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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, MAY 28, 1852.

NO. 42.

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

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

(Continued from our last.)

9.—SUPREMACY OF CATHOLICISM IN THE FINE ARTS.

The supremacy of Catholicism in the fine arts is a fact so universally admitted, that any attempt to prove it would seem ridiculous.

All that we have best in eloquence, in poesy, in painting, in sculpture, in architecture, in music, wherever found, is owing to Catholicism.

It is so very difficult to understand that the beauty and the grandeur, alone capable of exciting lasting enthusiasm, are a reminiscence of a superior world.

There is no doubt but the thirst for material enjoyments, excited still more by the shortness of life, will develop an industrial activity, that may well be called marvellous.

You will everywhere hear the hissing of steam, the monotonous sound of machinery, and trades; but you hear no more those sacred songs which raise the soul to a better world.

If, in the midst of a community thus devoted to the worship of matter, and the demon of gold, there chance to arise a poetic genius of great power, he will but realise what he has under his eyes.

Byron, with a genius which would have eclipsed most Christian poets, had he had the happiness of being one himself, has only celebrated the miseries of man, abandoned by God, and the infernal joys of Satan.

But religious truth exists only in the lap of faith, and it is there alone that genius should seek the excellent in all kinds, the excellent being no more than the splendour of the true.

The Reformation, penetrated with the spirit of its founder—a ruthless and envious monk—declared itself the enemy of the arts. By retrenching imagination from the faculties of man, it cut off the wings of genius and confined it to the earth.

In the various branches of the reformed religion, the communion is more or less perfect, according as it is more or less distant from Catholicity.

where the ecclesiastical hierarchy is still kept up, letters have had their classic age; Lutheranism retains some sparks of imagination which Calvinism would fain extinguish.

Shakspeare was, in all probability, a Catholic; Milton has evidently imitated certain portions of the poems of Saint Avite and of Masenius.

Rome, the radiant centre of Christian faith, must needs be, as she ever has been, the capital of the fine arts, the terrestrial paradise of artists.

It is very remarkable that amid so many popes of different characters and different tastes who have occupied the Holy See, there is not one on record who did not manifest his predilection for the fine arts.

Julius II, who seemed to breathe only war and made all around him tremble, was yet the patron of the Michael Angelos and the Raphaels.

But it is not merely over the productions of the christian genius that the popes have extended their protecting sceptre; we are also indebted to them for the discovery and the preservation of the monuments of ancient art.

True christianity is too conscious of her divine beauty to shrink from surrounding herself with the beauty that emanates from the mind of man.

The Apollo of antiquity still reigns in the Belvedere; and if the modern Apollo, by heresy precipitated from heaven, is reduced, like the son of Latone, to vegetate in the bazaars of the exhibition.

Europe has not forgotten the extraordinary honors bestowed by Pius VII. on the most illustrious statuery of our age.

Gregory XVI. has also given a fair place to the fine arts during his pontificate. Not only did he rebuild in a magnificent style the basilic of the Doctor of nations, but we have seen him in the earlier years of his pontificate erect a new transept to the greatest of painters.

The death of Canova was, like his life, that of a Christian full of faith. He consecrated his vast wealth to the completion of the church of the Holy Trinity, the foundations of which he had himself laid at Passagno, his native place.

On the 15th September, 1833, the remains of Raphael were exhumed from a cell of the Pantheon and inclosed in a fair sarcophagus of marble, provided by his Holiness.

The origin of the association which forms the subject of these lines is intimately connected with the history of the Catholic Church in the United States.

strength, and he sank beneath it. Twenty years after the death of the artist, Fornaro de Reggio, in a little book of his, assigned other causes for that premature event.

We are indebted to the talented and well-known correspondent of the N. Y. Freeman's Journal, for the following interesting statistics of the "Association for the Propagation of the Faith."

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

Mr. Editor,—It occurred to me that it would, just at present, be very opportune to set before your readers a succinct account of the origin, progress, and present condition of the Society for the Propagation of the Faith.

The origin of the association which forms the subject of these lines is intimately connected with the history of the Catholic Church in the United States. It was for the purpose of assisting us to build our churches, and to pay the passage of missionaries sent to us from France.

moderate sums which she transmitted to Monseigneur Dubourg. But in 1822, a Vicar General of New Orleans arrived in Lyons, and reanimated the fervor of the friends of the diocese he came from.

What is the amount at the present day of the resources distributed by the association for the Propagation of the Faith? The famine in Europe in 1847, the political revolutions which in 1848 disturbed the old world, had, by diminishing the means of the public generally, a corresponding effect on the receipts of the society.

Table with 2 columns: Location and Amount. Rows include: Among the Bishops of Great Britain (\$28,000), Total for Europe (\$100,000), Total for Africa (\$52,090), Total for American Continents (\$150,000), Total for Oceania (\$73,000), Total of sums distributed (\$570,000).

Table with 2 columns: Location and Amount. Rows include: During the same year, 1850, the receipts were as follows: France (\$365,000), British possessions (\$24,000), Belgium (\$32,000), Spain (\$1,500), Portugal (\$1,500), Italy (\$77,500), Holland (\$16,000), Prussia (\$31,000), Switzerland (\$8,000), Malta and Greece (\$3,500), Germany (\$8,000), North America (\$13,000), South America (\$2,000).

The above statement shows that many countries are at once contributors and recipients: thus they form together an admirable alms-giving community; so that all nations have it in their power to participate in the special graces with which the association is endowed.

\* NOTE.—For convenience in calculation, five francs have been taken as the equivalent of one dollar federal currency.

\* This was also the remark made by a Protestant minister:—"It is even now a fortunate thing for Protestant nations," says M. Muller, "that Protestantism did not penetrate everywhere at that period; for where then should we find any traces of the grand culture of religious art? If the primitive Christians had exercised such fury on the temples and religious objects of the pagan nations, there would not remain in Italy, in Greece, or in Egypt, any vestige of the religious monuments of antiquity."

† On the 15th September, 1833, the remains of Raphael were exhumed from a cell of the Pantheon and inclosed in a fair sarcophagus of marble, provided by his Holiness.

\* Such incessant toil was too much for Raphael's

da, where the richer dioceses of Montreal and Quebec for instance, generously spare of their abundance to come to the aid of the poorer dioceses of Bytown and Toronto. But it is a matter of regret that the United States appear among the contributors for so moderate a sum. No matter how great may be our own religious necessities, it would be easy for us to set aside our weekly cent, to provide our Catholic brethren in Tonquin and China with the blessings of our religion, and to show them that America is not inhabited solely by Protestants. These countries know us only through Baptist and Methodist missionaries who seek to pervert them; and Dr. Gutzlaff acknowledges that instead of endeavoring to convert the idolaters, he busied himself in distributing among the Chinese boatmen whom he suspected of being Catholics, tracts against the Blessed Virgin. Since several years the United States appear in the annual receipts of the association for the sum of \$700 and \$800, and in that amount New Orleans invariably comes in for \$700 and Pittsburgh for \$65; New York has had only once a place in the list of donations, and that for the modest sum of \$7. Can this suffice for the Empire City, the great commercial metropolis of the Union?

In the beginning, the moneys to be distributed were divided equally between the missions of Louisiana, Kentucky, and of China; but by degrees the field of operations was enlarged, and we now see it embracing the five parts of the globe. I have taken pains to collect and add together the yearly distributions for the last twenty-nine years which have elapsed since the founding of the association, (inclusive of 1850), and I find, that in that course of time, the Work of Propagating the Faith has distributed among missionaries Eight Millions of Dollars, and in this sum, the share of the United States has been \$1,800,000. Since 1827 the Diocese of New York has participated in its benefactions to an amount of \$105,000, exclusive of a sum of \$20,000 allowed to the Dioceses of Buffalo and of Albany since their formation in 1847. We may then see by what ties of affection and gratitude the younger Church in America is bound to her eldest sister in France. Our first martyrs, among whom I would mention the names of Breboeufs, of Rasles, of Jogues, came to us from the realms of "the most Christian King." We owe to the same nation our first Bishops, a Dubois, a Brute, a Cheverus, that nation which continues so well to its glorious title of "Eldest Daughter of the Church," and which, at the cost of its own peace, after having assisted us to achieve our national independence, aids us unceasingly with its largesses to win souls to our Saviour Jesus Christ.

In 1822, before the Association for the Propagation of the Faith had been founded, the United States and Canada possessed together only twelve Bishops; they now have forty-eight, and under them a number of Clergy to correspond, and already the Church in her foresight has divided off regularly into dioceses the whole North American continent, from Hudson's Bay to New Mexico, from Labrador and Newfoundland to Vancouver's Island. Yet, while we render our homage of gratitude to the Holy See for the powerful and effective organization, and the encouraging development which its active solicitude, enlightened and guided by the zeal of the American Episcopate and the labors of our provincial Councils, has created, nevertheless, we may be allowed to attribute the merit of a moderate portion of the progress of Catholicity in North America to the opportune largesses of the work for propagating the Faith. It is not America alone that has felt the beneficial influence of this divinely blessed foundation; the entire world has experienced its effects, and since 1822 the Catholic missions everywhere have received an admirable and powerful impulse. At that time Europe was just emerging from a tempest of revolutions and wars, which had desolated land and sea even to its antipodes. The decay of the missions, which had been begun by the suppression of the Order of the Jesuits, had been accelerated by the persecution of religion in France, the imprisonment of the Supreme Pontiff, and the spoliation of the property of the Church. The numerous foundations, the colleges and domains which had been set apart by princely munificence for the support of missionaries, had all been swept away; there were no means to provide for the passage of the priest to the land of his destination, and for his support there after he had arrived; regular communications across the ocean were wholly interrupted, and the Clergy, decimated by persecution, had as much as it could do to recruit and fit up its thin ranks. It seemed as if it would be accomplishing a great deal to build up the ruins of the Faith in Europe, and as if all distant apostolates would only be withdrawing from the energies and strength so much needed at home. The old missionaries that were still alive, overloaded with labors and fatigues, felt their end drawing nigh, with no prospect of others being sent to succeed to the burthen of their task; when any one of them happened to die, the neophytes, after having buried their spiritual father, looked in vain for a successor to come and fill his place at the abandoned altar. The desolation of these poor churches had reached to such an extent that they were unknown to those of the faithful in Europe, whose piety would have prompted them to come to their relief, and the destitution of the Catholic missions was such, that the Church with great difficulty maintained the positions acquired of old, and could not venture to aspire to new conquests.

But by means of the resources which the association for the Propagation of the Faith provides for the apostolate, a happy change was brought about, and the Church has been enabled in her struggle against schism, heresy, and infidelity, to act at every point upon the offensive. The Seminary of Foreign Missions in Paris, which in 1822 had only twenty-eight members scattered throughout all Asia, had in 1847 one hundred and forty. The Congregation of

the Lazarists, founded by St. Vincent de Paul, increased the number of its missionaries from thirteen to one hundred and thirty. The Society of Jesus, that had reduced the number of their members employed in missions to 471, had in 1846, 627 Fathers engaged in them. New associations—the Redemptorists, the Passionists, the Oblats, the Marists, and many others, rivalled in zeal with the older congregations, and this increase in the numbers of the Clergy put it in the power of the Holy See to multiply the number of episcopal circumscriptions, in order, by a definite organization, to impress upon the missions the stamp of vitality. During the period above described of thirty years, 89 Bishops or Apostolic Vicariates have been established by the Holy See. Oceania, which possessed at one time none, is now divided among eight Prelates; Africa, which in 1822 had only one Bishop, has at present nine; China and India have received an increase of 22 dioceses to the number they possessed before the development and extension of the Church in North America, as explained elsewhere.

In order to attain such great results, the human means employed appear very feeble, and the Christian recognises in it above all other things the grace of God. What are in comparison to their sterile labors of Protestant missions? The Bible Societies of England collected as their annual quota in 1847, an aggregate sum amounting to two millions of dollars, and those of the United States \$600,000 more. But all the money that is spent is of no profit except to booksellers; a large portion of it goes into the pockets of shipowners, in the pay they get for the numerous passages of the Rev. tourists and their interesting families. Only last week one of these wandering ministers related with great gravity in a church in this city, that having sailed to evangelise the Cafres, he had thought it prudent to stop short of his destination, and to land at St. Helena, and there preach to the British soldiers. This is a pretty fair sample of the labors of Protestantism, and if such missions manage to use up pretty completely all the money that can be collected for them, it is easy to understand why they lead neither to the conversion of savages nor to the martyrs of the missionary.

The charitable association which has been treated of in the foregoing lines, is, in another way, of eminent use to Catholicity and science, by its publication of the letters of the missionaries under the title of *Annals of the Propagation of the Faith*. But this subject is of itself important enough to deserve at our hand a separate and second article.

## CATHOLIC INTELLIGENCE.

### THE IRISH UNIVERSITY.

It is truly a great satisfaction to us to record the success which has attended the collections in the United States, in aid of this proud monument of Irish faith, and of the unchanged and unchangeable devotion of the people of Ireland to the Catholic Church. In every city where the rev. collectors have appeared, the response has been liberal and cheerful. This is as it should be; for Ireland has been profuse in her contributions to the Church. Her sons have studied the Sanctuary in all ages and in all climes, and we are particularly indebted to her for the rapid increase of the Catholic religion in our own America. The Catholic world can point to Ireland as a powerful witness of the incorruptability of divine truth. Every means has been resorted to which cunning men could devise to lead her astray. The "tinsel bait" has often been thrown out, and as often has it failed to catch the child of steadfast Ireland—power has been resorted to, to intimidate the people from the practices of their religion, and that, too, has failed, and now we find her again, rising out of her ashes, of famine and disease, with a giant resolution, to rear an institution which will give a fresh impetus to religion, and protect her youth from the closely-woven snare of the enemies of her cherished faith.

The undertaking has proved to be too much for her means, but not for her wants; and in this moment of her penury, she asks of her brethren, of more favored climes, a slight return of benefits bestowed.

We have every reason to believe that the Catholics of America will gladly avail themselves of this opportunity of expressing their gratitude to Ireland. Ireland and her faith are now the objects of Catholic solicitude all over Europe. America, too, desires to share largely in this undertaking, and hence we find the most cordial welcome extended to the rev. collectors wherever they go. Our own Archbishop was amongst the first to give support to those gentlemen on their arrival in the country, and thus encouraged by the American Prelates, the collections have prospered to the fullest expectation.

The following statement shows the amount received by the Rev. Messrs. Peyton and Mullen, in the Southern cities:—

|                   |            |
|-------------------|------------|
| Charleston, S. C. | \$1,706 00 |
| Columbia,         | 103 00     |
| Augusta, Ga.      | 530 00     |
| Columbus,         | 125 00     |
| Macon,            | 260 00     |
| Savannah,         | 830 00     |
| Atlanta,          | 92 00      |
| Montgomery, Ala.  | 130 00     |
| Mobile,           | 750 00     |
| New Orleans, La,  | 1,400 00   |

The amount received in New Orleans may appear small, but when it is considered that the Rt. Rev. Bishop of Buffalo had just completed a collection for his Cathedral, and a Rev. gentleman from Virginia, a collection for his church, the sum is regarded as truly liberal by the rev. collectors.—*Catholic Mirror*.

The Council of Baltimore was to close its sitting on Thursday, 26th inst., the Festival of the Ascension.

We learn that many decrees of very great importance have been passed by the Bishops, but no publication of them can take place till they have been confirmed at Rome. It is understood that not less than seven or eight new Sees have been proposed to be erected. If anything farther can be made known with propriety we will advert to it next week.—*N. Y. Freeman's Journal*.

At the Convent of the Visitation of Frederick, Md., on the 11th inst., Miss Mary Plunkett and Miss Julia Wernig, were received to the White Veil, the name of the former in religion, is Sister Mary Catherine, the latter, St. Mary Alphonsa. On the same occasion, St. Mary Dolores was admitted to the Holy Profession. The ceremonies were performed by Rev. Father Mulledy, assisted by Rev. Mr. Plunkett, of Martinsburg.—*Catholic Mirror*.

