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UNDER THE APPROBATION OF THE
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 A New and Elegant Edition of the
 HOLY CATHOLIC BIBLE,
 with the valuable annotations of BISHOP CHALCOTER, and the
 complete notes of REV. GEORGE LEO HAYDOCK. Illustrated
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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 21, 1852.

We most earnestly request of our Subscribers to
 remit to us, without delay, the amounts due to this
 Office.

NEWS OF THE WEEK.

With the exception of the preparations for the
 ensuing elections, and the anti-Maynooth agitation,
 there is little news of any consequence in the English
 papers per Canada. In reply to Sir J. Duckworth,
 Mr. Spooner explained the reasons why he had agreed
 to the postponement of his motion upon the Maynooth
 question, from the 4th to the 11th instant. Mr.
 Anstey having demanded whether it was the hon.
 member's intention to move for the repeal of the
 grant, Mr. Spooner replied that such was not his
 immediate intention, "until the subject had been
 inquired into, because the grant being ratified by an
 Act of Parliament, he considered it incumbent upon
 him to make out a case before proposing that it should
 be withdrawn, and he could not do so before moving
 for a Select Committee of inquiry. To that object
 he had adhered, and he had no intention of making
 any motion at present relative to the repeal of the
 grant to Maynooth."

This new form of the No-Popery cry is severely
 condemned by many of the Protestant journals, who
 see in it merely a ministerial dodge, in order to gain
 a few votes from the more violent of the Exeter Hall
 fanatics, and who know that the repeal of the May-
 nooth grant will be the triumph of the Catholic
 University of Ireland, and the consequent destruction
 of the Godless or National system of education.
 The *Weekly News* says that there is but one way
 of conciliating the Catholic Clergy of Ireland, and
 that is by abolishing the monstrous anomaly of the
 Irish Protestant Church:—

"As long as that huge solecism exists—as long as
 the Church of the minority is endowed out of the
 revenues to which the Church of the majority feel and
 know they have a prior claim, you will have disaffec-
 tion and discontent existing as the normal condition
 of the Roman Catholic priesthood. To take away the
 endowment from Maynooth while you leave untouched
 the endowment of the Protestant Church, would be a
 declaration of war against the bulk of the Irish popu-
 lation. No one knows this better than Lord Derby;
 no one therefore is more inexcusable in keeping such
 a question open for the mere purposes of an election
 cry."

Sir W. Verner demanded of Lord John Russell
 whether it was true, as stated in a sermon lately
 preached in Dublin, in commemoration of the deceased
 Archbishop, that the late Archbishop of Dublin had
 been requested, by the government of the day, to
 accept a distinguished post in the Privy Council, an
 offer which the deceased prelate refused to accept.

Lord John Russell had no hesitation in avowing that
 the fact asserted by the rev. gentleman, and now re-
 peated by the honorable baronet, was substantially
 correct, though he would have hesitated in making
 that admission had he not been formally called upon.
 It was proposed to the late Archbishop to take a seat
 at the Privy Council in Ireland, but that prelate had
 declined to accept it. A pretty confession this from
 the author of the Durham "mummy letter," and
 the Ecclesiastical Titles Bill.

The Chancellor of the Exchequer has brought forth
 his budget which has been received as favorably as
 could have been expected. The income of the present
 year is estimated at £51,625,000, and the expendi-
 ture £51,173,979, leaving a surplus of income over
 expenditure of £461,021.

A Synod of the Bishops of England is appointed to
 be held at Oscott College in the month of July next.
 His Eminence the Cardinal Archbishop of Westmin-
 ster will preside. Her Majesty's Attorney-General
 will have an opportunity to distinguish himself by en-
 forcing the pains and penalties of the Penal Laws of
 last Session, but we don't think that he will venture
 to improve it.

The strange story of Mr. Simpson, mate of the
Renovation on her voyage from Limerick to Quebec
 last spring, relative to the two wrecks seen on the
 ice, is exciting the attention of the naval authorities,
 and the general impression seems to be that the story is

true, and that the wrecks seen, were those of the long-
 lost vessels of Franklin's expedition. That these ves-
 sels should have become inextricably imbedded in the
 ice—that the crews should, in consequence, have de-
 serted them—that the vessels so abandoned should
 have drifted away to the southward, and should have
 been sighted by another vessel crossing the Atlantic
 in about the parallel of Cape Race, is quite possible
 and easily conceivable; but what is incredible and in-
 conceivable is, the stolid apathy of the captain, crew,
 and passengers of the *Renovation*, in passing these
 wrecks, without making the slightest attempt to as-
 certain what, and whence, they were, and in not mak-
 ing any mention of the circumstance immediately upon
 their arrival in port, and thus permitting a whole year
 to elapse before the story was allowed to transpire;
 this is, indeed, so incredible, so monstrous, that we
 are almost inclined to accept the easier alternative of
 believing the whole story to be a fiction.

