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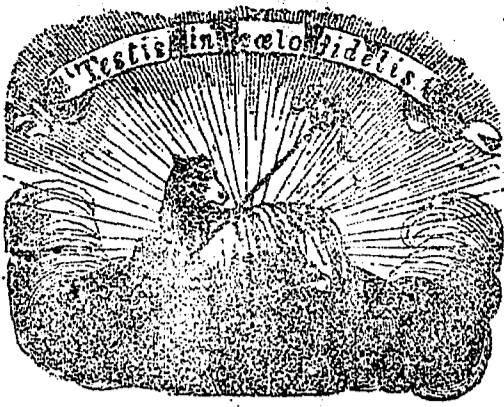
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CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 5, 1852.

NO. 30.

VOL. II.

THE ACTIONS OF THE NEW TESTAMENT.

(Continued.)

III. When we advance into the active life of the Word Incarnate, every action speaks; and our difficulty is, out of so much that is admirable, what to choose as most excellent. We will take, therefore, as an illustration of our principles, a series of actions which, separately, may appear indifferent, but collectively afford a meaning too striking to be accidental, and yet only fitting into the Catholic system.

Our Lord selected His principal Apostles from among the fishermen of the Sea of Galilee. The particular call of four is especially described, of the brothers Peter and Andrew, and the two sons of Zebedee. Thomas also and Nathanael, supposed to be the same as Bartholomew, were of the same profession. The reasons for this selection do not enter into our present subject; though they are not without their interest and importance. But the choice once made, it is evident that our Saviour associated Himself to His Apostles in their mode of life, and made use of it for His holiest purposes. A great part of the first year of His public life was passed on the borders of the Sea of Tiberias or Galilee; and He took advantage of His Apostles' skill, and familiarity with the coast, to move from place to place. The fourth, fifth, sixth, and eighth chapters of St. Mark will show how the fisherman's boat was almost His home. It was His place of sleep, the pulpit from which He addressed the people—His refuge in fatigue. Now, connected with this frequent use of the boat, are several remarkable passages of His life, which, apart from their miraculous character, present importantly instructive features. Indeed it may not be superfluous to remark, that in some of our blessed Redeemer's acts, the miracle may be considered as secondary; that is, we may contemplate the action independently of any miracle which accompanied it, and find that what was wonderful was only subservient to a lesson, inculcated by the action itself. Perhaps the instances on which we are going to dilate will afford the best illustration of this principle.

That our Saviour Himself saw, and consequently designed, an analogy between the Apostle's and the fisherman's occupation, He Himself has deigned to inform us, "I will make you fishers of men"—Matt. iv. 19—or "from henceforth thou shalt catch men,"—Luke v. 10.—were His words, naturally suggestive of the parallel. But besides this very natural analogy, there were surely others, which must be considered most apt, in another view. What more like the Church launched on the sea of this world, and freighted with a heavenly burthen, borne forwards towards a sure harbor, than the vessel laden with Apostles, and bearing their Lord, lashed by the angry billows, and buffeted by the raging blast, tossed, shaken, distressed, almost broken, yet holding on her good course, and riding fearless over the wave, and through the storm? So natural is this comparison, that it has ceased to be one. The "nave," or "ship," of the material church is no longer so in simile; and it is scarcely an allegory to describe the visible, yet spiritual, Church, as a ship in which Christ is pilot, or as the Catholic would call it, as the bark of Peter. From the rude galley carved on the oldest monumental slabs in the catacombs, to Giotto's mosaic, over the inner gate of St. Peter's, or Raphael's miraculous draught of fishes, the symbol has been continued, till a very child in the Church can comprehend it.

But wherefore Peter's boat? This it is that we must see. If our blessed Saviour was pleased to retire into a vessel, and travel by it, it was not a chance one picked up on the shore, but one especially chosen by Himself to attend Him. "And He spoke to His disciples, that a small ship should wait upon Him, because of the multitude, lest they should through Him"—Mark iii. 9. What bark was this, so privileged, and so ennobled, scene too of such wonderful works? "They that go down to the sea in ships, doing business on the great waters; these have seen the works of the Lord, and His wonders in the deep. He said the word, and there arose a storm of wind, and the waves thereof were lifted up. They were troubled, and reeled like a drunken man, and all their wisdom was swallowed up. And they cried to the Lord in their affliction, and He brought them out of their distresses. And He turned the storm into a breeze, and its waves were still. And they rejoiced because they were still; and He brought them to the haven, which they wished for"—Ps. cvi. 23. All this was more literally fulfilled in the fisherman's skill on Galilee's blue waters, than ever it was in the proud trader on its ocean path to Ophir.

There were two boats ever keeping company on that inland sea, and they are so mentioned together, that we can have no difficulty in determining to whom they belonged. When our Lord began to call His

Apostles, the two vessels were close to one another; He went but a few steps from Peter's, to find that of Zebedee and his sons. At another time going to the lake, He "saw two ships standing by it, and going up into one of the ships that was Simon's, He desired him to draw back a little from the land, and sitting, He taught the multitudes out of the ship." The other ship was Zebedee's. For having given Simon a miraculous draught of fishes, "they beckoned to their partners that were in the other ship, that they should come and help them." Simon then "fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. And so also were James and John, the sons of Zebedee, who were Simon's partners. And Jesus said to Simon, 'fear not, from henceforward thou shalt catch men'"—Luke v. 2-10.

This remarkable passage leaves us no doubt on several interesting points. Two fishing boats keep company on the Sea of Galilee. They are consorts, fishing in company; *paranze*, as they are still called on the Mediterranean. One belongs to Peter, the other to the zealous and loving brothers, the "Sons of thunder." But we are carefully told that Jesus selected the first. Such a detail was surely of no great consequence in itself; and if specified must be so emphatically. It was Simon's boat that our Redeemer chose. Of what interest was this to Theophilus or the Greeks for whom St. Luke wrote, if Peter was no more than any other Apostle? Surely the mention of such a circumstance implies that it was not by accident, but by choice, that this bark was taken for His use by our Lord. And for what purpose?

First, to teach from. This favored boat is the one from which the Divine master instructs the multitudes.

Secondly, to bestow on Peter the earnest of his future success, as the Apostle of Jew and of Gentile. It is impossible to misunderstand the meaning of the allegory performed, not merely spoken. Our heavenly Lord has Himself explained it: "From henceforward thou shalt catch men, as plentifully and as marvellously as, just now, thou hast caught fishes. Thou shalt cast thy net into the vast and dark depths of the earth, and thou shalt draw up in their safe, and lay up in thy bark, thousands, who shall bless the hour of thy capture." Nor is it possible to mistake the relative position of the parties in the scene. Peter is the chief, the actor; James and John are but his assistants, and subordinates in the work. He begins it, they follow it up; he receives the Lord's gift, the blessing, the miracle, they partake of his fulness, and are enriched from His store. His stock is superabundant, his measure well shaken and running over; and they come to share it, almost to relieve him of it, as it runs over into their bosoms. And hence it is carefully added, that to Simon were Christ's words of promise exclusively addressed.

