

Providence was there?" where, is not clearly expressed either, "and hence the discovery of the design of the fiends, at a moment when they supposed it was about to be consummated." Time was, in the last war, when Boney got the credit of all the mischief going. Is it not recorded in immortal verse, how the horrid Corsican Ogre—

"When the British squadron lay off Cork,

With a foul earthquake ravaged the Caraccas
And raised the price of dry goods and tobaccos."

But what was Buonaparte compared to the Jesuits? If the former was supposed to have been the prime agent in the burning of Drury Lane, and to have filled the butcher's shop with large blue flies, have not the latter, disguised as bricklayer's laborers, had the credit of attempting to burn the Houses of Parliament. The story is too good to be lost. It was copied into the *Church*, from the *John Bull*, some months ago. Here it is:—An English gentleman, travelling on the continent, was taken ill. During his sickness, he was hospitably entertained by a Popish Priest, of whom, after his recovery and return home, the English traveller lost all trace. Riding one day this spring, in the neighborhood of the new Houses of Parliament, he was surprised, by seeing amongst the laborers, employed on the works, a well remembered face. No—Yes—He could not be mistaken; it was the very Priest who had taken such care of him when sick, dressed as a bricklayer, with a hod full of bricks on his back, and, most probably, a train of portable artillery in his breeches pocket. Mr. — accosted him, and expressed his astonishment at the altered circumstances in which he met his ancient host and preserver. The disguised priest, hereupon, earnestly implored the gentleman not to betray his secret; and in a few days a fire broke out in one of the towers of the Parliament building. Such are the legends wherewith the children of the tabernacle are regaled; such the horrors wherewith, from infancy, they are crammed; and yet, we hear people laughing at the credulity of Catholics, and vaunting the intelligence of Protestants. To be sure, we do not imagine that there are many amongst the latter, who credit the foolish stories we have given above; but the mere fact of the publication of such absurdities, clearly proves, that there is no calumny against Catholics, so gross—no lie so palpable, but that amongst the ranks of Protestantism it will find idiots who believe, and knaves who will circulate it.

MARIA MONK.

To the Editor of the *Tablet*.

Northampton, June 7th, 1851.

Sir—Can you or any of your readers tell me what became of Maria Monk? Is she dead or alive? I have been informed that the individual who wrote the greater part of her "awful lies" was a native of Birmingham. I think it is a pity we have not a cheap refutation (that might be sold for 2d. or 3d.) of the horrible calumnies of that wicked impostor. Her "Awful Disclosures" are now republished by thousands and thousands, and believed in by millions. Few of the middle and lower classes seem to be aware of the pamphlet published by Bishop Wilson when he was a priest in Nottingham, and still less are they aware of the refutation in the *Dublin Review* (May, 1833.)—I am, dear Sir, yours very sincerely,

J. DALTON.

The above, which we copy from the *Tablet*, is important, as showing the *animus* which actuates the No-Popery rabble in England. That cause must indeed be bad, which essays to sustain itself, by means of the obscene falsehoods of a convicted thief, and prostitute. As the correspondent of the *Tablet* seems to be ignorant of the *finale* of Maria Monk's career, we will give him all the information in our power. It is not known with certainty, who was the author of the young lady's "Disclosures;" but she is generally supposed to have been assisted in the compilation thereof, by a Rev. Mr. Hoyte, who called himself a Methodist preacher, and an agent for a Sunday school society in Montreal. What is certain, is, that Hoyte and Maria Monk lived together as man and wife. Certain *Reverends* of New York, Brownlee and Sloenn by name, were also great admirers of this evangelical young lady. After the complete exposure, of the falsity of her charges against the convents, and of the infamous life she had led in the brothels of Montreal, the unhappy wretch was discarded by those, who, having corrupted her, soul and body, had no longer need of her services. We learn by the *Philadelphia Times*, the following particulars of her ultimate career:—

"The notorious Maria Monk was yesterday convicted of theft in New York, and was sent to the 'Tombs for trial. She has long led a life of prostitution, and this is but one of many charges heretofore brought against her. Since the publication of the 'book of Disclosures,' she has plunged into every 'excess of female iniquity.'—*Philadelphia Times*, July 28, 1851. She died in prison on the 8th of the following September. But although dead, her spirit still survives. If for boldness of assertion she has had no equal, yet, for meanness, lying, and in the practice of every evangelical virtue, she has hosts of imitators in Canada, and the United States. A mother in Israel, she has been the fruitful parent of many a missionary society, whose members prove themselves worthy of their origin. What honors they pay to her memory, we know not; but the conventicle will long deplore the loss of one who, in her life, was its brightest ornament, and in her death, its most glorious martyr.

