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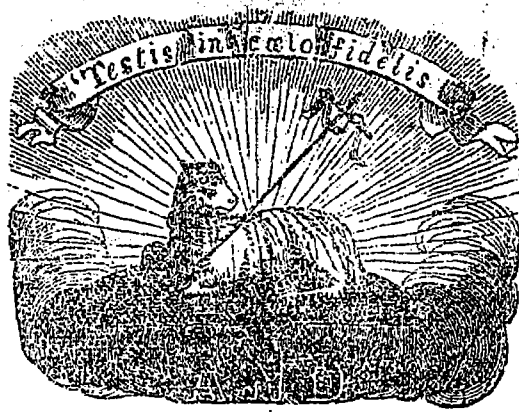
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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, DECEMBER 3, 1852.

NO. 17.

INTOLERANCE OF THE PROTESTANT DISSENTERS.

TO THE RIGHT HON. T. B. MACAULY, M.P., &c.

Sir—Since the publication of the last number of the *Tablet*, I have read for the first time a letter bearing your signature, dated 25th October, and said to be addressed to the Secretary of the Anti-Church and State Association. In that letter you give your opinion on the Religious Equality movement in Ireland. You say that you "look on that movement with extreme suspicion;" you profess yourself—and I am sure with perfect sincerity—"not a friend of the Irish Church Establishment;" but "as a friend of civil and spiritual freedom" you "should be sorry to see the Protestant Dissenters of England and Scotland united in an unnatural coalition with men who defend those proceedings which have brought so much disgrace on the tribunals and on the Government of Tuscany."

"An unnatural coalition?" I have paid for some years past more or less attention to the proceedings of "the Protestant Dissenters of England and Scotland," and I am not sure whether, on grounds very different from those which weigh with you, the supposed coalition to which you refer may not indeed be described as unnatural; whether it may not be considered unnatural for us Catholics to seek for an alliance with men whose conduct has been such as I shall presently describe to you. I shall not, certainly, pronounce a hasty opinion on this point, but would rather refer it to your better judgment when you shall have read what I shall have written. The Tuscan tribunals and Government it seems have, in your opinion, disgraced themselves by their enforcement of the Tuscan law against the Madiai. Be it so for the present. But if it be so, and if your habit—as I have always been accustomed and desirous to believe—is to weigh things and persons in the same scale and with the same weights, then I respectfully solicit your opinion of the facts I am now to bring under your notice.

I need not spend many words in reminding you that since the year 1797 (the most flourishing sect of Protestant Dissenters had, in some of the South Sea Islands, the most flourishing of all the Protestant missions that have ever been founded for the conversion of the heathen.

The Polynesian researches of the Rev. Mr. Ellis—a particular friend of Sir Culling Eardley, and a gentleman of whom I desire to speak with respect—have made a large portion of the reading public well acquainted with many facts in the history of those missions, in which the whole body of Protestant Dissenters, and Low Churchmen, and—if I mistake not—the present Archbishop of Canterbury, have always taken a peculiar pride. In fact, as the only thing of the kind that could with any appearance of plausibility be put down to the credit of the Apostolic gifts of Protestantism, their value extended far beyond the vulgar limits of dissent. They assumed a national importance. They were the only evidence extant to prove the prolific capacities of "our separated brethren," and they were cherished and made much of in consequence.

Founded with infinite labor, and all the appliances of a wealthy community, carrying to poor and naked but docile savages the arts and comforts of civilised life, these missions gained for themselves a sickly existence not promising a very durable life, but exceedingly grateful to the heart of their tender and loving parent. Upon the spiritual value of the Missionary labors I cannot presume to offer an opinion; but it is certain that in September, 1842, a number of British residents in Tahiti presented an address to the French Admiral Dupetit-Thouars, in which they express their happiness that, "to the disorder and malpractices that have hitherto characterised this port" . . . "an end is put" by the practical transfer of the government of Tahiti from British and Protestant hands to those of Frenchmen and Papists. The Missionaries, of course, give a very different description of their own work, and, without entering into the controversy, I will merely say that up to the year 1835 the independent missions of the London Missionary Society exercised complete control over the islands upon which their zeal had been employed.

During the latter years of this period, however, a new scene was witnessed in the islands of the South Pacific. The Supreme Pontiff had despatched Catholic Missioners—a Bishop and some Priests—to the same quarter of the globe, and the conversion of the savage cannibals of the Gambier Islands had been the first fruits of their pious labors. In a short time they were able to write to their superiors that, "with few exceptions, all the islands of the Gambier Archipelago are Christian. The inhabitants know love, and serve God, and keep His commandments;" and this change being on its way to completion, the Catholic Bishop bethought him of sending one of his

Priests to the Society Islands to make Catholics of the Tahitian converts to Protestantism.

On the 21st of May, 1835, Father Columban Murphy arrived at the Island of Tahiti—the Rev. Mr. Pritchard being then the chief person in the island, over the Queen, and in his double capacity of British Consul and Protestant Dissenting Missionary bound by two titles to respect the rights of conscience, freedom of religious teaching, and unlimited toleration of the differences of creed. The tolerant Whig Government—the colleagues of your political life—were then in office, and we may therefore be sure that however the frailty of the Missionary, tempted by his own interests and those of his employers, might lead him to diverge from the broad path of justice, yet that no officer of the British Crown could hope, unbuked, to speak another language than that of universal toleration. I believe you were yourself in India when these things happened, and you will be surprised to learn from me for the first time that these reasonable anticipations were not verified.

The vessel—(Captain Swethin)—had scarcely cast anchor when Mr. Consul Pritchard came on board, and appeared very glad to see the rest of the ship's cargo; but when told that a Popish Priest was on board, he "changed his tone," and after an abrupt departure, returned again to say to the captain that "the Queen would not allow me to land." After a great deal of Missionary opposition Mr. Murphy was allowed to land, but it seems that he was not permitted to remain, and after a few days he sailed to Valparaiso, content with having broken the ice in opposition to the friends of unlimited toleration.

In the meantime the Rev. Mr. Consul Pritchard remained exceedingly anxious lest other Catholic Priests should succeed in effecting a settlement within his preserve, and accordingly he made Queen Pomare to write, and wrote in his own name, letters, dated the 18th and 19th November, 1836, eagerly seeking the countenance, direction, and protection of the Whig Foreign Office. The letters were, in some respects, frank enough. That of Queen Pomare informs the Whig Secretary that she wishes "to inquire the opinion of the British Government." Under Mr. Pritchard's direction she states the case as one of the intrusion of Catholic Missionaries. It is not a question of French aggression upon a settlement of Englishmen, but of Catholic aggression upon a Protestant mission—nothing more, and nothing less. The Queen is made to complain that "the Roman Catholic Missionaries are obstinately bent on coming to reside at Tahiti;" she informs Lord Palmerston that "it is by no means agreeable to us to receive these Roman Catholic Missionaries; we have a sufficient quantity of teachers on our land; we agree well with them; they do not trouble us." In a word, Queen Pomare—the strings of the puppet being pulled by the Protestant Dissenting Directors of London Wall—enacts to perfection the part of Grand Duchess of a Tuscany of the South Pacific. The Rev. Mr. Consul Pritchard plays the character of Prime Minister with equal adroitness. He introduces Queen Pomare to the Foreign Office. He asserts loftily the independence of her copper-colored Majesty. He refers to the text of the Tahitian law, of which, probably, he was himself the author—in this, having the advantage over the Tuscan Prime Minister, who merely enforced a law enacted before he was born. In conclusion, Mr. Pritchard expresses the gist of his complaint in these words:—"At present there are several Frenchmen who are determined to land and reside on this island, as Roman Catholic Missionaries." The objection is thus formally expressed, not to the Frenchmen, but to the Missionaries.

As I presume you to have been hitherto unacquainted with the particulars of this transaction, you will naturally expect that the Whig Cabinet, having received from a British Consul a proposal so utterly at variance with "the freedom of religion," must have directed Lord Palmerston to administer a severe rebuke to the Rev. Consul, and must have insisted that he should not tarnish the glory of the British name by anything that could wear the appearance of religious intolerance. Innocent man that you are, if you entertain any such preposterous idea! The reply of Lord Palmerston was more suited to the genius of a Whig Minister. He begins by declining all responsibility, and ends by ingeniously pointing out to the Reverend Consul a "dodge" for the accomplishment of his purpose. In an ordinary case, he says, it looks inhospitable to refuse foreigners permission to "take up their abode" in a country "provided they do not infringe the laws of the land;" but, "of course, every government has a right to refuse to any foreigners permission to reside within its do-

* Correspondence relative to the proceedings of the French at Tahiti, 1835-1843. Presented to the House of Lords by command of her Majesty in 1844.

minions, if the presence of such foreigners is considered hurtful to the State."

While this correspondence was being transacted Mr. Pritchard was not idle at Tahiti. The letters to Lord Palmerston had been written, as we learn from other sources, on the receipt of intelligence that MM. Caret and Laval were on their way from the Gambier Islands to make a second attempt on the Protestantism of Pomare. When these gentlemen arrived towards the end of November, 1836, Mr. Pritchard and his confederates did their utmost to keep them out of the island. The American Consul took them under his protection. Many, if not most, of the native chiefs desired them to stay; but Mr. Pritchard was inexorable. He would not allow the Queen to receive the little presents of the poor Missionaries, and on the 11th of December he had five or six men with ropes in their hands sent to the house where MM. Caret and Laval resided with orders to break the door, bind them, and turn them out of the island by force. This was actually done. A protest was lodged at the American Consul's, but without avail. By the orders of the London Missionary Society's agents and Lord Palmerston's Consul the Catholic Priests were seized by the head and feet, carried by main force to a canoe, put on board an English vessel, and shipped back to the Gambier Islands.

On the 26th January, 1837, MM. Caret and Laval again arrived at Tahiti to try their luck once more. But this time the Protestant Dissenters of England would not so much as allow them to go on shore. After repeated efforts they were obliged to forego their intention, and to pay the captain of their vessel three hundred dollars to change his route and land them at Valparaiso.

After repeated endeavors by the Catholic Missionaries to land in peace, and repeated refusals by the Protestant dissenting advocates of free trade in religion to allow them to land, the French Admiral in those seas took the matter in hand, and by a series of steps, which I shall not discuss, compelled Queen Pomare, or rather the English Protestant Dissenters, very much against their will, to sign a convention. "Frenchmen of every profession" were allowed "to go and come freely," and to live in Tahiti in perfect freedom.

This result, you may be sure, was not attained without some notable attempts at resistance—all which the Rev. Consul duly confides to his dear Whig Secretary in a letter dated, "British Consulate, Tahiti, Nov. 9th, 1838," comprising four enclosures. These documents are perfect gems in their way, coming, as they do, through the hands of the political and spiritual friends of civil and religious freedom all over the world. With that part of them which concerns the negotiations between Pomare and the French Admiral, I shall not trouble you; but the concluding paragraph in the letter of the Rev. Consul to Lord Palmerston is too rich to be omitted.

"I have also," he says, "enclosed a copy of a law passed by the Tahitian legislative body, by which your lordship will perceive that the Protestant Faith has now become the religion of the State."

The "Tahitian legislative body" is a cant term for Mr. Pritchard, his friends and instruments. The law which this legislative body enacted was their law. And if the law were not theirs at the beginning, it became theirs by the adoption which Mr. Consul Pritchard gave it when he sent it to Lord Palmerston as part of his case.

But before enquiring what this law was, I must beg your attention to the phrase "the religion of the State." Mr. Pritchard and its friends are the patrons of the voluntary system; enemies of all adulterous connection between Church and State; abhorers of endowments; haters of everything that interposes a human motive to influence the free soul of man in the relations between it and its Maker. Yet here we have a "religion of the State" extemporised by Mr. Consul Pritchard as a means of protection against the abominable inroads of the Catholic religion.

The title of the law which establishes this Protestant, voluntary, tolerant, persecuting Faith, is quite worthy of the purpose and of the men. It is entitled—I quote Lord Palmerston's printed copy—"A law concerning the propagation of tenets inconsistent with the true Gospel." The true Gospel, of course, is Pritchard's gospel; the gospel of the Independents; the gospel of the Protestant Dissenters of England and Scotland; and, specially the gospel of London Wall.

The law concerning the propagation of tenets inconsistent with London Wall Christianity is, of course, a law of pains and penalties. The first clause is a sort of statute of uniformity, and is expressed in the following classical English:—

"Let Tahiti, and all the islands of Queen Pomare,

Valme the First, stand unique under that Gospel which the Missionaries from Britain have propagated ever since the year 1797—that is, these forty years past."

The second clause is a warrant for the Tuscan Government to banish from the territories of the Grand Duke the "Foreign Preachers" who organise the distribution of English tracts from the Christian Knowledge Society within his dominions, I must not curtail a syllable of this precious text:—

"When foreigners come from other countries to this, on their landing let this law be put into their hands, that they may know if such persons persist in teaching tenets which are inconsistent with that true Gospel which has been of old propagated in Tahiti; if they build houses for worship—if they congregate followers in uncultivated places, that they might teach them all kinds of strange doctrines; if they trouble the usual modes of worship, and propagate strange customs for the sake of amusing, that do not comport with the written Word of the God of Truth, such person has been guilty of breaking this law, and will be judged and awarded. This shall be his award. He will be sent to his own land, and shall not reside in Tahiti."

As I transcribe this law I can hardly bring myself to believe that it did not meet with a vigorous and indignant protest from your friends, the Protestant Dissenters of England and Scotland. I can only say that I have no recollection of any such protest having been made. My attention was specially directed to these circumstances at the time they occurred, and all I can call to mind is that the sympathy of the English public was loudly invoked for Consul Pritchard and his Missionaries; that Sir Culling Eardley was very prominent on the occasion; that it was pronounced a very cowardly act of the Catholic Priests to interfere with the Protestant missions, and that the feeling of the country was very decidedly expressed in favor of the British Dissenters and against their Papist and persecuted rivals.

But the next clause is the cream of the whole business, and must certainly have been before the mind of the Grand Duke when he ordered the prosecution of the Madiai. Hitherto the Reverend Consul's law has dealt with foreigners; we now come to the treatment of any native Tahitians who shall dare to "think for themselves."

"If any Tahitian shall propagate doctrines inconsistent with the Gospel of Truth, such as are called Mamoa, because they are doctrines inconsistent with those which have been taught by the Missionaries from Britain, and with what is found in the written Word of God, that person has violated the law. If he be a person of rank or a common man, it is the same; he has broken the law, and will be judged and awarded. This will be his award. He will be sent to his native land (district?) to accomplish the sentence of the law in [it.] If it be public road, fifty fathoms; if any other work, such as is found written in the laws. If he persists in refusing to do it, he will be judged, and new work imposed on him. Tahiti, 8th November, 1838."

Here again I can hardly exclude the supposition that the Protestant Dissenters must have indignantly protested against these doings of their own officers, though I have no recollection of any protest, nor do I believe that such a protest was made. To impose the hard and ignominious work of a Yorkshire navigator on a lazy "person of rank" for venturing to teach "doctrines inconsistent with those taught by the Missionaries from Britain," is certainly a very hard measure; very much at variance with civil and spiritual freedom as the words are generally understood; very inconsistent with the voluntary system; quite as severe as the sentence of the Madiais; and reconcilable with no principle that can be supposed to have any application to this case, except the principle that all things are lawful against the Church of God. However, it is very certain that this course of procedure by a Government official met with no condemnation on the part of the Whig Cabinet. Lord Palmerston, by a despatch, dated the 9th September, 1839, gravely acknowledges the receipt of Mr. Pritchard's road-making act of uniformity, expresses "Her Majesty's deep concern at the difficulties under which Queen Pomare appears to labor," and declines to, take Tahiti under British protection solely from a regard to the convenience of Great Britain. Now, I beg your particular attention to the fact that the difficulties under which Queen Pomare labored, arose not from French ambition, not from any secular or national cause, but from the deliberate, resolute, and persevering determination of the Protestant Dissenters, headed by a British Consul, who enjoyed the fullest sympathy of the Whig Foreign Office, to exclude the teaching of the Catholic religion by all forcible means, and to tolerate no form of worship except that of the Protestant Dissenters themselves. I beg to remind you also

that this conduct was not an isolated act; that it was a connected scheme of conduct extending over several years, assuming various forms of operations, but all tending to the same result—the forcible exclusion of the Catholic religion from the only state in which your friends the Protestant Dissenters have ever had a chance of domination for the last two centuries.

And why is all this as I have described it? It is because deep in the hearts of a very great majority of Protestants in this most tolerant community lies an intolerant hatred of the Church of God; because as regards their dealings with that Church, words change their meaning, and principles their application; because the toleration they profess for Catholicity dwells only on their lips, and has no resting place in their hearts or their understandings;

When France took possession of Tabiti and wrested it from "the Protestant Dissenters of England," then was heard for the first time the proclamation—"The liberty of worship is decreed. Government will afford an equal protection to all. No one shall be persecuted on account of his religious opinions, or impeded in the exercise of his worship."

In France, with a Catholic majority, there is freedom for Protestants—an equality not merely in the text of the law, but in the habits and instincts of society, nor did any Catholic dream of complaining when the great French Protestant Guizot ruled as Prime Minister over his native land.

I am, Sir,
Your obedient servant,
F. LUCAS.

London, 10th Nov. 1852.

CATHOLIC INTELLIGENCE.

