of God's eternal wrath, and that as they neared the grave without manifesting the signs of effectual grace, they were almost certainly marked out as damned souls, had a fearfully chilling effect upon society, which the gleams of the old Catholicity that even Puritanism could not wholly extinguish, and which still shone faintly through the mental darkness which brooded over them, could but imperfectly overcome, and its effects, the curse of John Calvin, are but too fearfully visible, even at the present day. But it is not my object, fertile as the theme would be, to speak of the influence of Calvinism upon the social condition of the American people, but its effect upon their religious state; to show the indifference which it engendered, and which even to-day, when Calvinistic dogmas are to a great extent exploded, characterises the Protestant sects. I have, however, exceeded my limits, and shall be compelled to defer the continuation of the subject to another time. X.  
Montreal, Dec. 23, 1850.

CANADA NEWS.  
It is reported that Lacoste has been further reprieved till the 17th of January.—*Pilot*.  
The *Gazette* is playing his old game of giving circulation to rumors destitute of any foundation in truth. No determination by the Government of the time of the assembling of Parliament has yet been made public; and it is almost useless to say that the intention which our contemporary attributes to the Ministry, of effecting a Federal Union of the Provinces, is a mere invention.—*Id.*  
THE WEATHER.—We were yesterday visited with a regular Canadian snow-storm,—the wind blowing from the North-east, and drifting the falling snow so as to render travelling, even in our Streets, a laborious and difficult task, and we should suppose, utterly impracticable, beyond the City limits.—*Herald of Tuesday*.  
THE RIVER TAKEN.—We are told that several parties crossed the river yesterday, opposite St. Helens Island. The crossing is also good at Pointe aux Trembles and Boute de l'Isle.—*Id.*  
IMPROVEMENT OF LAKE ST. PETER.—We are happy to learn that the Commissioners of the Harbor have succeeded in borrowing the necessary funds required for their operations on Lake St. Peter, next season.—Much credit is due to the Commissioners, for their excellent management, so far, towards the improvement of the navigation of Lake St. Peter. The rate is 8 per cent. interest.—*Id.*  
We would warn the public against counterfeit notes, purporting to be issued from "The State Bank, Rhode Island," in imitation of Bills of "The State Bank Connecticut."—These counterfeits, we understand are being extensively put in circulation in the Eastern Townships. A one dollar counterfeit is now before us. It is badly executed, so far as the Vignettes are concerned. The letter press and signatures, J. H. Rhody, Cashier, W. W. Hopper, President, are well executed. The Bill is dated July 1, 1850. We are informed that counterfeits of the *Phenix Bank*, Connecticut, are also in circulation. Let our readers be on their guard, and give information to the proper authorities, if suspicious bills are offered to them, by persons unknown.—*Transcript*.  
The Hon. R. E. Caron has been elected President of the Quebec and Richmond Railway Company, vice P. Patterson, Esq., resigned.—*Id.*  
The parish church of Lotbiniere was nearly burnt on Saturday evening last. On the alarm being given, the villagers turned out en masse and discovering the sacristie on fire they labored hard to extinguish the flames, but without success, until that portion of the sacred edifice was entirely destroyed. The church was saved, which however might be attributed partly to the calmness of the weather. It is not known how the fire originated.—*Quebec Mercury*.  
THE MURDER.—The examination of Francis Bear and his wife on the charge of the murder of *William Barry*, (not *Robert*, as recorded in our last), at Adamston, took place at the Court House, before Judge Malloch and two other Justices of the Peace, on Monday last, when a large number of the articles found in their possession when arrested, were identified and proved to be the property of the murdered man, and his brother, *Robert Barry*. The prisoners were, upon the evidence produced, committed to stand their trial next Assizes for the high crime with which they are charged.—*Bathurst Courier*.

