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CATHOLIC CHRONICLE.

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NO. 39.

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.)

STUDY OF ONE PECULIAR FEATURE OF PROTESTANTISM WHICH IS BUT LITTLE KNOWN.

The work of Mme. de Gasparin on *Marriage*, together with certain passages of *Intérêts généraux du Protestantisme Français*, (General Interests of French Protestantism,) appear to us calculated to call the attention of Catholic writers to a new (or nearly new) phase of Protestantism, viz., the moral or ascetic.

Innumerable books have been written to confute its errors, and its doctrinal contradictions; sufficient attention has not been given to its moral aberrations, the productions—more or less—of its mystical theology.

It is true that Protestantism has been rather unfruitful in this kind. Being persuaded, and justly so, that duties spring from creeds, and that practices of piety are as it were the effluence of faith, it wished, in the first place, to make unto itself a belief, so as to lay the foundation of faith. Postponing, therefore, the purifying of its morality till the time when it should be in possession of a purified doctrine, conformable in all respects to the Gospel model, it contented itself with preaching Catholic morality, minus (of course) the superstitious practices of fasting, abstinence, and maceration, much recommended by the holy Scriptures, but condemned, as every one knows, by the Bible Protestant.

Fearing that in acting thus, they might resuscitate the merit of good works,—that mortal enemy of Christian humility, (according to Luther and Calvin,) the ministers took special care to warn their hearers, that, if good works are necessary to salvation, inasmuch as they are prescribed by the divine law, they are totally void of merit for heaven. Whence comes, as we see, another Christian virtue, *moderation in virtue!*—Why, indeed, should men abound in good works, if he who practices them to the utmost is no richer at his death than he who just did what was absolutely necessary?

Nevertheless, there are some souls so ultra-Protestant as to aspire after virtues exclusively biblical, and so fervent that they cannot be satisfied with a cold and vague morality. They have sought to make a sure way for themselves through the maze of Christian obligations,—a maze which the spiritual legislatrix of Christian marriage, quoted above, has so well described. Let us hear her:—

"The line of duty is often effaced, often devious, often entangled, by a multitude of other lines which intersect, intermingle, and entwine themselves with it. It is not as if life had but one striking duty; it has a hundred, nay, a thousand intermingling, and, at times, conflicting duties, having the same pretensions to superiority, and only to be fulfilled at the expense of each other. Amidst this multitude of obligations, each and all claiming supreme authority, it becomes necessary to mark out a way; to choose amongst them, not according to preference, not by rejecting those which have no right to the primacy, but by having a care of all, and infringing on none, and establishing amongst them a conscientious order."

Thus, you see, that the region of duty, as well as that of doctrine, presents an inextricable labyrinth to the traveller who ventures into it alone. If the estimable authoress could not manage to get over the one point of the *conjugal obligations* in less than three octavo volumes, and if that long dissertation itself is very far from dispelling all doubt as to the divine arrangement of those obligations, how is it to be with the poor, simple housekeeper, who, like herself, is obliged to make her way to heaven through the maze of evangelical morality?

This book of Mme. de Gasparin might very possibly be, though all unknown to its author, one of the most severe criticisms that has ever been made on the Protestant principle.

The force of genius, strengthened still more by extensive information, elevation of sentiment, and a love of virtue—all these, the fruits of a good education and an excellent disposition—all these are insufficient to maintain our equilibrium on that hair-breadth line which, in morality, separates the true from the false, and the desirable, though ideal, perfection, from the rigorous obligation. The seraphic doctor, St. Bonaventure, and the truly angelic doctor, St. Thomas of Aquinas, to whom none will deny the most profound wisdom, with immense knowledge, both human and divine—even they hesitated, and decided but slowly, as is usual with saints, on points of morality not defined by the Church. Fenelon himself stumbled on that ground.

The soul disposed to good, takes fast hold of one duty, glorifies, and exalts it at the expense of its fellows; pushes it on to a failing, and from a failing to a vice, all from the simple exaggeration of a virtue; the latter being made inaccessible, finally becomes ridiculous.

Is not this precisely what has happened to the lady whose book has suggested these reflections? Who can attain the eagle height whereon she has placed conjugal fidelity? In her sex, as in ours, pigeons are far more common than eagles. Would it not be dangerous to tax wives of ordinary virtue with infidelity to their marriage vows, especially if, in conformity with another Protestant error, the most trivial acts of infidelity are declared as heinous before God as the foulest adultery?

M. de Gasparin appears to us to fall into a similar error, when, speaking of the duty of giving alms, he hesitates not to condemn the proprietor, in the name of the Bible and of Christian charity, to give the fifth part of his revenue to the poor.