THE NEWMAN FUND IN FRANCE.—The amount subscribed to this fund by the generous Catholics of France, as announced in the last number of the *Univers*, amounts to nearly 47,000 francs, or £1,880 sterling.

On Monday, the 8th inst., Miss Anna Ryan, sister to the Rev. Dr. Ryan, of Waterford, made her profession and took the black veil, at Loretto House, Rathfarnham.

The Rt. Rev. Bishop O'Connor brought with him from Rome, the official documents regarding the decrees of the National Council. The Holy See wishes no change in the existing discipline of the various dioceses in regard to feasts and fasts.

CONVERSIONS.—Died at Mountrath, on the 3rd inst., Mr. Sands, aged 91, at one time a clergyman of the Established Church.

At the Cathedral, on Wednesday last, Mr. Samuel Potter, third son of D. B. Potter, Esq., whose conversion, with that of his second son, we announced last week, was received into the Catholic Church in due form by the Rev. E. Coyne, R.C.C.—*Tham Herald*.

IRISH INTELLIGENCE.

CASTLEBAR PETTY SESSIONS—OCT. 27.

Magistrates present—Matthew Singleton, Esq., R. M.; Sir Samuel O'Malley, Bart.; H. J. H. Browne, and D. Browne, Esqrs.

THE JUMPERS.

Mary Gleeson, Daniel Gleeson, Margaret Brett, and Mary Bourke, v. the Rev. Joseph M'Guinness, R. C. C.

Mr. Ignatius Kelly, attorney, and Mr. Buchanan, as counsel, appeared for the prosecution. Mr. Alexander Cavendish, attorney, with Mr. O'Malley, as counsel, for the defence.

Mr. O'Malley said he required that the service of the summons in this case should be proved.

Mr. Singleton—The parties are now before the court, and there can be no objection, and we will proceed with the case.

Mr. O'Malley—Although the parties appear, still that does not deprive us of our right to dispute the legality of the service of the summons.

Mr. Henry Browne—I move we go on with the case. Mr. O'Malley said what he complained of, as regards the service of the summons, was this—that it was served by a policeman, when it should have been served by the proper summons server.

The section of the act requires that when a summons shall be issued at the instance of the constabulary, or by the orders of a magistrate, that then it should be served by a policeman; but when it was issued at the instance of a private party, it should be served by the proper summons-server, or by a person employed for that purpose by the person making the complaint.

Mr. Singleton—I was I that ordered the summons to be served by a policeman.

Mr. Henry Browne again moved that the case be gone into.

Mr. Singleton—Go on with the business.

Mr. O'Malley—I object to the business being gone on with till the legality of the service of the summons be decided.

Mr. Singleton—My opinion is the service is good.

Mr. Buchanan then proceeded to state the case, which charged the defendant with having on the 2nd of Oct., 1852, near Ballyheane, used violent and threatening language towards the complainants.

Mary Gleeson examined by Mr. Buchanan—Is wife to Daniel Gleeson; lives at Ballyheane, in her own house; knows defendant; saw him on the 2nd Oct. at my house; when he came up Margaret Brett and a child were with me; he called for Mary Bourke and said to her, "so you have given your house to Jumpers?" I replied, "we were no Jumpers, but Protestants;" he then said, "Are you not from Achill?" to which I replied that we were from Dublin; he then said it was no matter where we were from, but to make ourselves scarce out of this; I said we were not interfering with him, when he observed we should be out of this; he then asked what we were living on; I said money, and that we wanted to take land if we got it; he said he would let no one give it to us—that he liked Protestants, but would not have such vagabonds as us, and that we should be out of that before Monday; he then told Mrs. Bourke to go take possession of her house, and that he pitied her for what she had to go through on to-morrow from the Archdeacon; I have not since slept as usual; I get frightened at night from the threats held out to me by the Reverend Mr. M'Guinness; my husband was obliged to get shuts with iron sheeting to the windows on account of the threats of the defendant; I did not say or do anything to Mr. M'Guinness to cause him to threaten me; I am apprehensive of shots being fired into the house from the threats of defendant.

Cross-examined by Mr. O'Malley—Is of the Catholic religion; he may understand it in the sense he likes; she is not a Roman Catholic; my husband reported the occurrence to the Rev. Mr. M'Cluskey; my husband is paid by Mr. M'Cluskey for reading the Scriptures; Mary Bourke is a Roman Catholic; thanks her God she is a Protestant; was not always one; is three years a Protestant; her husband became one at the same time; he was before that a clerk or relieving officer in Limerick; his salary then was not as good as it is now; he is now paid £3 per month by Mr. M'Cluskey; he was dismissed from being relieving officer; he was before that in the police; does not accompany her husband through the country reading the Scriptures; he tells her he is well received in some few places; he did not tell her that he was abused or ill-used since Mr. M'Guinness spoke to her; has no doubt he would have told her if such had occurred; is living a month at Ballyheane; her sister was with her when the Rev. gentleman came to her house; he said he respected honest Protestants; was threatened by people on the road since then; no person or persons came to her house to abuse or threaten her since that time; has no dread of violence from the defendant; he did not call her out of her name or use any expression of an indelicate nature towards her.

Head-Constable Evans examined by Mr. Buchanan—Is stationed at Ballyheane; remembers the 2nd Oct.; was standing on the road speaking with Mr. M'Adam; saw the Rev. Mr. M'Guinness coming on the road; he addressed himself to M'Adam, saying, "those are nice neighbors you have here, and by God I will make them go out of it; I saw him go to Mary Bourke's house; he called her out; I followed; he addressed the Scripture-reader's wife and said she should not be there, that he would have no ranting, prowling vagabonds there; that he liked a good Protestant but such vagabonds as those should not be there; he then called Mary Bourke and told her to take possession of her house, and that he pitied her for what she should go through the next day from Archdeacon M'Hale.

Cross-examined by Mr. O'Malley—Saw no breach of the peace committed or anything done to call for his interference; made a report of this case to his officer, Captain Fulton.

Mr. M'Guinness (addressed the court) pledged himself he did not use the oath sworn to by the witness. Mr. Buchanan we have several other witnesses, but I do not wish to occupy your time, and I now close.

Mr. O'Malley—I call upon the otherside to produce the other parties, who are made complainants in this summons. He (counsel) was in a position to say that the other parties were made complainants in the case for the purpose of depriving his client of the benefit of their testimony in his defence, and he (counsel) now called on Mr. Buchanan to produce the other parties, as is usual, for cross-examination, if he did not wish to examine them himself.

Mr. Buchanan—I close. I will not produce them.

Mr. O'Malley—I call on the court to say whether I am entitled to have the other complainants in this case for cross-examination. I submit I am.

Mr. Singleton—What is the law in the matter, for I do not know?

Mr. O'Malley—When all the witnesses on a bill of indictment are not examined, the usual course is to submit those who are not examined for cross-examination, should the counsel for the defence desire it; and I take it that the same ought to be done here.

Mr. Buchanan—I deny that to be the law.

Mr. O'Malley—It is the law, and the law laid down in every work.

The court were in consultation for some time, and Mr. O'Malley and Mr. Cavendish sat waiting for the opinion of the court as to whether the other parties would be produced for examination.

Mr. O'Malley rose and said—I perceive the court is not about to give an opinion upon the point—I have just submitted to them, and the court is premature in coming to a decision on the entire case. I have not gone into any defence yet.

Mr. Singleton—You are late now. You can go into no defence now. I asked you before had you any defence.

Mr. O'Malley—No, Sir, you did not ask me had I any defence. Such a course as this I never before saw. I was waiting for the opinion of the court on the point I submitted, and now you turn round in the most unfair manner and say I am late in my defence. I have a defence, and I will go into it.

Mr. Buchanan—You cannot go into any defence in this case. The case has been before argued in Achill.

Mr. O'Malley—This is a summary proceeding, and there can be no doubt whatever but a defence can be gone into, whatever doubt there might be in a felony case.

Mr. Singleton—I am of opinion that the law is against you. You cannot go into a defence.

Mr. O'Malley—The law is entirely with me. I can go into a defence; and it would be very strange law, indeed, if I could not—if I should be prevented from showing that Mr. M'Guinness never used the words imputed to him, or was not at the place in question on that day, and that every word sworn by the witness was false and untrue.

Mr. Singleton—I can hear no defence.

Mr. Henry Browne—If the parties have sworn false let them be prosecuted for perjury; but we will hear no defence.

Mr. O'Malley—Is that the only remedy you will give, Mr. Browne, for depriving this gentleman of his liberty?

Mr. Browne (laughing)—That is all.

Sir T. O'Malley said he was for hearing the defence.

Mr. H. Browne—I move we dispose of this case.

Mr. O'Malley—You cannot dispose of it while I have to refer you to the law, if it be of any use to do so.

Mr. Singleton—I will be happy to hear you on the law.

Mr. O'Malley—Mr. Browne laughs, I wonder at what? I think justice should be done. You say, Mr. Singleton, you wish to hear me on the law, and I shall now apply myself to the law of the matter. The learned gentleman then entered into a long legal argument, for which we have not space, to show that there could not be the slightest doubt about the absolute right of the defendant to have his defence heard by the court. He said he could prove to the court that "not one word of truth had been spoken by the witnesses for the prosecution." "Lastly," he said, "I now call on the court to hear the defence, to send the case for trial, or to submit a case for the law advisers of the Castle.

Mr. Singleton—I have got the opinion of the law advisers before.

Here Mr. Singleton read the opinion at Mr. O'Malley's request, but would not read the case. The opinion was to the effect that Mr. M'Guinness should be bound to keep the peace, and that he was not quite sure but that he ought to be indicted under the Whiteboy Act.

Mr. O'Malley—Then, the court was prepared beforehand.

Mr. M'Guinness was bound to keep the peace without being allowed to be heard in defence.—Protestant justice!—*Abridged from the Castlebar Telegraph.*

DEATH OF COLONEL BRUEN, M.P.—The representation of Carlow has been left vacant by the death of the above named gentleman, which event took place at his residence, Oak Park, on Friday, November 5th, after a few days' illness. Colonel Bruen entered public life at an early period, as representative of his native county in parliament, in the year 1812, which position he occupied, with the exception of a brief interval, until the hour of his death, in the sixty-second year of his age. In politics he was a decided Tory. It is mentioned, however, that he supported the Roman Catholic Relief Bill of 1829. Several names have been mentioned of candidates to contest the vacant seat on the popular interest, amongst which we are glad to see that of Sharran Crawford, the veteran advocate of the rights of industry and of the tenant farmer. It is said that the Liberal interest is now the stronger in the county Carlow, the death of Colonel Bruen being a heavy blow to the Orange faction there.

REPRESENTATION OF CARLOW COUNTY.—It is stated to be the intention of the Liberal electors of the county of Carlow to put Captain Keogh in nomination at the approaching election for their county. The spirit with which Captain Keogh carried on the contest at the recent general election has earned for him the warmest esteem among the whole Liberal party, and established the strongest claims to their support.—*Freeman.*

REPRESENTATION OF LISBURN.—Mr Inglis, the Lord Advocate of Scotland, had issued his address. The hon. gentleman refers to his connection with the government as a guarantee that his principles are those great principles of Conservative policy of which Lord Derby is the recognised representative. Mr Inglis is of course a zealous supporter of the Established Church nuisance. As to the tenant and landlord question he reposes confidence in Mr. Napier. Mr. Roger Johnston Smyth has also addressed the electors. He is a resident of the borough.

INCREASE TO THE ROYAL ARTILLERY IN IRELAND.—The four companies stationed in the Dublin district, under the command of Colonel Dyneley, C. B., are to be increased to 40 non-commissioned officers and 400 gunners and drivers. The companies stationed in the Belfast district (head-quarters, Charlemont Fort), Ballycollig (Cork district), Limerick and Kilkenny districts, are to be increased to nine non-commissioned officers and 100 gunners and drivers.—*United Service Gazette.*

BRIBERY AT THE LATE ELECTIONS.—If all parties had acted as promptly as the Athlone Liberal party, we venture to predict that bribery at elections would soon be unknown. At the last Athlone election an under agent of Lord Castlemaine's and one of the coroners for Westmeath—the managing director of the Derbyite committee—was detected in offering a large sum of money to one of Mr. Keogh's supporters, and actually paid a portion on account. Prompt measures were immediately taken, an action was commenced under the statute by Mr. M'Nevin, solicitor, and we are happy to say that judgment has been obtained for the full penalty of £500, against the delinquent. The effect of this judgment will be not only the recovery of the £500, but for ever disqualifies Mr. Edward Lynch, the party in question, as a voter. Informations have also been taken, and Lynch will have to stand his trial at the next assizes at Castlebar. At present he has taken up his quarters in Roscommon jail, having been arrested for the £500.—*Telegraph.*

ANOTHER GOVERNMENT INVESTIGATION.—The *Clare Journal* publishes at great length the proceedings of an investigation (not yet concluded) which commenced at Ennis on Thursday, 4th instant, for the purpose of investigating certain charges preferred against Mr. Cornelius O'Brien, M.P.; Mr. John O'Brien, late M.P., for the county of Limerick; Mr. John Macnamara, justice of the peace; and Mr. Andrew Lysaght, justice of the peace; in a memorial forwarded to the Irish executive, and signed by Mr. Francis G. Morony, justice of the peace; Mr. Burdet Morony, justice of the peace; and Mr. M'Mahon, justice of the peace. All these gentlemen were present. Sir Lucius O'Brien, as Lieutenant of the county of Clare, was appointed by the government to conduct the inquiry, with the assistance of the local magistracy. The proceedings were held with closed doors, and no persons were admitted, with the exception of professional gentlemen and the press. Sir Lucius O'Brien opened the proceedings by reading the Chief Secretary's letter ordering the present investigation. The hon. baronet also read the memorial of imputation forwarded to him by the government, together with the report of Mr. Franks, stipendiary magistrate, and a letter of Mr. Cornelius O'Brien, M.P., calling on the Irish executive for a public investigation. The memorial charged the four magistrates above mentioned with partisan conduct in seeking to neutralise and overturn informations already received by the magistrates of the Miltown Malbay petty sessions bench against six of Mr. C. O'Brien's men, who resides in the Ennistymon petty sessions district, and with having, contrary to the usual practice, attended petty sessions without their own district for this purpose. It appears that the six traversers against whom informations had been received at Miltown, had been cited in pursuance of a warrant issued therefrom to appear before the Ennistymon bench on the 13th of September, there to enter into bail to appear at the next assizes. In consequence of some of the magistrates present deciding in favor of hearing evidence on behalf of the accused, previous to returning the case for trial to the assizes, and also as the original information was not in court, it was ultimately agreed to refer the case to the Miltown bench for final decision. On the 16th the case came under discussion at the Miltown Court-house, at which some of the magistrates charged by memorialists attended. It was then discussed whether the case should be sent for trial to the assizes, to which the magistrates from the Ennistymon district dissented, requiring that evidence should be first heard for the defence. The magistrates having been polled on the question, and the numbers having been equal on both sides, the case was further postponed to the 30th at Miltown, upon which day Messrs. O'Brien, J. Macnamara, and A. Lysaght, attended from the Ennistymon district. The memorialists belonging to the Miltown district were present, as also Mr. Franks, stipendiary magistrate, Ennis, and Mr. M'Cullagh, stipendiary magistrate, Kilsrish. The question before the bench on this occasion, also, was as to whether the traversers should be sent for trial to the following assizes, or the case investigated before doing so. The magistrates were four to four on a division taking place, Mr. M'Cullagh giving his casting vote for the inquiries being proceeded with, in consequence of which four of the party accused were acquitted, and two sent for trial. These men were charged with being concerned in a riot at Miltown fair on the 21st of June, and obstructing Colonel Vandeleur in his election canvass.