Measures are being taken to establish a Nunnery in Sherbrooke. We believe it is not yet decided whether it is to be located on the Orford or Ascot side of the Magog river. We understand the Commissioner of the British American Land Company has contributed £25 towards the site, which is to embrace an acre of ground.—*Sherbrooke Gazette*.  
FIRE AND LOSS OF LIFE.—A shanty in a remote part of the 2nd Concession of Charlottenburgh,—occupied by a party of men engaged in manufacturing Black Salts, for St. Baker, Esq.,—was burned down on the night of Thursday last, the 12th inst., and sad to relate, three of the occupants were destroyed in the building. It appears that two or three of the party departed for the Front, on the afternoon of Thursday, for provisions, &c., and on returning next morning were horrified to find nothing but smouldering embers of their late habitation, and the calculated remains of their relatives and friends. It is supposed that,—the night being severe and blustry,—the ill-fated men had made a stronger fire than usual, the hut thereby becoming ignited, and that the inmates were suffocated in their sleep. Their names were Moses and Peter Laplante brothers—and John Boyeau—all sober, and industrious men.—*Cornwall Freeholder*.  
ARRIVAL OF THE "AFRICA."  
(From the Pilot.)  
The *Africa* arrived on Sunday morning, with Liverpool dates of the 7th. The news brought by the *Africa* is highly favorable, both politically and commercially. All fears of a continental war have been dispelled, by a treaty concluded at Olmutz, between Austria and Prussia. The effect of this pacific settlement is exhibited in the rapid advance of European securities. The Catholic question in England still agitates the public mind; and is also causing considerable uneasiness in Rome. FRANCE.—Nothing of interest politically. A telegraphic despatch received at Paris from Berlin, says—A treaty act was fully concluded between Austria and Prussia. In Germany they are still preparing for war—buying horses, ammunition, &c. The uncertainty of war or peace is as great as ever. A visit of M. Guizot to the Elysée, has given rise to some talk in diplomatic circles. The affairs of Germany have been the almost exclusive topic of conversation. The Bill granting 8,460,000 francs, for calling out 40,000 men—necessitated by the state of affairs in Germany—was passed after an important discussion, by 272 majority. The conditions agreed upon at Olmutz, between Prince Schwarzenberg and Baron Manteuffel, are as follows:—Three conferences are to be held at Dresden, with as little delay as possible. The Federal District of Frankfort, meantime, will take no further steps in the framing of a German Constitution, or in the pending questions. In Spain a ministerial defalcation has taken place; the funds, however, were very little affected. TURKEY.—The disturbances at Aleppo have been subdued after a most severe struggle, in which the Turks were victorious. The combat at Aleppo, in which the Turks were victorious, lasted over 24 hours. 1600 rebels fell in the struggle. Not one single Christian was killed in this terrible affair. All the property of the rebels will be devoted to indemnify the Christians for their losses on the 14th and 15th Oct., and to rebuild three churches which were burned.  
Died.  
In this city, on the 25th instant, Mary, the beloved wife of Mr. Thomas Hanley, Canal Basin, Griffintown, aged 29 years, a native of Bandon, County Cork, Ireland. May she rest in peace.  
MONTREAL MARKET PRICES.  
CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.  
Thursday, Dec. 26, 1850.  
Wheat . . . per minot 4 0 a 4 6  
Oats . . . 1 0 a 1 4  
Barley . . . 2 6 a 2 9  
Peas . . . 2 6 a 3 0  
Buckwheat . . . 1 8 a 1 10½  
Rye . . . 2 9 a 3 0  
Potatoes . . . per bushel 1 3 a 1 6  
Beans, American . . . 4 0 a 4 6  
Beans, Canadian . . . 6 0 a 6 6  
Honey . . . 0 4 a 0 5  
Beef . . . 0 2 a 0 5  
Mutton . . . per qr 2 0 a 5 0  
Lamb . . . 2 0 a 5 0  
Veal . . . 2 0 a 4 0  
Pork . . . per lb 0 2½ a 0 4½  
Butter, Fresh . . . 0 10 a 1 0  
Butter, Salt . . . 0 7 a 0 6½  
Cheese . . . 0 4 a 0 6  
Lard . . . 0 5 a 0 6  
Maple Sugar . . . 0 4 a 0 5  
Eggs . . . per dozen 0 9 a 0 0  
Turkies . . . per couple 4 0 a 5 0  
Geese . . . 3 9 a 5 0  
Apples . . . per bar 5 0 a 12 6  
Onions . . . 6 0 a 7 0  
Flour . . . per quintal 11 0 a 11 3  
Oatmeal . . . 7 0 a 7 6  
Beef . . . per 100 lbs 20 0 a 25 0  
Fresh Pork . . . per 100 lbs 22 6 a 25 6  
NEW YORK MARKETS.  
New York, Dec. 23.  
Ashes.—Pots less buoyant; and prices favor the buyer. Pearls steady at \$5; sales about 70 brls.  
Flour.—Western and State dull since the arrival of the *Africa*. Her advices being less favorable than was expected. Prices favor the buyer. Canadian very quiet but steady at \$4.81 a \$4.87. Sales of domestic 2,800 brls. at \$4.37 a \$4.56 for No. 2 Superfine; \$4.81 a \$4.87 for Common to Straight State, and \$5.06 a \$5.12 for Pure Genesee.  
Wheat.—Fair demand, but buyers and sellers do not agree; a sale of 800 bush. Genesee at \$1.15 a \$1.16. Corn firm and in fair demand; sales 14,000 bush. at 64 a 64½ cents for New Northern; 65 cents for New Southern and Jersey; 66 cts. for Old and New Mixed; 68 a 69 cts. for Old Western and Northern Yellow. Pork.—Old less firm, and markets unsettled; New firm and in demand at \$14 for Mess; sales 300 brls. at \$12.50 a \$12.75 for Old Mess; and \$8.81 a \$8.87 for Prime.—*Transcript*.

