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# CATHOLIC CHRONICLE.

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## A LECTURE DELIVERED BY THOMAS DARCY M'GEE,

BEFORE THE CATHOLIC INSTITUTE OF NEW YORK, AT THE TABERNACLE, BROADWAY, ON THE POLITICAL CONSEQUENCES OF THE PROTESTANT "REFORMATION."

Having discussed the causes which led to the great apostasy of the XVI century, and answered the question—"Why it should have begun in the XVI, rather than in the XIV, or in the XVII, or any other, century," the Lecturer sought for the reasons, "why it should have begun in Germany, and of all Germany, why first, in Saxony?" The gross sensual nature of the Germans was admirably adapted for the reception of the gross sensual doctrines of the Protestant Reformers; naturally then a system so essentially carnal, which appeals to the mere animal man, to his belly, and his lusts, would be most readily welcomed by the most ignorant, and the most sensual nations in Europe:—

"Without disparaging German scholarship, it was then certainly inferior to that of France and Italy; without overrating the institutions of old Spain, they were, before the centralization, the freest in Europe. Without denying that there were pious people in Germany, it is quite certain that the Hungarians, Tyrolese, and Poles, were proverbial throughout the continent for their devotion. Saxony—the State of Germany which first became Protestant—was most famous for good living. She had not as yet produced any eminent scholars, and had long ceased to contribute saints to the calendar. If it was a work of pure faith, or pure intellect, one would certainly not look first to Germany, and in Germany not first to Saxony. If it was a question of cookery, or war it might be different, but it was not.

Protestantism as I maintain, was a politician from the first. Germany, with "its anarchical constitution," was the most active field of European politics, while its emperors were elective, and in Germany the spiritual and temporal powers met in marked conjunction. The emperors of Germany, claiming the title of "Roman and Apostolic," were crowned by the hands of the Popes. This title, the first in dignity in Europe, was supposed to derive from the Holy Fathers, and to be a defective title until confirmed at Rome. (In speaking of such coronation we should always remember that it was only a ceremony, a very august ceremony, to be sure, but still far beneath the dignity, the responsibility, and the sanctity of a sacrament.)

Now, these emperors, elected by one power, and confirmed by the other, were sometimes at war with those who chose, sometimes with those who confirmed them. Generally speaking, as the Church and the world are opposed, and as the human heart since the beginning is prone to pride and to error, so the emperors came oftentimes into collision with the Popes. The controversy "of the investitures"—whether the emperor had the right to invest bishops with "ring and crozier," and hold their sees to be subject fiefs, to be presented by the sovereign, occasioned the most serious quarrel Germany had with Rome, and its tradition had constantly goaded German pride, until the Reformation gave a revenge to the empire, which Maximilian was not slow to take.

This I consider the reason why the Reformation ripened first in that empire. Why Saxony was the precise place, may be accounted for from the fact that in the first years of the 16th century, the balance of Germany turned upon the will of Saxony, which will, also, included protection to Dr. Luther and his cause.

Frederick of Saxony found Protestantism in the streets, and raised it to the level of his own throne. Having founded a university in his town of Wittenberg, he in 1508 called Martin Luther (then in his 25th year) from the Convent of Erfuth to a professor's chair. This Frederic was a great politician, in the meaner sense. His professor made a party in and beyond the bounds of Saxony, and he used the party when it was made. Luther understood and despised him, but like an adroit manager, was willing to be used, provided he might use others in turn. The relation between the professor and the prince is a curious example of clever diplomacy on both sides. They carry on their correspondence through a third party; the elector disclaims Luther's violence in public, but furnishes him hints in private. Luther complains of his patron's selfishness and worldliness in private letters, but exalts him in public as the hope of Germany and the saviour of religion. And this double meaning and dishonest intercourse characterizes all the acts and words of the two leading Reformers.

Now, Elector Frederick was the candidate for the empire, preferred (in the event of old Maximilian's death) by the native German party, who opposed Charles V. as a stranger and a Spanish prince. Maximilian devoted his last years to securing the succession to his grandson, and consequently paid all

court to the prince, who alone could decide the election. Finally Charles V was elected by Frederick resigning in his favor, and bringing his friends to vote for him. Thus, in the last years of Maximilian and first of Charles, Luther's patron and ally was the most powerful and active politician of Germany. It was precisely in these critical years that Protestantism, hovering about the political balance, formed its party, and began to exercise its evil influence in the political order. It is usual to consider Luther as a headlong, rash man, fearless of consequences.—Nothing can be less correct. It is very true that he had a hot temper, and a vituperative style, but all his essays and letters prove him to have been a capital party manager, one who used every sort of material that came to hand, and resorted to every stratagem to effect his object. He began by attacking Teizel, whose patron had an hereditary quarrel with his patron; he used in turn the knights, like Hutten, against the nobles; the peasants of Swabia against both, and the nobles against the peasants and the Anabaptists. When he had established his short-lived Primacy at Wittenberg, and declared "that church and school" the centre of Protestant unity—he allowed every liberty to those who bowed to his chair, whether they were Bohemians, Moravians, Zwinglians, Bigamists, like Philip of Hesse, or public plunderers, like that Archduke Albert, who built the Prussian throne on the spoils of the Teutonic order, of which he was the forsworn Grand Master."

The characteristic difference between the Eastern and Western heresies is next insisted upon.

"In the East, anti-Christian schism had done its work and had given its warning. Photian was a right good Protestant, but he originated a far higher heresy than Luther's. The German appealed to the passions, railing against celibacy, fasting, and Church taxation; the Greek appealed to the intellect, projected subtle theories on lofty and obscure points of doctrine, luring the will away through the imagination and the reason. The principle of both was the same—the all-sufficiency of private judgment—the coronation of pride—the revolt of the individual from system, from prescription, from infallibility on Earth: Photian succeeded widely and prepared the path of Mahomet; Luther succeeded locally and prepared the path of Spinoza, of Voltaire, of Robespierre, of the Goddess of Reason, and the present German rationalism, which treats our Lord and Saviour as a myth, and tolerates Luther's own Bible chiefly on account of 'the poetical passages.'"

And what has the Reformation done for mankind, for the cause of order, and civilization?

"How great the change in Europe since those ages, miscalled dark! They were meditative rather than speaking ages; they were ages of social contentment and simple pleasures; men, like Dante and St. Thomas, thought less of fame than of duty in their works, and by that very means secured the noblest wreaths of fame—for those laurels only are perennial on which religion breathes her beatifying breath. By appealing to that barbarian pride which the Church had long held in check, social contentment was rooted out; every man thought himself the best man; every prize was held out for every hand to pluck at. Great cities sprung up like Jonah's gourd; country life was thrown into the shade; the new doctrine of marriage left the door of divorce always on the jar; poverty became a criminal, and was locked up, lest its importunities should vex the prosperous people of the world, or interrupt merchants in the market-place. A trading theology and a Pagan philosophy went hand in hand through the world, displacing the ancient unity of duties and rights; the political consequences have been, as I said, disunion, partial anarchy, centralization, and counter-centralization; lastly, those lamentable European revolutions, of which, I trust in God, we have heard the last in our time.

Let me sum up the case as to Europe. Germany, the first offender against Christian unity, has been appropriately punished by its own dis-unity. It has lived in a perpetual vortex, devoured by its own diseased activity. A pathetic German voice has asked—"Where is the German's fatherland?" And the only answer the poet could find was this:—

"Where'er resounds the German tongue,  
Where German hymns to God are sung,  
Where German is the name for friend,  
And Frenchman is the name for fiend,  
There gallant brother take your stand,  
That is the German's fatherland."

But hymns and hatred will not define a political existence, so this answer is no answer. I could have told Dr. Arndt where his fatherland is: it was murdered at Wittenberg, buried at Augsburg, and the inscription on its tomb was the treaty of Westphalia. I can tell him besides who were the murderers. They were Professor Luther and his brotherhood of assassins.

The Reformation early entered Switzerland: in 1529, by the compact of Berne, it divided the Swiss

people with a gulf never since closed. From the attraction of opposing influences, Switzerland has kept a foothold on her Alps, but what is her interior history? Canton against canton, league against league, and city against city. Every true Switzer is born in fear, lives in doubt, and dies in anxiety, for his country. When the descendants of Zwinglius and Calvin go up in tears and sackcloth to the shrine of St. Gall, or to the chapel of William Tell, and do penance there, Switzerland may recover her unity, but she never can otherwise.

In 1535, the Reformation entered England. For three hundred years, it has had everything its own way in that State! Where now is the old Saxon constitution, the courts leet and baron, the assemblies of Durlain, York, Lancaster, Chester, and Cornwall? All absorbed by London—that great central sponge, which lies in the heart of the empire, drinking through its thirsty pores all the energies of the provinces, and giving nothing out, except under the strong pressure of democratic agitation.

What are the estates of England to day? The crown is a mere sign-board, the House of Lords an old curiosity shop, the Commons, a club of men well to do in the world. The Bank of England is the true government of England—Manchester is the heart of the nation—the yard-stick is the true sceptre, the ledger, cash-book, day-book, and blotter, the four gospels of this new chosen people—these sublime missionaries of a calico civilization.

Moreover, as Dr. Brownson has well said—"England, economically considered, includes Ireland and India"—the establishment kept up by bayonets, and the car of Juggernaut, the *ryot* starving amid his rice, and the *collier* perishing in the furrow of the field, which English law has decreed shall bear no other harvest but rents, tithes, and taxes. No impartial observer—no student of the sources of our information—none but a second-hand repeater of a man, will venture to hold up England as a sample of the salutary consequences of Protestant politics.

Small I write you to the Baltic countries—the coldest and most licentious in Europe. It is enough to refer you to the authority of a gifted Scotchman—a sound and manly thinker, and a candid reporter of what he has seen—I mean Malcolm Laing's book on Sweden and Norway.

Need I speak of Holland, that sand-bank snatched from the sea by Catholic generations, now sinking out of sight under the incubus of its own intolerance? Was it Spanish or Orange oppression that sent the De Witts and Barnaveldts to the scaffold? Was it Spanish oppression caused Belgium to separate her fate from her natural associate? In Holland, also, we are disappointed when we look for the Protestant regeneration of the human race.

The Reformation entered France with Calvin, Coligny, and Henry IV. It made a powerful party, and caused many years of war. Richelieu extinguished it only by extinguishing the provincial liberties, which it had excited even to anarchy. He centralized France to save France; centralization of course led to abuses, to luxury, to skepticism, to the encyclopaedia, to the guillotine revolution. "Sire," said a wise minister to Louis XV, "the philosophers are ruining France." Who were these philosophers? The legitimate offspring of Switzerland and Germany.—They were at home in Geneva and Berlin, and in their own rapid way they carried out, in France, the principles which the slower Saxons and Swiss had been centuries in developing. "The most perfect Protestant," as Burke observes, "is he who protests against the whole Christian religion"—the French Deist is, therefore, the most consistent Protestant.—Voltaire and his school completed what Luther and his school commenced. Reason was deified in Paris, and Rationalism in Germany; the only difference on the opposite sides of the Rhine was between an idea and its form—the French embodied unbelief like artists, while the Germans left it in a dense metaphysical fog, hanging somewhere over the Black Forest of their own pathless and melancholy speculations.

To sum up in one sentence—the worldlings of Europe, in the 1600th year after Christ, rose against His Church. They would have liberty without authority—they got it; they would have progress without conscience—they got it; they would undo the bonds of unity, and as a providential punishment they have supped full of the horrors of anarchy. Like the Theban farmer, who prayed to Jupiter to have his own will of the weather, and when he got his request knew not what to do with what he so much desired, so also the Protestant part of Christendom, if they ever will be wise, ought now to see that God's Anointed are the only safe depositories of the power to teach, to subdue, and to govern the mob of passions and propensities which grows up in every new generation of mankind.

I come now to a topic nearer home—to inquire

whether our American liberties owe their origin to Protestantism or not.

But before I do so, let me say here that there seems a disposition in certain quarters, among certain editors and orators, whom I do not name, because current names would but distract our attention from the great subject, there seems a disposition to charge us, who are loyal Catholics, as well as loyal citizens, with a coldness, or even an enmity, to the institutions of the United States. Some gentlemen, who ought to be with us and of us, instead of fluttering over the balance of an uncertain liberalism—have given a sort of sanction to this—I will call it—this fabrication of folly mixed with malice. Because our religion informs us that political duties are conscientious duties; because conscience and common sense forbid us to believe in any patent form of government fit for every people under the sun; because we cannot bow down before the idol of the hour, whose front of brass dazzles those who do not look at his feet of clay; because we cannot curse the man who has saved society in France, and given her the first principle of all government—*Authority*; because we cannot shout hosannas after democracy with a feather in its hat and a scythe at its door—therefore we are indifferent republicans. I ask your pardon for this allusion to a charge so very absurd and so very false, that it really deserves no other answer than to be silently spat upon.

In considering the origin of American liberty, I think sufficient attention has not been paid to the influence of the circumstances of the first colonists: coming from England, they would naturally bring with them the general idea of representative government; but standing in the presence of the northern wilderness, they necessarily learnt the lessons of self-government. The monarchy did not emigrate hither as to Brazil; the aristocracy did not emigrate as to Cuba and Mexico; the working men alone emigrated. There was from the first, a natural equality among them: the best shot, the best craftsman was the only *aristo* possible in the forest of the North. In the smallest township, as now in the greatest State, there existed the principles of the Republican system—they elected their select men; reeves and path-masters, as you do your Mayor, President, or Legislators. American Democracy began with the beginning of the country, it is a native here, its constitution is formed to the climate, its growth was regular and orderly—it is never to be confounded with the ferocious and chimerical Democracy of old monarchical States. In the European sense there was no American revolution, for the European term means a double act, an undoing and a doing, a tearing down of the old, to make room for the new, as if a nationality was an old house or an old boiler, that could be taken asunder in such a fashion: the American revolution means only that, the King who never was here, never was a practical part of the colonial system. Having innovated on the native, necessary rights of the people—that they arose up, completed the fabric of their incomplete liberties, and told the King of England to manage his own country, as they meant in future to manage theirs. The word *revolution* so stinks in the nostrils of every sane man, that it is necessary frequently to repeat this distinction between its American and European sense, in order to take the illustrious authors of our constitution, out of the bloody and ignominious catalogue of European radicalism.

But if northern democracy grew in the woods and ran in the rivers, why did it not do so in South America? This habit of comparing dissimilar things is one of the leading delusions of our times. Let us look at the facts by themselves. Martin Alonso Pinzon advised Columbus to sail south with the Gulf Stream instead of north, and so, for ends known only to Providence, the Spaniards struck the tropical region of America. They settled under a sky which clothed all under it, on a soil bursting with the precious metals. The aborigines they encountered were a semi-civilized people with whom, at least, the common Spaniard might, without disgrace, intermarry; a great many young Don's of better family than fortune, got royal grants in the colonies, and thus entailed a military aristocracy upon the new country. Better for the Spanish settler he had never landed with such captains on a soil so rich in minerals, or under a climate so luxurious and enervating! But, as if to complete their unhappy experience, the frenzy of the 18th century seized them, and they too should have their paper republic. They rent their green branch untimely from the parent tree—they planted their olives too much to the north—"they were rotten before they were ripe"—they rebelled without sufficient cause, and have lived ever since without law or government. South America wants a man—wants a master, and for her own sake I hope she may get one soon, not from abroad, but from among her own gifted children.

A very few words as to Protestantism in relation



to Asia and the barbarian world. Who divided Europe at the very hour the Turks were concentrating upon it? The Lutherans who cried with the Dutch Democrats of to-day—"The Turk rather than the Pope." Who has kept the Crescent and the Koran where they are these last two centuries? Protestant England. To go further, who has made the Christian name odious in India and China? England, the opium-seller. Who tramples on the cross annually in Japan? The Dutch, who alone had an entry there for two centuries. Who pensions Juggernaut in India, and makes the faithless Christian blush in the presence of honorable Turks? Protestant England.