ORANGE RIOTS AND WRECKING.—The *Armagh Guardian* contains a report of the trial of twelve persons who were convicted at Lurgan sessions of having been engaged in "a riot" near that town on the 1st of July last. They were, however, indicted on much more grievous charges, and which, in our view of the case, the evidence fully sustained. The jury, however, thought otherwise, and only convicted for the minor offence; but the sentence of the able and upright lawyer who tried the case showed that he was determined to mark his sense of the shameful and dastardly conduct of the prisoners, in wrecking the house of an unoffending widow, by punishing them in the most severe manner the law would permit. The facts of the transaction show, first—that the traversers, in defiance of the laws were engaged in an illegal procession, playing offensive party tunes on one of the Orange anniversaries; and, secondly, that they went out of their way, off the high road into a loosing leading to the house of Widow Higgins, in order first to insult the Catholics residing there, and having done so, they next became the aggressors, and committed the first assault. Mr. Tickell, the efficient chairman of the county, sentenced the parties found guilty—nine in number—to four months' imprisonment, with hard labor, in the gaol of Armagh, and to find securities to keep the peace. There was a numerous bench of magistrates at the trial, including Lord Lurgan, Colonel Blacker, and Mr. J. Hancock.—*Louth Advertiser.*

IRISH EMIGRATION.—From the year 1620, when the Pilgrim Fathers went out, up to the present time, not less than 9,500,000 of Irish have emigrated from England, Ireland, and the Canadas, to the United States of America. From 1806 to 1851 not less than 4,500,000 of the Irish people have emigrated from their native country. From 1844 to 1851 not less than 1,500,000 have left Ireland. In the single year 1851, Irish emigrants amounted to no less than 257,372; and even from the Clyde, of 14,435 emigrants, who in 1851 sailed to America, more than one-third were Irish.—*Wexford Guardian.*

The Mars sailed last evening, and the Admiral this morning, for Liverpool, fully freighted with the staff of life, and 500 passengers; many of whom were in a respectable line of life at home, but, seeing the old country daily doing from bad to worse, and no immediate sign of improvement; they have voluntarily emigrated to the United States and Australia.—*Ibid.*

We regret to announce the demise of the Dowager Vicountess Castlemaine, the mother of the present Lord Castlemaine. Her ladyship expired at her residence, Athlone, on the 4th ult., after a protracted illness.—*Catholic Standard.*

NATIONAL BOARD OF EDUCATION.—The vacancy at the board, caused by the death of the Most Rev. Dr. Townsend, Bishop of Meath, has not yet been filled, owing, it is stated, to hesitation on the part of the government to appoint Doctor Singer, the new Bishop of that diocese, as his successor. It is rumored that the vacant commissionership will be offered to Dr. Dixon, the new Catholic Primate, who has been a supporter of the national system. On the occasion of the death of Archbishop Murray, Chief Justice Blackburne was nominated in his room. Since that time there has been no Catholic Prelate upon the National Board.—*Correspondent of the Morning Chronicle.*

THE NEW PRIMATE.—A correspondent of the *Western Guardian* furnished the following biographic sketch:—"Dr. Dixon was born near Duggan, within sight of the famous church where a National Convention once sat over the destinies of Ireland. He entered Maynooth at an early period of his life, with just enough of manhood to know the danger of the world from which he was escaping, and of youth, to have his heart untainted by any of that world's allurements or sinful follies. His early collegiate career was marked with unmistakable traces of the worth that so haloed his mature years, and enlightened and edified all who came within the sphere of his zeal, as well as the brilliancy of his many talents; and indeed, for the last thirty years, which he has spent within the calm seclusion of Alma Mater, there is not a virtue in the long roll of Christian perfection, of whose practise he has not been a shining model. From the Dunboyne establishment, to which the zeal with which he had hitherto pursued his academical studies raised him, he became Dean, and his uniform mildness and sweetness in governing soon endeared the Superior to the hearts of all; for he had practised all the virtues of the ecclesiastical state too long and too well himself, to render their enforcement upon others now, anything but a work of love to him and to them. But it was in the professorial chair finally, that his talents had ample room and verge enough to display themselves; and under his tuition many a young divine has been reared up for the Irish mission, and prepared for those functions in whose discharge the Irish priesthood has been so uniformly and faithfully zealous, as even to wrest the warmest laurels from Ireland's and Catholicity's sternest and blackest foes. In the science of Scriptural Hermeneutics, Dr. Dixon has few equals, and certainly no living superior. There was a vivid tenderness in his *Exposés* that dispelled all darkness from the most obscure passages of the inspired penman—that came like a flash of lightning, and at once struck home conviction to the understanding. Few who have ever listened to his lectures on Biblical Literature, need confirmation of the truth of what I am stating; and I have frequently heard theologians of Maynooth remark, that on him appeared to have been bestowed from above, the gift of interpretation, so frequently given in the earlier ages of the Church.—And in speaking of this subject, need I allude to the voluminous of his Hermeneutical Lectures which he has lately given to the world, and in the deep research and learning of which we cannot fail to see the revival of the spirit that guided the pen of a Jerome, and breathed over the labors of Maldonatus.

THE HOLY SEE AND THE IRISH CHURCH.—We copied last week from the Roman correspondence of the *Morning Chronicle* a passage in which it was asserted that Sir H. Baber's recent mission to Rome had terminated in the triumph of the British Minister over the Irish Hierarchy. According to the writer, the Archbishop of Tuam was censured by the Pope, the Irish Priests were to be reprimanded, and the Queen's Colleges to be absolved from the condemnation of the Church. Our readers will do us the justice to recollect that we expressed at the moment our own disbelief in this tale. We have it now in our power to state confidently that our surmise was correct. The correspondent of the *Chronicle* was grossly deceived or lent himself to a foul misrepresentation. The Holy Father has not censured the Archbishop of Tuam—has not promised to reprimand the Irish Clergy, and has not removed, or intimated an intention to remove, the condemnation that has been pronounced against the Colleges. The Holy See is not, of course, averse to a good understanding with the British Government, but we may rest assured that Pius IX. will never make undue concessions to the avowed enemies of Catholicity. Even the offer to rescind the Eglinton clause in the Diplomatic Relations Act, which, it seems, was the work of some Catholic nobles, could not induce His Holiness to swerve from the course hitherto adopted by the Holy See.—*Catholic Standard.*

Great enthusiasm prevails with regard to the erection of a monument to O'Connell noticed in our last publication. Several persons have expressed their readiness to come forward with their subscriptions to so laudable an object; amongst them a Roman Catholic Clergyman, residing near this city, has tendered a subscription of £20. This is as it should be.—*Limerick Reporter.*

The Moore Testimonial Committee have resumed their meetings at Charlemont House, and the general meeting of the subscribers will be called early in spring, to determine the site and form of the tribute to the memory of Ireland's most gifted poet.

GENEROUS LANDLORDISM.—John Foxall, Esq., of Forkhill, county Armagh, at a meeting of tenantry on his Killeavey estate, on Wednesday the 3rd ult., voluntarily reduced his rent 20 per cent., besides taking upon himself the payment of the whole of the tithe-rent-charge. This well-timed liberality caused the tenantry to come forward cheerfully with their rents. They afterwards returned to their homes happy and contented.

SYMPTOMS OF IMPROVEMENT.—There is at present a vigorous movement for the extension of railway accommodation in various parts of the south. Mr. Dargan is about to commence the line between Cork and Youghal, for which an act has been obtained; and he has caused a survey to be made of the line of country between Roche's Point at the entrance of Cork Harbor, to Middleton, through which the Cork and Youghal Railway is to pass, with the view of carrying out the suggestion of Mr. Vincent Scully, M.P., for establishing a "place of call" for all vessels at Queenstown, and completing the communication by railway to Dublin by the Great Southern and Western, and, in fact, to all parts of Ireland. Other projects in contemplation are—the extension of the Cork and Bandon Railway, for forty miles, to Dromoleague, the comple-

tion of the Limerick, Ennis, and Killaloe Railway, both by English capitalists, who, it is said, offer very fair terms to the parties locally interested.

THE POOR LAW—PRODUCTIVE EMPLOYMENT.—A correspondence has passed between the managing committee of the conference, held in Manchester, on the subject of productive labor in poor law unions, and the guardians of the Emmistymon Union, in Clare. The latter say in their reply:—"To the utter want of reproductive employment we have to trace the poverty of this union; to the habitual want of any employment we have to trace the indolent, incapable, and demoralized character of its pauper population. We have struggled as yet ineffectually against this tide of pauperism, and complain that our efforts have been, not aided, but controlled by the technicalities of an inflexible law, fettering the discretion of the respective boards in the adoption of those remedies or expedients which should vary with the characters and accommodate themselves to the exigencies of each locality."

The last intimation we have received of Mr. Napier's projected Landlord Bill is to the effect that it is to be a compensation Bill for all future improvements, of which due notice shall have been given by the tenant to the landlord, and the landlord's consent thereupon obtained. If this be true, the duty of the Tenant Right members of Parliament will be very plain. Such a compensation Bill will be the merest confiscation of past industry and impediment to the future.—*Tablet.*

CATHOLICS IN THE CONSTABULARY.—A correspondent of the *Dundalk Democrat* says:—"There are at present seven head constables in the county Louth, but there is not a Catholic head constable amongst them. We are now on the eve of a vacancy occurring by the promotion of Head Constable Scott, of Dundalk, who is to be appointed sub-inspector; and I hope when his place is to be filled up that the claims of the Catholic constables will not be passed over, for the purpose of satisfying a bigoted and intolerant spirit. I trust that Lieutenant Battersby, late of the 50th Regiment, and now county inspector for Louth, will not allow himself to be carried away by party or religious feelings, which are the curse of this unfortunate country."

RELIGIOUS EQUALITY.—Mr. Charles Townley, the member for Sligo borough, in the course of a letter addressed to Mr. George Henry Moore, upon the policy of the Conference, suggests as the safer course that they should confine themselves to the assertion of the principle embodied in the celebrated "appropriation" clause of 1835. The United Liberal party, he thinks, would recognise the right of Parliament to apply the "admitted surplus of the revenues of the Irish church to public purposes." As to the disposal of the spoil, Mr. Townley urges that it should be liberal and conciliatory, and merely stipulates that it should be an impartial distribution for the benefit of every portion of the Irish people, "excluding, of course, the established church, for which an adequate provision would previously have been made." The hon. gentleman further suggests that a slice of the surplus should be devoted to the providing of suitable places of worship for Catholic congregations.—*Correspondent of Times.*

"The census return published last week," observes the *Tipperary Free Press*, "evidence forcibly, the fearful loss which Ireland has sustained in the exile or death of the bone and sinew of the country. Within a period of ten years in the county of Tipperary alone there has been a decrease in the population of 104,066 souls! and in the year 1831 there were less houses in this county by 16,021!!! How wide spread must have been the ravages which produced such decimation—how vigorous the labors of the Crowbar Brigade."

THE RECENT EARTHQUAKES.—The *Dublin Evening Post* says:—"According to various statements that have reached us, it commenced a few minutes after four o'clock, and the tremulous motion continued about fourteen seconds. At Salt Hill, near Kingstown, the shock was sufficiently violent, at its crisis, to shake the windows, the beds, and furniture of the houses. In Kingstown, Blackrock, and along the southern side of the Bay of Dublin, people were awoke by the force of the concussion, and arose from their beds in alarm. In various parts of the city the shock was felt, accompanied by a rumbling subterranean noise, and the shaking of doors, windows, and furniture. On the north side, the effects of this remarkable phenomenon were still more decided. At Phibsborough a stack of chimneys was thrown down by the violence of the shock. At Raheny, Clontarf, Malahide, and along the northern verge of the bay, the shock was quite as distinct as at the south side. The shock had been felt at Carlow—forty miles off. The following are extracts from two letters from Kilbride, county Wicklow, S.W. of Dublin, and at an elevation of 700 feet above the level of the sea:—"We are all astonished that you have not been down here to talk of the dreadful earthquake last night. We can think of nothing else this morning. The house rocked in a most fearful manner—the bed pitched like a ship at sea—the clock stopped on the mantelpiece—jugs and basins danced a fearful jig. It occurred at a quarter-past four this morning." The effect at Ranelagh we have thus detailed by a correspondent:—"At four o'clock a. m. this morning, there was a smart shock of an earthquake. It lasted for about three seconds; it shook this house, which is a square strong-built two-story building, very much. There was not any very rumbling noise, but a sound throughout the house as if a strong man was endeavoring to rock a closed or fastened door. I was awake in bed; the motion appeared trembling and undulating; the direction was from about NNW. to SSE. For several days and nights back there have been very heavy and strong winds, but last night and this morning there was a perfect calm. The planet Mercury was in conjunction with Jupiter, and Venus nearly so with Pallas. The sun in 17 degs. of Scorpio, and the moon in 16 degs. of Libra, or nearly so." The Drogheda Railway terminus was strongly affected. One of the watchmen was moved in his box, and saw the chains attached to some of the railway carriages shaking; at the same time he heard a noise which resembled the rolling of carriages; immediately afterwards he was joined by another watchman, who had left his box, situated at some distance from the terminus, under the impression that some part of the building had fallen.

SHIPWRECK.—We regret to learn that a large Austrian vessel, the *Louisa*, with a cargo of corn for Messrs. Cardwell and Holden, of this port, was, during the gale on Sunday evening, driven ashore on Cranfield Point, and wrecked. Crew saved.—*Newry Telegraph.*

SAVAGE ATTACK ON A CHILD BY A DONKEY.—About three o'clock on Sunday last a young child, about three or four years of age, strayed into a field in the neighborhood of the Military Barrack, where a donkey and its foal were grazing. The child in wandering about the field, approached the foal somewhat closely when it was instantly rushed at by the older animal, knocked down, and bitten rather severely about the head. The infuriated animal endeavored several times to trample it with its fore-legs, but from the position in which the child fell, under the belly of the animal, it could not well carry its savage intentions into effect.—It then caught the child by the head, and lifted it several times from the ground, all the time endeavoring to trample it with its fore-legs. The circumstance was fortunately observed by some young men who were passing along the road, and who, with the utmost promptitude, hastened to the rescue of the child just in time to save it from any serious injuries. The circumstance is rather remarkable as an instance of extreme excitement, and watchfulness over its young, in an animal which is generally known for its dull and impassive qualities.—*Cork Examiner.*

ROBBERY AND SACRILEGE.—A most audacious robbery was committed on Thursday night in the house of the Rev. Thomas E. Gill, P. P., Oranmore, by a man named Brogan, from Tuam. The robber gained access to the house, by raising a window. He carried away all Mr. Gill's wearing apparel, a tablecloth, and some other articles. In the pocket of a coat was the oil-stock, which contained the sacred chrism used in the administration of Baptism and Extreme Unction. Next day information of the transaction was given to the police, and on that evening about eight o'clock, Sub-Constable Blundell succeeded in arresting Brogan in a cellar in High Street. The activity with which this arrest was effected is highly creditable to the police force, and to Constable Blundell individually, who deserves the more praise, as the robber was previously unknown to him. The stolen articles were all found in the possession of Brogan, who is a notorious offender, being only a short time out of gaol.—*Galway Packet.*

A TRAIT OF "CELTIC" NATURE.—Some years ago, a boy named Edmund Wallace, at the time employed by Mr. Henry Barry, of Barry's Lodge, County Carlow—at the humble wages of 4d a day, left this country for California. He got engaged as a seaman, prospered, and is now trading between Panama and St. Francisco, at £15 a month pay. During the last twelve months this Celtic emigrant has sent home to his mother £120; and this week his former employer, Mr. Barry, received from him a small tin case, enclosing, as a token of remembrance, a massive ring of pure gold, richly chased, and bearing the American Eagle in bold relief on a handsome shield, as also a very graceful brooch consisting of a golden stalk, with little branches, to the ends of which are affixed small "nuggets" of the metal, as leaves, in their rough state, the main stem bearing one calyx-shaped nugget, with three pearls set in it, as the flower. This latter was sent for the youth's mother to wear. There is a touch of "Celtic" nature, we think, in all this, that the *Times* might study with profit.—*Cork Reporter.*

IRISH FEMALE CHARACTER.—"From the morning on which I had visited the Great Model National School in Dublin, to the hour of my arrival in Galway, I have remarked in the Irish female countenance an imitate or native modesty, more clearly legible than it has ever been my fortune to read in journeying through any other country on the globe. Of the pure and estimable character of Englishwomen I believe no one is a more enthusiastic admirer than myself; nevertheless, I must adhere to the truth of what I have above stated, and I do so without apology, because I am convinced that no man of ordinary observation can have travelled, or can now travel, through Ireland, without corroborating the fact. But I have lived long enough to know that outward appearances cannot always be trusted, and accordingly, wherever I went I made enquiries, the result of which was not only to confirm, but to over-confirm my own observation; indeed from the resident commissioner of the board of national education, in the metropolis, down to the governors of gaols and masters of the remotest work-houses, I received statements of the chastity of Irishwomen, so extraordinary that I must confess I could not believe them; in truth I was infinitely more puzzled by what I heard than by the simple evidence of my own eyes."—*A Fortnight in Ireland, by Sir F. Heald.*

THE NEWMAN INDEMNITY FUND.

(From a Correspondent of the *Dublin Tablet*.)
A general notion has been entertained in Ireland and in France, that while a great deal has been done out of England to provide the funds which are to indemnify Dr. Newman from the expenses of the recent trial, very little has been done in England where the principal exertions ought to have been made.—On the other hand it has been stated that the collections out of Ireland were not needed, because Dr. Newman was already indemnified by one or two wealthy persons, who had undertaken to bear him harmless, and that the effect of raising subscriptions was rather to save their loss than his. Both these assertions are incorrect, as will be seen from the following statement.

It is estimated that the expenses of the trial, exclusive of any fine that may be imposed, and of the costs of the other side, are at least £8,500. What the costs on the other side may be is not yet accurately known, but they probably may make up £10,000.—Of course no one can guess what the amount of the fine will be. Of this large sum about £1,500 have already been received from France, and about £850 have been received or announced from Ireland.

In England has been already received between 6 and £7,000, and additional subscriptions are even now coming in and will be needed. It has been thought proper to proceed quietly in this collection, and the result is what I have stated. The English Catholics have very properly considered that the chief burden of this obligation devolves by right upon them, and that it was their business to meet it. This, it will be seen, they have done very effectually. They looked for aid to their friends in Ireland and on the Continent; but they never expected to relieve themselves of the main portion of the debt, and they are most thankful to the Irish and French Catholics more especially for the sympathy they have shown and the help they have rendered. Nor is it true that this large

sum has been raised from one or two individuals. On the contrary, the highest subscription that has been received is one sum of £500; there have been one or two subscriptions of £300; several of £100; and so on in smaller sums of £30, £20, £10, down to the penny subscriptions. In fact, the collection has been very general, embracing with very great unanimity men of all classes and descriptions of Catholic society in England. The instinct of Faith has moved all to do their duty in this respect from the highest to the lowest. Even the poorest Irish inhabitants of the towns (along with their countrymen generally in England) have been, as usual, extremely zealous, liberal, and prompt on this occasion. In many congregations they have come forward of their own accord, and have urged the setting on foot a penny subscription to protect the great champion of the Faith. At one chapel as much as ten guineas was collected in penny subscriptions alone, without reckoning the larger donations given by wealthier persons. Amongst the rich the collection has by no means been limited to those who are supposed to sympathise more particularly with the converts. All have come forward generously and spontaneously—the rich and the poor—the English and the Irish—old Catholic and new—there has been no difference. This will be shown when the subscription list is published, which, of course, will be done as soon as the subscription is completed. In the meantime the list is still kept open, and fresh subscriptions are looked for to cover the costs of the other side and the possible amount of the fine. It seems to be considered here that imprisonment is certain.—This is not pleasant, to be sure, but I fancy that Dr. Newman contemplates the inside of a dungeon with a good deal of Christian philosophy, and is not a man to be frightened or hurt by a punishment which reflects, and will reflect, honor upon him to the latest posterity, and disgrace upon nobody and nothing except upon the prosecutor, the judge, the jury, the spectators, and a very large portion of the British public.

