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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, JUNE 25, 1852.

NO. 46.

THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the True Witness.

(Continued from our last.)

14.—MOTIVES FOR HONORING THE MISSIONARIES AND INTERESTING THE PUBLIC IN THEIR LABORS.—JUST REPROACH ADDRESSED TO US ON THIS SUBJECT.

Catholics, when we claim for our missionaries a share in the national, in the European glory, it is not for the interest of those admirable men that we advance the claim—of what importance to them are eulogiums which they never hear, and which they rejoice in not hearing, because their modesty would consider them undeserved. They would not be what they are,—the perfect images of Him who is meek and humble of heart, if they said not in the midst of success, "Pardon, Lord, our inefficiency, for we are but idle and useless servants."

By irradiating with the halo of glory our missionaries and their labors, it is ourselves that we shall honor, it is our country, our religion that we shall glorify, and, at the same time, snatch millions of our fellow-creatures from the yoke of a fearful barbarism.

There are many who complain of the limited views of governments,* and the trifling good which they effect with the immense means at their disposal.—But if governments are little in their acts, is it not because they have to govern men who are enamored of little things? Are not their attempts to depart from the old beaten track perpetually baffled, and nullified by the ignoble squabbles of factions? Instead of insulting and exasperating them by unjust censures, let us help them to undertake great things, by forming, enlightening, and elevating public opinion, which is the true regulator of affairs.

Let us display before the eyes of ardent, generous youth, a career the noblest, the most expansive, and the most sublime which can open to mortal eye. Let us offer a magnificent field to a multitude of ambitious youths, who jostle each other for want of space, and who plot the destruction of what others have done, because they are tormented by a wish to do something. We shall save our country while saving the world.

Let us incessantly repeat to our rich men who, even at the moment when the angel of death extends his arm over them, are still buried in luxury, or employing their treasures only to enlarge them by guilty speculations; let us remind these voluptuous and earthly souls that there is a pleasure which surpasses all others, and a speculation which leads to real wealth: to do good,—to gain men over to God and to civilisation. Let us confound beforehand the infamous efforts of those iron hearts, who grudge the little morsel of bread which we give to our missionaries, the cloth wherewith we cover their limbs and those of our spiritual children. If ever so vile a thought should make itself heard, let our fellow-citizens do themselves the honor of treating it with the disgrace which it deserves or with the silence of contempt.

Men of the nineteenth century, what were we all, on our mothers' knees, forty years ago? Children devoted body and soul to arms. Each of us said, as we heard that a parent had fallen on the field of honor: I, too, when I become a man, shall live and die a soldier. Whence came that military fever which agitated all classes of society? The man, who then imposed silence on all Europe, sat in his tent at the close of a great battle, and dictated some words; those words resounded every where, from the pulpit to the domestic hearth.

And we, also, have bulletins from our grand army; why is it that we read them in the privacy of our closets? We, too, have royal and ducal crowns as the rewards of valor; why do not Christian parents hold them forth to the gaze of their children, telling them from time to time: "Happy children, you may still aspire to those crowns; for ourselves, we can only hope to be the parents of apostles and martyrs. Has history any one thing more beautiful—more noble than that saying of a mother of four score years when she heard of the martyrdom of her only son:—"God be praised! I am now delivered from the fear of seeing him yield to the temptation of suffering."

Christians of Europe, let us prove that we are not so degenerate, that our hearts have ceased to throb for great things. Let us console, let us elevate, by the display of sublime devotion, a world which is perishing beneath the overpowering waves of corruption. To the miserable intrigues of parties who prey upon society—the infamous schemes of egotism and cupidity, which are its disgrace, let us give, as a counterpoise, those deeds of heroism which may cover before God and man the shame of our country and our kind. Each day the press makes us hideous revelations, as though the public scandals were not

grievous enough. Let us, therefore, give all possible publicity to prodigies of virtue, too long unnoticed. Let the press, the pencil, and the chisel, re-produce the lives of our heroes, their combats, their triumphs, their venerable portraits. . . . Let us every where present them to the public, and especially to the young. Let us preserve, to that interesting class which is our country's future, the faith which saves communities, faith in deeds of virtue.

Let us not merit the reproach addressed to us, some two years ago, by a journal whose doctrines are not ours, but which, nevertheless, often praises and commends what we ourselves do not praise or applaud as we should.

"We have thrown out some ideas," said the *Democrat Pacificque*, in December 1844, "on the barbarous condition of the unhappy islanders of Futuna and Arofi. Father Chanel—a missionary belonging to the Society of Mary, has since grappled with their evil genius, being only assisted by his catechist, brother Nizier.

"Does one of our soldiers fall while warring, not even against Infidels, but against our Christian and civilised brethren, the word passes gloriously from mouth to mouth—'he died on the field of honor!' Does one of our officers fall while leading his men to murder, to pillage, to burn and destroy, whether on the battle-field or in the captured city, his name is forthwith proclaimed illustrious. The entire army celebrates his obsequies, his country hails his memory with respect, the father holds him out as an example for his son, and even the mother fails not to testify her admiration of him who dies sword in hand. And this is no more than justice, for the life of the soldier as well as his death, is one of devotion.

"But you, poor soldiers of peace and love—you who die, not in the fire of the war-fever, and by a single blow, but slowly, calmly, in the torments of hunger, of contumely, and all imaginable anguish—what homage do we see rendered to your memory by that society, falsely called civilised, but barbarous in reality? You make yourselves martyrs to the propagation of the word of Christ, and Christians have not even a sentiment of pity for you. Ye fall, meek victims, while addressing to your executioners themselves, words of charity and love, and the world knows not how to feel or to manifest the admiration, the veneration which are your due. Who cares any thing about your labors? Who knows your names? Where is the journal that takes note of your sacred work, or records its progress? And yet the press pretends to be the grand teacher, the grand enlightener of the public mind! Society is devoid of charity, it is cold, frozen; it is so perverse that even those who blazon on their banners the word—*Fraternity*, remain indifferent to the labors of the Missionaries, and enter their protest when the government, yielding to an intuitive sense of justice, give to the peaceful soldiers of Christ the support of its authority and its ships, and hoists the French flag on the shores of remote islands! And the academies—facetiously styled those of the *moral sciences*—have prizes for those who protest against forming distant colonies, and withhold from France the glory of civilising savage men, and saving our brethren in those barbarous and unknown regions! Miserable society, without mercy, without morals, and without faith! O nation of bad, luke-warm Christians!

UNIVERSITY EDUCATION.

DR. NEWMAN'S SECOND LECTURE.

(From the Tablet.)

On Monday, May 17th, the Very Rev. Dr. Newman, President of the Catholic University of Ireland, delivered his second lecture on University education at the Rotundo, Dublin. The room in which the first lecture was given having been found too small for the crowds which flocked to hear this illustrious theologian, the concert-room was selected for the present occasion, and was completely filled by a brilliant assemblage of almost all the principal Catholic society in Dublin. Among these we may mention his Grace the Most Rev. Dr. Cullen, Archbishop of Armagh and Primate of all Ireland; Right Rev. Dr. McNally, Bishop of Clogher; Right Rev. Dr. Cantwell, Bishop of Meath; Right Rev. Dr. Whelan, Bishop of Bombay; Lord Bellew; the Lord Chief Baron; Mr. O'Hagan, Q.C.; Mr. Deasy, Q.C.; Mr. Pigot, the Very Rev. Dr. Yore, Dr. Cooper, and a great number of the Catholic Clergy from all parts of the country and city. There were also present many Protestant Clergymen, Professors, and Fellows of Trinity College, and members of the learned professions in general.

The chair was taken by the Hon. Charles Langdale, who introduced the proceedings with an appropriate speech. He said he had to apologise, as a stranger, for taking the chair, but should have regretted very much if, by a refusal to do so, he could have

been imagined to show any indifference to the subject which had brought them together. Looking at what had happened in other parts of Europe from the peculiar kind of education which was practised there, and the evils that followed from it, it was evidently a matter of very great importance that a different and a better system of education should be established in this country. This was not a mere Irish question, nor an English question—it was, in fact, a great Catholic question (applause.) He had heard in the course of that morning that a document had arrived from the Holy See urging the application of all the Bishops, Priests, and Catholic people of this country to proceeding as quickly as possible with the establishment of a Catholic University (applause.) The hon. gentleman concluded by thanking the meeting for the honor done in calling on him to preside.

The Very Rev. Dr. Newman then proceeded to deliver his lecture, the subject of which was "Theology as a branch of knowledge." An entire report of this admirable discourse we are not able to furnish, as it would be infringing on the privileges of the publisher, Mr. Duffy, who is bringing these lectures out, and, we may add, very elegantly printed, and at a most reasonable cost. A few extracts, however, which we are at liberty to furnish, will give our readers an idea of the original and masterly manner in which the learned President treated this branch of his subject. He introduced it as follows:—

"THEOLOGY A BRANCH OF KNOWLEDGE.

"Great as are the secular benefits ascribed by the philosopher of the day to the present remarkable reception, in so many countries, of the theory of private judgment, it is not without its political drawbacks, which the statesman, at least, whatever be his predilections for Protestantism, cannot in candor refuse to admit. If it has stimulated the activity of the intellect in those nations which have surrendered themselves to its influence, on the other hand it has provided no sufficient safeguards against that activity acting on itself. This inconvenience, indeed, matters comparatively little to the man of letters, who often has no end in view beyond mental activity itself, of whatever description, and has before now even laid it down as the rule of his philosophy, that the good of man consists not in the possession of truth, but in an interminable search after it. But it is otherwise with those who are engaged in the business of life, who have work and responsibility, who have measures to carry through and objects to accomplish; who only see what is before them, recognise what is tangible, and reverence what succeeds. The statesman especially, who has to win, to attach, to reconcile, to secure, to govern, looks for one thing more than anything else—how he may do his work with least trouble, how he may best persuade the wheels of the political machine to go smoothly, silently, and steadily; and with this prime desideratum, nothing interferes so seriously as that indefinite multiplication of wills and opinions which it is the boast of Protestantism to have introduced. Amid the overwhelming difficulties of his position, the most Protestant of statesmen will be sorely tempted, in disparagement of his cherished principles, to make a passionate wish that the people he has to govern could have—I will not say with the imperial tyrant, one neck, but, what is equally impossible, one private judgment.

"This embarrassment makes itself especially felt, when he addresses himself to the great question of national education. He is called on to provide for the education of the people at large; and that the more urgently, because the religious sentiments, which private judgment presupposes and fosters, demand it. The classes and bodies in whom political power is lodged clamor for national education; he prepares himself to give them satisfaction; but education, of course, implies principles and views, and when he proceeds to lay down any whatever, the very same parties who pressed him forward, from their zeal for education in the abstract, fall out with each other and with him about every conceivable plan which is proposed to them in a substantive shape. All demand of him what each in turn forbids; his proceedings are brought to what is familiarly called 'a lock,' he can neither advance nor recede; and he loses time and toil in attempting an impossible problem. It would not be wonderful if, in these trying difficulties, he were to envy the comparative facility of the problem of education in purely Catholic countries, where certain fundamental principles are felt to be as sure as external facts, and where, in consequence, it is almost as easy to construct a national system of teaching as to raise the schoolhouses in which it is to be administered.

"Under these circumstances he naturally looks about him for methods of eliminating from the problem its intractable conditions, which are wholly or principally religious. He sees then that all would go easy, could he but contrive to educate apart from religion, not compromising indeed his own religious

persuasion, whatever it happens to be, but excluding one and all professions of Faith from the rational system. And thus he is led, by extreme expedience and political necessity, to sanction the separation of secular instruction from religious, and to favor the establishment of what are called 'mixed schools.' Such a procedure, I say, on the part of a statesman, is but a natural effort under the circumstances of his day, to appropriate to himself a privilege, without the Church's aid, which the Church alone can bestow; and he becomes what is called a Liberal, as the very nearest approach he can make, in a Protestant country, to being a Catholic. Since his schools cannot have *one* Faith, he determines, as the best choice left to him, that they shall have *none*."

Dr. Newman then went on to show that this principle of excluding all religious teaching destroyed the very idea of a university. What is a university? A place where universal knowledge is taught. Well, then, if theology be excluded from the list of subjects taught in a university, one or two conclusions is inevitable—either that the advocates of such an institution do not believe that theology is a branch of knowledge at all—that is, that they do not believe that anything is known for certain about the Supreme Being, or else that a most important branch of knowledge is omitted in the teaching of that university. It might be urged that for a common object there must always be a compromise. Dr. Newman admitted this, but made a distinction. A compromise must always be on minor points. People cannot sacrifice a vital point. Now, if there was a vital point about a university—if there was anything it could not sacrifice—it was surely knowledge. Other things might be given up, but not knowledge. He developed this argument in the following words:—

"When, then, a number of persons come forward, not as politicians, not as diplomatists, lawyers, traders, or speculators, but with the one object, of advancing universal knowledge, much we may allow them to sacrifice; ambition, reputation, leisure, comfort, gold; one thing they may not sacrifice—knowledge itself. Knowledge being their object, they need not, of course, insist on their own private views about ancient or modern history, or national prosperity, or the balance of power; they need not of course, shrink from the co-operation of those who hold the opposite views, but stipulate they must that knowledge itself is not compromised; and those views, of whatever kind, which they do allow to be dropped, it is plain they consider to be opinions, and nothing more, however dear, however important to themselves personally; opinions ingenious, admirable, pleasurable, beneficial, expedient, but not worthy the name of knowledge or science. Thus no one would insist on the Malthusian theory being a *sine qua non* in a seat of learning, who did not think it simply ignorance not to be Malthusian; and no one would consent to drop the Newtonian theory, who thought it to be proved true, in the same sense as the existence of the sun and moon is true. If then, in an institution which professes all knowledge, nothing is professed, nothing is taught about the Supreme Being, it is fair to infer that every individual of all those who advocate that institution, supposing him consistent, distinctly holds that nothing is known for certain about the Supreme Being; nothing such as to have any claim to be regarded as an accession to the stocks of general knowledge existing in the world. If, on the other hand, it turns out that something considerable is known about the Supreme Being, whether from reason or revelation, then the institution in question professes every science, and leaves out the foremost of them. In a word, strong as may appear the assertion, I do not see how I can avoid making it, and bear with me, gentlemen, while I do so—viz., such an institution cannot be what it professes, if there be a God. I do not wish to declaim; but by the very force of the terms, it is very plain that God and such a university cannot co-exist."

He went on to show the greatness of the idea of "God," both as a branch of knowledge in itself, and in its relations to knowledge in general:—

"The word 'God,' is a theology in itself, indivisibly one, inexhaustibly various, from the vastness and the simplicity of its meaning. Admit a God, and you introduce among the subjects of your knowledge a fact encompassing, closing in upon, absorbing every other fact conceivable. How can we investigate any part of any order of knowledge, and stop short of that which enters into every order? All true principles run over with it, all phenomena run into it; it is truly the first and the last. In word indeed, and in idea, it is easy enough to divide knowledge into human and divine, secular and religious, and to lay down that we will address ourselves to the one without interfering with the other; but it is impossible, in fact. Granting that Divine truth differs in kind from human, so do human truths differ in kind one from another. If the knowledge of the Creator is in a

* We are to remember that the Abbi Martinet had only Catholic governments in view.—*Trans.*

different order from the knowledge of the creature, so, in like manner, metaphysical science is in a different order from physical, physics from history, history from ethics. You will soon break up into fragments the whole circle of secular knowledge, if you begin the mutilation with Divine.

"I have been speaking simply of natural theology; my argument, of course, is stronger when I go on to revelation. Let the doctrine of the Incarnation be true; is it not at once of the nature of an historical fact, and of a metaphysical! Let it be true that there are angels; how is this not a point of knowledge in the same sense as the naturalist's asseveration, that there are myriads of living things on the point of a needle? That the earth is to be burned by fire, is, if true, as large a fact as that huge monster once played amid its depths; that Antichrist is to come, is as categorical a heading to a chapter of history as that Nero or Julian was Emperor of Rome; that a Divine influence moves the will, is a subject of thought not more mysterious than the effect of volition on the animal frame.

"I do not see how it is possible for a philosophical mind, first, to believe these religious facts to be true; next, to consent to put them aside; and, thirdly, in spite of this, to go on to profess to be teaching all the while *de omni scibili*.

"If, then, you sacrifice this teaching, it must be because you do not believe anything can certainly be known about God, else it would be far too important to be excluded. And in fact it came to this with consistent minds, whilst there were actual tendencies in the same direction in all Protestantism. The idea of Faith being "an intellectual act, its object truth, and its result knowledge," lingered in the Established Church; but the general tendencies of Protestantism were to make religion consist in the feelings, in the sentiments, not in any certain knowledge about God. Consequently, if they believed that religion was only a feeling, and that nothing could be known about it, then they would be consistent in excluding it from an institution of universal knowledge. It would, in that case, of course be as absurd to demand a chair for religion, as to demand one for fine feeling, for honor, gratitude, or any other sentiment—proposals which would be simply unmeaning."