The Catholics of Pittsburgh are building a Cathedral, to cost \$130,000, with a steeple 339 feet high. It is to be 220 by 120 feet in size, and will seat 10,500 persons.—*Catholic Telegraph*.

CONVERSIONS.—Mrs. Martha Forde, a Presbyterian lady, who had been engaged as instructress in a national school in this county, has been converted to the Catholic doctrine, and received by the Rev. Mr. Synan, P.P., into the Church.—*Limerick Reporter*.

Died at Mill-street, Carrick-on-Suir, R. C. Jackson, Esq., late of South Lodge. He was received into the Catholic Church three days previous to his death by the Rev. Patrick Power, C.C.—*Ibid*.

Mrs. Galton, wife of the Rev. J. S. Galton, Perpetual Curate of St. Sidwell's, was lately received into the Catholic Church at Tor Abbey, Torquay.—*Catholic Standard*.

AFFAIRS OF ROME.—Letters from Rome in the *Univers*, under date April 26th, state that the nomination to the Archbishopric of Dublin and the Bishopric of Liege were a chief topic of conversation. "In Ireland the candidate for the vacant see is presented to the Holy See by the Episcopal body, who choose him by the majority of suffrages, and submit him to the confirmation of the Court of Rome. In Belgium the Holy See nominates directly; but the government on one side, the Clergy on the other, and very often the diocese interested, and even sometimes the great Ecclesiastical bodies, whether secular or regular, never fail to designate the candidates whom they judge the most proper to fill the vacant see. We are assured that the subjects presented for the Bishopric of Liege are very numerous, and chosen among the *élite* of the Clergy of the kingdom. The system followed in Ireland and in Belgium cannot but produce an Episcopal body independent and truly devoted to the Church."

The Jubilee ordered by the Encyclic of Nov. 21st, and opened at Rome on March 19th, closed on Sunday, April 18th. The alms contributed to the Propagation of the Faith, and also the relief of the poor, were very abundant, and the general devotion shown most edifying. Not fewer than one-half of the French troops are estimated to have made their communion.

## IRISH INTELLIGENCE.

### ADDRESS OF THE CATHOLIC DEFENCE ASSOCIATION.

#### TO THE CATHOLIC ELECTORS OF IRELAND.

Fellow-Countrymen—Every hour shows more clearly how necessary it is that you should send a strong body of faithful men to strengthen the Irish party, and to represent your interests and feelings in the new parliament.

Among the millions of national property spent upon objects more or less useful, there is one sum of only 26,000 a year devoted to the education of the national Clergy of Ireland. This is not a grant made year by year, but a permanent endowment, given once for all by a former parliament, as the immense estates taken from the Church in these islands by sacrilegious kings were given by them to favorites, such as the Dukes of Bedford, the family of Lord John Russell. The parliament which made this gift well knew that their predecessors had robbed the Church of the Irish nation of its whole property—a property given to it by the piety of its own members—and had given that property, which is little less than six hundred thousand pounds a year, to maintain the foreign garrison, which calls itself the Established Church of Ireland.

At this moment the pledge which Protestant bigotry is exacting from candidates for seats in parliament almost throughout England and Scotland is, to vote for the confiscation of this poor instalment of justice to Ireland.

The Solicitor-General of the present government has declared in favor of this agitation. The Earl of Derby, the first Minister of the Crown, has tampered with it. He has declared that "the government have no present intention" of confiscating the endowment, but that he is greatly disappointed in his expectation he entertained when he supported it; that "it will be very difficult to maintain it in consequence of the attitude which the Roman Catholic Church has assumed, and the spirit of aggression which it has adopted." "That those who supported the grant in 1845 are not inconsistent if they have changed their opinions as to the policy of that grant from sad experience of the fruits which it has borne;" and these fruits he contrasts with his expectation that the grant would have produced an enlightened and well-educated priesthood, well-affected to the crown, and respecting the authority of the government; disposed to inculcate charity, forbearance, and peace among all classes of society, together with devoted loyalty to the sovereign and obedience to the law of the land." The meaning of all this is very clear: Lord Derby wishes to prepare the way for the confiscation of the endowment if he finds it politically convenient to propose it in the new parliament.

But observe what the "disappointment" is of which he is pleased to complain.

1. He complains of "aggression" on the part of the Church. No one pretends that there has been any aggression in Ireland. He means, therefore, that the Pope has appointed Diocesan Bishops in England.

2. He complains that the Irish Clergy have not obeyed the law and taught loyalty.

What law have they disobeyed? The Ecclesiastical Titles Act, which they could not have obeyed without abandoning their religion altogether, and without becoming Protestants or worse!

These, then, are our crimes. The Pope has taken the steps which he thought necessary for the spiritual benefit of the Catholics in England, and we and our Clergy have disobeyed a law which we could not have obeyed without denying our God and our Faith. But observe, Lord Derby is "disappointed;" he expected that these things would have been prevented by the fruits of the endowments of Maynooth.

He is "disappointed?" When he agreed to endow Maynooth he expected that in consideration of this endowment the Supreme Head of the Catholic Church upon earth would abandon the measures which he thought necessary for the good of the Catholic Church.

He really believed, it seems, that he could buy the Holy Roman Church to abandon her own principles and duties, and that not in Ireland only, but in other countries, for the sum of \$26,000 per annum to the College of Saint Patrick Maynooth.

This is the exact price at which he valued the holy Church throughout the world.

It is strange that with history before him he should have dreamed that the Catholic Church could be bought at any price; stranger still, that he should suppose any man, however base, would sell it for a bribe so contemptible.

He values the conscience of the rulers and members of the whole Church, throughout the world at the sum of twenty-six thousand pounds.

But he is as much disappointed by the fruits of the endowment in Ireland as at Rome.

He expected the Catholic Clergy of Ireland would have obeyed the law, but they have openly refused obedience to the Ecclesiastical Titles Act.

Who are they that have disobeyed this law? The Archbishops and bishops of Ireland. They have treated it, as they were in duty bound, simply as if it did not exist.

He calculated, then, upon the effect to be produced by that endowment of 1845, not upon the students who benefited by the endowment, but upon the Bishops of Ireland. He was calculating on the "fruits," not of education, but of bribery.

Every student who has been ordained since that endowment was made, is as yet a junior Curate. Lord Derby is disappointed, and with their conduct, for they have not been consulted in the matter, but with the conduct of their Bishops. He is disappointed that the Bishops should disobey a law which prohibited the exercise of their religion, because he thought that their acquiescence would have been secured by £26,000 a year. With this bribe he thought he had bought the honor and conscience of the Irish Church.

Let him know that the Church of Ireland was no party to such a bargain. In accepting the endowment of Maynooth she never for a moment contemplated the abandonment of her religion, and its duties. She accepted it as a small instalment of justice from a legislature which had robbed her of millions. She was ready, and is ready now, and before the endowment—and even when she was persecuted by the state—to teach and practice peace and obedience to human laws, so long as they are not inconsistent with the laws of God and of His Church; when they are, she has ever disobeyed, and will ever disobey them, even if she were bribed by all the wealth of which she has ever been robbed. She would gladly see the Protestant state leave religion in this country to itself, withdrawing from the Protestant Clergy the whole of the endowments which the state has given, and still gives, to them (endowments wrested from the Catholic Church); and in this case she would neither require nor desire any state grant either to Maynooth, or any other object. But do what he will, she will not sell her Faith—she will not fall down to worship his golden image.

If he can, and if he will, he may perhaps follow consistently the example of his predecessors.—They have tried two opposite plans in Scotland and in Ireland, in both of which the rich and the poor are of different religions. In Scotland, where the rich are Episcopalians, and the poor Presbyterians, the experiment was first tried of giving to the religion of the rich the whole property taken from the Catholic Church; and when this experiment had produced nothing but bloodshed and misery, it was given to the religion of the poor, since which time Scotland has enjoyed peace. In Ireland, where the rich are Protestants, and the poor Catholics, the whole endowments of the Catholic Church have been taken from the Church of the many poor, and are still given to the Church of the few rich. To this there has been, hitherto, only one trifling exception—the endowment of Maynooth. If Lord Derby chooses to confiscate this endowment, upon him, not upon us, be the responsibility of returning to a system of injustice from which it was the first departure. Do what he may, the Church of Ireland will neither be subservient nor disloyal. She leaves to her enemies the loyalty which results from money; hers will ever spring from duty, from honor, and from conscience.

But you must decide, fellow-countrymen, whether our enemies shall assail us or not. We know they have the will. If you return to parliament a strong and compact body of members to maintain the rights of Ireland and of the Church, they will not have the power—the hopes of Ireland lie in the numbers and hearty union of the Irish party.

By order of the Parliamentary Committee of the Catholic Defence Association,

H. W. WILBERFORCE, Secretary.

### THE ARCHBISHOP OF TUAM—MR. SHERIFF SWIFT.

The supporters of Mr. Sheriff Swift in Sligo, feeling themselves rather hardly dealt with by some exceptions that have been taken to their selection of an Englishman, as a candidate for their county, have forwarded to the *Tablet* the following most important letter from the great Archbishop of the West. Perhaps this letter may be considered a not unapt commentary on the selection of Mr. Bowyer for Dundalk, for which reasons quite as effective could, doubtless, be alleged:—

"St. Jarlath's, Tuam,  
Feast of the Annunciation, 1852.

"Rev. Dear Sir.—On my recent visit to Sligo, I was deeply impressed with the interest felt by the Clergy and people in the coming elections. Though requested by several influential Ecclesiasticals to address the electors on the subject, I respectfully declined, as it more immediately belonged to their respective Ecclesiastical superiors to expound to them their solemn duties. On this subject of the elections, though it involves religious interests of great magnitude, as well

political considerations, I should not still venture to address you, were it not at the request of your own venerated Prelate. Even with this sanction my observations will be brief, as it may not be yet the time to put forward those details of principles by which we should be guided in the coming crisis of Ireland's fortunes.

"As our holy religion has been recently subjected to penal enactments, at once injurious and insulting, no person should be permitted to aspire to the representation of our counties or boroughs but one who will be prepared strenuously and perseveringly to vindicate our religion from such hostile as well as impolitic legislation.

"Next to the duties of religion, there are those which we owe, in a particular manner, to our own country, and which, on account of the hostility and jealousy of England, as well as the recreancy of many of the children of Ireland, have been so neglected, that the condition of our people is a byword among the nations of the earth.

"Since, then, the abject social condition of our people is owing to the strange and adverse influences that uniformly sway the administration of our affairs, as if they were only of a nature subordinate to English interests, I deem it as a matter of vital and essential importance, that it is among Irishmen, if they can be found to come up to the required standard, and among Irishmen alone, we are to look for candidates for the representation of our constituencies, on the same principle that Englishmen or Scotchmen would never dream of overlooking their own and seeking for representatives in Ireland. But in some places, as in Sligo, so long trodden under the hooves of an anti-Catholic ascendancy, it may be difficult or impossible to find such, and, therefore, rather than minister to the support of an unchristian establishment, the chief source of all our misery, we should gladly avail ourselves of the services of any gentleman who will aid us in protecting our religion from penalties, and our people from utter ruin. With these convictions of the necessity of a uniform selection of Irishmen in preference to any others, when Irishmen, not hostile or treacherous can be found, it will be presumed that an English gentleman must have very Irish feelings, and strong affections to our country, when I venture to recommend him to your choice on the coming occasion. This gentleman is Mr. Swift, the Catholic High Sheriff of London, 'ipais Hibernis Hibernior,' whose career has been a distinguished one, the sincere admirer of the character of the illustrious Liberator, and who is as ready to advocate all Irish measures as if he were a native of Ireland. Of promises profusely made and recklessly broken, our country furnishes but too many examples. His stern attachment to his religion, and his edifying discharge of the duties of domestic and social life, afford the best pledge of his integrity, and his ample fortune places him above the temptations to which indignance has sometimes fallen a victim. Knowing that you will kindly excuse an obtrusion to which I have been prompted by those you revere, I remain, yours very faithfully,

JOHN, Archbishop of Tuam.  
"Rev. Thomas Phillips, Hon. Sec. of the County Sligo Liberal Club."

ELECTION NEWS.—BELFAST.—A deputation of the Liberal electors of Belfast waited on Mr. Coates at his residence in Glentoran, on Monday, to request him to allow himself to be brought forward as a candidate for Belfast on the Liberal interests. Mr. Coates declined to come forward.—Freeman.

CORK COUNTY.—We believe it is at length certain there will be a contest for the county at the next election, the Protectionists having found a man who will allow himself to be put forward. Agents are even now busily employed in making the preliminary arrangements, and quietly canvassing the electors through the county.—Cork Reporter.

QUEEN'S COUNTY.—The meeting of the Catholic Clergy, which was to take place on Wednesday, at Maryborough, respecting the nomination of the Liberal candidates for the Queen's County, stands adjourned until next Monday, May 10th. It is expected to be well attended by nearly all the Clergy of the Queen's County.—Freeman.

AN ELECTION SQUABBLE.—Mr. P. M. O'Hanlon, of Dundalk, has been called to account by Mr. P. M'Evoy Garlan, for using the expression "liar" to him. An amicable arrangement was tried in vain, but the law step in. Mr. Garlan was arrested and held to bail "on an information sworn by a party who was not in any way connected with him."

MR. JOHN O'CONNELL.—The following letter from Mr. John O'Connell appears in the Evening Post:—"Kingstown, May 2nd.—Sir.—I perceive in your paper of last night a quotation from a Limerick paper, to the effect that I am about to 're-enter public life,' and have accordingly 'joined the Defence Association Committee.' My name has, indeed, been lately placed on the latter, at the expression of a wish from a most respected quarter; but further I have in no way left my privacy.—I am, Sir, your very obedient servant, JOHN O'CONNELL.

AWFUL ACCIDENT.—We much regret to state that a very awful accident occurred at an early hour on Thursday morning, April 23, at Killaloe, which resulted in the death of the Very Rev. James Malone, P.P., V.G. of that parish—a clergyman who had occupied a high place in the diocese of Killaloe, and who was much and deservedly respected by all who knew him. It appears that the rev. gentleman was about proceeding on duty to a rural portion of the parish—that the house on which he was, a very spirited animal, reared, threw him, and fell over him; and those who ran to his assistance discovered, to their horror, that the vital spark had fled! The Very Rev. Mr. Malone was for many years attached to the diocese of Killaloe. He was a native of Patrick's-well, in the county of Limerick; but on his ordination he was transferred to Killaloe, with several other clergymen, natives of the diocese of Limerick. He is said to have been a sound and learned theologian. He was a pious and excellent priest. He mingled but little in political affairs; but he loved his country, and would have served it if he could. An inquest was held the following day on the remains of the Very Rev. gentleman, and a verdict in accordance with the circumstances was returned.—Limerick Reporter.

IRISH MINING INDUSTRY.—The Daily Express, speaking of the re-opening of the "Royal Hibernian Mine," in the county of Kerry, says:—"The mines in question had been abandoned many years ago, not because, even with the inefficient machinery then employed, the returns were unremunerative, but on account of the difficulty of getting steady and attentive workmen, and also, perhaps, as the result of a

certain degree of indifference in the lords of the soil respecting industrial operations—at that time by no means an uncommon feeling among Irish gentlemen. By some defective arrangement the water got access to the mine while the workmen were absent, and it was found impossible, with their rude machinery, to clear it out, and so it has remained until a few weeks since. The latest reports of the operations, we are glad to state, are cheering. The gentlemen—Mr. Gibson and Captain Williams (an experienced Cornish miner)—who have obtained the necessary grants of the mines from Lady Headley, are proceeding vigorously with the work. A powerful Cornish engine will be speedily put up, to free the mine from water, and in the mean time a new shaft is being sunk, and surface work is progressing. Additional workmen have been engaged within the last few days; and the reports from the 'mining captain' which we have seen are very favorable. In sinking the shaft, 'the appearances,' he writes, 'are very cheering, and we cannot be far from a large deposit of mineral. I have better lumps of native metal every day, and my opinion is, we shall have a wonderful mine.' The metal is lead, with a strong admixture of silver, and samples on their way to London are, we are told, exceedingly rich. Altogether, the well-ascertained prospects of this individual enterprise go entirely to strengthen the previous conviction, that an ample field for the investment of capital, with lucrative returns, lies open in the mineral deposits of Ireland."