Here we have a case where the miracle is absorbed in the action. The lesson is to us more important; for the miracle is only wrought as a means to convey it. But we have another miracle perfectly analogous to this, wrought at a very different period of our Lord's earthly existence; after His Resurrection. Between the two, Peter had given proof of his frailty, even of his dastardliness. John at the same time had shown himself faithful, even to the Cross. Peter, however, in company with him, his brother, and other disciples, expressed his intention of going a fishing. "They say to him, we come also with thee." Peter therefore is again at the head of the party, he is the captain of "the ship;" the rest are his mates and assistants, in other words, his crew. They toil for the night in vain; at morning, Jesus, unrecognised by them, stands on the beach, and bids them cast their net on the right side of the vessel. Their obedience is rewarded by a magnificent draught; and Peter throws himself into the sea, to reach his Master, whom John had detected. Once more it is in favor of Peter's boat and net, that the sea is compelled to give up its prey; and what makes the occurrence more personal and pointed is, that it is immediately followed by his Lord's charge, to feed His sheep and lambs. Here was the distinct fulfilment of the promise made after the first miraculous draught. Simon's humility was there rewarded by an assurance of future Apostleship; Peter's penitent love is here crowned by elevation to its headship. On the first occasion, his virtuous timidity prompted him to throw himself on his knees, and entreat his Lord to depart from him a sinner; on the second his penitential ardour urged him to dash into the sea, and go straight to his forgiving Master. Thus completely is the fishing of Peter's boat, after the resurrection, the counterpart of the same action before the denial.

Jesus then taught in Peter's ship, and gave to it the power of gathering into its nets, the multitude of the deep. But it was not always to be a calm

with it; storms were to assail it, even in spite of His benign presence; storms so fierce, that they who manned it were to fear, that He had forgotten them, or had forgotten His power. "And behold a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep." But He soon awoke at their call; and, reproving them for their want of faith, He "commanded the winds and the sea, and there came a great calm"—Matt. viii. 24. Again we may ask, whose ship was this, to which this divine favor was accorded, of stilling the storm, and smoothing the sea? It is not difficult to ascertain it. We are told that, "when Jesus was come into Peter's house, He saw his wife's mother lying, and sick of a fever; and He touched her hand, and the fever left her, and she arose and ministered to them." At evening multitudes come to be healed; "and Jesus seeing great multitudes about Him, gave orders to pass the water, and when he entered into the boat, His disciples followed Him"—Matt. viii. 14-23. It is from Peter's house that he steps into the vessel; who can doubt that it was that Apostle's? And we may observe, that our Lord acts as the master of the boat. He commands its services, as He afterwards did that of the ass for His entry into Jerusalem. "Tell him that the Lord hath need of it, and he will let it go"—Matt. xxi. 3. To Peter's boat is granted this further privilege, that storms may be permitted to assail it, but not to wreck it, nor even to shatter it. The waves may dash over it, and threaten to engulf it, all may think it is about to perish, and Jesus may appear asleep, and heedless of their danger. But in good time, He awakens up, and His beaming eye is as the sun upon the billows, and His hand waves with a charm against the blast; and the rippling waters dance, rejoice, and sparkle in the light, and the soothing breeze glides playfully into the sail.

If the bark represent the Church of God, where is His Church? What is there that assumes the name, that has ever weathered a real storm, or rather that lives in the midst of tempests, with consciousness of a life that cannot fail, and of a vigor that cannot wane? Is it the stationary religion of the east, for ages water-logged and motionless, in waters dead and pestilent; neither battling with them, nor assailed by them, left in unrippling but fatal calm; originally too well framed to fall to pieces, but stripped of mast and sail, and rolling heavily with the dull swell and fall, of the element in which it happens to be embedded? For it has itself

"Nor breath nor motion;
As idle as a painted ship,
Upon a painted ocean."

Unhonored by persecution, not bearing even the note of the world's hatred, the Christianity of Asia feeds its languid life, upon paynim toleration, without an aspiration of hope, or an effort of charity. It sends no missionary to distant regions to pluck the pain of martyrdom; it gives to the world no sisters of mercy, no brothers of Christian doctrine, no active clergy, no learned hierarchs, no studious monks, no zealous laity. It dreams on from age to age, achieving nothing great, and yielding nothing good; adding nothing to the knowledge or experience of the past, and opening no bright destiny to the prospect of the future. It is not worth a storm, the lazy, slumbering craft. Neither has it a net to cast abroad or to draw home. It is quite clear *this* is not Peter's boat.

Then what shall we say of a more splendid and well-laden vessel nearer home, which calls itself modestly a branch only of Christ's Church? Surely there is some stir, if not activity about it; internal commotion, if not onward progress. Every modern improvement is there, to hide defects, or to mend imperfections; all is trim, neat, and respectable, as on any other vessel belonging to the state. And it is splendidly manned, with skillful officers and a zealous crew, whose whole interest is in its prosperity. Abundance and comfort are provided for all on board. But it keeps carefully under the shelter of a safe shore, it tempts not the storm, it shuns the perils of the deep. Its sails and masts are not made for rude conflict with the wind and wave, it loves the smoother water of vicinity to earth.

"Nil pietis timidus navita puppibus
Fidit: tu, nisi ventis
Debes ludibrium, cave."

It has not the fisherman's blessing; it draws into its own compass nothing from without; it sends out, quietly and decently, as a genteel angler might, not as depending on it, its well ordered tackle; but it pretends not even to gain, by it, increase. Yet of conflict and clamor, it has enough. Within all is dissension, contention, strife. It is no wonder that it does not move. If its chief commander set the sails in one direction, his mate will trim them oppositely on another mast. If one rows forward, the other strikes backwards. And still more strange, there are those who applaud, and think their bark is going bravely on, because one out of twenty engaged in its direc-

tion, pulls alone against the rest. This surely was no more than the other, the ship to which it was said "Duc in altum," go out into deep waters, and there face the billows, and throw into them the apostolic net. It is none of Peter's boat.

And moreover these, and others, have one complete disqualification: they profess *not* to be Peter's bark. They repudiate the connection; they are indignant at being supposed to have anything special to say to him. They have made their choice of another ship, or of many smaller craft, but they will take particular care that it be not his. Anything but that. Now St. Mark tells us, that when our blessed Lord went into the ship, where he slept during the storm, "there were other ships with Him"—Mark iv. 36—that is, keeping in His wake. What became of them during the tempest? We hear no more of them. Only one ship had Jesus on board, and only of it is the Gospel narrative. They may have put back to harbour, they may have been dispersed in the darkness; some may have been cast on shore. But we read of only one that reached its destination, because only one bore the sure Pilot, and the Queller of the storm; and that was Peter's.