Dr. Newman proceeded to illustrate this by four examples, taken respectively from Lord Brougham's discourse before the University of Glasgow in 1825; a report lately presented to government by one of her Majesty's Inspectors of Schools; the prayer delivered at the opening of the London University by the Protestant Bishop of Durham; and finally, by the Epicurean doctrine concerning God and nature, as set forth by the infidel Hume, whose views were in fact the final and logical expression of all those which would exclude theology from university education. From these illustrations we will select that which refers to the report by the inspector of education, though indeed they are all alike interesting and important to the argument:—

"I open the minutes of the Committee of Council on Education for the years 1849-50, presented to both houses of parliament by command of her Majesty, and I find one of her Majesty's inspectors of schools, at p. 469 of the second volume, dividing the topics usually embraced in the better class of primary schools into four:—the knowledge of signs, as reading and writing; of facts, as geography and astronomy; of relations and laws, as mathematics; and, lastly, sentiment, such as poetry and music. Now, on first catching this division, it occurred to me to ask myself, before ascertaining the writer's own resolution of the matter, under which of these four heads fell religion, or whether it fell under any of them. Did he put it aside as a thing too delicate and sacred to be enumerated with earthly studies? or did he distinctly contemplate it when he made his division? Anyhow, I could really find a place for it under the first head, or the second, or the third; for it has to do with facts, since it tells of the self-subsisting; it has to do with relations, for it tells of the Creator; it has to do with signs, for it tells of the due manner of speaking of Him. There was just one head of the division to which I could not refer it—viz., to sentiment; for, I suppose, music and poetry, which are the writer's own examples of sentiment, have not much to do with truth, which is the sole object of religion. Judge, then, my surprise, gentlemen, when I found the fourth was the very head selected by the writer of the report in question, as the special receptacle of religious topics. "The inculcation of sentiment," he says, "embraces reading in its highest sense, poetry, music, together with moral and religious education." What can be clearer than that, in this writer's idea (whom I am far from introducing for his own sake, because I have no wish to hurt the feelings of a gentleman, who is but exerting himself zealously in the discharge of anxious duties; I do but introduce him as an illustration of the wide-spreading school of thought to which he belongs); what, I say, can more clearly prove, than a candid avowal like this, that, in the view of that school, religion is not knowledge, has nothing whatever to do with knowledge, and is excluded from a university course of instruction, not simply because the exclusion cannot be helped, from political or social obstacles, but because it has no business there at all, because it is to be considered a mere taste, sentiment, opinion, and nothing more? The writer avows this conclusion himself, in the explanation into which he presently enters, in which he says: "According to the classification proposed, the essential idea of all religious education will consist in the direct cultivation of the feelings." Here is Lutheranism sublimated into philosophy; what we contemplate, what we aim at, when we give a religious education, is, not to impart any knowledge whatever, but to satisfy anyhow desires which will arise after the Unseen in spite of us, to provide the mind with a means of self-command,

to impress on it the beautiful ideas which Saints and sages have struck out, to embellish it with the bright hues of a celestial piety, to teach it the poetry of devotion, the music of well-ordered affections, and the luxury of doing good. The soul comes forth from her bower, for the adoration of the lecture-room and the saloon; like the first woman, in the poet's description—

Grace is in all her steps, Heaven in her eye,
In every gesture dignity and love.

"As for the intellect, on the other hand, its exercise is only indirect in religious education, as being an instrument in a moral work (true or false, it matters little, or rather anything must be true, which is capable of reaching the end proposed); or again, as the unavoidable attendant on moral impressions, from the constitution of the human mind, but varying with the peculiarities of the individual. Something like this seems to be the writer's meaning, but we need not pry into its finer issues in order to gain a distinct view of its general bearing; and taking it, as I think we fairly may take it, as a specimen of the philosophy of the day, as adopted by those who are not conscientious unbelievers, or open scoffers, I consider it amply explains how it comes to pass that the day's philosophy sets up a system of universal knowledge, and teaches of plants, and earths, and creeping things, and beasts, and gases, and about the crust of the earth, and the changes of the atmosphere, about sun, moon, and stars, about man and his doings, about the history of the world, about sensation, memory, and the passions, about duty, about cause and effect, about all things imaginable except one—and that is, about Him that made all things, about God. I say the reason is plain, because they consider knowledge, as regards the creature, illimitable, but impossible or hopeless as regards the Creator."

We must pass over a splendid passage in which Dr. Newman explained briefly and summarily, but in a most striking manner, the idea attached by the Catholic religion to the word "God," and showed the difference between that idea and the loose and vague notions which are entertained by the supporters of mixed education.

Dr. Newman concluded in the following words—
"If God is more than nature, theology claims a place among the sciences; but, on the other hand, if you are not sure of this, how do you differ from Hume or Epicurus?"

"I end then as I began: either there is no God, or that is no university which ignores Him. And since a God there is, I charge the mixed education of the day with an unphilosophical exclusiveness, and I demand the emancipation of theology. In my next discourse it will be my object to show that its omission from the list of recognised sciences is not only indefensible in itself, but prejudicial to all the rest."

LECTURE ON NUNNERIES.

BY HIS EMINENCE CARDINAL WISEMAN.
(From the Dublin Telegraph.)

Cardinal Wiseman delivered a lecture at Bath, on Sunday evening last, on "Convents or Nunneries," in answer to a lecture recently delivered in that city by the Rev. Hobart Seymour.

The admission was by ticket, half-a-crown each; but notwithstanding this, such was the anxiety to secure places, that the doors were besieged a full hour before the time announced for the commencement of the lecture, and the pressure to obtain admission was very great.

His Eminence entered the chapel, preceded and followed by some of the officials of the place, soon after seven o'clock, and took his seat in a chair placed for him in front of the high altar. After a few sentences from the Liturgy had been chanted, the Cardinal advanced a few paces and commenced—"In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The exordium of his address he delivered standing. When he addressed himself to the matter of Mr. Seymour's pamphlet, he took his seat in the chair, and remained sitting until the close of his lecture, which occupied nearly two hours and a quarter in the delivery.

The appended abstract is rather a description than a report of what his Eminence said:—

After a brief exordium, in which he spoke of the dark clouds that were at present lowering over the Catholic Church of this country, and of the fresh "aggressions" with which each day it was assailed, and after bespeaking a judgment based upon truth in all the controversies between the two systems, his Eminence proceeded to explain, briefly his reason for having ventured to call the meeting together. A short time ago he had received a lecture purporting to have been delivered in this city. He should at once have cast it aside into the heap of similar productions which daily reached him, if he had not been about to visit this neighborhood, and if it had not struck him that he might make use of the opportunity to inquire into some of the facts touched on in this strange effusion; and if it should please God to give him the means, and health, and leisure, that he might do some good by meeting, what at the first casual and transient glance he saw it contained, some empty, baseless, and groundless declamations, distorted facts and sinful fictions—statements without authority, or statements for which the authority has been sought in vain. He spoke as one in the presence of God; and solemnly in His presence did he say that he would not utter one word of the truth of which he was not thoroughly convinced, nor bring forward one fact of which he could not produce the vouchers, and with the greatest pleasure put in the power of any person of credit and honor the means of verifying every word he said.

If they were to believe the statements of those who are now popularly declaiming against nunneries, they would come to the conclusion that they were communities of persons who could have no possible bond whatever which in this world held people together—no common interests, affections, or principles; they would suppose that these persons lived together in great unhappiness, and that there was a peculiar kind of pleasure, on the part of those who had the direction of these establishments, in inflicting misery upon those who were placed within their power; they would have to believe that after this system had gone on for hundreds of years, the storm of revolution had broken up these establishments and sent the nuns scattered

through the country, and yet, after the storm had subsided, that these persecuted victims had returned to the old scenes of their miseries, had sought to reconstruct the ruins of their cells, and to end their days in the spot where they had been the victims of unheard of barbarities. Surely there was something strange and contradictory in this: did they ever hear of prisoners who had been released returning to the scene of their captivity, and striving to reconstruct their cells and restore themselves to their ancient fetters? But this was so with these religious establishments—they grew up again and prospered where they had been only a few short years before utterly destroyed.

In answer to the assertion that the conventual life was a compulsory life, the Cardinal cited the example of establishments in Rome, where ladies belonging to the most exalted rank lived in community; their convent presented the same terrible exterior aspect of lofty walls, barred gates, and grated windows, as other nunneries, and yet these high-born dames took no religious vows, and were accessible at all times to their friends. As another example that the conventual life was not enforced unwillingly upon the inmates, he might mention that at a not distant period the revolutionary government of Spain had not only suppressed all the convents of that country, but took away their property, though not without making provision for the nuns; they were allowed a pension of eight pence a day if they remained in their convents, and ten pence if they left their convent and went to live in the world; not a nun deserted her convent and accepted the larger pension. If he were asked what was the security that the life of a convent was not one of restraint, and of cruelty, he would answer, the security that the Catholics were men, that they were human beings, that they shared the ordinary feelings and affections of their race, and that their natural instincts taught them to protect their own daughters from violence and oppression in any shape. For God's sake, what interest could he, as a bishop or priest of the Catholic Church, have in seeing thirty or forty unhappy people imprisoned together within the walls of a convent? Yet more than this: if they denied the Catholics the influences of the ordinary feelings of human nature, they would not deny that they were devoted to their Church, that they carried their reverence and attachment to her and dread of her authorities to what Protestants called excess; well, the Church herself, by her greatest authority, that of a general council, the Council of Trent, denounced excommunication against any one who by art, or violence, or authority, induced a female to enter a convent against her will—against any one who gave her the veil, received her vows, or assisted at the ceremony. And did they believe that he, or any Catholic priest, would bring upon his head the excommunication of a general council?

His Eminence then described what Protestants were usually kept in the dark, about the way in which females were admitted into religious houses. They were, on the first application, admitted in the form of a postulant; in this state they neither wore the religious dress, nor attended the offices, and were there rather as visitors than in any other character. When the time of probation—not less than six months—had expired—and up to that time she was at perfect liberty to go forth—there is a secret ballot among all the members of the community, whether she shall be admitted as their companion for life. At this period, fully one-half of the postulants leave or are rejected. If she is then admitted by the votes of the community, the bishop goes, either in person, or by deputy, to see the novice alone, to ascertain if she is acting from her own free choice, or if any violence has been used to constrain her; and it is explained to her that the Church will protect her if she has been induced to go thus far against her will. After this, she receives the religious dress in part, and is instructed in the duties of her office. She remains a novice in some establishments one year, in some two, in others four. During this period, also, the aspirant is perfectly free, and can order the gates to be opened, and go forth at any time. And again, before the last solemn form of vows is administered, she is examined once before, balloted for once more, and her will searched into in every possible way.

But they had been told of dreadful instances to prove that young girls were forced into these establishments; and here began the disagreeable portion of his task. They were told in this lecture (holding the Rev. Hobart Seymour's pamphlet in his hand) that a person high in authority in the Catholic Church, whose duties led him to accompany the Cardinal Vicar in his visitations of the nunneries, had told the writer that to his certain knowledge the majority of the nuns of Rome died before the age of twenty-five of madness. Now, two Catholic gentlemen of position in this city had waited on the author to procure from him his authority for that statement, but without success; and he might say at once here, that all the anecdotes given in that book were given upon hearsay evidence, or upon authority which the writer declined to give up. For himself, he believed this story to be a pure untruth—he meant as to the source from which it came—as to the fact, he hesitated not to pronounce it an untruth at once. The excuse given for not yielding up his authority for the statement was, that his informant might get into trouble at Rome—might be imprisoned, perhaps, without a trial; but he (the Cardinal), if he would only substantiate his statement, promised that he should do so without the smallest danger—he would be bound to any amount that not a hair of his head should be injured. But, he was sorry to say, he did not believe such a statement had ever been made; it might be a misconception from ignorance of the language of the country, or for some other cause, but he should refuse to believe it until the means of verifying it were produced, and he denied any man the power or authority to make statements without giving the accused the means of verifying them.

Of other instances cited in the pamphlet of Mr. Seymour—the story of the novice who had stabbed herself and died at the foot of her father, and of the nun who rushed from her convent and drowned herself in the Tiber—the Cardinal repeated the same assertion; they were without authority, or at all events the author had declined to give up his authority for those stories when applied to, to name the convent where the event took place, and had contented himself with saying that the occurrences were the general talk of Rome.

Of the cited examples of "deported" nuns, they had in like manner sought in vain of the writer of the pamphlet for a verification of his statements; and of deportation generally he would only entreat them to make the inquiry whether the nuns who went abroad were of full age, and did so by their own consent; if this were so, what was to prevent their going to an affiliated establishment on the Continent, if they

thought fit? There were but few convents in this country, in fact only two or three, what were affiliations of convents in France. All the rest were perfectly independent. But if a nun chose to join one of the affiliated houses, she was quite aware that she should go to any of the institutions to which it might be desirable to send her. There was no hardship in this: it was one of the conditions upon which they were received into the community.

The daughters of Protestant clergymen had been spoken of as having been inveigled into these asylums; but how many of these had first been driven out of their homes by their parents? He could bring instances, recent instances, and name names—to any person of sufficient honor and integrity to warrant his intrusting them with so delicate a matter—of young ladies, the daughters of Protestant clergymen, having been driven from their homes into the streets in a winter night, and who had taken shelter with the sisterhood of these communities, and subsequently been provided for. He had letters, too, from Protestant fathers, offering to settle pensions on their daughters on the one condition of their going into a nunnery; so that it was not the Catholics alone, but the Protestants also, who might be charged with endeavoring to force women into convents. One of the cases to which he had referred as recent, had occurred no later than yesterday, and in a neighboring country.

The Cardinal then combated what he described as the "extreme inconsistency and looseness" of Mr. Seymour's statements. The passage descriptive of the "Grand Inquisitor at Rome" was a very striking picture; it required but one feature—the truth. The individual there described had nothing to do with the Inquisition at all—and the Grand Inquisition had no place at all in the Papal procession, and never appeared there; the person described was merely the Master of the Sacred Palace. And then the description of what had been seen when the doors of the Inquisition had been thrown open after the late revolution, and the evidence there discovered of "the sacrificial villainies of Rome"—why everybody in Rome knew that the whole scene was prepared by the revolutionary party. Those who entered the Inquisition on the first day saw none of those things; but then the doors were sedulously closed against the public for three days, and when they were re-admitted all those instruments of torture, those ghastly evidences of crime, were exposed to view. Why nobody in Rome believed now but that the whole thing was prepared; and as for the dead bodies, it was proved, by the most convincing antiquarian and other evidence, that the bones found belonged to a cemetery which had occupied the spot before the Inquisition existed. And was it fair, now, to bring forward as a fact what every intelligent person in Rome knew to be a cruel imposture?

As to the right demanded to enter these establishments at any time, he put it to the feelings of English gentlemen and ladies whether they would suffer such a thing in their own houses? Why, then, should the feelings of respectable ladies, living in places they themselves had purchased, be outraged by the prying intrusions of country magistrates and hunting squires?

It was obvious that the intention of the lecturer was to convey, that what was said of the nunneries of the Continent, was by implication to be understood also of those of this country. The very demand for legislative interference, the threat of appeal to the Queen as a woman, proved this uncontestedly; and yet, when the author was called upon by a Catholic gentleman of high family, who had female relatives in these establishments, and whose honor he felt to be compromised by these insinuations, he had declared that he meant to insinuate nothing against the religious communities of this country, and that he only spoke against the system.

The charge that when nuns entered these establishments they lost their own names and could never more be traced by the world, was almost too absurd for refutation. It was not true; in many of these communities the name was always retained, and in all, the postulate and novice retained their own names until they took the final vows, and, of course, everybody in the convent knew who they were.

Reading then the passage from Mr. Seymour's lecture descriptive of the suppression of nunneries in Milan by the Government, and declaratory of the existence of a law against their re-establishment; detailing, too, the author's visit in the autumn of last year to the last lingering relic of the nunneries, in which he found two old women, all that remained of the nuns of Milan, the Cardinal said, now this was a definite statement, the result of personal examination, and clearly intended to rest upon the credibility of the author. They would understand by that statement that the present Government of Milan had suppressed the nunneries, that there now existed there a law against their re-establishment, that there were only two nuns now left in that city, and that, perhaps, even these were now dead. They would suppose, moreover, that the suppression of these institutions, and the law against their re-establishment, had been approved by the Church, for "the established Church of the country" was spoken of in a way to lead to the presumption that it had stood quietly by and consented to such an arrangement. Now, in answer to all this, he would just give them a few facts. He would give them a list of the convents at this moment existing at Milan, with the names of the streets in which they were situated. His Eminence then read, from a written paper, the names and local situations of the houses belonging to three cloistered orders and three non-cloistered; of the former there were four, of the latter eight; twelve convents now existing and flourishing at Milan at the date of his communication from that city, April 21, 1852. Moreover, it was said in the pamphlet that there were no religious houses in the whole district of Milan. The fact was, in addition to those he had enumerated within the walls of the city, there were five others in the neighborhood, making altogether seventeen in a town in which it was stated there was not a single one. Now, what was the story about these two old women? The suppression of the religious orders did undoubtedly take place, but it was in 1810, and by Napoleon. Was it fair to represent that as the act of the Church and the Government of Milan? All the convents were suppressed except one; but the sixteen others he had named sprung up since that time in that city of Liberal opinions. But Napoleon had provided a home for those nuns who had nowhere else to go to; and it might have been that it was the last of these that the author had met with; but the difficulty even here was, that whereas he describes what he saw as happening in the autumn of last year, it was a fact that the building to which the nuns had been removed by Napoleon had ever since 1848 been occupied as a barrack.