THE CELTIC EXODUS.—The Cork Constitution furnishes some remarkable statistics, which pretty clearly indicate that the emigration mania has in no wise diminished this year. To give some idea of the immense number of persons who are weekly leaving our shores, the following are the accounts of only six vessels sailing from a few ports but for a single week:—"The Jessy left Limerick on Tuesday, with 315 passengers; the Anna Maria left Limerick the same day with 92; the Jeannie Johnston left Tralee with 185 passengers for Quebec; and on the same day the Brunswick set sail with 324 for New York; on Friday the Emerald, of Wexford, carried over 200 to New York, and 110 more set sail for the same place in the Reliance, from Galway; over 1,100 emigrants left Waterford in a single week, in the ships Mars, Orinoco, and others; and six other vessels are taking passengers to sail direct from that port to their western destinations—Newfoundland, Quebec, and New York. From the Parliamentary returns it appears that no less than 7,129 emigrant vessels sailed from ports in the united kingdom within the last five years, which is at the rate of 27 per week. The number of passengers who sailed in these 7,129 ships was 1,494,041, which is at the rate of 5,743 per week. From our own port the emigrants leave by three routes, either direct to their destination by sailing vessels, by steamers and coasters to English ports, and thence to America, or by train to Dublin, en route to Liverpool. The number of passengers who left the quay of Cork, adopting the second of the above routes, during the 11 months and a half, from the 1st of May 1851, to the 18th of April, 1852, was 35,820. The greatest number that sailed in this way in one week during the above time was 1,389, which was in the week from the 22d to the 28th of June last. The average number per week was 702. Since the commencement of the present year, the number has been steadily increasing, the weekly average for January being 363; for February, 512; for March, 657; and for April, 647. This would lead to the inevitable conclusion that the numbers this year will fully equal those of last."

The Irish Beetroot Sugar Company offered their first parcel of sugar at Messrs. Stoke's office on Thursday. There was much competition for the small quantity offered—only five tierces, and the prices obtained were from 3s. to 3s. 6d. The grain and saccharine is good, but there is a slight burnt taste.—Tablet.

FAILURES IN DUBLIN.—Some heavy failures have taken place in the timber trade. One of the most eminent houses in the trade in the city, and whose extensive stock we noticed the sale of last week (Messrs. Fox and Crosbie) was brought to a close some time back by the death of the surviving partner, Mr. Crosbie, who, it was supposed, had died possessed of considerable wealth. It now, however, appears that the property is insufficient to pay the debts, the latter being between £6,000 or £7,000, and the former about £5,000. Another very old house (Messrs. Wm. Carson and Son) having been in some way involved with the house just named, have found it necessary to suspend payment. A meeting of their creditors was held on Tuesday, when a proposal to pay 10s. in the pound was made. There was apparently a disposition among the creditors not to accept this settlement, and the meeting was adjourned until next week, for a new statement to be prepared, and some of the creditors appear to think that a larger dividend should be paid, and we learn that a bankruptcy is not at all unlikely. The amount of liabilities is not accurately ascertained, but they are larger than the sum named for Messrs. Fox and Crosbie. Another is that of Mr. Joseph Kelly, of Francis-street, extensively engaged in the retail timber trade, and whose liabilities are supposed to £6,000 to £8,000.—Tablet.

NARROW ESCAPE OF THE STEAMER ATLANTIC.—On Wednesday, at one o'clock, p.m., in a thick fog, the American mail steamship Atlantic struck on Patrick's Bidge—the ridge of rocks that run from Kilmore to the Saltee Islands; but, after much exertion on the part of the crew, assisted by Mr. Harper's agent at Kilmore (Mr. Meadows), she got off without receiving any serious injury, and proceeded at half-past nine o'clock same evening on her voyage. She was bound from New York to Liverpool, and had on board 130 first-class passengers—eight of whom landed at Kilmore, and reached this town same night, en route to their respective destinations.

A person named Seymour, who calls himself vicar and provost of Tuam, has been writing letters to all the papers—and too many have inserted them—stating that an attempt was made the other night to burn fifteen Protestants, freshly converted from "Popery" in Tuam. Luckily, or providentially (?), a burning turf was found in the thatch, and food for another Fox's "Book of Martyrs" has been thus lost for evermore. The records of the county Dublin Quarter Sessions can show the facts of a case wherein a certain "pastor," who had been swearing to the " frightfully disturbed state of the country," was charged with smashing his own windows, in which amiable employment he was caught by the police, who were sent to watch for the malignant peasantry. This reverend lapidary is, it appears, a "friend, a great aid, and strong support" to the Tuam "watcher on the tower of Zion."

CONFLICT WITH THE POLICE.—On Friday, near Blarney, county Cork, a number of persons who were engaged in cutting down trees with which to erect

May-poles, came into contact with a party of police, and a conflict ensued, in the course of which the officers were severely beaten. The constabulary fired twice over the heads of the mob, and having subsequently charged with fixed bayonets, one of the rioters was stabbed on the side. The ringleaders were arrested.

There were sixty-nine ejections decrees pronounced at last New Ross Sessions. Of these the Marquis of Ely obtained 19, Francis Augustine Leigh, 8, Lord Templemore 7, Charles John Tottenham 6, Thomas Boyce and wife 6, Dame Henrietta Geary 3, Lord Carew 3, and other proprietors 5, making in all 69.

VIOLENT ASSAULT.—GROSS CONTEMPT OF COURT.—At the Head Police Office, on Wednesday, Theresa Hand, and Catherine Hand, were convicted of assaulting Catherine Brosan, in Patrick-street, on the 1st instant, and were fined 10s each. When removed from the dock they flew at the complainant and her daughter, Mary Brosan, and violently assaulted them by tearing their hair and scratching their faces. On being secured they were sentenced to five pounds fine, or two months' imprisonment each for the second offence.—Tablet.

GREAT BRITAIN.

Mr. Gladstone's Bill for Colonial Bishops, brought forward on Wednesday, is denounced by the Daily News as being in every respect an aggressive measure, alike on the legislative powers of the Colonial Parliaments, on the principles of religious equality in the dependencies, and, by the implication and logical consequence, on the religious freedom of the mother country;—"for no man acquainted with the opinions of its author, and with the policy of his friends, can doubt that he and they intend that its principles shall return home at last. It is meant to confirm over to the colonies the influences of the 'depository' of religious truth; to augment the power of episcopacy in our dependencies; and to develop there, in full bloom, the practices of Synodal action, in order that we may here abandon the scruples which the Protestant people of England yet have to Priestly domination."

NATIONAL DEFENCES.—The Times has recently given a very close approximation to our present available force, but such it can hardly be called, for a very large portion of it could not be removed from its present allocations in the event of a threatened invasion. It is true that we have about 61,000 infantry and cavalry of all sorts, but we could not bring together 25,000 to meet an invading army. Our 16,000 pensioners would not, with the yeomanry, about 14,000, be more than enough to replace the line regiments, drawn from their present posts. The 7,000 artillery would of necessity be much dispersed; and it is quite ridiculous to talk of our being able, in three days, to man and horse 100 pieces of artillery for the field. The 5,000 marines, now counted as part of the shore force, would be all required for the fleet, and the 5,000 coast guard would barely man the coast batteries, such as they are. We cannot count on the dock battalions for much, as soldiers, for they would be all needed in their several proper callings in preparations for war. The Irish police are excellent soldiers, and such 10,000 men are not to be found in any army.—N. and M. Gazette.

The new Committee of Council for Education will shortly hold their first meeting. This committee includes all the present ministers, superseding all the members of the late administration. Lord Derby, Lord Lansdale, and Mr. Spencer Walpole will, it is expected, take the leading places on the new committee.

COMPARATIVE NAVAL STRENGTH OF ENGLAND, FRANCE AND RUSSIA.—The unsettled and threatening aspect of Europe makes a comparison of the naval and military power of England, France and Russia, the three great powers of the continent, extremely interesting. Mr. Stafford, the new English Secretary of the Admiralty, on a motion in Parliament in relation to providing a reserve steam navy, by means of the commercial steam marine of the country, gave the following comparative statement of the naval forces of England, France and Russia:—Line of battle ships—Great Britain, 72; France, 45; Russia, 45. Frigates—Great Britain, 83; France, 55; Russia, 10. Large Steamers—Great Britain, 37; France, 61; Russia, 8. Steamers under 200 horse power—Great Britain, 97; France, 57; Russia, 24.

SOUTHAMPTON ANTI-STATE CHURCH MEETING.—A great anti-state Church meeting was held at the Victoria Assembly Rooms, Southampton, on the 27th April. There were upwards of two thousand persons present. A deputation from the central association, London, was invited by a branch of the Anti-State Church Association established at this town, for the purpose of showing the enmity of the unholky alliance of this State Church to the people of Southampton. The chair was taken at seven o'clock by Mr. Alderman Williams. Among the principal speakers were the Rev. Mr. Foster, one of the deputation, who forcibly commented on the penal law passed against Catholics from time to time, which drew forth loud and indignant cries of shame from all parts of the meeting. He next showed how the property of the "old Church" was distributed, which he stated was originally given for the support and education of the poor. The eloquent and forcible picture drawn of this drew forth cries of "robbery" from all parts of the assembled multitude. As bad, he said, as the iniquity was in this country, yet it was a hundred-fold worse in Ireland. He said we can't do all we could wish at present, but if we could annihilate the Irish Church during the next seven years it would be a great victory. He said, to attack the citadel in its weakest point was always the rule with great generals; so would it be the duty of all anti-state Churchmen in regard to the Irish Church. Mr. Williams, another of the deputation, impressed upon his audience the necessity of returning as many anti-state Churchmen as possible. The Editor of the Hampshire Independent next came forward, and in a most powerful speech depicted the Irish Church, and what it is in the midst of a starving population, drawing a million a year from the pockets of the famine-stricken Irishmen for preaching to no congregations! He stated, for unblinking villany the Irish Church Establishment had no parallel in the history of the world, ancient or modern. His speech was received with rapturous applause. (Mr. Falvy is an Irishman, and well qualified to speak on the subject of the Irish Church Establishment.) Several other speakers followed in the same strain. A number of resolutions passed unanimously condemnatory of the Church of England, as by law established, one of which was, "That it was a nuisance." A petition to parliament, embodying the resolutions, was passed amidst great cheering, which lasted for some time.—Southampton Correspondent of Tablet.

The Fire Fiend has been very busy of late in various parts of the country. An immense fire, ascribed to an incendiary, devastated the village of Harwell in Berkshire, on Saturday night and Sunday morning; nearly half the village was consumed. Light or nine farm-steadings were wholly destroyed.—Spectator.

CHILD MURDER.—A coroner's inquest was held yesterday at Old Genton, near Nottingham, on the body of a male child about three weeks old, which was found in the Nottingham Canal, into which it appeared from the evidence to have been dropped by the mother, a young woman named Emma Lewis, who had been seduced by a man named Clarke, who refused to marry her. The refusal appears to have affected her intellect, and it is stated her father and mother were both of unsound mind. The inquest was adjourned till Monday next.—Times.

MURDER OF A WOMAN BY HER HUSBAND.—A shocking murder has been perpetrated at Oxford. The victim is a woman named Elizabeth Noon, who, during some unfortunate domestic squabble, was stabbed in the back with a sword by her husband, Elijah Noon, on Saturday night. The circumstances occurred about midnight, and the poor woman lingered in great agony until four o'clock on Monday morning. A coroner's jury returned a verdict of wilful murder. The husband, who had been taken into custody, was remanded to the city gaol. The deceased has left behind her five children, the youngest of which is but ten months' old, and had not been weaned. The mother was an industrious woman, but ill-tempered, and in the frequent habit of upbraiding her husband, who was of a quiet disposition, and had the character of being an industrious, well-conducted man.

MURDER OF A CHILD BY BURNING.—On Monday Mr. T. Higgs held an inquest at the Horse Shoe, Miford-lane, Strand, London, on the body of a male child, which was found in Bennet's-court, Drury-lane, on Saturday night by the police. Mr. Richards, of Newcastle-street, surgeon, stated he had made an examination of the body, which was that of a newborn but full-grown child. The mother had not been attended by a medical man at the birth. There were also appearances on the face, which convinced him that the child had been placed very near a fire, as there were marks of the burn. The state of the lungs satisfied him that it had lived for an hour or so. He could not state positively death was caused by the burning or the want of medical aid. The jury, after consulting for a short time, returned a verdict of "Wilful murder against some person or persons unknown."

THE DUNFERMLINE MURDER.—At the sitting of the Perth Circuit Court on Wednesday, Charles Fancourt, from Dunfermline, was charged with murder, in so far as, on the night of the 14th of February, he stabbed Michael Harrigan, on the High-street of Dunfermline, with a knife, by which he was mortally wounded, and soon thereafter died. The jury found the prisoner guilty, and he was sentenced to be executed at Dunfermline on Tuesday, the 25th of May.

STATISTICS OF DRUNKENNESS IN SCOTLAND.—Whiskey and misery, whichever be cause, whichever be effect, always go together. There has been, as is well known, a failure of the potato crop, and consequently a famine, in the West Highlands and Hebrides. In the Island of Mull, about £3,000 of money raised in charity was spent in the year ending October 10, 1848, for the eleemosynary support of the people. In the same space of time, the expenditure of the people on whiskey was £6,039! We do not know how much had previously been spent on whiskey in that island; but we may judge from the fact ascertained regarding Skye. In the year ending October 10, 1850, the sum paid in the latter island for whiskey was £10,855—considerably more than double the amount expended in relief by the Destitution Fund, and more than double the consumption of the same district in 1845, the year before the distress commenced! 'Thus it is,' says the Quarterly Review, which quotes the facts from excellent authority, 'the increased consumption of whiskey exactly tallies with the exorbitant aid received; in other words, the whole amount of charitable assistance went in whiskey!'

The Rev. Pierce Connolly, who distinguished himself by a fruitless endeavor to force his wife to leave the Convent, of which she is now the head, appears before the world in a new character—that of a political pamphlet! It will be recollected that this Mr. Connolly was once an American Protestant Minister; he was married to Mrs. Connolly in the City of Philadelphia. About fifteen years ago, after one or two years' deliberation, they resolved to go to Rome to have their religious doubts solved. When there, they both became Catholics, and, after much solicitation on their part, the Pope consented that they should be divorced; he took Orders, and Mrs. Connolly became a Nun, and founded a Convent. Subsequently he became Chaplain to the Earl of Shrewsbury, but after a dozen years, when the autumn of life had arrived, he got weary of celibacy, fell back into the old slough of Protestantism, and endeavored to compel Mrs. Connolly to leave the Convent she had founded, and live with him again. She resisted—he brought the matter into the Ecclesiastical Court, and was foiled in his impure suit, so that he was obliged to relinquish it. The excitement on the Ecclesiastical Titles Bill came on—he read Mr. Drummond's outrage upon Nunneries and his blasphemous on the Immaculate Virgin—he recognized a kindred spirit, and was soon under Mr. Drummond's patronage! An anti-Catholic Ministry is now in power—a general election approaches—an onslaught is to be made on Maynooth! and forthwith this Reverend Pierce Connolly, the "transformed, deformed," comes out with a political pamphlet defaming the Nunneries, reviling Cardinal Wiseman, and recommending the extermination of Catholicity! He says—"I am persuaded that there will soon have to be considered, in this empire and in America, the question—not how far the toleration of Romanism is required by the principle of religious liberty, but how far that toleration is consistent with natural law and civil government." The pamphlet is chiefly made up of the grossest charges against the Confessional and against Nunneries, couched in such beastly language that no respectable Newspaper, circulated among virtuous families, could admit extracts from it into its columns. If this Reverend pamphleteer desires a theme suited to the language he uses, he should return and study the habits of the Protestant Mormons with their Harems, or the Protestant "Perfectionists" and their avowed concubinage; or, if he wishes not to come home, he has but to visit Protestant Sweden or Wales for suggestions on depravity. What a pity the Reverend defamer has not the assistance of his brother Leahy.