On Monday last, the telegraph announced the resignation of Mr. Baldwin; the reason alleged, is the vote of the House of Assembly upon the Motion for the abolition of the Court of Chancery in Upper Canada. His successor has not, as yet, been named. In the House of Assembly, on Monday night, Mr. Lafontaine announced his intention of retiring from public life at the close of the session.

The ceremony of blessing the corner stone of the Church of St. Peter, at present being erected in the Quebec Suburbs, under the auspices of R. P. Oblats, took place on Sunday afternoon. His Lordship, the Bishop of Montreal, who returned to town from his pastoral excursions, expressly for the purpose, assisted by the Father Provincial of the Jesuits in Canada, and several other members of that illustrious society, officiated. The sermon was preached by the Rev. M. Larocque, of St. Johns, who took for his text—St. Mat. xi. c., 37 v.—"*Messis quidem multa, operarii autem pauci.*"—The harvest indeed is great, but the laborers are few." When alluding to the spiritual destitution under which the large and rapidly increasing population of the Quebec Suburbs, had so long groaned, the preacher paid a well merited tribute of praise, to the Missionary zeal of the R. P. Oblats, as the instruments in the hand of God, in effecting the marvellous moral change, which astonishes, no less than it delights, the heart of every Catholic, when he compares the state of the Quebec Suburbs, at the present day, with that which it presented a few years ago, when these humble, but devoted servants of the Lord, first commenced their Apostolic labors, amidst the abodes of vice and infamy, which abounded in that quarter of the city. His sermon was listened to with devout attention, and the appeal to the charity of the audience, with which it was concluded, was not made in vain. The stone having been blessed, was lowered into its place, and a collection in aid of the funds of the new Church, was taken up. A large concourse of the first citizens of Montreal was present, amongst whom we noticed his honor the Mayor, and the office bearers and members of the St. Jean Baptiste and Temperance Societies. It is a source of much joy to every Catholic, to witness the rapidity with which Churches, Colleges, and Charitable establishments, are springing up in every quarter of this city. Turn in any direction we will, and some monument of Catholic charity, and Catholic piety, is sure to meet our eyes. If today we assist at the erection of a New Church, yesterday we witnessed the completion of that glorious edifice, the College of the Jesuits, and to-morrow we may be called upon to celebrate, with gratitude to the Almighty, some other triumph of our holy religion—some fresh memorial of its rapid progress. The vitality of Catholicity is ever before us; and ere long, Montreal will merit the appellation, which, in derision, our separated brethren have bestowed upon it—the Rome—the Holy city of North America.

Their Lordships, the Bishops of Montreal and of Martyropolis, have returned to town, having completed their Pastoral visit to the faithful of the Diocese of Montreal.

The Pastoral of His Lordship, the Bishop of Montreal, was read last Sunday, in all the Churches and Chapels of the Diocese. The faithful are earnestly exhorted to be incessant in their prayers and supplications to the Throne of Grace, that the Holy Spirit may guide and direct the deliberations of the Pastors of Christ's Church, assembled in the Provincial Council of the Ecclesiastical Province of Canada, and that their labors may tend to the honor and glory of God's most Holy name, and the good of His Church. We will publish a translation of this important document in our next.

About one o'clock on Wednesday morning, a fire broke out suddenly in the large wooden building, used as a store by Mr. Lilly, the government contractor, and which contained several thousand bushels of oats, and a large quantity of hay, the whole of which was totally consumed. Property to the amount of about £2,500 was destroyed, before the fire, by the active exertions of that praiseworthy body of men, the Montreal firemen, was extinguished. It is rumored that the fire was the work of an incendiary.