The Cardinal then adverted to the charges that the convents were pecuniary speculations. The portion alleged to be contributed by each nun was too high; it was not true that £300 might be taken as the lowest; in Rome that was nearly the highest, and the great majority were far less. In Belgium the portion was only £60. It was absurd to talk of accumulations of property; the cost of the building and a hundred other things, besides the maintenance of the inmates, swallowed up all the resources, and these establishments were almost invariably poor, and constantly appealing to the public for assistance. As to the funds being managed by the Rota, or the Propaganda, they had no more to do with the convent funds than the ladies and gentlemen he saw before him.

He felt that the necessity imposed upon him of replying to the loose and vague assertions of that lecturer, had prevented his doing justice to the general subject, or giving them any idea of the great work now being carried on by the religious houses. There was, however, one caution he felt it necessary to give them. It was not to judge of the convents of the Catholic Church by what he saw published concerning those imperfect, and he might say, miserable attempts at imitation of conventual life in Protestant establishments. The two systems had nothing in common. He knew, of course, what the drift of platform eloquence would be upon this subject. It would be said, "If Protestant convents are so absurd and bad, what must the Catholic ones be?" He begged to say there was not the slightest resemblance between the two. If those things which were published concerning the Protestant religious houses were to be believed—he did not now go in to the argument of their truth or falsehood—but if what was published concerning them was to be believed, he would say that these were things which could not by any possibility have happened in a Catholic convent; it was utterly impossible that in a Catholic convent any religious could be sent out in the night to travel; were any superior to go by railway a distance in the night, and the knowledge of the fact were to come to the bishop of the place the next morning, the very next post would carry a letter suspending that superior from her office at once. In the matter of "obedience," too, the Cardinal declared that no such extraordinary acts as those spoken of in regard to Protestant establishments could possibly take place in Catholic nunneries. The "rule" of the house would protect the nun from the caprice of the superior, and the former was not bound to do anything but what was in conformity with the "rule."

But at the same time he would say that he did feel sympathy for the Protestant ladies who had been so ill spoken of in regard to these establishments. Even the aspersion after that which was in itself good and noble, did not deserve obloquy, reproach, or scorn; it did deserve compassion, better direction, and prayer. And when he saw, too, a minister of the same religion called by such epithets as "that unmanly fellow," again and again repeated, and coupled too, with the statement that the lecturer dared not speak farther of him for fear of his saying something unbecoming of a clergyman—it did appear to him to show a want of understanding of the desire to rise from ordinary virtue to something higher and better. The Cardinal concluded by an appeal to the better feelings of the country upon this subject, urging those who heard him not to be carried away by empty declamations and groundless assertions in regard to a system that did so vast an amount of good, and instancing cases of the devotion of many of the religious in cases of extreme danger and difficulty.

After the conclusion of his lecture, however, Cardinal Wiseman came forward again, to supply an important omission. He had overlooked a statement which, if he neglected to notice it, it might appear as if he was desirous of avoiding it. He alluded to the circumstances in this pamphlet relative to the nunneries of Tuscany, the disclosures which had led to the reform of some and the suppression of others.—This was represented to have happened within the lifetime of many present on the occasion when the lecture he quoted from was delivered; now he knew not of whom that assembly might have been composed, but, as these transactions took place some seventy or seventy-two years ago, he put it to them whether it could be fairly so described, and as we were to speak of convents as they are, and not as they were, this consideration was important. But now as to the fact alluded to; it was true that that investigation did take place, it was just as true, that horrible details were given in evidence, but it was equally true that he did not believe one word of that evidence. The inquiry had been instituted by a man who, altho' holding the position of Catholic Bishop, was almost a greater enemy to the Church than even a declared Protestant would have been. He set about the inquiry with the determination to sap and undermine the religious orders; and they all knew how easy it was to get evidence of any kind under such circumstances. If ever there were two women out of their senses, they were those whose evidence was taken on that occasion; any one who read that evidence would be convinced that it was so. In fact, this was only one of those cases the parallel to which history presented in abundance. When Philip the Bad desired to destroy the Templars, they well knew that members of the order were forthcoming to swear to any amount of infamy—all of which history now disbelieves. It was the same at the time of the suppression of the monasteries of this country by Henry VIII; nor were more recent examples wanting where charges of the most atrocious kind were sworn to—as in that of one of our large public schools—but where the allegations were denied to this day, and were universally received as being the result of the intimidation practiced upon those who were called as witnesses, and who were induced to say anything that was suggested to them.—This was the simple explanation of the atrocious details of the evidence in the case of the suppressed or remodelled Tuscan convents.

His Eminence then pronounced the benediction, and the audience separated. The proceeds of the tickets sold went to the charity schools attached to the chapel.

CATHOLIC INTELLIGENCE.

His Grace the Lord Primate of Ireland has received £700 from the Rev. Alexander Peyton, and Rev. George Mullen, collectors for the Catholic University of Ireland in America, from Charleston, Savannah, and other towns in the Southern States.

DEATH OF THE VERY REV. JAMES HUGHES, P. P. OF CLAREMORRIS.—With deep sorrow we

have to announce the death of this distinguished clergyman, who, for over forty years was an ornament to his church, a living bulwark of liberty, and a devoted and self-devoting friend of the poor. Our lamented friend, breathed his last on yesterday morning, at his residence, in Claremorris, County Mayo. Father James Hughes was President of the Deaneery of Claremorris, and Parish Priest of Kilmolan, in the Archdiocese of Tuam. He was a native of Corofin, parish of Cumner, in the Deaneery of Tuam, and for more than forty years discharged the duties of his order with a devotedness which is only paralleled in the traditionary zeal of that Church which he adorned by his numerous virtues. He died at the age of sixty-six, of a rheumatic affection—the effect of severe labor and an excess of exertion in the discharge of his sacred duties.—*Freeman*.

DEATH OF THE VERY REV. JOHN ALBERT RYAN, D.D., O.S.D.—We (*Cork Examiner*) regret to announce the demise of this venerable and distinguished Ecclesiastic. He expired, after a short illness, on Saturday evening, in the Convent of his Order, in this city, having nearly attained the 78th year of his age, and being in the 60th of his religious profession. During a part of his life he labored on the mission of the United States of America, and for some years presided over the Irish Dominican College of Lisbon. He possessed eminent abilities and extensive theological information, and during the more active portion of his career was celebrated, both in this country and in America, for the chaste and nervous eloquence with which he preached the Word of God, a duty which he continued to discharge until he had reached the seventy-first year of his age.

We regret to record the death of the Venerable Mother Teresa Meagher, at the Ursuline Convent, Thurles, after a long illness, borne with the most pious submission to the will of God. She was sister of the Rev. John Meagher, P. P., Toomevara.—*Tipperary Vindicator*.

A lady belonging to a nunnery in Limerick has given £1,000 to the formation of a similar institution in Roscommon.

DEATH OF THE VENERABLE VICAR-APOSTOLIC OF THE EASTERN DISTRICT OF SCOTLAND.—Dr. Andrew Carruthers, Bishop of Ceramis, and Vicar-Apostolic of the Eastern District of Scotland, died at Edinburgh, on Monday morning, May 24th, aged eighty-three years. May he rest in peace!—*Tablet*.

RECEPTION AT THE PRESENTATION CONVENT.—It is with pleasure that we direct the attention of our readers to the beautiful and imposing ceremonies which took place at the Cathedral on last Tuesday morning, when four young ladies, Miss Caulfield, and Miss Halpen, both recently from Ireland, and Miss Harding and Miss Mullaly, natives of this Island, received the white veil of the Presentation Order from the hands of the Right Rev. Doctor Mullock.—*Pilot*, Newfoundland, May 22.

CONVERSIONS.—The Hon. Mrs. W. Law has been received into the Church by the Bishop of Southwark. The Hon. (late Rev.) W. T. Law, with nine children, had previously been received.

The Rev. Henry G. Brasnell, formerly Curate of the Rev. Dr. Mill, at Brasted, in Essex, has also been admitted into the Church at St. John's, Islington.

The former of these conversions is due in a remarkable manner to the intercession of Our Blessed Lady. A Novena for the son of Mrs. Law was on the point of commencing when he received the grace of conversion. The mother's name was then substituted, and before the Novena had terminated she too was granted to the prayers of the Faithful. Truly Our Lady has done great things for us in this her own month.—*Correspondent of Tablet*.

IRISH INTELLIGENCE.

CRIME AND OUTRAGE—INFAMOUS CHARGES AGAINST CATHOLIC CLERGYMEN.

The following letter has been received from the Lord Bishop of Killaloe:—

"Nenagh, May 28th, 1852.
"Dear Sirs—I regret exceedingly that I was not able to attend the meeting of the Tenant League held in Dublin a few days ago, and had not then an opportunity of recording my disgust and abhorrence of the atrocious and calumnious accusations preferred before the 'Crime and Outrage Committee' against that patriotic and meritorious body. I thought it was notorious that all the members of the Tenant League used all possible endeavors to prevent any violation of the law and outrage of every sort; then I thought it impossible that such vile and unfounded imputations would be cast on them publicly. But we live in awful times—I am, dear Sirs, with great respects, your faithful servant in Christ,
† D. VAUGHAN.

"Messrs. Lucas and Bindon."
The following letters appeared in the *Freeman* of Tuesday, June 1st:—

"Crossmaglen, 29th May, 1852.
"Dear Sir—In yesterday's number of the *Daily Freeman* James O'Callaghan is reported to have stated before the Crime and Outrage Committee that I said to him in presence of the Rev. Mr. Lennon:—

"That I would not, as a Clergyman, administer Sacraments to a man, in the extremities of death, who, I conceived, let his land too dear."

"And he is then reported to have proceeded with his evidence in these words:—

"Pray, said I, how are you to arrive at the knowledge whether it is let too dear or not? I will judge of that, said he. I asked him, how would you deal with a murderer or a paricide? He said, Oh! I would attend to them."

"To this monstrous statement I beg to give a full and direct contradiction; and hereby most solemnly declare that I never made use of the words thus sedulously imputed to me, or any other words that could, by possibility, be perverted into so wicked an import. —I am, dear Sir, your obedient humble servant,
"JOHN CAMPBELL, R. C. C.

"Dr. Gray, *Freeman* Office, Dublin.

"P.S.—It is expected and requested that any news-

paper which reported the calumny will insert this my contradiction."

"Crossmaglen, May 29th, 1852.
"Dear Sir—In yesterday's *Daily Freeman* the following statement is reported to have been made before the Crime and Outrage Committee by James O'Callaghan:—

"Mr. Loy said, turning to the altar, I understand there are law processes and decrees against the people in this neighborhood for rent; my good people, do not pay any of them until you have reserved enough for your families; this is your first duty—these gentlemen have had the lands long enough."

"To the above statement, as reported, I give hereby direct contradiction, and pronounce it untrue in all its parts. I declare, most solemnly, I never made use of the above words, bearing any such meaning.

"By giving insertion to the above, you will oblige your truly,

"THOMAS LOY, CREGGAN.
"Dr. Gray, *Freeman's* Journal Office, Dublin.

"P.S.—It is requested that any newspaper which reported the calumny will insert this my contradiction."

THE SUBMARINE TELEGRAPH BETWEEN HOLYHEAD AND HOWTH.

It is with no ordinary feelings of pleasure that we announce the completion of the first step of this great undertaking. A submarine telegraph between the coasts of England and Ireland is now an accomplished fact, and is an event of the utmost importance to the present and future interests of this country. On Tuesday morning, at four o'clock, the Britannia steamer started from Holyhead with the telegraph cable on board, preceded by H. M. Steamer *Prospero*, a vessel furnished by the Admiralty, as a pilot to the expedition. The steamers proceeded at a low rate of speed, varying from four to six miles an hour, paying out the wire with the greatest care and precision as they receded from the English coast; and at length, after a passage of little more than sixteen hours, and without the occurrence of any *contre temps*, arrived at Howth harbor amid the cheers of those who had assembled to witness their approach. The vessel reached the eastern pier shortly after eight o'clock, and as they were coming in the guns of the Britannia were fired by an electric current transmitted from Holyhead, thus placing beyond a doubt the completeness of the communication between the two countries.—*Saunders*.

We (*Freeman*) have now the satisfaction to communicate the gratifying intelligence that the first message from Howth to Holyhead was transmitted at half-past eight o'clock last evening, and an answer instantaneously received. The Irish public will at once anticipate that that message was an hurrah for the Irish and American Packet Station.

The telegraphic communication being now, we may say, completed between London and Galway, the establishment of an American Packet Station on the west coast of Ireland cannot be long delayed. The mercantile necessities of the empire will now force on what every government has hitherto denied for the advancement of Irish interests.

But we must not to-day indulge in anticipations as to results. Our present duty is to detail the latest facts connected with the completion of the stupendous undertaking.

The Britannia and *Prospero* made their second start from Holyhead shortly after two o'clock, a. m., on Tuesday morning, the Britannia "paying out" the cable steadily, and constantly testing, by the indicators on board and ashore, the perfection of the communication.

The voyage was unmarked by any incident of importance, and was, happily, free from any accident. The cable fell so straight, and sank so evenly, that only three miles more than the straight line across the Channel were paid out. This, in a course of sixty-five miles, was really extraordinary.

A few minutes after three o'clock, p. m., the vessels were sighted by our look out, and at eight o'clock p. m., the *Prospero* entered Howth harbor, the Britannia outside near the Island of "Ireland's Eye," through the Channel near which the cable was subsequently brought to shore by boat.

The moment the Britannia had arrived at her destination, and communicated the fact to Holyhead that the Irish shore was reached, the final grand test was applied to the telegraphic cable, by connecting the wire with one of the ship's loaded guns, and passing the word "fire" to Holyhead. The answer was the immediate discharge of the gun on board the Britannia. The hour was then just half-past eight o'clock. The work had been performed in little more than eighteen hours!

Messages were now rapidly interchanged, and a salute of the Britannia's guns fired from Holyhead. A letter had arrived in Dublin, directed to a gentleman who had left for Holyhead by the mid-day steamer, and whose presence was immediately required in London. A message was sent to seek him out. Within half an hour he was discovered, and he responded, "I am here." "You are wanted in London." "I shall start by the next train."

Another hour and the cable was ashore, the connection completed with the land wires, and the indicators at the Dublin terminus of the Drogheda Railway, in Amiens street, were conversing with those at the terminus of the Chester and Holyhead Railway, in Holyhead.

MR. NAPIER'S PROPOSED MEASURES.—The London correspondent of the *Dublin Telegraph* says that at a meeting of the Crime and Outrage Committee, on Friday, Mr. Napier proposed the re-enactment for another year of the coercion bill of 1848, which was opposed by Mr. Keogh, Mr. Scully, Mr. O'Flaherty, Sir James Graham, and Mr. Bright, and ultimately rejected by a majority of ten votes to three. Mr. Napier then proposed that there should be an amendment and consolidation of the Whiteboy acts, but the proposition shared the same fate of the former. He then proposed the re-enactment of the 2nd. and 3rd. Victoria, chapter 74, so as to accomplish the restoration of that clause which at one period rendered even the innocent possessor of Ribbon documents liable to the penalty of transportation. The Committee, however, refused to sanction the Attorney-General's suggestion; but they recommended the re-enactment of the clause in a manner so modified as to prevent the possibility of the innocent suffering. Mr. Napier has placed on the journals of the House of Commons notices of his intention to move on Thursday next for leave to introduce bills for continuing for twelve months the Whig coercion bill of 1848, and for consolidating and amending the Whiteboy acts and the acts against unlawful societies.

Dr. Gray is cheered on by the northern press, and has every chance of sitting in St. Stephen's next session, so that tenant right will have a few honest representatives ere three months—a consummation to be devoutly wished for.—*Munster News*.

The Incumbered Estates Commission is rapidly disposing of Irish landlords. The sales on one day this week disposed of estates to the enormous amount of £166,000. The money paid in some cases realising nineteen years' purchase. One of the noblest properties in Ireland, that of Coolnamuck, county Waterford, and the estate of Oranmore, have fallen by the unsparing hammer. It is worthy of remark, that the beautiful domain of Lord Gort, sold three weeks ago, is now the property of a religious community. Messrs. Spooner and Drummond have a new cause for anger in the fact that Loughcouter Castle is to be converted into a Popish Convent. It is a grave Papal aggression for Irish nuns to spend £17,000 in the purchase of a broken nobleman's property. Popery is certainly looking up. "Sign the petition against nunneries," oh bamboozled bigots of Ireland!—*Nation*.

A subscription is being made in Cork for the distressed family of Mr. O'Donohue, one of the Irish political exiles.

THE CORK EXHIBITION.—The *Cork Reporter* states that the various articles sent in to the National Exhibition number over one thousand collections, including specimens of the fine arts, in all their ramifications, as well as the more practical and useful manufactures, together with a varied collection of the mineral resources of the country. The reception of goods at the buildings, although four days after the period announced by the committee for their reception, continued unabated, and cart-loads of cases and ponderous packages were hourly arriving.