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May 10, 1852.

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### THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 28, 1852.

We most earnestly request of our Subscribers to  
remot to us, without delay, the amounts due to this  
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#### NEWS OF THE WEEK.

Mr. D'Israeli's speech, upon the introduction of the budget, is looked upon as a declaration of adhesion, on the part of the Chancellor of the Exchequer, to the principles of Free Trade, and of his abandonment of Protection. It is confidently asserted that, in consequence, grave differences, amounting to positive dissensions, have arisen in the Conservative cabinet; "Sir John Pakington, Major Beresford, and one or two others," says the *Morning Advertiser*, "have expressed themselves in very strong terms respecting what they regard as the betrayal, by Mr. D'Israeli, of the Protectionist cause. Nor does Lord Derby himself altogether relish the length to which Mr. D'Israeli went in his anti-Protectionist views. In short, it would not surprise us to see a regular explosion any fine morning in the Derby Cabinet."

On the 5th inst., the debate on the second reading of the Irish Tenant Right Bill was resumed. Mr. Conolly, Lord Naas, Sir W. Somerville, spoke against the measure, which was supported by Messrs. Monsell and Reynolds. On the division, the motion for the second reading was negatived by a majority of 110; the numbers being—for the second reading 57; against it 167.

The *Scotsman* says: "The dissolution is now expected to take place in the first week of June, that date being convenient for her Majesty, who intends, as soon as the close of the session sets her free, to make a marine excursion along the coast of Wales, and perhaps also to Ireland.

Poor Mr. Bennett seems destined to be always in hot water. Mr. Horsman pitches into him in the House of Commons, and the Rev. Gilbert Elliott, Dean of Bristol, hurls the 39 articles, and the Canons of 1604, at his devoted head; in fact, the Low Church party seems determined to drive the unhappy man over to Rome, by sheer dint of bullying. "Least ways"—as Mrs. Gamp would say—they are bent upon driving him out of Rome. In a long letter to the *Times*, the Dean of Bristol shows, from the above mentioned Canons, how impossible it is for a man, holding the opinions which Mr. Bennett professes, to remain a member of the Church by Law established. These Canons require "that no person shall be admitted into the ministry, or instituted to any living, unless he shall, for the avoiding of all ambiguities, subscribe, in this order and form of words, to certain three articles—*I do willingly, and ex animo, subscribe to these three articles, and to all things contained in them.*" One of these articles is—"that the subscriber acknowledgeth all and every one of the 39 articles to be agreeable to the Word of God"—and the 37th of the articles runs thus—"The King's Majesty hath the chief power in this realm of England, and other, his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain." Another of the three articles specially to be subscribed, "willingly and ex animo," is this—"The Queen's Majesty, under God, is the only supreme governor of this realm, as well in all spiritual or ecclesiastical things or causes, as temporal." Besides all this, the second of the Canons of 1604 ordains that—"Whosoever shall impeach, in any part, the Queen's Majesty's Regal supremacy, in causes ecclesiastical, restored to the Crown, and by the laws of this realm therein established, shall be excommunicated *ipso facto*, and not restored, but only after his repentance, and public revocation of these, his wicked errors;" and the 27th enacts—"That no minister shall, under pain of suspension, administer the communion to any that have spoken against, and deprived her Majesty's sovereign authority in causes ecclesiastical."

Contrasting the Rev. Mr. Bennett's protest against this pettecoat Papacy—in which the Rev. gentleman declares that he does not—"and in conscience cannot, acknowledge in the Crown the power recently exer-

cised, to hear, and judge in appeal; the internal state or merits of spiritual questions, touching doctrine or discipline, the custody of which is committed to the Church alone, by the law of Christ"—the Dean of Bristol concludes that Mr. Bennett has incurred the penalties denounced in the Canons against those wicked and depraved persons who speak lightly of her Majesty's authority, in things spiritual—that he is, *ipso facto*, excommunicated, and that none of the ministers of her Majesty's Church ought to presume to admit him to a participation of the sacraments—which the law of the land has appointed as necessary for man's salvation—until he repents him, of, and publicly recant, his errors. We think that it will not be long ere Mr. Bennett revisits the continent.

It is exceedingly refreshing to notice the desponding tone of the English journals, with respect to the coming elections in Ireland, and to contrast it with the triumphant and insulting tone of the same journals at about the same time last year, during the debates on the Ecclesiastical Titles Bill. It was capital fun, a twelvemonth ago, to legislate against Catholics—a fine joke to sentence Bishops and Priests to fine and imprisonment, for the exercise of their spiritual functions—and very noble and patriotic to call convents, brothels, and to brand their inmates as prostitutes. Oh! the very best sport in the world, so long as the gentry of Exeter Hall had it all their own way, and Papists were not allowed to put in a word edge-wise; but surely for all these things a day of reckoning shall come at last.

"Raro antedecem scelerum  
Deseruit pede pozan claudio."

John Bull, sine Protestant as he is, will soon learn that he cannot be allowed to indulge his Protestantism at the expense of his Catholic fellow-citizens, with impunity; and that even the privilege of persecuting Catholics may be bought at too dear a rate, especially when the cost is the loss of the affections of a whole people. The result of the Irish elections will, we think, convince John Bull that he has paid too dear for his whistle; so seems to think the *Globe*, who after endeavoring, throughout a long article, to find some crumbs of comfort in the present aspect of parties in that island, but failing most dismally in the attempt, concludes as follows:—

"But make what allowance we will, a serious danger still stares us in the face. Forty or fifty members acting in union may sway the destinies of the empire; and that number we are likely to have of members who will no more represent British interest than the seven or eight members whom the Nabob of Arcot once returned to a rotten-borough Parliament, and who will act under the orders of a foreign power, infinitely more dangerous, than all the princes of the Carnatic. England has not had such a day to contend with since the days when the pensioners of Louis XIV thronged the benches of St. Stephens."

The *Dublin Freeman's Journal* seems inclined to discredit the story of the escape of T. F. Meagher from Van Dieman's Land. He says that letters have been received from Smith O'Brien by some of his family, dated subsequently to the rumored escape, in which no mention is made of the subject. The news is perhaps too good news to be true.

The reports from Australia continue to give the most wonderful accounts of the prolificness of the Victoria gold mines. It is stated that the average earnings of a miner are not less than twelve hundred a-year, and that there appears to be an almost boundless quantity of the precious metal to be had for the taking. Whatever may be the ultimate results of this extraordinary discovery upon the prosperity of the colony, the immediate effect has been a complete social disorganisation; agricultural and pastoral occupations are suspended for lack of hands; and the whole produce of the labor of half a century, seems about to be destroyed. The *Times* gives the following melancholy picture of the state of society in the modern El Dorado:—

"The earth gives forth her fruits in the increase, but there are none to gather them. The harvest perishes for want of hands to get it in—flocks perish for want of shepherds—ships rot in the harbor for want of sailors. All the calamities which a hostile inland can inflict, this single discovery has gathered together and accumulated on the heads of the unfortunate colonists. Society is fairly turned upside down; the riches of to-day are the poverty of to-morrow, possessions acquired by a life of toil melt away, and dissolve before the eyes of their owner, while the ignorant, the brutal, and the criminal, are raised by the mere possession of bodily strength to the possession of that opulence which is hourly escaping from the grasp of their less fortunate superiors."

The steamer Harbinger brings intelligence from the Cape of Good Hope up to the 1st of April.

Lord Cathcart had arrived, and intended to proceed immediately to the seat of war. The papers are filled with harrowing accounts of the cruelties inflicted by the Caffirs, upon the unhappy prisoners who fall into their hands. To give or accept quarter is unknown in their system of tactics; the soldiers who fall alive into the power of the enemy are put to death by means of the most horrible tortures. Sergeant Laing of the 91st was roasted alive; and the band master of the 74th was for three days subjected to every conceivable method of torture, before death put an end to his sufferings. The removal of Sir Harry Smith is said to be very unpopular with the colonists. Forty-nine bodies, the victims of the shipwreck of the Birkenhead, have been washed on shore; one of them was recognised as that of Dr. Long, Staff Surgeon.

We are happy to see by our zealous cotemporary, the *Toronto Mirror*, that the Catholics of Upper Canada are stirring themselves in the cause of freedom of education. We give a report of the resolutions, adopted at a meeting of the Catholic Institute, below; it will be seen that the Catholic body have expressed their determination to have their separate schools, managed by their own Trustees, and supported by a fair share of the funds to which they are,

by law, compelled to contribute; and this, not as a favor, not as a concession, but as a right. This is the true, the only true principle.—If we are compelled to pay, we demand full value for our money—Separate Schools, or down with State Schoolism altogether:—

"GENERAL MEETING OF CATHOLICS.—This meeting was convened at the request of the Catholic Institute, by a public notice, and was held in the School Room last Monday evening.

The Venerable P. Mulony, the Archdeacon of Toronto, was called to the chair, and opened the meeting with prayer; James Hallinan, Esq., was requested to act as Secretary; and the following resolutions were put and carried unanimously:—

Moved by J. Hayes, Esq., M. D., and seconded by Mr. F. O'Connell.

Resolved—That, as Catholics, we cannot sanction any system of education for the youth of our community, but one which will at all times secure the full meet of Religious Instruction under a legitimate ecclesiastical authority.

Moved by Charles Robertson, Esq., seconded by W. J. McDonnell, Esq.

Resolved—Whereas on close examination of the various clauses of the present Common School Act, it is the opinion of the Catholic body that they have the right to elect their own Trustees, and that such Trustees can appoint their own Teachers, and also, that Catholics are entitled to participate in the Common School Fund, in proportion to the number of their children attending school, as compared with the total number of children attending schools in the city; and that said School Fund consist of all the money raised by taxation, as well as that granted by the Government, for the payment of Teachers; therefore, this meeting is desirous of conferring with the Board of Common School Trustees, for the purpose of explaining the views of Catholics on these points, and for obtaining a more equitable portion of the School Fund. Be it therefore resolved, that a Committee of three be appointed to co-operate with the gentlemen at present representing Catholic interest, in regard to Common Schools, with power to use all necessary means which they may deem expedient for the purposes above stated.

Moved by Mr. P. Cavanagh, seconded by Mr. J. McCurry.

Resolved—That Messrs. P. O'Neill, Shea, and Feehan compose said committee."

By the arrival of the Cambria we are put in possession of intelligence from Europe up to the 14th instant.

On Thursday night, the 13th inst., the long threatened motion for an enquiry into the system of education pursued at Maynooth College, was brought forward in the House of Commons: to this an amendment was proposed—"that the House should resolve itself into committee, to consider a Bill to repeal the Maynooth endowment, and all other grants in aid of religious institutions." After a long debate in a full House, the further consideration of the motion, and the amendment, was postponed until Tuesday 18th.

It is said that government intends sending an increase of military force to Australia, the said force to be supported by the Colony. The manufacturers in England are much alarmed by the prospect of a considerable deficiency in the supply of wool from Australia, consequent on the inability of the wool-growers to obtain hands to shear the sheep, every body who can handle a spade, pick, or shovel, being off to the mines. A deputation has been appointed to draw the attention of government to the state of the Colony.

The court martial on the surviving officers and crew of the Birkenhead, has resulted in the following finding of the court:—

"That no blame is attributable to Mr. John Archibald, or the other surviving officers and crew of the Birkenhead, tried for the wreck of the said ship, or for their conduct subsequently thereto; but, on the contrary, the court sees reason to admire and applaud, the steadiness shown by all in the most trying circumstances, and the conduct of those, who were first in the boats, and who, to the best of their judgment, made every exertion for the rescue of the portion of the crew and passengers who remained upon the wreck."

The long expected Fête at Paris has come off quietly. The following is the account given of this affair:—

"PARIS FÊTE.—The French fête passed off brilliantly, without any attempt at empire. Sixty thousand soldiers were reviewed on the Champ de Mars. Half a million of spectators were present. The President appeared with a brilliant staff. After the review the presentation of standards surmounted by the Imperial Eagles, was made to the Colonels of the various regiments. The President made a speech, in which he says the Roman Eagle adopted by the Emperor Napoleon was the most striking emblem of the regeneration and grandeur of France. It disappeared with our misfortunes, and it ought to return when France recovered from her defeats.—Resume then soldiers, these Eagles, not as a menace against foreigners, but as the symbols of independence. This address was immediately placarded throughout the city. The Clergy, headed by the Archbishop of Paris, mastered to the number of 800, around a gorgeous altar erected in a field, and bestowed their blessings on the standards, and about one thousand crosses and medals were distributed. The President was, on the whole, well received.—The infantry in general cried "Vive Napoleon"—the civilians "Vive l'Empereur." On the other hand, the operatives of Faubourg St. Antoine, notified their employers to refrain from work during the day, instead of being present at the fête.—The festivities were continued within doors on Tuesday, Wednesday, and Thursday. On Tuesday night a grand ball was given in the Tuilleries to fifteen thousand persons; on Wednesday, a banquet was given to eight hundred generals, and superior officers; and on Thursday, a dinner to one thousand non-commissioned officers of the line. General Changarnier refuses to take the oath of allegiance."

#### OBJECTIONS TO DR. BROWNSON'S LECTURES.

The *Montreal Witness*, the *Christian Guardian*, the organ of the "shouting Methodists" of Upper Canada, and some others of our evangelical cotemporaries, have undertaken the task of replying to the learned gentleman, whose lectures upon the comparative merits of Catholicity and Protestantism, have caused no small stir in the enemy's camp. In this attempt our separated brethren have shown more zeal than discretion, and if they have not refuted the doctor's arguments, they have at least proved their inability to understand them. And here we may be

permitted to allude to the principal difficulties which a Catholic controversialist, like Dr. Brownson, has to contend with when arguing with, and against Protestants. These difficulties consist, first in the perpetual struggle, which such a man has to make, in order to speak down to the level of his adversary's intellect; secondly, in the fact that in arguing against Protestantism, the controversialist is arguing against a negation, or nothing, and, as a learned senator of the United States philosophically remarked, "It is almighty wrenching to kick against nothing."

We are told that Dr. Brownson's lectures were "failures." Failures in what? would we ask: failures only in this, that they have failed to elicit anything like a reply to them, from those who presume to criticise them. "It won't do," we heard a gentleman complain the other day, "it won't do for our evangelical ministers to fold their arms, and hold their peace; they must sharpen their swords, look well to the joints of their armor, and gird their loins for the strife, for they are sore beset. Popery on the one hand, and Rationalism or Ultra-Protestantism on the other, are making sad havoc with orthodoxy; and unless evangelical ministers are prepared to meet their difficulties boldly and frankly,"

Something awful was no doubt meant; some fearful catastrophe was supposed to be nigh at hand, though of what nature we did not learn; we suspect however, that it had reference to Pew-rents. Our evangelical friends may call Dr. Brownson's lectures "failures" if they like, but we will tell them what they have done; they have roused a spirit of "free enquiry" amongst many who hitherto had never given a thought to the controversy at issue betwixt Catholics and Protestants; and this we consider no small thing, for "free enquiry" must always terminate, either, in Popery, or "Free-thinking," i. e. the rejection of all revelation. Thus, on the one hand there is a probability of gain to the Church, from the accession of those who are not prepared to adopt Atheism, or Ultra-Protestantism; whilst on the other, the fate of those who embrace the latter system, if system it can be called, cannot be said to be worse than it was before, for, in the eyes of God, heresy is no less a damnable sin, than infidelity, or Atheism, and in the eyes of men of common sense, it is far more irrational. If our evangelical friends desire to refute Dr. Brownson, they must have resource to weapons more efficacious than rapid declamation, or the namby-pamby trash which passes current with the old women of the conventicle.

Let us see then how the Doctor's arguments have been attempted to be met, and what are the objections brought forward against them. His main thesis was—that, if there be a God, infinitely Holy, Wise, and Just, and if Christianity be historically true, then can it be true *only* under that form which is called, indifferently, Catholicity or Popery; and if true *only* under that form, then must all other forms, which protest against that only true form, be false: from this, he concluded, that, as it is only by the true religion that salvation can be attained, it is necessary for man *not* to be a Protestant, and therefore, to be a Catholic; for every man must be either the one, or the other.