THE ENGLISH FLAG STRUCK.—France is attaining to a position novel in these latter days, but not unprecedented, at least relatively; and another state understood its ground against that power in its proudest supremacy. It is not to be therefore denied that Louis Napoleon is now building up a power which may become available in various ways, according to circumstances and opportunity. He is trying it to his hand. Travellers in France remark the incessant accumulation of resources, and of experiments in their efficiency. Besides the votes to be taken on demand out of the official ballot-boxes, he has in store, we hear on credible authority, an artillery of not fewer than twelve hundred guns in readiness for instant service—many more than the aggregate of the forces on both sides at Waterloo. At Toulon, the experiment has been tried of embarking a large body of troops in one of the great steam war-ships recently launched, and the experiment was perfectly successful; the number of troops thus embarked was five thousand! There was to have been a reduction of the army; it has not taken place; but these augmentations of navy and artillery are perhaps the substitutes. Against what are these vast forces to be directed? Who knows? Much may depend on others. "Who will buy?" To offer the alliance of a force so mighty and so handy, is tempting; to threaten hostility, alarming. "Accept me, and be safe," their master may say; "refuse me, and your blood be on your own head. Enthroned 'Order' in Paris, or dread the crusade of revolution against you, directed from Paris?" In the face of peril, alarm is in itself the worst danger, as slumber is the next worst. The slumberer may awake to resistance and to victory; the coward's very vigilance is paralysis. Has England united both weaknesses? We believe not yet. Preparations are made, or in progress; but they are made *sub rosa*, lest the timid take offence. France is ready; we are to have completed our preparatives some years hence! Now, non-defence is actual temptation for an invader. If not still so, it is only through the latest precautions of Lord Hardinge that England is not almost an irresistible temptation to any neighboring adventurer richer in material power than in cash or renown. The temptation is almost the greater when non-defence is backed by precautions like that of taking down the flags in Chelsea Hospital, when the corpse of Wellington lies in state, lest the foreigner "take offence!" A land defended only by a timid people, and that land called "England?" By the same rule, it would be best to dispense with the funeral pageant altogether, as that also might "give offence." Or let a funeral oration declare that the English flag is buried with the hero, and that the series begun at Crecy ended with Waterloo. Perhaps the proud invader might grant to pity what he would refuse to defiance? The forbearance of any foreign potentate, however, is but poor reliance for a state. There is only one real safety, and that consists in rendering invasion impossible.—*Spectator.*

THE APOSTATE GAVAZZI.—The Rev. E. Tighe Gregory, Protestant Rector and Vicar of Kilmore, county Meath, has published a letter on the subject of Gavazzi's mountebank exhibitions at the Round, Dublin, in which the Rev. gentleman says—"That reflecting Protestants should be seduced to unbecoming levity, in reference to religion, even though dissenting from the tenet, appears to me as extraordinary as it is unwise; and the mingled 'applause' and 'laughter' which appear as a relief to the lectures of Padre Gavazzi, while inconsistent and uncalculated, are calculated to do essential injury to the cause of the Reformation; nor can anything justify the coarseness exhibited in the second lecture particularly, or the derogatory manner in which Christ is mentioned when Transubstantiation is treated of. Ribaldry and argument are essentially different, and the one unworthy of the other. 'Cardinal Wiseman, remember you lie,' may excite the 'laughter' of the unthinking, the illiberal, or the unreasoning, but as a rude assertion, weakens the position maintained by the lecturer. 'Impostor' and 'imposture' are terms not likely to convince, and, even hypothetically used, startle and offend when placed in juxtaposition with the Apostles; nor will the serious-minded of any persuasion approve of the Waterloo dinner at Apsley House being used as an illustration of the Paschal Lamb, or the holy feast, which is still commemorated; and few will esteem as otherwise than bordering on blasphemy to say that, speaking of the consumption of the consecrated wafers, 'I found my digestion so bad after this breakfast of wafers, that I determined, with my companions, that I never again would breakfast upon the body of Christ or it is a very indigestible thing.'"

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 3, 1862.

THE JUBILEE.

The Jubilee granted to all the Faithful of the Catholic universe by His Holiness Pope Pius IX., in his Encyclical letters dated at Rome on the 21st November, 1851, will commence in the city of Montreal on the 8th inst., Feast of the Immaculate Conception of the B. V. M.

The five following conditions must be observed within the time of the Jubilee, in order to gain the plenary indulgence, viz. :-

- 1st. To receive worthily the Sacraments of Penance and the Holy Eucharist. 2nd. To visit three churches, namely—the chapel of the House of Providence, (now used as the Cathedral) the Parish Church, and St. Patrick's Church; or, if it be not possible to visit these three churches, to visit at least one of them three times on the same day, and to pray therein, conformably to the intention of His Holiness the Pope; for this it will suffice to say the "Our Father" and the "Hail Mary" five times, as no special form of prayer is prescribed. 3rd. To observe one fast day. 4th. To give an alms to the poor. 5th. To give an alms to the Society for the Propagation of the Faith.

During the Jubilee, besides the usual Masses in St. Patrick's Church, there will be a Mass every morning at eight o'clock. There will be a sermon on every Sunday, Tuesday, and Thursday evening, at half-past six o'clock; and at the same hour on Wednesdays and Fridays, the devotion of the way of the cross will be solemnly performed. These exercises will be followed by the Benediction of the Blessed Sacrament.

On Saturday there will be no evening office, as the whole day will be devoted to the hearing of confessions.

NEWS OF THE WEEK.

On Thursday the 11th ult., the real business of the Session was opened by the following speech from the throne :-

My Lords and Gentlemen, I cannot meet you, for the first time after the dissolution of parliament, without expressing my deep sorrow, in which I am sure you will participate, that your deliberation can no longer be by the aid of the councils of that illustrious man whose great achievements have exalted the name of England, and in whose loyalty and patriotism the interests of my throne and my people ever found an unflinching support.

I rely with confidence on your desire to join with me in taking such steps as may mark your sense of the irreparable loss which the country has sustained by the death of Arthur Duke of Wellington.

I am happy to be able to acknowledge the readiness with which my subjects in general have come forward, in pursuance of the act of last session, to join the ranks of the militia; and I confidently trust that the good thus raised by voluntary enlistment will be calculated to give effective aid to my regular army for the protection and security of the country, and contribute to receive from all foreign powers assurances of their anxious desire to maintain the friendly relations now happily existing with my government.

Frequent and well-grounded complaints, on the part of my North American colonists, of infractions by citizens of the United States of the Fishery Convention of 1813, induced me to despatch, for their protection discussions with the government of the United States, and, while the rights of my subjects have been firmly maintained, the friendly spirit in which the question has been treated induces me to hope that the ultimate result may be a mutually beneficial extension and improvement of our commercial intercourse with the great Republic.

The special mission which, in concert with the Prince President of the French Republic, I deemed it right to send to the Argentine Confederation has been received with the utmost cordiality, and the wise and enlightened policy of the provisional director has already opened to the commerce of the world the great river hitherto closed, which affords an access to the interior of the vast countries of South America.

I have the satisfaction of announcing to you that the sincere and zealous effort of the government of the Brazils for the suppression of the slave trade, now nearly extinguished on their coast, have enabled me to suspend the stringent measures which I had been compelled reluctantly to adopt, a recurrence to which, I hope, may be proved to be unnecessary.

The government of her most faithful Majesty have fully recognised the justice of the claim which my government have long used for the abolition of the discriminating duties on the export of wine, and have passed a decree for giving complete effect to the stipulations of the treaty on this subject.

You will have probably deemed it advisable to resume the inquiries which were commenced by the late parliament with a view to legislation on the subject of the future government of the East India possessions.

Gentlemen of the House of Commons, The estimates for the ensuing year will in due time be laid before you. The advancement of the fine arts and of practical science will be recognised by you as worthy of the attention of a great and enlightened nation. I have directed that a comprehensive scheme shall be laid before you having in view the promotion of those objects, towards which I invite your aid and co-operation.

My Lords and Gentlemen, It gives me pleasure to be enabled by the blessing of Pro-

vidence to congratulate you on the general improvement of the country, and especially of the industrious class. If you should be of opinion that recent legislation, in contributing, with other causes, to this happy result, has, at the same time, inflicted unavoidable injury on certain important interests, I recommend you dispassionately to consider how far it may be practically equitable to mitigate that injury, and to enable the industry of the country to meet successfully that unrestricted competition to which parliament in its wisdom has decreed that it should be subjected.

I trust that the general improvement, notwithstanding many obstacles, has extended to Ireland, and while I rely with confidence on your aid, should it be required, to restrain that unhappy spirit of insubordination and turbulence which produce many and aggravates all of the evils which affect that portion of my dominions, I recommend to you the adoption of such a liberal and generous policy towards Ireland as may encourage and assist her to rally from that depression in which she has been sunk by the sufferings of late years.

Anxious to promote the efficiency of every branch of our nation and Church, I have thought fit to issue a commission to inquire and report to me how far, in their opinion, the capital institutions of the country are capable of being of more effect for the great objects of religious worship, religious education, and Ecclesiastical discipline.

I have directed that the reports of the commission for inquiring into the system of education pursued at Oxford and Cambridge should be communicated to the governing bodies of those universities for their consideration, and I rely upon your readiness to remove any legal difficulties which may impede the desire of the universities at large, or of the several colleges, to introduce such amendments into their existing system as they may deem to be more in accordance with the requirements of the present time.

The system of secondary punishments has usually occupied the labors of successive parliaments, and I shall rejoice if you shall find it possible to devise means by which, without giving encouragement to crime, transportation to Van Diemen's Land may at a distant period be altogether discontinued.

The subject of legal reform continues to engage my anxious attention. The acts passed in the last session of parliament have been followed by the orders necessary for putting them in operation.

Inquiries are in progress, by my directions, with a view of bringing into harmony the testamentary jurisdiction of my several courts, and bills will be submitted to you for effecting further improvement in the administration of the law.

To these or other measures affecting the special condition of the country, I am persuaded that you will give your earnest and zealous attention, and I pray that, by the blessing of Almighty God, your deliberations may be guided to the well-being and happiness of my people.

Although the above speech is more remarkable for its length than for any other quality, we find in the tenth paragraph as distinct a renunciation of Protection, and as complete an acceptance of the new Free Trade policy as, from the Derby-D'Israeli-ish ministry, could have been expected. The impossibility of a return to protecting duties is clearly asserted in the recognition of "that unrestricted competition to which Parliament in its wisdom" has decided, that henceforward the industry of the nation shall be subjected; even Cobden and his party seem to have been satisfied with this explanation; at all events, the threatened amendment to the address was not offered by them, and in both Houses of Parliament the address was carried without any opposition; perhaps the most singular feature in the speech is the total omission of all allusion to "Our Protestant Faith"—"Our Protestant Constitution"—and the "British Lion."

As yet the proceedings in Parliament have been of no great interest. On Friday the 12th, Sir W. Clay brought forward his notice of motion in favor of the Vote by Ballot. A Royal message was laid before the House of Commons requesting them to make provision for the expenses incurred by the Duke's funeral—the Chancellor of the Exchequer gave notice that on the 26th he would lay before the House his long looked for measure of financial reform—and, most wonderful of all, Mr. Walpole, in reply to a question from Mr. Sergeant Shee, denied that her Majesty's government had any intention to introduce new Penal Laws against Catholics, and asserted that it was proposed to pursue "a generous policy towards Ireland."

Believe this who will, but Irishmen won't be so easily gulled, as to imagine that a Protestant government will ever adopt "a generous," or even an equitable, policy towards Ireland, unless compelled. Mr. Walpole, his colleagues, and the great majority of Protestant Englishmen, hate Irishmen, and the religion of Irishmen, with an undying hatred, and the policy they would pursue towards Ireland, if they could, has been often expressed, viz: to submerge Ireland for four and twenty hours—and thus effectually get rid of Paddies and Popery—Celts and Catholicity. Perhaps the Derbyites are beginning to find out that, with a nephew of the great Napoleon on the throne of France, with the danger of a war with the Empire imminent, and an invasion far from improbable, it would not be prudent, even for the sake of "Our Protestant Constitution," to provoke the Catholics of Ireland much further, or to goad the Irish on to open insurrection. A "timid" policy towards Ireland, may indeed be pursued by a Protestant government, but a "generous" policy never—for England never has been "generous" towards Ireland, save when the latter had a grip of her old oppressor by the neck, and held the knife to her throat. England, for instance, was "generous" towards Ireland in 1782, and in 1829—but then the latter had her "Volunteers" and the "Catholic Association"—good solid reasons why England was obliged to be "generous."

Whilst the serious business of the nation has been going on in the Houses of Parliament, the customary farce of Convocation, by her Majesty's bishops and other ecclesiastical servants, has been enacted with great éclat at St. Paul's. The day after the meeting of Parliament, the sham bishops of a sham church, with their sham clergy, walked in sham procession to a sham cathedral, in which they offered up sham prayers to a sham Holy Spirit, to preside over their sham deliberations. Certainly the best part of the joke—if any thing so nearly approaching to blasphemy can be called a joke—was the prayer of the government bishop of Llandaff, who, as the junior bishop present did the praying part of the sham, and who, well knowing that Convocation would not be allowed to meet for the transaction of business, offered up the following sham prayer—that, assisted by the Holy Spirit! the assembled bishops and clergy might be able—"ca omnia investigare, meditari tractare et discernere quæ honorem suum et gloriam promoveant, et in ecclesiæ cœlant profectum"

—"that the Holy Ghost would preside over an assembly that every body present well knew was not going to meet, and would direct to the glory of God and the good of His church, deliberations which were never to be held!" Accustomed as we are to the almighty sham of the Anglican church, this does look like carrying the sham a little too far—and as if the God of the Anglicans were as much a sham, as the sham prayers which they blasphemously address to Him. How much longer will a nation which boasts of its practical common sense, endure such a monstrous sham?

Sir Canning Eardley Smith's deputation to the Grand Duke of Tuscany, praying for the release of the Madiais, sentenced to five years imprisonment for circulating irreligious and blasphemous works, has received its answer from the Prime Minister, the Duke of Casigliano:—"His Imperial and Royal Highness in reserving to himself the exercise of his high prerogative in such cases, and at such times, as he may judge right, cannot permit any interposition in a case which concerns the administration of justice in his States, and his acts towards his own subjects."

We suspect that if a deputation from Florence were to come to England, demanding the release of Smith O'Brien and his fellow exiles, whose offence was of a much more trifling description than that of which the Madiais stand convicted, Lord Derby would give to it, in the name of his royal mistress, a very similar answer. From the general tenor of his reply it seems likely that his Imperial and Royal Highness, though determined to yield nothing to the impertinent interference of the Exeter Hall gentry, will remit the sentence pronounced on the Madiais. As connected with this subject, we would call attention to a letter which will be found in our first page, from Mr. Lucas of the Tablet to Mr. Macaulay, in which the difference betwixt Protestant toleration in practice, and Protestant toleration in theory, is pretty clearly shown. In the Sandwich Islands, where Protestant missionaries are absolute, they have passed a law condemning to hard labor on the roads, any one who shall attempt to make converts to Catholicity; and yet these are the very men who cry out against the present Grand Duke of Tuscany, for enforcing somewhat similar laws against proselytising in his own dominions!

The Baltic arrived on Saturday night with Liverpool dates up to the 17th ult.; her news is of no political importance. A sad accident had occurred at the Lying-in-state of the Duke of Wellington: so great was the crowd, so eager was it to gain admittance, and so defective were the arrangements, that two women were trodden down and killed, and injuries of a serious nature inflicted on a vast number of other persons. Lord Derby it is said has advised his friends not to oppose Mr. Villier's motion, as Free Trade is to be henceforward the policy of the cabinet: nothing is yet known of the contents of Mr. D'Israeli's forthcoming budget, the appearance of which is looked forward to with great anxiety.

In Paris every thing is quiet, and if the people are not very enthusiastic, they are at least contented; a manifesto from Henry V. has appeared, protesting against the Empire, and reminding the people that the hereditary principle can only be permanently established in the legitimate dynasty: it does not seem to have produced any great effect, and Louis Napoleon feels himself sufficiently strong to allow it to pass unnoticed.

The Judges of the Supreme Court of New Hampshire have pronounced a formal decision against the "Maine Liquor Law," a report of which will be found on our seventh page.

FAITH AND OPINION.