Confidence increases that the Queen will come, not, of course, to the opening, but probably about the period we intimated. The Channel fleet, it is stated, will remain in the harbor during the greater part of the two months that the Exhibition is open, and this will be no small addition to the attractions of the time. Government have consented to provide one hundred police for the protection of the building and property, without any charge to the committee.—*Cork Constitution*.

AN ATTEMPT TO CONVERT IRELAND.—The last attempt to gull the people of Liverpool—and goodness knows they are gullible enough—has proved an utter failure. The facts are as follows:—A meeting was called at the Collegiate Institution, the object of which was nothing more nor less than the conversion (!) of the entire Catholic people of Ireland to Protestantism! The plan laid down was as follows:—"The promoters of this public swindle anticipated a rich harvest; but, as the sequel shows, they were disappointed. The proposition made to the meeting by the parties alluded to, was to purchase land in Ireland, and let it out in small farms to parties who were willing to join the Protestant religion! Strange as this may appear, it is a fact; and on the occasion of the meeting, some reverend speakers held forth in the most eloquent style, at the conclusion of which the audience were strongly solicited to come forward and subscribe liberally; but, alas, there was not one shilling collected, and the whole affair has caused the utmost amount of merriment ever since, and the "Reformers" are quite in the dumps.—*Dublin Telegraph*.

SENTENCE ON MR. BIRCH.—The Dublin Court of Queen's Bench was crowded to excess on Monday by persons anxious to hear the sentence pronounced upon James Birch, the proprietor and editor of the late *World* newspaper, who, it will be remembered, pleaded guilty to a charge of publishing certain foul and atrocious libels on Mrs. French, a widow lady, the daughter of Mr. Brewster, Q. C., who had been leading counsel for Sir W. Somerville, in the trial *Birch v. Somerville*. Mr. Justice Crampton animadverted with great severity on the conduct of the prisoner in publishing the atrocious libel of which he confessed the authorship, and sentenced him to twelve months' imprisonment.

PROTESTANT MEETING IN THE MUSIC HALL.—Pursuant to an invitation, addressed to "the Protestant electors and non-electors of Dublin," a gathering took place on Tuesday evening in the Music Hall of the parties thus invited. The majority, however, seemed to be composed of the last named section. The number of respectable persons present was few. The chair was taken by the Rev. Mr. Prior. The principal speaker of the evening was the Rev. Mr. Gregg. The Rev. gentleman proposed a vote of confidence in the present member, Mr. Grogan, and in Mr. Vance, who proposes to represent the city of Dublin on ultra Protestant, or Orange principles. The Rev. Mr. Gregg's speech was fraught with the usual common-place diatribe against Popery, Maynooth, &c. A difference of opinion arose between two over-zealous Orangemen in the body of the hall, and a row royal began—fist-cuffs and cudgels were at once in requisition, and a scene of indescribable confusion ensued, previous to which, however, the resolutions were declared carried. The second chair was taken by Mr. W. Rudkin, and quietude having been partially restored, the occupants of the platform concluded the proceedings by chanting "God Save the Queen." Thanks were accorded to the chairman, and the meeting separated with the usual Kentish fire, &c. The neighborhood was all quiet again shortly after ten o'clock.—*Dublin Freeman*.

FIRES IN THE NORTHERN PART OF THE COUNTY ANTRIM.—The *Coleraine Chronicle* mentions the recent occurrence of a number of fires in the vicinity of the new line of road from Bushmills to Ballycastle—viz., an outhouse near Beardville, supposed to have been set on fire by an incendiary; the dwelling-house of Charles Hill, of Broaghgambon, from which the inmates were with difficulty rescued; the cow-house of John M'Mullan, of Island Macullion (accidental); the bog of Moyraigue, which threatened the destruction of many houses, besides a number of accidental fires not specified.

ENGLISH CAPITAL.—Mr. Murray, agent of the Provincial Bank, has bought several estates in Galway and Mayo, in the incumbered Estates Court, for which he gave within a small fraction of twenty-seven thousand pounds. It is understood that he was the agent of parties in England, who had lent money on the lands. The distemper amongst cattle is prevalent in the south-west districts. We hear this week of one gentleman in Limerick losing fifteen valuable milch cows within the last few days.

THE CROPS.—With great pleasure we notice the state of the crops in this neighborhood; we never saw them as good or as far advanced at this season; the potato crop looks very fine and healthy. We have received several specimens of early potatoes.—*Monaghan Standard*.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 25, 1852.

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

NEWS OF THE WEEK.

The Maynooth motion, having served its turn of getting up a little cry, wherewithal to draw nigh unto the bustings, has received its quietus for this Parliament at least, much to the satisfaction of all parties concerned. A Parliamentary enquiry is impossible this session, and an enquiry by royal commission would not be satisfactory to the devotees of Exeter Hall; the question is, therefore, to all practical intents and purposes, dropped for the present, to be resumed with greater violence and acrimony in the Parliament that is to come. A very interesting extract from a letter written by an English Protestant in Ireland, to his friend, the member for Middlesex, giving an account of the "Second Reformation," of which so much has been said of late, was read by Sergeant Murphy, in the House of Commons, in the course of his speech upon the Maynooth motion. It must be remembered that the letter contains the testimony of a Protestant—was written to a Protestant member of Parliament, and was unchallenged when publicly produced in the British Senate. We copy from the report of the debate as given by the *Times*.

The letter was dated May 8, 1852, and the writer said:—

Knowing the interest you take in the welfare of Ireland, I am induced to trouble you with the following statement of what I witnessed during a recent visit to the county of Galway, in the hope that your exposure in your place in Parliament of the atrocious system of proselytizing now being carried on in that poverty-stricken district, through the instrumentality of the clergy of the established church, may have the effect of affording the starving population of the west of Ireland some protection against the dreadfully demoralizing consequences certain to result from a continuance of the unholy and diabolical attempts now being made to take advantage of the destitution of the people for the purpose of inducing them to renounce their religion. The people appear to be quite courteous and unsophisticated, eager for employment, and most grateful for the slightest encouragement; and the priests, whenever I questioned them, appeared to be incessantly engaged in the discharge of their spiritual duties; and I had frequent occasion to witness their zeal in the performance of their religious avocations, and the consequent respect in which they are deservedly held by their poverty-stricken flocks; and they evidently share in the general destitution which unhappily afflicts the people of this ill-fated land. It is to be wondered at, therefore, that the priest, who always appears to the people in the attractive form of a friend and benefactor, should exercise over them an influence so potent as to resist all the attempts made to sever it. To counteract this state of things, and to spread the benefits of the 'Reformation,' as it is called, the present Bishop of Tuam has for some time past carried on a war of proselytism against the people, or at least afforded it his sanction and support; and, as the regularly ordained and educated ministers of the established church could not endure the privations and discomforts inseparable from a residence amongst the poor people, and in the remote portions of the district, a band of missionaries, without knowledge or refinement of mind, and who are utterly unscrupulous as to the means used to make converts, have been obtained for the purpose of carrying on this unholy warfare, and taking advantage of the state of utter destitution to which the unhappy people are reduced; they offer them bribes in the shape of clothes and food, to induce them to forsake their religion, and to send their children to the scriptural schools. In this manner the children of the poor are taken from the wretched abodes of their starving parents, who, being unable to afford them the necessary means of support, are literally forced to submit to an unwilling, and necessarily hypocritical assent to the doctrines inculcated at those schools; and I venture fearlessly to assert that there is scarcely one among those so-called converts, who does not bitterly lament the dreadful necessity which compels him to submit even for a time to the social degradation and misery consequent on his pretending to become a convert."

The ministers of the Government Church of Scotland, in their general assembly, have also been having their fling at Maynooth, and for violence of language, and reckless disregard of truth, courtesy, and common decency, have far exceeded the Spooners—the Drummonds—and fanatics of the House of Commons.

The subject was introduced by a Dr. McLeod, who professed great fears of the Sister of Charity, who glided gracefully from house to house, and administered the poison of Popery, with the sweets of charity. Something must be done against Papists; he recommended, therefore, an earnest petition to Parliament against Maynooth.

A Mr. Brewster—who described himself as "the advocate of religious liberty, and the enemy of persecution of every kind"—thought that the motion did not go far enough; he moved a resolution to the effect—"That the teaching of Popery should be declared a felony, and be forthwith prohibited; and that measures ought to be devised by the Legislature for the suppression of the teaching of Popery—the prohibition of Nunneries—the expulsion of the Jesuits—the repeal of the Catholic Emancipation Act—and the withdrawal of all grants to Maynooth, and other Popish Seminaries." Another Rev. gentleman of the same name, prudently remarked, that the ministers of the Establishment should be careful how they attacked the endowments of others, lest by so doing, they should be but making a rod for their own hinder ends. "Instead of making aggression, they ought to look to their defences: he would have them look at those who were associated with them in the crusade against Maynooth—Voluntaries, Radicals, Infidels, Levellers and others—who clamored for the withdrawal of the grant, because it was a re-

ligious endowment, but cared not whether it was an endowment of truth or error; he opposed the motion, because he believed that the Maynooth grant was one of the buttresses of the Establishment, and that if removed, its removal would be followed by the fall of the whole fabric." Finally, the original motion was agreed to, and the Government Church of Scotland has thus joined in the cry for spoliation; let it look to its own, it will have enough to do ere long.

In the same assembly, a Mr. Frossart, a French Protestant minister, gave some details of Protestantism in France. From these it appears that, of 35 millions, the Protestants only number one million, and, in the words of the Rev. Mons. Frossart—"of these many were merely nominal Christians"—something like our converted French Canadians.

The following ridiculous paragraph, about the Rev. H. E. Manning, formerly of the government establishment, and now a priest of the Catholic Church, has been going the round of the Protestant press:—

A PERVERT CONVERT.—The return of Mr. (ex-Archdeacon) Manning to the church of England is said to be a matter that may be expected to take place shortly. A report to that effect has for some time been in circulation, and it is thus alluded to by the London correspondent of the *Oxford Herald*:—"A hopeful rumor this week is that Mr. (late Archdeacon) Manning is not unlikely to come back to us from Rome. He is said to be much dissatisfied with his unhappy change, which was made, it is well known, under very morbid feelings, excited by the untoward Gorham affair. The church of Rome was then only contemplated from without—he now sees it in all its error and defilement within. He sought for peace and unity—he has found disquiet and dissension. Such, at least, are the statements one now hears in well informed quarters. The recantation of such a Romanist as Manning, and his return to the church of his baptism, would indeed be an event for English churchmen to rejoice in."

It seems, however, that English churchmen are to have no such cause for rejoicing. The Rev. Mr. Manning having seen the statement in the papers, immediately wrote the following letter to the editor of the *Times*, a journal in which the absurd paragraph complained of had appeared:—

TO THE EDITOR OF THE TIMES.

"Sir—On my arrival from Rome on Saturday last, my attention was called to a paragraph in the *Times* of the day before, stating that my return from the Catholic Church, to the Church of England was expected."

"To those with whom I have been in communication, either personally, or by letter, during my absence from this country, the report must appear simply absurd. But to others, who can have no such means of knowing the truth, the currency given to any rumor by the authority of the *Times* might appear to render it probable."

"I therefore request you to oblige me by publishing this prompt and direct contradiction of every portion and particular of the paragraph in question."

"I have found in the Catholic Church all that I sought, and more than, while without its pale, I had ever been able to conceive.—I am, Sir, your obedient servant,

HENRY E. MANNING.

33, Charles-street, Berkeley-square, May 31."

From France and the Continent, there is nothing of any importance. In Australia, the want of labor, consequent upon the rush to the "diggings," is exciting very serious apprehensions as to the fate of the Colonies. The following is an extract from a letter from Sydney, dated Jan. 8:—

Sydney, Jan. 8.

"Disappointment is too feeble a word; despair is the truer term to express the feelings of the steady colonists at the strange supineness shown in England in not meeting the extraordinary state of things here, by doing something decided in forwarding emigration hitherward. By the papers just received from England no more vessels appear advertised for this part of the world, than when you were as ignorant of the gold discoveries as we were. All I can say is, that unless something is done, and that pretty speedily, in sending out population, this colony will be ruined. Its worth to us, as well as to England, is not in its nuggets of gold. The woolly fleece of its boundless pastures will be the true golden fleece after all. Depend upon it, the riches of Australia (particularly to England) are, and ever will be in her flocks, not in her diggings. Look at South America and Mexico."

The Legislature of Connecticut has had the good sense to reject the Maine Liquor Law; the majority against it was 114 to 105. Deaths from cholera are numerous in the United States.

The *Quebec Gazette* has published a series of documents, with reference to the Hincks—McNab correspondence. There is but one opinion on this correspondence, and that is, that it is a base and infamous forgery from beginning to end. "If any one," says the *Transcript*, "had an atom of doubt, the vindication is now complete." The only wonder is, how such palpable, and clumsily contrived forgeries should ever have obtained a moment's credence. Never had one man a more complete triumph over another, than Mr. Hincks has obtained over his calumniator.

ST. PATRICK'S HOSPITAL.

A meeting of the St. Patrick's Hospital Society was held at St. Patrick's House on Sunday evening last—the Rev. Mr. O'Brien in the chair.

From the reports of the Treasurer and Secretary, it appeared that a large outlay was necessary, in order to procure the iron bedsteads, the bedding and the other furniture requisite for fitting up the new establishment—the late Baptist College—in a proper style.

A report from the Medical Staff was next read, from which it appeared that there are in the Hospital, at present, 67 patients, and that since the opening of the Hospital on the 5th of January last, 296 intern and 436 extern patients had been treated—making in all 732, of whom 704 were Catholics; 20 Church of England; 6 Presbyterians; and 2 of no religion at all; 86 of the patients were French Canadians.

The Chairman then stated to the meeting that a letter had been received from his Lordship the Bishop of Montreal, in reply to a communication addressed to him by the committee of management, and that the contents of that letter warranted him in stating that the Baptist College had been purchased by his Lordship, in his corporate capacity, for the St. Patrick's Hospital; that it should always remain attached to the Episcopal See for that purpose; and that the Hospital should be continued to be directed by the committee of management, as it hitherto had been, viz.,—under the patronage of his Lordship the Bishop of Montreal, and under the immediate control of the clergymen of St. Patrick's Church.

This statement was received with rapturous applause—the entire meeting seemed to entertain the deepest sense of gratitude to his Lordship for this noble act of paternal kindness and princely generosity. A vote of thanks to his Lordship was passed by acclamation, amidst unmistakable evidence of the grateful feelings that glowed in the bosoms, and warmed the hearts of Irishmen.

It was then moved, that the Rev. Mr. O'Brien do leave the chair, and that Mr. Phelan be called there-to, after which a vote of thanks was passed to the former chairman for his dignified conduct in the chair, and for the highly satisfactory information he had communicated.

It is now some six months since the gross ill-conduct of the managers of the Montreal General Hospital towards the Catholic patients, and towards the visiting Catholic clergymen, rendered it the imperative duty of every Catholic—no matter of what origin, to whom his spiritual mother, the Church, was dear—to provide an asylum for the unfortunate outcasts from their native land, whom every summer sees landed on our quays. The task, at first sight, appeared no easy one. Our people are not, generally speaking, rich in worldly goods, and great and frequent are the demands that are made upon their charity, and religious zeal. But the sons of St. Patrick are not poor in faith; and faith, we have the assurance of St. Paul, can subdue kingdoms—work justice—obtain the promised reward, and quench the violence of fire. Faith can overcome all obstacles; and strong in faith, and with a firm reliance upon God's assistance, the Irish Catholics of Montreal determined that there should be a St. Patrick's Hospital, and that their fellow-countrymen, and their revered clergy should be no longer subjected to the snares of the proselytiser, or the insults of the enemies of their holy faith—the faith endeared to them by long centuries of persecution, and for whose dear sake many of them were exiles from home, and strangers in a strange country. That determination, undertaken in child-like reliance upon their Heavenly Father's promises has, through Him, been at last triumphantly accomplished; and it only remains for us to give thanks, where thanks are due, and to show ourselves not ungrateful for the many favors that we have received at His hands.

The St. Patrick's Hospital is now a *fait accompli*, and within its walls, tended by the indefatigable Nuns of the Hotel Dieu, and visited daily by the Catholic clergy, the Irish Catholic immigrant will find himself surrounded by every comfort which ardent charity can devise to soothe the pains of soul and body; whilst, at the same time, the Montreal General, or Protestant, Hospital will be open for the reception of those who profess the Non-Catholic religion. We have, therefore, the means of providing for the wants of the members of both denominations, without offending the religious convictions of either; one source of contention, from the constant collision of antagonistic religious principles is thus, we hope, for ever dried up; Non-Catholics can distribute what tracts, and inculcate what manner of worship they think fit amongst their own people, without any interference or comment from us; we only ask that, on the other hand, Non-Catholics will accord us the same privileges, and even if they do think that we are little better than idolaters, that they will allow us, poor Papists, to go to the devil our own way. By keeping well out of one another's reach for the future, we shall be less likely to quarrel.

And here we should be glad if we could part, without alluding to the causes which have rendered the separation absolutely necessary; but this is impossible. In justice to ourselves, we are again compelled to mention those causes, as a proof, of our desire for a full and searching investigation into the truth of our accusations against the Montreal General Hospital, and of our readiness to submit the evidence in support of them, to a competent and impartial tribunal. These charges, then, which we are able, and willing, to substantiate, whenever the opportunity shall be offered us, may be stated under the following two heads:—

- "1. IMPROPER CONDUCT TOWARDS THE CATHOLIC PATIENTS."
- "2. IMPROPER CONDUCT TOWARDS THE VISITING CATHOLIC CLERGY."