Persons indebted to the late Dr. Coffy, are requested to pay the amount due to Mrs. Coffy, widow of the deceased.

It is our intention to present our subscribers, who are in arrears, with their respective accounts. A prompt settlement is respectfully requested.

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

Sir,—Yesterday being the *Fete Dieu*, was observed here with all the pomp and ceremony with which the Catholic Church is wont to honor that great Festival. The evening previous, the whole line through which the procession in honor of the Blessed Sacrament was to pass, was tastefully decorated with green trees and other appropriate fixtures,—arches being thrown across a portion of some streets. Two highly ornamental repositories were erected—one in Dalhousie Street, and the other at the corner of Bolton Street. The Mass was pontifical, and the afternoon service was of the richest and most imposing kind. At the conclusion of Vespers, the procession was formed, at the head of which was carried the Cross, the great standard of Christianity; the children of the Choir in white surplices, ranged on either side, after whom came the children of the Convent School, in the neat blue and white uniform of that institution; the Juvenile Temperance Society, with banners; the Sisters of Charity; the Congregational Societies; the St. Patrick's Temperance Society, with banners; the St. Jean Baptiste Temperance Society, with banners; Citizens, not members; Choristers; College Band; Assistants throwing flowers, and scattering incense, followed by the canopy, under which walked his Lordship the Bishop of the Diocese, bearing the Host, and surrounded by the priests of the Cathedral in gorgeous robes. The procession left the Cathedral, and proceeded down St. Patrick's Street,

across Dalhousie Street, passing Church and St. Anam Streets, and up Bolton Street to the Convent of the Sisters of Charity, in front of which building a splendid repository was erected. The windows in the front of the Chapel were thrown open, and the fine toned organ accompanied the sweet voices of the children, as they sang a hymn selected for the occasion. The procession then proceeded up Sussex Street to the Cathedral, on arriving at which the Benediction of the Most Blessed Sacrament took place.—The *Te Deum* was then chaunted by a very effective choir, and this closed the ceremonies of the day.

The strictest good order and regularity prevailed throughout the entire procession, and although the weather was gloomy, and slight showers of rain occasionally occurred, there was no want of devotional attendance on this truly edifying occasion.—Where God is to be honored—where His name is to be glorified—where His great gifts to man are to be commemorated—where His blessings are to be implored, there will the true Catholic be found, making light of difficulties, smiling at the weak mockery of the unenlightened unbelievers, and covered with the armor of faith, walking nobly on in the narrow way which leads to eternal life. Surrounded as he is, in that great brotherhood of faith the Catholic Church, with all the outward signs, and inward graces of true religion;—with all that grand, solemn and impressive dignity which is the peculiar characteristic of the Church of Christ—that Church, which, while it numbers the virtuous poor as a class within its fold, nevertheless dazzles the eyes of the rich, by the lofty purity of its doctrines, and the more than worldly pomp it displays in what pertains to the worship of the "Lord God of Hosts"—the Catholic may reasonably look down with pity and commiseration on the misguided stiff-necked children of error, who wander away, they know not whither,—like the vessel without a rudder—the sport of every wave it meets. Catholics are happy in their religion; may they adhere to its precepts under all circumstances, and for those who have the misfortune to be without the fold, surrounded by doubt, and struggling with despair, let us pray that a brighter day is dawning for them.—Yours truly,

CATHOLICS.

Bytown, C. W., June 23, 1851.

THE LAST MOMENTS OF MR. SHEIL.—The funeral of Richard Laler Sheil, Esq., took place on the 29th, at Florence, at the church of San Michele Visdomini, attended by the Diplomatic Corps and the Austrian and Tuscan generals and staff. The details of his last moments have been thus narrated:—"Mr. Sheil was in his bed-room, and had finished dressing for church, when he told Mrs. Sheil that he felt a spasm in his stomach, fainted, and lay upon the bed. He recovered and took some calicheum, which he had generally at hand—fainted again, recovered, and took a little brandy and opium. He fainted a third time, and expired in the arms of Mrs. Sheil."