ENGLAND.

THE RIOT AT BIRKENHEAD.

(From a Correspondent of the *Dublin Freeman*.)  
LIVERPOOL, Nov. 27, 1850.

According to previous arrangement, it was intended to hold a Protestant demonstration to express the feelings of the inhabitants of Birkenhead upon the recent "Papal aggression," as the bills issued by the magistrates designated the appointment of a Catholic Hierarchy. From the tone of the Liverpool meeting, and from the fact that Birkenhead is one of the most Catholic parts of Cheshire, it was anticipated that here at least fair play would be shown; but as hints got abroad that no such intention existed on the part of those who were the prime movers in this anti-social and anti-Christian movement, the Rev. Mr. Brown, the respected Catholic pastor of this district, deemed it his duty to address the following note to William Jackson, Esq., M. P., for Newcastle, and magistrate in the district:

"MY DEAR SIR,—Relying upon you as an independent magistrate, I trust you will prevent any improper packing of the Town Hall for party purposes on to-morrow, 27th inst. Being a public meeting, I think you will agree with me that no advantage of entrance should be given to any parties; and I am sure we may rely upon your impartiality in this respect. I am, my dear Sir, yours faithfully,  
(Signed) G. F. BROWN,  
Incumbent of St. Weyberghs.  
Nov. 26, 1850."

"MANOR-HOUSE, Nov. 27th.

"MY DEAR SIR—I have not in any way interfered with the arrangements for to-day's meeting. I hope both parties will avoid packing the room. You may rest assured I will endeavor to obtain for all who wish to speak an impartial hearing. I am, yours sincerely,  
Rev. G. F. Brown."

WM. JACKSON.

Relying upon this note the Catholics (always confiding) up to within an hour of the time of meeting anticipated a fair hearing; and accordingly at an early, but not unusual hour, the precincts adjoining, and all the thoroughfares leading to the court-house were thronged by anxious masses of people anxious of taking part in the proceedings.

The authorities well-knowing that there was no intention on the part of the frightened bigots to give fair play to all classes, sent for a strong body of police from Liverpool to preserve (!) the peace. For this purpose 50 men, in addition to their own local forces, were placed at their disposal, and their first act was to make an unprovoked attack upon the offending people, many of whom they beat severely with their heavy and murderous bacmatae staves. This it was alleged was done to clear away the open space in front of the court-house. But judge of the surprise of the whole Catholic community when they found that a large force of men were placed at the doors, with strict orders to admit none but respectable ratepayers. The meeting was a town's meeting of the inhabitants at large—and this too at a meeting whose object was to abhor spiritual and temporal tyranny of all kinds!

Many highly-respectable Catholic ratepayers presented themselves for admission, and were refused by a Liverpool policeman, who could not possibly know anything about them. This, of course, was a mere official ruse, but it would not do. The people were good-tempered, and many of the refused applicants returned home, and came back again with their tax receipts, as a proof of denizenship. Still they were refused admission—they were not respectable enough—in fine, they were Catholics, and that dominant church which boasts so much of liberty of conscience must have that liberty all on her own side.