At the present moment, and pending the appointment of a tribunal to investigate these charges, it is unnecessary for us to enter more into detail; the particulars will be found in the issue of the *TRUE WITNESS*, of Oct. 31st; every statement therein contained we reiterate, and pledge ourselves to prove by unexceptionable testimony, acknowledging ourselves bound by the same rules that we have laid down for others—"that every man who brings an accusation against another is bound, either to make it good, or else to retract and apologise." But we do not consider ourselves bound to plead before a self-constituted tribunal, and, above all, before a tribunal directly interested in finding a verdict of—"Not Guilty" in its own favor; before such a tribunal, we have long ago declared, and again declare, we will not plead. It is for this reason that we declined compliance with the very—cool, shall we call it?—demand of the *Governors* of the Montreal General Hospital,

made to us in writing on the 8th November, that we should bring our charges and evidence before them, and allow them to be judges in their own cause. When this request was made, the gentlemen who made it knew that it would not be complied with; perhaps, they had read in the columns of the *TRUE WITNESS* of the 7th of November preceding, the following plain declaration on our part. After reiterating our complaints against the Hospital, and challenging investigation, we continued that we would state, in order to avoid all subsequent misunderstanding, before what kind of tribunal we would not plead, nor produce our witnesses:—

"We will reject, as judges, all persons who are in any way connected with the management of the Hospital; they are interested parties, and cannot, therefore, be impartial judges. If the authorities of the Hospital," we continued, "desire a fair and full investigation—one that will give satisfaction to all parties—let them appoint a committee, composed of men totally unconnected with the Hospital—half Protestants, and half Catholics, to examine into the charges we have brought forward. Any other mode of conduct will be an avowal of the truth of our assertions, and of the unwillingness of the Hospital authorities to submit the case to an impartial tribunal."

This was written on the 7th November last, and, without egotism, is, we think, if not an elegant, at least a clear and intelligible expression of our readiness to submit our statements to the investigation of an impartial tribunal, and of our determination not to submit them to a tribunal composed wholly or in part of the authorities of the Hospital itself. In consequence, we suppose, of this clear expression of our views, on the 8th November,—the following day—the authorities of the Hospital wrote to us, informing us, that they were "prepared to investigate those charges which we had adduced against them," and coolly requesting us to come and plead before their bar, in order that they might have an opportunity of sitting in judgment upon themselves, and pronouncing a verdict of acquittal upon themselves, and, most likely, of passing a high sounding, and pompous eulogium upon themselves, and upon their liberal, disinterested and very impartial conduct. Surprised at the cool impudence of our correspondents, we returned for answer that, not recognising in a court of inquiry composed entirely of interested parties, a disinterested tribunal, we declined altogether pleading at its bar. There the matter has rested, the accused being, doubtless, anxious to avoid that investigation which we cheerfully court. Though long delayed, still, when the matter comes formally before it, we hope that the Government will see fit to appoint a committee of inquiry to investigate into the truth of our charges, as it lately did in the case of the Marine Hospital at Quebec, in which case we pledge ourselves to substantiate every charge that we have preferred against the Montreal General Hospital—brutality to the Catholic sick, and obscene insults to the visiting Catholic clergy, when administering the last rites of religion to their dying penitents. If the accused do not fear investigation, we beg of them to join their efforts to ours, to obtain a duly qualified and impartial tribunal, before whose bar the whole business may be gone into. This it is their duty to do; this it was their duty to have done long ago, and this they long ago would have done, had they not been well conscious of the badness of their cause. We say duty, because the Montreal General Hospital is not merely a private institution, supported by the contributions of individuals, but a public institution, supported by a large annual grant out of the funds of the colony; private donations from individuals have indeed been made to it; but we say that its expenses have been principally defrayed by public money, by a Government grant, accorded for the express purpose of enabling that institution to receive the sick immigrants of whom by far the majority are Irish Catholics. To accuse, then, the recipients of public money, granted for the above-named purpose, of attempts at proselytising, was to accuse them of dishonesty—of embezzlement of public money—of breach of trust—of conduct, of which no gentleman could be guilty, and with which no gentleman would allow himself to be taxed, for one moment. Yes—we accuse the managers of the Montreal General Hospital with receiving the public money—money contributed by Catholics as well as by Protestants—upon false pretences; for when they received this annual sum of £1,000, they well knew that it was given with the tacit understanding that the religion of none of the inmates of the Hospital should be interfered with. Had it been a private establishment, supported by private contributions, the directors would have had the right to use all efforts to convert the sick under their charge to the Non-Catholic religion; but being, as it was, and is, an establishment supported by public money, they had no such right, and Irish Catholics have the right to insist, that the public funds—funds to which Catholics contribute be it remembered—shall no longer be especially devoted to the perversion of the faith of their sick countrymen, or be used as a means for heaping insults upon their clergy, and outrages upon their religion. We desire no injury to the Protestant Hospital; but we will insist upon equality of rights, and the abolition of all invidious distinctions.

In a few days the St. Patrick's Hospital will be ready for the reception of the Irish Catholic immigrants who arrive in Montreal, that is to say, for those, for whose sake, chiefly, the money of the public has been so long paid to the Protestant Hospital; we will relieve the latter of that part of its duties at least. In another column will be found the notice, required by law, of the St. Patrick's Hospital Society's intention to apply to the Legislature for an Act of Incorporation upon much the same principle as that which incorporates the Protestant Hospital. All members of the "Society," according to the resolutions passed at the meeting on the evening of Tuesday, 16th December, 1851, to be members of the corporation.

ESSAYS AND REVIEWS, chiefly on Theology, Politics, and Socialism, by O. A. BROWNSON, L.L.D. New York: D. & J. Sadlier. Montreal: Messrs. Sadlier; St. Francis Xavier and Notre Dame Street.—1 Vol., 12 mo., 521 pages.

This is a remarkably neatly executed reprint of a series of articles upon controversial and political subjects, which have, from time to time, appeared in the Quarterly Review, edited by Dr. Brownson. From this collection, the author has excluded "essays of a somewhat abstruse, and metaphysical nature, which, though they may be tolerated in a periodical where they appear along with others of a less unpopular cast, will hardly find, in these times, readers, if published in a volume by themselves"—and has confined himself to the re-publication of "of such articles as have seemed to him best adapted to the tastes of the general reader, and the most likely to be useful to the public at large, whether Catholic or Protestant."—Preface.

The present volume—which we hope is destined to be only the first of a series—commences with Dr. Brownson's well known article—*Church or No Church*—written, soon after the writer's reception into the bosom of the Catholic Church, and in reply to certain strictures of the *Christian Examiner and Religious Miscellany*—a periodical published as the organ of the Unitarian Protestants in the United States. This is succeeded by the Reviewer's answer to the *Episcopal Observer*, another Protestant periodical, in which the objections of the latter are satisfactorily disposed of. Next come the articles on the Infallibility of the Church, and her authority to decide upon the Canon of Scripture, in which the whole argument in favor of the existence of a divinely appointed, and supernaturally assisted teacher, whose province it is to testify, with unerring certainty, as to what God has revealed to man, is most ably discussed. These are followed by—Protestantism ends in Transcendentalism—Protestantism in a Nutshell—Catholicity and Liberty—Political Constitutions—War and Loyalty—The Higher Law—Catholicity necessary to sustain Popular Liberty—Legitimacy and Revolution—Native Americanism—Labor and Association—Socialism and the Church.

We cannot refrain from laying before our readers some extracts from the Preface to this interesting volume, in which the writer explains the motives by which he has been actuated in giving these essays to the world, and warns the reader, in advance, what he may, and may not, expect to find therein:—

"If any one looks over this volume for something new, original, or striking, he will, most likely, be disappointed. I have not labored to present novel or startling speculations on theology, philosophy, ethics, or politics, but simply to ascertain the principles and doctrines of the Church of God, and to apply them to the great practical questions of the day. My aim has been to bring up anew the old, and too often forgotten, truth, not to bring out a novel theory. From first to last I think and write as a man many centuries behind his age.

"Religion is for me the Supreme law; it governs my politics, not my politics it. I never suffer myself to enquire whether such or such a religion favors, or not, such or such a political order; for if there is a conflict, the political must yield to the religious. I therefore have not labored to show that the Church is favorable, or unfavorable to monarchy, to aristocracy, or to democracy. I do not find that she erects any particular form of government into an article of faith—the Monarchical no more than the Democratic—the Democratic no more than the Monarchical. Any of these particular forms, may be legal government, and when, and where it is, the good Catholic is bound to support it, and forbidden to conspire to subvert it." "I have attempted, not unsuccessfully perhaps, to prove that without the Catholic religion it is impossible, permanently, to sustain popular institutions, or to secure their free and salutary operation. Indeed, no form of government can be secure, or operate well, without the Church. Without the Church, you can have, in principle at least, only despotism or anarchy. All that our countrymen find in our institutions, has been adopted from England, and inherited from Catholic ancestors.

"I seldom throw a stop to Cerberus. I have made no attempt to propitiate popular opinions, by pandering to popular prejudice. I was not born to be a courtier, either of king, or people. I seek to enlighten public opinion, not to echo it; and I always say, in a plain, straightforward way, what I am convinced ought to be said, leaving popularity, or unpopularity, to look out for itself. But if my language is free, bold, and sometimes severe, I would fain hope that it is never incalculable, rash, or gratuitously offensive.

"I shall be found to have seldom indulged in frothy declamations about liberty, the rights of man, and the dignity of human nature. There are enough of others to do that. I assert my liberty in my practice; I exercise my right as a man, and I aim to show my respect for the dignity of human nature in my deportment."

The author alludes to the charge of versatility that has been brought against him, founded on the fact that, whilst a Protestant, and with no guide to lead him to a knowledge of the truth, save his weak human judgment—he carried out Protestant principles consistently, and continually progressed from one phase of Protestantism to another.

"I was born in a Protestant community, of Protestant parents, and was brought up, so far as I was brought up at all, a Presbyterian. At the age of twenty one I passed from Presbyterianism to what is, sometimes called Liberal Christianity, to which I remained attached, at first under the form of Universalism, afterwards under that of Unitarianism, until the age of forty-one, when I had the happiness of being received into the Catholic Church. Here is the sum total of my religious changes. I, no doubt, experienced difficulties in defending the doctrine I professed, and I shifted my ground of defence more than once, but not the doctrines themselves.

I was a Protestant, and had the virtues and the vices of Protestants, and probably was not much better, nor much worse than the average of my class. I was, of course, all unworthy to be a Catholic, and, in myself, am now all unworthy of the confidence of Catholics.

There is no question of that; and if the truth or falsity of my writings depended on my own merits or demerits, they would deserve not a moment's consideration. I have referred to the subject, only as an act of justice to my Catholic friends, who have so generously given me their hearts. But I certainly had errors, gross and inexcusable errors, and I beg the public to accept this volume as a slight token of my sincere repentance, and of my earnest wish to do all in my power to atone for them."

After this candid acknowledgment of his errors, we do hope, that we shall hear no more of those attacks upon Dr. Brownson for his frequent changes of religion—attacks as ungenerous, as they are inconsistent with the fundamental principles of Protestantism. It is ungenerous to tax a man, as a crime, with the accidents of his birth and education; if he has had the misfortune to be "born and brought up a Protestant," he is to be pitied, not to be blamed, and if, by his subsequent conduct, he endeavors to rectify the accidents of his birth and education, he, in strict justice, deserves our praise. But it is grossly inconsistent, with the fundamental principles of Protestantism, to object to a man, that he is continually changing his religious views. Protestantism boasts itself to be progressive; but progress implies change; therefore to be a consistent Protestant, a man must be continually in a state of progress, or change, and, therefore, continually changing his religious views; therefore, in changing his religious views, whilst a Protestant, Dr. Brownson approved himself a good and consistent Protestant—we do not say a good and consistent Christian, for that is a horse of quite another color. Besides, a fundamental principle of Protestantism is—that it is the right and duty of every man to believe, and worship God, according to the dictates of his conscience; but if a man's conscience dictates to him one thing to-day—another thing to-morrow—and something, totally distinct from either, the day after, then, according to Protestant principles, it is clear, that it will not only be a right, but the duty, of the individual, to believe one thing to-day—another thing to-morrow—and something, totally distinct from either, the day after; therefore, in obeying the dictates of his conscience, or what he believed to be the dictates of his conscience, Dr. Brownson, we say again, approved himself a good, and consistent Protestant. Perhaps some Protestants may object, that conscience does not vary in its dictates; but this objection is fatal to the Protestant doctrine of progress; for where there is no change, there can be no progress—but progress, or change is an essential condition of Protestantism; it is the *sine qua non*, and Protestantism itself can only be supposed true to-day, upon the hypothesis, that it was false yesterday, and must, inevitably, be false again to-morrow. Besides, what right has any one Protestant to sit in judgment upon his brother Protestant, or to presume to decide as to what are, and what are not, the dictates of another's conscience? The "experiences" of one man—ever if he be a "howling" Methodist, and goes off periodically in fits, at camp-meeting—or, as the cant phrase is—"gets happy"—are worth no more than the "experiences" of the Unitarian, the Swedenborgian, or the Mormonite; nor are the drivellings of the oleaginous, or somewhat greasy Mr. Stiggins, on his tub, about his "inward light" a bit more entitled to the consideration of any sober minded individual, than the ravings of Johanna Southcote. If Protestantism be true, the individual is the sole judge, as to what his conscience dictates; and he is bound to believe, and act in accordance with those dictates. Dr. Brownson, whilst a Protestant, thus believed, and thus acted, and his former colleagues have no right to reproach him with his consistent Protestantism.

We must now take our leave of this fascinating volume, heartily recommending it to the attention of the public, Catholics, and Non-Catholics, or Protestants. Whilst in its contents, the former will find the highest logical acumen, and controversial abilities of the first order, devoted to the defence of his holy religion, its perusal may, we would fain hope, induce some of our Non-Catholic brethren to examine for themselves, into the grounds of their rejection of Catholicity; and thus may they be brought, through the grace of God, to learn that Christianity consists, in believing, and not in disbelieving—that faith is something more than a bare denial, or act of protest, and that, on his death bed, the departing sinner will find more consolation from the *Credo* of the Catholic, than from the *Non-Credo* of the Protestant. Should these, the writer's expectations, be realised, even in a single instance, then shall his labors not have been in vain.

TO CORRESPONDENTS.

We have been asked for our opinion as to the advisableness of emigration to Australia, with the intent of going to the "diggins." To our correspondent we would reply—If you have been from your youth accustomed to hard manual labor,—if you can work all day with pick and shovel, with the thermometer at 110 in the shade—if you can put up with rough fare, and hard living, and think you are "cute" enough to compete with the "flash coves" from the hulks and Pentonville, you may start with a chance of success in your favor; but if you cannot answer these questions in the affirmative, then the advice we give you is, even as that given by *Punch* to young folks about to marry—"Don't."

We have received a letter from our Illinois correspondent; without presuming to offer an opinion upon the merits of the case, for we are entirely ignorant respecting the advantages or disadvantages of Illinois, as a field for the emigrant, we must respectfully decline opening our columns to the controversy. Our correspondent's letter would naturally call forth a rejoinder, to which, in common justice, we could not refuse admission.

Anonymous communications cannot be taken notice of.

THE ST. JEAN BAPTISTE.

Yesterday, being the Festival of St. John the Baptist, was observed with much pomp, by our French Canadian brethren. The members of the different associations assembled at the Parish Church, and having assisted at High Mass, re-formed in procession in front of the Church, and marched through the principal streets of the town to the Bishoprick, where they dispersed. The evening was celebrated by the usual festivities.

On Monday and Tuesday of this week, Dr. Raphael delivered the first two lectures of his course upon the "Post Biblical History of the Jews." Commencing with the permission accorded to Nehemiah, to rebuild the walls of the city and temple of the Holy City, the Doctor drew a rapid and lucid sketch of the political condition of Persia, and the effects of the conquests of Grecian arms upon the fortunes of Jerusalem, showing how, by these conquests, from a comparatively unimportant inland town, she suddenly became elevated to the dignity of a frontier place. He then described the fortunes of his ancient race, during the invasion of Alexander, and the reigns of his successors—the sufferings of the people during the persecution of Antiochus Epiphanes, and the heroic resistance of the aged Matusias and his gallant sons. Having depicted the result of that glorious struggle for independence, the Doctor concluded his first lecture, showing to his audience, Judaea happy at home, and respected by surrounding nations.

In his second lecture the Doctor described the virtues and vices of the Asmonean princes, and the dissensions to which the concentration of the two powers, the sacerdotal and monarchical, upon one head, gave rise. With a rare skill, he continued to rivet the attention of his auditory, and to invest with the charms of a romance, the somewhat tedious and uninteresting annals of Josephus. The second lecture concluded by the subjugation of Judaea, and the reduction of the inheritance of the children of Abraham to the condition of a Roman Province.