What Dr. Brownson therefore had to do, was to prove, that, if Christianity be historically true, it can be true only under that form of Christianity which we call Catholicity—or, if our separated brethren like it better, which we call Popery, for we rather like the name of Papists, as expressive of our attachment to the Holy See.

Two modes of argument were open to the lecturer; he adopted them both alternately. Firstly—to prove that Protestantism, or Non-Catholicity (for the terms are synonymous) was false, and thence—upon the principle, that, of contradictories, if one be proved false, the truth of the other is established—as, if it can be shown that A is *not unequal* to B, it is proved that A is *equal* to B—to conclude the truth of Catholicity. Secondly—by directly proving the truth of Catholicity, and thence concluding to the falsity of Protestantism, or Non-Catholicity. We have only time to-day, to reply to the objections brought against the first of these two modes of argument. The lecturer's first line of argument was as follows:—

That which is merely a negation, or based upon a bare negation, is necessarily false, for truth is essentially in the order of Being—falseness of Non-Being.

But Protestantism, or Non-Catholicity, in so far as it is Protestantism, is a bare negation.

Therefore, Protestantism or Non-Catholicity must be false; and, as of contradictories, if one be proved false, the truth of the other is established, the lecturer concluded the truth of Catholicity, from the demonstrated falsity of its contradictory—Protestantism or Non-Catholicity.

To the major premise, in the above demonstration, our opponents have taken no exception; their objections have been urged against the minor premise—"That Protestantism or Non-Catholicity, in so far as it is Protestantism, is a bare negation." The objection is couched in these terms—"That Dr. Brownson did not fairly state the positive aspect of Protestantism." Now this objection is absurd, because Dr. Brownson never professed to state the positive aspect of Protestantism; on the contrary, he distinctly declared that Protestantism, or Non-Catholicity, in so far as it was Protestantism, had no positive aspect; that though he had been for a great part of his life a Protestant, or Non-Catholic, himself, he had never been able to discover what Protestantism, or Non-Catholicity, in its *positive* aspect, was; that the utmost that Protestantism did, was to deny, or protest against, some article of Catholic faith, but that of itself, in so far as it was Protestant, it affirmed nothing. It would have been funny after this statement on the part of the lecturer, if he had immediately professed to state "the positive aspect of Protestantism," and it is equally absurd to tax a man with unfairness, for

not doing what he did not profess to do, and what he confessed his inability to do. Do our Protestant friends desire to destroy the basis of Dr. Brownson's argument, and, consequently, to overthrow the whole superstructure? We will tell them how, and how only, they must proceed. They must state the *positive* aspect of Protestantism, or Non-Catholicity, themselves; they must produce this *positive* Protestant doctrine, which Dr. Brownson declares not to exist, and upon which non-existence he based his whole argument as to the falsity of Protestantism, or Non-Catholicity, because founded upon a bare negation. By producing this *positive* Protestant, or Non-Catholic doctrine, our opponents will have completely refuted the Doctor, and proved one portion at least of his lectures to have been a failure.

But, lest we should be misunderstood, it is well to define what we mean by a *positive Protestant*, or Non-Catholic doctrine. We mean then,

Firstly—A doctrine which is held in common by all Protestant, or Non-Catholic sects—from the Anglicans down to the Universalists and Waldenses—as essential to their existence as Protestants, or Non-Catholics.

Secondly—A doctrine which is not held by Protestants, or Non-Catholics, in common with Papists or Catholics on the one hand, and with avowed Infidels on the other.

Thirdly—A *positive* doctrine, that is, a doctrine which merely affirms something, and if it contradicts some article of Catholic faith, does so, not by a bare negation, but by opposing to it something positive.

When our Protestant opponents shall have produced this *positive* Protestant doctrine, common, peculiar, and essential, to all Protestant, or Non-Catholic sects, we pledge ourselves to reproduce it, and to acknowledge that Protestantism, or Non-Catholicity has its positive aspect; that it is not a bare negation; and that therefore Dr. Brownson's conclusion as to the falsity of Protestantism, or Non-Catholicity, is worthless, as having been deduced from a false premise.

In speaking of Protestantism, or Non-Catholicity, Dr. Brownson expressly declared that he did not mean to confine the appellation Protestant to what are termed the *evangelical*, or *orthodox* sects, as distinguished from liberal, or rational Christians. Protestants have, we know, many distinctions and divisions among themselves, but they have no right to expect Catholics to recognise them, or to make any difference between one form of mortal sin and another. As Catholics, we know nothing of these little differences betwixt Tweedle-dum and Tweedle-dee, however important they may appear in the eyes of Tweedle-dum and Tweedle-dee aforesaid; to Catholics, the continual squabbling betwixt the different Non-Catholic sects, appears as ridiculous, as it does to hear one great brawny black fellow calling another "a d— nigger;" we only recognise two great divisions in the religious world—Catholics, or Papists, and Non-Catholics, or Protestants; those who are *in* the Church, and those who are *out* of it: other distinctions we know not. At the same time it is but just to admit that, in a worldly point of view, the Anglican heresy is the most gentlemanly, and aristocratic form of heresy, and that its ministers are, for the most part, men of refined manners, and high education; besides this, we can recognise no distinction between the different Non-Catholic sects, whether they howl and rant with the Methodists, parody Catholic forms with the Puseyites, or put their faith in Joe Smith, or Spiritual Rappings.

Whilst therefore it is to us a matter of perfect indifference, what divisions and subdivisions Protestants, or Non-Catholics, may recognise amongst themselves, or what importance they may attach to them, as Catholics we protest against being expected to take any notice of their existence, or to argue as if one Protestant, or Non-Catholic sect was more or less heretical than another. To Catholics, all Non-Catholics are alike Protestants—Protesters against the One Holy, Catholic, and Apostolic Church,—and as such, are all concluded under the same category. We are aware that it is still customary for some of the sects to pique themselves upon their inconsistency, and their inability to reason logically, in virtue of which they still profess to retain some vestiges of old Popish doctrine, some fragments of the old Catholic tradition, and have the impudence to treat as Infidels and Atheists, those amongst their fellow Protestants, who have rejected these vestiges and fragments of Catholicity, as the necessary consequence of their previous rejection of the authority of the Catholic Church, and who have followed out the right of "private judgment," and "free inquiry," to their legitimate conclusion—"free thinking." These impertinent pretensions can have no value in our eyes; they can at best but provoke our mirth, especially at the present day, when, thanks to the progress of Protestantism towards Rationalism, these self-same, *soi-disant*, orthodox sects, have become as contemptible in point of numbers and of influence, as they always have been, in intellect and controversial skill.

Some of the other objections to Dr. Brownson's lectures we will notice in our future numbers; in the meantime we wait patiently, yet with no small degree of interest, for the enunciation of the *positive* Protestant doctrine, as defined above, and which we challenge our cotemporaries to produce, as the speediest and most effectual manner of demolishing the Doctor's arguments. We fear though that we shall have to wait a long time.

#### REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Aylmer, J. Doyle, £1 5s; Perth, J. Doran, 12s 6d; Sorel, D. McCarthy, 12s 6d; Kingston, J. Patterson, 12s 6d; Duffin's Creek, R. Brennan, 12s 6d; Cobourg, A. T., 12s 6d; Hemmingford, D. McEvilla, 12s 6d; Port Elgin, A. McMillin, 15s; Melbourne, J. Toomy, 6s 3d; Sherbrooke, A. Donnelly, 10s; Coaticook, P. Flynn, 10s; S. Monaghan, J. Clemisla, 6s 3d; Sand Point, D. McDonell, 10s; St. Croix, Rev. J. B. Potvin, 15s.

#### PROTESTANT CALUMNIES.

The task of the Catholic journalist would be, comparatively, an easy one, if he had only to reply to the arguments, and logic of his opponents; or if they were willing to act upon the principle, that falsehood, calumny, and personalities, are as much out of place, in religious controversy, and as disgraceful to those who employ them as, by common consent, they are generally admitted to be, in the affairs of every day life. Unfortunately, it is not so; as Catholics we are called upon, not to refute arguments, but to disprove calumnies—not to support a thesis, but to rebut personalities—not to defend the doctrinal teaching of the church, but to repudiate the monstrous absurdities, which our opponents, oft-times through ignorance, but oftener, we fear, through deliberate malice, attribute to us. Strange, that it should be so! Strange, that the moment a man becomes *serious*—the moment that he experiences those strange qualms, which, by the devout, are denominated "a call," he should begin by making himself intensely disagreeable to all his former friends and acquaintances, and considering himself absolved from every moral and social obligation.—Strange, indeed! but not more strange than true. If a lie of extraordinary malignity against the Catholic clergy or religious be in circulation, we are sure to trace it ultimately to some reverend evangelical minister or another, as, in the case of Maria Monk, or still later, in that ridiculous story about a priest flogging a Sister of Charity by way of penance in open day, in the streets of a large city in the United States, and which was ultimately traced home to a Baptist Minister, the Rev. John L. Weller, editor of the *Western Recorder*, the journal in which the falsehood first appeared. As a general rule, our evangelical brethren take care, when they lie, to lay the scene of the adventures a long way off. Your editor of a Protestant religious paper in Calcutta will enlarge upon the abominations of conventual life in Madrid, whilst the editor of a similar journal in Canada will harrow up the souls of his readers with a "full, true, and particular account" of the "Inquisition at Rome," or "Priestly Tyranny," at Timbuctoo. We say as a general rule, for sometimes, as in an instance at present before us, and as in the case of the Rev. Mons Faucher, S.R., our evangelical friends allow their hatred of Popery to outstrip their discretion, and commit themselves—either by telling a lie, "with a circumstance," or else by pretending that the event upon whose horror they delight to dilate, occurred, or is occurring, in the immediate neighborhood of the narrator; in either of which cases the lie is detected immediately. To understand the reason of our making the foregoing reflections, we insert the following paragraph from the *Montreal Witness* of the 17th inst., to which we shall take the liberty of adding a few remarks of our own:—

"There is a strange story current about town of a Jesuit who effected his escape from the College of that order in this city," (ah, imprudent editor of the *Montreal Witness*, why were you foolish enough to propagate a lie which can be so easily detected? why did you not lay the scene in Venice, or Central America?) "and has since been subjected to every species of threats, cajolery and deception to get him back again into their power. At last he was entrapped and taken back, but escaped again, and is now in dread of stirring out even into the streets; or of being attacked in the house where he stays, and either murdered, or taken to the cells of the new *Holy Office*. This is a sad state of things for Canada, and the nineteenth century. One reason why he is so threatened and persecuted by the Jesuits and their tools is, we understand, that he has made some strange revelations."

Such is the story laid before the world by our evangelical cotemporary, and which (for there are no limits to the credulity and ignorance of sound evangelical Protestants) there are some few fools, silly enough to believe, as there are plenty of knaves, ready to propagate it. Now, if we notice it, it is not because we think it will do the Jesuits much harm; we can appeal to the case of the Rev. Mons Faucher, and to the detected slanders of the *Montreal Witness* and the F.C.M. Society, upon that occasion, and argue, that as he who has been proved to have been a liar and a slanderer, upon one occasion, may justly be deemed a liar and a slanderer ever after—so, the *Montreal Witness* is as little worthy of credit now, when telling lies about the Jesuits, as it was when telling lies about the *Cleré* of S. R. We can console ourselves also with the reflection, that if the Jesuits are vilified in the columns of the *Montreal Witness*, so also, that that journal alone, of all the journals of Montreal or Canada, has had the unblushing impudence to defend the conduct of the cheats and swindlers who, in their capacity of office bearers in the Montreal Provident and Saving's Bank, robbed the poor widows and orphans of their miserable pittance, and in their capacity of office-bearers of the Evangelical Societies of this city, make us almost forget their former cold blooded villany in the contemplation of their still more disgusting and loathsome hypocrisy. But this is a digression—we will come back at once to our muttons.

By the quotation from our evangelical cotemporary, it will be seen, that it is *asserted*, and laid to the charge of the Jesuits of this city—1st. That one of their number—a Jesuit—effected his escape from the College. 2nd. That he has since been subjected to every kind of threat, cajolery and deception, in order to induce him to return. 3rd. That he was entrapped; taken back, but managed to escape a second time.

It is *implied*—1st—that the Jesuits have threatened the life of the run-away. 2nd—that there are cells and dungeons in the new *Holy office*, in which the refractory are confined. 3rd—that the reason for this cruel conduct, on the part of the Jesuits is, that the run-away has some strange revelations to make respecting them—from all which, our sapient, and remarkable-for-his-love-of-truth-and-gospel-religion, cotemporary concludes, that "this is a

sad state of things for Canada, and the nineteenth century," and to which, we reply by giving a flat denial to the assertions and implications, pronouncing the whole story, from beginning to end, to be silly, yet malicious lie, and calling upon our cotemporary either to make good, or retract, his statements.

He will reply, we doubt not—for we never knew a liar who was not also a coward, and ever ready to shrink from the consequences of his scurrility—he will reply, that he only gave it as an *on dit*, as "a strange story current about town." This excuse we will not accept. No man, in private life, has the right to circulate or repeat a tale prejudicial to the character of his neighbor, and then to shrink from the consequences, upon the pretence that he did not originate it: he must either retract and apologise, or give up his authority. The journalist can acquire no right or privilege which he did not possess as a private individual; the journalist has no more right than has the private individual, to circulate reports injurious to the character of his neighbors and fellow-citizens; he has the *right* to make them public, *if true*—but it is his *duty* first to ascertain that they are true; we lay this down as an axiom, so clear, that no gentleman can possibly refuse to accept it. We call upon the Editor of the *Montreal Witness* then, as we should call upon any private individual, who had circulated and given extensive currency to a report injurious to the reputation of one for whom we had a respect, either to make good his charges against the Jesuits—by giving up his authority, and producing his proofs—or else, to retract and apologise—if he refuses to do either the one or the other, we tell him that the man who originates, or gives increased circulation to, reports injurious to the reputation of his neighbor, and who, when called upon, will neither make good his statements, by giving up his authority, nor yet retract and apologise, is a mean, pitiful scoundrel, beneath the regard of every honest man, and one upon whom it is not worth while to waste the strongest epithets of contempt which the English language affords, because they are all too good for him. We appeal to our Protestant brethren, and ask them—If some blackguard had libelled your clergy, would not you make use of equally strong language?

We said that *Orthodox* Protestantism was on the decline, and that it had become as contemptible numerically, as it always had been contemptible intellectually. In support of our assertion we copy the following from the *Congregational Journal* of New Hampshire, once the head quarters of Calvinistic Protestantism. The editor thus describes the dwindling away of *Orthodoxy* in New Hampshire; but what is true of New Hampshire is equally true of every other district of the United States:—

"It is a startling truth, to which the successive Minutes of the General Association attest, that the number of members of the churches has diminished within a few years by some four or five thousand. It is equally true that the number of churches is diminishing by the steady progress of decay and extinction. Without going back to the period of our editorial labors, and relying upon the power of memory for the accuracy and completeness of our sketch of extinct churches, we call up the following as having died out within the last ten or twelve years. In all the places where the churches existed, there may still remain individuals once connected with them; but the ordinances of religion, and church order and discipline not being observed, as churches they are virtually extinct, if they have not formally been disbanded; and should anything be attempted again, in every case a new organization of the scattered materials would be required.