From France we have nothing new. The inten-
 tions of the President, with regard to the re-establish-
 ment of the Empire, are still unknown, though there
 are not wanting rumors to the effect, that in a few days
 the Emperor will be hailed by the shouts of the soldi-
 ery on the Champ de Mars. It is said that the
 Comte de Chambord has requested his friends to ab-
 stain from opposition to the present government of
 France.

We are in receipt of intelligence from the Cape
 of Good Hope up to the 10th March. Nothing of
 any importance had occurred since the sailing of the
Propontis. The Legislative Council had voted £300
 for the relief of the survivors from the wreck of the
Birkenhead. The news of Sir Harry Smith's
 recall had reached him, but had caused no alteration
 in his plans, in consequence.

Mr. Feargus O'Connor, well known for his amiable
 eccentricities in the House of Commons, arrived in
 New York by the *Europa*. The *New York Herald*
 has the following notice of the learned gentleman:—

"MR. FEARGUS O'CONNOR IN NEW YORK.—Among
 the amusing notabilities which our city has had the
 honor of receiving lately from Europe, Mr. Feargus
 O'Connor, who arrived here a few days ago, by the
Europa, occupies the most distinguished niche. His
 past career, as a great political agitator, member of
 the British Parliament, proprietor of the *Northern Star*,
 leader of the chartists in England, and originator of
 the Snigg's End land scheme, has brought him so
 prominently before public attention, that he had become
 somewhat notorious, even in this country. For the
 last few years, however, his eccentricities have so
 manifested themselves, as well in the great council
 chambers of the nation as in his private and public
 life, that it was apparent his intellect was becoming
 deranged; and a short time since his friends instituted
 the preliminary proceedings to issue a writ of *de lunatico
 inquirendo*, for the purpose of having him placed
 under restraint; but he avoided the execution of this
 process by withdrawing himself from England and
 coming to this country, where—as he had wit enough
 left to discern—European lunatics are not only secure
 from molestation, but *fêted*, admired, and made much
 of. His mind, too, had been so long dwelling on the
 six points of the charter, that after it had become de-
 ranged, it may, perhaps, have imagined the existence
 of some affinity between them and the "Five Points"
 situated in our city, which have attained such world-
 wide celebrity.

Whatever may have been his principal motives,
 however, he is here among us, and we would not be
 at all surprised if he was found taking an active part
 in the Presidential movements. His presence at the
 Fillmore meeting this evening, is not a very improbable
 contingency, and would, we doubt not, create quite a
 sensation. Mr. O'Connor's partial insanity is, how-
 ever, we regret to say, a confirmed fact. His conduct
 at the Irving House, where he has been staying, re-
 moves every doubt as to the certainty of that melan-
 choly termination of his exciting political career. At
 the *table d'hôte* his aberrations of intellect manifest
 themselves in the strangest way. He sometimes takes
 a fancy for dishes not to be found in the bill of fare,
 and fights with the waiters for not attending to his
 orders. He exhibits a wonderful curiosity to find out
 the nativity of all that are sitting near him; asks
 gentlemen to send him over their wine; drinks healths
 with every one about the table, addressing them as
 "your Majesty;" quotes poetry, recites parliamentary
 speeches, and amuses the company by telling anec-
 dotes of the Queen and her husband, O'Connell, Peel,
 and Little Johnny Russell. He frequently visits
 Stewart's marble palace, and shocks the sensitiveness
 of the ladies by his strange manner and strange
 questions, asking them, among other drolleries, why
 they don't wear beards on their chins. None of his
 friends have, as yet, made their appearance here to
 take him in charge; but—as his insanity is so un-
 questionable—some surveillance should be placed over
 him by the proper authority, until they do arrive, which
 will probably be by the next steamer.

The steamer *Atlantic* arrived at New York on the
 16th inst.; her news is unimportant. On Tuesday,
 4th inst., in the House of Lords, Lord Lyndhurst
 offered a bill repealing all disabilities upon persons
 refusing to take the oaths of abjuration, etc.—refer-
 ring especially to the case of Mr. Solomons—which
 was read once.

It is said that Lord Derby does not intend offering
 any opposition to the repeal of the Jewish disabilities.

(From the Journal de Quebec.)