Evident signs of commotion were now manifested. Large bodies of the people armed with weapons similar to those in the hands of the police, and a serious riot was apprehended. It was whispered amongst the crowd that the military had been sent for; that they would be dispersed at the point of the bayonet, when one bold and respectable gentleman made this gallant observation, "If they cannot meet us with truth and argument, we cannot help it; they have resorted to bigoted brute force, but they must be met like men. We leave them the choice of weapons." This short speech had a magic effect. It showed the people that they had leaders. The people were confident in the justice of their cause. The people were right, as the sequel proved.

About this time the Reverend Mr. Brown, with benignant mildness addressed the assemblage. He besought them to obey the authorities, to avoid all disturbance, to lay down their rude sticks (poor weapons), to rely upon the eternal justice of their cause and to look forward to other and brighter days for their faith. This short exhortation was hailed with enthusiasm, and never did the world-renowned Father O'Leary behold a greater victory of religious simplicity over the masses to whom his fervid exhortations were addressed, than upon this occasion, when every man (rude and untutored though many of them were) came forward and laid his feet his prized shillelah. Another rush here from the police scattered to the winds the good priest's eloquence. The people regained their sticks and waited with an awful and portentous silence the result.

The Rev. Mr. Brown and a body of about thirty Catholic gentlemen, and a few reporters, at length gained admittance to the room which they found about half filled with people and policemen. The magistrates present were William Jackson, Esq., Mr. Hall, Sir E. Cust, Bart., and a few others.

Upon entering the room the Catholic gentlemen were invited to a conference with the magistrates in their private room where some discussion took place, but for want of time I am unable to give you the particulars to-night.

During this time several ratepayers were ignominiously ejected from the steps of the building. At

length a well-known tradesman of Birkenhead was knocked down by Inspector Birney, of the Birkenhead force, kicked and trampled upon by that official. The silence burst—there was a shout, dull, and sombre, but a voice towering above all others shouted, "religious freedom," and in an instant a simultaneous attack was made upon both the police and the building. The pent-up insulted feelings of the people could bear no more. The camel was overloaded, and the consequences were fearful. In less than five minutes the building was gutted, and more than twenty policemen laid hors de combat—two so severely wounded as to be pronounced in great peril. The police made a sally, but were again defeated, and another with the like success. In the meeting room all was consternation. "Where are the magistrates?" cried one—"where is Sir Edward Cust to lead the police?" Search was made, and the valiant baronet, the Colonel of the Cheshire Light Cavalry, was found hid under the table! Mr. John Jackson, in great trepidation, exclaimed, "Oh! for God's sake, Mr. Brown, appease the people—you only can save our lives."

This appeal, though late, for the rev. gentleman, by the assistance of some friends, mounted one of the gutted windows, and, at great peril, addressed the infuriated people. He called upon them as men, as Catholics, to desist; to rather bear the injustice that had been inflicted upon them than to commit acts of violence. His calm mild demeanour, his persuasive eloquence, his kind discourse (when was kindness lost upon an Irishman!) swayed the multitude, and, under his advice, more than 3,000 resolute and indignant men marched from the scene of the bigot's defeat. He proceeded with his people to the chapel-yard, where he again addressed them as follows:—"We shall keep the committee in existence, and if anything more is done, you will hear of it. All I want of you now is, to disperse and go quietly home; because, in reality, although I am sorry there was a blow on my side, or anything of the kind, yet, after all, the meeting has been dissolved, and Birkenhead is the only town in England where a meeting of this kind, packed as they usually are, has terminated in defeat (great applause). All I ask from you is this:—First, give three cheers, three hearty, loyal, and Catholic cheers for our beloved Queen (tremendous and enthusiastic applause). We will stand by her crown and dignity under all circumstances; but we will also stand like men by our religion (loud applause). Now, after the Queen, three cheers for the Pope (tremendous applause).

A Voice—Three cheers for Father Brown himself (loud cheers). Another Voice—Three cheers for Mr. Bretherton (loud cheers).