"Beginning with the northern part of the state, two churches once existed in Lyman, a town on the Connecticut river, and one in Perey, which are utterly gone; there was another in Whitefield, and another still in Shelburne, which for years have been without pastoral or ministerial labor, and probably are beyond recovery. In the eastern part of the State, churches once existed in Alton, now becoming an important field by railroad and steamboat communication, and in Tuftonborough; whether the churches in Ellingham and North Sandwich maintain their organization, we are not informed; at any rate their existence is barely more than nominal. In the eastern part of the State the churches in Newington and Kensington, and the Pleasant street Church in Portsmouth have ceased to be numbered among the living. In Cheshire county the church in Surrey is the only one which has died out, so far as we are informed. In Sullivan county the church in Unity and the Second church in Lempster have closed their existence. A church was organized in Centocookville, a village in Hopkinton, some 12 years ago, which lives no longer. Around Plymouth a few years since there was a church in New Hampton, and another in Bridgewater, and another in Alexandria, which are numbered with the dead. Between the Connecticut and Merrimack, the Churches in Dorchester, Orange, Springfield, and Canaan, have for years ceased to maintain church order, and to regard themselves as existing, organized churches, and to sustain public-worship; and with little variations the same may be said of the Church in the neighboring town of Enfield. The churches in Windsor and Wendell are also extinct.

"Look over the list; here are from *twenty to twenty-six* Congregational churches of New Hampshire which within ten or twelve years have become either utterly extinct, or else in the long neglect of church order and discipline would require a new organization, should they attempt recovery to a real, living, and effective existence! And all this decay and death, notwithstanding the labors and expenditures of the Missionary Society. The fact is sufficiently sad, without artificial coloring or exaggeration; and eloquent, without note or comment.

"In the meantime what has been gained? Is there anything compensatory in other directions? New churches have been organized in West Lebanon, in East Jaffrey, in New Ipswich, in Mason Village, and in East Concord, and a third in Nashua; but all of them colonies or divisions from already existing churches in the same places. Two have been organized in Manchester, in which, however, two others were merged, the one at Manchester Centre, and the other at Amoskeag Falls. One has been gathered at

Fisherville, one at Salmon Falls, and another in Litchfield, where none existed before, though in the latter town a church had, some years before, become extinct. Within the period of ten or twelve years, as is seen from the foregoing statements, *twenty-eight* churches, including those at Manchester Centre, and Amoskeag Falls, have become extinct, while ten have been organized, of which all but three were colonies from others; and of the three only two were gathered on missionary ground.

"Can any remedy be applied to this frightful decline?"

#### CATHERINE HAYES.

We are pleased to learn that this gifted Child of Song is at length about to pay us a visit, and although we are not in the habit of using our editorial influence on behalf of singers, or other artists performing in Montreal, leaving that, for the most part, to our more popular contemporaries, yet we cannot forbear from bespeaking a favorable reception for the "Swan of Erin"—the lovely and beloved Catherine Hayes—the successful rival of Jenny Lind, (now un-Linded!) and the worthy representative of Ireland's glorious music. We have heard the exquisite tones of this fair enchantress—we have heard her master with consummate skill, the most elaborate compositions of modern art, and we have heard her warble "wood-notes wild," with the thrilling sweetness of the summer bird—we have listened with delight to the harp-like wailing of her voice, in some of the finest compositions of the old Irish masters; and we assure our readers, that we would walk many miles to hear her in any one of them—the last especially. Her "*Kathleen Mavourneen*" and her "Harp of Tara" are both admirable in their respective kinds, and her "*Savourneen Deelish*" is beyond all praise. But why attempt to specify the melodies in which she excels—she will come, and all can judge for themselves. We shall therefore only say that to all lovers of music, and especially Irish music, the opportunity of hearing Catherine Hayes will be a source of real gratification.

#### OBITUARY.

With sensations of sorrow, which we feel in common with many of our fellow citizens, we record the death of the Rev. Theophile Durocher, who departed this life on the 19th instant, aged 46 years, 8 months, and 15 days, at his late residence in the parish of Belœil, of which he was curé since 1831. Rev. Mr. Durocher was born at St. Antoine, River Chambly, on the 5th Sept., 1805. He completed his studies in the College of Montreal. Ordained priest in this city, on the 9th March, 1828, by the late Rt. Rev. J. J. Lartigue, he was on the following day appointed curé of the parish of St. Rose. He afterwards officiated successively as curé in the parishes of St. Genevieve, St. Laurent, and St. Benoit. In 1831 he succeeded the Rev. Mr. Felix, curé of St. Benoit, who died on the 24th May of that year. He discharged the spiritual duties of that parish to the end of Sept., 1831, when he was nominated curé of Belœil. He was a member of the Caisse Ecclesiastique, and of the Society of One Mass. About three years ago, the reverend gentleman felt the symptoms of the disease to which he has fallen a victim. A voyage he made to Europe, where he remained for several months of the years 1850 and 1851, improved his health, without sufficiently strengthening it to withstand the severe attacks to which it has finally succumbed.

The virtuous and estimable clergyman, whose loss the parish of Belœil presently deploras, had done much to advance the religious and social interests of his parishioners; and all his acts were characteristic of the prudence and piety of the good shepherd.—*Melanges Religieux.*

The *Hatifax Times* mentions, as a rumor, that his Lordship the Bishop of that diocese has been elevated to the Arch-Episcopate, and the Very Rev. his Vicar General, to the Episcopate. "Of profound erudition and administrative ability of the highest order, with untiring zeal in the propagation of the faith, we know of no ecclesiastic better calculated to occupy, with dignity and efficiency, the Arch-Episcopal throne. In the Very Rev. Dr. Connolly, the faithful of New Brunswick will find a Chief Pastor and Overseer, zealous of good works, 'adorning the pure doctrine,' and enforcing the discipline of the Church by an exemplary consistency brighter and more cogent, by far, than precept."

His Lordship the Bishop of Toronto held a Confirmation on Thursday morning the 20th inst., at St. Michael's Cathedral, when one hundred and eighty persons were admitted to the holy rite; and as many children for the first time received the sacrament of the Blessed Eucharist. We love to dwell on this particular portion of the episcopal duties; our mind does not dwell on the mere occasional ceremony, it passes onward to the consideration of the continued preparation which is ever going on, and which sows the seed that produces such strength, fortitude and courage as enables christians to persevere steadily in good, and to practice their faith in all circumstances and in all places. Sweet, indeed, is the reward of our revered Bishop for his labors; gladdened must be his good heart when he regards the band of courageous soldiers he has just enlisted under the banner of their Redeemer. Be it your task now, ye parents, to preserve your children steady followers of Him, whose soldiers they have just professed themselves to be, and to strengthen their courage in the warfare in which they are now engaged. Vain will be toil, fruitless the labor of the Priest, however zealous and devoted to his charge, if you do not assist by your exertions at home his good work. Teach your children, then, to go forth into the world prepared to oppose its false maxims and dangerous customs, and 'mid sacrifices and trials to receive and hold fast the same strengthening spirit which comforted, fortified, inspired, and sanctified the Apostles.—*Toronto Mirror.*

FOREIGN INTELLIGENCE.

FRANCE.

**DAILY HABITS OF LOUIS NAPOLEON.**—The President rises at seven in the morning in summer and at eight in the winter. His first care is to read all the letters of importance delivered to him by his valet Thebie, all of which have the seal or initials of his confidential advisers. He then takes a few turns in the garden and returns to breakfast in the cabinet adjoining his bedroom; his aides-de-camp are then admitted, orderly officers, and officers on duty, to all of whom he gives the orders for the day. Then comes Dr. Canneau, his physician; M. Magard, chief-du-cabinet; and Bure, the President's foster-brother, Intendant of the Elysée. At ten a.m. he gives some particular audiences. The breakfast is at eleven, where the President is very abstemious; after this he goes to the council of ministers, where he hears all and decides briefly. During the sittings he amuses himself with sketching on pieces of paper, which are eagerly caught up when he leaves. On leaving the council audiences are given to the household, and to those who have audiences allowed them. The dinner is at six, to which generals and others are invited, as named by the President, who goes to the opera and many other theatres when there is no reception or state council.

The great fête of the 10th of May is now the chief event of the day. The preparations on the Champ de Mars are proceeding with great activity. The ceremony observed in 1804, when the Emperor Napoleon distributed the eagles to the army, and in 1815, when the Emperor reviewed the army after his escape from Elba, is to be observed on the present occasion. The colonel of each regiment will mount the steps of the great tribune set aside for the President of the Republic, and receive the eagle from the hands of the Minister of War. Previous to the delivery, and immediately after the ceremony of High Mass, the eagles will be blessed by the Archbishop of Paris. The President's uncle, the ex-king Jerome, will be seated immediately on the right of Louis Napoleon.

It is believed by persons who profess to be well informed, that the Italian question is likely to become once more one of interest. Private letters from Rome and from other points of Italy express a similar opinion. The visit of M. de Rayneval to Paris, ostensibly en congé, could scarcely pass unnoticed; and, as might have been expected, it has given rise to a variety of conjectures, the truth of which it is not easy to vouch for. Amongst other rumors, one is to the effect that his visit is not unconnected with the expected establishment of an Imperial régime in France; and even a whisper goes about—strange as you may suppose it—that a consecration by the Pope will not be wanting to render still more complete the similarity of the events of 1852 with those of 1804. Others refer the visit of the Envoy to a desire on the part of his Holiness to explain to the French Government the actual position of the Papal States and the real intentions of their ruler; and you will find a few who suspect that the expected presence of the Archduke in Rome has something to do with that of M. de Rayneval in Paris. The visit of M. de Butenval (who, by the way, was to have taken his departure for Turin last night) is also believed to relate to the Italian question.

Colonel d'Espinasse, one of the extraordinary commissioners of pardon, sent into the provinces to revise the sentences of the departmental commissions, wherever he went ordered the suspended convoys of convicts on their way to Africa to continue their march towards their penal destination. He represents the number of the affiliated to secret societies as being so enormous that even the deportations of the ringleaders alone would have included several thousand in two or three departments. This commissioner of mercy, out of 4,000 condemnations, has been only able to bring his conscience to admit 200 offenders to pardon. Such is the report of M. d'Espinasse, and so great has been its effect on the mind of the President, that the latter has immediately complied with its leading suggestion, which is to refer the appeals for pardon to the local administration.

There have been a number of incendiary fires in several of the departments.

The *Paris* says—"The expenses of the Budget of 1853, as compared with the receipts, show a deficit of 40,000,000; but, according to all appearance, our troops will soon cease to occupy Italy, and that withdrawal will lead to a diminution in the expenses of the war department."

SPAIN.

The Madrid journals of the 27th ult. mention that Queen Isabella II. had conferred the Grand Cross of the Order of Charles III. on the Archbishops of Grenada, of Santiago, and of Valencia. Her Majesty has likewise conferred the Grand Cross of Isabella the Catholic on the Bishop of Malaga.

GERMANY.

**FAMINE IN GERMANY.**—A letter to the *Times*, by Mr. Louis Cappel, Minister of the Lutheran Church in Little Alice Street, gives a distressing picture of a famine at present prevailing in Southern and Central Germany, and chiefly caused through the failure of the potato crop last year:—"Truly heart-rending accounts continue to arrive from Wurtemberg, Bavaria, the Grand Duchy of Baden, Nassau, and, more especially, from the Vogelsberg and the Odenwald, mountainous districts, the one situated in the north-eastern part of the Grand Duchy of Hesse, the other to the north, and forming part of the 'Bergstrasse,' a road extending from Darmstadt to Heidelberg, within thirty-eight hours reach of London, and traversed generally by excursionists on their way to Switzerland. In these localities whole villages are being deserted for want of food. In other parts

trade is standing still; of 18,000 looms, in a single province of Bavaria, almost exclusively inhabited by weavers, not half are at full work. In addition to the extreme dearth of provisions, whole herds of cattle and sheep are killed by a rapidly-spreading disease. The most loathsome food, meat infested by murrain, is eagerly sought after; in some instances dogs have been slaughtered and ravenously devoured by a famishing population. In one case, in Wurtemberg, a dog buried for some days has been dug up, and the flesh in its advanced state of decomposition has been actually made use of as food. Wholesome meat is out of the question. Bread made of bran must supply its place, and bran soaked with water, in which salt has been dissolved to give it a taste, and the skin of potatoes, and coffee boiled over and over again to extricate the least remaining particle of nourishment. Unfortunately, there is no prospect of an immediate, or even of an approximate, alleviation of such misery; although vigorous exertions have been made by government and private individuals, their result is wholly inadequate to meet in any degree this fearful amount of distress. Germans, in yet unheard-of numbers, are literally besieging every port available for emigration, both here and abroad."

CAPE OF GOOD HOPE.

**THE KAFFIR WAR.**—By successive arrivals of the ships Amazon, Agincourt, and Maidstone, advices have been received from the Cape of Good Hope, the latest date being March 17th.

The following is extracted from a letter dated King William's Town, the 29th February:—

"During the past two days the troops have been pouring in from the field to rest and lay in stores for another campaign. We have now the whole of the second division here, comprising five line and two cavalry regiments, besides the levies and irregular horse. During their late operations they have destroyed the greater part of the Kaffir corps, stormed an old-established Hottentot camp, and fought the Kaffirs whenever they would fight, and wherever they were to be found; but while the three divisions under command of Colonels Michel and Eyre and Major Kyle have been doing good service, and working hard, that under Gen. Somerset has been comparatively idle."

Sir Harry Smith left King William's Town on the 4th of March, with the intention of attacking the enemy's fastnesses. His forces were divided into three divisions, and consisted of the 73rd, 60th Rifles, the 43rd, and 12th Lancers, Artillery levies, &c.

The Kaffirs had partially ceased hostilities and had sued for peace, but the terms offered them by Sir Harry Smith not being accepted, he was preparing for a combined movement on the 8th of March, when he intended to cross the river Kei with the whole of the levies. On the 27th of February a public meeting was held at Graham's Town for the purpose of having a ballot of the inhabitants, in order to carry out the Governor's instructions as to the assembling of the burgher force on the 8th of March, when every other available man between the prescribed ages of 20 and 60, out of a list of nearly 600 names was chosen to take the field. From various causes it was supposed that not more than 100 of these at the utmost would be found accoutred and equipped on the day of muster. Patrols under Colonels Eyre and Michel in British Kaffaria, acting in concert, had penetrated into the dense poorts of the Keiskamma, and into frowning retreats that had not previously been visited by a British force. Here they found a Hottentot larger with a great number of hovels, and about eighty wattle-and-daub-huts, furnished and fitted up with doors and windows stolen from the various farm-houses in the colony which these miscreants had dismantled. Every provision appeared to have been made here for a permanent location. The notorious Willem Uithaelder, of the Kat River school, the author of so much misery and devastation in the Mancazana, had established his head-quarters at this settlement, and exultingly called out to the troops (says the *Graham's Town Journal*) "Smith's people are women; I can give them fighting men;" and adding, with a fiendish delight, "I am the murderer of Mr. Howse, I got all his money." This bravado was quickly silenced by a charge of infantry, in which the rebels were dispersed, about twenty of them shot, and their dwellings destroyed. The loss of the British force was one man killed and three wounded. Lieutenant-Colonel Eyre, when last heard of, was near Fort Cox, and, from the lowing of cattle in that vicinity, was supposed to be in possession of large herds. The 12th Lancers, under Colonel Pole, had likewise done good service; indeed it was said "he never goes on a bootless mission." The movements of the field force had been all that could be desired. The whole of the crops on the Amatolas had been destroyed, including those of the "Royal family," not much resistance being offered. Letters from Fort White stated that the Kaffirs had no inclination to stop fighting. They had shown a little resistance to the patrol under Major Kyle, 45th Regiment, and were continually calling from the hills, telling Sir Harry Smith not to hide himself at King William's Town, but to come out to the fight. Major Kyle's patrol had done good service, destroying immense crops.

Macomo still retained his hold of Waterkloof, entrenched in that formidable fortress, garrisoned by his clan and nearly 2,500 rebel Hottentots and hostile Tambookies. It was rumored that this chief had made a descent upon the Barisan's River district, and effected a considerable foray of cattle. The neighboring farmers were in a state of great apprehension.

On the north-eastern frontier, near the junction of the Zwart and White Kei streams, the scene of the memorable battle of Imvani, fought in March, last year, there had just taken place an engagement of the most desperate character between a detachment of a burgher patrol, under Commandant Gilfillan, and

a "cloud" of Tambookies, which resulted in the defeat of the latter, and a loss to them of nearly 100 killed and wounded; a booty of upwards of 1,000 head of cattle, extensive flocks of goats, and many horses. The loss on the side of the burghiers was 5 killed and 3 wounded, and 12 horses killed. The country between Cradock and Siltsh was reported on the 15th of February to be infested with Kaffirs and rebel Hottentots.