But there remains one more instance, in what we may term the sea-faring part of our Saviour's mission, of its connection with St. Peter's prerogatives. We allude to the miracle of our Lord's walking on the waters, related succinctly by St. John, and more fully by St. Matthew. In the storm above described, Jesus was in the boat, but sleeping; here He was absent, but near. In the midst of the tempest He appears walking on the waters. The Apostles are terrified, and their Divine Master reassures them. There is one of them, however, bolder than the rest. As afterwards he cast himself into the sea to swim to his Lord, so now Peter claims the desperate evidence of walking to Him on the waters. It was a test worthy of himself; ever ardent, ever eager. "Lord, if it be Thou, bid me come to Thee upon the waters. And He said, Come. And Peter going down out of the boat walked upon the waters, to come to Jesus." It was important, nevertheless, that he should be informed of the danger into which his ardent temperament would lead him. As later he would protest his readiness to die rather than deny his Lord, and yet would fail; so here it was expedient to show him, of how little avail would be his own strength where supernatural support was needed. For "seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus stretching forth His hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt? And when they were come up into the boat the wind ceased." Now here are several remarkable circumstances. Peter alone claims the right of walking upon the billows. It is not the ship that must support *him*; it is not because he is in it, that he does not perish. He has a power independent of it, so to speak; which no other Apostle has. The right hand of Jesus is directly his support, when fearless and alone he commits himself to the troubled waters. To doubt that, so supported, he has this marvellous prerogative, is to be of little faith. He is allowed partially to sink, that this reproof may be administered to him; and through him, to us. And then, "when they came up into the boat, the wind ceased." For they go together hand in hand, Jesus and Peter, the Head sublime, invisible, and divine, and the Head inferior, visible and earthly, of the Church—the hand of one is power, the other's is confidence; thus linked they give security. Both ascend the ship together, from which they seemed to have withdrawn their care, Master, and pilot; and to their joint presence is attributed the calm. Can any one believe that there was no connection between our Saviour's act and Peter's? That the one was not performed for the sake of the other? Did Jesus defer accompanying His disciples, and follow them walking on the waters, and instead of thus passing over the narrow sea, go on board their boat half way across only to astonish them? Is all that relates to Peter merely secondary? On the contrary, no one can read this passage, and doubt that the whole narrative is inserted mainly for the sake of the Apostle's share in it. It is clearly the lesson of the history.

Now let us come to our practical conclusions from all that we have here put together.

1. It is evident that our Saviour, during his mission in Galilee, wished, or rather ordered, that a boat should attend Him, from which He preached, and in which He sailed. And though His beloved disciple had one at His disposal, He gave preference to that of Peter.

2. Three classes of miracles are recorded, as taking place in connection with the boat and its occupation; two miraculous draughts of fishes, two quellings of storms, and our Lord and Peter walking on the water.

GREAT BRITAIN.

Lord John Russell, in his reply to Mr. D'Israeli, gives us to understand that so long as Catholic youth are permitted to attend the Queen's Colleges no new penal law will be enacted against the Catholic people of this kingdom.

It appears that our Ministers are bestirring themselves in a quiet way to make good the deficiencies in our defensive establishments.

JEWISH DISABILITIES.—MILLER v. ALDERMAN SALOMONS. M. P.—This important case came on for argument on Monday week. It will be remembered that when Alderman Salomons took his seat as member for Greenwich last year, and took all the oaths required by law except the words "on the true Faith of a Christian," the plaintiff brought the action to recover certain penalties which, he contended, the defendant had incurred by voting in the house notwithstanding his refusal to depose on the true Faith of a Christian.

THE ENGINEER'S STRIKE.—Both masters and men are active in widening the strike and in preparing for the worst. The co-operative establishment will be started in a few days, the votes from the branch societies being almost unanimous in favor of the project.

THE DUKE OF WELLINGTON AND FARMER CANTRELL.—On Wednesday last the Duke of Wellington being on a visit to the Queen at Windsor Castle, took a stroll thro' the streets of Windsor, intending to visit the Sheet street Barracks, where the 2nd battalion of Grenadier Guards are quartered, his grace being colonel of that regiment.

RIFLE CANNON.—A nine-pounder field artillery gun has been grooved at the Royal Arsenal on the rifle principle, and experiments will shortly be made with it in the marshes to ascertain its merit compared with the usual nine-pounder field battery gun when charged with spherical shot.

EXTRAORDINARY ACCIDENT AT THE ROYAL ARSENAL, Woolwich.—On Monday an accident occurred at the Royal Arsenal, which might have been attended with awful consequences. It is invariably the case on the receipt of new guns from contractors to test them by an extra charge of powder, varying according to the size of the gun and description of ordnance.

OUR "SACRED" EXHIBITIONS.—A few days ago the chief objects of interest in York Minster were pointed out to a party of six by a verger—the whole survey occupying about half an hour.

use of the tongue. "Is it not disgraceful," says one of the party, "that visitors to a cathedral of a Christian church should be charged just as they would be on a visit to Wombwell's menagerie, or an exhibition of wax-works—with this difference, that in the latter case you know what you have to pay beforehand; in the former, a stranger is fairly entrapped? Do the Dean and Chapter know of this system of charging?"

We find in the Spectator, the following notice of one of the effects of the Ecclesiastical Titles Bill, which we were gravely informed was not a persecuting measure at all:—"The respected member for Carlisle, Mr. Phillip Howard, has pointed our particular attention to a letter from Mr. Scott Nasmyth Stokes, the Secretary of the Catholic 'Poor School Committee,' to himself, which he has had published in the Morning Chronicle. It seems that the Ecclesiastical Titles Act has had the totally unexpected and fatal effect of intercepting from Catholic schools the promised aid of the Committee of Privy Council on Education.

A correspondent of the Cambrian says:—"There is a young woman, resident near Rockliff, who lately fancied that she was in possession of the degree of faith in which St. Peter himself failed. She thought she could walk upon the waters without sinking. A day was set apart, and many spectators came to witness the miracle; she was taken into the midst of the river Eden and there set upon the water, but instead of walking upon it she, of course, sank into it.

The following singular advertisement appears in an English paper:—"Wanted, by a young lady, aged 19, of pleasing countenance, good figure, agreeable manners, general information, and various accomplishments, who has studied everything, from the creation to a crocheted, a situation in the family of a gentleman. She will take the head of his table, manage his household, scold his servants, nurse his babies when they (when they arrive), check his tradesman's bills, accompany him to the theatre or in walking or riding, cut the leaves of his new books, sew on his buttons, warm his slippers, and generally make his miserable life happy.

A DISGRACEFUL CIRCUMSTANCE.—A short time ago, we (Stanford Mercury) are informed, a poor woman, named Jackson, was delivered of a still-born child at Whaplode Drove. The clergyman demanded 9s. 2d. fees, and the sexton 1s. 6d., for the interment of the same. The poor man was not able to raise this amount; so at midnight he interred his child in a recently-made grave. The circumstance being made known, the sexton, with his iron "grave-laster," proceeded to search for the morsel of humanity: he found it, took it up, and it was placed for one night in a closet in the church-yard. Afterwards the child was taken and placed before the poor man's door, accompanied with a most unchristian note. The child had been interred about eight weeks! We should have entertained doubts respecting the strict accuracy of the above extraordinary statement, had not our correspondent assured us that he has seen the clergyman's note sent with the returned corpse.

UNITED STATES.

IRELAND'S ANNIVERSARY.—We understand that our Irish citizens will observe the approaching festival with more than usual honors. Arrangements are now being made by the committee who have conducted the cause of the Exiles, to celebrate the day by a public dinner to be styled "The Irish Exile delegation dinner," by which it is intended to reciprocate the attentions and hospitalities of the citizens of Washington on the occasion of the visit of the delegation to that city.

LECTURE BY ARCHBISHOP HUGHES.—The distinguished Archbishop of New York will lecture at Tripler Hall, New York, on the evening of the 8th of March. The subject will be an historical exposition of why the United States is constitutionally neither a Catholic nor a Protestant country, but a land of complete equality of religion before the law.