The Rev. Mr. Brown—Now, let you all go home quietly, determined to offend no one. In the evening be good humored with all people, and now God bless you all (great applause).

The crowd assembled in the chapel-yard, then dispersed immediately.

Meantime, Sir Edward Cust rose, and addressing the few who then surrounded him, said—I adjourn the meeting to some other day, and some other place.

The meeting was, therefore, adjourned *sine die*. Shortly after the crowd partially dispersed, large bodies of police came upon the ground, and also some detachments of soldiers. About 25 policemen are wounded—we have not heard of any casualty on the other side. Inspector Birney, the proximate cause of this riot, and two others are not expected to live.

Nine o'clock.—The town is in a fearful state of commotion. The latest list states that more than 30 men have been wounded. The police are insolent and another attack is not improbable.

Threats have been made to wreck St. Weybergh's Catholic church. The people are up to defend it, and any such attempt will end in bloodshed.

The people are prepared—are willing, and, what is of more consequence, able to defend their rights. In a riot which subsequently took place at Birkenhead, one man was killed, and several wounded.

FURTHER PARTICULARS.

We understand that the rumour of a man being killed yesterday, during the great riot is untrue. We were informed to-day that the night passed off quietly. A company of the 52d were placed upon the ground during the night, but their services were uncalled for. No attack was made upon the Catholic chapel; as the populace had no intention of insulting or offending any person, of course they made no demonstration calculated to give offence. Obeying the advice of their pastor they retired at an early hour to their respective homes.

We understand that it is intended to hold a similar meeting upon Monday, and that Sir E. Cust, has summoned sufficient courage to preside. It is to be hoped that her Majesty's minister of the ceremonies will not find a hiding hole so convenient as upon yesterday.

CONVERSIONS.—Captain Patterson, brother of the clerical pervers of that name, and George Bowyer, Esq., D.C.L., of the Temple, editor of a Tractarian newspaper, and (it is believed) one of the contributors to the late "British Critic," have been received into the Romish Church. T. A. Drinkwater, Esq., (of Mr. Anderdon's "Religious Community" at Leicester), who was on the point of being ordained, but will now become a Romish Priest, was received by Father Oakley. Archdeacon Manning is going abroad immediately; he will be accompanied by other celebrated Tractarians.—*Church and State Gazette*.

The Bishop of Oxford is said to be a strong upholder of the practise of auricular confession. At St. Mary's Church, Reading, the incumbent of which (Mr. Yates) is a great personal friend of the bishop's, this Romish practice is as rigidly enforced as at Margaret Chapel or St. Barnabas; and, as his lordship has frequently resided at the rector's house, it cannot be supposed that he is not aware of the fact.—*Id.*

IRELAND.

CROWN SOLICITORSHIP—HOME CIRCUIT.—We regret to announce that Mr. Elliott, the Crown solicitor for the Queen's County and the county of Carlow, died on Wednesday at his residence in Harcourt-street. The important office vacant by that gentleman's decease is in the gift of the Lord Lieutenant, and, of course, no "MUMMER," or other party in the habit of making a "SUPERSTITIOUS USE of the sign of the cross" need apply. It must be filled by an attorney, and, we believe, by an Irish attorney. If the centralizing policy had reached its proper and expected length, a member of the English profession might be appointed, in which case there would be little difficulty in selecting a legal gentleman fitted for the crisis, and who understood criminal jurisprudence in the spirit of the Lord Campbell, or mob equity in the sense of Baron Truro. It will be interesting to see how this office will be up, and no less instructive to watch whether there will be found a crown solicitor like unto the Lord Chief Justice of England, who promised that "if the Pope himself appeared in his triple crown before him, he would receive the same justice as if he were an humble priest"—thereby meaning that he would show as little respect to the Sovereign Pontiff as he would extend to a Roman Catholic curate, were some obsolete penal law to place him at the bar of the Queen's Bench. After the exhibition at the "No-Popery" banquet, there can be no difficulty in meting out the quantity of respect which Lord Campbell would extend under such circumstances.—*Dublin Freeman's Journal*.