To do justice to the talents of the lecturer, we feel it impossible, so, in despair, we desist from the task; observing merely, that Dr. Raphael lectures on Monday and Tuesday next, and that to stop away from these intellectual treats will argue a very strange want, if not a sad deprivation, of taste on the part of those who, having time and means to attend, neglect to avail themselves of the opportunity.

We have something to say in reply to our contemporary of the *Montreal Witness*, but though the weather is warm our remarks will keep.

Acknowledgments in our next.

BYTOWN CORRESPONDENCE.

To the Editor of the True Witness.

Sir,—Several events have occurred here lately worthy of remark, and I have no doubt your numerous subscribers on the Ottawa will be happy to see them noticed in the *TRUE WITNESS AND CATHOLIC CHRONICLE*, judging by the deep interest you take in all that appertains to the true faith, you will willingly afford them that gratification.

In the first place, I may mention the opening and consecration of a new Church in Bytown, in that part of it known as the Upper Town. The ceremony took place two weeks since, his Lordship the Bishop of Bytown officiating, assisted by the Rev. Messrs. Aubert, Mignault and McDonagh, the latter gentleman preached an eloquent and highly impressive sermon on the occasion. This Church, on the Sunday previous to its consecration, was filled by the disciples of John Wesley, and was, on that day, a Methodist Meeting House. "Many a time and oft" has Popery been denounced within its walls with awful vehemence; and oh! how often have the meek children of the Conventicle there assembled lifted up their voices against the idolatry and superstition of the poor benighted Papists. "How wonderful are thy ways, oh God." Within these very walls the Catholic now offers up his prayers for the conversion and enlightenment of the children of error.

The procession of the *Fete Dieu* took place on Sunday, the 13th inst., with all the pomp and ceremonies usual on the occasion. The Bishop of Bytown and numbers of the clergy were present, and the canopy over the Holy Sacrament was borne by some of the principal Catholic citizens. Not the least pleasing feature in the procession was the appearance of the children of the different schools connected with the Church.

The Rev. J. Ryan, who has been for some years attached to the Irish portion of the congregation, as their pastor, left Bytown for Toronto, on Thursday morning last. On Tuesday evening, a number of the Irish Catholic inhabitants assembled, and agreed upon adopting an address for presentation to the rev. gentleman, in token of their admiration of the energy and grace which have characterized his conduct during his residence amongst them. It was also resolved, that a purse should accompany the address, as a testimonial of the affection of the Irish people for their late respected pastor. In twenty-four hours, £50 found their way into the hands of the committee appointed for this purpose. The following is the address:—

TO THE REV. J. RYAN, LATE ASSISTANT PARISH PRIEST OF BYTOWN.

REV. AND DEAR SIR,—On the part of the Irish portion of the Catholic Congregation of Bytown, we beg to assure you of our sincere regret that you are about to leave this Parish, the field of your zealous and unremitting labors for the past five years; and impelled by a deep sense of gratitude, we tender you our heartfelt acknowledgments for the enabling sympathy and affection you have ever exhibited towards our suffering fellow-countrymen—for your zeal and untiring enthusiasm in the cause of our Holy Religion; and, above all, for your Heaven directed efforts in behalf of the destitute victims of suffering and want. You will ever be remembered in the prayers of the poor,

whom your charitable exertions have provided for; and the tender orphans whom you sustained and protected, (whose prayers are like sweet incense ascending to Heaven,) have learned to ask from God a blessing on you for the future. We will join our prayers to theirs, that God may have you in his holy keeping, wherever your lot may be cast, and we humbly ask, Rev. and dear Sir, that you will not cease to remember us in your petitions to the Giver of all Good.

The rev. gentleman, who was evidently deeply affected, replied as follows:—

GENTLEMEN.—I accept your Address, as also your magnificent and truly liberal testimonial, with feelings of the most sincere thankfulness. It is a noble addition to the many proofs of unbounded liberality which you have often given me during the past five years, especially whenever I had to appeal to you in favor of those whom an all-wise Providence has been pleased to leave destitute.

The thought of being about to separate from you, my beloved friends, fills my heart with the deepest sorrow. Divine Providence highly favored me the first day he sent me among you. To labor for your salvation has been my greatest joy, and that joy was increased ten fold by the pleasing certainty that I was laboring in a fruitful vineyard. Oh! that I had known your worth, years gone by, my feeble efforts would have been redoubled. It is impossible to estimate too highly your generous, pious, and moral character as a congregation.

Let me assure you, my dear friends, that although absent in body, you shall ever be present to my mind,—your names shall be as if written on my heart. You have ever been docile and obedient to my advice as the Minister of God. I feel confident that you will attend to my counsel given you when I am on the point of bidding you a long farewell. Live united, love one another in true fraternal charity; love, honor, and obey your Bishop, and Pastors; endeavor always to give those who differ from you in religion, the strongest proof of friendship and charity.

Alieu, my dear and ever beloved friends, my fervent prayers shall be offered to the Father of all Goodness that he may pour down upon you and your families his choicest blessings both spiritual and temporal, and lead you safely to the enjoyment of everlasting happiness.

On Thursday morning some hundreds of the parishioners accompanied our late beloved pastor to the steam-boat. He carries with him the affections of the people.

Last week there arrived here a number of emigrants, and among them seventy-five females in search of employment. Through the active exertions of Mr. J. H. Burke, who, I believe, was acting under the directions of the emigrant agent at Quebec, they were all provided for in a couple of days. The Rev. Mr. McDonagh was unceasing in his endeavors to procure homes for these destitute people, and it is gratifying to be able to state that the Town Council appropriated ten pounds towards their support.

B A Z A A R.

A BAZAAR will be held on MONDAY, the 5th of JULY, and on the two following days, in NOTRE DAME STREET, near the Old Dome Hotel, No. 49.

The proceeds will be in behalf of the ORPHANS and the OLD INFIRM FEMALES of the PROVIDENCE ASYLUM. This Bazaar will be held under the patronage of the following Ladies:—The Lady of the Mayor—Mrs. Wilson, Mrs. VALIERES, Mrs. VANFELSON, Mrs. CHISHOLM, Mrs. C. CHERRIER, Mrs. LAERDIX, Mrs. de ROCHERBLAVE, Mrs. L'EVERQUE, Mrs. OSTEL, Mrs. F. McDONAGH, Mrs. A. PREVOST, Mrs. FURNESS, and Mrs. DELVELETOUR.

It may not be amiss to say that the Providence Asylum, although busily employed for several years in works of charity, is, perhaps, but very imperfectly known by a certain number of our citizens. Under the direction of the Sisters of Charity, this Asylum is a home for, at least, about sixty old infirm females, and as many young orphan girls. Among the former may be found all sorts of infirmities: the deaf, the dumb, the blind, the paralytic, the bed-ridden, the idiot; all are attended to and ministered unto with the greatest care and charity by the good Sisters; and yet those pious nurses of the poor have no other means than their own industry, and the aims of some few charitable friends. But means so limited are not equal to meet the wants of so many miseries; hence the charitable Ladies, above named, have decided to open a Bazaar on a greater scale than usual, in order to cope more efficaciously with the daily increasing difficulties of the good Sisters.

It is to be hoped that their zeal will meet with its due reward, and that their Bazaar will be generously encouraged by all the friends of suffering humanity.

June 21, 1852.

Our Irish readers will remember that, hitherto, the St. Patrick's Hospital has been conducted by the Sisters of Charity of the Providence Convent, to whose exertions the success of that institution is greatly owing. This fact gives these good Sisters a claim upon every Irish Catholic heart.

The Rev. Jean Holmes, Pretre du Seminaire de Quebec, we regret to learn, died very suddenly yesterday afternoon at Lowville. He had begun to write a letter and the ink was not dry on the sheet of paper when he was found dead in his room. The *Canadian* says, Mr. Holmes was one of our most distinguished men for his talents and general information. He was the author of several small works on education, a powerful and eloquent preacher, and had given to the sciences of chemistry, mineralogy, and geology no inconsiderable share of his attention.—*Quebec Chronicle*.

The *Journal de Quebec* mentions, with sorrow, the death of the Rev. Joseph Elouard Martineau, of Gaspe, on the 11th instant. The young priest was entrusted with the superintendance of the construction of a church at Grand River, and was crushed by the falling of a pile of planks upon him, intended for the building.

On Friday afternoon, about two o'clock, a fearful storm of rain, mixed with hail, descended at Nicolet, which we regret to learn, occasioned considerable damage, breaking, among other things, some 1500 or 1800 panes of glass in the windows of the college. Many other buildings in the village were seriously injured, together with the fruit trees, shrubs, &c. Some of the hailstones were afterwards found to weigh from 1 1/2 to 1 3/4 ounces. At the commencement of the storm they were of the size of a pigeon's egg, and as it progressed they increased till they became as large as a hen's egg. The storm, which lasted about twenty minutes, was entirely confined to the village.—*Pilot*.

Birth.

In Bytown, on the 15th instant, the wife of Mr. E. Burke, of a son, both doing well.

REMOVAL.

THE SUBSCRIBER tenders his sincere thanks to his numerous customers and friends, for the patronage he has received since his commencing business, corner of McGill and Commissioner Streets, and begs to inform them that he has removed to the premises No. 13, MCGILL STREET, CORNER of LEMOINE STREET, where, with a choice and varied assortment of FRESH GROCERIES, LIQUORS, WINES, &c., &c., all of which will be sold at the LOWEST POSSIBLE REMUNERATING PRICES, with personal attention; he hopes to merit a continuance of their favors.

CHARLES D. PROCTOR.

Montreal, June 21, 1852.

NOTICE

IS HEREBY GIVEN, that application will be made to the Legislative of this Province, in the next ensuing Session of Parliament for an Act to incorporate "THE SAINT PATRICK'S HOSPITAL SOCIETY" in this City.

By order of the Committee of Management,
H. J. LARKIN, Secretary.

Montreal, 24th June, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

The united and imposing attitude assumed by all the great powers of Europe, and especially by the northern powers, has already produced a most salutary effect on the conduct of the French government, and it is to be hoped that the lesson will not be lost on the world. A few weeks ago everything looked warlike, and the organs of the *Elisée* were filled with speculations calculated to rouse the ambition of the nation. We heard of nothing but of the glory of the empire, and of the absurdity of attempting to bind France by the treaties of 1815—treaties which had been framed for her humiliation, and which deprived her of the fruits of a thousand victories, and of years of conquest. The government aided the movement by its lavish expenditure, both of money and of flattery, to the army; by military *fêtes*; by the ostentation with which it sought out every opportunity of honoring every one, however humble, who could connect his name with the *grande armée*; and, finally, by getting its instruments in the press to hint that, the empire once established, France, with her present limited frontiers, would be insufficient for so glorious a sovereignty, and that the recovery of the fifty departments which she lost in 1814 would consequently become a matter of necessity. But all these ambitious plans have been forced to yield to the firmness evinced by united Europe to resist such aspirations. The period of day-dreams of glory has passed away, and the period of disclaimers has arrived. Some time ago it was the invasion of England that the *Moniteur* was instructed to disavow; then came the disavowal of the annexation of Belgium; on Friday last there was a disavowal of any intention on the part of France to destroy the constitution of Spain; on Saturday it will be seen, by the subjoined paragraph, copied also from the *Moniteur*, that there is a disavowal of the intention to establish the empire itself:—"Some foreign journals endeavor to attach credit to the report that the northern powers, in the provision of certain eventualities, would be ready to renew the coalition of 1815, and that they have determined beforehand the limits beyond which France would not be permitted to modify her government. This report is a falsehood; the eventualities which are the pretext of it have no probability. There is nothing to indicate the necessity for any change in our institutions. France enjoys the most complete tranquility. All the powers keep up the most amicable relations with her, and they have never made less pretensions than at present to interfere with our domestic régime. They know that France will, in case of need, cause her rights to be respected, as she respects those of other nations; but these rights are neither threatened nor disputed. Let fallen parties rely, as formerly, on foreign intervention to cause the triumph of their pretensions over the national will; they will find that this old system of tactics will have no other result than to make them more odious to the country."—*Tablet*.

THE EMPEROR OF RUSSIA AND LOUIS NAPOLEON'S ENVOY.—The real nature of the reception given by the Emperor of Russia to the Baron de Heckeren is now beginning to ooze out, and it must be admitted that there was a blunder committed in the choice of an envoy who was known to be personally so objectionable to the Autocrat of all the Russias. M. de Heckeren, it appears, was formerly an officer in the Russian Imperial Guard, and was not only dismissed the service, but forced to leave Russia, on account of a duel, in which he killed the celebrated poet Pouchkin, after having inflicted upon him what is considered the severest injury that domestic life is exposed to. At the late interview, on M. de Heckeren's appearance in the room where the Emperor of Russia was waiting to receive him, the Czar expressed himself in nearly the following terms:—"Ah! there you are, sir. You have been an officer in my guard, and it is on that account that I receive you. I had no great reason to be satisfied with you—but let that pass. You come from France. Eh, bien! what have you to say to me?" After this rather abrupt commencement, the conversation gradually was brought round to the subject of the President of the Republic. The Emperor spoke of him twice as Monsieur Louis Napoleon, and only once called him Prince Louis Napoleon. The Emperor declared that he acknowledged the services rendered to society by the President, and added that the sovereigns of Europe would assist him in suppressing and destroying revolutionary ideas and parties. He twice said, in the course of the conversation, "Tis my part, I am Legitimist, and my family has pretensions to legitimacy." The last words of the Emperor were, "Que le Président ne fasse pas de sottises; mais il a trop de bon sens, il ne fera pas de sottises." M. de Heckeren, having touched on the visit of the Grand Dukes to Austria and Italy, made allusion to the happiness which it would give the President of the Republic if they would also visit France, to which the Emperor replied that he should have liked them to see France, but that in the circumstances the thing was impossible. It is said that M. de Heckeren took occasion to give both to the Austrian ministry and to the Emperor of Russia formal assurances that Louis Napoleon was determined not to favor any attempt to establish either Italian or Polish nationality. The President of the Republic lately honored the Marquis of Douglas with his company at dinner. Among the guests invited to meet him was the Princess Lieven, who was placed on Louis Napoleon's right hand. It appears that the Princess Lieven is about to leave Paris for Schlangenbad, where she is to meet the Empress of Russia. The President spoke a great deal to the Princess, and endeavored to prove to her that in his conviction liberty in France in its popular sense was dangerous to the peace of

Europe. He also alluded to the liberty of the press, and declared that if the liberty of the press were allowed to exist, there would be a general war in Europe before a week passed. In speaking of England, he seems to have expressed doctrines which will be most gratifying to the *réactionnaires*, for he stated that England was going headlong to revolution; and that before ten years was over the French army would be obliged to re-establish the Queen of England on her throne. It will be gratifying to Queen Victoria to know that she has so efficient and respectable a protector. After such an assurance, what occasion has she for either a fleet or an army.—*Chronicle*.

THE BILL ON PUBLIC INSTRUCTION.—The *Ami de la Religion* says:—"It is stated that the bill on public instruction meets with considerable obstacles. We think we can affirm that the Bishops, and in particular Cardinal Gousset, Archbishop of Rheims, have addressed grave observations to the government, and that the general sentiment of the Bishops and of the Catholic body is, that this bill would not be attended with the advantages which its authors expect from it; but that it might compromise the good relations which exist between the Church and the State."

SWITZERLAND.

THE CATHOLIC PARTY IN FRIBOURG.—There are symptoms of a great reaction on the side of the Catholic and Conservative party in the canton of Fribourg. A meeting was convoked by the most eminent men of that party, to be held at Porieux on the 24th ult., to protest against the tyrannical system of the minority at present in power. The government attempted to prevent this meeting coming off, made several arrests, and issued a proclamation, but it was nevertheless held on the day appointed, and passed off in the greatest order. Not fewer than 18,000 were present, and the following resolutions were carried without opposition:—

"The people of Fribourg disapproves of the political systems pursued by the government, because it is incompatible with the material and intellectual progress of the country.

"It resolves to adopt the annexed petition addressed to the High Federal Assembly, the object of which is to demand that the constitution of the canton should be submitted to its sanction; that, according to the example of other states of Switzerland, they should revise it; that free and loyal elections should take place as soon as possible in order to re-establish conscientiously the reign of the majority.

"That this assembly, composed of citizens of various religious creeds, but friends one with the other, clings energetically, each according to his own Faith, to the Christian principle, so audaciously attacked by the detestable doctrines of Demagogism and Socialism.

"That before separating it determines on the organization of a great Fribourgian assembly for the recovery of its liberties, and charges the committee to labor with activity, but strictly within the limits of legality, in the broad light of day, and by every means avowable before God and man. Each member of the assembly will be bound, as far as concerns him, to engage himself to this upon his honor."

GERMANY.