PASTORAL OF HIS GRACE THE ARCHBISHOP
 OF QUEBEC, ON THE JUBILEE GRANTED
 BY OUR HOLY FATHER PIUS IX, BY HIS
 LETTERS APOSTOLIC OF NOV. 21, 1851.

By the Grace of God, and favor of the Apostolic See,
 Archbishop of Quebec, &c., &c., &c.

To the Clergy, secular and regular, to the religious
 communities, and to all the Faithful of our Diocese,
 health and benediction in the Lord.

For the second time since his happy accession to the
 pontifical throne, the supreme pastor of the fold of
 Jesus Christ, his Holiness Pius IX, demands that the
 Faithful solemnly unite their prayers to his, in order
 to obtain for the Church the extraordinary succor she
 stands in need of, in these days of trials and affliction.
 To induce them the more efficaciously to raise their

suppliant voices towards the God of mercy, he opens
 unto them the spiritual treasures confided to him, and
 grants them the plenary indulgence of the Jubilee.

There is no doubt, dearly beloved brethren, that in
 combats and trials there is nothing which should
 astonish the Church; such is her destiny, her heritage
 on earth. She may justly say with the royal prophet,
 "Often have they fought against me from my youth;
 but they could not prevail over me." *Super expugna-
 verunt me a juventute; etenim non potuerunt mihi.*—
 Ps. 128, 2.

The barque of Peter, so often buffeted by the winds
 and waves, is now assailed in its glorious course by one
 of the most furious tempests that hell has ever raised
 against her. To destroy her, the powers of darkness
 employ the most audacious efforts and concoct the foul-
 est conspiracies. The touching apostolic letter of his
 Holiness will inform you of these mournful details, and
 explain to you the cry of distress which now issues from
 the heart of Catholic Europe: "Lord, save us, we
 perish. *Domine, salva nos, perimus.*"—St. Matthew
 8, 25.

Alas! dearly beloved brethren, our country, hitherto
 the privileged abode of the pure faith of Catholicism,
 begins to feel the agitation produced in the old world
 by the pestilential winds of perverse doctrines. By
 means of certain periodicals, ideas subversive of au-
 thority, of order and of morality, have crept into our
 country settlements, hitherto so moral and religious.
 Received at first with suspicion and coldness, they
 have resulted in making some proselytes, even among
 Christians once attached to their religion. Though the
 evil be far from generally extended, it is nevertheless
 sufficiently apparent to excite in us a fear of those evils
 which desolate Europe, and threaten to sap the basis
 of society.

Dearly beloved brethren, it is with sorrow we inform
 you, that the enemy has entered the field of the hus-
 bandman, and is there employed casting tares among
 the wheat. In contemplating the happy effects, so
 abundantly produced by parochial retreats—due to the
 zeal of our dear and worthy co-operators in the sacred
 ministry,—we were greatly consoled. We rejoiced in
 learning that disorders had ceased, that peace reigned
 in domestic circles, that intemperance had disappeared,
 that the kingdom of God appeared to be established in
 every part of our immense diocese. And lo, ashamed
 of his defeats, the author of evil is endeavoring to re-
 new the combat, and lead back in his chains the
 victims who had escaped from his tyranny. In several
 localities intemperance has again raised its menacing,
 hideous head; men actuated by a deplorable cupidity,
 men calling themselves Christians, speculate on the
 misfortune and ruin of families, endeavor to introduce
 anew among you the demon of intemperance. Oh!
 dearly beloved brethren, we implore of you in the
 name of that God whose thirst was assuaged with
 vinegar and gall, of that God who died for you on the
 cross, that you unite to crush this monster which would
 carry desolation into your families, and destroy your
 hopes and happiness in this world and the next. During
 the exercise of the Jubilee, renew your determination to
 resolutely war against it; recall to their duty those of
 your brethren who have had the misfortune to forget
 their pledge, and take energetic measures to resist the
 common enemy and arrest his onward course.

We should wish to draw your attention to another
 evil which has become common among the rural
 population, and has been a fruitful source of injustice
 and hatred: it is that unfortunate spirit of litigation,
 to the scandal of the Christian character, which multi-
 plies more and more suits in our courts of law. These
 are undertaken to gratify revenge, to heal wounded
 pride, to resist a law, the laudable ends of which, seem
 not to be understood. Hence arise dissension, calumny,
 hatred, and often the ruin of families. One of the
 most deplorable results of this state of things is the
 frequency of perjury, of which magistrates charged
 with the administration of justice, bitterly complain.
 To the disgrace of our holy religion, to the dishonor of
 the ancient good faith of our fathers, the sacred name
 of God is invoked to testify to a falsehood, and to sus-
 tain an injustice.