Has any Protestant government since the Reformation, made a solitary effort to rescue the holy places in Palestine from pollution? Not one. With all their boasted love for the Bible, have they not suffered the land of the Bible to remain a prey to the Heathen, and the monuments of the Bible to be, in many cases, destroyed or defaced? France alone in our days has attempted to rescue and redeem the Holy Sepulchre. Protestantism could arm for the city of Pericles and Demosthenes, but it had no care for the city over which "Jesus wept;" the modern Pagan turns fondly to Athens as to his mother, but if he visits the city of David, it is to carve his worthless name upon the trees that grow in the Garden of Gethsemani, or to take out his telescope and "survey the country" from Mount Calvary.

Not only has the Reformation made a successful diversion in favor of Mahomet and Budha, but it has no charm to lure the savage from his lair. Not to speak of remote and obscure regions, look at its consequences to our own Indians. It is the disgrace of our present civilisation that we have never rescued one savage from the wilderness. We have destroyed we could not convert. And why? We began with the redman's clothing, his manners, and his language. Instead of beginning as Toth and Cadmus, and Numa of old, with his religion; instead of doing as St. Gregory did with the Saxons, and St. Leo, with the Huns—beginning with a religion. If the inner Indian was changed, the costume would have come of itself. But those who preceded us in America, seemed to consider a sack coat, a round hat, and a gloved hand, the outward and visible marks of a true Christian. There was, at one period, a prospect of the redemption of the redmen—redemption which all who believe them to have souls must admit was possible. The Jesuits understood them, but the civilised savage ordered the Jesuits out of the wilderness, denied them the luxury of the scalping-knife and the burning stake, and because the Jesuit was hated, the Indian was lost.

I do not deny that attempts were made in good faith by Protestants to reclaim the redmen, but it is a fact, that the Protestant merchant, with his rum and his rifle, was too powerful for the Protestant missionary, and that nothing permanent was done.

I have now, ladies and gentlemen, described the outline of this subject, and must leave to the unconvinced or the curious to fill up the details. It would require not one, but a course of lectures, fully to illustrate the political causes and consequences of the Protestant Reformation.

Before I close, let me say a word to those friends (some of whom I see here) who remember when I maintained some opinions different from those I have expressed. Some years ago I went into the discussion of great questions, of government and revolution, with all the rash confidence of one-and-twenty. I deeply regret that I did so. I fear I gave offence where I should have rendered obedience, and pain where I should have given pleasure. I may have misled others, since I so misguided myself. What excited my apprehension was, that those whom I knew to be the social enemies of our religion and race, applauded my career. I hesitated—I reflected—I repented. I then resolved never again to speak or write upon such subjects, without a careful and conscientious study of the facts and principles in each case. If perplexities arise as to principle, then we have the Christian doctrine, or the living voice of the Church, to refer to for the decision of our doubts. In this spirit I have of late read history, and in this spirit I have meditated upon the subject, which I have had the honor to present to you to-night.

I am convinced that no great historical or human interest can now be safely discussed without the exposition of first principles, of Catholic principles. It is an age which takes nothing for granted, except its own self-sufficiency: it cannot be too often brought to the touchstone of theological science.

I am convinced there is such a science as Christian politics; I am certain that it is the science of true progress, of general peace, of legal liberty. I am equally convinced that the constant repetition round us of English, German, and Parisian ideas—which are at bottom Protestant ideas—have misled many Catholic young men into adopting rules and maxims of private and public life which they cannot defend by reason, or in conscience, and which religion emphatically condemns. I believe, further, that to hold and talk politics, which are unreasonable and irreligious, is unworthy of any man who calls himself a Christian, and most unworthy of all in an Irish Catholic. For we are of the soil that once produced the harvest of saints every year; we have in our hearts a kindred blood, purified through their holy lives. Our fathers in the days of Henry, of Elizabeth, of Anne, would disown us as their descendants, if they heard us parrot the wretched politics of revolutionary Protestantism. They would, I think, arise from their graves, if Providence permitted, to point out to us the lost path of our inheritance—the path beside which the Holy Well gushes up to meet the thirsty traveller's lip, and where the way-side cross beckons him to kneel down and pray. These fathers were sorely tried in their day, but they never equivocated

one hair's breadth. Theirs was no thistle-down faith, that any passing puff might blow away; but a hardy laurel, that drank of the blood of the martyrs, and became as immortal as its food; which neither summer's heat could parch, nor winter's cold could chill; it struck root in the rock, it blossomed in darkness, it waved like a triumphant banner above the ruined breach at Drogheda and Limerick. Our fathers left us this divine faith for our sole inheritance—it is at once our history, our consolation, and our glory."

CATHOLIC INTELLIGENCE.

ALLOCUTION

OF OUR MOST HOLY LORD PIUS IX., BY DIVINE PROVIDENCE, POPE,

DELIVERED IN THE SECRET CONSISTORY ON THE VII. DAY OF MARCH, IN THE YEAR MDCCCLIII.

Venerable Brothers, When it hath pleased the Father of Mercies and God of all Consolation to give a great alleviation to Our most grievous troubles, then without any delay We communicate the same to You, Venerable Brothers, and feel certain that Your joy will be equal to Our own. For We announce to You that, by the singular grace of the Divine clemency, the most wished-for day hath dawned, in which We are enabled to re-establish in the most flourishing kingdom of Holland and Brabant the ordinary Hierarchy of Bishops according to the common rules of the Church, and thus in a greater degree to consult for the security and prosperity of that most beloved portion of the Lord's flock. None of You are ignorant, Venerable Brothers, what was the condition of those countries even from the first ages of the Christian religion, and how those nations, in the course of the seventh century, received and learned the Divine religion of the Lord Jesus Christ from Saint Willibrord, a man certainly most illustrious for his Apostolic virtue, and from his companions in the sacred Ministry, which religion made such great and happy progress, that shortly afterwards Our Predecessor, St. Sergius I., thought proper to erect the Episcopal See of Utrecht, and to give it to be ruled and governed by Willibrord himself. And you are very well aware with what great industry, constancy, and zeal both the same St. Willibrord and St. Boniface, worthily honored with the title of the Apostle of Germany, and other Prelates in subsequent times, some of whom have been enrolled in the order of the Saints, considered they should spare no cares, nor labors, nor watchings, in order daily more and more to propagate the Catholic Faith, far and wide, through those countries, and to imbue and nourish all the peoples of those countries with the most holy precepts of the same Faith. Hence Our most holy religion, by the favor of Divine grace, appeared to take so firm a root in those countries, and more and more to grow, flourish, and spread abroad, that in the year one thousand five hundred and fifty-nine Our Predecessor, Paul IV., of illustrious memory, thought proper, by his Letters Apostolic, to adorn the Episcopal See of Utrecht with the dignity, rights, and privileges of a metropolitan church, and to erect in those countries five other Episcopal Sees suffragan to the said Archbishopric of Utrecht.

And would that in that beloved portion of the field of the Lord, which, having been prosperously and happily cultivated, was to produce day by day most abundant and most beautiful fruits of justice, the enemy had never oversown cockle! Would that upon these faithful peoples the enemies of the Catholic religion had never rushed in, who attempted by their artifices every means by which they might tear the peoples of those countries from the Catholic worship. Nor do We here at present wish to mention the most mournful confusion of those times, and the very great and universally-known evils by which, to the utmost detriment of the Faithful, those most flourishing Churches were in a miserable manner afflicted, harassed, and ruined. For which reason, as You well know, the Roman Pontiffs, who have never omitted to apply pastoral diligence in the great dangers of the suffering members of Christ, certainly dared everything and left nothing unattempted in order to bring every assistance to the afflicted churches, and to avert the most grievous evils with which those Faithful were oppressed. And there is no need to call to Your minds by what very fatherly cares, and most provident and most wise counsels, Gregory XIII., Clement VIII., Alexander VII., Clement IX., Innocent XII., Benedict XIII., Benedict XIV., and others of Our Predecessors, labored without intermission, with all assistance and zeal to succor the Catholics of Holland and Brabant, and save their churches from ruin, and restore them to their pristine splendor, for all those things are perfectly well known to You, Venerable Brothers. And You also know with what solicitude Gregory XVI., Our Predecessor, of illustrious memory, applied all his diligence more and more to settle the affairs of religion in those countries, and to restore Ecclesiastical discipline therein. But although Our said Predecessor, the most serene King favoring the design, did not fail providently and wisely to establish many things, and to keep before his eyes the wished-for restoration of the Episcopal Hierarchy, still from the circumstances of the times he considered that this work was by no means to be pressed, and thought proper to increase in Brabant the number of Vicars-Apostolic invested with the Episcopal dignity.

We are, therefore, greatly rejoiced, since the Divine clemency seems to have reserved Us, though unworthy, to complete that work, in which Our Predecessors labored with such great care and zeal. Indeed, when, by the inscrutable judgment of God, We were raised to this sublime Chair of the Prince of the Apostles, We immediately, with the utmost alacrity and with all solicitude, directed Our cares and thoughts to the Ecclesiastical affairs of that kingdom. And,

as befitting the office of Our Apostolic Ministry, and that singular charity wherewith We regard the Faithful of that kingdom, We certainly esteemed nothing of more importance than to accomplish all those things which might in the highest degree conduce both to the interests of Our most holy religion and to the advantage of the said Faithful. It was, therefore, to the incredible consolation of Our mind that We at length perceived that that time, so much longed for, had arrived, in which, to the very great profit of the Catholic affairs, and the good of those Faithful, the Episcopal Hierarchy might there be restored, conformably to the common rules of the Church. For We perceived that the Catholic religion, by the grace of God, was daily making greater progress in that kingdom, and that the number of Catholics who inhabit it was everywhere increasing, and that those impediments were daily being more and more removed, which formerly stood in the way of the Catholic interest, and which the equity and justice of those who govern and administer the affairs of that kingdom makes Us confident are to be altogether removed.—Add to this that not only the Venerable Brothers, who there discharge the office of Vicar-Apostolic, but also the whole of the Clergy, and a very great number of laymen of every order and condition, have entreated Us, with earnest and reiterated prayer, to be pleased to restore the said Hierarchy of Bishops in that country. You yourselves, Venerable Brothers, understand with how glad and joyful a mind We received these demands, since all Our cares, anxieties, wishes, and designs, always tended hereunto, that this business might be brought to the desired issue. Whereupon, after hearing the advice of Our Venerable Brothers, the Cardinals of the Holy Roman Church of the Congregation of Propaganda, to whose examination We had entrusted this most weighty business, nothing could be more gratifying to Us, nothing that We wished for more, than that according to Our most ardent desires We should restore the Episcopal Hierarchy in the kingdom of Holland and Brabant. We have, therefore, restored to that kingdom the form of Ecclesiastical government in that form precisely which freely flourishes in other especially civilised nations, in which there exists no peculiar reason for their being ruled by that extraordinary ministration of Vicars-Apostolic. Wherefore instituting there an Ecclesiastical province.

We have decreed that at present five Episcopal sees shall be erected—viz., Utrecht, Harlem, Bois-le-Duc, Breda, and Ruremonde. And recalling to mind those truly illustrious ancient actions and monuments of the said see of Utrecht, which, as We have said, was adorned by our Predecessor Paul IV. with the honors and privileges of an Archiepiscopal church, and seriously considering the interests of our most holy religion, and other most weighty circumstances, We have not hesitated at all to raise and restore the same see of Utrecht to its pristine dignity and splendor of a Metropolitan church, and to assign to it as suffragans the aforesaid other four Episcopal sees.—You are now in possession, Venerable Brothers, of the information which We have thought proper, not without the great joy of Our heart, briefly and summarily to signify to You concerning the re-establishment of the Episcopal Hierarchy in the kingdom of Holland and Brabant. But We have given orders that Letters Apostolic be now put forth, and that the same be communicated to You, that You may be enabled more clearly and more fully to know all those matters which pertain to this very affair.

THE NEW BISHOP OF KILMACDUAGH AND KILFENORA.—Bulls have just arrived from Rome, appointing the Rev. Patrick Fallon, Parish Priest of Toulela, Eumistymon, to the Bishopric of Kilmacduagh and Kilfenora, vacant by the death of the late Right Rev. Dr. Ffrench. The new prelate, who was nominated *dignissimus* by the clergymen of the diocese at the recent election, is now in the forty-ninth year of his age. On the demise of Dr. Ffrench, all eyes were turned to the Rev. Mr. Fallon as the certain successor. When it was proposed to put him in nomination, he gave the matter his strenuous opposition, and it was only after repeated applications that his consent could be obtained. At the election, which recently took place in the diocese, the majority of votes were in his favor, and the bulls just issued by the Sacred College have appointed him to the vacant See. May he long be spared to labor in the cause of religion in conjunction with the other prelates who now grace the Catholic Church in this country, and for whom we are sure a more worthy colleague could not be found than the Right Rev. Patrick Fallon.—*Freeman's Journal*.

The Right Rev. Bernard O'Rielly, D. D., Bishop of Buffalo, U. S. America, is at present in Ballinagh, on a visit to his brother, Thomas O'Rielly, M. D. His lordship has been in France, Italy and Austria, before his arrival in Ireland. He intends returning to his See immediately after Easter, and to take with him a large number of his Irish friends. By the death of his brother he has become heir to a vast quantity of land in Mexico, about nine miles in extent, which he intends to populate with as many of his friends as prefer emigrating from the land of misery to one of plenty—overflowing with "milk and honey."—*Fermanagh Mail*.

At St. Asaph the Jesuits are about to build a school and church, and they expect to do the same very soon at Denbigh. This beautiful and romantic vale of Clwyd will then be well supplied with church accommodation, at least quite sufficient for present exigencies. In this one valley there will be four churches, served by the Fathers of St. Beuno's College.

A commodious and beautiful Church, under the invocation of St. Seraph, was dedicated by Archbishop Hughes, at New York, on the 25th ult.

CONVERSIONS.—On Palm Sunday, 20th ult., immediately after the vespers of the day, Mr. and Mrs. Caldwell, and Miss Elizabeth Morris, made a public profession of the Catholic faith, in St. Mary's Cathedral, Newcastle-on-Tyne, and were formally admitted into the communion and bosom of the Church by the Very Rev. Canon Humble, of St. Mary's.—*Correspondent of Catholic Standard*.

I am informed by the Rev. Father Ferrara that he has received eight Protestants into the Church at Chelsea, during the mission which he has just closed, and that several others are under instruction previous to their reception. The same Rev. gentleman has received into the Church at Southamton, fifteen Protestants, and several others are going to be admitted into the Church shortly. He also informed me that he has received into the Church in France about fifty Protestants. Father Gaudentius received into the Holy Church, I believe, about twelve Protestants at the close of the mission, at St. John's Wood. *Deo gratias.—Ibid.*

Capt. Long, of the U. S. Receiving ship Ohio, made his profession of Faith, and was baptized in the Chapel of St. Vincent's Orphan Asylum, in this city, on the 2nd inst.—*Boston Pilot*.

The Rev. Mr. Baker has resigned the pastoral charge of St. Luke's Episcopal Church, Baltimore, and joined the Catholic Church.—*N. Y. Herald*.

IRISH INTELLIGENCE.

It is stated that the Board of Ordnance have determined to erect a battery on the eastern pier of Kingstown Harbor, consisting of guns of large calibre, for the protection of the harbor and the approaches to the river Liffey. An arrangement of this kind has long been in contemplation; but latterly the necessity of such a precaution has become more apparent, and it is understood that the work will soon be commenced.

THE UNIVERSITY OF DUBLIN.—The commissioners for inquiring into the state of the University of Dublin, have nearly completed their report, which will be in readiness soon after the Easter recess. It is stated that the report will suggest various important modifications, and that it will recommend the removal of certain restrictions affecting students belonging to the Catholic and Dissenting denominations, who are at present disqualified from obtaining scholarships. It is not likely that the existing scholarships connected with the corporation of the college will be opened to those classes; but it is said that the creation of new ones, equal in pecuniary emolument and position, will be suggested in the report. The general honor course is now open to Dissenters and Catholics, who may also become bachelors; but scholarships, professorships, and fellowships, can be obtained by members of the Established Church only.—*Cor. of Morning Chronicle*.