The lecture season of the Mercantile Library Association was opened on Thursday of last week, by the Rev. D. Fraser, who took for the subject of his discourse—"The Influence of Authority in matters of Opinion"—a subject the discussion of which at once opens up the whole controversy betwixt Catholicity and Protestantism. Indeed it was apparent to every person present that, under the sanction of the Mercantile Library Association—an association which, we believe, numbers amongst its members not a few Catholics—the lecturer from first to last had no object in view, save to deliver himself of a little No-Popery tirade—a tirade which would have been very appropriate if indulged in at the Anniversary Meeting of the F.C.M. Society, but which did strike us as out of place in the lecture-room of a lay association, which professes to recognise no religious distinctions amongst its members, and which invites to its ranks Catholics and Protestants indiscriminately. We cannot help thinking that, under these circumstances, the managers of the Mercantile Library Association would best consult the interests of a highly useful institution, by excluding all religious controversy from their rooms, and insisting upon their lecturers avoiding all allusions to topics upon which Catholics and Protestants can never agree.

The intention of Mr. Fraser was obvious throughout—to assert the right of private judgment against the authority of the Church, and to show that in "matters, merely of opinion," authority was impossible—of course, under "matters of opinion" the lecturer included religion. For this purpose the lecturer attempted to draw a distinction betwixt "matters of opinion" and "matters of fact," or matters of which we have "objective certainty." We must confess that we were at a loss to understand what Mr. Fraser meant by his—"objective certainty," though from the manner in which he treated the subject, it seemed to us that he thereby intended to imply—that "matters of fact" are those that have a real objective existence, whilst "matters of opinion" exist solely in virtue of our subjective conceptions; but this was not altogether the lecturer's meaning, for according to him, "matters of fact," or objective realities, become, when remote in time and

place, "matters of opinion," or purely subjective.—Thus for instance, to the Christians of the first century, the birth, miraculous life, the sufferings, death, resurrection, and ascension of Christ—the coming of the Holy Ghost, and the supernatural endowments of the Apostles—were "matters of fact," or of "objective certainty;" to us, on account of remoteness of time and place they are but "matters of opinion." We do not assert that this was the meaning that Mr. Fraser intended to convey, but his whole lecture was so rambling, so destitute of order, that we found no little difficulty in endeavoring to disentangle his meaning from out the mass of words under which he buried it. Perhaps the real explanation of the distinction which the speaker attempted to draw betwixt "matters of opinion" and "matters of fact, or objective certainty" is this—"Matters of fact, or objective certainty" are those of which our senses can take cognisance—which we can see, and touch, and handle, and measure, and weigh. Thus, soap and cheese, figs and sugar, a Sheffield grind-stone, or a pound of mould candles, are "matters of fact, or objective certainty," according to Mr. Fraser; whilst under the category of "matters of opinion," he would place religion—revelation—the existence of the soul—the Being of God, and every thing that we cannot weigh in a pair of scales, or submit to the "objective certainty," or infallible test, of a yard measure. In other words, "matters of fact, or objective certainty" are facts in the physical or material order; facts in the supersensible, and supernatural orders are "matters of opinion" only. This we believe to be the sum of Mr. Fraser's philosophy.

It is upon this hypothesis that we can understand Mr. Fraser's motives for decrying authority, and denying the possibility of certainty, in matters of religion. With him, religion being a mere subjective conception, without any necessary, and corresponding, objective reality, it is of course merely a "matter of opinion," as opposed to a "matter of fact;" for were it the latter we should be able to attain to "objective certainty" respecting it; but this Mr. Fraser declares to be impossible. Of course as a Protestant, lecturing with a Protestant purpose, he felt himself compelled to take this ground, for to admit the possibility, or necessity, of certainty in matters of religion, would be tantamount to admitting the possibility, or the necessity, of an infallible authority in religion; now this was just what Mr. Fraser came upon the platform to deny, and stonily he did deny it too, though at the same time he denied fully as stoutly the possibility of Faith in the Protestant world—a position which we most certainly are not going to contest.

We hardly needed Mr. Fraser to confirm us in our assurance that amongst Non-Catholics, Faith is impossible; that with them Faith can never attain to what the lecturer terms "objective certainty," but must ever remain a mere "matter of opinion." Faith, as Mr. Fraser defined it—and his definition is, no doubt, that which is generally received amongst Non-Catholics—is a kind of credit account which man opens with his Creator, as he would with a highly respectable, and apparently a perfectly solvent, customer, without any "objective certainty" of his being able to meet the demands upon him indeed, but still, with a strong presumption thereof, and with great prospects of a highly remunerative connexion, and a handsome return in the long run, for the sums credited. Faith, according to the same unexceptionable authority, is the result of a balance struck between "conflicting probabilities," or rather, improbabilities; it is the intellectual equilibrium resulting from the opposing, and therefore neutralising, actions of antagonistic forces, or doubts—the repose, in fact, which the donkey enjoyed when attracted by two equally tempting bundles of hay. "It never proceeds from objective certainty," says Mr. Fraser, "rather it stands between conflicting probabilities"—like the donkey aforesaid—"Thus I believe, not without doubts, but by a process of extrication from doubts"—a singular process truly, this extracting faith from doubts, or of being from non-being, which reminds us of the famous attempt of the Laputan philosopher to extract sunbeams from cucumbers; the Laputan sage might have had some prospects of success, but Mr. Fraser has none, for, from doubts, no analysis however strict or searching, will be able to extract anything but doubts. "We must begin with doubts"—says Mr. Fraser, quoting Lord Bacon—"and we shall end in certainties;" for all knowledge is based upon doubts. The fear, and consequently the intellectual apprehension, of the Lord, is the beginning of wisdom—says the Psalmist—who thereby asserts that we do not arrive at the knowledge of God by beginning with doubts of His Being; presumptuous as it may appear, we confess that we are inclined to side with the Psalmist, and to base all knowledge, on the certainty of Being, and not upon the doubts thereof, as does Mr. Fraser; for, if we begin with doubts, we fear lest we shall likewise end in doubts, or at all events, that we shall never be able to get beyond the intensely Protestant formula of prayer,—"Oh God—if there be a God; save my soul—if I have a soul."

Reckless of Mr. Fraser's sneer, we confess to a craving—"a morbid craving," if he will, after certainty, because, without certainty, Faith is to us impossible. Where there is not certainty, there must be uncertainty; where there is uncertainty, there also must be doubts; and where doubts are, Faith cannot be, for Faith precludes all idea of doubt. Thus as we require certainty, so also we require some infallible authority, for from our fallible selves alone, we never can obtain infallible certainty. But it does not follow that we seek to obtain this absolutely necessary certainty from an "infallible human authority;" with Mr. Fraser we scout all "human authority" in matters of religion; we reject all "human infallibility" as absurd, as monstrous, as impossible, as blasphemous; for where only "humanity," there also "fallibility,"

can be predicated. The question at issue betwixt the Catholic and the Protestant is not, whether there be an "infallible human authority," but whether there be an "infallible," because a super-human, and divinely assisted, "authority," in matters of religion; an authority, "infallible," not in virtue of the humanity, but in virtue of the divinity continually residing with it,—infallible because of the continually abiding presence of the Holy Ghost. This is the true question, though neither Mr. Fraser, nor Protestant controversialists in general, have the honesty thus to state it. This question in fact resolves itself into these—Was Jesus Christ, the Son of God or an impostor?—are His promises to be accepted as the words of unerring truth, or as the glittering tinsel with which the artful schemer lures his silly votaries to destruction? We know that if the Christian records be true, there was such a super-naturally assisted authority on earth *once*; and that, if the promises of Christ be something more than an idle lie, there must be such a super-naturally assisted authority on earth *to-day*; for He promised that the Paraclete should abide with His Church *for ever*; and where the Paraclete, the "Spirit of Truth," is, there also must there be an "infallible," because a "divinely" assisted, "authority." As the whole of Mr. Fraser's argument went to disprove the possibility of a "human authority," and of a "human infallibility," in matters of religion—and as we do not contend for, as we do not even admit the possibility of such an "infallible human authority," we do not think it necessary to take any further notice of this part of his argument.

We will merely notice in conclusion, one argument which the lecturer ostentatiously brought forward, as if it were a grand new discovery—as if it had not been adduced, and refuted, scores of times. The argument in substance is—that it is impossible to prove an "infallible authority," because it is impossible to assert the infallibility of the apprehended object, without at the same time asserting the infallibility of the apprehending subject. If this argument be good for anything, it only proves again that all Faith is impossible; if this doctrine be true, then must it be impossible to assert the infallibility of God, for, according to Mr. Fraser, man cannot assert the "infallibility" of another person without, at the same time, and by the same act, asserting his own: neither can Mr. Fraser affirm infallibility of the book which he calls the Word of God, without thereby affirming himself to be an "infallible human authority." Reason, would we say to Mr. Fraser, can infallibly convince us of the infallibility of an authority, or else all Faith, all Revelation, would be impossible, for in her own domain, reason is infallible; to deny this is to deny the possibility of all knowledge, as well as of all Faith. Reason taught the disciples to recognise the infallibility of Christ as a teacher—no man, they argued, could do the mighty works which Christ did, if God were not with Him; thence they concluded to the divine commission of Christ, as a teacher; and from His divine commission they logically concluded to His infallibility, without by any means asserting their own infallibility. Just so do Catholics, without claiming infallibility for themselves, prove the infallibility of the Church. From history they prove her commission from Christ to "teach all nations;" and from that commission they conclude that Christ—in so far as He was able—gave to His Church all that was requisite to enable her to fulfil that commission of teaching. Now reason assures us that the first requisite of a teacher is, that he shall be infallibly certain on those points which he undertakes to teach, otherwise his teaching is worthless: reason therefore convinces us that—in so far as He was able—Christ did endow His Church with the essential requisite of infallibility; and thus, just by the same mental process as that by which the Apostles arrived at the "objective certainty" of Christ's infallibility as a teacher, do we Catholics, at the present day, arrive at the certainty of the "infallible authority" of the divinely commissioned Catholic Church; and we do this without thereby asserting our own infallibility, or asserting the infallibility of reason in matters that transcend reason.

Mr. Fraser would find no difficulty in admitting the asserted "infallibility" of the Catholic Church, were it not that like all other Protestants, he is loth to admit the "supernatural" in religion. With him, and his co-religionists, Christianity may have been supernatural in its origin, but the supernatural element has long been eliminated—"God died many centuries ago"—is the last word of Protestantism—or if living, He heeds not what passes below. He reckons not what becomes of that Church which He founded in his blood. Calmly content in the contemplation of his own perfections, like the God of Epicurus, Christ has no time, or no inclination to bother himself with the affairs of the Christian Church; He gave her a shove at starting, beheld her progress with interest for a little while, but weary of her, perhaps unable to support her, He has long left her to go to market on her own hook. Whilst she was a minor, Christ may indeed have watched over His Church, but she is of age now, big enough and ugly enough to take care of herself; thus no longer needing the parents' helping hand, that hand has been withdrawn. This, though unexpressed, is the general notion that Protestants entertain of Christ's dealings with the Church; it is just because they have not, cannot have, Faith, that they cannot believe His promise to be with His Church "all days;" for it is only by denying Christ's presence with His Church—it is only by asserting that that Divine presence has been withdrawn, that they can consistently deny her "infallibility." Like Infidelity—like carnal Judaism, Protestantism denies the Immanuel, or God with us, and has therefore no more claim to the title of Christianity, than Infidelity or Judaism.

We have received a communication from a gentleman resident in Upper Canada, complaining of the disgraceful conduct of our Canadian Ministry in remitting the sentence of "death" so justly pronounced upon the Robertsons, the brutal murderers of the Indian "Corn-stalk," and which sentence ought to have been carried into execution. We have already expressed our disgust at the abuse which our rulers make of the royal prerogative of mercy, and have complained how in practice it has degenerated into a license for ruffians to cut throats with impunity. Surely such a cowardly set of officials as we have got the world never saw; however, it is no use abusing them, the only feeling we have towards them is that of unmitigated contempt.

Our correspondent is of the same opinion, and gives a sad picture of the moral state of his district. "The law is a dead letter, and the sooner it is repealed the better. There is nothing but a continuation of the worst crimes here, since the fate of the Robertsons." No wonder—when such scoundrels are allowed to cheat the gallows, a premium is offered to crime—he continues, "I have only to add that if the Government will not adopt some efficient measures to prevent a repetition of the outrages committed in this section of the country, the people will under the necessity of organising themselves into a 'Protective Society,' the local authorities being, as at present constituted, insufficient to protect life and property."

Yes, there is no help for it; if government will not do its duty, if it is afraid or too weak, to fulfil the chief end for which it was constituted, the people will be obliged to take the administration of the laws into their own hands. It is a disgrace to a community—it is an outrage upon society, when the convicted murderer is allowed to live; die he must, by the laws of God and man, and if not by the hands of Jack Ketch—then, sad as the alternative is—by the hands of Judge Lynch—and to this pass the people of Upper Canada will soon be driven, by the cowardice of the government, who basely yield to a whining, mawkish, cant about the inhumanity of hanging the murderer. Well, if the government won't hang him the people must; for bad as Lynch law is, better, as we said once before, better by far have Lynch law than no law at all.

Our correspondent, who gives his name, and who, from his situation, was well acquainted with all the particulars of the trial of the Robertsons, adds—"that it would be well if the petition in their favor could be ferreted out, in order that the public might see what Mr. Sheriff Kuttan and his associates have stated to his Excellency the Governor General;" he also assures us that Mr. Notman, who was the Crown officer, stated that Judge Draper gave it as his opinion that there was no hope for the convicts to have their sentence mitigated—"as he should report to his Excellency not to do so." This matter should be looked into.

It becomes our painful duty to record the death of Judge Duvernay, Esq., Proprietor of the *Minerve*, which took place on the 28th ult., at a quarter to 8 p. m. Few men have entered editorial life at so early an age as Mr. Duvernay, nor more uniformly enjoyed public esteem throughout his entire career. He was born at Vercheres in 1799; and in 1817, when only 18 years of age, he started the *Gazette de Trois Rivieres*, and subsequently the *Constitutionnel* and *Argus*, in the then flourishing village of Three Rivers; and in 1827 he established the *Minerve*.

In 1837 he was returned to the parliament of Lower Canada for the county of La Chenaie. His parliamentary career was short, though not uneventful. He soon became obnoxious to the government, and was twice consigned to a prison; on his release he was induced to quit his country, but he did not desert its interests; for settling in Burlington, he started the *Canadian Patriot*, in which the cause of Canada was vigorously advocated. On his return to Montreal in 1841, he revived the *Minerve*, which has maintained a high rank among the political press of Canada.

The funeral, which took place on Wednesday, was attended by the Mayor and many of the members of the Corporation, the members of the St. Jean-Baptiste Society—of the Canadian and National Institutes—of our Charitable and Benevolent Societies, and a large concourse of our most respectable citizens.

CATHOLIC INSTITUTE.

We have been requested to give insertion to the following resolutions lately agreed to at a meeting of the Catholic Institute at London, Canada West.—We fully agree with the complainants, that religious opinions should not be allowed to operate to the exclusion from any office of trust or emolument; but that in the distribution of its patronage, the government should look solely to the fitness of the applicant, without asking any questions about his dogmas, or making any distinction betwixt Catholic and Protestant:—

LONDON CATHOLIC INSTITUTE ROOMS, October 4, 1852.

Moved by J. Wright, seconded by P. Burke.—"That we regret to have to complain of the great disproportion of the members of the Catholic Church in the several judicial and civil offices in Canada West, and that we are, therefore, of opinion that it is an act of injustice on the part of the Government to make these appointments in such an exclusive manner, and without regard to the just claims of the members of our Church."

Moved by J. Lynch, seconded by H. O'Brien.—"That the Secretary be directed to communicate with the Toronto Institute, and suggest the propriety of making a representation to His Excellency the Governor General and Executive Council, on the existing disproportion of Catholics in the several judicial and civil offices of Canada West that are in the patronage of the Government, in order that the great grievance of the apparently studied exclusion of Catholics from those offices may be remedied."

CHARLES COLEVIN, President.
P. TIERNY, Secretary.

We have not room this week for our remarks in reply to the *Canada Temperance Advocate*.

Our Quebec Correspondent received too late for insertion this week; shall appear in our next.

To the Editor of the True Witness.

MY DEAR SIR,—Your redoubtable adversary of the *Montreal Witness* evidently finds himself in a difficulty, with regard to the wine question. Unable to deny that our Blessed Lord made wine, blessed wine, and gave it to His disciples, and habitually used it as a beverage, he endeavors to get rid of the fatal objection which these facts offer to his fanaticism, by denying that the "greater part of the ancient wines" were wines at all, and he quotes the authority of one Henderson, to the effect that they were "thick inspissated syrups, which were mixed with water before being used, just as raspberry and other syrups are now." We know nothing of this Henderson, who may be looked upon as a great authority in the conventicle, but will not certainly be thus regarded by Christians, or scholars; but we will endeavor to see what is the testimony to be gathered as to the character of ancient wines. And first, as to ancient Jewish wines if we look into Gesenius we shall find that the two Hebrew words commonly used to designate wine, and to distinguish it from *must*, on the one hand, and from *vinegar* on the other, are both derived from roots, which signify *boiling up, frothing, or fermentation*; a notion which was attached to the very nature of wine, as a product of fermentation. One of these words is the same with the Greek *oinos*, the Latin *vinum*, and our own word *wine*, all of which thus carry into themselves the idea of something fermented. The other word employed by the Greeks to denote wine, was *methra*, which was synonymous with that which inebriates; hence Bacchus is called *Methradotus*—the "giver of wine."