DEPARTURE OF THE EMPEROR OF RUSSIA.—The Emperor of Russia left Berlin by special train on the 27th, on his return to Warsaw. He had deferred his departure in order to be present at the festivities in celebration of the 25th anniversary of the wedding of Prince Charles, the King's brother. During his stay at Potsdam the Emperor paid very close attention to technical military affairs. On Monday last he had a trial made on a large scale with the needle musket. Though he had hitherto been of opinion that this weapon was not adapted for practical use by troops of the line in general, he was forced to admit that the performances witnessed very much surprised him. The range of the needle musket, and the rapidity of loading and discharging it, were extraordinary. The evil, however, it said to be that the musket so easily gets out of order. A trial was also made with a peculiar bullet, which, shot from a musket, explodes on hitting its mark, and is very effective for setting fire to houses, or blowing up the enemy's ammunition waggons. During the late war in Holstein these bullets were used, and enabled the Prussians, at the distance of nearly half an English mile, to set a thatched roof in flames with a couple of musket shots. On Tuesday last the Emperor gave the court and the chief military authorities a sample of his far-famed mastery in the practical execution of military evolutions. At eight in the morning he put himself at the head of a regiment of cuirassiers in the great exercising field, and after beginning with the simplest movements, proceeded to feats which excited as much astonishment as admiration. The King, in order to return the compliment, took in person the command of the first regiment of foot guard, and exercised it before the Emperor.

THE CAPE OF GOOD HOPE.

ARRIVAL OF SIR HARRY SMITH.

By the arrival of her Majesty's ship *Gladiator*, which brought to off Torbay on Saturday afternoon, we have despatches to the 17th April. She has brought back the late Governor of the Cape, Sir Harry Smith, and family. Sir Harry left the frontier the very day after being relieved by his successor, General G. Cathcart, and embarked in her Majesty's ship *Styx*, in the *Buffalo*, for Table Bay, where the vessel arrived on the 14th ultimo. As soon as it was known ashore that Sir Harry Smith had arrived an immense concourse of people assembled in the central causeway to receive him. Sir Harry was met on the landing stairs by the Chief Justice and many others of the principal functionaries of the colony, and was accompanied to his carriage

by a very numerous body of merchants and gentlemen of all shades of politics, to testify their respect for the late Governor. A triumphal arch had been erected at the foot of the wharf, decorated with banners, flowers, evergreens, &c., and bearing the motto "Gratitude" on the one side, and on the other "God speed Sir Harry," as expressive marks of the general feeling. Invitations to public dinners were afterwards offered but declined; and the gentlemen who had formed the committee for the purpose of showing their respect for the gallant veteran by their banquet, resolved to devote their subscriptions to the purchase and presentation of a suitable piece of plate as a more lasting memorial of their attachment to, and esteem for, the veteran hero. The *Gladiator* arrived off Portsmouth from Torbay on Sunday afternoon, where Sir Harry landed.

The *Kaffir* war is reported as having been brought to a close by Sir Harry Smith prior to his leaving; the result of the operations detailed by the last mail having had the effect of inducing the chiefs to sue for peace. In consequence Sir Harry had entered into negotiations with them, and these were being continued by his successor, Major-General Cathcart.

The following is the latest news from the frontier:—"KING WILLIAM'S TOWN, APRIL 5.—It appears that Col. Michel has taken the Hottentots and Kaffirs in by a very ably-planned manoeuvre. Large bodies of Kaffirs and Hottentots were frequently seen at a considerable distance from the camp, and knowing from experience that it was utterly impossible to get at them—for upon the troops moving towards them they made off, so that it was only harassing the troops—he hit upon a very excellent plan, by sending the 45th Regiment into the basin, and unperceived by the enemy advanced the 60th Rifles in support, and as it was expected, the Kaffirs and Hottentots mustered in strong force, singing their war-song and dooming the 45th Regiment to destruction; but happily they were grievously mistaken. The Rifles surrounded them, giving three cheers, and drove them headlong down precipices. The groans and cries of the killed and wounded were terrific, numbers bit the soil of their redoubted fastness, with a very slight loss on our side; only five wounded, and these very slightly.

"APRIL 6.—The division under Colonel Eyre has been doing good work latterly in the direction of the Kei; 1,300 head of splendid cattle arrived here yesterday, captured by Colonel Eyre's division. The Kaffirs did not fight with that determination that they formerly did. At times they showed themselves in large numbers; but their sole object appeared to be to harass the troops and dodge them with the cattle. Major-General Somerset has also captured about 1,500 head. The governor presented Messrs. Crouch and Conway with a span of oxen each—which, from all accounts, they deserve for their exertions in guiding the troops. We have scarcely a day pass without hearing of more of Umhala's treachery. If any man ever deserved punishing that villain does."

INDIA.

THE WAR IN BURMAH—CAPTURE OF RANGOON.

Despatches in anticipation of the India mail have brought full particulars of the first grand act of our new tragic drama of War in Burmah.

Steam has done its work, and Rangoon and Martaban have fallen under a rapid energy of assault for which the enemy were apparently unprepared.

The capture of Martaban occupied only three hours. At daybreak on the 5th of April, the steamers *Rattler*, *Hermes*, *Salamander*, and *Proserpine*, with 1,500 men on board, approached the main wharf of the town, Lieutenant-General Godwin in command of the forces, and Rear Admiral Austen of the naval squadron.

The loss on the side of the Burmese has not been computed, but about one hundred guns, of all sizes, fell into our hands.

The advices from Bombay mention that the north-west frontier continues in an unsatisfactory state. It is now clear that the only result of Sir C. Campbell's operations last cold season has been to weaken the force at Peshawur by the detachments required for three strong and distant outposts, the establishment of which, instead of curbing the incursions of the hill tribes, has only irritated them into combinations against us. Sir C. Campbell is again "out" with a force, and skirmishes had taken place on the 15th of April, and subsequent days.

It is reported from Cabul that the people of Kohistan had rebelled against Dhost Mohamed, and worsted a body of his troops. The Dhost's youngest son had marched against the rebels. Gholan Hyder Khan was expected to leave Cabul about the 25th with a strong force for the occupation of Herat.

The state of the Nizam territories continues as bad as well can be. The government is unable to realise its revenue, and credit is at an end; even the Contingent is months in arrear, and all other departments are, of course, still more so. The country is covered with predatory bands of Rohillas; parties of the Contingent are, however, as last, everywhere in chase of these, and this evil at least will be suppressed.

THE MAYNOOTH DIFFICULTY.

(From the Times.)

How is the Maynooth discussion to end? The importance and the difficulty of that question will be readily apparent to all who have ever studied effect—effect theatrical, poetic, political, or even horticultural. The difficulty is how to get a climax, how to wind up your story, how to crown your vista. Nothing is so easy as a public procession, but when the procession is once on the move it must go somewhere. If it is merely to emerge from one portal in order to disappear in another, or to make a detour, and then return to its starting point, it is only a link in a series or a fragment of something else, but not a complete work in itself. A Fifth of November *Guy*, after being duly

carried through the streets, is hung on a gallows and consigned to the flames, and though the finale is painfully uncharitable the pious ingenuity of Clapham has not yet suggested a termination that shall combine moral and dramatic propriety. The tenderest Puritan has not yet ventured to suggest that *Guy* should hear a sermon, become a Protestant, be clothed in sanctimonious apparel, have his hair cut close, and his conical hat changed for a broad brim, and then be committed to the care of the parish clerk. A novel must have a story, and a story must have an end, whether that end be a marriage, a suicide, or the discovery of a wax figure in a recess, as in Mrs. Randolph's celebrated tale. It is a difficulty that pervades human life. A hundred proverbs warn us against unnecessary action, "let well alone"—*quieta non movere*, &c. The Maynooth discussion having been once taken up, and the House of Commons having sunk we forget how many weeks of valuable time in the miserable investment, it begins to feel its honor involved in doing something. The question now is, "Shall we ignominiously confess 'an error'?" or, "Shall we go on throwing away good 'time after bad'?" Perhaps the former is the wiser as well as the humbler course, simply because the latter, after a world more of trouble and disgrace, will lead to the same result.

Lord John Russell, Mr. Goulburn, Mr. Hume, and some other sensible men hold that after what has occurred an inquiry into Maynooth is inevitable.—Their meaning is, that when you have advanced up to the point of inquiry you cannot well recede without asking a question. There is no doubt that if you are caught trespassing on your neighbor's grounds, you may as well pretend to be looking for something; and if you find yourself addressing a stranger, it is one escape from your embarrassment to ask if his name is *Brown*, or what o'clock it is, or whether he has seen a man on horseback pass that way. The House of Commons, in the guise of an elderly lady, has accepted Mr. Spooner's arm and walked up to Maynooth. It has just put on a pair of tortoiseshell spectacles, and commenced, "I hope I don't intrude." That is the very point at which we stand at this moment, and the question is whether to finish the sentence with a question, or to confess to a mistake and walk away. The statesmen we have just mentioned being keenly alive to the honor of the House, are of opinion that the sentence should be finished, but then they hold that, as Ministers are responsible for having let things come to this pass, they are bound to ask the question themselves. So they recommend a Royal Commission, which would answer the double purpose of relieving the House of Commons and finding an agreeable occupation for the Government in the recess. A Royal Commission, too, might ask as many questions as it pleased, without being able to compel answers, so that the professors and students of Maynooth might freely tell everything on the one side of the question, and shut their mouths the instant the examination seemed likely to take an unfavorable turn. When a shifty or an uncivil answer is apprehended all people wish somebody else to ask the question; and Lord John, Mr. Goulburn, and Mr. Hume are none of them men who would take it much to heart if Lord Derby's Commission got the worst of it at Maynooth. Lord Derby, on the other hand, wishes the House of Commons to share the trouble and risk of a disagreeable scrutiny. But why was the subject ever opened if it leads to such difficulties? Why was this synod of mice ever held if there existed on all sides such a reluctance to bell the cat? There is no lack of courage, it is true, in those who are indifferent to the results. If Ireland was driven to the verge of rebellion, and, as a natural consequence, the Protestant clergy could not get a farthing of their tithes, what would it matter to Mr. Spooner or the fanatical divines of Liverpool and Manchester? What would it matter to them if we had to increase our military establishment, and legislation was rendered impossible for several sessions? Nothing at all. But statesmen of all parties do feel these things and endeavor to avert them. They are afraid because they can feel the impending calamity.

The upshot of the matter thus far is, that next Friday the House is to take another turn at the controversial treadmill. The debate last night was as near as possible an exact repetition of that the day before, and next Friday will doubtless have the same family resemblance, and so on for ever, till the House finishes the debate in that unblest region where Milton says that "free will and fate" form the prominent subjects of conversation. Nothing is more likely than that the natural reluctance of members to appear advocates of Maynooth on the eve of a general election, will give Mr. Spooner and his friends, the Ministers, a majority on the question, and we shall then have the notable farce of parliamentary inquiry on a most delicate and intricate subject, opened just a fortnight before a dissolution. Were this all—were there nothing but absurdity in their proceedings, we might content ourselves with expressing our disgust at the injury thus done to the character of the House. But there is more in it than absurdity; there is a base end in view. In the East a dirty fanatic will sometimes pitch his tent before a man's door and demand his maintenance. If he is denied he will set up a dismal howl, loud and harsh enough to wake the dead from their graves.—Being almost independent of sleep, he will repeat that howl almost every minute day and night for weeks together, the religious prejudices of the country giving him perfect immunity for his brutal behaviour. His howl is formally a prayer, though virtually an attack on the provisions and property of his unfortunate victim. The latter being at length fairly wearied out succumbs, and buys off the sanctimonious scoundrel, whose system and perseverance are such that he positively sows seed and plants trees before the threshold he invades in order to signify how long he means to carry out his game. Surely those "who devour widows' purses" and for a pretence make long prayers" are the very model of the Protestant Protectionists, who have pitched their tents before the door of the Legislature, and are howling day and night incessantly what sounds like a melancholy sort of devotion, but is, in fact, a demand for a slice of the poor man's loaf. They have kept it up a fortnight, and we shall have a fortnight more of it. The devotees at Westminster are echoed by their fraternity all over the kingdom, and the land will have no rest—at least that is the speculation—till the prayers are granted and our pantries laid open to the noisy and ravenous foe. But is there no remedy for this? Even in the East the natural sense of man will sometimes revolt against this hypocritical mummery and give the impostor his deserts. Are we less sagacious to see through the artifice, less bold to assert our rights, or less prompt to defend ourselves? Let this be thought of during Whitsuntide, and perhaps next Friday will see a change come o'er the spirit of this scene.

THE RELIGIOUS PART OF THE CORONATION OF THE EMPEROR SOULOUQUE—THE RELIGIOUS POSITION OF HAYTI.

(From the N. Y. Freeman's Journal, June 4.)

Several of the city papers have recently stated, in the account of which they have given of the coronation of the Emperor Soulouque, that a Legate from the Pope had acted a very solemn and pompous part in the ceremony, and they have thereupon taken occasion to cast odium and ridicule on the venerable person of the Supreme Pontiff. The truth is, that the portion of the narrative above alluded to is wholly false; the clergyman who performed the rite of consecration had not been invested by the Holy See with the character and functions either of a nuncio or of a representative of any kind; he had received no appointment whatever. There can be no doubt that his Holiness would deem it a great happiness to confer upon the French part of the island an episcopal organization and hierarchy, but in order for this, the Haytien government, which calls itself Catholic, must make the laws of the land harmonise with the dogmas of the faith which it is supposed to profess and adhere to; and until that first step be taken, Pius IX. will continue to refuse entering into any arrangements with the new Emperor.

In a very remarkable article which appeared last year in the *Revue des Mondes*, the leading review of Paris, I have found some very interesting details in regard to the deplorable situation of the Church in Hayti. Although the Catholic religion has been for a long time back the only recognised one in the island, and although it still includes nominally almost its entire population, the Haytiens are not, in common with the rest of Christendom, bound by ties of hierarchy and submission to the chair of Peter, the centre of Catholic unity. The Emperor Christopher had, it is true, in 1811, erected an archiepiscopal see in the capital of his empire, and established bishoprics in its principal cities; but bishoprics cannot be formed and administered without bishops; and his black Imperial Majesty, on taking possession of the throne, applied to the Pope to appoint them; but his application, no doubt for very sufficient reasons, was not complied with. At a later date, Boyer opened with the Holy See negotiations of a more regular character, and in consequence, Right Rev. Dr. England, Bishop of Charleston, was sent to Port au Prince upon two different occasions, with full powers to negotiate a Concordat. He managed, without any very great difficulty, to come to terms with the Haytien government, and a day had been appointed on which the treaty was to be signed with great solemnity, when certain bad priests, who, by their misconduct and the disorder of their lives, were much averse to the re-establishment of ecclesiastical discipline, by dint of assiduous intrigues, succeeded in bringing about the failure of the proposed Concordat. The Steam Bishop, *Il vescovo a Vopore*, as the Cardinals at Rome were wont to call him, had perhaps not been guarded enough in dealing with the interests and fears of these impostors.

Still, so great was the desire of the Holy See to provide for the spiritual wants of Hayti, and to begin the work of reforming the morals of its inhabitants, that in 1842 it entrusted a second mission to the island to Mgr. Rosati, Bishop of St. Louis. A narrative of his voyage is to be found in volume fourteen of the *Annales de la Propagation de la Foi*, and in it the worthy prelate gives evidence of the hopes that had been awakened in his breast by the cordial and yet deferential welcome with which he had been received by the whole population. But the Negrophilists of France succeeded in persuading the Haytien government that it would fall an easy prey into the devouring jaws of Jesuitism, and their nonsensical calumnies prevailed, so that no arrangement could be effected.

Soulouque's desire to be anointed and crowned, like Napoleon, induced him to resume these interrupted negotiations, and last year a member of the Haytien Legation, at Paris, repaired to Rome, where he remained for a long time endeavoring to obtain the appointment of one or more Bishops. But he sought at the same time to get the church to recognise divorce as established by law, to obtain its consent to the maintenance in the code of Hayti of that law, which authorises only temporary marriages between white men and black women. Of course, the matter admitted of no compromise, and the contemplated Concordat (which Soulouque takes to be the name of some distinguished man connected with the court of Rome) was rejected by the Holy See.

In the French part of the island there are about fifty parishes; but, with a very few exceptions, the French, or Savoyard or Spanish priests, who attend to them are a set of wretches, who have been compelled to leave dioceses to which they belonged, after having been suspended from their sacerdotal functions. Others are priests in name only, and by virtue of forged certificates, so that it is quite a usual occurrence in Hayti to meet with Trappists, such as Leahy, or with Jesuits such as Lord—the priest who crowned Soulouque, and who by his own authority conferred upon himself the unusual title of Ecclesiastical Superior, is well known at Mobile, where he was forced to leave in consequence of his misconduct. But a short time ago he wrote to several priests in this city, requesting them to send him consecrated oil to be used at the anointing of Faustin I. As may be supposed, his communications have been suffered to remain unanswered. All these impostors are on the beat terms with the *vauz douc* witchcraft; and the worship of serpents, the sacrificial offerings of oxen, and a certain profanation of the Holy Sacrifice of the Mass, are all of a like and constant practice. If Soulouque should show a desire to bring these monstrous customs to an end, if he should encourage by legal enactments legitimate marriages, so that the proportion of illegitimate births may cease to be, as at present, ninety-six per cent on the total number of births, then Rome, no longer liable to the accusation of being connected with a government which tolerates such abominations, will set about the work of regenerating the Haytien people.

GREAT BRITAIN.

STATE OF TRADE.—The accounts of the state of trade in the provinces are for the most part favorable. At Manchester business has been checked by the renewed excitement in the Liverpool cotton market, but everything gives evidence of an extensive demand.—From Birmingham the reports show a decided increase of general orders, and in the manufacture of copper articles especially, notwithstanding the rise in the price of the material, there is great activity. In iron there have been large transactions at an advance.—

At Nottingham there has been unexpected dullness. A full average business has taken place in the woollen districts, and the Irish linen market has also been well maintained.—*Times*.