The Orange press in Belfast have gone perfectly wild, and filled their columns with rancorous abuse of Catholics and Catholicity for the simple reason, that at a dinner in that city on St. Patrick's Day, at which were assembled a large party of Catholic citizens, with a sprinkling of Protestant friends, the chairman, Mr. W. Watson, a Catholic gentleman of the highest respectability, actually had the insufferable and unheard-of audacity to propose the toast of Pope Pius IX before that of Queen Victoria!

AN IRISH CATHOLIC.—By his last will and testament, James Fanning, Esq., citizen of Waterford, who died in Paris in 1800, left a sum of £35,315 10s 10d for the poor of his native city, with a request as follows:—I humbly recommend my soul and the souls of my wife, children, and relations to the prayers of the faithful of the said city. My emerald ring set with brilliants, which was given to me by my dear mother, and which she had from her mother, my grandmother O'Neill, and which the deceased Mr. Duval, jeweller to her present Majesty the Queen of Great Britain, and to Donna Isabella, Queen Dowager of Spain, greatly admired, and often told me it was the finest colored emerald he had ever seen; I therefore bequeath the said ring to the principal chapel in the city of Waterford, to adorn the remonstrance or Ciborium of the holy Sacrament. Mr. Fanning, in addition, left other immense property to several relatives. The Fanning Institute of Waterford has been founded by him, but by some extraordinary dexterity, Bishop Bob Daly has contrived to obtain a great mastery over the funds and patronage of presentation.—*Limerick Reporter*.

EMIGRATION AND LANDLORDISM.—An unusually large number of Emigrants passed through this town on St. Patrick's Day, on their way to Liverpool for embarkation. Our attention was particularly arrested by the respectable appearance of one party; upon inquiry we found them to be persons from the Knocklofty estate, who have been enabled, by the Earl of Donoughmore to emigrate with their families to America. They consisted of about thirty-five individuals, all comfortably clothed and furnished with ample supplies for a voyage across the Atlantic. The noble earl's house-steward accompanied this batch, with orders to provide in every way for their comfort on the passage from Waterford to Liverpool, while his lordship has taken his departure from Knocklofty so as to meet them at the latter port, that he may personally secure for his dependents good berths and every accommodation on board the emigrant vessel.—*Clonmel Chronicle*.

Mr. Butt's motion against the closing of Kilmalham Hospital has been postponed until after Easter. The hon. and learned member is absent from Parliament in consequence of a severe domestic affliction.—*Morning Herald*.

THE EVIL OF MIXED MARRIAGES.—Of the many evils arising from mixed marriages and their bad effect on religious practices, the following disgraceful exhibition is an example:—On Sunday last, the body of a poor Catholic woman was brought for interment to Prospect Cemetery. On arriving inside the gate, where it is usual for the clergyman to recite the prayers for the dead, the husband caused the coffin to be hurried away to the grave, and commanded the grave digger to fill it up. The brother and sister of the deceased remonstrated, and sent for the clergyman, but before he could arrive the husband commenced throwing in the clay, saying, with an oath, "that he would not have any Popish prayers said over his wife." After some shameful conduct the clergyman came to the grave, when the tolerant Protestant hurried from the Cemetery, and, tearing the crape from his hat, said, "he would wear no black for a Papist." These facts need no comment; they speak for themselves. God help the poor children.—*Dublin Weekly Telegraph*.



**KERRY ASSIZES—TRALEE, March 17.**—What is called here a "souper case" was entered upon late yesterday evening in the shape of a civil bill appeal, and was resumed to-day before Judge Ball.

The case attracted a considerable crowd to court. The plaintiff in the civil bill was a man named Kennedy, and the defendant a Protestant clergyman of the name of Cowan.

Mr. Brereton, Q.C., and Mr. Leahy appeared as counsel for the Rev. Mr. Cowan. Mr. Deasy, Q.C., and Mr. O'Hagan for the plaintiff.

The case stated was shortly that there existed at Dingle a locality called "the colony." This locality was inhabited by those persons who had renounced the Catholic religion, and professed themselves Protestants. The site of the colony was given originally by Lord Ventry to the Rev. Arthur Gayer, to hold as tenant from year to year; and the converts were usually provided with a house and garden upon it. The Reverend Mr. Gayer had been manager of the enterprise established at Dingle for the conversion of the natives; and on the occasion of the plaintiff turning Protestant, twelve years ago; he put him into possession of a house and garden free of rent. Mr. Gayer afterwards died, and the plaintiff subsequently delivered a formal possession to his successor in the mission, and re-entered in the capacity of a caretaker. In January, 1852, the plaintiff returned to the Catholic religion, and immediately the house and garden which he had received upon his first conversion were taken from him, not, however, by any process of law, nor even in a peaceable manner, but under circumstances of great cruelty, which formed the subject of the present action. The trespass complained of took place on 2d December, 1852; on that day the reverend defendant sent a large party of men, who, with great violence, assaulted and dragged the plaintiff out of the house (he being ill at the time), expelled the members of his family in the same manner, threw out the furniture, and then unroofed and demolished the house. The civil bill was brought for this trespass and forcible expulsion of the plaintiff, and the assistant barrister made a decree at the January sessions in favor of the plaintiff for £10 damages.

James Kennedy, the plaintiff, examined—I knew the late Rev. Mr. Gayer of Dingle; I got possession from him ten years ago of a house in the colony; it was Parson Sandiford gave me possession; he was Mr. Gayer's curate. I was going to church that time; I continued in possession from that out for ten years; I was never asked for any rent; every one of the converts got a house (laughter); converts or perverts, I don't know which you call them. I continued in the house under Mr. Seale, Mr. Hamilton, and Mr. Langton; Seale and Hamilton were curates of Mr. Gayer; Langton was the lay agent who used to pay the "souters" their hire (laughter); the hire used to come from some place; I don't know where (renewed laughter); Parson Seale died last June; he owed me £7 10s. of my honest hire; it was in January, 1852, I went back to Mass; a month afterwards Mr. Cowan demanded possession from me; I would not give it; on the 2d of December George Anderson came into my house; he is a steward of the missign; three men came in with him; he told me to be out, that he wanted the possession; I asked him if he had any orders from the magistrates, or the assistant-barrister; he said not, but that he had orders from Mr. Cowan; he put his arms round me, and threw me down on the flat of my back, and pulled and dragged me until the furniture was thrown out; George Anderson held me down with his two hands on my throat and his knee on my breast.

How long did he keep you down?  
Witness—I suppose there was two or three hours there.

They did the same to my wife and son, and the child was thrown out on the dung heap; my furniture was injured, and myself hurt; I thought to close the door against them, but when Anderson was holding me down it was taken off the hinges, and thrown out; when my wife was dragged her clothes were torn.

Judge Ball (to counsel)—I think you need not go further into the circumstances, as you are not proceeding for the assault, the general character of the transaction appears sufficiently.

Witness in continuation—I did not see Mr. Cowan there until after I got up off the ground; but I saw people go back and forward to him; he lives close by; I heard him say afterwards that he sent Anderson.—Decree affirmed for £5.

**CARLOW.**—His Lordship, in addressing the jury on the calendar, congratulated them on the absence of crimes affecting the character of the county for peace and good order. It would appear, from his lordship's remarks, that so wretched has become the state of the people, that imprisonment in gaol has ceased to be regarded as a punishment; that it is, in fact, looked upon as a "species of recreation."

**CORK.**—Judge Perrin congratulated the Grand Jury on the absence of crimes of a serious character.

**TIPPERARY (NORTH RIDING).**—Mr. Sergeant Howley congratulated the jury on the lightness of the calendar, particularly with reference to agrarian crimes.

**THE NEW SOUPER CAMPAIGN IN IRELAND.**—An alliance has just been formed between the Irish Society and the Irish Church Missions, with the view of obviating any danger of mutual embarrassment or inconvenience, either in their missionary or financial operations. With regard to missionary operations the Irish Society will for the future confine itself to the province of Munster as its sphere of labor, while the Irish Church missions undertake to occupy the three remaining provinces of Leinster, Ulster, and Connaught. With regard to financial arrangements, the Irish Society has consented to make no further public appeal for funds in Great Britain, on condition of a certain stipulated amount being remitted to them annually from the Church Mission Society.—*Bell's Messenger.*

**SUPER DISTURBANCES.**—We regret to state that again on Sunday evening March 18, the Souper disturbances were renewed. Large detachments of police from country districts in the counties of Meath and Louth were brought into the town, and these, with the local force, were for several hours stationed at all the approaches to Fair-street. The military too, we understand, were under arms in the barracks. The mayor was present, and exerted himself in a praiseworthy manner for the preservation of order.—*Drogheda Argus.*

The public conveyances are literally crowded every other day with persons belonging to the farmer and respectable classes, flying from the land of their birth to the hospitable shores of America.—*Roscommon Journal.*

The *Western Star* says:—"In addition to the almost incredible sums sent to this country by Irishmen in America to relatives and friends in this country, who had no pecuniary claims upon them, upwards of fifteen thousand pounds were transmitted during the past 4 years from the United States to parties in Ireland, who had advanced money to enable those who so nobly repaid the loan to emigrate."

**ATTEMPTED ASSASSINATION IN A WORKHOUSE.**—Mr. McInerney, the master of the Limerick workhouse was so brutally assaulted on Saturday evening by a ruffian named Fox, who had been previously an inmate of the workhouse, that his life is despaired of. This fellow had been enabled some time since, on the recommendation of Mr. McInerney, to obtain employment in the city; but he grossly abused the trust reposed in him, and was discharged. He afterwards proceeded to the workhouse, to get another testimonial of good conduct from Mr. McInerney, who, having heard of his previous misconduct, very properly refused his request. Fox immediately struck Mr. McInerney a treacherous blow on the temple with a stone, prostrating him by the blow, and then drew a knife from some part of his clothing, and plunged it twice into Mr. McInerney's body—first burying it in his side and then above his bosom. Fox was immediately arrested and lodged in prison. An accomplice of the assassin was subsequently arrested.—*Cork Reporter.*

**THE RECENT LOSS OF THE QUEEN VICTORIA STEAMSHIP.**—It will be recollected that in consequence of the wreck of this vessel, by striking on the rocks off Howth Head, in a snow storm on the 15 February last, on her passage from Liverpool to Dublin, Capt. Walker was directed by the Board of Trade to make an investigation into the circumstances of the case. That officer's report has now been laid before parliament, and in it he sums up the result of his inquiry as follows:—"First, the Victoria was lost through the negligence of the master, in not sounding, stopping the engines, or taking proper precautions when the snow storm came on; secondly, the conduct of the mate was to blame—he supposed that the captain was below, and ought to have known that the danger was imminent, and should have stopped the speed of the vessel; third the steamer was well found in all respects, with the exception that the boats were not so placed as to be ready for immediate use; fourth, had there been a fog bell on the Bailey Light, it is probable the accident might have been prevented; and fifth, that the lighthouse was not properly attended to." Captain Walker concludes by suggesting that it would be very desirable if in all cases the boats of steamers were so placed as to be immediately ready for use; and if the officers in charge were instructed to station portions of the crew to the boats, and to hold them responsible for their use and efficiency when required.

**AN ILL-REQUITED VETERAN.**—There is at present a man named Michael Coggins an inmate of the Sligo workhouse, who served nine years and a half in the 31st Regiment. He enlisted in the war time, when under age, for seven years, or to act during service. He fought at Talavera, Albuera, Vittoria, the Pyrenees, Nivelle, Nive, Orthes, and Toulouse. Upon one occasion he received a wound from a rifle ball in the forehead, which tore away the skin from temple to temple, and left upon his brow the indelible trace of his course. He was discharged at Cork, with an allowance of just sufficient money to bring him to his native county (Sligo); and now, having wasted the prime of his manhood in the service of his country, and shed his blood in her cause, he is permitted to finish his days in the workhouse, not having received the smallest pension. In addition to the general actions he was engaged in, he also participated in several skirmishes. We think this a peculiarly hard case; and if the existing laws provide no reward for war-worn soldiers, like the veteran of eight pitched battles we have alluded to, it would be desirable if some new provision were made which would save them from pauperism in their old age.—*Sligo Champion.*

GREAT BRITAIN.

**THE THREATENING LETTER TO PRINCE ALBERT.**—Edward Bates, of Welbeck street, Cavendish square, who was to have been brought up at Bow street, yesterday for further examination, on the charge of sending a threatening letter to Prince Albert for not forwarding him £3,000 to help in his avowed discovery of perpetual motion, died on Thursday night of a stoppage in his stomach, in the House of Detention, Clerkenwell. [If this had occurred to an Austrian or Neapolitan, our liberal contemporaries of every hue, would instantly set it down that the prisoner had been poisoned.]—*Catholic Standard.*

**THE QUALIFICATIONS FOR A BISHOPRIC.**—THE ADVANTAGES OF BALDNESS.—The lively London correspondent of the *Inverness Courier* tells the following story respecting the elevation of a member of the Denison family from a curacy to the bishopric of Salisbury, by Lord Melbourne:—"One of the family applied to his lordship for the performance of his brother, the curate, to a living. "How old is he?" was the Premier's reply. "Thirty-six," answered the applicant. "Too young," returned the Premier, "far too young." We only give the livings to the old parsons; but, at the same time, if there were a bishopric vacant, would your relative accept of it?" Of course, to such a question there could be but one response, on which the cool Premier instructed his squire to send the candidate for archiepiscopal honors to him, as he wanted to see if he was fit for a bishop. Accordingly, the reverend gentleman hurried to present himself, but was somewhat staggered when Lord Melbourne gravely shook his head, and, leaning back in his chair, muttered, "Ah! too young—too young—looking for a bishop."—"My Lord," the reverend gentleman is reported to have said—"My Lord, does this please you better?" and so saying, he slipped off a dashing curly wig, and exposed a most grave, philosophic, and dignified bald head. He looked quite another man in a moment, and the Premier, starting to his feet, exclaimed—"My dear sir, I congratulate you; you have every requisite that I know of for being a bishop."