The commando, under Commandant Cole, returned to Burgher's Dorp on the 26th of February; their success was stated at 1,000 head of cattle, killing 30 Kaffirs and 10 Hottentots. Some Hottentot women were also taken prisoners, who stated that pack bullocks, laden with gunpowder, passed the T'Some, supposed to have been obtained from Mosheshi, and on the way to the lower country, to the Gaiikas and Galekas. Mosheshi is said to sell gunpowder openly, at a store kept for that purpose, and that his chief article of barter with Europeans who go to that part is that commodity. Unfortunately, the neglect on the part of the Government in not prohibiting the sale of ammunition at the outbreak of the war caused large quantities of powder to be imported, as also cartridges, and these are now being used against us. It was even hinted that the three days' armistice, recently asked by the Gaiikas, and granted to them, was for the purpose of obtaining a cessation of hostilities until their powder oxen had arrived. It was thought the imported stocks must wear out, when it was hoped, the executive would make the Ordinance No. 5, of 1851, permanent, in which case it was believed more aid would be given to the preservation of peace than five additional regiments would bring about.

INDIA.

The Nizam's dominions are in a worse and more hopeless state than ever; the alienation from the ordinary purposes of the state of the sums required for paying off in part the debt due to the Company has, as was anticipated, increased every species of disorder which arose from the nonpayment of the Nizam's troops; the outrages of these mutineers, as they are called, have rendered life and property in Hyderabad so insecure, that a large number of the more wealthy inhabitants of the city have taken refuge within the limits of the residency. It is stated that the Nizam intends, for the future, to dispense with a minister, and has asked the British government to provide him with five English officers to superintend the collection of his revenue. The Hyderabad state (says the *Madras Athenæum*) is in *articulo mortis*. Our duty of preservation is nearly at an end. The financial difficulties of the country are bringing everything to a dead lock. The government is only sharing in the ruin of every private interest. Nobody is paid, the contingent is close on seven months in arrear, and not a rupee is forthcoming. In the provinces anarchy rules without a check. The Rohillas are in possession of all the roads, and the travellers and villages are plundered without mercy. Of late they have taken to murder the Company's Sepoys going and returning on furlough, which is a sure sign that the law is unknown and government uncared for. An assurance on the existence of the Hyderabad dynasty till December 1852, could only be done at a high premium, the risk being decidedly hazardous.

**DEPARTURE OF THE REV. E. HUC FROM BOMBAY.**—We read in the *Bombay Catholic Examiner* that the Rev. E. Huc, who arrived at Bombay on March 6th, in the French frigate *Algerie*, quitted that port on the 15th of the same month on board the steamer *Bombay*, which conveyed the overland mails for Europe. The reverend gentleman left in perfect health. He is aged thirty-eight years, thirteen of which were spent as a Missionary in China. He returns to the mission in the course of next year. He has published a work in two volumes in French, and recently translated by Mr. W. Hazlet, entitled, "Travels in Tartary, Thibet, and China."

APOSTACY IN THE UNITED STATES—IS IT TRUE?

TO THE EDITOR OF THE TABLET.

Sir—I need not remind you how readily the fanatics in this country seize upon every report injurious to the Catholic Church, in order to draw funds out of the pockets of their silly dupes. It is not five months since a Rev. Doctor in this town declared that in the diocese of Ossory there were 40,000 persons who renounced the errors of Popery. Up to this statement remains unnoticed, simply because no sane-minded man in the United Kingdom would give a *thraneen* for his veracity. Knowing the use the aforesaid Rev. Doctor and his brother Clergymen will make of a letter inserted in your paper of the 17th of April, from the pen of the Rev. R. Mullen, New Orleans, wherein he asserts "that during the last twenty-six years 2,000,000 have fallen away from the Catholic Faith," I was induced to compare the Rev. gentleman's statement with the real facts of the case, and find that he has been misinformed to a pretty large amount.

The Rev. Mr. Mullen says that from 1825 to 1844 the number of emigrants from Ireland to the United States (he does not include the Canadas) was 1,000,000—and from 1844 to 1852, 1,500,000, making in the whole 2,500,000 as having left Ireland for the United States in twenty-six years.

If any person will take the trouble of adding this number of people with their increase by births, and the million said to have perished during the famine, and the present population of Ireland, he will perceive at a glance that an error has been committed somewhere. I shall compare the Rev. Mr. Mullen's statement with the report of the "Land Emigration Commissioners" lately furnished by the collectors of customs at the various ports in the kingdom. The Rev. Mr. Mullen says that from 1825 to 1844 there left Ireland for America 1,000,000; the reports show that in that space of time the total number of persons who left all parts of the United Kingdom for the United States was 525,978. Again, the Rev. gentleman says that from 1844 to 1852 there left Ireland for the same destination 1,500,000. The reports show that for the

whole of England, Ireland, and Scotland, there left for the United States 957,292, making in the whole, as per report of emigrants who have left the United Kingdom from 1825 to 1851, 1,483,265. If we take the Protestants as one-fifth of this number, a residue of 1,186,512 will remain as Catholics.

The Rev. Mr. Mullen strongly supposes that every person who left Ireland during the last twenty-six years for America is still living and increasing the population, but a little reflection will prove the impossibility of such being a mistake. Not to speak of ship-fever, &c., it is a fact notorious to all that the most arduous and wasting toil in America is the portion of the poor Irish emigrant—railroads, canals, &c. added to which the too free use of ardent spirits indulged in by our countrymen, killing hundreds of them the first two or three years after landing. Taking all these casualties into account, I do not think that five per cent. would be too high to rank mortality among them. The Rev. writer says that from 1825 to 1844 the number of Catholics who left Ireland was 800,000; and again, that the Catholic population of America in 1839 was 1,200,000. He, further down in his table, adds these two numbers together, forgetting all the while that he is counting twice over all those who landed in America from 1825 to 1839, a period of fourteen years. I do not think, seeing that last year 10,000 Mormons left England for America, it would be too much to estimate that, among the 1,483,265 who left these kingdoms for America in the time given, at least 100,000 were English, Welsh, and Scotch, and, I need hardly add, Protestants into the bargain. From a return presented to Congress by the "Commissioners of Emigration" in the March of this year, I find that 163,256 Irish emigrants arrived in the United States during 1851.

To sum up, we have the total of emigrants from the United Kingdom to the United States from January, 1825, to December, 1851

|                          |         |   |           |
|--------------------------|---------|---|-----------|
| Deduct for English, &c., | 100,000 | } | 524,304   |
| One-fifth Protestants    | 329,304 |   |           |
| Deaths, five per cent.   | 95,000  |   |           |
|                          |         |   | 1,122,217 |
| Add to these—            |         |   |           |
| Births                   | 500,000 | } | 770,000   |
| Conversions              | 20,000  |   |           |
| Foreign Catholics        | 250,000 |   |           |
|                          |         |   | 1,892,217 |

I leave these figures to speak for themselves. The Rev. Mr. Mullen calls upon the Hierarchy and Priests of Ireland to stop this apostacy by advocating certain measures; but as some time must elapse ere any change can be effected in the relations between landlord and tenant, &c., and as the people will continue to emigrate in the interim, allow me to call attention to present odious regulations on board passenger ships. I have seen upwards of 800 persons—old and young, married and single—living in the hold of a ship, their beds one over the other, as books are in a bookcase. I put it to any man of feeling, is such a state of things calculated to keep alive in the bosom of the emigrants those sentiments of morality and virtue with which they left the shores of Ireland? Many a young and innocent girl leaving Ireland finds herself upon landing in America lost to virtue. She goes into a country where her religion is scoffed at, enters the service of some reviler of her creed; her soul oppressed with the weight of her guilt, she dreads the confessional, becomes indifferent, marries a Dissenter, and loses her Faith.

A bill is at present before parliament for the better regulation of passenger ships. Will some of the Irish party have a clause introduced apportioning separate departments for the three classes of emigrants?

AN IRISH CATHOLIC.

ACKNOWLEDGMENTS.

From an article headed "Protestantism and Romanism" in the last number of the *Mercersburg Review*, we take the subjoined extracts. The facts admitted are such as are daily and strenuously denied by Popery-hating Protestants; and we present them as an evidence, that even a Protestant, if honest, when writing on this subject will be compelled, out of respect for truth, to admit them, though witnesses against the heresy of the 16th century:—*Pittsburg Catholic*.

"The quiet of the Protestant Church has suffered no little disturbance of late, by the frequency of the transitions from its ranks, to the Church of Rome. In many instances, these defections have been on the part of men, of weight and decided depth of sanctity, earnestness and theological ability. It has been usual in such cases, to dismiss the whole matter, with but a passing notice of the fact, accompanied with perhaps a sneering expression of pity, in view of such an exhibition of extreme folly, the result either of mental imbecility, or of an hypocrisy more or less concealed. Such has been the complacency and overweening confidence of many good men in the Protestant Church—such the ease with which they have conducted to its final resolution, much of the perplexity and mystery, which engaged the prayers and spiritual travail of the Church of all ages, that should any one still be found, who unfortunately, is unable to sympathize in full measure in their confidence, he is set down as a proper subject for commiseration, or else despised as destitute of moral principle. All this might do, and pass current were it not that recent facts have spoken too distinctly, to allow any longer, such an imagination. It cannot be denied, but that this movement has included men of the first order of mind and spirit. Men, who in the deepest earnestness of their souls, have struggled after a clearer apprehension of the truth as it is in Jesus Christ, and have been led by this step, as they fondly trust at least to the haven of rest."

"There is one aspect of the subject worthy of special notice presented in the fact, that although Protestantism from the beginning, has arrayed itself, in the use of all its superior resources and appliances, against Romanism, yet has it effected comparatively but little in the way of direct opposition and assault, if indeed, in many points it has not suffered decided detriment. This is altogether unaccountable, if the almost universal sentiment among Protestants, that their system is the last, the absolute truth, while the opposite, viz: Romanism is but one tissue of error and corruption, be grounded in truth. The progress of truth has ever been in the midst of, and in unceasing conflict with error, yet has it ever been able, in the end to arrest itself victoriously. And such precisely must ever be the issue. But in this struggle, the invincibility of truth seems to be most grievously tried. For upwards of three centuries of untiring conflict, hand to hand, with decided advantages in its favor, has it been doing

a fruitless battle, unless indeed it be to have called forth more actively, the resources of what is esteemed the embodiment of Antiochism; and to have exhibited its inability to impede and overcome its onward progress. Now this might prove of easy satisfactory results, were this struggle included within narrower limits of time and space. Then would we say, error may for a season make a successful stand against truth, as has frequently been the experience of the Church, yet must the tide speedily turn, and error quail before its power. In this case, however, no room is left for such a solution of the difficulty. Centuries have been engrossed, and world wide has been the scene, and yet do we this day see Romanism nursing itself with growing energy, with scarcely a wound or a scar to bespeak the severity of the conflict in which it is engaged, and the prowess of the power with which it is at war. Nay more. Just at this time does the tide of success seem to be in its favor and against Protestantism. As we have already seen, many who have sustained a conspicuous part in the service of this latter, and even some from among its champions, have felt themselves constrained, for reasons at least satisfactory to their own minds, to abandon their places in favor of the former. While on the other hand very few, if any changes of equal respectability have taken place in favor of the Protestant cause. Why, it may again be asked, all this? Has truth been shorn of its power against error so effectually as to be unable, in this long period to make any material impression on its enemy—to leave even a trace of its strength upon its deformed body?

It is not a little strange moreover, that Protestantism, absolute truth, as by many it is taken to be, should be unable to commend itself to spirits of the better order, who have been, and are still laboring in the service of the opposite cause. Humanity has an innate affinity for truth; and herein precisely holds the power of truth over it. Error may lead it captive, and hold it firmly bound in its fetters, yet does it recognise truth, when confronted by it; and while it may perversely refuse to submit to its power, it may not refuse its consent to it as truth. Where however, the spirit of man is keenly alive to its moral relations, and earnestly exercised to know the truth, attended besides with intellectual endowments of the highest order, all which are fully possessed by many who find their home in the Roman communion, as we are bound in all candor, as well as common honesty to admit; where such are brought in contact with truth, in the exhibition of both, its written and living power—though for a while prejudice and education may prevent its embrace, yet may we confidently expect, that presently it will assert its native power, and rise superior to all hindrances. It is not possibly conceivable, that such a spirit, be the outward circumstance of influence ever so powerful, could contentedly live in the midst of unmingled error, with the solemn challenge of truth ever addressed to it, without sooner or later in some measure, yielding its consent. It helps not the Protestant cause to deny the existence of such men in the Roman Church. It but creates against it a suspicion of prejudice and desperation. Such men ever have, and still do live in full honesty and truthfulness to their own deeply earnest convictions, in the bosom of that same church; and the mystery is that they have so found their spiritual wants satisfied in the very sink of corruption and sin, as to enable them to withstand the very truth, for whose refreshing power they ever pant in their inmost spirits.

COMMON SCHOOLS AND CRIMES.

(From the American Cell.)

The Grand Inquest of the city of New York, at the close of the last term of "the Court of General Sessions," of that city, on last Saturday, offered a special presentment, in which the following remarkable statement appears:— "The Grand Inquest are required, by a special sense of duty, to refer to another of those prolific sources of vice and eventual misery. Every year the power of control by parent and guardian over the youth of our city seems to diminish. In part this may be the result of defect in the laws regulating the relation between master and apprentice; and in part, is undoubtedly to be ascribed to the willingness of parents to suffer their unledged offspring to shift for themselves. Previous to the pseudo-philanthropic, interposing, his mawkish humanity, and depriving the legal guardian of the power of wholesome restraint and correction, the higher grades of crime were confined to adults. But since youth has been allowed to range at will, with little or no restraint—withheld from honorable employment, or allowed to spend their time in a precarious one, and thus tutored to eat the bread of idleness—what can be expected but the progression from idleness to mischief, from mischief to vice, and from vice to crime?"

"Such is the picture which has been presented to the view of the Grand Inquest this term. Of the higher grades of felony, four-fifths of the complaints examined have been against minors. And full two-thirds of all the complaints for crime acted on during the term, have been against persons between the ages of fourteen and twenty-one—thus making these seven years of life three times as much involved in crime as all the other periods of man's average existence. This truly appalling state of things calls loudly for reform. Parents and guardians must be induced to again assume the responsibility of their respective charges, or the community will be compelled to undertake it in their stead. The institutions of our country are based solely on the intelligence and virtue of our people; and their perpetuity is solely dependent on the right training of our youth—the future men of the land. When the people become corrupted our experiment in self-government has failed in the great end for which it was established. It then become the duty of every citizen to aid in arresting this alarming and dangerous evil, by timely and appropriate action."

Of all subjects, Education is that most talked of, and most important to be disposed of wisely. Every great free State has been founded upon its schools, and those of this Union are cordially united in the theory, though a good deal divided in the practice of the educational office.

New York and the States next to us, as we understand their "Journals of Education," maintain that the State is the only proper author of the education of its children. For nearly half a century, this conviction has, apparently, been grown stronger and stronger, notwithstanding that up to this time the fruits of the system, have been rather such as are gathered from thorns and thistles, than from more valuable shrubs. Without a metaphor, we assert, that the State School system, up to this time, has not, in America, made the

second generation more virtuous, more pious, or more wise, by its teachings. We have heard nothing for years but annual reports in praise of the theory, with annual statistics condemning the system. How are these two things to be reconciled? Do men become wiser and worse together? Or, is it some wretched counterfeit of wisdom we have got, which not only does not suffice for good, but is the inevitable occasion of evil?

For our part, we believe the present State School system, to be a radical evil. It is precisely the old Pagan system of Sparta and Athens, and is no more Christian than if the Messiah was yet to come. We, who believe in an Era and Revelation, cannot also believe in the sufficiency of the pre-revelationary system of teaching. It is impossible. Chronology and Christianity alike protest against it, and yet, in spite of their joint protest, our self-complacent public instructors insist that all is well, when they come near to their great Pagan originals, Solon or Numa.