These, dearly beloved brethren, without our other
 fears for the present and future, these assuredly are
 sufficient motives "to raise your eyes and hearts
 towards the eternal mount (Ps. cxx, 1), towards the
 God of all consolation, to beseech Him to have pity on
 this interesting portion of his inheritance.

But, if prayer opens unto us the gates of heaven,
 alms purify us from every sin: "*Elemosyna ob omni
 peccato et a morte liberat.*"—Tob. 4, 11. Therefore
 amongst the works prescribed for gaining the indul-
 gence of the Jubilee, in order to draw down the mercy
 of God upon sinners, the Sovereign Pontiff enjoins two
 alms, one for the poor, another for the Propagation of
 the Faith.

Be not surprised, dearly beloved brethren, if on this
 occasion we appeal to your charity in behalf of an in-
 stitution, the completion of which we have deeply at
 heart. About two years ago was commenced, in our
 metropolitan city, an extensive Hospice de Charité,
 intended as an asylum for the sick, the infirm, and for
 orphans destitute of friends and means of support. To
 advance this edifice we employ every means which
 Divine Providence places at our disposal; but these
 means are insufficient to terminate an enterprise now
 so indispensable. It is towards this good work we
 invite you to apply your alms in favor of the poor,
 persuaded that the aid given to this charitable institu-
 tion will prove meritorious before God, and fulfill the
 intentions of the chief of His Church.

These reasons moving us thereunto, the sacred name
 of God invoked, we have ruled and ordained, and do
 rule and ordain as follows:—

1. In virtue of a particular *indult* of the Holy See,
 accorded to the entire ecclesiastical province, the time
 of the Jubilee will continue, during three months, in
 this diocese: from Whitsunday, the 30th of May next,
 to the 29th August next, thirtieth Sunday after
 Pentecost.

2. The Parish Priests, curates and missionaries, shall
 select during this interval of three months, one, two, or
 three weeks, (according to the population of their
 parishes) during which they will procure to the Faithful
 committed to their care, the solemn exercises of the
 Jubilee.

3. The opening of the exercises shall be announced
 in every parish or mission, on the eve of the day on
 which they will commence, by the ringing of bells,
 for a quarter of an hour, immediately after the evening
 Angelus, and their termination shall be announced
 similarly, the last day of the religious exercises.

4. On the first day of the exercises the *Veni Creator*
 shall be sung before Mass, to implore the assistance of
 the Holy Ghost, and on the last day, the *Te Deum*, as
 an act of thanksgiving for the favors received. The

exercise of each day shall conclude with the exposi-
 tion or benediction of the blessed sacrament.

5. In order to gain the indulgence of the Jubilee,
 which, per modum suffragii, is applicable to the souls
 in Purgatory, the terms of the apostolic letter require:—

1. To humbly confess with sincere repentance; and,
 having obtained sacramental absolution, to receive the
 holy communion; 2. To visit the three churches ap-
 pointed for stations, or to visit one of them three times,
 and to there fervently pray to the Lord, for the pros-
 perity and exaltation of our holy mother the Church
 and of the Apostolic See, for the extirpation of heresy,
 for peace and concord among Christian princes, and for
 peace and union among all the Faithful; 3. To fast once
 during the three months above mentioned for the
 Jubilee; 4. To give alms to the poor, and a pious
 offering, each according to his devotion, to that excellent
 work, the *Propagation of the Faith*, a work eminently
 recommended by the Sovereign Pontiff to our Pastoral
 care. Though all these works may be performed
 during the three months the Jubilee is to continue in
 the diocese, we nevertheless exhort the Faithful to
 acquit themselves of them, during the time chosen for
 the solemn exercise, in the locality to which they
 belong.

6. In order that the indulgence of the Jubilee may
 be gained by all those, who, through infirmity, or any
 other impediment whatever, are unable to perform the
 works hereinbefore enumerated, confessors are autho-
 rized to commute the same to other works of piety, or
 to postpone their accomplishment to as early a period
 as possible, from the time of the Jubilee, and even to
 exempt children from the Holy Communion.

7th. In order to give to the Faithful greater facility
 to give the alms and offerings prescribed by the Apo-
 stolic Letter, there shall be two collections made in
 each locality during the solemn exercises; the proceeds
 of one shall be for the Propagation of the Faith, and
 that of the other shall be applied either to the Hospice
 de Charité, if circumstances permit, or to relieve the
 suffering poor. It is desirable, that these collections
 be made, as much as possible, on Sundays. The
 Curés will please to appoint persons to receive the
 alms of those who may be prevented from attending
 Church on the days on which the abovementioned col-
 lections shall be made.