**PROTESTANT ELOQUENCE.**—At a recent meeting of the Scottish Reformation Society in Edinburgh, Sir William Johnston in the chair, a Dr. William Anderson, of Glasgow, in moving the first resolution, "went on" (according to the report) "to characterize Popery as a compound of mechanics, pharmacy, hydrodynamics, mesmerism, wizardism, &c., &c. (laughter). What was baptismal regeneration, but salvation by hydrodynamics—by water power (some laughter)? What was the confirmation but a balsam of oil and the imposition of the Bishop's hands—the latter, the imposition of hands, being mesmerism (hear, hear,

and laughter)? When the priest at Mass prayed that the body of Christ, which he had received, should cleave to his bowels, and that there should be no remains of sin left within him, what was that but salvation by pills" (laughter)? This, be it recollected, was the language of a fellow-minister of Dr. Cumming—a member of the same religious denomination as Dr. Cumming, whom the Archbishop of Canterbury and Lord Shaftesbury and Lord John Russell patronise in this city—though his ideas about Baptism and Confirmation are the same as those of "Squally Willie." It will strike even the Anglican reader that if Baptism be mere physical action—hydrodynamics—mere water-power, such as turns a wheel,—and if Confirmation be nothing more nor less than "mesmerism,"—John Bird Sumner has no business at Lambeth Palace, and he is obtaining £15,000 annually in hard cash, to say nothing of Addington and Lambeth and his ecclesiastical patronage, under the false pretence of having important episcopal functions to perform.—*Catholic Standard.*

**A PROTESTANT PICTURE OF PROTESTANT ENGLAND.**—The editor of the *Liverpool Mail*, who calls himself an English Catholic, and denounces Popery, every now and then, as an idolatrous superstition, has an article in his paper of Saturday last, the marrow of which is, that "the tide of purity and sensitive morality" now running so strongly against electioneering corruption, is nothing better than sheer hypocrisy.—"Fully to explain this pervading love of eccentric righteousness," as he calls the public indignation at the glimpse of universal venality afforded by the revelations of parliamentary committees, "would require," he says, "a German writer of the first magnitude, and nineteen volumes in folio." Here are some of the circumstances which contribute towards the making up this stupendous puzzle. "What we know of the matter is this, that while cheating in dealing and retailing of every kind, by false weights, by adulterations, by short measures, prevails to an extent hitherto unknown in England, or in any other Christian country, and when, at the same time, we see upon an average, three cases of child-murder per day, suicides innumerable, robberies on the increase, the habits of domestic servants becoming more demoralised, the higher classes sinking in influence, and the lower rising in power, insolence, in disobedience, and in wide-spread lawlessness; we see, at the same moment, all classes excited on the subject of bribery, and the purity of parliamentary elections." And, again:—"As a nation, we are not progressing in wealth, and certainly not in virtue or Christian morality. Any one who is compelled to read the daily journals, as we are, cannot fail to perceive that crimes at which the mind shudders are alarmingly on the increase, and that these crimes are for the most part caused by poverty and destitution. Child-murder, one of the most unattractive crimes known to the law, is now almost as common as pocket-picking. The mother destroys her own offspring with a sort of morbid indifference to the consequences; and not a day passes in which in one or other of the London police courts, cases of this kind, of the most painful and revolting nature are not disclosed. But, continues the indignant censor, "we have a still more significant illustration of this boasted progress. It is in the universal knavery that prevails in trade and shopkeeping, more especially in articles of food, and which form the common necessities of life every one of the articles now called necessities of life is so generally adulterated, that the working classes seldom or never taste the genuine commodity. From one end of the United Kingdom to the other, in every city, town and hamlet, in every street, this wholesale and retail adulteration is carried on; so that dealing, retailing, and cheating, have practically become synonymous terms." Such is the picture drawn by a Protestant of Protestant England,—enlightened England,—Bible-disseminating England, in the middle of the nineteenth century! And, unhappily, it is not the production of a mere reckless antiist, throwing in his subjects and his colors without regard to truth or nature; for parliamentary committees, judges of assize, gaol chaplains, clergymen of the State Church, when they want funds for more churches and more schools, dissenting ministers of every denomination, &c. &c., one and all bear witness to its accuracy; and men extend its range and deepen its tints of horror. And what are the causes of this universal demoralisation? The editor of the *Mail* assigns three, and three only—to wit, Political Economy, Free Trade, and the Reform Bill!!! He had better look a little deeper, and the grace of God assisting him, he will find that it is the negation of religion called Protestantism which is at the root of all. The immediate result of the so-called Reformation, having for its grand principle justification by faith only, and describing good works useless, if not sinful, was depravity of morals, as is confessed and deplored by Luther, Calvin, Melancthon, Jacobus, Andreas, and many others of its prime authors and champions. The evil tree then planted still produces evil fruits; and so it will continue to do until, like all its predecessors, it is cut down and cast into the fire. To the nature of the fruits produced by the *Apostolic* tree, the Protestant Centuriators of Magdenburg, in their Epitome of the 7th Century, chapter vii., bear this ungracious, and therefore the more valuable testimony, "Although in this age the worship of God was darkened with man's traditions and superstitions, yet the study to serve God and to live godly and justly was not wanting to the miserable common people.....They were so attentive to their prayers that they bestowed almost the whole day therein.....They did exhibit to the magistrate due obedience; they were most studious of amity, concord, and society, so that they would easily remit injuries. All of them were careful to spend their time in honest vocation and labor. To the poor and strangers they were most courteous and liberal; and in their judgments and contracts most true." And, to come later down, Luther, in his sermon on the twenty-sixth Sunday after Trinity, says:—"Formerly, when we were seduced by the Pope, every man did follow good works; and now every man neither saith nor knoweth anything, but how to get all to himself by exorcisms, pillage, theft, lying, and usury." Here is the workman condemning his own work by the Divine test, and his followers will do well to ponder upon the pregnant fact that precisely similar fruits were produced by the Reformation tree wherever it was planted.

From an article which appeared in a late number of the *Economist* we take the following figures respecting the relative state of pauperism in England and Ireland:

	Population in 1851.	No. of poor relieved in 1852.	Proportion to Population.
England ..	15,157,505	731,453	1 to 21
Ireland ..	6,515,794	141,823	1 to 40

Mr. G. H. Lewes has published an amusing account of a seance with the "rapping" lady now in London, in the course of which the "spirits" were entrapped into saying that the ghost of Hamlet's father and Sarmiramis had seventeen noses; that Pontius Pilate was a leading tragedian, and that one of the *Eumenides* died six years ago, aged twenty-five, leaving six children! Indeed, the only correct reply received was one which declared the "Medium" to be an imposter! Mr. Lewes' hypothesis is, that the Medium guesses according to the indications the experimentaliser gives, and only guesses right when he gives right indications.

**ALLEGED MURDER FOR THE BURIAL MONEY.**—About five weeks since a woman named Honora Gibbons, who keeps a low lodging house in Stockport, and whose husband had deserted her, was delivered of a male infant, which she entered in the Red Ball Burial Society. Last week the child died suddenly, when the mother immediately demanded from the Society £4 as burial money. Payment was, however, refused until after the inquest, which was held on Monday. It was then clearly proved that the child's death had been caused by some virulent acid, probably vitriol, of which a bottle had been found behind the prisoner's house.

UNITED STATES.

**CAUTION.**—One dollar notes of the Rhode Island Union Bank, at Newport, altered to twenties, have made their appearance.

A terrible steamboat disaster occurred in Galveston Bay, on the night of the 23rd ult. The Steamboats *Neptune* and *Farmer* were racing from Houston to Galveston, when the latter exploded, killing the captain, clerk and second engineer. Thirteen of the crew, and about 20 passengers were also either killed or missing, and 20 passengers, mostly ladies, were saved.

**MORE OF THE RAPPINGS.**—Ebenzer Pope, a respectable citizen of Milton, hung himself in his barn on Thursday. Insanity, resulting from the rapping delusion, caused the mournful act. He was one of the select men of the town.—*Rome (N.Y.) Sentinel, April 5.*

**STATE SCHOOLS.**—Whatever the defenders of the present anti-Christian system mean, or may mean, it is as well they should know, what Catholic parents mean, and will do. We mean, then, to control the education of our own children, to judge for them while infants, and to act for them; we mean to oppose every attempt, even to the death, of any party or power, to educate them differently from what we conceive to be the true education for Christian children. If the State says, "No! this cannot be—we will stand to your children, in place of parents, we will educate them on our system, and compel you to pay therefor," then we will disobey the State. It is to us, a question of life or death. As well may you touch the apple of my eye, or the core of my heart as my child. If I cannot obtain for it freedom of education, in America, it is full time for me to arise and go hence. Better languish and die under the red flag of England, than live to beget children of perdition under the flag of a proselytising Republic. This is our conviction, and we have a right under the theory of the Constitution to have it respected. But we can hardly hope for so much consideration. The sovereign majority is just as arbitrary as any Nicholas or Napoleon. When it decides that your child and mine shall have no religion, to resist it seems is treason. We may, indeed, feel that it is all wrong; that children ought to be instructed in the creed and commandments, but we must submit. If we demur above our breath, we are threatened with "a Protestant party." We tell the leaders of that party—our own party till this day—that this question of parental rights, small as it now seems, is intrinsically great; and that it will disorganise both parties, unless one of them takes the only just ground—that to the parents belongs the right to teach, and not to the majority, nor to the State, as such. If the once just and noble Democratic party cannot take this ground, with us, then we desire to be done with it, once and forever. By this issue, we believe, half a million electors, at least, will stand or fall.—*American Celt.*

Rev. Dr. Wayland, President of Brown University, has been examining the table-tipping experiments, usually attributed to electricity of spirits. He decides that it is not electricity, but thinks it is governed by some heretofore undiscovered law of nature.—*Christian Inquirer.*

The United States possess a hundred million acres of public land, that the foot of the white man has never trod.

Dr. Walsingham, a Non-Catholic Bishop of the United States, attempts to clear himself from the suspicion—that in his approaching visit to Rome he is about to follow the example of Dr. Ives—by black-guarding the Catholic Church.

"I hold and know,"—says the enlightened bishop—that the Church of Rome is in a state of complicated, reduplicated, and most sinful schism."

Hereupon the *Christian Inquirer*, a Protestant Unitarian Journal, pertinently remarks:—

"This seems to be a use of language altogether new. The word *schism* comes from the verb *schize*, to split. It is a split off from the main body. From what main body did the Catholic Church split off? Before the Reformation, the whole Church was Catholic. No Protestant Church, or any other Church, then had any existence. The Protestants, in becoming Protestants, changed their faith. They protested, and went out from the communion of the Church of Rome. They set up a new communion, and the Catholic Church went on in the same beaten track. The new communion was a schism, if there was any. The Protestants had their choice, either to remain in the Church, and attempt to reform it, or to go out of it, and set up for themselves. Despairing of a reform in the Church, they attempted to bring about a reform out of it, by commencing anew, and they set up a separate communion. The Roman Church, therefore, cannot, without the greatest abuse of language, be said to be in a state of 'complicated, reduplicated, and sinful schism.'"

**COMMERCIAL STYLE GRACE.**—The Albany, Indiana, *Tribune* is responsible for the following:—"There is a rumor in town of this sort:—One of our principal business men was, with his wife and several gentlemen and ladies, invited out to tea a few evenings since.—When all were gathered round the table, the lady of the house, having in some way got the impression that our hero was a religious man, politely invited him to 'say grace.' He was taken all aback, but not knowing how to excuse himself, he went ahead after the following fashion:—'O Lord, have mercy on this table, Yours respectfully, world without end. amen!'"



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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 51, 1853.

NEWS OF THE WEEK.

The alarm occasioned by the threatening aspect of affairs in the East is subsiding; it is still hoped that the question may be amicably settled. The Times says:—

"It is certain that the alarm occasioned by the state of affairs in the East, and which has so profoundly agitated the public mind for the last few days, has this day, to all appearance at least, diminished. There is seldom smoke without fire, and in the rumors of a more favorable kind now in circulation, though they may not be entirely depended upon, may probably be found something good. At all events the general opinion is that the eastern question will be arranged in an amicable manner, and without any immediate dismemberment of the Ottoman Empire. Among other rumors in circulation is one to the effect that the French fleet has been countermanded."

On the night of the 19th ult., a fire broke out in one of the towers of Windsor Castle, and was not extinguished without great difficulty. The fire is attributed to the over heating of the flues. The first report of the Commissioners to inquire into the Law of Divorce, as practised in England, has been published. Its most important suggestions are:—That a new tribunal—to which all matrimonial questions, now determined in the ecclesiastical courts, shall be transferred—shall be constituted to try all questions of divorce; and that a verdict at law, and an ecclesiastical sentence, shall not be considered as preliminary conditions which must be complied with before a divorce—a *vinculo matrimonii*—can be obtained; and that said divorce shall be allowed for adultery only.

Mr. Lucas, in the Tablet of the 26th ult., attempts to define the position of the Irish members towards the present ministry. He denies that they have abandoned any part of the policy of last September, and insists upon the wisdom of the system of tactics laid down in the autumn—"to depart from which, by one tittle, or by one hair's breadth, would be at once, the most incredible baseness, and the most incredible folly." Mr. Lucas seems to doubt the intentions of the Aberdeen ministry upon the "Landlord and Tenant" question, and denies that they are entitled to any support, or favorable consideration from Irishmen, because of any thing that has passed in the formation or transactions of the said Land Committee. "Any man," he says, "who pretends that any thing that has passed in that committee which gives the Ministers the slightest title to our support—which pledges the Ministers in any way to give us the substance of Sharman Crawford's Bill, or an equivalent for that substance—or which gives us a reason to believe that the present ministers will set at rest, or provide a remedy for, this mighty and fundamental grievance—pretends that which has no foundation in fact." "Opposition then," concludes Mr. Lucas, "must be the policy of the Irish members towards the present government." The political news from England is of no importance.

To the Catholic the most important intelligence is the restoration of Holland, after long years of apostacy, to the rank of a Catholic and Christian country. By the "Allocution" of the Sovereign Pontiff it will be seen that Holland as well as England, has, through the mercy of God, been restored to its high place in Christendom, from which it, by transgression, fell. Pius IX has restored in the XIX, the work of Sierguis I in the VII, century; and that the same supreme authority, which appointed Willibrord first Bishop of Utrecht, ther raised to the dignity of an Episcopal See, has thought fit to build up again the places long laid waste by heresy. This new Papal Aggression has long been expected: already the Catholics compose two-fifths of the population of Holland, or nearly 1,200,000; the Catholic Clergy alone reckon 1,554 members, and every day witnesses the return of numbers of humble penitents to the Church of Christ. In vain has the government persecuted and oppressed its Catholic subjects by every means in its power! they have defied the power and malice of their persecutors. They have been long excluded from every office of honor, or emolument, and deprived of all political privileges; to the open persecution of the State must be added the meaner, but not less galling persecution of the individual; secret Protestant societies were formed with the express object of discouraging the growth of Popery, by depriving the poor convert of the means of earning a livelihood by his daily labor. In fact, in Holland, as in every country where it has had the power, Protestantism has shown itself to be, what it is in Ireland at present, and what it would be in England and in Canada

to-day, if it dared. But in Holland, as in England and in Canada, Catholics are rapidly becoming too numerous, too powerful, and too well aware of their numbers, and their power, to permit themselves to be wronged; they are no longer content to sue as suppliants, for what they know they are entitled to as freemen, and can obtain as their right. In this country, for instance, we demand exemption from all taxation for Protestant school purposes: if this be not accorded to us quietly, we must take it.

THE NEW SCHOOL BILL.

In so far as it goes, we consider this Bill to be an improvement upon, because more explicit than, its predecessor of 1850. But, in that it is not explicit enough, in that it still leaves it in the power of Protestant Trustees to tax Catholics for Non-Catholic School purposes, we do not think that it will fulfill the intentions of its framers; if those intentions be, to give satisfaction, and to do justice, to the Catholic minority of Upper Canada.

Mr. A. G. Richard's Bill is entitled—"An Act Supplementary to the Common School Act of Upper Canada,"—and to a certain extent it embodies the principle enunciated by the Catholics of this city in their petition to the House of Assembly, in favor of "Freedom of Education." "That it is as unjust, and as repugnant to the principle of Freedom of Education, to compel Roman Catholics to pay for the support of schools to which they are conscientiously opposed, as it would be unjust, and destructive of all Freedom of Religion, to compel Protestants to pay for building, and the support of Roman Catholic Churches." This principle, which no man, not even "Mr. George Brown," dares contest, is, in a measure recognised by the IV. clause of the new Bill, which enacts:—

"That in all Cities, Towns, and Incorporated Villages, and School Sections, in which separate schools do, or shall, exist according to provisions of the Common School Acts of Upper Canada, persons of the religious persuasion of each such separate school, sending children to it, or supporting such school, by subscribing thereto, annually, an amount equal to the sum which each such person would be liable to pay [if such separate school did not exist] on any assessment to obtain the annual Common School Grant for each such City, Town, Incorporated Village, or Township, shall be exempted from the payment of all Rates imposed for the support of the Common Public Schools of each such City, Town, Incorporated Village, or School Section, and of all Rates imposed for the purpose of obtaining the Legislative Common School Grant for such City, Town, Incorporated Village, or Township."

By the same clause it is subsequently provided—That such separate schools shall share in the Legislative School Grant, *only*, according to the average attendance of pupils, as compared with the whole average attendance of pupils on the Common Schools—that the exemption, specified above, shall not extend beyond the period of "such persons sending children to, or subscribing, as aforesaid, for the support of such separate school—and that the Trustees of such separate schools "shall be a corporation, and shall have the same power to levy, and collect School Rates, or subscriptions, from persons sending children to, or subscribing towards the support of, such separate school, as the Trustees of a School Section have to levy and collect School Rates, or subscriptions, from persons sending to, or subscribing towards the support of, the Common School of such section."—Persons belonging to the religious persuasion of such separate schools, and sending their children thereto, or subscribing towards the support thereof, are prohibited from voting at the election of Trustees for the Common Schools in the City, Town, Incorporated Village, or School Section, within the limits of which such separate schools shall be situate.

The VI. clause enacts:— "That the Trustees of each School Section shall have the same authority to assess, and collect Rates for the purpose of purchasing School sites, and the erection of School Houses, as they are now, or may be, invested with by law to assess and collect Rates for other school purposes."