This anti-Christian system ignores the soul, the family, and the Church. It makes the State the beginning and end of human existence, the end all and aim all of a rational creature. The State shall teach, the State shall control, and for the State the control and teaching shall be exercised. Such is the system. All for the State and the world, nothing for the family, the soul, or eternity.

No wonder such a system is fruitful of juvenile crime and delinquency. No wonder the Grand Inquest of the great city have such a story to tell of the pupils of their own schools. Reader! pause over their most remarkable words, and prepare your minds, as we do ours, to form a decided judgment upon the merits of a system which has hitherto been all empty theory, and no adequate performance.

PROTESTANT MISSIONS.

(From the Spectator.)

Surely there is distress and agony enough at home—surely there is ignorance and vice enough within the boundaries of the four seas. When this distress shall have been alleviated—when this ignorance shall have been extirpated, will it not be time enough to think of despatching missions to Cape Horn? What are we to think of that charity, which disregards the claims of the suffering thousands who speak with English tongues, but can find sympathy and money enough when there is a question of affording assistance to a parcel of scarcely human savages, separated from us, we may almost say, by the diameter of the globe? Let the promoters of these wild schemes go to the Bishop of London—let them go to Lord Shaftesbury—let them go to the nearest inspector of police, and they can soon supply themselves with facts sufficient to quicken their missionary zeal. We, who may be supposed to entertain the question rather in the spirit of statesmen or politicians, would say, "Why do not you, with abundant means, rather pluck a few hundreds or thousands of your suffering countrymen from certain destruction than waste your energies upon a horde of savages separated from you by every line of demarcation which Providence can set between human beings? What would you say to the wild Patagonian who would, with a dry eye, abandon his unfortunate countrymen to their ignorance, their brutality, and their storms, and devote his life to the purpose of procuring painted glass for the windows of St. Barnabas in Belgravia, or subscriptions for the erection of district churches in Bolton or in Sheffield? Is it not in your power, by a slight exercise of your superior intelligence and a slight expenditure of your abundant means, to remove many an English family to Australia or the Canadas, to lands where they will grow up without the awful temptations to which they must inevitably be exposed at home, and where their children will meet with all profitable instruction and teaching? Your sympathies are not with them.—Their sufferings are a common and everyday matter. It requires almost the pungency of a romance to lash your sluggish zeal into activity. The Patagonian and the Negro are your brothers—not so your poor English fellow-countrymen."

KOSSUTH.

It has been asked where all the money goes which has been given to Kossuth for the promotion of Hungarian independence. We do not know; but if reports are true, he has bought with it 20,000 discarded U. S. muskets at \$2 each, and 6000 saddles at \$12 each. Of the latter, 5000 were contracted for with Messrs. Holstein & Barchfield, of Pittsburgh (so says the Pittsburgh Gazette,) and 1000 in Cincinnati—so says the Cleveland Herald. These muskets and saddles would cost, at the prices mentioned, \$112,000. And for all the purposes of Hungarian independence, the money might as well have been thrown into the sea. How much longer will the people of the United States be humbugged by this eloquent enthusiast? We will not say he is deranged, but his total miscalculation of all the chances, all the probabilities, if not all the possibilities of coming events, shows that he is in a state of mind which renders him utterly incompetent to conduct an enterprise so complicated and difficult as the achievement of Hungarian independence. Had he invested the money in some safe and easily converted security where it would be drawing interest, the time might come in the course of years, when it could be turned to account in promoting the object. But such times do not come at our bidding. They are of rare occurrence, and commonly unexpected. If expected, they would be guarded against, and prevented.

A man is demented who expects to achieve Hungarian independence against an army of 600,000 regulars, by an importation of saddles and refuse muskets from America. The idea is still more ridiculous, if possible, when it is considered that there is not in continental Europe a place where such trumpery could be even landed, except for the greatest convenience seizure. The Cleveland Herald, alluding to the saddles, asks,—

Was ever scheme more Quixotic since the days of fighting wind-mills? These six thousand saddles for imaginary squadrons in Hungary are of a piece with the dreams of mad Lear:

"It were a delicate stratagem to shoe A troop of horse with fust, I'll put it in proof; And when I have stolen upon these Austrians, Then kill, kill, kill, kill, kill."

Kossuth is appointing agents in different parts of the country for the sale of his worthless bonds, which it is evident he wishes to multiply to the greatest possible extent. He has found a people ready and willing to be duped, and he is making the most of his opportunity.—N. Y. Journal of Commerce.

UNITED STATES.

FEARGUS O'CONNOR.—Feargus O'Connors, the eccentric member of Parliament, returned to England on Wednesday last by the Europa.

Kossuth left Boston on Tuesday, for Albany. \$15,000 was the result of his visit to New England. He anticipated, and so did the free-soilers, to raise from 75 to 100,000 dollars. What a falling off in the anticipations of the Kossuthites.—Boston Pilot.

Maine has adopted the Massachusetts Marriage Law, which enables parties in that State to be married without delay, and without public notice.—Ibid.

The Maine Liquor Law has passed the Legislature of Texas by six majority.

Six patients have been admitted into the Indiana Insane Hospital, within the past month, whose insanity has been produced by the spirit rappings.

One week in the puritan city of Boston—Susan A. Dexter was divorced from Theodore G. Dexter, for desertion. Daniel Lundgreen was divorced from Mary T. Lundgreen, for adultery. Alpheus Hadley was divorced from Ann Elizabeth Hadley, for adultery. Tamson G. Carrigan from George Carrigan, on the charge of adultery; Philip Brown from Rebecca Brown, for the same cause. In the case of James Chandler, versus Paulina Chandler, the marriage was declared a nullity for the reason that the wife has a former husband living, the husband not being aware of the fact at the time of the present marriage. Francis Alger was divorced from Louisa Alger, on the charge of adultery. The parties are all natives.—Boston Pilot.

THE COLORED PEOPLE.—A petition from numerous respectable colored people of the 9th ward was presented to the Common Council of New York, at their last meeting, praying the passage of a law granting them a like privilege with white people to ride in omnibusses. The Board decided not to entertain the communication.

RECIPROCIITY.—The Boston Congregationalist and the Trumpet have made an arrangement for each paper to keep before the people, in standing columns, a collection of Scripture texts selected by the other. So that the Trumpet publishes every week a list of texts against Universalism, selected by the Congregationalist; and the Congregationalist publishes every week a list of texts selected by the Trumpet. And each is pledged to continue this arrangement as long as the other will.—Christian Enquirer.

CATHOLICS.—The State of New Hampshire has again refused to strike out religious tests for office from their constitution, thereby continuing the exclusion of Catholics from office.—Comm. Courant.

There are in the United States not less than 207 colleges and professional schools. Of this number 120 are colleges proper, 42 theological, 17 law, and 27 medical schools. Out of the aggregate, Pennsylvania has 21—consisting of 8 colleges, 7 theological, 3 law and 4 medical schools. The number of volumes contained in the libraries of the colleges exclusive of those of the professional schools, is, as far as estimated by imperfect returns, 871,500.

PAUPERISM.—The increase and change of the Boston population, for the last five years, have been attended with some results of a most alarming character. By the report of the Secretary of the Society for the Prevention of Pauperism, which has just been published, it appears that the expenditures for the poor, since 1845-6, have increased 100 per cent, while pauperism and crime have grown fearfully in a still more rapid ratio.

CUBA.—The Washington correspondent of the Journal of Commerce, says it is believed that another and a very formidable expedition against Cuba is now in preparation.

Lola Montez wrote from Albany to her friend "Pick," in New York: "I will never stop at a 'Temperance House' again. It contains nothing but bed-bugs and Bibles."

WOMEN'S RIGHTS CONVENTIONS.—There is to be a Women's Rights Convention on the 26th instant, in Ohio, and one at Philadelphia on the 1st of June.—There was another recently at Rochester—the birth-place of the "knockings." The public may perhaps be curious to know of what description of individuals these gatherings consist. The male portion (if we may be pardoned the bull), are old women in pantaloons, who are to be found figuring at the meetings of the anti-slavery and abolition societies, at the orgies of the spiritual rappers, and in the re-unions of all the isms of the day. The women who kick up such a dust at the conventions, are either old maids who cannot get husbands, and are down upon the whole of the other sex—shocking brutes that they are—or they are of that class of married ladies who are too much of a Xantippe to live with a Socrates. There are probably not three hundred in all; and no matter where the conventions are held—whether in Massachusetts, New York, Ohio, or Pennsylvania—the same names turn up as the chief actors in the farce, and each performs the same rôle she enacted somewhere else. There are not, perhaps, three hundred of them in all; but still they make a terrible noise about their rights, just as if anybody was disposed to deny them. We at least go for women's rights, and are ready to do battle for them, with pen and ink, against every opposer.—We hold in the first place, that women have a right to a husband, and they have a right to any number of babies. They have a right to any quantity of scolding. They have a right to the domain of the kitchen—they have a right to make their husband's shirts, knit his stockings, and sew on a button that has dropped from his collar or wristband; and they have several rights which they do not always enforce. But that they have a right to put on the breeches, and do a great many other things which they regard as their province, we cannot admit. Their claim is so preposterous and absurd, that the rest of womankind ridicule it more effectually than men. All true-hearted women—all who have a right conception of the delicacy of their sex, and of their relation to the head of the creation—disclaim the masculine pretensions of these viragos.—Good women are too happy and too much at home in their domestic spheres, to have any taste for the din of the workshop, the publicity of the courts, the wrangling of Congress, the turmoil of politics, the carnage of the battle-field, and other scenes in which men play their appropriate parts, but which are revolting to the finer sensibilities of lovely woman.—American Paper.

SEDUCTION AND ATTEMPTED ASSASSINATION IN BALTIMORE.—About eighteen months since, a young man named Joseph F. Creamer, became acquainted with the daughter of Mr. George League, a gentleman

highly respected in our community, Miss Rosaloe League, attached to the choir of one of our churches, and numbers of persons wended their way thither every Sunday, to listen to her singing, almost unequalled for melody and compass. Creamer paid her the marked attention usual from a man towards the lady whom he intends to make his wife. The young lady, loved him not wisely, but too well—and the consequence, that her friends noticed a change and anxious maternal inquiries elicited the fact that she was about to become a mother. The father of Miss League at once waited upon the seducer and demanded the only reparation in his power to marry her. This he refused, alleging that he was a minor, and therefore incompetent to marry without his father's consent. A short time after, the father of the young lady induced Creamer to go and see Rosaloe. When he had arrived at the house, a preacher was in waiting, the license prepared, and every thing in readiness to celebrate the marriage ceremony. The question was then put to Creamer, by the father, "Will you marry my daughter?" to which he evaded a direct answer by reference to his father. League now became very much enraged, and pointing a pistol at the ruiner of the peace of his family, threatening to shoot him if he did not at once marry his daughter; but Creamer steadily refused, and finally was suffered to depart, on a promise that he would do justice to the lady at some future time.—While this promise was hanging over him, however, he was paying his addresses to another lady, the daughter of a highly respected citizen of Baltimore, still, however, regularly visiting Miss League, and making no avowal of his determination to break his engagement with her. On last Saturday week he eloped with the young lady mentioned—they being married here on Saturday morning. They did not get off, however, without considerable difficulty. Mrs. League and other members of her family were at the depot, and attempted to get to the bride but by some means they were put upon the wrong scent, and the bridal party succeeded in getting off. Creamer and his wife remained in Philadelphia a week, and then returned to Baltimore, where they have resided to the present time. The father knowing that reparation to his daughter was now out of the question determined personally to wreak his vengeance upon the destroyer of his family's peace, by shooting him. Yesterday morning he stationed himself at the Mechanics' Bank, armed with a double-barrelled gun. A few minutes after, Creamer came along down Fayette street, and passed him. When he had got about ten yards off, the avenger raised his gun, and taking deliberate aim, fired. The barrel was loaded with buckshot, one of which passed through Creamer's apparel, and after inflicting a flesh wound on the lower part of the breast bone, glanced along the margin of the ribs, and passed out without inflicting any further injury. The second shot struck a revolver which Creamer had in a sile-pocket, shivering it into pieces, and then, strange to say, fell, and was found in his vest pocket. Immediately after this discharge, the trigger of the second barrel was cocked, and the gun levelled, but Creamer threw himself before some ladies who were passing, and thus gave time to some citizens to wrest the gun out of the hands of his assailant.—Baltimore Clipper.

PUBLIC NOTICE.

PUBLIC NOTICE is hereby given that the LETTING OF THE PEWS of the St. PATRICK'S CHURCH will take place on SUNDAY, the 30th day of MAY instant, by PUBLIC AUCTION, and adjudged to the highest and last bidder, for One Year only, at the door of the said Church, immediately after the morning Divine Service, and will be continued on every subsequent Sunday.

The conditions are that the amount of the price of adjudication will be paid in advance, at the Office of the Fabrique. Persons indebted to the Fabrique of Montreal, for Dues, Cost of Burying, or Rents of Pews, are requested to come and pay their accounts from this day to the First of June next.

O. LEBLANC, Churchwarden.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE QUARTERLY MEETING of the above body will be held in the Rooms, St. Helen Street, on TUESDAY EVENING next, the 1st of June at half-past EIGHT o'clock p.m.

By Order, DANIEL CAREY, Secy.

May 27, 1852.

A CARD.

Mrs. COFFY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

Lodgings for Female Servants out of Place.

AT FLYNN'S Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

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



MONTREAL MARKET PRICES.

May 25, 1852.

Table of market prices for various commodities like Wheat, Oats, Beans, etc., with columns for quantity and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, etc.

NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP, the business heretofore carried on by JOHN FITZPATRICK...

Mrs. REILLY, MIDWIFE.

No. 146, St. Paul Street, Up Stairs, Is prepared to attend to her profession on the shortest notice.

WILSONS & NOLAN, BOOK AND JOB PRINTERS.

THE Subscribers having OPENED a BOOK and JOB PRINTING OFFICE, and furnished it with entirely NEW and ELEGANT materials...

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

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves...

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years...

DOCTOR MCTUCKER

Has Removed to Dorchester Street, Corner of Germain Street. April 29, 1851.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 151, Notre Dame Street...

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

Books can be sent by Mail to any part of Canada, at a half-penny the ounce. Religion in Society, with an introduction by the Most Rev. Dr. Hughes...

- List of Catholic works for sale, including 'The Golden Manual', 'The Novena of St. Francis Xavier', 'The ORPHAN of MOSCOW', etc.

TO THE CATHOLICS OF CANADA.

CAUTION. BEING credibly informed that in this city, and elsewhere, agents of Protestant Book Publishers are going about amongst Catholics, endeavoring to procure subscribers for works...

BLANK BOOKS,

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

HEALTH AND ECONOMY; OR, A SURE PRESERVER OF GENERAL UNDERSTANDING.

IF HEALTH be a blessing, and surely it is, There are many who do not deserve it; How is that you will say?—well, my answer is this: They take no care at all to preserve it.

TOBACCO, SNUFF AND CIGARS. THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

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

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

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

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

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House.

M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

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

FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House.

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)

Wm. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c.

BOOKS CAN BE SENT (BY MAIL) TO ANY PART OF CANADA.

NEW CATHOLIC BOOKS, (LONDON EDITIONS), JUST RECEIVED AT SADDLERS' CHEAP CASH BOOK STORE.

- List of Catholic books for sale, including 'More's Catholici; or, Ages of Faith by Kenelm H. Digby', 'The Faith of Catholics, confirmed by Scriptures', etc.

NEW WORKS IN PRESS, and will shortly be ready.—LEGENDS ON THE COMMANDMENTS OF GOD.

APPROBATION OF THE ARCHBISHOP OF PARIS. "We have caused them to be examined, and, according to the report which has been made to us, we have formed the opinion that they may be read with interest and without danger."

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES...

FOREIGN WINE AND SPIRIT VAULTS

103 1/2, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS...

AMERICAN MART,

Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing Irish Liners, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