8. It is meet that the fast prescribed be performed,
 at the choice of the faithful, on the Wednesday or Fri-
 day of the week or weeks selected in each locality for
 the exercises of the Jubilee.

9. The Churches which shall be visited by the
 parishioners of Notre Dame of Quebec, are the Cathed-
 ral, St. Patrick's Church, and that of St. John's
 Suburbs; and for those of St. Roch, their own parish
 Church, the Church of the Hospital General, and one
 of the Churches to be visited by the parishioners of
 Notre Dame of Quebec. In the parishes and missions
 of the diocese, the faithful shall visit their local Church
 three times. As to districts in which there are neither
 Churches nor Chapels, as well as where it is difficult
 to perform the visits prescribed, the Confessors can
 substitute for those visits, some other good works,
 according to their discretion.

This present Pastoral shall be read and published
 from the pulpit of every Church, Chapel, and every
 other place where public Service is performed, as well
 as in Chapters and in Religious Communities, the first
 Sunday after it has been received.

Given at Quebec, the 23d April, 1852, under our
 sign, the seal of our arms, and the countersign of our
 Secretary.

† P. F. ARCHBISHOP OF QUEBEC,
 Par Monseigneur,
 EDMOND LANGEVIN, Proc.
 Secretary.

The National Council of the Catholic Church in
 the United States was opened at Baltimore on Sun-
 day the 9th inst. High Mass was sung by His Grace
 the Archbishop of Baltimore, and the Sermon was
 preached by the Archbishop of New York. We
 learn from the *N. Y. Freeman's Journal*, that His
 Lordship the Bishop of Toronto, and the Bishop of
 Halifax, are expected to be present, and will be in-
 vited to take seats at the Council. We copy from
 the same journal, the following account of the impos-
 ing ceremonies upon this interesting occasion:—

"At the close of the Archbishop's sermon the Council
 was opened in a solemn manner by the Archbishop of
 Baltimore, who then took position on the centre of the
 Altar, and addressed these words to the Bishops—
 '*Reverendissimi Patres, venerabiles Fratres, placet
 vobis ad Dei Gloriam et honorem, et ad Catholicæ Ecclæ-
 siæ amplificationem, concilium Baltimoreense legitime con-
 vocatum, et hic congregatum hodiernæ die, aperiri et in-
 choari.*'" [Most Reverend Fathers, and Venerable
 Brothers, is it pleasing to you for the Glory and honor
 of God, and for the amplification of the Catholic
 Church, that the Council of Baltimore lawfully con-
 vened, and here assembled this day, shall be opened?]
 To this question each one replied: '*Placet; aperitur.*'
 [It pleases me; let it be opened.] Then the Most
 Rev. Archbishop of Baltimore, in his own name, and
 in that of his co-bishops, looking towards the people,
 said: '*Christi nomine invocato, decernimus sanctum
 Synodum Nationalem Baltimoreensem esse apertam, et in-
 judicamus.*' [In the name of Christ, we direct that
 this holy National Synod shall be opened, and thus we
 order.] The Archbishop of Baltimore then ordered
 the names of the officers of the Council to be read
 aloud by the Secretary, after which he addressed the
 Bishops—'*Placet ne vobis, venerabiles Fratres, hoci in
 concilii officiales electos esse?*' [Is it pleasing to you,
 venerable brothers, that these persons shall be chosen
 officers of the Council?] to which each Bishop an-
 swered '*Placet;*' or '*it pleases me.*' The Secretary
 then read aloud the resolution declaring the election
 of the officers, which being done, the Right Rev. Pro-
 motor thus addressed the Most Rev. Archbishop:—
 '*Illustrissime ac Reverendissime Domine, Peto, ut legiti-
 tur decreta Concilii Tridentini de Professione fidei, et de
 Residentia.*' [Most illustrious and Most Rev. Mas-
 ter, I ask that the decrees of the Council of Trent
 touching the profession of faith and residence, may be
 read.] To this each Bishop replied, '*Placet; leguntur.*'
 [It pleases me; let them be read.] The Archdeacon
 then read aloud the decrees of the Council of Trent,
 treating of the profession of faith, and residence of
 Bishops, to which each of the Rt. Rev. Prelates gives
 his consent. The scene in the Cathedral, says the
Baltimore Sun, was one of the most imposing charac-
 ter. By 9 o'clock persons began to gather around the
 edifice, and by 10 o'clock the interior was nearly
 filled by pew-holders, none others being admitted
 until after the procession had entered. Every avail-
 able place was subsequently filled to its utmost capaci-