Comparing this clause with the IV., it will be seen that it is difficult to decide whether it be the intention of the framers of the Bill, under consideration, to allow the Trustees of each School Section to retain the same authority, to levy Rates, for purchasing School sites, and building School Houses, as they now, in virtue of the interpretation put upon the word—"School Fund," possess;—or whether it be intended that persons sending children, and subscribing, to the support of the separate school, shall be exempt from all such Rates, levied for the aforesaid purposes. If the latter be the intention of the Government, it is by no means clearly expressed; if the former, this "Act Supplementary," is but a mockery of justice, a piece of hypocritical humbug, better calculated to give fresh offence to, than to stifle the old complaints of, the Catholics of Upper Canada. Government need not attempt to deceive themselves as to the real intentions of Catholics; they will never be content, will never cease from agitating, until, in school matters, they be placed on as good a footing as before the Law, as are their Non-Catholic fellow-citizens of the same Province. They ask no special favors; they claim no privileges; but they are determined upon having equal rights; and that their schools shall be treated with as much—not more, but as much—consideration, by the State, as are the Common Schools, supported out of the public funds. It is therefore necessary, that all invidious distinctions between "Common," and "Separate," Schools, be done away with; that the latter be, not barely tolerated as a necessary evil, but that in all respects as before the law, they be considered as fully entitled to the same privileges, and their Trustees invested with the same authority, as are the Common Schools, and their Trustees. Until this be granted, it is but cant and humbug to talk about "Freedom of Education."

Without directly impugning the intentions of the Government in drawing up the clauses of this Bill, we must remark, that, unless they be rendered more concise and explicit, the aforesaid intentions may easily be neutralised, by the dishonesty and bi-

gotry of those to whom is committed the charge of carrying the provisions of the Bill into execution.—The old Act of 1850 if fairly and honestly administered might have proved, not unbearable, by Catholics. It recognised in the XIX clause the right of Catholics to have separate schools supported by a fair share of the "School Fund;" and by its XIV, proselytising, and all attempts to coerce the conscience of the pupils, was prohibited. On paper, the Bill looked fair enough, but in operation, it has been most oppressive. In practice, Catholics have been deprived of the rights recognised by the Bill; and their children—whenever the Trustees thought they could do it without attracting too much notice—have been compelled to attend at, and join in, Protestant religious exercises. And so will it be with every measure—no matter how fair its provisions—whilst so notorious, and unscrupulous, a religious partisan, as Mr. Egerton Ryerson, Methodist Minister, is entrusted with the control of our entire educational system. Our Legislature may pass good and just laws, but Jack-in-Office, who has the consummate impudence to tell, better men than himself, that to him—to Mr. Egerton Ryerson—"the educational interests of all classes have been entrusted," will contrive to render them of none effect. It is not so much a *new law* that we want, as a *new man*. And of this the Government may be assured, that it is impossible for Catholics to put any faith in its good intentions, whilst it continues to entrust the educational interests of Catholic children to a man who, however estimable he may be in private life, is known in public chiefly as a hireling scribe, and ministerial hack, as a venal and time-serving politician, and an unscrupulous religious partisan, and therefore as the most unfit person that could have been selected, to fill an important, and influential situation. "That such an office should ever have been conferred upon such a person as Mr. Egerton Ryerson, is unaccountable, and can be looked upon by Catholics only as a premeditated insult to their religion, their clergy, and themselves. If, therefore, Catholics hope to get justice in practice, as well as in theory, they must begin by agitating for, and insisting upon, Mr. Ryerson's dismissal from office—for why should they be compelled to pay a Methodist Minister for insulting their beloved Bishop, and trying to corrupt their children? Until Mr. Ryerson be dismissed from the office which he holds, and for which he is most unfit,—until that office be filled by some liberal, and impartial, person, Catholics can put no faith, in the fine words of any ministry, or legislative enactments of any Parliament; nor can the difficulties of the educational question be set at rest.—It is not a new "Educational Law" we want, so much as a new "Chief Superintendent" of Education.

THE LIQUOR LAW.

The great argument of the advocates of this law, the only one which has any show of reason about it, may be thus expressed:—

The State has the right, and it is its duty, to suppress the vice of drunkenness; now drunkenness can be suppressed only by putting a stop to the sale of intoxicating liquors.

But the only way to put a stop to the sale of intoxicating liquor is to pass a prohibitory enactment.

Therefore the State has the right, and it is its duty, to pass such an Act.

Now the whole force of this argument consists in the assumption—that the *only* way to put a stop to the sale of intoxicating liquors is by positive legislative enactment—that there is *no moral influence*, no *power* higher than the law of the land, capable of checking the evil complained of. This may be true in Protestant countries and amongst Non-Catholic communities; but is false when asserted of countries, or people, in, and over, which the Catholic Church retains her legitimate influence. But a few years ago our French Canadian Catholic population, through the contaminating influence of Yankee and British example, were rapidly become, in many of our country districts, a very drunken and dissolute set. Intoxication was a common vice in most of the rural parishes, and in the words of the *Canada Temperance Advocate* the roadsides presented "but a continuation of tavern signs." The evil kept rapidly increasing, as the intercourse betwixt the Catholic inhabitants of Lower Canada, and their Protestant neighbors became more frequent; and the whiskey bottle threatened rapidly to complete the work which the proselytising evangelical societies had commenced. In another generation, Lower Canada, to all appearances, would have been thoroughly demoralised, and therefore thoroughly Protestantised, or Non-Catholicised. But the Church saw the danger, and was equal to the emergency.—She called upon her pastors to make a rigorous stand against the daily increasing corruption, and both by word and deed, by precept and example, to save their flocks from the destruction that menaced them. Nor did the Church speak in vain. Relying solely upon her spiritual weapons, and the promises of her Divine Spouse—she vigorously addressed herself to the task.—And what has been the result?—We will let the *Canada Temperance Advocate* speak:—

"We have seen of late, nothing more refreshing or more gratifying to the friends of Temperance, than the recent official publication in the *Pilot*, of all the licenses granted in the first and second divisions of the District of Montreal, for the year ending May 1, 1853. In this immense District, extending more than a hundred miles from the Province line to the western extremity of the County of Two Mountains, and in width near another hundred miles, from the Upper Canada line to the District of Three Rivers, and more densely populated than any other part of Canada licensed drinking houses have nearly disappeared, except in this City, and in the villages of Lachine, St. Eustache, St. Johns, Laprairie, and Sorel. There is not a single license.

\* It would be more correct to say—"The sale of intoxicating liquors can be suppressed only by the suppression of drunkenness."

taken out for the Canadian division of Beauharnois, or for any place in the entire Counties of Leinster, Berthier, Richelieu, (except Sorel,) Verchères, St. Hyacinthe, or Rouville, all densely populous. In other counties there are no licenses taken out for the parishes of St. Anne, Pointe Claire, St. Genevieve, Terrebonne, St. Jérôme, Ste. Scholastique and dozens of others. Nor is any one licensed to sell spirituous liquors in the large villages of Berthier, L'Assomption, Terrebonne, Veitchères, Varennes, Boucherville, St. Charles, or St. Athanase, to which list may be added dozens of smaller villages and road side places, which were once but a continuation of tavern signs;"

and he might have added that, a drunken man, or woman, is rarely to be seen in any of the rural districts of Catholic Lower Canada.

Now this salutary change is owing, under God, wholly and solely to the moral and religious influences of the Catholic Church; to the State, to Parliament, to Magistrates, Constables, or common informers, we offer, because we owe no thanks. It is the work of the Church and of the Church alone; it is the fruit of Popery, that base degrading Popery, as our tabernacle friends call it—which presses upon, and crushes, the poor Canadian habitant. It will be seen too at a glance that the districts in which the triumphs of Temperance have been the most complete, are the districts in which Romanism is the most rampant, and which have been the least polluted by contact with Protestants. In the Eastern Townships, and wherever there is a large Protestant, or Non-Catholic community, drunkenness is pretty nearly as rife as ever. From the statements then of the Protestant *Canada Temperance Advocate* we are entitled to conclude that it is not true that "the only way to put a stop to the sale of intoxicating liquors is to pass a prohibitory legal enactment; and that the argument, founded upon the impossibility of repressing drunkenness by any other means, is utterly worthless, in so far as Catholic communities at least, who have access to the Christian Sacraments are concerned.

It may be said that a prohibitory measure is necessary to prevent the disease breaking out amongst the Catholic French Canadians again. We answer—the same influences that could effect the cure, can always, if vigorously exercised, prevent a relapse. The Church has but to employ the same means, which induced the Canadians to renounce dram drinking, and which, as the necessary consequence of that renunciation, pulled down the signs of the taverns, no longer wanted, because abandoned by their customers,—to guarantee her people against a return of the old complaint. It is always a less arduous task to *preserve* health, than to *restore* it when lost; the Church has done the latter; she will have no difficulty, if unmolested by men, in accomplishing the former.

"APPEAL TO THE CATHOLICS OF THE DIOCESE OF MONTREAL FOR THE RE-ESTABLISHMENT OF THE CATHEDRAL AND EPISCOPAL BUILDINGS DESTROYED BY THE FIRE OF JULY 8TH, 1852."

This appeal, which is about to be translated into English, will, we hope, meet with a cheerful response from all the Faithful of this Diocese. The condition to which the fearful calamity of last summer has reduced our beloved Chief Pastor, is well known. In a few hours, the Cathedral, the Palace, and all the Episcopal edifices—the trophies of our Bishop's unwearying energy, and of his people's generous devotion—were swept away. Since that melancholy day, without Cathedral, without house of his own wherein to lay his head, our venerable Prelate has been obliged to have recourse to the charity of the Faithful for food and shelter. This should not be; it is unjust to our Bishop, and if longer allowed to continue, it would be highly discredit to the Catholic laity of the Diocese. The immediate wants of the sufferers have now been relieved: the prompt assistance, of the Colonial government, and of the Corporation, the labors of the Relief Committee, the never-failing charity of our Clergy and devoted Sisterhoods, and the liberality of all classes of the community, without distinction of origin or religion, seconded by the substantial sympathies of our brethren, throughout, not only Canada, but the United States, and many parts of Europe as well, have, to a great extent, repaired the evils of the disastrous 8th of July. Montreal rises from her ruins, and in a few months, all traces of the fearful calamity will be well nigh obliterated. Shall then the ruins of the Episcopal edifices of Montreal be allowed to remain to tell the tale, that her Bishop is still without a Cathedral, and without a home—that the Catholics of this great, populous, and wealthy Diocese—the wealthiest in North America—are so busy with their rail-roads, and mills, so intent upon their sensual gratifications, that they have no time to give a thought upon, that they have naught to spare for, the service of their God, and the support of their holy religion? Shall the stranger who visits our fair city, be permitted to cast this reproach in our teeth? No.

And how shall it be prevented? This "Appeal" shows us how, and how easily, it may be done.—Without calling upon others for help—without imposing any heavy burden upon ourselves—we, the Catholics of this Diocese, are numerous enough, and by the blessing of Him who is the giver of all good things, wealthy enough, to restore the Episcopate of Montreal to its former splendor. We have, within ourselves, means in abundance; it would be an insult to our Faith to doubt that we also have the will.

Here is the plan which the writer proposes:— In the Diocese of Montreal, there are upwards of 100 parishes, containing, on an average, 200 persons capable of subscribing a dollar a year, little more than a penny a week, for 4 years. At the end of 4 years, this trifling subscription would amount to the sum of upwards of £20,000. Amongst the 35,000 Catholics in the city of Montreal, there are surely 10,000, or one-third, to whom an annual subscription of one dollar would not prove burthensome. In 4



years we should have then—from the country parishes, £20,000—from the city, £10,000—total, £30,000—a sum sufficient to enable our Pastor to replace the Episcopal establishments, in a manner creditable to the Diocese, and becoming the dignity of his sacred office.

When we turn our eyes to the neighboring Republic, and see what great things have been accomplished there, within the last few years—when we call to mind that splendid Cathedral of Albany, erected almost entirely by the contributions of the *hard working Irish* immigrants—when we read the list of the numerous Churches, Chapels, and other religious buildings, which are springing up in all directions, under the auspices of his Grace of New York, the Bishop of Boston, and the other Prelates of the Catholic Church in America—and remember, too, that these sumptuous edifices have been raised by a Catholic population, not nearly so numerous, not nearly so wealthy, as the population of Canada—we cannot permit ourselves to doubt of the success of this "Appeal" to the Faithful of the Diocese of Montreal; we cannot imagine that here, in a Catholic country, we shall be unable to accomplish what our Catholic brethren of America have gloriously accomplished in the midst of Paganism, and in spite of the constant opposition of worse than heathen ignorance, and prejudice. In America, in the land of "Spiritual Rappings," Tipping Mediums, and Mormon Temples, the Prelates of the Catholic Church are lodged in a suitable manner, and the Holy Sacrifice is offered up in temples not unworthy even of the "Ages of Faith." Shall our Bishop not be as well taken care of in Catholic Canada—shall the solemn offices of our holy religion be celebrated with less splendor, in this city, which has been, not unaptly, termed the "Rome of North America?"

On Tuesday evening, pursuant to notice, a preliminary meeting of the Catholic citizens of Montreal was held in the Assembly-room of the National Institute. His honor Judge Mondelet in the chair, at which the following resolutions were unanimously agreed to:

Proposed by Mons. Delisle, seconded by Mr. J. Viger:

"That immediately after vespers, on Sunday next, the Catholics of this city do assemble near the ruins of St. Joseph's Church, and thence proceed in a body to His Lordship the Bishop of Montreal, to express to His Lordship how deeply they have been touched by the perusal of the Mandamus His Lordship has addressed to the faithful of his diocese; their profound sympathy for His Lordship in his present embarrassment; and their deep regret at seeing him so long destitute of all the essentials of an Episcopal See—with-out a Cathedral for the due celebration of Divine worship, and even without a residence suitable to his station."

Proposed by C. S. Cherrier, seconded by C. S. Rodier, Esq.:

"That the honor of the Catholics, not only of the city, but of the entire Diocese of Montreal, demand that immediate measures be taken to rebuild the Cathedral, and for this end that arrangements be made to obtain subscriptions, so that the work be commenced without delay."

Proposed by Dr. Deschambault, seconded by F. M. Belinge, Esq.:

"That this meeting deeply regrets to learn that His Lordship has resolved to seek among strangers aid and assistance to rebuild his Cathedral and Palace, seeing that far from being in straitened circumstances, our population is cheered by the prospect of a prosperous and flourishing future; and that the Catholics of this city and Diocese can, and ought, to defray the expense of the erection of these edifices."

Proposed by G. E. Clerk, Esq., seconded by F. Pelletier, Esq.:

"That a committee consisting of—Messrs. Judge Mondelet, C. S. Cherrier, A. M. Delisle, R. Trudeau, Jos. Grenier, N. Valois, Ls. Ricard, G. E. Clerk, R. Bellemare, B. Devlin, C. S. Rodier, Jean Brunet, C. A. LeBlanc, J. F. Pelletier, E. Hudon, P. Joloin, T. J. J. Loranger, Jos. Belle, Thos. Ryan, Ls. Beau-dry, Thomas Bell, J. M. Papineau—be named to prepare an address to His Lordship, based on the resolutions now adopted; and, also, to prepare a plan of action and organization, in order to carry out the wishes of this meeting; with power to add to their number."

Proposed by T. J. J. Loranger, Esq., seconded by B. Devlin, Esq.:

"That, in the opinion of this meeting, the co-operation of the Clergy is indispensable to the success of a project of this kind; and that to make sure of this co-operation, the committee named in the preceding resolution be requested to consult with the members of that body, in every step they consider necessary to take for the realization of the noble project in contemplation; and that this committee be, in the meantime, requested to have it announced on Sunday next, from the pulpit in all the Catholic Churches of this city, that a general meeting of the Catholic citizens will take place, at the ruins of St. James' Church, immediately after vespers."

On the motion of Mr. Delisle, the choir was vacated by Judge Mondelet, and J. Viger, Esq., moved thereto.