Miss Hayes arrived in London from Dublin, and proceeds immediately for Rome, and thence for Russia, having to appear at the Imperial theatres of Moscow and St. Petersburg this winter. Our talented countrywoman will embark for New York early in the summer, upon professional engagement, in the United States, where the Irish Nightingale will be received with an enthusiastic admiration, probably not inferior to that of Jenny Lind.—*Irish paper*.

Samuel Martin, Esq., the first Irish Baron of the English Exchequer, has received the honor of Knighthood from her Majesty.

The Rt. Hon. R. L. Sheil, M.P., has arrived at his seat, Long Orchard, Tipperary.

UNITED STATES.

It is with sincere regret that we announce the demise of the Rev. James Power, R. C. C., of the parish of Kill, in the Diocese of Waterford, Ireland. Having come to this country to raise funds towards defraying the debts of the new church, lately erected in the above mentioned parish—he was on his way home after a sojourn of twelve months in the States, where he met with an accident which deprived him of life. Whilst travelling in the stage from Reading to Harrisburg, (Pa.) he was so injured in the spine by its upset, as to render all that medical skill and attention could accomplish for his recovery. He lingered on for nearly four weeks, in the house of the Rev. Pierce Maher, of Harrisburg, whither he was conveyed enduring his sickness with christian fortitude and patience. He was strengthened in his last moments by the holy Sacraments of the Church, and died expressing his ardent attachment to the Spouse of Christ. We are confident that he now rests in the Lord, for his life was upright and blameless, truly worthy of the Christian Priesthood.—*Catholic Herald*.

On Saturday, 7th inst., Rev. Ambrose Mullen and Rev. Charles A. Egan, were promoted to the Priesthood by the Right Rev. Francis X. Gartland, Bishop of Savannah, in the Church of St. Augustine, Philadelphia.

OUR MINISTER IN LONDON.—Mayoral and Aldermanic feasts are proverbial for the certainty with which wine above the board causes wit and wisdom to exude below. This was never better exemplified than in the case of Mr. Lawrence, the representative of the United States in England, at the new Lord Mayor's feed. If Mr. Lawrence was a private individual, his opinions would not be worth the shells of the walnuts he cracked with his wine, but as the ambassador of a great nation, we are compelled to give them a more extended notice than we anticipated in our synopsis of foreign news. Mr. Lawrence rose to speak in reply to a toast complimentary to all the Foreign Ministers, French, Belgian, Austrian, Russian, Spanish, Portuguese, Greek, Neapolitan, Mexican, Brazilian, &c., and what does he say? That the Anglo-Saxon race is superior to the people of all those Nations!—that the Protestant religion is more pure than that of all the people above enumerated. Now, these assertions were false, but if they were true, why should he, speaking not on behalf of himself, but of the "Foreign Ministers" generally, offer remarks insulting to those who were neither hybrid (bastard) in religion nor in race. If he so far forgot himself as to speak solely for the United States—regardless of the terms of the toast which he took the liberty of replying to, he was equally indiscreet. It is ridiculous to say that America is either Anglo-Saxon or Protestant—and if there was a semblance of truth with it, he who is sent as the representative of all, should not recognize a distinction in religion unknown to the constitution.

If a portion of the shattered "Protestantism" of England blusters and fumes about Popish aggression in Great Britain, we simply laugh at them, but when the Ambassador of the United States—sent to England neither as an Episcopalian Bishop, nor an Itinerant preacher, undertakes in his official character—nay, more, in the name of the Catholic Ambassadors from the various nations of Christendom, to interfere in the internal affairs of a country to which he is sent for other purposes, it is high time that he should be recalled. If the *Anglo-Saxon* George Thompson,

and his Anglo-Saxon employers, deserve censure for interfering in the internal affairs of the United States, surely Mr. Ambassador Lawrence is not less to blame for interfering with those of England. We find President Fillmore condemns such interferences with the domestic differences of foreign nations; we trust he will act up to his professions by allowing the representative of a sect to make way for the Ambassador of a people, who have repeatedly resolved that the constitution recognizes no State religion.—*Philadelphia Catholic Instructor*.

RETALIATION.—Some of the Irish papers propose to retaliate on the *No Hierarchy* excitement in England, by getting up an agitation in Ireland against the Irish Protestant Church Establishment. This is a very good idea. We hope it will be carried out. And should the English Government proceed to extreme measures against Catholics in England, the oppressed Sons of Erin will be sure to seize the opportunity to give said government more trouble than it has had for a long time.—*Catholic Herald*.