ARRIVAL OF THE DUKE AND DUCHESS DE MONTPENSIER.—Their Royal Highnesses the Duke and Duchess of Montpensier arrived at Dover, on Friday, June 28, on a visit to the august parent of the duke. The ex-Queen of the French, with Prince de Joinville and his Excellency Signor Isturitz (the Spanish ambassador), arrived by an early train from town in order to receive the illustrious travellers. At about half-past eight o'clock the Belgian packet *Chemin de Fer* entered the harbour, with their Royal Highnesses on board.—The Queen Amelia (who was standing on the quay with the Spanish Minister,) rushed forward to embrace the duke, her son, she had not seen him since the events that exiled the family of Louis Philippe from France. The royal personages proceeded by special train for Claremont.

THE NEW RIFLE MUSKET.—The Ordnance department have given directions to barrackmasters to issue to regiments of infantry 10 target frames and 10 traversing rests; and to each depot of infantry 8 target frames and 4 traversing rests for ball practice with the new rifle musket.

GRAIN FROM FRANCE.—From a Parliamentary paper just published, it appears that the quantity of corn, grain, meal, and flour imported into the United Kingdom in the year '51, from France, was 1,591,377 quarters, being the largest quantity from any country. The next largest quantity was 1,211,365 quarters from the United States of America.

MR. FEARGUS O'CONNOR.—The member for Nottingham, whose strange conduct has lately attracted so much attention, has made but a short stay in the United States. He came a passenger in the *Europa*, which arrived at Liverpool on Sunday last. During the voyage the hon. member indulged in some of his vagaries, and at times created much amusement amongst the passengers. He could not be induced to wash or shave himself, and, as may well be conceived, his hirsute appendage had acquired remarkable prominence. One of the officers of the ship usually sat up with him at night; but nothing occurred to warrant interference. He called pretty frequently for his favorite libations of brandy and water, though, in this respect, his demands were not always complied with. He usually addressed the steward, jocosely, as "you ruffian," and when he obtained his liquor drank "her Majesty's health," in compliment to the attendant.—*Liverpool Mercury*.

MR. FEARGUS O'CONNOR AT WESTMINSTER HALL.—On Tuesday much commotion was occasioned in the law courts at Westminster Hall by an unexpected visit of Mr. Feargus O'Connor, whose extraordinary conduct quite put a stop to the business of the courts for a time. The honorable member, who had only returned to town on Monday evening from his strange flight to America, had come down to the Hall in the hope of finding the house sitting, and learning that it was up for the holidays he took a stroll about the place, and at length sauntered into the Court of Exchequer. Elbowing his way through the crowd, he took his seat at the attorney's table, right facing their lordships.—For a minute or so he looked at their lordships, and listened to the argument which was going on with much earnestness; that, however, gave way to a strange wildness of demeanor, and waving and kissing his hand to the bench, he began to laugh in a very hearty style. The noise made by the unfortunate member prevented the argument which was before the court being proceeded with; the barrister sat down, and their lordships were considering apparently what was to be done, when the unhappy man burst forth in a loud tone of voice, and, half-grinning, said, waving his head to the Chief Baron, "How do you do, Sir Frederick Pollock?—very glad to see you looking so well, Sir Frederick; you're a noble fellow; I like you, I do; you're a good fellow." The ushers called "Silence!" and Mr. O'Connor perceiving, perhaps, that he was likely to be handed over to the care of an officer of the court, hurriedly snatched up his hat, and, laughing and bowing to the bench, took his departure. He next paid a visit to the Court of Common Pleas, to the discomfiture of the bench and bar. Taking a seat in the inner bar, he shook hands with several of the Queen's counsel, and began to nod and laugh at the judges. This he kept up for about five minutes, and on Mr. Justice Maule laying down some principle of law, he gave vent to a violent outburst of laughter, and appeared much amused. As his lordship was concluding each sentence he observed, "Ah!" "To be sure." "You are right." "Very strange." Mr. Justice Maule having concluded, Mr. O'Connor arose, and smiling and bowing, made his exit. He then visited the court where the Lords Justices, Lord Cranworth and Knight Bruce, were hearing appeals. After thrusting his hand into that of Sir W. P. Wood, who seemed to entreat him to retire, he moved across the court between the bench and the Queen's counsel's table, smiling at the learned judges, and saying in a low tone of voice, "Upright judge; just judge; most amiable, most estimable man!" He then nodded (with great familiarity), and withdrew, though his steps towards the door were somewhat accelerated by the sound of the word "Officer!" pronounced by Lord Justice Knight Bruce. He next visited the Lord Chancellor, and forcing his way below the inner bar, began to nod and smile with his former vigor. At length his demeanor excited the observation of the Lord Chancellor, who desired him to sit down. Mr. O'Connor again grinned and bowed to all near him, and made a hasty escape into Westminster Hall. He appeared all the worse for his transatlantic trip, and little doubt need now be entertained as to the condition of his mind.

A treaty for the extradition of criminal offenders has just been concluded and signed by the representatives of the governments of France and England. This new treaty provides ample remedy for the defects which rendered the treaty of 1843, concluded by the Earl of Aberdeen, almost a dead letter as far as regarded England. If it prove efficient this treaty will be immediately accepted as a model by the governments of Prussia, Sardinia, and Holland, who are anxious to conclude treaties with our government for the international extradition of criminal offenders as speedily as may be.—*Morning Post*.

THE GOLD MANIA IN IRE.—The gold fever has subsided; the ore of the Lomonds has been tried and found wanting. These lofty protuberances are in no danger of being levelled to glut the cupidity of man. To other and more distant climes must the gold-seekers hie to obtain the "dust" and the "nuggets."—*Scotsman*.

HIGHLAND EMIGRATION.—Sixty persons of all ages and sexes, part of the distressed population of the Island of Skye, went by the steamer to Liverpool to embark for Australia more than a fortnight ago, and 194 more have had their deposits paid, and all other arrangements made for their immediate departure. This indicates that a successful beginning has been made of the operations of the Highland Emigration Society. The emigrants are required to apply all their available means towards defraying the expense of their deposit and outfit, and what is deficient is paid in the proportion of one-third by the proprietor of the estate which is relieved by the departure of the emigrants, and two-thirds by the society, the whole to be repaid by the emigrants after their arrival in Australia, and to be re-applied in giving similar assistance to other emigrants.

EMIGRATION TO AUSTRALIA.—Emigration to the gold diggings of our Australian colonies is rapidly progressing. From the London papers we perceive that thirty vessels, of 23,000 tons, have been laid on for Port Phillip, Melbourne, Victoria, and other places in Australia. At Liverpool there are fifteen vessels of 14,950 tons, now loading for the same destination.—Every ship which sails from Liverpool is filled with emigrants.

The first steamer of the Australian Mail Company, which left London on Tuesday for Sydney (calling at Plymouth), has all her berths engaged, the number being forty-eight first class, seventy-two second, and sixty-two third. She will take out about £250,000 in sovereigns. Her trial trip, with the Inspectors of the Admiralty, was performed on Saturday, and her speed was stated to be greater than that of any screw-boat yet inspected by them. Although laden with cargo and 500 tons of coal, she attained at one time a speed of 10.74 miles per hour, with slack tide and adverse wind.

THE RECENT DUEL.—Several Clergymen and other influential persons among the Liberal electors of the borough of Canterbury have adopted resolutions, pledging themselves not to support either Colonel Romilly or the Hon. Mr. Smythe at the forthcoming election, in consequence of the duel between those gentlemen—"the practice of duelling being opposed to the spirit of Christianity, to the laws of this country, and to the good order of all civilised communities."

UNITED STATES.

THE CHOLERA.—Seventeen deaths by cholera, recently occurred among a party of thirty Germans, on board of one steamer, going up the Mississippi. They arrived at New Orleans on board of a ship from Havre. Not a single death occurred among a party of one hundred who came in a ship direct from Bremen. This circumstance appears to corroborate the belief that this malignant disease is not only produced by inhaling noxious vapors, but may be retained in the body for a great length of time. We are sorry to learn that the cholera is also prevalent in some of the Western towns and cities. Within a few days, about sixty persons, mostly railroad laborers, have been swept off by this fatal epidemic, at La Salle, Ill. In Marysville, Ky., twenty persons have died by cholera within a few days.

IMMIGRATION.—During the last month there arrived at the port of New York 33,858 foreign passengers, and averaging their value at a thousand dollars each, men, women, and children, they give us a clear gain of \$33,858,000, which is a considerable more than the whole product of California in gold for a year. This is a pretty good business for one month. It is worth while to know what the respective countries are that have given us that great increase of wealth, and how much each contributed. The following is the true account according to the books of the Custom House: There arrived from Ireland, 12,875; Germany, 13,939; England, 2,805; Scotland, 718; Wales, 450; France, 1,472; Spain, 33; Switzerland, 627; Holland, 317; Norway, 1; Sweden, 9; Denmark, 37; Italy, 61; Portugal, 5; Belgium, 10; West Indies, 55; Nova Scotia, 2; Sardinia, 23; South America, 15; Canada, 4; China, 1; Sicily, 4; Mexico, 9; Russia, 2; East Indies, 5; Greece, 1; Poland, 1. From this statement it appears that Germany contributes \$13,875,000; Ireland, \$12,775,000, while Norway, China, and Poland, contributed but \$1,000 each.

Rhode Island is threatened with another civil war—another Dorr rebellion.—Newport openly defies the new liquor law. The *Daily News* of that place announces that "summer visitors can obtain just as much liquor as they want, and just as freely as they have heretofore had it," and asks the press to make the fact generally known. We suppose it will be just so at Nahant, Hull, and Long Island in this State. One of the select men of Hull is a liquor dealer, at times, and he can protect his neighbors, for "his name is a tower of strength."

On the 3rd inst., three fugitive slaves were arrested at Detroit, while on their way from Kentucky to Canada. They were taken to jail, and while under examination they made a sudden onset upon the jailor, knocked him down, and made their escape into the street. The report of their arrest having been circulated in the city, a number of highly excited colored people assembled in front of the jail, and rendered unavailing all efforts to recapture the three men. The latter were immediately hurried off to the river, placed in a boat, and by eleven o'clock were safely landed in Canada, beyond the reach of their pursuers. The slave states will not submit to too oft repeated outrages of this kind: We predict the end of such acts will be a difficulty between Great Britain and the United States. In Canada West, and other parts of the Canadas, there are twelve or fifteen thousand runaway slaves, most of whom can be easily identified by their owners. They must keep a bright eye to windward, or they will have to be given up by some compulsory process, agreed upon by the two governments. We only hint this at present—stranger things have happened. Remember the Campbells are coming!—*Boston Pilot*.

A duel was fought on the 2d inst., at Fort Mello, Fla, between Col. Gronard and Maj. Jones, of Hopkins. They fought with bowie knives. Jones was killed. Subsequently Col. Gronard went to St. Augustine and surrendered himself to the officers of justice.

YET ANOTHER PROTESTANT SECT.—On Friday we met with a gentleman from Western Virginia, making purchases of dry goods and groceries for a store, the connections with which are worth noting. A colony of sixty persons gathered from Northampton, Mass., Brooklyn and Auburn, N.Y., all firm believers in what is termed the Spiritual Philosophy, (announced by A. J. Davis et al.) have purchased nine thousand acres of

land in a splendid location, about forty miles from Charleston, Va., upon which they have settled.—They do not have a community of property, but each man is steward of his own substance, "maintaining unity of faith in the bonds of peace."—In general, they receive all their spiritual and temporal advice from the spirit-world, although they do not consider directions from this source infallible, but submit every "communication" to the test of reason. Most of the parties interested in this movement are men of some wealth, and all are said to be well-educated and refined people. The object stated is spiritual and integral development, which they expect to promote by living in one community. On the property purchased are mills, a tavern-stand, post-office, and store; and it is for the latter that our informant was purchasing supplies. Among the emigrants is Rev. T. L. Harris, of New-York, who is to edit a weekly paper soon to be established by the society.—*Cincinnati Gazette*.

THE SPIRITUAL RAPPING DELUSION.—It would appear by the following paragraph, cut from the *St. Louis Republic* of the 27th ult., that this monstrous delusion has reached, and is doing its demoralising work in that part of the country:—"The *Evening Dispatch* of the 22th ult., moralises on the evil effect of the increasing spread of Spiritual Rapping doctrines, and states that lately a gentleman residing in Illinois, whose wife died some years since, and who was but lately surrounded by an interesting family of boys and girls, has lost all respect for the memory of the former, and disinherited the latter, because in a spiritual interview lately, he was informed that his wife had, during her whole life been unfaithful to him, and that the children had been illegitimately begotten. The doctrines are gaining ground in this city, and to one professional rapper who visited us last winter, there are now over a hundred capital amateur operators."

DECIDEDLY SUPERNAL.—The *Tribune* publishes a "supernal despatch" from the world of spirits, communicated by a professed spiritual medium. It professes to come from Benjamin Franklin, and is to the effect that Sir John Franklin yet lives, and is imprisoned in the Arctic ocean, in latitude 75 deg. North, and longitude (from Washington) 12 deg. West. The *Tribune* acknowledging the politeness of Benj. Franklin and the medium, offers the latter liberal remuneration for daily reports of what is transpiring in Europe, the remuneration to be paid on the arrival of each steamer if it verifies the report. Now here is a chance for the mediums—which if they improve not, let them hereafter for ever hold their peace.—*N. Y. Com. Advocate*.

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COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE PENCE THE QUIRE.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

MONTREAL MARKET PRICES.

Table with columns for commodity (Wheat, Oats, Barley, etc.), unit (per bush, per qr, etc.), and price (s. d.). Date: June 22, 1852.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Aylmer, Beauharnois, Brantford, Bygon, Buckingham, Carleton, Chambly, Cornwall, Counties of Kamouraska and L'Islet, Decolville, Dundas County, Eastern Townships, L'Orignal, Ottawa, Rose, St. Thomas, St. Jerome, St. Lawrence, St. Roch, St. Vincent, Three Rivers, Tiquish, Toronto.

NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP, the business heretofore carried on by JOHN FITZPATRICK in his own name, will be henceforward conducted under the style and firm of FITZPATRICK & MOORE.

JOHN FITZPATRICK, LUKE MOORE.

Montreal, May 4, 1852.

WILSONS & NOLAN, BOOK AND JOB PRINTERS, No. 27, McGill Street.

THE Subscribers having OPENED a BOOK AND JOB PRINTING OFFICE, and furnished it with entirely NEW and ELEGANT materials, are now prepared to execute orders for PRINTING in all its branches; and they hope, by SUPERIOR WORKMANSHIP, PUNCTUALITY, and MODERATE CHARGES, to merit a share of public patronage.

Cards, Circulars, Bill-heads, Bills of Fare, Hand Bills, Steamboat, Railroad, and Auction Bills, Posting Bills, Labels, Catalogues, Pamphlets, Books, and every other description of Printing, executed in a superior style, and at moderate charges. Montreal, May 7, 1852.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

Montreal, May 6, 1852. M. P. RYAN.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 194, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere.

Liberal Credit will be given. ROBERT McANDREW.

Montreal, May 19, 1852.

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage.

23 St. Laurence Street, Nov. 25, 1851.

NEW CATHOLIC WORKS, FOR SALE, WHOLESALE AND RETAIL, BY THE SUBSCRIBERS.

Books can be sent by Mail to any part of Canada, at a half-penny the ounce.

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Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6
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The Devout Communicant, by the Rev. P. Baker, 1 3
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The Golden Manual, (the largest and best Prayer Book in the English language.) In it will be found all the devotions that are in general use—such as the Novena of St. Patrick, St. Francis Xavier, St. Theresa, &c. Also Fifty-one Litanies, The Office of the Blessed Virgin, The Office of the Dead, The Manner of Administering the Sacraments, The Stations of the Cross, The Gospels for Sundays, &c. 18mo. of 1041 pages, finely printed and elegantly illustrated, at prices from 3s. 9d. to 50s.
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D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

June 14, 1852.

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Mrs. REILLY, MIDWIFE,

No. 146, St. Paul Street, Up Stairs, Is prepared to attend to her profession on the shortest notice. Montreal, 3rd May, 1852.

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DR. THOMAS McGRATH.

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P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.; 1 to 2, and 6 to 7 P. M.

DEVLIN & HERBERT,

ADVOCATES, No. 5, Little St. James Street, Montreal. B. DEVLIN, ALEX. HERBERT. February 13, 1852.

H. J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY,

ADVOCATE, Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

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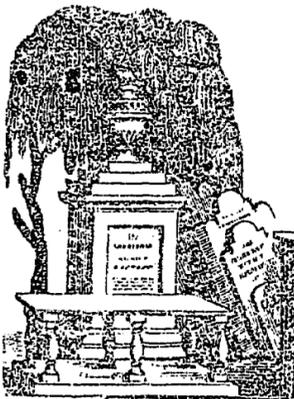
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WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES, CHIMNEY PIECES, TABLE and BUREAU TOPS, PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace. Montreal, March 6, 1852.

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SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

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Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying 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.

Printed by JOHN GILLIES, for the Proprietors.—George E. CLERK, Editor.