"The sweet wines of Palestine are those most esteemed at the present day, because they are grateful to the taste, very exhilarating, and will keep a long time. They were therefore preferred by those addicted to drinking, and commonly selected for the tables of kings."—(Paxton's Illustrations.) The Prophet Joel hence mentions as emblematical of prosperity, mountains dropping down new, or more properly, sweet wine—(iii. 18.) That these sweet wines were intoxicating appears from the Prophet Isaiah—"I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine."—(xlix. 26.) Micah, in denouncing judgments upon the people, threatens them with the loss of this wine, as a punishment—"Thou shalt tread the vintage of sweet wine, but shall not drink wine."—(vi. 16.)

The ancient wines are said to have mingled with water for drinking, but that such was not the custom among the Jews appears from the language of the prophet, who speaks of wine mingled with water, as a symbol of weakness and degradation—"Thy silver is become dross, thy wine mixed with water."—(Isaiah i. 22.) Thevenot remarks that the people of the Levant, at the present day, unlike those of Western Europe, never mingled water with their wine at meals, and the author above quoted says, that while the Greeks and Romans, by *mixed wine*, understood wine diluted with water, the Hebrews, on the contrary, meant by it, wine made stronger and more inebriating, by the addition of powerful ingredients, as honey, spices, etc., or wine inspissated by boiling it down to two-thirds or one-half the quantity—myrrh, opiates, and other strong drugs being added.

To this it may be added that the wine mentioned in the New Testament Scriptures is equally spoken of, as something inebriating; and not to quote from the writings of St. Paul, we may notice that on the great day of Pentecost, the Holy Apostles, speaking in unknown tongues, were charged with being "full of new wine," &c. were intoxicated from having drunk their fill of it, a charge which St. Peter repelled as unreasonable, seeing it was then but 9 o'clock in the morning.

With regard to the nature of the modern wines of Palestine, I shall cite the authority of the Rev. Edward Hitchcock, D.D., President of Amherst College, in the United States, and at once a learned Protestant Divine, and an accomplished chemist; he is moreover, well known as a most able and zealous advocate for temperance. In order to settle this very point now in question, he obtained through some American missionaries in Palestine, pure specimens of the ordinary wines of the country, and submitted them to accurate chemical analysis. His results appeared in the "American Journal of Science," for April, 1844. Two wines from Mount Lebanon contained from 11 to 15 per cent. of alcohol; and a wine from Hebron, "probably not far from the valley of Eschol," of old renowned for its grapes, contained 19 per cent.; while another wine from the same locality, so sour as to "pass for tolerably good vinegar," still contained 15½ per cent. That of Hebron "had the taste of strong Madeira wine;" while those of Lebanon were dark-colored, sweet, astringent, and quite thick. Dr. Hitchcock remarks, that in this case the grape juice had been "partially boiled down before it was allowed to ferment, as was we know formerly practised, and is still done on Mount Lebanon, according to Mr. S. Buckingham." Other eastern wines he found to contain from 13 to 19 per cent. of alcohol. The purest Sherry and Madeira wines, it may be remarked, contain from 18 to 22 per cent. of alcohol; and the wines of Bordeaux, about 11 per cent. The wine of Mount Lebanon having the alcoholic strength of claret, the learned Doctor remarks, is a sample of wine which had been boiled down before fermentation; this process of fermentation he asserts will not be arrested unless the juice is boiled down to the thickness of honey. "Such was sometimes the case among the ancients. The inspissated juice of the grape was rather regarded as honey, and so it is called in the Bible, and is at the present day a very common article in the Eastern world; but so far as I can learn, by inquiring of several missionaries, it is not called wine, but is rather a substitute for our honey, or molasses."

The same word is used by the Sacred Writers of the Old Testament to denote both "honey of bees, and honey of grapes;"—that is—*must* boiled down to the consistency of a syrup.

It is well known that the ancient people of Palestine used, as the Eastern nations do at the present day, the skins of animals as wine-vessels, and allusion is made in Holy Writ to the fact, that new, and not completely fermented wine, would burst old wine skins. Dr. Beck remarks in this connection a well known fact, that when an alcoholic liquor is enclosed by a bladder or animal membrane, the water passes through the pores, and evaporates, while the alcohol remaining behind, the liquid grows stronger; and he points out that a similar process would cause the wines, thus preserved, to become much stronger by age.

But this evidence will, I think, be satisfactory to every reasonable mind, as to the nature of the wines of Palestine; and we may turn to those of the Greeks and Romans. From the meaning which they attached to the phrase, "mixed wine," it might be imagined that their wines were different. I have, however, shown that the names of the liquid signify that which is fermented and inebriating; and the testimony of their writers to the effects of wine are conclusive as to its character. Hear Lucretius—

"Cum vini vis penetrat,
Consequitur gravitas membrorum, propedimtur
Crura vacillant, tardescit lingua, mandet morsus,
Nant oculi; clamor, singultus, jurgia miscant."
—L. 3, v. 475.

"When a man is overcome by the power of wine, his limbs become heavy, his legs stagger under him, his speech is slow and thick, his eyes swim with water; he is beside himself, and liceups, bawls, and quarrels."

A most graphic picture of the effects of intoxicating liquors. And again, Horace alludes to another effect of wine in the 21st Ode of the 3rd Book—

"Tu sapientium
Curas, et arcanum jocosum
Conciliium regis Lyseo."

"You, oh joyous Lyseus! (Bacchus) reveal the secret counsel of the wise," &c.

And so on the whole Ode. Again, Juvenal speaks of the German soldiers who, even when "drowned in wine, staggering, babbling, were so valiant as not to be easily conquered." The Roman writers always indeed speak of wine as something inebriating, and hence under the Roman Republic, it was forbidden to a woman to drink wine under heavy penalties; the odor of wine in her breath was considered as evidence against her. Plato forbids children to drink wine before the age of ten years, and to any one to get drunk before the age of forty, after which he recommends wine at feasts, as giving health, youthfulness, and gaiety to old men. He recommends that it should be used but moderately when going to war; and that the magistrate about to exercise his functions, should abstain from its use; he also mentions many other occasions when wine should be avoided, as likely to prove injurious to our own interests, and to future generations. It is needless to remark, that all the language of these writers of antiquity clearly shows that the wines known to them, were intoxicating liquors, and that it becomes simply absurd if we suppose, like the *Montreal Witness*, that they refer to unfermented syrups, which, as we have shown, were never spoken of as wine, but always as honey.

I remain yours truly,
HERNIES.

PUBLICATIONS RECEIVED.

"RISE AND FALL OF THE IRISH NATION," by Sir Jonah Barrington, Member in the late Irish Parliament for the Cities of Tarrat and Clogher.—D. & J. Sadlier, Montreal.

This is a new, and handsomely got up edition of Sir Jonah Barrington's well known, and highly esteemed history of the fortunes of the Irish Nation, during that short but eventful period which elapsed betwixt the gallant rising in arms of the "Volunteers," and the consummation of the misery and degradation of Ireland, by the infamous Act of Union, which robbed Ireland of her Legislature and her nationality, reduced her nobles to want, her people to beggary, and blotted her name from amongst the nations. How that accursed Union was brought about; by what arts of treachery, cruelty, and oppression the ruin of Ireland was consummated, is here told, in the language of the statesman and the patriot.

"THE GOOD COOK"—Containing 800 Receipts.—D. & J. Sadlier, Montreal.

An invaluable guide to the good housewife, and the Epicure's Manual. The mere reading of these "Receipts" is better than a bad dinner any day.

REMITTANCES RECEIVED.

Quebec, M. Euright, £5; Osnabreck, John Roddey, 6s 3d; Edwardsburgh, D. Graham, 6s 3d; Aughnacloy, Ireland, Rev. C. O'Brien, 12s 6d; Hungerford, P. Casey, 6s 3d; Alexandria, D. McPherson, £1 1s 3d; St. Raphael, Very Rev. J. McDonald, 15s; Dundee, A. Chisholm, 6s 3d; Lachine, O. Henigan, 6s 3d; St. Marthe, J. Blake, 6s 3d; Pointe Claire, Rev. E. C. Fabre, 6s 3d; Hatly, T. Daly, 12s 6d; New Paiseley, J. McGoldrick, 6s 3d; Belleville, Rev. M. Brennan, £1 5s; St. Hyacinthe, M. Buckley, 12s 6d; Rev. Mr. Gravel, 12s 6d; St. Anne de la Pocatiere, Rev. J. A. Bourret, £1 5s; Hamilton, J. Stevenson, Esq., 3s 3d; Picton, Rev. Mr. Lalor, 15s; Tignish, P. E. I., Rev. P. McIntyre, £2; Frampton, Rev. M. Kerrigan, £1 10s; Danville, T. Donegan, 12s 6d.

Birth.

In this city, on the 23th November, the lady of Mr. H. L. Sharing, of a daughter.

Married.

In this city, on the 22d ult., in the Parish Church, by the Rev. Mr. Connolly, Miss Caroline Brown, to Mr. Wm. Kelly.

Died.

At Hawkesbury Mills, after a few days illness, on Thursday, the 18th ult., Thomas Nugent, Miller, a native of the County Armagh, Ireland, leaving a wife and five small children to mourn his loss.

FOREIGN INTELLIGENCE.

FRANCE.

THE PRESIDENT'S MESSAGE.—The following is the message from the President of the Republic read in the Senate Nov. 4.

"Senators—The nation has clearly manifested its wish for the re-establishment of the Empire. Confident in your patriotism and your intelligence, I have convoked you for the purpose of legally deliberating on that grave question, and of entrusting you with the regulation of the new order of things. If you should adopt it, you will think, no doubt, as I do, that the constitution of 1852 ought to be maintained, and then the modifications recognised as indispensable will in no way touch its fundamental basis.

"The change which is in preparation will bear chiefly on the form, and yet the resumption of the Imperial system is for France of immense significance. In fact, in the re-establishment of the Empire, the people finds a guarantee for its interests, and a satisfaction for its just pride: that re-establishment guarantees the interests of the people by insuring the future, by closing the era of revolutions, and by again consecrating the conquests of '89. It satisfies its just pride, because in restoring with liberty and reflection that which thirty-seven years ago the entire of Europe had overturned by the force of arms, in the midst of the disasters of the country, the people nobly avenges its reverses without making victims, without threatening any independence, and without troubling the peace of the world.

"I do not dissimulate, nevertheless, all that is redoubtable in at this day accepting and placing on one's head the crown of Napoleon; but my apprehensions diminish with the idea that, representing as I do, by so many titles, the cause of the people and the national will, it will be the nation which, in elevating me to the throne will herself crown me.

"Given at the Palace of St. Cloud, Nov. 4."

The Court of Cassation has voted an address to the Prince President, expressive of gratitude for the important services that he has rendered to France, and adhering to the national movement in favor of the re-establishment of the Empire.

The following is the text of the proposition, "for the modification of the Constitution, in conformity with Art. 31 of the Constitution:—

"Art. 1. The Imperial dynasty is re-established. Louis Napoleon Bonaparte is Emperor of the French under the name of Napoleon III.

"Art. 2. The Imperial dignity is hereditary in the direct descendants, natural and legitimate, of Louis Napoleon Bonaparte, from male to male, by order of primogeniture, and to the perpetual exclusion of the females and their descendants.

"Art. 3. Louis Napoleon Bonaparte, should he not have any male child, may adopt the children and descendants, natural and legitimate, in the male branch of the brothers of the Emperor Napoleon I. The forms and conditions of such adoption shall be regulated by a *Senatus Consultum*. If, at a period posterior to such adoption, Louis Napoleon should happen to have male children, the adopted sons cannot be called to the throne until after the natural and legitimate descendants. Adoption is interdicted to the successors of Louis Napoleon Bonaparte and their descendants.

"Art. 4. In default of any natural and legitimate heir, or of any adopted heir of Louis Napoleon Bonaparte, the Imperial dignity devolves to Jerome Napoleon Bonaparte and his natural and legitimate descendants, the issue of his marriage with the Princess Catherine of Wurtemberg, from male to male, in the order of primogeniture, and to the perpetual exclusion of the females and their descendants.

"Art. 5. In default of any natural and legitimate or adopted heir of Louis Napoleon Bonaparte, and in default of any natural and legitimate heir of Jerome Napoleon Bonaparte and his male descendants, an organic *Senatus Consultum*, proposed to the Senate by the Ministers assembled in Council, with the adjunction of the Presidents, acting as such in the Senate, in the Legislative corps, and in the Council of State, and submitted to the people for acceptance, shall name the Emperor, and regulate in his family the order of succession from male to male, to the perpetual exclusion of the females and of their descendants. Up to the moment when the election of the new Emperor is terminated, the affairs of the State are to be governed by the Ministers then in functions, who are to form a Council of Government, and to deliberate by a majority of votes.

"Art. 6. The members of the family of Louis Napoleon Bonaparte, called by circumstances within the line of succession, and their descendants of both sexes, form part of the Imperial family. A *Senatus Consultum* will regulate their position. They cannot marry without the consent of the Emperor, and their marriage, contracted without such authorization, involves the privation of all claim to the succession, both for him who has contracted it and for his descendants. Nevertheless, should it so happen that there exists no child from such marriage, when brought to end by death, the prince who had contracted it recovers his rights to the succession. Louis Napoleon Bonaparte fixes the titles and the position of the other members of his family. He regulates their duties and obligations by statutes which shall have the force of law.

"Art. 7. The Constitution of January 14, 1852, is maintained in all the enactments which are not contrary to the present *Senatus Consultum*, and no modification can be made in it except in the forms and by the means provided for the purpose.

"Art. 8. The following proposition shall be submitted to the people for acceptance in the forms determined by the decrees of the 2d and 4th of December, 1851:—The people desires the re-establishment

of the Imperial dignity in the person of Louis Napoleon Bonaparte, with the succession in its direct descendants natural and legitimate, or adopted; and in default of such descendants in the person of Jerome Napoleon Bonaparte, as has been regulated by the *Senatus Consultum*.

The following two decrees have been issued.

"IN THE NAME OF THE FRENCH PEOPLE.

"Louis Napoleon, President of the French Republic, on the report of the Minister, Secretary of State for the Interior, considering the *Senatus Consultum* of this day, decrees as follows:—

"Art. 1. The French people is convoked in its *comitia* on the 21st and 22nd of the present month of November, to accept or reject the following *plebiscite*:

"The French people desires the re-establishment of the Imperial dignity in the person of Louis Napoleon Bonaparte, with succession to his direct descendants, legitimate or adoptive, and gives him the right of regulating the order of succession to the throne in the Bonaparte family, as is set forth in the *Senatus Consultum* of this day."

"Art. 2. All Frenchmen of twenty-one years of age, in the employment of their civil and political rights, are entitled to vote.

"Art. 3. They must justify, by their inscription on the present electoral lists, or by the accomplishment, on November 22, of the condition of age fixed by the decrees of the 2d of February, 1852.

"Art. 4. The electors momentarily absent from their residence, by reason of their functions or their business, will be allowed to vote in their present place of residence, on proving that they are inscribed on the electoral list of their commune.

"Art. 5. There shall be erased from the electoral lists the names of individuals deceased, or under the weight of judgments involving incapacity to vote, according to the terms of the decree of the 2d February, 1852.

"Art. 6. Revised electoral lists shall be published and posted up in each commune on the 15th of November. All representations to have names inscribed or struck out must be brought directly before the *juge de paix*, and decided by him up to the 21st of November inclusively. Such citizens as are bearers of a decision of the *juge de paix* ordering their inscription shall be admitted to vote on the 22d of November.

"Art. 7. The balloting-urns shall be open in each commune during the 21st and 22d of November, from eight in the morning to six in the evening. The vote shall take place by ballot, by *oui* or by *non*, written on a printed piece of paper.

"Art. 8. The electors in the land or sea forces shall vote under the presidency of the officer who happens to be highest in rank at the place of their residence at the moment of voting. The officers and crews of vessels which are obliged to sail may vote before their departure.

"Art. 9. The examination of the voters in each department shall be effected by a commission of the members of the council-general, designated by the prefect.

"Art. 10. The general summing-up of all the votes shall take place in the legislative body.

"Art. 11. The Minister of the Interior is charged with the execution of the present decree.

"Given at the Palace of St. Cloud, this 7th day of November, 1852.

(Signed) "LOUIS NAPOLEON,
(Countersigned) "F. DE PERSIGNY,
Minister of the Interior."

"Louis Napoleon, President of the French Republic, decrees as follows:—

"Art. 1. The legislative body is convoked for the 25th of November, in order to establish the regularity of the votes, to sum up their numbers, and to declare the result.

"Art. 2. The Minister of State is charged with the execution of the present decree.

"Given at the Palace of St. Cloud, on this 7th day of November, 1852.

(Signed) "LOUIS NAPOLEON,
(Countersigned) "ACHILLE FOULD,
Minister of State."

THE COUNT DE CHAMBORD.—The Paris correspondent of the *Times* writes:—

"An English gentleman, who has very recently paid a visit to the Count de Chambord at Frohsdorf, states, contrary to what was rumored, that the Prince is in the enjoyment of perfect health, and continues to bear all the *tedium* of exile with the greatest equanimity and resignation, but not without confidence in the future.