It was then proposed by L. Beaudry, Esq., and seconded by J. M. Papineau, Esq.:

"That the thanks of this meeting are due, and are hereby given, to the Honorable Judge Mondelet for his dignified conduct in the chair."

ECCLESIASTICAL.

On Sunday last was publicly read the "Mandement" of His Lordship the Bishop of Montreal, announcing, officially, to all the faithful of the Diocese the promotion of Mgr. Joseph LaRocque, Bishop of Cydonia, to the co-adjutorship of Montreal, and appointing the said Bishop of Cydonia administrator of the Diocese of Montreal during Mgr. Bourget's absence in Europe.

In this document His Lordship proclaims his intention of making a third visit to Europe, with the object of seeking help to enable him to repair the fearful calamities of the conflagration of July last. He therefore earnestly recommends himself and the object of

his voyage to the sympathies and prayers of all the Faithful: he excites the emulation of the people of Canada by pointing out to them the great things accomplished by the zeal and devotion of the Catholics of Albany, whose Cathedral whilst it is the chief ornament of the city, is at the same time a monument of what Catholic charity can effect, under the most adverse circumstances. His Lordship therefore con-fers, from the day of the publication of the "Mandement," upon His Lordship the Bishop of Cydonia full powers and authority to govern the Diocese of Montreal, in temporals, as well as in spirituals; and orders that in all Churches throughout the Diocese, upon Sundays and Festivals public prayers shall be made for the success of the object he has in view.

We are happy to learn from the *Mimve* of the 12th inst., that Dr. Rolph's Marriage Bill has undergone certain important modifications which will have the effect of rendering that measure less objectionable to, because no longer liable to the charge of interfering with the discipline, and freedom of action of, the Catholic Church; our cotemporary, however, does not mention in what these modifications consist. We would desire however to correct an error, into which perhaps we were guilty of leading him, by not sufficiently qualifying our expressions. In saying that it was a matter of perfect indifference to Catholics, whether the marriage unions of Protestants were solemnized, in the presence of, a Bench of Magistrates, or a Synod of Presbyterian ministers—before a Bum-Bailiff, or a Protestant Archbishop of Canterbury,—we should have qualified our statement by adding, "as far as the objective validity of their unions was concerned." To the value of the subjective impressions produced by calling in the aid of religious, or quasi-religious, ceremonies, in order to give religious sanction to the marriage rites, we do not profess ourselves indifferent. In spirituals, the Protestant Archbishop, it is true, can do nothing that the Protestant Bum-Bailiff cannot do quite as well; but the impressions upon the minds of the young couple contracting marriage, before even a sham ecclesiastic like a Protestant bishop, are likely to be far more deep and lasting, far more likely to beg-t a salutary sense of the vast responsibilities incurred, the solemn engagements entered into, than any impressions which a Bum-Bailiff, a Mayor or Reeve of any Township, could produce. Thus, though we deny the objective value of any spiritual, or ecclesiastical, act done by a Protestant minister—from Dr. Sumner, down to the Rev. Jabez Baster—still we do not overlook, or undervalue, the importance of the subjective impressions which the presence even of a Protestant minister is likely to produce. The mere fact that our Protestant brethren call in their ministers to attest their marriage unions, is a proof that they still retain some vague idea that marriage is "from God," and "by God;" for this reason we should regret to see the services of the Protestant minister upon these occasions, dispensed with; although we know that these services are, of themselves, utterly worthless, if looked upon in the light of an "opus operatum," or work done, by the said Protestant ministers.

In the same way, it is a matter of perfect indifference (objectively) whether Protestants observe, or do not observe, the celebration, after their fashion, of the Lord's Supper, or any other quasi-religious rite. Whether they eat and drink, bread and wine, or bread and raspberry juice, or, as is the custom at the Sandwich Islands, only turnips and cold water, is—objectively—of no moment. In the same sense it is of no consequence whether they partake of these things, standing, sitting, or kneeling—in the dwelling, or in the meeting, house, from the hands of a minister, or from those of the waiter of an hotel. In either case, they partake of, so much—bread, or turnips,—so much wine, raspberry juice, or water—as the case may be—and of nothing more. But, for all that, we should not wish to see Protestants lose their reverence for what they consider a Sacrament, and which, though, objectively worthless, may still be the means of exciting, and keeping alive, valuable subjective modes of feeling, and regard for religion. We would rather see a Protestant going to his church regularly, than going to the tavern, and this, simply because a Protestant who has thrown off, or Protested against, all religious impressions, is more dangerous to society than his less consistent brother, who stops short in the protesting process; even a false religion is better than absolute negation, or Ultra-Protestantism.

The petition of the Catholic citizens of Montreal in favor of "Freedom of Education," was presented on the 31st ult. Our Catholic brethren of Quebec are busy in the same good cause. We see by the *Journal de Quebec* that 5,000 signatures have already been obtained to a petition in favor of "Free Schools." The second reading of Mr. Richard's Bill is unaccountably delayed. This is of the less consequence, as after all, it is but a poor measure of relief, and unless considerably, very considerably, modified in committee, will be received by Catholics, not with thankfulness, but with contempt for the bad faith of a ministry, which, after all its fine, liberal promises, has not the courage to do, what it knows to be its duty.

We read in the *Journal de Quebec* that the Frère Zoizine, Director of the Schools of the Christian Brothers, is to accompany the Frère Facile to Paris, on important business: they expect to leave Quebec about the end of the month, and to return towards the middle of July next.

The Rev. Mr. Giles delivered his first lecture on "The Hebrew, or Man of Faith," before the Mercantile Library Association, on Wednesday evening, in the Theatre Royal. The eloquence of the learned gentleman elicited long and frequent bursts of applause from the numerous audience. As a lecturer,

Mr. Giles enjoys a deservedly high reputation, and we hope that he may be appreciated by the public of Montreal. He lectures again this evening—subject—"The Greek, or the Man of Culture."

The *Maple Leaf*, for April, comes forth in real vernal bloom. The "Governor's Daughter" is continued with all its amusing interest. It also contains a brief sketch—geographical and historical—of the "Forges of St. Maurice," an engraving of which graces the first page. We are pleased that the lamented death of its respected editor has not interrupted the appearance of this amusing monthly visitor. Mrs. Lay will continue its publication; and we would respectfully solicit in her behalf the patronage of every admirer of the amusing, moral and instructive.

The *Mimve* of Tuesday, 5th inst., contains the financial statement of the Seminary of St. Sulpice, rendered in compliance with an address of the Legislative Assembly—1852. From this return it appears that, for the twelve years, from 9th June 1840 to the 1st October 1852, the total receipts of the Seminary from all sources have been—£128,955 7s. 4d.—giving an average annual income of £10,746 5s. 7d.

The above sum is devoted to the following purposes:

1. The support of forty-one members of the Seminary, and the Vicars.
2. The management of the property, and the keeping in repair, the Seigneurial mills, and other buildings.
3. To defraying the expenses of the service of the Parish of Montreal.
4. To defraying the expenses of the Mission to the Lake of the Two Mountains.
5. To defraying the expenses of the College of Montreal.
6. To building, and defraying the annual expenses of the Schools in which, at the charge of the Seminary, gratuitous education is given to upwards of 3,000 children of both sexes. Amongst these schools may be enumerated—those of the Christian Brothers, which alone, have cost the Seminary upwards of £17,000, and the annual outlay for which is £1,200.
7. The girl's schools which have cost the sum of \$4,000, and the annual outlay for which is £400.
8. To the support of the poor, the orphans, and invalids.

The Return is signed by P. Billande, Superior, and J. Compté, Procureur, of the Seminary of St. Sulpice of Montreal.

ST. PATRICK'S DAY IN COBOURG.

To the Editor of the True Witness.

DEAR SIR,—Permit me through the columns of your valuable journal to give a summary account of the celebration of St. Patrick's day in Cobourg. At 10 o'clock, High Mass was celebrated by the Rev. Mr. Timlin, and an appropriate sermon, preached by that esteemed Pastor on the occasion, in which he clearly showed the unbroken succession of the Irish Bishops from the days of St. Patrick, and their invincible courage in maintaining the Faith delivered to them by that illustrious Saint. The Rev. gentleman concluded his able and instructive discourse by exhorting his hearers to honor the Apostle of their nation, by endeavoring to imitate his virtues. In the evening a Soiree was held by the Catholic Total Abstinence Society, in Mr. Allison's new building, in William-st., which was numerously and respectfully attended. Refreshments were served at 8 o'clock, after which E. Redmond Esq., was called to the chair; who, after taking it, briefly stated the object of the meeting, being to aid certain charitable funds, in connection with the Church. He then gave a short history of the conversion of the Irish nation from Paganism to Christianity by St. Patrick, who, after receiving his ordination from Pope Celestine, proceeded to Ireland to announce the Gospel to its fierce inhabitants, and after many severe trials, succeeding in pulling down the temple and altars of the Druids, and planting the Christian Faith in that soil, where it remains firm and unshaken. His next remarks were, that after a lapse of nearly 1500 years, the Irish people had need of another conversion, not from Paganism, but from the degrading vice of intoxication, which, at that period, seemed to cover the whole land like a vast sheet of water; he then showed, in powerful language, the baneful effects of intoxication, the many happy results of total abstinence; and after dwelling, at considerable length, upon the meritorious labors of the Very Rev. Theobald Mathew—the great Apostle of Temperance—the chairman resumed his seat amidst great applause.

H. J. Rutan, Esq., was called upon, who, in his usual clear and eloquent style, enlarged upon the charitable objects of the Soiree, and pointed out the necessity of establishing a fund for the relief of widows and orphans, the majority of whom, he said, were Irish, who, after having lost the head of the family, and endured every kind of privation, were at last forced to leave their native island; he also spoke upon the propriety of making no distinction in the work of charity. Every one, to whatever persuasion he may belong, should give something out of his spare means to relieve the sufferings of the poor. He concluded his speech by wishing success to the cause of temperance, and the benevolent objects of the Soiree.

Mr. J. H. Armstrong was then called upon and said, that when he came he did not expect to be called upon to make a speech, but being an Irishman he felt it his duty to say a few words in honor of the day and cause of temperance. Mr. A. referred in a great measure to the wonderful progress of temperance among the Irish; he gave a history of his early life, which was very interesting; he advised every one present to abandon the use of ardent spirits, and live soberly and honestly in this life, in order that they may be eternally happy hereafter. In conclusion, he declared his conviction that the Maine Law was the main law.

Messrs. Powell and Winan also addressed the assembly with much force upon the subject.

An excellent band was in attendance, and the skill displayed in the execution of several national airs, is not to be surpassed. The refreshments which, by the way, were excellent, were principally furnished by the good ladies of the congregation, who certainly deserve great credit for the deep interest they take in promoting the cause of temperance; the arrangements of the Committee were good, and every thing passed off with the greatest harmony. The proceeds far exceeded the most sanguine expectation of the Committee. Being the first of the kind got up by the Catholics of Cobourg, by giving it an insertion you will much oblige yours, &c.,

W. O'DOHERTY, Sec., pro tem.  
Cobourg, C. W., March 19, 1853.

For the True Witness.

PERTH CATHOLIC INSTITUTE.

The annual general meeting of the Catholic Institute was held on the 3rd inst. The Chair was taken by the President, the Very Rev. J. H. McDonagh.

After calling the meeting to order, the Chairman addressed them in a very impressive and appropriate speech, congratulating them on the satisfactory result of their organization, as evidenced in the establishment of a good library, and complimenting the members generally, for their zeal in the good cause in which they were engaged, and the committee, for the harmony and good feeling which has characterized their deliberations during the past year; the Rev. President concluded by saying that he hoped that as the Perth Catholic Institute is now a matter of fact, they would continue to manifest their zeal, in the support and advancement of the interests of Catholics.

The Vice-President, John Doran, Esq., also addressed the meeting, and expressed his satisfaction at the progress made during the first year of the existence of the Institute; he said he hoped that, as it had survived its infancy it would now assume the dignity and usefulness of manhood.

The Treasurer and Librarians, reports were then read and adopted; these showed the standing of the affairs of the Institute to be in a good condition.

The following officers were then unanimously elected for the current year:—

Very Rev. J. H. McDonagh, President.  
John Doran, Esq., Vice President.  
Mr. Wm. Gill, Treasurer and Librarian.  
James Lemhan, Secretary.

Committee of Management.—Thomas McCaffy, Richard Bennett, Michael Murphy, Michael Stanley, and James Barrous, Esqrs.; Messrs William O'Brien, Daniel Kerr, Thomas Paterson, John Mitchell, senior, Denis Noonan, Patrick Doodal, Edward Byrne, August McDonald, Peter Hourratty, Patrick Sheridan, Louis Grenier, Philip McGowan, John McKinnon, John McEachec, and Edward Higgins.

A unanimous vote of thanks was then given to the Very Rev. J. H. McDonagh, for his indefatigable exertions in the establishment and support of the Institute, and for the interest he has taken in the spiritual and temporal welfare of his parishioners, and also for the energy with which he has brought our beautiful new church to its present state, which will stand as a monument to his name in ages to come.

A vote of thanks was then given to the Vice President, Treasurer and Secretary, for their attention to the duties of their respective offices.

(Signed) J. H. McDONAGH, Chairman.  
JAMES LEMHAN, Secretary.

At St. Paul's Church, Toronto, on Sunday last, the 3rd inst., His Lordship the Bishop of Toronto, conferred the order of Deaconship on Messrs. Flannery and Vincennes. His Lordship was assisted by the Rev. Pastors, Messrs. Fitzhenry and Lynch, Rev. Mr. Mul-brose acting as Master of Ceremonies. His Lordship delivered a brief, but most impressive address on this solemn and interesting occasion. His Lordship leaves this city to-day (Friday) on a Visitation to the Western portion of his Diocese.—*Mirror*, April 8th.

The body of the lad Edwin Dan, who was drowned on 7th March last, whilst drawing water through a hole on the ice in the Steamboat Basin, was recovered on Wednesday.—*Pilot*.

On the second reading of Mr. Cameron's Maine Liquor Law bill, Mr. Brown spoke at some length in favor of the Bill, contending that if passed, it would produce beneficial results to the country. He considered it no more an infringement of the liberty of the subject, than any other restrictions at present imposed by Society. Mr. Hincks followed speaking against the Bill. He said, if passed, it would produce injurious consequences. He admired the enthusiasm displayed by the advocates of Temperance, so long as they confined their efforts to moral suasion, but when they asked for restrictive enactments, they went too far.

We are very sorry to learn that His Excellency the Governor General is laboring under an attack of erysipelas.—*Quebec Chronicle*.

The old and extensive presbytery of Kamouraska, occupied for some years as a residence by the Freres de la Doctrine Chretienne, has been destroyed by fire. The Freres saved nothing but what was on their backs when the fire broke out. All their moveables, books, provisions, and money were lost, and even the 27 beds of their boarders.—*Id.*

The Secretary of the St. Patrick's Society, Quebec, thankfully acknowledges the receipt of one pound five shillings towards the Charitable Funds of the Society, from the Rev. Dr. Adamson.—*Id.*

Births.

On the 10th instant, the wife of Robert MacDonnell, M.D., of a son.  
At Lapraire, on the 11th inst., the lady of Alfred Garrepy, Esq., of a daughter.

Married.

On the 4th inst., at the Catholic Church, Cornwall, by the Rev. J. F. Cannon, P.P., Baptiste Rochfort, to Rosalie Dur-rucher, both of the Indian Lands.  
On the 5th inst., at the same place, by the Rev. J. F. Cannon, P.P., Thos. Cleary, of the Parish of St. Andrews, to Mary Ann Glancey, of Millerches, and of the Parish of Cornwall.

Died.

On Tuesday last, at the Convent of the Sacred Heart of Jesus, St. Vincent de Paul, Sister Mary Anne Ronch, aged 41 years and 8 months, (10 years and 7 months a Religious.) She was born in Ireland, and emigrated to the United States when four years old. In 1845, she came to Montreal, and entered the Convent of the Sacred Heart, where she devoted her time to the instruction and training of youth. She was fondly endeared to her pupils, and deservedly esteemed and beloved by the members of the Sisterhood, who deeply mourn her premature death. May her soul rest in peace.  
N.B.—*New York Freeman and Boston Pilot* will please copy the above.—[Ed. T. W.]