TERRIBLE CATASTROPHE.—NEW ORLEANS, 13TH.—While the tow-boat *Anglo Norman* was on a pleasure excursion up the river, her boiler burst, and we have a fearful loss of life to record. Over one hundred of our most respectable citizens and several ladies were on board. It is supposed that fifteen or twenty persons were killed.—*Delta*.

DETROIT, Dec. 9th.—A terrible murder was committed in this city last night. A Frenchman named Charles Bonneau, formerly of Montreal, who kept a toy shop, was murdered while sleeping in his shop, by having his throat and skull split open with a dull axe. It is supposed he had from \$10,000 to \$15,000 and several gold watches, which was taken. The Coroner is now holding an inquest. No clue as yet to the murderer.

ARRIVAL OF A LOAD OF GIRLS.—Yesterday, the cars on the Little Miami Railroad, at one time, brought down two hundred and eighteen girls from 12 to 20 years of age. They came from "Yankeeedom," and are going to the new factory just starting at Carrolton, Ky. The girls were, most of them, good, fresh-looking specimens of the great Yankee country. Before they are two years older, they will, probably, all be married off, and perhaps doing the genteel in some of the elegant mansions of our western men. Good luck to them all. Where will Yankee enterprise end?—*Cincinnati Commercial*.

GREAT HAUL OF GAMBLERS.—Last week the police were in the receipt of information in the relation to extensive gambling in certain "popular" Coffee Houses and Restaurants. The chief of police, the city Marshal, visited many of the places designated, and found the report most fearfully true. They discovered between forty and fifty different houses and rooms for gambling in full operation, and counted between four hundred and five hundred persons, mostly young men of the industrious classes, staking their hard earnings on the game of Quino.—Many of these young men have of late forfeited their clothing to their landlords, that they might use their ready cash in gaming. Heads of families were seen there also, whose wives and children were suffering for the common necessities of life. Even the officers accustomed to the unfolding of vice and crime were bewildered at what they saw. The officers having satisfied themselves of these facts, made arrangements for a sudden descent. Sunday night was fixed upon and every particular of the plan was kept as secret as possible. But notwithstanding the precautions taken many of the keepers of the gaming tables got wind of the movement in time to close their rooms before the arrival of the officers. There was "glory enough for one night" however in the arrest of the keepers of three or four of the principal establishments, who were "caught in the very act." Yesterday all of these worthies were brought before the Mayor. Rhodes and Scott were held to bail in \$1,000 each, to appear at Court. Four others were under like bail to appear at the Mayor's Office for examination.—*Cincinnati Chronicle*.

At East Boston, a man while in a state of "delirium tremens" went into a carpenter's shop, took up a hatchet, and chopped all of his fingers off one hand. He was a well-known citizen, and has of late taken to intemperance, which brought on this sad act.

POPULATION OF THE UNION.—The census returns for eighteen states give the following totals:

The census estimates	1850.	1840.
	11,133,238	8,007,340
	8,007,340	
Increase,	3,130,898	

The population of the United States in 1840 was 17,093,353. Supposing the increase throughout the country to have been in the same proportion, the total population would exceed twenty-three and a half millions, or a million more than has been heretofore estimated.—*American Celt*.

SWITZERLAND.—ATTACK ON THE LORD BISHOP OF STRASBURG BY A PROTESTANT NEWSPAPER AT BASLE.—A trial at law has just concluded at Basle, which has attracted general interest in that city. The "National Zeitung," a Radical newspaper of Basle, having made a gross and calumnious attack on the Bishop of Strasburg, his lordship sought redress at the correctional tribunal of Basle. The tribunal having declared itself incompetent to adjudicate on the case, the Bishop being a foreigner, the cause was referred to the High Court of Appeal, which declared the competence of the tribunal. The cause was then heard, and the sentence, which was in the Bishop's favor, was subsequently ratified by the superior court. The journal was convicted of having calumniated the Bishop in the exercise of his spiritual functions. Des-

ages, 300 francs, with costs, and the judgment ordered to be reported in several newspapers. The Basle executive, although Protestant, has done its duty with impartiality and courage, and vindicated the law which protects the rights of foreigners, even in the person of a Catholic Prelate.