EXILE MEETING IN ST. LOUIS.—A meeting has been held at St. Louis, Mo., at which the Mayor, Hon. Luther M. Kennett, was President of the meeting, and addressed the assembly before taking his seat. The committee made a report embodying appropriate resolutions which were adopted. The meeting was eloquently addressed by Messrs. McBride, Grace, Donovan, and Blennerhasset. The well known sentiments of Catholics and Irishmen in reference to Kossuth and his cause, were energetically expressed by the speakers and enthusiastically applauded by the meeting. The following resolutions were read and adopted:—"Resolved, That a committee of three be appointed to wait on Louis Kossuth, when he visits this city, and request him to sign a petition to the Queen of England, for the release of Wm. Smith O'Brien and his companions in exile. The chairman named R. S. Blennerhasset, John C. Ivory, and Alexander J. P. Garesche, as said committee." We should like to be present when that committee waits on Kossuth.—Shepherd of the Valley.

COMING PRESIDENTIAL ELECTION.—The Kentucky Whig Convention has nominated Mr. Fillmore for election.

The Whig State Central Committee of Maryland have adopted resolutions nominating President Fillmore for re-election.

Orestes A. Brownson, editor of Brownson's Review, Boston, delivered a lecture on non-intervention, in Cincinnati, on Tuesday evening. As this was bearding the lion in his den, he met, in the course of his remarks, with considerable hissing, to which he replied: "I care nothing for that; I came here neither to win your applause, nor to escape your hisses. I came here to tell the truth, and if God gives me strength, I will tell it. (Tremendous cheering) I am an American citizen, and I should well deserve your hisses if I had not the courage to speak freely what I know to be true."—Pittsburg Chronicle.

It is stated that the value of labor is so greatly enhanced in some portions of Michigan by the emigration to California, that \$26 a month and board is readily commanded.

LIQUOR LAW IN NEW YORK.—The remonstrances against the enactment of the Maine Liquor Law, presented to the Legislature, are at present more numerous than the petitions in its favor.

MAINE LIQUOR LAW IN OHIO.—This Law now is before the Ohio, as it has been before the New York Legislature. An immense number of petitions have been presented on both sides of the question. On the 31st inst., a remonstrance against it, signed by 4,900 voters was presented.

The Maine Liquor Law, which had passed the popular body of the Rhode Island Legislature, was lost in the Senate—Yeas 11, Nays 20.

The following is one of the resolutions passed by the liquor dealer's meeting held in Buffalo on Saturday evening:—"Resolved, That man is a rational being, superior to the brute creation, and that any law which requires or compels him to drink with the ox and ass, or eat grass, is degrading to his nature, and demoralizing in its effect.

ORIGIN OF THE MAINE LIQUOR LAW.—It is stated that this bill passed the Lower House of the Maine Legislature with the confident expectation that it would be defeated in the Senate. As the members of the Senate did not like the idea of assuming the responsibility of defeating the bill, they passed it for the Governor to veto. When it was brought to Governor Hubbard, he expressed his indignation at their folly in passing such a bill, and saying, "If they want the bill, let them have it," he puts his official signature to it, and it became the famed Maine Law.—Catholic Mirror.

NEW PROTESTANT THEORY IN RELATION TO THE DELUGE.—A clergyman of Cincinnati—Rev. Mr. Stuart—has broached a somewhat novel hypothesis respecting the scriptural accounts of the deluge. He insists that it is an allegory, and assumes that the ark is intended to represent the church established by Noah and his posterity, into which was incorporated every principle of doctrine and duty necessary for the salvation of man at that day. To enter the ark was to be confirmed in the life of religion which it represented. The flood of waters he considers the emblem of an inundation of evil and impiety, and refers to various passages in Daniel, Isaiah, Jeremiah, and the New Testament, for the purpose of showing the encroachments of fallacious reasoning and false principles are not only compared in the scriptures to floods of waters, but are actually called floods and the overflowing of rivers. This, he argues, is the real import of the flood in the time of Noah. The perishing of the millions by the deluge is to be understood, he says, in a spiritual sense, as the perishing of souls by the overwhelming influence of sin. In a lecture upon the subject, delivered by Mr. Stuart, he advances many plausible arguments in support of his theory. A literal flood, like that described by Moses, the reverend gentleman says, could not have taken place. Men of science reject as an absurdity the idea of a universal deluge having occurred since the creation of man. Geology utterly confutes this supposition. The learned Dr. Buckland, the orthodox Dr. Hitchcock, and many others equally worthy, have abandoned it; and none stand out for the literal flood except a stubborn few who make the omnipotence of God the scape-goat of physical impossibilities. These are Mr. Stuart's views as we find them reported in a Cincinnati paper, and we give them as some what startling innovations upon the general belief.—New York Sunday Times.

INSULT TO THE SPANISH AND BRITISH CONSULS.—The New Orleans Delta of the 12th inst., contains an account of a gross outrage offered to the Spanish and British Consuls by a band of disorderly filibusters in that city. From the moment the arrival at the Balize of the Colon was announced, crowds began to collect who made towards the wharves, particularly to the Government wharf. They had likewise provided themselves with tin trumpets, with the intention to hiss every thing appertaining to Spain, and they cursed and swore that they would not be content with hisses alone, but, if it was necessary, they would resort to acts. When the Spanish flag was hoisted on the Government wharf, it was hissed and also when the Colon began her return salute. There were several persons who signified their intention to haul it down, in order to tear it in pieces, and with this object approached the flag-staff. But, for the honor of truth, we are bound to state that they were only prevented by the firmness of the artillery officer, who told them they must first trample on him. Desisting from their design, and continuing their cries and insults, they turned their eyes towards the river where the steamer was anchored, and saw approaching a small boat in which was returning Mr. Mure, Her Britannic Majesty's Consul. When he stepped ashore he was hissed and insulted until he reached his carriage, into which he sprang, ordered the driver to escape without speaking a word. We do not know what may be the results of the insult heaped upon the British Consul. The steamer (the Colon), was afterwards moored to the Government Buoy, near the Algier Ferry, when she was repeatedly hissed and insulted by the persons crossing the river in the ferry boat.

SPIRITUAL RAPPINGS.—A Dr. Scott, a clergyman, has recently been lecturing in a mad sort of way on these manifestations at New York. According to his own account he was an unbeliever in the genuineness of the miracle until he had been led from New York, where the spirits would not communicate with him, to a country parish, whence they condescended to refer him to Auburn, where he had a conversation with his mother, and other deceased relations. This, of course, silenced all doubts, and he determined to commence an apostolate. In company with eleven other persons, he was led by his unseen guides from one part of the union to another towards some mountains, where he was told that he would be nearer God, until at

last he naturally enough desired to stop; but the spirits with a laudable attention to creature necessities, whispered his wife that she could get no board where they were. Accordingly they passed on further, and were then warned to stop on the farm at which they were arrived, and to purchase it, as the owner wanted to sell out, which turned out to be the case, as he shortly came and offered it, saying that he could see the strangers were Yankees from the East, in search of a bargain. Having bought the farm, they remained there some time, with what spiritual advantage does not appear, and the Rev. Doctor was then directed to proceed to New York and preach the speedy coming of Christ, which command he professed to fulfil by pouring out the farrago of balderdash, of which the above is a sketch. He says himself that if he had heard the same things from others a few months before, he should have set the speakers down for insane, which it will be very charitable, if his hearers do in his own case.