If there are many of the rich to whom this tax would appear a trifling one in a case of distress, there are innumerable others who might well consider it extravagant, and thus be prevented from giving at all, because too much was required of them. The Catholic Church unceasingly exhorts her children to the practice of giving, but she never determines what amount they are to give. It is more than probable that the poor find themselves all the better for this discretion.

If the errors of noble minds have always something noble, it is not so with those of the multitude. The latter also will have religion, and virtue, but instead of adorning the interior with it, they rub it on the outside; instead of saturating the mind with it, they show it off in the streets, and even in the stables. All is religious, except man.

What does Calvinist Puritanism—that religion in which Geneva formerly decked herself out—that religion of which Scotland—that model country—is still so proud—what does it make of the sanctification of the Sabbath? A plastered corruption. Let us hear a traveller, speaking on the subject:—

"Public buildings, theatres, gardens, museums, galleries of paintings, castles, palaces, taverns, all are closed against these poor people, except the high-way and the brothel. Hence, it is during this holy day that the greatest robberies and the worst deeds of all kinds are committed."

Every one knows the rigor of the Methodists, those Jansenists of reform, who make gaiety a crime, and do all they can to make life one long burial. These carry their puritanical asceticism to the most ludicrous extremes, and like the Pharisees of old, make all religion to consist in the rigorous fulfilment of exterior practices.

The study of Protestant ethics and ascetics, which we here recommend, would prove that the rule of morals, like that of faith, can only be marked out by a wisdom superior to that of man; and that, in those regions where the Catholic sun has ceased to enlighten and to fructify, minds endowed with activity are sure to ignore the medium between the icy coldness of indifference, and the feverish heat of false mysticism.

* These petty sins, these insignificant vices, are as odious in the sight of God as those which are of greater magnitude, because they are the most subtle and the most corrupt emanations of a rebellious soul.—*Du Mariage*, &c., t. ii, p. 55. For a number of other errors, great or small, see the work of M. de Champagny, already quoted.

† "The ordinary rule of my parents," says the Chancellor d'Aguesseau, "was to reserve, for the continual exercise of their charity, the tenth part of whatever they received. They regarded the poor as their children, so that, if they had ten thousand francs to invest, they deposited but eight, and gave two to the poor, whom they considered as their own flesh and blood, by a sacred and glorious adoption, which placed Jesus Christ himself in the number of their children. It usually happened, however, that the portion allotted to the poor was considerably increased because of public and private calamities. We do not believe that in all the writings of the eloquent chancellor there is one passage more beautiful than this. Those who are familiar with his life are well aware how worthy he was of such excellent parents, and can never lose sight of those beautiful words which proceeded rather from his heart than his mouth:—"How can I rest, while knowing that there are men who suffer?"

‡ *Mémoires et Voyages*, par M. de Custine, t. ii, p. 271.

§ *Mansoni's Observations sur la morale Catholique*, the *Devoirs* of Silvio Pellico, the moral works of Charles Sainte-Foi, &c., may also show what moral philosophy may gain in depth, in wisdom, and in majestic simplicity, when it consecrates a noble intellect to the service of religion.

(To be continued.)

EDUCATION IN ITALY.—118 elementary schools of the first grade for boys, and 25 for girls, are supported by the Sardinian Government; 4,242 of a second grade for boys, and 1,259 for girls. There are also 591 male private schools, exceeds \$330,000 a-year, and the number of pupils is stated to be 220,000. There are 104 institutions of a higher grade, with 200 teachers and 12,000 pupils. In the Universities there are 3,000 students, for the support of which the Government gives \$125,000 annually, and the same sum to the schools.

LECTURE BY HIS EMINENCE CARDINAL ARCHBISHOP OF WESTMINSTER.

Delivered in St. George's Cathedral, Southwark.

"PROTESTANT OBJECTIONS TO CATHOLICISM."