The proposed Bill for the regulation of mixed marriages is a fresh injustice to Catholics. The Bishops of Sion, Coix and Como, have presented petitions against it, which have been laid before the Committee of the Assembly.—*Catholic Standard*.

SCHOOLS AND GODLESS COLLEGES.

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

MR. EDITOR.—If colleges, schools, and learned men, be taken as a test, I say that England was more learned before the Reformation than at the time of the Revolution, and Catholic England was far beyond Protestant England in learning. Now, I imagine that the mind that could receive noble impressions, and reflect back on posterity all the glory converged into the soul, from deep contemplation of heaven and earth, and all that are therein, is more literary than that which can calculate for you how many times the length of your great toe is from this to the sun—from that to Sirius—and thence to Halley's wandering star. Was there not learning ere Kepler solved the mighty problem, or Newton's falling apple bid him enquire into the nicely balanced attraction of two thousand worlds? Can the one pretend to rival Pythagoras, or the other Archimedes? Yet, strange it is not these we seek in English literature, nor those in Grecian. Two blind men, one in Greece, another in England, have done more for the literature of both countries than all their big-headed philosophers put together. And where did Homer get his learning? No schools or colleges were open to him the first and greatest of poets. A miserable wanderer, despised and forgotten whilst he lived. And Milton—not the greatest because not the first of poets, a man also forgotten and despised. Milton follows Shakspeare, who takes all his charming characters from real life, but it is real life in the Catholic ages. The literary labors of the holy men who preserved to us the classics of Greece and Rome, when a deluge of barbarism swept every vestige of learning before it, are not only thanklessly received, but their lives are held up by rev. mountebanks, as a raw-head-and-bloody-bones—terrible almost as the Pope himself. How far, then, is my proposition right about schools and colleges? Every monastery was a public school opened alike to all. The religious views, or even the country of his birth, was never demanded of the student. His entertainment was uncharged for—his lessons free. Whether he was the son of prince or peasant, he was equally welcome and equally cared for. When the mountains of Connaught afforded an asylum and a free education to Alfred the Great, Ireland was Catholic and free. The Hydra religion of the stranger had not polluted the pure springs of learning there; attended by the Malachys and Keirans, Corinacs, Eloses, and Brendans, the holy founts were pure and brilliant; and he who came to draw the living water from those sources, carried away the measure that he fetched flowing over. Where alas! has the light of other days been driven?

Oh! Protestantism—Protestantism, how can you look to Heaven for mercy, you, who have shown no mercy? Your acts the Lord seeth. The cup of your iniquity is fast filling up; and very soon will that bitter draught be raised to the lips of England. The savage Russian clutches his tyrant sister to his breast, and grows his approbation of each revolting sacrifice of human liberty made to conciliate him;—but still his fiery glance is directed across the Mountain of Himalay, to the rich possessions of his Protestant ally.

The hour of retribution is near!  
I will exemplify my position as to the state of learning with one town of England, Oxford, (which you can see in Cobbett's Reformation). Here is one city—under the dark ages of popery, as rev. mountebanks are pleased to call it—where the people were kept in ignorance, and in that one there were more colleges founded by their Catholic fathers than all the Protestants of England, in all the time they possessed the power, and in all the cities of England, Ireland, Scotland, and the colonies ever built. They not only robbed the Catholic Church in the palmy days of Reform; but they ruined posterity.—I remain, Mr. Editor,

Yours truly,  
SKIAN BHIRRUICH.

Pakenham, Dec. 13, 1850.

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Nicholas Wiseman, D.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 Brandies, 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, Cop-pers, Plue, 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. FEEHAN, 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, singly, 1s. 10d., 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. SADLER,

179 Notre Dame Street.

Montreal, 19th Dec., 1850.

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

The prize was awarded to this Tale, by Mr. BROWN-SO.

D. & J. SADLER,

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.

Table with 2 columns: Item and Price. Board, . . . . . £15 0 0; 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, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the Baudet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, 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 authorized 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:

DEGS 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. CLERK, Editor.