"The Count de Chambord seems to regard the approaching establishment of the empire without inquietude or surprise, and rather as an event he had long foreseen, and to which it was necessary to resign himself; but he looks upon it at the same time as one of the closing episodes of the great drama of the present day, which must be played out to the end. I have already alluded to the intention attributed to the Prince of protesting, in the name of the rights he holds from his birth and from his race, against the establishment of the imperial *regime*. Some of the most devoted friends of the elder branch of the house of Bourbon are convinced that a protest should not be, for the present or for the future, a mere *brutum fulmen*; and they declare that as it will not have the power of changing anything either now or hereafter, it would be useless, and, because useless, undignified. Others, on the contrary, insist upon the significant character of such an act, and consider it as one of absolute and imperative necessity; and, were no other result obtained than that of frankly and boldly raising the banner of the legitimate monarchy, and summoning the indifferent or the hesitating to the observance of their duty, that alone would be important. To this last opinion it is certain that the Count de Chambord inclines, though still with vacillation."

Another letter of the same correspondent says that the protest has been prepared, and is now in the hands of a person in Paris. Circulars, however, have been transmitted to the members of the Legitimist party in the departments by the central committee, explaining at length what their conduct ought to be during the elections for the empire—abstaining altogether and voting against. It is recommended to take no step at present, until fresh orders shall have been communicated from the Count de Chambord.

BELGIUM.

A letter, dated Brussels, Tuesday Evening, says:—"As it was known that Ministers would, this afternoon, lay before the Chamber of Representatives a bill for the punishment of press offences towards foreign governments, not a little excitement was produced in and out of parliament.

"After some petitions had been presented, Mr. Faider, the New Minister of Justice, ascended the species of pulpit appropriated to speakers, and announced that he was authorised by his Majesty to present a bill for the punishing of outrages on foreign sovereigns or heads of governments. The bill, or, to use the term employed here, project of law, provided that any one found guilty of outraging, by means of the press, images, engravings, &c., the persons of foreign sovereigns, or the heads of government, or of attacking, should be punished by an imprisonment not exceeding a term of two years, and by a fine not exceeding 5,000*fr.* (£200). It was furthermore provided that the plea of having merely reproduced anterior publications, &c., cannot be admitted in justification or in extenuation of the offence; that the prosecutions are to take place at the formal demand of the diplomatic agents of the foreign governments complaining of any attack or outrage; that the trials are to be regulated according to existing laws, that is to say, in other words, that press offences will still be tried by jury, and that the press law of 1816 is abolished.

The new bill extends to all discourses and cries or exclamations in public assemblies.

ROME.

Letters from Rome of the 1st inst., announce that the garrison of that city has been renewed in rather an unexpected manner. General Gemeau, it appears, was apprised by letters dated Civita Vecchia, the 27th of October, that some French frigates were in sight of that fort, with the 14th and 40th Regiments on board, to relieve the 13th, 32d, and 36th, which have been in Rome since the siege of the city. The 14th Regiment landed at nine o'clock on Thursday morning, and marched forthwith to Polo, halfway between Civita Vecchia and Rome, and arrived there at two in the morning. The stores forwarded in all haste from Rome for the men had not yet arrived; the disappointment, however, is stated to have been borne with the ordinary good humor of French soldiers, and they continued their march to Rome, which they entered on Friday night. The Pope, who was taking exercise in that direction, met General Gemeau; and when the advanced guard of the 14th Regiment arrived, the men halted and knelt, and the Pope gave them his benediction. The 13th Regiment quitted Rome on the 30th of October; the 32d was to follow on the 2d of November, and the 30th on the 10th.

EXECUTIONS.—The past month has been marked (says the correspondent of the *Chronicle*) by the execution of the sentences passed on the bands of assassins who spread terror during the year 1848 at Sinigaglia, Jesi, Fano, Ancona, and some other places in the Roman marches.

On the 25th nine men were shot at Ancona, all belonging to the gang with which Murray was connected. Even the Roman correspondent of the *Daily News* admits that "it would, of course, be very much out of place to commiserate the fate of men who gave such a loose to party rage as to deluge the whole province of La Marca with blood." The correspondent of the *Morning Chronicle* also says: "These men deserved their fate."

NAPLES.

As the King of Naples was a few days ago making a journey in one of the southern provinces, he met a detachment of prisoners, escorted by carabinieri. He stopped them, and after inquiring into their respective cases, diminished the punishment of some and pardoned others. The officer in command, not recognising his Majesty, who was in the uniform of a colonel, requested an order in writing, to free himself from all responsibility. This was given to him, and he was greatly surprised at seeing the King's name to it. In addition to the numerous pardons to political offenders, his Majesty has pardoned no fewer than 1890 condemned of the two Calabrias; they were nearly all in flight, and were living in the mountains and woods.

SWEDEN.

The illness of the King of Sweden has assumed so alarming a character that, on the 25th ult., a Council of State was summoned in his Majesty's apartment, and it was resolved to appoint a regency *ad interim* for the states of Sweden and Norway. It consists of an equal number of Swedish and Norwegian Members of the Council; the Presidency of the *interim* government fell by lot to the Minister of Justice, Count Sparre, who was to hold it for the first week. The decree establishing the regency was signed by the King, and published the same evening in the official journals. The last bulletin of the state of the King was more satisfactory than that of the 24th, but considerable apprehension was still felt as to the result.

BAVARIA.

The King of Bavaria has just granted to the Jesuit Fathers permission to give missions at Bramberg. They began to preach in the church of St. Martin on Sunday, the 24th of October.

CAPE OF GOOD HOPE.

THE KAFFIR WAR.—We have received by a sailing vessel advices from the Cape down to the 11th of September, but they contain very little intelligence of importance. The following is extracted from the *Cape Town Mail* of September 11:—

GRAHAM'S TOWN, Sept. 4.—We have nothing of public importance to communicate by this post. We have no further reports from Kaffraria, and for the present the war seems virtually at a stand-still.

KING WILLIAM'S TOWN, Aug. 31.—Fort Gray has been twice attacked by the rebel Hottentots, who were repulsed by the garrison, after losing a serjeant belonging to the 73rd Regiment. We held a sale of the captured cattle belonging to the King William's Town burghers and Armstrong's Horse, which realised as follows: Cattle belonging to the King William's Town burghers about £830, Armstrong's Horse about £150—total, about £980. This has given pluck and energy to our young warriors, and has infused such a martial spirit amongst them, that I think his Excellency has only to hold up his finger and he will be surrounded, by as fine a set of fellows as any town can produce. They one and all are burning for a real slap at the Kallars, and I believe our Albanian brothers are of the same disposition. I think it will be better than the "diggings."

CRADOCK, Aug. 24.—A circumstance has happened here, which brings to light the source whence the enemy get their arms and ammunition. About ten days since, six Mantatees were shot in the bush, by a party of farmers, who came on the spur and followed it to about twelve miles from here. Two escaped, and the patrol captured thirteen guns, a quantity of powder (some say about seventy pounds), and lead, bullet moulds, &c. Now it turns out that these eight Mantatees were part of fourteen that had left Cradock a few days previous, the other six keeping the high road, with the trinkets, beads, wire, &c.; the eight with arms and ammunition going through the bush to avoid being seen. A party of police went after, and brought back the six who were going along the road; who have divulged from whom they got the guns, &c., which turns out to be our Fingoe levy some of whom are already in limbo, and others, on the return of the commander will be caught. Our police had an engagement with a party of rebels in the Winterberg last week; killed several, and brought in two prisoners badly wounded; they appear desperate fellows, and say that the rebels would gladly give in, but that General Uithaler will not hear of it.

GREAT BRITAIN.

The mortal remains of the illustrious Duke were removed on Wednesday from Walmer to Chelsea. During Tuesday and Wednesday the residents at Walmer and the surrounding district were permitted to pass through the small room in which the Duke expired, and in which the preparations had been completed for the removal of the body to the metropolis. In this room the body of the Duke was enclosed in an outer coffin, covered with crimson velvet. Near the head was placed the ducal coronet, and the pall was so disposed as to permit the public to see the whole of the preparations. The coffin, covered with black cloth, was placed on a low support, and a slight railing, round which candelabra, with immense wax-lights and plumes of feathers, were fixed, prevented the too close approach of the visitors. The room was hung with black cloth, and the light shut out from its single window. The visitors entered by the gateway looking towards the north, and passing through the last living resting-place of the great Duke, found their way out at the southern entrance facing the beach. The number that visited the chamber on Tuesday was about 3,000, but more than twice that number must have passed through it on Wednesday. The whole of the visitors were in mourning, and were of very respectable appearance.

CONVOCAION.—The Convocation of the Anglican Bishops and Clergy for the province of Canterbury was opened yesterday in St. Paul's Cathedral. A procession was formed at Doctor's Commons, whence it walked to the Cathedral, and was there received by the Archbishop of Canterbury. After some formalities had been gone through, the Rev. Dr. Jerome, Cambridge University, preached an Anti-Catholic sermon in Latin. Little or no business was transacted, and the Convocation adjourned till Friday next, when they are to meet in Westminster. At York, several protests from Archdeacons and their clergy were refused by the commissioner sitting in place of the Archbishop of York, as ridiculous and trifling. Numerous petitions were presented, but the commissioner would listen to none, against which several of the members present entered their protest, and the Convocation was prorogued till May next.

THE PRIME MINISTER AND CONVOCAION.—Some days since the parochial clergy of the city of Bath held a meeting, which was presided over by the Hon. and Rev. W. J. Brodrick, for the purpose of considering what measures should be adopted in reference to Convocation. A petition, praying her Majesty not to allow either House to sit for the despatch of business, was adopted, and transmitted to the Earl of Derby for presentation. The following reply has been received:—

"Downing Street, Oct. 30, 1852.
"Sir,—In acknowledging the receipt of the memorial from the parochial and other licensed clergy officiating in the city and borough of Bath, I am directed by the Earl of Derby to acquaint you, that her Majesty's government have no intention of advising her Majesty to grant the royal sanction to any revival of the active functions of Convocation.—I have the honor to be Sir, your obedient servant,
"C. W. STRANGE.

"To the Hon. and Rev. W. J. Brodrick,
Rector of Bath."

ACHILLE v. NEWMAN.—We understand that the Very Rev. Dr. Newman is to be brought up to receive judgment on Monday. Whatever the result, whether he has to languish in a prison, to suffer a heavy fine, or to undergo a nominal sentence, he has with him the veneration and the ardent prayers of all faithful Catholics over the wide world, and the respect and sympathy of every just and honest man, whether Protestant or Catholic. He may go before the tribunal with a light and happy heart, with a dignity of soul which will enable him to look upon his judges untroubled and undismayed.

ANARCHIST SOURCE.—On Wednesday evening there was a conversation of the foreign banditti now in London, at the Music Hall, Store-street. Mazzini and Kossuth—who had been disintegrated for the occasion—openly fraternised and promised that Italy and Hungary should be again the theatre of lawless passions, anarchical sentiments, and dastardly robberies. Kossuth declared that there was a time when silence was necessary, and that that time is the present. We agree with him.—*Catholic Standard*.

PROTESTANT RIOTS AT GRAVESEND, SOUTHWARK.

To the Editor of the Catholic Standard.

Gravesend, November 9, 1852.

Sir—A dreadful riot is now taking place in this town; some hundreds of drunken villains, women and boys, have been for several hours surrounding the Catholic church of St. John, and endeavoring to burn it down. A considerable number of windows are broken by the stones and fireworks, and a poor policeman was mobbed and much injured while putting out some of the burning tar near the church gates. It is a truly infernal scene; how it will end, God knows. Our pastor dares not go out, for they threatened to murder him. The magistrates were duly warned of the coming of these dreadful scenes, but nothing would they do, and we have good reason to believe they connive at them, if they do not encourage them. The vile rabble are at this moment burning their powder, shouting, roaring, blaspheming amidst their unchecked Saturnalia; and our poor Catholics are in the greatest terror. May God help us all!

I will shortly send you a more detailed account, for the extent of the mischief cannot be known till tomorrow.—Yours, truly, in Christ,

Nov. 10th, 1852.

We have scarcely yet recovered from the terrors of last night. Allow me to send you a few more details of the awful scene and its consequences, than I could do in my hurried note of yesterday. The mob had their way almost unchecked until two in the morning.—Repeated attempts, fortunately unsuccessful, were made to set the church and our pastor's house on fire. The rabble threw the fire by mistake into the wrong window belonging to the next door, and an upper room was much damaged before the flames were got under. The police, not above five or six in number, did their best, but were overpowered; two of them are seriously injured, one severely burnt in the face, the other cruelly kicked and mobbed. One of the rioters died this afternoon from the blows of a policeman's truncheon. There are many broken heads and sundry other hurts. The police-station was sacked by the ruffians, who rescued some half dozen of their fellow-savages, and the superintendent of police was struck on the head by a brickbat, while defending the place.

What were the magistrates at all the while? Doing nothing. There are soldiers quartered in the town, and the riot was so fearful as to justify their being called out. Twenty red-coats would have sent the five or six hundred savages a scampering. No; nothing was done. This morning, one of these precious justices dolefully whined out from the Bench that *Catholics* ought to be protected—that he regretted he had not taken more notice of the warning given him by the priest—and, by way of making a show of justice, two or three drunken wretches were sentenced to pay £5 or to undergo two months imprisonment! Gracious God! Compare that, Mr. Editor, to the punishment of the poor Irish at Stockport. Our good Priest had to-day plenty of letters and expressions of sympathy in this cruel trial; but, of course, the matter cannot rest where it is. The thing must be brought before Parliament, and a signal example made of these sacrilegious monsters. Loss of life, church and house burning and gutting, intended priest-murder, these are the first only, I fear, the first fruits of the Derby-Walpole hostility to God's Church—such are the fruits of the platform incendiary speeches of the McNeiles, Cummings, and Co. of this singularly religious land.

THEOPHILUS.

THE NORWOOD CONVENT CASE.

COURT OF COMMON PLEAS—WESTMINSTER, NOV. 6. Griffiths v. De l'Espinasse and another.

This was an action tried before the Lord Chief Justice in Surrey, when a verdict was found for the defendants, after a three days' trial.

Mr. Montague Chambers, Q. C., now moved for a new trial on the alleged ground of misdirection, and that the verdict was against evidence. The learned counsel detailed at much length the facts of the case, which have appeared in this journal in the report of the trial at the Surrey assizes in July last.

Mr. Justice Maule, in giving judgment, said he did not think there ought to be any rule. With respect to the Lord Chief Justice's direction, that the jury "ought not to lose sight of this being an establishment of a particular religious sect," he thought it quite right.—The learned counsel seemed desirous of drawing certain inferences respecting the conduct of the defendants from the practices of the establishment. Certain of those practices seemed strange to those not conversant with such institutions—as, for instance, calling persons out of bed in the middle of the night; but if you show that this was the regular and ordinary proceeding in such places, you answer that argument. With respect to the verdict being against evidence, the Lord Chief Justice reported that he was not dissatisfied with it. It seemed to him that there was evidence to go to the jury. One lamented that a poor child should be subjected to such a mode of life, which was not good for her health. At the same time it was to be considered that this was an establishment in which there were 130 children under the management of certain people, and that it was necessary that it should be conducted in a frugal manner. With such a number it was impossible that each child should receive the same attention as if she were the exclusive object of care. Although the event had been unfortunate for the plaintiff, who had lost her eye, he did not think it led to the conclusion that the defendants were responsible. It was a proper question for a jury to decide, and they had decided it.

Mr. Justice Talfourd thought there was no misdirection, and that the evidence had been properly left to the jury; and with regard to the evidence, he should have arrived at the same conclusion himself as the jury had done.

The Lord Chief Justice said that he was entirely satisfied with the verdict. The evidence in the case proved that the plaintiff had lost her eye not from ill treatment, but from scrofulous disease, which had been unfortunately aggravated by the conduct of the child herself. He had submitted the evidence according to the best of his judgment and information to the consideration of the jury.

Rule refused.—*Tablet*.

HATRED OF IRELAND AND OF CATHOLICITY.—The local press in this district continues to manifest the strong antipathy which prevails in England on the subject of Catholicity and of Ireland. A paper of large circulation, and generally admitted to be the organ of the government party in this district, at the conclusion of a long article, this week on "Popery," proposes, to legislate in the present parliament after the following fashion:—"When any of the murders which are peculiar to Ireland take place, nothing more is or can be necessary than to order the police or military to escort the Bishop and priests to prison, and take possession of their chapels, houses, and property until the criminals are handed over to justice. A short act of parliament is the only preparation required. Extreme cases justify extreme remedies." The editor amusingly argues that little time would be required to prepare an enactment to deal with the Irish Bishops and Priests in such a manner as would get rid of their influence by immuring them in a dungeon. Such remarks and proposals can only excite a smile on the part of those to be effected by the proposed enactments, were it not that the mere proposals by men who know well how to gauge public feeling in England, proves the extent of bigotry which must prevail when a writer in what is termed a respectable journal gravely propounds such horrid sentiments, invoking persecution against so large a portion of her Majesty's unoffending Catholic subjects.—*Northumberland and Durham correspondent of Tablet*.