At Springfield Cottage, Bancroft, on the 12th ult., Mrs. Mary Maginn, mother of the late illustrious and lamented Bishop Maginn, and sister to the late Rev. Dr. Stevin, for many years Professor of Divinity on the Dunboyne establishment, Mayochoff. Deceased had reached the advanced age of 100 years, and died in the perfect possession of all her faculties. Her illness, which was of long duration, was borne by her with the greatest Christian fortitude and resignation, and her death was happy. The funeral procession was remarkably large, and was attended by the Right Rev. Dr. Kelly and the clergy of the neighborhood. The Rev. Mr. Hegarty, C.C., from his intimate connection with the late Dr. Maginn, was selected to preach on the occasion, and we have heard from some of those who were present that the discourse was a masterpiece of eloquent composition, and a high and befitting tribute to the memory of her who gave to the Irish Catholic Church such a brilliant and distinguished ornament.



## FOREIGN INTELLIGENCE.

## FRANCE.

The state of France is the best answer to the attacks of Louis Napoleon's enemies, whether domestic or foreign. All accounts concur in representing the country as tranquil and peaceable, while trade and commerce are thriving. The citizens of Paris go to bed to seek rest from the toils of a day's labor, without apprehending that before midnight, as during the greater part of the reign of Louis Philippe, the rattle will break their repose and call them to arms to defend society against the attacks of turbulent anarchists. Club oratory has been trodden out, Socialism is not heard of, laborers and artisans devote their time to the improvement of the country and of their own fortunes by the useful employment of their mental and physical faculties—religion is spreading widely and sinking deeply in a land which a couple of years since was a prey to the worst impulses of infidelity, crime of every sort is wonderfully declining, and for the first time for twenty-three years there is not only a balance of the public income and expenditure, but the revenue exceeds the disbursements, notwithstanding the enormous increase of expenditure in regard to public works calculated to ornament the country and defend the empire against foreign aggression. When the late Emperor Alexander (of Russia) was complimented on his moderation, he modestly remarked that he was a "happy accident." And so may we say with regard to Louis Napoleon. For France and Europe he has been indeed a happy accident. Parliamentary government in France had become a nuisance. An enlightened despotism was indispensable to cure the evils of the licentiousness of the Tribune and the press had caused. We trust the time will arrive when the Emperor can prudently surround his throne with constitutional institutions. At present he has gone to the verge of safety in this respect. His Majesty's coronation will probably take place in May. That the French Emperor would consider his coronation by the successor of St. Peter an inestimable advantage cannot be doubted; and it is not unlikely that the Pope should wish to compliment the nation and the man who have done so much service to the Church; and we believe there is no decision come to on the matter as yet.

It is stated in Paris on good authority that the revolutionary chiefs were never more active than at the present moment, and that Kossuth and Mazzini were never better friends, notwithstanding all appearance to the contrary. Another attempt is spoken of for the end of May next.—*Times Correspondent.*

An arrest has been made, which has been kept as secret as possible, but respecting which, nevertheless, the following details are given:—In 1848 an officer of the French army was dismissed from the service. In the last *couvent* against the Prince President he was at one of the barricades, but escaped, and went to England, where he was in close communication with the Democratic Refugee Socialist Committee. About a month ago, information was received that he had returned to Paris. He was sought for, and about three weeks ago was found at table with two Italians at a restaurant at Vaugirard. He resisted, and fired a pistol at the two police agents, one of whom was wounded; and then succeeded in escaping with one of the Italians. The other Italian was arrested. Six days ago the police again caught sight of him, and arrested him in the Rue Vivienne. It has since transpired that for some days he had been watching the movements of the Emperor, and it is added, that among his papers have been found some which prove that he came to France for the purpose of getting up a conspiracy against the Emperor's life.

The following appears in the *Courier de Marseille*, on Saturday:—"Some persons who have just arrived from Toulon inform us that a horrible discovery had been made by the police of the town. For some time past public rumor signalled a house, occupied by an agent for finding substitutes for the army, as the theatre of a series of atrocious dramas. Minute searches having been made, about twenty corpses buried in the cellar of the house, were found. The victims were military substitutes received by the Conseils de Revision; and the man murdered them in order not to have to pay the price of their enrolment."

On the 10th of Feb. the Rev. Father Lacordaire preached a sermon in the church of St. Roch, Paris, before his Eminence Cardinal Donnet and the Archbishop of Paris. It was greatly admired for its earnestness and spirituality, and therefore, as might be expected, disliked by the men of this world. In order the better to express that dislike, they extracted several parts of it from a very imperfect report, and so altered the phrases and words of the preacher as to make him speak in terms of denunciation not only against the Emperor, but also against the whole form and system of government established by him. These extracts were printed in Belgium, and a wide circulation given them, until at length they reached Paris. The Minister of Worship, having read them, wrote to the Archbishop of Paris, enclosing a copy of the extracts, but his Grace immediately answered that neither he, nor his grand vicars, could recognise in such extracts any part of the discourse which they heard delivered by the celebrated Dominican. And in the following letter, addressed by the Rev. Father to the *Spectateur de Dijon*, our readers will see that there was some nefarious design on the part of those who had circulated the travesty of his discourse:—

"Flavigny, March 16, 1853.

"Sir,—There has been printed in Belgium, and circulated in Paris, a reputed extract of a discourse which I pronounced on the 10th of February last in the church of St. Roch. That extract, whatever motive may have led to its production, is incorrect, exaggerated, unconnected, and cannot give the least idea of my discourse to those who did not hear it. I dis-

avow it, reserving to myself the right to publish what I said when I may deem it convenient.

"A letter has appeared in some of the Belgian journals and attributed to me, on the subject of the persecution which I have had to undergo in consequence of that particular discourse. That letter is not by me; it is from one end to the other a *chef-d'œuvre* of ridicule. I leave France when I please; I return when I think fit. I preach when I wish to do so; and I rest when I judge it convenient. I have no complaint to make, either of the Government or any one; and it would be, on my part, an injustice to place myself, or suffer any one to place me, in the position of a victim. I am a Religious, preaching the Gospel with the conviction and independence suited to my state; and they who have read my works or heard me, cannot, I hope, have found me in all my life to be another character.

"You will much oblige me by publishing this reclamation. And I beg of you to accept my thanks and the homage of my most distinguished sentiments.

"FR. H. D. LACORDAIRE."

## AUSTRIA.

A Silesian journal says that the Count de Chambord is expected at Frohsdorf at the end of this month (April). It also mentions a rumor that the Duke de Nemours, who is before long to pay a visit to Vienna, will have an interview with the Count de Chambord, and that the latter had some idea of making an excursion to England in the course of the summer.

The *Cologne Gazette*, under the date of Munich, 12th March, states that an English colonel (the name is not given) had a few days before been expelled from that city.

The Emperor's health is now quite restored; his sight is no longer affected, and all apprehensions that his mental faculties would be impaired by the concussion of the brain, consequent on the assassin's blow, have disappeared. Whenever his Majesty shows himself to the people, whether on the parade, at the opera, or going to some one of the churches to assist at *Te Deum*, he is received with unequivocal marks of sincere loyalty and affection. Lord Aberdeen's recent speech in the House of Lords has had, as we anticipated, the best effect at Vienna. It is now understood that Lord Palmerston's pernicious influence on the foreign relations of Great Britain is extinct; and we may expect to hear of a speedy change in the tone and feeling of the Austrian Cabinet and people.

## SWITZERLAND.

The Federal Council was to meet on the 19th March to discuss the Austrian note. This note repeats the former accusations, and promises to restore affairs upon their ancient footing so soon as justice shall have been done to the complaints of Austria, and Switzerland shall have given guarantees for the future.

## ITALY.

STATE OF MILAN.—We read, in the *Opinion* of Turin, under date Milan, March 12:—"Count Gyulai, and the other military chiefs throughout Lombardy, never appear in the streets without being surrounded by a dozen officers, and followed by three and even seven files of soldiers armed to the teeth. Single officers are accompanied each by two soldiers; and the other night, at the theatre of the Scala, the public was not a little surprised to see the precautions adopted to protect the officers against any attempt.—The latter entered the hall by a private door, and were separated from the civilians by soldiers and non-commissioned officers. Moreover, if a soldier is sent to carry a despatch, he walks, even in the daytime, between two cavalry soldiers, who, with pistols in their hands, keep the citizens at a distance. The municipality has been ordered to supply the castle of Milan with provisions for four thousand men, and the fort of Porta Tosa for eight hundred. The blockade of Ticino continues, but with fewer troops than was at first stated. I do not believe that there are more than four thousand men along the line in the province of Como."

MILAN, MARCH 17.—Three persons, convicted of having taken part in the movement of the 6th of February, have been executed. Five others, convicted of robbery, had been also condemned to death. Three had suffered; the sentence of the others had been commuted into ten years' imprisonment.

A despatch from Vienna of the 20th announces that an Imperial decree, ordering the abandonment of all prosecutions for high treason, had been proclaimed on the 19th at Mantua, amidst the most enthusiastic acclamations.

The Genoa correspondent of the *Newark Daily Advertiser* says:—"A complete revolution in the means of steam navigation and locomotion is anticipated here from a recent invention by Dr. Carosio, of this city. He has, it is said, succeeded in constructing an apparatus for the decomposition of water by electro-magnetism, which will introduce the gas thus generated into the engine, in a way to save all the expenses of fuel!"

THE ARCHBISHOP OF PARIS AND L'UNIVERS.—The *Univers* publishes a copy of a letter addressed by Mr. Louis Veillot, its principal editor, to Monsignor Fioramonti, Secretary to the Pope, and a copy of the latter's reply. In his letter, which is dated Rome, the 3d ult., Mr. Veillot states that, as the editor of the *Univers*, he has for twelve years employed all the zeal, all the devotedness, and all the prudence of which he is capable in defending the doctrines and power of the Holy Roman Church against the irreligious press; but that nevertheless his undertaking has met "with cruel contradictions, not only, as was natural, on the part of the impious, but also on the part of a certain number of Catholics." These Catholics, he says, have "only seen almost inevitable faults. They have said that the *Univers* made enemies to religion by the manner in which it defended it; that it encroached on the sacred rights of the episcopacy, and that it aspired to conduct the Church. In short, they have displayed such exigencies, and published such bitter reproaches on us, that it appears to me impossible to continue our undertaking under such conditions." On the other hand, he states that several illustrious pre-

lates have assured him that his journal is useful, and renders true services to religion. "Disquieted," he says, "at these incessant contradictions, he implores from the Holy Father a word which can enlighten and tranquillise his conscience and that of his assistants and readers." He places himself, he declares, "at the feet of the Holy Father with entire and unreserved submission, and asks him if he should continue, or modify, or suspend" the journal; and he says that whatever the Sovereign Pontiff may say shall be his law, and shall be immediately obeyed with joy. He concludes by a profession of the most profound respect for the Bishops of France. Monsignor Fioramonti's reply is in Latin, and is dated the 9th. It commences by saying that M. Veillot's letter has caused him anxiety and pain; but that "knowing how for a long time he has labored with all his strength and all his zeal in the cause of the Church, he desires to restore and strengthen his courage by the decision of the Pontiff." "First of all," he says, "everybody at Rome avows and admits that his resolution to write a religious journal in order to support and defend courageously Catholic truth and the Holy See was inspired by piety; but what assuredly merits special praise is, that in the journal which he has carried on for several years, he has never put anything above the Catholic doctrine, while he at the same time has labored to give pre-eminence to the institutions and statutes of the Roman Church, to defend them and support them with heart and resolution. Hence it is," he continues, "that the journal, on account of the matters of which it treats, and appreciated as it is on account of M. Veillot's talent as a writer, excites at Rome as in France and other foreign countries great interest, and is well qualified to discuss things which should be discussed in the present time. Some persons, however," he says, "strongly attached to certain principles, certain usages, and certain customs, do not entertain the same opinion of the journal, and, not being able openly to reject its doctrines, seek what they can reproach its editor with, and whether there be not something else to complain of than the warmth of his language and his manner of expressing himself. The editors of other journals," he adds, "although religious, are equally ready and ardent in attacking the *Univers* with violence." The result of this is, "that they cause to penetrate, little by little, distrust into people's hearts, which at present are specially attracted by the love of pure doctrine, and that they thus delay in a deplorable manner the movement which leads them to obedience and love of the Holy See." All this, the prelate declares, is "particularly painful in the conduct of a nation which has always been admirably distinguished by its zeal and love for holy religion, and which now manifestly causes itself to be remarked by a strong desire to see itself united by closer ties to the mother and mistress of all Churches." He consequently recommends M. Veillot, both for his own sake and that of the Church, "while freely taking in hand the cause of truth and the defence of the statutes and decrees of the Apostolic See, to examine all things with great care, and especially in questions in which it is licit to maintain one or the other opinion, to avoid inflicting the slightest stain on the name of distinguished men. For," he adds, "every religious journal imposing upon itself the obligation to defend the cause of God, and of the Church, and of the sovereign power of the Apostolic See, should contain nothing contrary to moderation and mildness, as that is the true means of attracting the kind attention of the reader, and of persuading him how much that cause is superior to all others, and of the excellence of the Apostolic See." The prelate concludes by stating that he cannot believe that "the resentments and divisions," which have created an obstacle to the journal can be lasting; but that, on the contrary, he feels confident "that those who are for the moment contrary to you will soon be unanimous in praising the talent and the zeal with which you do not cease to support religion and the Apostolic See."

## TURKEY.

A person well known in the diplomatic world, and of much experience, said, the day before yesterday, that the affair of Montenegro was finished for Austria, but was only just beginning for Russia, and that this power was determined to demand the recognition by the Porte of the independence of Montenegro. A recent article in a Warsaw paper has attracted much attention. It is to the effect that the difference respecting the Turco-Montenegrin question is only resolved in appearance, and it states that before long serious events may be expected in the Bosphorus.—It predicts the extension to the south of the two great powers, Russia and Austria, and that a part of the kingdom of Poland will be given to Prussia as an indemnity. The paper from which the article is taken is said to stand in the same relation to the Russian government that the *Pays, Patrie, or Constitutionnel* does to the French.

## CAPE OF GOOD HOPE.

The Sydney brings news from the frontier to Feb. 1st. The Governor was at King William's Town, actively engaged, it was reported, in considering the terms of peace which should be required of the Kafirs. The war was thought to be at an end, but the country was very unsettled, and the sullen submission of the natives agurs but ill for a prospect of permanent tranquillity. It will be long probably before any of the troops can be withdrawn from the colony with safety—if, indeed, the time should ever arrive.

## AUSTRALIA.

Murders in the bush are said to be on the increase, but I think this is only because more bodies have been discovered. There always have been, and there continue to be, many murders at the different diggings, and in their vicinity, which are never known. A murder is easy anywhere—in England or anywhere in the world—the great difficulty is to dispose of the body. At the diggings, especially among the more isolated tents, and in the solitude of the bush, there is no further difficulty than that of digging an unprofitable hole. The "profit" was found in the pocket or bell of the deceased. A gentleman is seldom murdered:—first, because he almost always makes a desperate resistance to the last drop; secondly, because he is sure to be inquired after, and his murderers pursued; and, thirdly, because he is sober, and not to be entrapped into drinking—more wary, active, armed, and better practised in the use of arms. They know that it is likely to be a very serious business to murder a gentleman. But with the ordinary run of the working men diggers—especially if a single man,

with no wife to cause any vigorous search or inquiry after him—what more easy than to make him drunk, or catch him ready drunk to their hands, and then, if he has gold about him he is sure to boast of it, and his murder often follows as a matter of course, and nobody ever hears anything of the matter.