ELEGANT EXTRACT!—The following passages, from a leading article of the Weekly Jubilee, may give our readers some idea of the blind, wicked fanaticism to be found amongst the religious adherents of Kossuth in the North. If such men are to be the framers and guides of public opinion, it little matters whether they be credulous dupes, or cunning knaves. The evil is the same:—"The Jubilee of liberty will come, no human arm can stop it. Woe! to the State—Woe! to the Nation—Woe! to the Congress that dare fling themselves in the battle-path of the Almighty. Let those who dream of Constitutional Law and Liberty beware! Let the servants of the sovereignty beware how they insult and lord it over that sovereignty.—For, if the people resolve to do a thing now! they will not wait to be humbugged by drunken Congress-men and wire-pulling politicians. When the breath of God stirs among the people, and urges them to action, they will bury in the shining dust of their glorious march, their recant representatives, and make the earth to tremble beneath the omnicite thunder-shot of a people wide awake and in action. Believing that Kossuth is God's messenger, and the Elijah of a new age in which the people, as the Christ of God shall come forth in glory and mighty power and judgment, taking vengeance upon the Despots, and bringing to judgment every wicked Law, every unholty practice, every thing that oppresses, degrades and enslaves a fellow mortal. We go for Kossuth!"

RELIGION IN OREGON.—A writer from Oregon, in giving a sketch of religious matters there, has the following facts and figures:— Population of the Territory, 20,000 Methodist Episcopal Church Ministers, 15 Methodist Protestant Ministers, 4 Congregationalist Ministers, 6 Baptist (Missionary) Ministers, 5 Baptist (Anti-Missionary) Ministers, 6 Presbyterians (New and Old) Ministers, 4 Associate and Associate Reformed Ministers, 3 Cambrian and Presbyterian Ministers, 4 The same writer mentions that literary institutions have been commenced in Oregon, by the following denominations:—Methodist Episcopal Church, Congregationalist, Baptist, (Missionary,) Presbyterian, and Associate Reformed Churches; and there is also a well endowed Female Seminary, under the special care of all the denominations. He adds, that "the worst thing about Oregon is the difficulty of getting into it."

The writer has omitted two things—first, what religion will the young ladies profess when they come out of the "well endowed Seminary, under the care of all denominations?" Whether are they likely to be Methodists, Episcopalians, Baptists, or Presbyterians? The second omission we can ourselves supply. Be it then known, that in the portion of the Archdiocese of Oregon, within the United States, there is one Archbishop, one Bishop, 27 Priests, 23 Churches, 28 other Catholic missionary stations, 2 Academies for young men and two for young ladies. Thus it will be seen that the Catholic Church has more Clergymen in the district of Oregon, than any three of the sectarian churches together—and with regard to education, all the sectaries by clubbing together, have but one seminary, while the Catholic Church alone has four.—Catholic Instructor.

EFFECT IN PARIS OF MR. WEBSTER'S KOSSUTH BANQUET.—Mr. Webster's speech at the Kossuth banquet in Washington has provoked sharp animadversion in several of the Paris journals. The Journal des Debats deems the purport of the speech and the toast "extraordinary, strange, repugnant to law and history." The Assemblée Nationale says:—"The most serious attention is due from the great European powers to what has passed at Washington. The Government of the United States, impelled by the Democratic passions that rule over it, has abandoned the policy of George Washington. It no longer restricts itself to the interests of trade and navigation, but dreams of exercising an influence over European politics. Any measure taken against the envoy of Austria at the American capital, must be considered not as the quarrel of Austria alone, but as the common quarrel and concern of the Old World, resisting the absurd pretensions of the American Republic."

THE KING OF BELGIUM AND THE CONFISCATION OF THE ORLEANS PROPERTY.—It is said that King Leopold received the news as to the confiscation of the Orleans property with extraordinary stoicism, and made an observation to the following effect:—"If this unfortunate circumstance had occurred before it pleased the Almighty to take the Queen, she would have suffered much. As to my children, however, may the future never bring them a greater calamity."

Stories circulate in the Paris salons, and are greedily listened to, of the snubs inflicted upon the courtiers of the new power, and even upon their ladies. The other day Count Flahault paid a visit to M. Molé, and upon his entrance two ladies rose and left the room. M. de Flahault looked surprised, and asked why the ladies retired? "For the same reason," replied M. Molé, sternly, "that I should have retired myself, had I not been fixed to this sofa by the gout." The Countess Le Hon, on paying a visit to Madame de Girardin, after the name of the latter's husband had figured on one of the lists of proscription, was received by the lady of the house standing. The visitor seems, at first, to have taken this formal posture as a ceremonious deference to her influential position, and as she condescendingly invited Madame de Girardin to sit down, and asked why one who had been upon intimate terms with her should use the ceremony of standing up in her presence. "Madame," replied Madame de Girardin, very gravely, "I am standing up until you go away."

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 3 McGill Street.
 TERMS:
 To Town Subscribers. . . . \$3 per annum.
 To Country do. . . . \$2½ do.
 Payable Half-Yearly in Advance.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 5, 1852.

NEWS OF THE WEEK.

On Monday, the 9th ult., Lord John Russell introduced his long-talked of amendment to the Reform Bill, the principal features of which are, that it proposes considerably to extend the suffrage, by giving the right of voting to £5 householders in the boroughs, and to persons paying an annual rent of £20 in the counties; it proposes also to give the right of voting to all persons who pay taxes to the amount of 40s per annum; boroughs are not to have less than 500 electors, and for that purpose, neighboring towns are to be united in one general representation. The property qualification for members is to be done away with, and the oaths administered, previous to members taking their seats, are to be modified, so as to admit Jews to send their representatives to Parliament. The new Reform Bill is to effect a great change in the mode of conducting the enquiry into cases of alleged corruption, and contested elections; it proposes that, upon an address of the House, based upon any reason, the report of an election, or of a select committee, it shall be lawful for the crown to appoint a commission, which shall resort to the borough, where corruption is stated to have occurred, and to pursue the same system of enquiry as that which had been adopted, with such great success, at St. Albans; by this means it was expected that it would be practicable to procure evidence, sufficient in most cases, to authorise the house to proceed to the disfranchisement of the guilty borough. The Bill makes a provision for diminishing the number of fictitious votes in Scotland, where it is likewise proposed to reduce the franchise qualification from £10 to £5. In Ireland, for which there is a separate Bill, the counties are to be left as they were, but in the boroughs, it is intended that the qualification shall be altered from £8 to £5, which will have the effect of greatly augmenting the number of electors. Members of government are no longer to be compelled to vacate their seats, upon merely changing office. Such are the principal features of the measure which Lord John laid before the house, and which was objected to, as insufficient, by Mr. Hume, because of the omission of all allusion to the vote by ballot, an omission that Mr. Berkeley announced his intention of rectifying, if possible, by an amendment, during the progress of the Bill through the house.

Sir H. Inglis objected to the continual tinkering of the constitution, and objected particularly to the clause which opened the door of the House to Jews. Mr. Roche urged the necessity of a thorough reform in the electoral system of Ireland.

After some remarks from other members, leave was given to bring in the Bill, the second reading of which was fixed for Friday, the 27th ult.