CANADA NEWS.

DOWNED.—A lad named Ephraim Asselin, aged 14 years, was drowned on Monday. He was bathing in the Canal, near Mr. Cantin's Ship-yard, and having got into deep water, and being unable to swim, he sank, and was shortly after taken out dead. A middle aged man, whose name we could not learn, was drowned also on Monday. He was bathing in the river, above the windmill, and was taken off with the current, and drowned.—*Courier*.

On Monday last, two persons were drowned at St. Annes, by the boat in which they were endeavoring to reach the *Lady Simpson*, being upset. Dr. McNaughten, we regret to say, was one of the sufferers.—*Pilot*.

At their recent annual ecclesiastical meetings, the following bodies have come out by strongly expressed resolutions against the present settlement of the Clergy Reserves. The Synod of Canada (Free Church); the Canada Wesleyan Methodist Conference; the United Presbyterian Synod; the Congregational Union of Canada West; there may, also, be similar resolutions of other bodies of whose proceedings we have seen no account.—*Transcript*.

We learn by the *Toronto Patriot* that the Annual Meeting of the Grand Lodge of the Orange Association of B. N. America, was held at Drummondville, near the Falls of Niagara, on the 18th inst., and following day. The meeting appears to have been numerously attended. The Orangemen of Montreal were represented by Messrs. J. H. Isaacson, and C. E. Hill. Among the officers appointed for 1851 and 1852, we observe the name of J. B. Turner, Esq., as D. G. M., Canada East. We hope the time is not far distant when those who interest themselves in associations like the above—and which are only calculated to promote religious strife—may see the errors of their ways.—*Pilot*.

On Tuesday last, St. Jean Baptiste Day, our French Canadian friends observed their national anniversary with that joyousness and hilarity for which as a people they are so remarkable. The religious celebration took place in the Cathedral,—a pontifical high Mass being chaunted by the Bishop of Bytown,—a splendid *pain benit* was furnished for the occasion.—*Correspondent of the Ottawa Citizen*.

FESTIVAL OF ST. JOHN THE BAPTIST.—The French Canadian gentlemen at present in Toronto, celebrated this, their national Festival on Tuesday last, with considerable eclat. A Grand Mass was celebrated in the Cathedral at 10 o'clock, at which nearly all the Lower Canada Members of Parliament, with their families, attended. The Very Rev. Father Tellier preached a very eloquent sermon in French on the occasion.—*Toronto Mirror*.

THE CENSUS.—By the recent census returns it appears that the whole population of Upper Canada is 803,503, of which the cities and towns have 64,860; Toronto, 25,166; Hamilton, 10,321; Kingston, 10,097; Brockville, 2,757; Bytown, 6,616; Cornwall, 1,506; London, 5,124; and Niagara, 3,282.—*Quebec Gazette*.

PATENTS FOR LAND.—The Government have announced their intention of extending the time for one year longer to enable localities to take out their patents for land. The time was to have expired on the 31st of May last, and this further extension will, no doubt, be gratifying intelligence to many who have not been able to take out their patents for want of means.

PROVINCIAL PARLIAMENT.

WEDNESDAY, JULY 2.

Mr. Badgley moved the second reading of the bill to provide for the management of the Church of England in the diocese of Montreal.

Mr. Mackenzie would simply call for the yeas and nays. He objected to the bill and wanted to vote against it.

Mr. Badgley said he wanted to make no new law; but simply to provide for division of the diocese of Quebec and Montreal.

Mr. Morrison said that he objected to the principle of the bill. He did not see any necessity for such a bill at all.

Mr. Hincks said he knew that he was going to give an unpopular vote; but he should nevertheless do justice. He regretted to see the bad feeling that existed in Upper Canada against the Church of England.

Col. Prince regretted to see the bad feeling that existed against the Church of England. He believed it was in consequence of the Clergy Reserves. He exclaimed God help the Church of England. She was his church and he loved her; but he sometimes could not help thinking that it would be better for her if all the Reserves were sold and applied to the construction of the Quebec and Montreal Railroad.