Gold has been collected in the gutters by children, and scraped up from the footway in Collins-street. An old steamboat paddlebox has been converted into a "gold office," and is doing very well. But several other trades are doing well besides the gold buyers. I know from the best authority that two or three grocers in the town have been making from £24,000 to £27,000 in the last year, and are now making at that rate per annum. Some, indeed most, of the butchers on the diggings have made fortunes. In Melbourne bakers, linendrapers, and shoemakers, have done a famous business, and now that labor is beginning to come into the market the master carpenters and builders are likely to realise large sums. An itinerant knife and scissors-grinder—the first seen here—and a locomotive shoeblack have also made their £400 or £500 a-year. But this will not last. Grinding and blacking, with some other things, really must come down, washerwomen carry their suds very high, charging from 9s. to 12s. a dozen—a shirt and its attendant collar reckoning as two. Some gentlemen gave away, or threw away, all dirty clothes that were not almost new, and many went down the stream of the Yarra Yarra, washed and roughdried all small articles themselves, and bought new ones in the town.—*Cor. of Times.*

## CLERGY RESERVES BILL.

(From the London Times.)

One of the main difficulties which beset the settlement of the Canadian question in 1840 was the desire of the friends of the Episcopalian Church of Canada in this country to obtain for her terms much more favorable than Canada herself was prepared to concede. It was felt that without a settlement of the clergy reserve question the union of the provinces, so earnestly desired by all friends of Canada, would be seriously imperilled, and no sacrifice was thought too great to attain so desirable an object. In this spirit, and simply and solely in the interest of the Canadian people, the Government of Lord John Russell undertook that if the sum of £9,250 then payable to the churches of England and Scotland in Canada in certain fixed proportions was not paid, the deficiency should be made up out of the consolidated fund. The intention of the clause clearly was to guarantee the churches of England and Scotland in Canada against any loss which might be occasioned by a depreciation in the value of their property, and to secure them from the effects of natural calamities or commercial reverses. The guarantee had nothing to do with the management of the lands, but only with the amount of the proceeds which they yielded.

By the present bill the Ministry conceded to the Canadian Parliament the management and disposition of the clergy reserves, and at the same time inserted a clause cancelling the guarantee contained in the former act. Upon more mature consideration, however, they have struck this clause out of the bill, and thus leave the guarantee as it was before, notwithstanding the transfer of the management of the lands from the Imperial Parliament to the local Legislature. The question is, were they right in their first, or in their second resolution, when they proposed to revoke the conditional promise, or to retain it? We apprehend that in this instance, as in many others, second thoughts were best, and that to have seized upon the occasion of the change of management to rescind the guarantee would have amounted to a breach of faith, and evinced an unreasonable distrust of the honor and intentions of the Parliament of Canada.

We have guaranteed the churches of England and Scotland in Canada against depreciation from causes beyond the control of the governing power, and the change of that power from the hands of the Parliament of England to the hands of the Parliament of Canada affords no excuse for violating that guarantee. Suppose the Parliament of Canada do not secularize the clergy reserves, and suppose, what, though very improbable, is not impossible, that the income should fall below £9,250 per annum, what is there in this circumstance to relieve us from our undertaking to make up the deficiency? To put a parallel case, suppose that A has guaranteed to B that B shall receive £100 a-year out of a certain estate of which A is the trustee, and suppose A transfers the estate to C, that transfer would in no respect invalidate the right of B to call upon A for a fulfillment of his guarantee, in case the estate proved less productive under the management of C than under that of A. If we are sureties that these lands shall produce a certain income, that obligation can neither be varied nor cancelled by transferring the dominion of those lands to other persons. The burden of proof is on those who assert the contrary of this, and the guarantee will continue in justice and equity to this extent so long as the thing guaranteed—namely, the clergy reserves exist as a provision for the churches of England and Scotland in Canada.

But it is argued the Canadian Legislature will first secularize the reserves and then claim from the consolidated fund the payment of the sum of £9,250 for the purposes to which those reserves were originally devoted. The question raised by this supposition is not of the existence, but of the extent of the guarantee,—whether we undertook to protect the Canadian church against the acts of its own Parliament as well as against unavoidable depreciation; and whether it was intended, or can be permitted, that the Canadian Legislature shall first destroy the subject-matter whose safety we guaranteed, and then call upon us for an indemnity against its own deliberate act. Such a contingency was manifestly not in the contemplation of Parliament, for the machinery by which the guarantee is enforced is the office of the receiver of the clergy reserve fund—a functionary who could have no existence after the clergy reserve fund had been destroyed. It is, moreover, a principle of natural justice that a guarantee shall not be construed to protect a man against his own wrong. Considering these things, we believe it to be a supposition gratuitously offensive to the Parliament of Canada, that they, for whose benefit and on whose behalf this engagement was so liberally entered into by the British Parliament, would seek first to secularize the reserves, and then demand a reimbursement of the loss to the Church occasioned by their own act. Another reason which leads us to believe that the Canadian Parliament will never be so ill advised as to take this step is the improbability, or rather impossibility, of its success.—No British Parliament will ever listen to such pretensions for a moment. If they should be put forward,



the time will have arrived for dealing summarily with this matter; till then, we contend that we have no right to break the engagement we have made because we may be unjustly called upon to fulfil another into which we have never entered.

CONDITION OF PROTESTANT MINISTERS IN THE UNITED STATES.

(From the Home Journal.)

To one who regards appearances only, the position of the pastor of the influential church seems to be one of a truly enviable nature. He is loved by the ladies, and admired by men. Multitudes hang upon his eloquent lips. Wherever he goes, he is an oracle. He sits in the chief seat at banquets, and is the technical first person in society. Spacious is his house, and splendid his furniture, and richly provided his library. His admiring people crowd his hall with presents. Children are named after him, books are dedicated to him, and delegations wait upon him. The great contention is, who shall know him most intimately, and have him oftenest to tea. His nod is a compliment, his bow a thing to be mentioned at dinner-time. Who would not be a clergyman?—What guest at the banquet of Macbeth, splendid and sumptuous as it was, would not have gladly changed places with the king who gave it? while Macbeth was hoarsely muttering, "To be thus is nothing; but to be safely thus?"

There is the weak point in the clergyman's lot—its insecurity. The voluntary system reduces him to the condition of a player. While he "draws," all is well. No, all is not well; for, in order to "draw," he is obliged to tax his powers to such a degree that they must depreciate, or his constitution break down. Yet, while he does continue "popular," he is tolerably safe in his position. But old age comes prematurely on, and great gaps in the congregation begin to yawn; a more attractive preacher has a church near by; and then, how is it? If his church maintains him in his old age, it is from charity; and charity is worse than starvation. Even now, the papers are praising the congregation of Mr. Albert Barnes, who has worn out his eyes in its service, because it "generously" concedes to him the means of living, though he can no longer preach. I know another church in Philadelphia, which, a few years ago, got rid of its aged and venerable pastor, solely because the debts of the church were pressing, and a younger clergyman was needed to "draw the money." One of the party for dismissal was a man who could have paid off the whole debt from his year's income, and have enough left over for the support of his family. Such a fate threatens all clergymen who outlive their popularity. Are men so situated likely to tell the truth, the whole truth, and nothing but the truth? For my own part, I can declare this: I have been intimate with many clergymen, and I never have known one who did not habitually modify his preaching, conceal opinions, and avoid subjects, for fear of offending the powerful men who hold his living in their hands. No, not one; not even a member of the noble army of martyrs, whom I once knew. He was a Baptist minister, in a country town—the ablest and worst-paid minister in the country. His congregation was pretty large, though composed mostly of poor people. The pecuniary pillar of the church was a rich, wrong-headed deacon, the whole force of whose religion—such as he had—was concentrated in the strange dogma that it is a sin of the deepest dye to partake of the communion with any one who has not been immersed. The pastor had been educated in the same opinion, but had seen reason to renounce it. Long he kept back from his people what he thought to be the truth on the subject, because his children's bread would have been endangered by its expression. But at length he prepared a masterly discourse, in which he demonstrated the groundlessness and absurdity of that belief. He read it to me the evening before he delivered it; and I thought I had never heard anything more convincing, more charitable, more beautiful, than that sermon. It was preached on a Sunday evening. The very next morning his bigoted parishioner, from whom half his small salary was derived, sent a man to the church to remove the cushions from his pew. He never set foot in that church again. It lingered a year or two, and was then broken up, and the pastor became a wanderer and a mendicant. If it were proper, I could narrate circumstances in the history of clergymen, whose names are known to every reader, which would painfully illustrate the maxim that a dependent, unprotected hireling can hardly be a faithful guide in matters pertaining to the soul. Such a man is a kind of spiritual cook. He must make his productions palatable though ever so unwholesome, and garnish them prettily, even if with leaves of poison.

I do not know a better sign of the times, just now, than that public attention is awakening to this deeply important subject. I have before me quite a heap of recent newspaper articles, which prove that many minds are pondering it. I will quote a few passages from some of them. One writer—"The old man of the Mountains"—in the New-York Observer, thus alludes to a standing grievance of the country clergyman. The minister wants money, and the people are backward in paying their subscriptions; "then," adds this writer, "several of his farmer parishioners urge him to take such produce as they can spare, in payment of their taxes; and if he takes them, (and how can he refuse?) it must be at their own price, by an order on the treasury. He can neither beat them down nor wait for a better opportunity, for fear of giving offence. Nor; if he finds he has been wronged in price or quality, can he make a word of complaint, because they are his parishioners, and perhaps complain that he has too large a salary. So, in one way and another, he has to turn and shift, and take everything at such a disadvantage, that his nominal five hundred dollars is scarcely worth four hundred, if he had the cash in hand for all his purchases. The only relief that a pastor can get, when he has been cheated once, is not to want anything of the same man afterwards." Now, the point of this passage is, not that the pastor's salary is small, but that his position is of such a nature that he cannot boldly claim his rights. A lawyer can sue, a storekeeper can seize, a tradesman can demand, but the pastor, who is poorer than either, and probably worthier than either, has no resource but "not to want anything of the same man afterwards." This is not the pastor's fault; it arises simply from the insecurity of his position. As a clergyman once said to me, in a bitter moment, "I am the head pauper of the place, and must set an example of submission."

One of the most obvious effects of the present system is, that it deters young men of spirit from enter-

ing the ministry, and thus tends to lower the quality of pulpit instruction. "Young men," says the Independent, reason thus: "I can serve God in a commercial life; devoting my gains to the cause of Christianity, and exhibiting in all my dealings such honorable integrity, a conscience so void of offence, that Christ shall be honored. I can serve Christ as a lawyer; defending righteousness protecting the innocent, bringing the guilty to punishment, fulfilling all my offices for the good of men and the glory of the Master.—And in either of these departments of life I shall be free to hold and express my own sentiments; free to advance whatever is right without the dread of alienating friends and dividing a society. In either of these I can, with industry and frugality, acquire a competence, and leave my family well-settled and in comfort.—How is it in the ministry? There I am almost certain never to have more than a bare support for my family and myself. Even this is precarious, and dependent entirely on my health, and on my continued powers to win and hold attention. In the pulpit, I must live and die poor. In the pulpit, I must move, too, within a limited range of topics, and must express opinions accordant, to the utmost stretch of possibility, with those which prevail in the congregation; else there will be dissensions, cold looks, doubts about my further ability to do good."

THE EXODUS.

(From the London Times.)

There are marvels of history as well as of nature and of art. Twenty years ago the ancient migrations from the forests and snows of the north to the sunny peninsulas of southern Europe, if not wholly incredible, were at least beyond the reach of modern ideas. Twenty years have made the early history of Europe neither incredible nor strange. Emigration has ceased to be a desperate, foolish, and discreditable act. It is no longer the resource of the criminal and the outcast. Twenty years ago the son of even a numerous family, did he but breathe a wish to emigrate, was placed under the ban of suspicion and contempt, regarded as one born to break his mother's heart, and nevertheless forbidden, under the sternest maledictions, to persevere in his unnatural scheme. So great is the change that now the accomplished, the high-minded, the wealthy, the comfortable, are often the first to emigrate; and it is the common remark of emigrants that almost anywhere in an Australian colony, they will meet with better society than in the cramped and narrow-minded circle of an English country town. Indolence and stupidity are left behind to settle on their lees and finish out those vulgar quarrels which form so large a part of middle-class life in this country. Genius and nobility of mind are winging their flight to a freer and more genial atmosphere.

The Irish emigration is not only of the character we have described, but has other and still more honorable qualities. All that strength of affection, and those domestic virtues, which distinguished that unfortunate race, and which have made them hug their poverty with too fatal a grasp, are now exerted in augmenting and dignifying the tide of adventurers. But a few years ago the members of a family used to club their scanty means to enable some one to go as the precursor of the rest. That vanguard has now secured the ground, and draws the rest of the column after it with increasing momentum. "Every American post," we are told by a Galway journal, "brings its supply of remittances, upon the receipt of which crowds of emigrants hurry away, with scarce a moment's delay or preparation. It seldom fails that a letter from an Irish emigrant in America is followed by the departure of one, two, three, or more of the relations at home." They are described as no longer broken-down tenants, but persons well enough to do in this world, whom the success of their friends in a strange land stimulates to follow. "The most remarkable instance of this change of feeling and of altered circumstances has been afforded this very day in an extensive emigration from the island of Arran. Seven years ago, even while famine scoured them from a wretched home, to part from their native islands would have been a second death to these primitive and secluded people. Now, when they are in comparative affluence, able to satisfy all their moderate wants in a home hallowed by many sacred traditions, a departure to a distant land causes them little or no emotion. To leave their home for ever seems to give them as little concern as a visit a few years ago to a fair in Galway, where some change of weather might possibly detain them some two or three days. Some thirty or forty of them, who have left this town to-day on their way to America, seemed quite unconcerned at their expatriation. They were fine young men and women—admirable specimens of the Irish peasant before famine had bowed his frame, or crushed his spirit." The Emigration Fund used to be the savings of many years, and too often what was due to the landlord. It is now, in the majority of cases, supplied either as we have described, or by those who having received assistance even from strangers at home, now return it with interest, and the repayment of such loans amount, we are told, to many thousands. Such a migration it might be expected, would find its own level—that is, when the diminished numbers left behind found they had no longer too many rivals in the quest of employment. But thus far the end seems farther off than ever. "The Mars steamer," says a Waterford paper of last Saturday, "left our quay yesterday, taking with her 320 of our fellow-countrymen, all bound for the United States and Australia. To judge from appearances, the majority of them were comfortable at home, but seeing no prospect of advancing, they have made the far West the land of their adoption." A Clonmel paper assures us that whole parishes are preparing to leave that part of the country. "Within the last ten days upwards of 150 persons of both sexes left Clonmel upon Bianconi's long cars to Waterford; and when we add to these, if in our power to do so, the numbers which have passed in either their own or hired cars or drays, the amount would be incredible. Such it is, however, and where it will end no one can tell. The numbers of letters from all parts of the States, passing through the Post-office here, and dispersed all over the country, is amazing, and it is calculated that 95 at least out of every 100 contain remittances to pay the passage of either one, two, or even three out of every family. Spring work is very brisk, and better wages are giving, and the result is, that from the flight of the people, the scarcity of laborers, and the advance in the labor markets, neither her Majesty's recruiting officer nor the sergeant of the Hon. East India Company, though the latter have lowered the standard, can do business. No idlers, and therefore no recruits."

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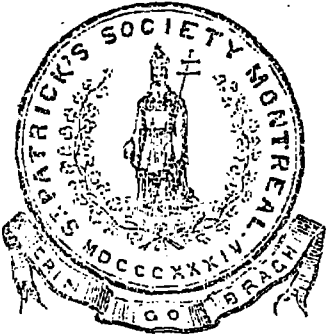
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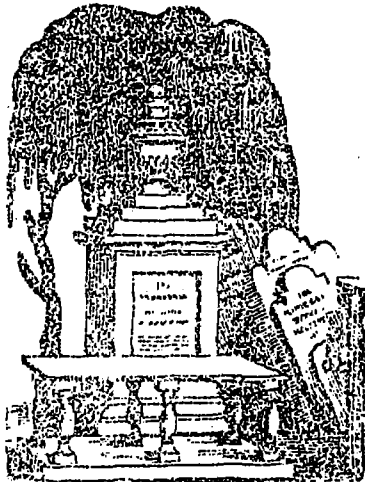
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In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will of Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with 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. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

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.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

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. BIRKS, 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.