In the House of Lords, on the 10th ult., Lord Roden drew the attention of the house to the state of the disturbed districts in Ireland. As an instance of the insecurity of life in that country, his Lordship mentioned a fact that had come to his knowledge:—Nine gentlemen, out hunting, were seen standing together, by the side of the cover, and seven out of the nine had pistols in their pockets. Another noble Lord asserted that the Tenant League meetings were at the root of the evil, and that it was the duty of government to keep a strict watch over them, and check their proceedings. On the same evening, in the House of Commons, Mr. Sharman Crawford obtained leave to bring in a bill "for the better securing and regulating the custom of tenant right, as practised in the Province of Ulster—to secure compensation to improving tenants, and to limit the power of eviction in certain cases." Sir George Grey, and Lord John Russell plainly intimated their intention to oppose the measure in its subsequent stages, and there is not the slightest possibility of its passing through the House of Commons. Irish tenants must, in the mean time, learn to die in patience. The London correspondent of the *Tablet* has the following notice of the debate:—

"The tone and temper of the house last night, on the introduction of the tenant right question, was extremely disheartening, and left little hope of any practical result from it, except, indeed, exhibiting another evidence of the radical unreadiness or unwillingness of Protestant legislators to legislate for Catholic Ireland. Mr. Crawford, of course, was allowed to speak, and some show of respect was exhibited, as, indeed, could scarcely be otherwise, seeing the sterling honesty of his character. But how little he was listened to by the majority is sufficiently shown by the tone of the discussion, and by the careless observation of Sir G. Grey, that he had not heard a sentence of the speech, which is curious, as the reporters in the gallery, much farther off, contrived to hear a good deal. None are so deaf as those who will not hear; and it is inconvenient to hear what it is not intended to answer. Certainly no one sought to answer the arguments of the mover of the measure; but it was met by all sorts of excuses for "shutting it off," as Mr. Keogh expressed it; a fate which it is pretty plain awaits it. Mr. Crawford's speech was disregarded, and Mr. Keogh's cavilled at; Mr. Sadleir was misconstrued and Mr. Moore misre-

presented. Mr. Bright sneered at, and Mr. Grattan laughed at, even when he told the house the shocking fact, that you might in some parts of Ireland go sixteen miles without seeing, not only man, woman, or child, but horse, cow, or pig. Very laughable, truly. It is true that Mr. Grattan's action is not classical, nor his gesticulation graceful; but he spoke *sad truths*. Such, however, was the fate which all encountered who defended the measure. Mr. Bright's good sense only elicited scoffs, and Mr. Keogh's clever speech was set aside as a party attack, simply because it showed up too strongly the gross insincerity and inconsistency of the Prime Minister's speeches and conduct, an *exposé* under which Lord John *winned*. There was one speech, indeed, so short, so striking, and so sensible, and so strong, that it could neither be laughed at, sneered at, scorned, or set aside; and it made such an impression by a simple, straightforward, earnest way of stating the case, that I who have been some seventeen years in the habit of listening to the debates, heartily desire that Irish members *always* spoke so. This was the speech of Mr. Moore, in which the following passage, summing up the whole history of the question, made a more powerful impression, perhaps, than anything said on the subject:—

"About 200 hundred years ago the English people drove the whole Catholic population of Ireland from every part of the country to the province of Connaught, giving them the alternative of Hell, which they did not, of course, choose to accept. Since that time the population have, by the sweat of their brow, and the labor of their hands, reclaimed a howling wilderness into fertile land, and year after year, the landlords pounced down and grasped the property the tenant had made, and had driven him generation after generation into the wilderness again, to dig and to drain, to sweat and to toil. Is not that a *moral wrong*? And will you, then, leave it a legal wrong?"

Delivered in Mr. Moore's nervous, masculine manner, this passage had an evident effect. But no arguments nor eloquence could influence an audience hostile, or yet worse, *indifferent*. The ministers had actually the impudence to avow that they only allowed the introduction of the bill just to let it be "shuffled out" again, Lord John observing with official insolence that he really did not think "any good" could result from the measure, and indicating that he did not mean to try to produce any other, although previous ministries and his own have, as Mr. Roche reminded him on a former night, admitted the necessity for some such measure by introducing similar ones themselves! That is to say, he will neither do what he admits to be necessary for the good of Ireland himself, nor allow others to do it. And then, with official hypocrisy, he alleged that the bill would not cure *all* the evils of Ireland, as if any one said it would, or as if that were any reason why it should not cure *some*, perhaps the principal. The Home Secretary was not content with this, but, with a *truculence* almost worthy of an Orangeman, spoke of the "strong arm of the law." That is, the Whigs excite the expectations of the people by proposing measures for their benefit: encourage them to violence by inflammatory speeches when in *opposition*; and when in *office* withdraw the measures, leave the grievances of the people unredressed, and threaten them with coercion!

"The tone of the government evidently excited considerable indignation among the Irish members, who certainly administered some merited chastisement. But what care the Ministers for that? And what good will it do Ireland?"

"While Sir George Grey was speaking in this coercive spirit in the Commons, the Earl of Roden—an opponent of the people, if not more ferocious, more sincere—was in the Lords appealing for coercive measures; and was so pleased and satisfied with the assurance he received, that he withdrew his measure or motion. So it is come to this; coalition between Whigs and the Orangemen; and the basis *coercion*. And this is the substitute for tenant right; this the answer to outcries for redress; this the remedy for wrongs the *government* admit to exist, and scornfully refuse to remove! The people of Ireland ask bread, and are coldly refused, but are given a stone, or something as bad, cold iron."

In France, the most exciting event has been the installation of M. de Montalembert at the French Academy, in the chair of M. Doz. M. Guizot replied to the address of M. de Montalembert in a brilliant speech.

Several of the Bishops, amongst whom are mentioned the Archbishop of Paris, and the Bishop of Orleans and Rennes, have renounced, on the part of their poor Clergy, all share in the plunder of the Orleans family. With the army also, the decree of confiscation, although assigning to them a large share in the spoils, is exceedingly unpopular.

The attempt on the life of the Queen of Spain, seems to have been attended with more serious consequences than were at first made public, and so little reliance can be placed on the *bulletins* issued by her medical attendants, that it is hard to say if she be at the present moment out of danger. Telegraphic despatch announced the convalescence of the Queen on the 8th ult. The assassin was an ecclesiastic, an ex-friar of the Franciscan order, 63 years of age; no motives can be assigned for his conduct—the wretched man was executed on the 7th ult.

There is no additional intelligence from the seat of war at the Cape. It is rumored that Lord Normanby is to succeed Lord Dalhousie as Governor General of India.

Great excitement prevails in New York, upon the subject of the Maine Liquor Bill, the provisions of which, it is proposed, should be extended to the Empire State; the general opinion seems to be, that the Law will not be allowed to pass, and if passed, that it most certainly will be inoperative. The New York correspondent of the *Montreal Gazette*, has the following remarks, the justice of which the warmest friends of Temperance must admit:—

"I may as well assure you at once, that the Maine Liquor Law cannot pass in this State. The whole city is in a state of excitement about it, and its framers are only a few reformed inebriates, who, as is generally the case, have become fanatical on the subject, and a few women, the wives of drunken brutes of husbands; these last are to be pitied indeed, but the remedy should be in punishing habitual drunkards, by incarcerating them in an insane asylum, and taking all charge of their affairs out of their hands, and not in the enactment of a tyrannical "Sumptuary Law," which could not be enforced in the most despotic country on the European Continent, or in Asia."

RELIGIOUS LIBERTY.