Mr. Sanborn objected to the principle of giving exclusive privilege to any Church, but he had carefully looked at the present bill, and found nothing objectionable.

Sir Allan McNab showed that Mr. Morrison had voted for twenty-four religious Corporations within the last few years, and he asked why he should object because the present bill was for the Church of England?

Mr. Morrison said, this bill was different, as it made a corporation sole.

Mr. Baldwin with some warmth asked why the Church of England should not be allowed to manage her own affairs as other Churches were. He only asked perfect equality for his Church.

Mr. Mackenzie moved in amendment that the bill be read this day three months. He made a speech of some length condemning State Churches and Lord Bishops. The Church of England should have no farther privileges than Baptists, Quakers, &c., had.

Mr. Badgley explained at length that the bill asked for no money nor any exclusive privileges.

Mr. Chauveau spoke in favor of the bill.—He censured the religious fanaticism of those gentry in Upper Canada, with whom Mr. Mackenzie appeared to be connected; the press, the organ of this party, was the most scurrilous, fanatic, and intolerant that he knew. As a Catholic, he was in favor of granting to other religious denominations, the liberty he asked for his own. And the more was he in favor of such a course now, that an attempt was made in England to impose restrictions on Catholics.

Mr. Gury followed, attacking Mr. Mackenzie—characterising his principles as detestable, and contending that their effect would be to lead to murder and revolution.

Mr. Richards supported the bill, but brought out no new argument. He contended the Church of England asked for no new nor exclusive privileges.

Mr. Christie took the same view. He hoped no Roman Catholic would oppose the bill. He spoke generally in favor of religious equality.

Mr. Smith did not object to the Church of England having the management of its own affairs, but he did object to grant unlimited right to hold real property in Lower Canada to any church. This was not permitted to any other body except the Catholics and the Church of England. Were hon. members willing to do away with the acts of mortmain entirely? If so why did not the ministry bring in a bill to abolish those statutes? He was sure that gentlemen on the other side would be the very last to admit such a principle in regard to other religious bodies.

Mr. Canham denied that any religious bodies had been refused privileges which were granted to others. He was sorry to find that in Upper Canada there was a disposition under the name of religious equality, to prevent other men from having a bishop or an archbishop, because certain parties did not want to have such officers themselves. Those persons entertained the principles of the French Revolution, and such sentiments would, if not prevented, lead to similar consequences here.

Mr. Chauveau would grant no privilege to one corporation that he would not grant to any other; but at the same time he had great doubt of the propriety of letting any corporate body whatever hold an unlimited quantity of land.

Mr. Baldwin said that so far from this bill establishing a church, it did directly the reverse. There were no such bills as this in England, simply because the Church of England was established there.

Mr. Solicitor General Macdonald did not like the principle of incorporating so many religious societies as had been incorporated in Canada, and he hoped it would stop where it was. Now, if no notice had been taken of this bill, at the very moment when the House was seeking to do away with the Clergy Reserves, it was attempted to give a Church in Lower Canada unlimited power to hold land. He saw that the Catholic Dioceses of Quebec and Montreal were each restricted to 5000 acres of land.

Mr. McConnell gave credit to the Roman Catholic Church for the utmost liberality in dealing with other denominations.

Mr. Morrison replied. The vote was then taken on the amendment, which was lost, six members only voting in the minority. These were Messrs. McDonald, Hall, Hopkins, Mackenzie, Morrison, and Smith of Durham.

The House then adjourned.—*From the Transcript abridged.*

REMITTANCES RECEIVED.

Toronto, W. J. McDonnell, £1 5s.; Amherstburg, James Kevilly, £1; La Guerre, Augustine McDonnell, 12s. 6d.; Bytown, E. Burke, £2.

Married.

In the Church of St. Raphael, on the 10th ultimo, by the Very Rev. John McDonald, V. G., Angus Williams, Esq., merchant, of Danville, Livingston, Co. New York, to Miss Margaret McDonald, of Williamstown, Co. Glengarry, C. W.

THE "GOLDEN MANUAL," will not be ready for sale here, before TUESDAY next.

D. & J. SADLER, & Co.
Montreal, July 4, 1851.