RUFFIANLY CONDUCT TOWARDS THE SISTERS OF MERCY.—We read the following letter in the *Liverpool Mercury*, addressed to the editors:—"Gentlemen—I call the attention of your readers to the abominable insults poured upon the Sisters of Mercy. Let the ruffians, who think that they are upholding the Protestant church by their blackguardism, reflect that these Nuns are ladies of fortune, who, under a mistaken (perhaps) sense of duty, devote themselves to alleviate the sufferings and minister to the wants of the most miserable and neglected beings amongst us. I am neither Catholic nor Protestant, and have as great a horror of the love of dominion and mental tyranny of the Catholic Priesthood as any man breathing. But what has this to do with this cowardly, unmanly, and un-English conduct towards women? Let the Clergymen of the Church of England, then, whilst denouncing the errors of Popery, put in a saving clause for these unprotected ladies, some of whom are connected with the best families in the town. I have the honor of a slight acquaintance with one of these most benevolent ladies, and the accounts I receive from her of the systematic and widespread course of intimidation and persecution are disgraceful in the extreme.—TOWNSMAN."

GOY FAWKS DAY.—Yesterday being the 5th of November, a day at all times celebrated by the juvenile portion of the community with great gusto, a number of Goy's were paraded through the streets on youthful shoulders, amidst the grins of the grown up and the cheers of the rising generation. The usual search was made in the Parliamentary cellars, to discover the shade of Goy and prevent the blowing-up of the Parliament. This serious operation took place shortly after eleven o'clock yesterday, by several of the officers of the two Houses of Parliament. With lamp in hand, and with solemn step and watchful eye, the expedition of discovery advanced along the corridors and descended into two cellars. The heated air of the pipes which run along the basement of the two houses, attracted the attention of the searchers, but was pronounced by competent judges not to be dangerous. Every nook and corner were examined for the discovery of combustible materials calculated to blow up the new Palace of Westminster and the Peers and Commons of the land, but none were found except some rubbish connected with the lighting and ventilating processes of the modern Goy, Doctor Reid. The shade of the ancient Goy was searched for in vain, and after a fruitless effort in the subterranean regions in the new Palace of Westminster, the searchers returned to the carpeted chambers of the upper stories covered with dust, and nearly suffocated with foul air, to report *Goy non est inventus*; and that the Lords Spiritual and Temporal and her Majesty's faithful Commons, had no cause for apprehension.—*Catholic Standard*.

SUSPECTED CHILD MURDER.—A very lengthened inquiry took place on Monday, Nov. 6, at Mr. Conolly's, the St. George's Tavern, Belgrave Road, London, before Mr. Beilford, coroner for Westminster, and a highly respectable jury, touching the birth and death of a child at the mansion of Captain Coddington, 82, Eccleston Square, under circumstances which had created some excitement in the neighborhood.—At the conclusion of the evidence, the jury expressed their opinion that the child had died from the neglect of Harriet Earwaker, its mother, and returned a verdict of "manslaughter" against her.

SINGULAR DISCOVERY.—On Wednesday afternoon considerable excitement was caused among the various employees at the Waterloo-road terminus of the London and South-Western Railway in consequence of the following discovery:—It appears that a number of boxes and packages of various descriptions are frequently left in what is termed the cloak room of the station until called for. If the articles are not claimed within a certain time, it is the usual practice of the company to have them opened, for the purpose of finding, if possible, to whom they belong. On opening some of the articles on Wednesday they came to a box which had to all appearance been in the cloak room for a period ranging from six to twelve months. Upon removing the lid a very unpleasant effluvia was emitted, and on examining the interior it was found to contain the body of a child in an advanced state of decomposition. Who the person was who conveyed the child to the terminus is at present enveloped in obscurity; and from the decomposed state of the body it is almost impossible to detect the sex.

SHOCK OF AN EARTHQUAKE IN ENGLAND.—A violent shock of earthquake was felt in Liverpool and neighboring towns, at about half-past four o'clock on Tuesday morning, November 9. It was distinctly felt by several persons in Liverpool, but was experienced with greater violence in the outskirts and on the Cheshire side of the Mersey. Several of the persons who experienced the shock were in bed at the time, and they describe it as though persons were walking heavily across the floor, causing the windows and doors to shake violently. Others thought that their houses were being burglariously entered, and made a search accordingly. The police constables who were on duty during the night distinctly confirmed it. Telegraphic accounts were also received from Holyhead and Bangor, which mentioned it having been felt there, accompanied with a loud noise, the wind being south east at the time. The inhabitants of Shrewsbury were also seriously alarmed by a smart shock, which shook many of them in their beds, and nearly, as they say, rolled them out—the doors and windows rattling, and in many instances heavy substance falling with an alarming noise. The preceding day had been wet and sultry, and the Severn had from the quantity of rain which had fallen overflow-

ed its banks, and the air was peculiarly oppressive. However, nothing more was expected than, perhaps, a thunderstorm, but at precisely half-past four o'clock in the morning a very small shock of an earthquake was experienced; it lasted for about four seconds, not doing any material damage, but causing great alarm. A portion of a wall fell, and another portion near the railway terminus sunk considerably, and at Oswestry and Wellington the shock was also sensibly felt. At the prison great alarm was created, the prisoners shouting very much, and the turnkeys imagining there was an attempt making to break out, and it was some time before order was restored. About the same time, and accompanied by the same phenomenon shocks were felt at Manchester, Congleton, and in the greater portion of the bathing places situated on the Lancashire coast. In Shropshire the indications and effects were precisely the same as those already described; beds were shaken, windows and doors clattered, crockery rattled, furniture was moved about, and, in some places, walls were thrown down. It is universally admitted that a terrible convulsion so universal and simultaneous has not been felt for a very lengthened period.

UNITED STATES.

T. F. MEAGHER.—A letter-writer at the city of N. York says, "Meagher lives in perfect quiet and retirement at a private residence in Irving Place, very far up town, and devotes himself to the study of American history and laws, and to the observance of the manners and customs of the people. In the course of two years he proposes to enter upon the practice of law in this city. He is certainly a fine looking man and a finished gentleman. He looks to be, as I believe he is, less than 30 years of age, and in accordance with what seems to have grown into a N. York custom, he wears a moustache and imperial.

PROTESTANT PROPHECY.—A curious genius, who styles himself "the apostolic forerunner," is stamping in N. Jersey. His dress and appearance are said to be of the most unique style. On his hat he wears a large metallic spread eagle, and around his neck he carries suspended a curious brass horn, which he sounds when he wants to draw an audience.

The guano difficulty is reported to have been settled between Mr. Everett and the Peruvian minister. The position assumed by Mr. Webster was receded from, on the ground of his information having been erroneous. In the adjustment of the difficulty, Peru has agreed to extend such facilities to the vessels which have proceeded to the Lobos Islands as to secure them from loss, although they will, of course, not make the profits they anticipated.

THE LIQUOR LAW IN NEW HAMPSHIRE.—The Judges of the Superior Court of New Hampshire have decided in eight several details, the liquor bill of the June session conflicts with the Constitution. The Judges were requested, we believe, by the Senate to give an opinion upon the Constitutionality of the bill.

1. The bill confers on justices an extent of authority the Constitution does not sanction, particularly in respect to the power it gives them to pronounce a sentence of forfeiture on liquors seized for a violation of the law.

2. The bill provides for no trial by jury, or for appeal and trial by jury before a higher court. The Constitution provides that in all controversies concerning property the parties have a right to a trial by jury.

3. The seventh section of the act conflicts directly with the Constitution of the United States. This section provides that no action can be maintained in any court in the State, either in whole or in part, for intoxicating or spirituous liquors sold in any other State or country. No laws of this State can deprive a citizen of the United States of the right to enforce a claim of debt before the tribunals of this State.

4. Liquors are property. The law in recognizing them as such in the fourth section, when in the hands of town authorities for sale and mechanics for use, cannot, by the force of a few phrases, make property lose its character when in other custody.

5. Double or increased penalties in cases of conviction under appeal, because it operates as a penalty upon the party claiming an appeal, conflicts with his rights to an appeal and cannot be supported by the Constitution.

6. The bill is designed by its provisions to demand excessive bail and render it difficult for the accused to procure sureties. If it had been added that the accused should not have the benefit of counsel to defend him, the parallel between the present law and practice in England in former days would have been complete.

7. The conviction of a principle through any act of one agent is held to be unconstitutional. The accused should be confronted with the witnesses against him, says the Constitution, but the liquor bill says no; and it is therefore opposed to the constitutional rights of the citizen.

8. The people have a right to be secured against all unreasonable search of their dwellings, et cetera, and all search warrants must be under oath, according to the Constitution. But searches and arrests may be made according to the bill, without warrants on oath, and it is thus unconstitutional.

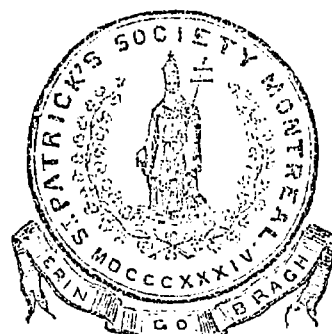
The following appears in the *Hobart Town Guardian*, of June 16th:—"Died, at Stanfield, New Norfolk, on Tuesday, the 8th instant, Henry Emmet Fitzgerald, the infant son of Thomas Francis O'Meagher, Esq., aged four months."

THE LATE "DUKE" A CELT.—A correspondent of a morning contemporary states on the authority of "Captain Rock's suppressed volume," that the late "Duke" was descended from a brogue-maker named Cowley, of Carberry, county Kildare, who was adopted by Wesley, the owner of Dangan Castle, who was himself an ex-sergeant of Marlborough's army, and having returned, secured the affections of Mrs. Cusack the then owner, whom he then married, and on whose death, having no children, "sought out an old crony of his"—Cowley the brogue-maker, and adopted his son, who changed the name to Cowley Wellesley, and marrying a Miss Slade, daughter of an attorney, had one son, Garrett, who afterwards became Earl of Mornington, and was father of the "Duke." The writer, at the end of his communication, of which the foregoing is the substance, says: "Such, Sir, is the essence of 'Captain Rock's' history of the house of Wellesley. In publishing it, I must add I have not the slightest intention of offending anybody, or of taking part in any controversy.—My design has been merely to revive a literary curiosity. The truth or falsehood of its contents I leave others to discover."

PROMISES.—There is a sort of people in the world of whom the young and inexperienced stand much in need to be warned. These are the sanguine-promisers. They may be divided into two sorts.—The first are those who, from a foolish custom of fawning upon all those they come in company with, have acquired a habit of promising to do great kindnesses, which they have no thought of performing.—The other are a sort of warm people, who, while they are lavishing away their promises, have really some thought of doing what they engage for; but afterwards, when the time of performance comes, the sanguine fit being gone off, the trouble or expense appears in another light; the promiser cools, and the expectant is bubbled, or perhaps greatly injured by the disappointment.

AN AMERICAN ORATOR.—"I stand," said a Western stump orator, "on the broad platform of the principles of '98; and palsied be my arm if I desert 'em!" "You stand on nothing of the kind!" interrupted a little shoemaker in the crowd; "you stand in a pair of my boots that you never paid me for, and I want the money!"

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 6th instant, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec. Montreal, Dec. 2, 1852.

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Oct. 22, 1852.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

REMOVAL.

DYEING BY STEAM!!! JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

HAS REMOVED to No. 38, Sangreine Street, north corner of the Clump de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Grapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyeing and Watering. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wines Stains, &c., carefully extracted. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, August 13, 1852.

ENGLISH, COMMERCIAL, MATHEMATICAL, DAY, BOARD, AND EVENING ACADEMY, 45 ST. JOSEPH STREET, MONTREAL.

THIS ACADEMY being patronized by the Catholic School Commissioners enables the Principal to impart instruction in the above departments on extremely moderate terms, which he warrants to be equal (if not superior) to any school in Canada. He will resume his Evening Classes on the 1st of October next. Book-keeping, by Single or Double Entry, will be thoroughly taught by Lecture. Gentlemen desirous of studying Surveying or Engineering, will find this a good opportunity. References—Rev. Messrs. Pilonneau, Prevost, and the Clergymen of St. Patrick's Church. W. DORAN, Principal. September 25th, 1852.

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.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tablinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

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

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

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

AGENTS FOR THE TRUE WITNESS.

Alexandria.—Mr. D. Mc'Gillis.
Aylmer, C. E.—Mr. Jas. Doyle.
Beauharnois.—Mr. H. Bogue.
Branford, C. W.—Mr. John Comerford.
Bytown.—Mr. Edward Burke.
Buckingham.—Mr. John Starks.
Carillon.—A. E. Montmarquet, Esq.
Carleton, Rislingouche, &c.—Rev. J. B. Olsamps.
Chambly.—Mr. John Hackett.
Cornwall, C. W.—Mr. A. Stuart McDonald.
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Eastern Townships.—Mr. Patrick Hackett.
Kingslon.—Mr. Jeremiah Meagher.
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Pambrake, C. W.—Mr. Thomas Lee.
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Peterboro'.—Mr. T. M'Cabe.
Petit Rocher, N. B.—Rev. E. J. Dumphy.
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St. Remi.—Mr. Hugh Mc'Gill.
Sydenham, C. W.—Thomas Raile, Esq.
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Tiguish, P. E. I.—Rev. Mr. Mc'Intyre.
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GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAM, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

Montreal, August 20, 1852.

JOHN PHELAN.

EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

MRS. REILLY, MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. John Laughey, as a Paint and Colour Store, opposite the HOTEL DES RANGERS Church, No. 154, ST. PAUL STREET. Montreal, July 3, 1852.

DEVLIN & HERBERT,

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

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. Thérèse 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.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

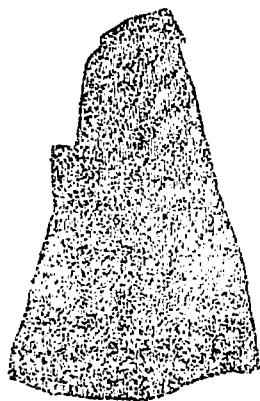
L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House. HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

THOMAS PATTON,

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

SEASONABLE NOVELTIES.



THE Undersigned invites public attention to his Stock of LADIES' CLOAKS, MANTILLAS, CHILDREN'S DRESSES, GENTLEMEN'S SHIRTS, &c. &c.

All of which are warranted to be made of the best materials, and according to the

LATEST FASHIONS,

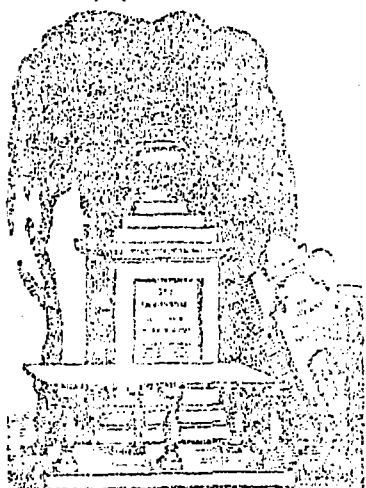
Together with an entirely New Assortment of FANCY AND STAPLE DRY GOODS, Which will be Sold AT THE LOWEST PROFIT.

W. McMANAMY,

206 Notre Dame Street, (West End.) Montreal, Nov. 11, 1852.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE)



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.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Beauty Street, near Hanover Terrace. Montreal, March 6, 1852.

BOOKS SUITABLE

FOR THE

COMMENCEMENT OF A CATHOLIC LIBRARY, WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

HISTORY AND BIOGRAPHY.

Table listing various books with prices, including 'History of the Church', 'Lives of the Saints', 'Life of Christ and His Apostles', etc.

CATHOLIC TALES, TRAVELS, &c. &c.

Table listing various books with prices, including 'Alton Park, or Conversations for Young Ladies', 'The Castle of Roussillon', 'The Student of Blenheim Forest', etc.

CONTRIVERSIAL.

Table listing various books with prices, including 'Religion in Society', 'Ward's Eretta of the Protestant Bible', 'Protestantism and Catholicity compared', etc.

DEVOTIONAL.

Table listing various books with prices, including 'Annua Devota', 'Challoner's Meditations', 'Confessions of St. Augustin', etc.

Table listing 'Moral Entertainments, by Manning', 'Man's only affair', 'Piety Exemplified', etc.

Table listing 'BOOKS OF INSTRUCTION, SERMONS, &c., &c.', including 'Cochin on the Mass', 'Catechism of the Council of Trent', etc.

Table listing 'MISCELLANEOUS', including 'Brownson's Essays and Reviews', 'The Green Book', 'The Songs of the "Nation"', etc.

PRAYER BOOKS AND BIBLES. We keep constantly on hand the largest and greatest variety of Prayer Books and Bibles, to be found in America, at prices varying from 75¢ to £5.

SCHOOL BOOKS. Our Stock of School Books, comprises every assortment of all the works in general use in the province. We would also invite particular attention to our large stock of Books, Grammars, Statutes, Holy Water Fonts, Medals, &c. &c.

DR. HALSEY'S GUM-COATED FOREST PILLS. SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, constiveness, or other symptoms of a similar nature.

SALTS AND CASTOR OIL. No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills."

GUM ARABIC. an article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS. If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BUCKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE regular MONTHLY MEETING of the above Association will be held on THURSDAY EVENING next, the 7th instant, at the MUSIC HALL, Notre Dame Street. (By Order) R. P. REDMOND, Secretary.

JUST PUBLISHED BY THE SUBSCRIBERS, THE GOOD COOK;

CONTAINING EIGHT HUNDRED FIRST RATE RECEIPTS, selected with great care and proper attention to economy. 12 mo. of 192 pages, illustrated with engravings. Price only 18. 3d.

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

For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec. Nov. 24, 1852.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

Mr. FLYNN wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false; for Protestants as well as Catholics are received if their characters be good. November 24, 1852.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 93, St. Paul Street, to No. 154, 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.

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.