"Is it religious liberty," asks the *Mirror*, "to compel parents to send their children to schools where their religious faith and morals would be tampered with, on pain of sacrificing their just share of the government grant for education, as well as the taxes levied upon them for school purposes?"

The question, as stated above by the *Mirror*, is the sole question at issue betwixt the supporters, and the opponents of the system of compulsory, or State Education. All admit the importance of education, but all cannot admit that it is in accordance with the first principles of justice, or compatible with civil and religious liberty, that parents should be compelled to pay for the support of schools to which they are conscientiously opposed, and should thereby be robbed of the means of sending their children to schools, of whose teaching, they do approve. The question of the *Mirror* seems so simple—the injustice of the State, or the Majority, in trampling upon the religious prejudices—call them so if you will—upon the conscientious convictions of the Minority, is so glaring, that one would think that the bare enunciation of such an iniquity, would call forth the indignant remonstrance of every man in whose bosom the love of justice, liberty, and common honesty, was not stifled by sectarian bigotry. But it is not so. Compulsory State Education is the favorite maxim of modern liberal governments—the great panacea for all the social evils which afflict the world. The ultra-Protestant applauds it, because he sees therein a weapon which may be used against the Catholic Church—the infidel delights in it, and extols its propriety, because he sees clearly how State Education may be used as an engine for destroying all religions, and all creeds; the statesman, or man of the world, especially advocates it, because of the influence it throws into the hands of the civil power, the additional patronage which it begets, the nice snug berths and handsome salaries which spring from its adoption; and above all, because the State, by getting the control of the education of the people, can best accomplish its cherished hope of making itself lord over the Church, and asserting the supremacy of the secular over the spiritual.

That the child belongs to the State, and that to the State belongs the right of educating it, though an innovation on Christianity, is by no means an original idea: there is nothing novel about it, for it is an idea essentially Heathen. Protestantism did not originate, it merely adopted it. Plato, in his visionary republic, advocated; Julian, in his attempts to abolish Catholicity, enforced it: the doctrine of State-schoolism, in so far as it is at variance with original Christianity, with the Christianity that overthrew the altars of Paganism, that made the proud barbarian bow the neck beneath the yoke of Christ, and laid the foundation of all true civilisation—in so far only—does it merit the language applied to it in the School Reports of the Massachusetts Board of Education—"as an innovation upon all pre-existing policy and usages since the commencement of the Christian era;" but whether an innovation upon the ancient policy of Christianity be a thing to be proud of, seeing that it is but a relapse into ancient Paganism, is a matter more than doubtful.

The argument which the friends of the State, or compulsory system of Education, put most prominently forward is,—That, as every member of the State has the right to receive education, therefore it is the duty of the State to take care, that every member of the State shall receive such an education, as will fit him to perform his duties as a citizen. We do not know how the gentlemen who advance this argument, would refute the advocate of compulsory taxation, for religious purposes; religion, he would argue, is more necessary than secular education, to fit a man to perform his duties as a citizen: every man has a right to have a religious education, and therefore, upon this principle, it must be the duty of the State to provide every man with a religion; or it might be argued, that as every one has the right to keep his bowels in order, so therefore it is the duty of the State, to see that rhubarb, and castor oil, in proper quantities, and at convenient seasons, be administered to all its members; or, that as every one has the right to set up in business as a shoemaker, so also it is the duty of the State to provide all its members with a supply of leather, and a sufficient stock in trade. The shortest answer to this favorite argument of the State school men is, that it is not the duty of the State to furnish all its members, with all they have a right to: the duty of the State is, to put no impediment, and to allow no one else to put any impediment, in the way of the exercise of these rights; and our chief objection to the compulsory, or State system, is, that by compelling parents to pay for the support of schools, to which in conscience they cannot send their children, they are prevented—unless they are rich, and can afford to pay for two schools, one of which they make no use of—from exercising their inalienable right as parents, the right of giving such education to their children as they think fit. Put the question of State schools in the following form, and he must be a very liberal Protestant indeed, who would answer it in the affirmative:—"Has the State, or the Majority of citizens in the State, the right to forbid the Minority to educate their children as they think fit?" The answer would most likely be, "No, certainly, they have not;" and yet, in practice, the compulsory, or State system, has this effect upon all who are not wealthy enough to pay for the support of two schools: they must either send their children to the State school, to the imminent risk of their faith, and morals, or be content not to send their children to school at all; and it is this infernal tyranny, that, under the specious pretence of "religious liberty," our liberal Protestants would fain force upon the Catholics of Canada.

We will have none of their "religious liberty;" if our Protestant fellow citizens want schools for the education of their children, they are welcome to

them, but in the name of justice, of common sense, do not let them attempt to force Catholics to pay for them; Catholics, on their part, are perfectly willing, and perfectly able, to educate their own children: they neither expect, nor desire, that Protestants should be compelled to pay for the encouragement of Popery. Give us the Voluntary Principle, that is all we ask; let every man feed, clothe, and educate his own family; or if the State be willing to assist the individual to accomplish his duties, we do not decline the proffered aid, we only demand that, if given at all, it shall be given in such a manner, that Catholics may conscientiously accept their fair share, and no more, of it. By the adoption of this principle, Catholic and Anglican, Presbyterian and Methodist, will be enabled to give his children the blessings of a liberal education, without being called upon to do violence to his conscience: the children will be educated, each in the religious belief of their parents, and when they go forth into the world, it will be found that they will not be less fitted for doing their duty as citizens, because they have not been taught that religious indifferencism is the first duty of man.

TRACTS.

In the report of one of the evangelical societies, which take so deep an interest in the welfare of the benighted Papists of Lower Canada, we find the complaint that, the French Canadians are too much addicted to controversy, and are not sufficiently spiritually minded—the meaning of which is, that simple, and uneducated, as Jean Baptiste is said to be, he puts questions to Colporteurs and Scripture readers, which evangelical men find it very hard to answer. They are most unreasonable men, these French Canadians; they have the presumption to ask for proof, that a book, which is extensively distributed by Colporteurs, and actually published by royal authority, is the pure Word of God, as if the word of the Colporteur, who hawks it for sale, were not sufficient evidence of the fact; they are very awkward customers too, these same *hulstians*, and all the rhetoric of tract-peddlers seems to be thrown away upon them; if a spirit of enquiry is raised amongst them, it is not, it seems, exactly the kind of spirit that our proselytising brethren wish to evoke—it is not a religious spirit—it is not a spirit which induces men to walk *into* the conventicle—because they walk *out* of the Church, but it is rather a spirit, which prompts those who are animated by it to enquire, "by what authority doest thou these things?" It is evidently necessary, then, either that fresh laborers should be sent into the vineyard, or that the great work of Protestantising the French Canadians be indefinitely postponed.

We have therefore to congratulate our evangelical brethren upon an important accession to their cause, in the person of Dr. A. M. Mauriceau of New York, author of an obscene tract, called "The Married Woman's Private Medical Companion," a work, which professes to teach the most approved method of infanticide, as practised at the present day in New York, and other civilised, and highly Protestantised communities, and which is being extensively circulated amongst the ignorant Papists of this country, besides being strongly recommended to the attention of our religious communities, and of the young ladies who are committed to their care. Dr. A. M. Mauriceau, will prove an invaluable assistant to the tract distributors, in persuading men to abandon the errors of Romanism; the "Dairy Man's Daughter," the "Regenerate Dustman," and, "Spiritual Sweepings, or the Sanctified Scavenger"—are all excellent evangelical provender in their own way; but they do not carry conviction with them, as does the tract issued by the worthy Dr. Mauriceau; he knows how—to use a vulgar phrase—to knock the right nail on the head; he knows how to persuade men to protest against the fasts, the asceticism, the self-denial, and chastity, which the soul-debasing superstitions of Popery enjoin: he knows well that, to be successful, the Protestant proselytiser must appeal, not to man's intellect, or to his heart, but to his lower, or animal nature; that men's lusts plead more powerfully against Popery, than all the tracts issued from Paternoster Row, or the most fervent orations delivered at Exeter Hall; he knows that the easiest way of destroying the Papist's faith is, to commence by corrupting the Papist's morals, and that no nation ever was, or ever can be, perfectly Protestantised, until the manners of its people are thoroughly depraved; in fact, Dr. A. M. Mauriceau follows in the footsteps of the great religious reformers of the sixteenth century.

We repeat, that although the subject of our remarks may be proselytising on his own account, and with a view to the profits to be derived from the sale of his tracts, he will prove a most useful and important auxiliary to the societies now occupied in overturning the influence of Popery in Canada. Obscene publications, lascivious paintings, and unchaste discourses, are the surest weapons that can be employed to upset the confessional, and to inspire a truly Protestant horror of penance; to them, more than to any thing else, must be attributed the success of the Reformation. In vain would Luther have preached against good works, or stuck up *theses* on the walls of All-Saints Church at Wittenberg, if the public mind had not been well prepared for the reception of the new doctrines—if the soil on which the seed fell, had not been subjected to a previous course of top-dressing, so as to enable it to bring forth fruit abundantly. Every new religion must have its John the Baptist, and Protestantism had its worthy precursor in the person of the celebrated Ulrich Von Hutten.* He it was, who may truly be said to have

* Ulrich Von Hutten, the author of some of the most obscene works of the XVI century, was an ardent admirer of the doctrines of the Reformation; he died in 1523; at the early age of 36 years, rotten with a loathsome disease, and in him the Protestant faith lost one of its brightest ornaments, and religion—pure and undefiled—its most zealous champion.

MONTREAL MARKET PRICES.

March 2, 1852.

Table of market prices for various goods including Wheat, Onions, Beans, Butter, etc., with columns for item, unit, and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Carleton Place, Cornwall, etc.

NEW CATHOLIC WORKS,

- List of new Catholic works including 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', 'Columbille's Prophecies', etc.

NEW CATHOLIC BOOKS.

- List of new Catholic books including 'The Devout Soul', 'The Catholic Orling', 'The Golden Manual', 'Cobbett's History of the Reformation', etc.

BROWNSON'S QUARTERLY REVIEW. Just received by the Subscribers. BROWNSON'S QUARTERLY REVIEW, FOR JANUARY. SUBSCRIPTION, only \$3 a-year.

TO THE CATHOLICS OF CANADA.

CAUTION.

BEING credibly informed that in this city, and elsewhere, agents of Protestant Book Publishers are going about amongst Catholics, endeavoring to procure subscribers for works, (in numbers) by representing themselves as Agents for the Sale of our publications, we caution Catholics against them.

Feb. 25, 1852.

BOOKS SUITABLE FOR THE HOLY SEASON OF LENT.

- List of books suitable for Lent including 'The Lenten Monitor', 'The Office of Holy Week', 'The Way of Salvation', etc.

Feb. 25, 1851.

TO CLERGYMEN.

- List of books for clergymen including 'JUST RECEIVED, from DUBLIN, the following WORKS: Haydock's Folio Bible, with notes to every verse, in 2 vols., beautifully illustrated, for the low price of 50s currency—'.

CATHOLIC WORKS.

- List of Catholic works including 'ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d.', 'WILLY BUIKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 21mo, muslin; price 1s 3d.', etc.

A GIFT BOOK FOR CATHOLICS.

- List of gift books including 'FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories:—The Infidel, The Dying Banker, The Drunkard's Death, etc.'

SICK CALLS:

FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories:—The Infidel, The Dying Banker, The Drunkard's Death, The Miser's Death, The Wanderer's Death, The Dying Shirt Maker, The Broken Heart, The Destitute Poor, etc.

BLANK BOOKS,

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

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms.

Province of Canada, District of Montreal, Montreal Circuit.

IN THE CIRCUIT COURT.

Monday, the Twenty-Third Day of February, One Thousand Eight Hundred and Fifty-Two. PRESENT:—Mr. Justice GUY. No. 1530. JOHN FROTHINGHAM, WILLIAM WORKMAN, THOMAS WORKMAN and GEORGE H. FROTHINGHAM, all of the City of Montreal, in the said District, Merchants, and Co-partners, and carrying on business as such at the City of Montreal aforesaid, under the Name, Style, and Firm of FROTHINGHAM & WORKMAN, Plaintiffs.

FRANCIS McNAMEE of the Parish of Montreal, Butcher and Trader, MARY WALLACE, of the same place, Widow of the late JOHN McNAMEE, in his life-time, of the Parish of Montreal, Butcher and Trader, in her own name, as having been commune en biens with her said late husband, the said JOHN McNAMEE, and GEORGE McNAMEE, of the City of Montreal, Trader, as well in his own name as in his capacity of Tutor, duly appointed to the Minor Children issue of the Marriage of the said late JOHN McNAMEE, with the said MARY WALLACE, Defendants.

IT IS ORDERED, on the motion of RICHARD MacDONNELL, Esquire, of Counsel for the Plaintiffs, in as much as it appears by the return of THOMAS A. MARTIN, one of the Sworn Bailiffs of the Superior Court of Lower Canada, acting in the District of Montreal, written on the writ of Summons in this cause issued, that FRANCIS McNAMEE and MARY WALLACE, two of the said Defendants have left their domiciles in this part of the Province of Canada heretofore constituting the Province of Lower Canada, and cannot be found in this District of Montreal, that the said Defendants by an advertisement to be twice inserted in the English language, in the newspaper of this City called, "THE TRUE WITNESS," and twice in the French language, in the newspaper of this City called "LE PAYS," they be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial, and judgment, as in a cause by default.

By the Court, MONK, COFFIN, & PAPINEAU, C.C.C.

DR. THOMAS McGRATH.

Surgery, No. 25, McGill Street, Montreal. December 16, 1851.

P. MUNRO, M. D.,

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

DEVLIN & HERBERT,

ADVOCATES, No. 5, Little St. James Street, Montreal. February 13, 1852.

H. J. LARKIN,

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

JOHN O'FARRELL,

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

M. DOHERTY,

ADVOCATE, Corner of St. Vincent and St. 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.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square. 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.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



Wm. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

Lodgings for Female Servants out of Place, AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH. FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 28, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEY, 83 St. Paul Street. Montreal, October 9, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs. Liberal Credit will be given. ROBERT McANDREW, No. 99, St. Paul street, Montreal.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

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

CRYSTALLISED SUGAR (much admired for Coffee); REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Gatty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN McGARVEY, House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS), No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business, within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be wanting. The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. Montreal, 6th September, 1850. M. P. RYAN.

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, Tablecloths, 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.

Printed by JOHN GILLIES, for the Proprietors.—(GODDARD) E. CLERK, Editor.