His Eminence the Cardinal Archbishop of Westminster on last Sunday delivered the fourth and last of his series of lectures on Protestant objections to Catholic doctrines. The interest which they have excited can scarcely be overrated—to judge at least from the vast crowd of Protestant gentlemen, and even Protestant clergymen, who, night after night, have hung upon the lips of his Eminence in breathless attention, and the numerous inquiries after the truth whom they have roused from the lethargy of Protestantism. The subject last evening was "The Communion and Invocation of Saints;" and the text chosen was from the words of St. Paul to the Hebrews (xii. 22-24), "But ye are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, and to God the judge of all, and to the spirit of the just made perfect, and to Jesus, the mediator of the New Testament." There are two distinct features (began his Eminence) which set in direct contrast the Catholic and the Protestant religion—they are the joyous cheerfulness of the one, and the sadness and gloom of the other. The Catholic knows that the road to Heaven is rough and narrow, but he has not learned that it is lonely and dismal, and so he is not, as the hypocrites, of a sad countenance as he threads along it. Hence, his path is bright and gay with flowers of devotion, and by its side flows the river of sacramental grace; nor does he journey on alone; on every side he is surrounded by thousands of fellow-travellers, and by his side is the Church, his own holy mother, whose arm guides him, whose voice supports him, and whose hand protects him safe from harm, so that nothing can come nigh to hurt him, unless he wander from the direct road. The Protestant does not contemplate man as he stands enriched, nay, almost deified, by the Incarnation, but in the low and degrading form of a creeping thing, as an animal which cannot take wings, and whose path, even in this world, is solitary, and dark, and ambiguous. Protestantism is not content with taking man as he is; it puts out the light which he already possesses, and picks out the darkest dogmas as those upon which it is best pleased to dwell. And hence, by the way, the selfishness of Protestantism; by which I mean not lack of zeal, but the love of isolation and self-dependence in the work of grace, and of reducing everything between God and man to what is personal and individual. Thus in theory, Protestantism looks up to Christ; but in reality, and in practice, it tends to self-conviction and self-direction; and cries aloud, "Am I my brother's keeper?" Hence, it usurps the work of God, and of the *media* which He has been pleased to appoint, and appropriates to itself at will what is the privilege of God alone to bestow, and what He gives through ordinary channels. And by consequence, the heavenward road with the Protestant is all dark and gloomy. There are no angels to cheer him on his course; no smiling saints looking fondly down upon him with palm branches and crowns; he journeys to heaven—if he be journeying thither—all alone. But with the Catholic the case is far otherwise: all is glad and cheerful on his road. Even dumb and inanimate things have their voices for him, as symbols of spiritual realities; saints and angels are comrades of his road; the dead call upon him from the grave for the aid of his prayers. The sorrowful are always pained at seeing others rejoice; and hence, I believe, arises the intense feeling of aversion, on the parts of Protestants, towards the consoling dogma of the communion of saints. Hence the holy dead, and she who is the Queen of Saints, are spoken of with scorn such as makes Catholic ears to shudder, and almost to doubt whether those who use such reproaches ever think of heaven hereafter as a place where all the redeemed of every age and land enjoy the blissful presence of God, and rejoice in the happiness of each other. It makes one indeed, suppose that the Protestant idea of heaven is that of a place where they shall be enabled hereafter to sit in sullen bliss, apart from Popish saints, and gaze on Christ their Lord, while their backs are turned upon those who have been saved, if such there be, in the Catholic religion. Oh! it is because they so little love the thought of saints here, and so little realise the saintly character and the tie of one redeemed family in heaven and earth, that they look with so little satisfaction on the saints in heaven. Yet all of you, my Protestant friends, who daily repeat your Creed (as I trust you all do,) profess each day to God that you believe in the Holy Catholic Church, the Communion of Saints. Now, the Catholic is reproached by Anglican controversialists for having departed from the simplicity of the early creeds. The Anglican claims them as his own, and declares

that he accepts them and believes them, neither less nor more. He ought, then, to be distinct, and not to repeat them day by day by rote, without thinking what meaning he attaches to them. What, then, I ask, do you Protestants mean by those four simple words—"I believe in the Communion of Saints?" Do you mean the communion only of those who are on earth? Are you not rather mixed up with doubts and perplexities, as to whether you mean all Christians, or all the predestinate, or all holy persons of every creed, or all who are not open infidels? Have you fixed and settled all this? and have you clearly laid down what "communion" is? Is it a mere belief that there are saints, just as I may believe that there are heathens and philosophers abroad? Do I hold communion with these? Give me, then, a definition of "communion," just as you would give in worldly matters, as you would if a point of law was involved in the word; for in that case you would feel curious to know what the word means. Idle words surely ought not to be spoken to God; surely there must be a meaning in these words, or why are they inserted in so brief a form of words as the Apostles' Creed. Surely it concerns you to settle what you mean by those four words. I know not what you mean. I have tried but I cannot discover. But I have a definite belief. I know not what others hold; but I know what the Catholic Church holds; not because I have studied and inquired; I learned it as a child. With us the theologian and the child are the same; we learned it, all of us, children from the lips of our holy mother the Church. In the history of the Old Testament there are clear marks of an intercourse between the chosen race and the angels of God. Among the patriarchs, Abraham, we are told, bowed down before an angel, and Jacob was familiar with their heavenly visitations; not only did he wrestle with one, but he also saw the mystical ladder with angels ascending and descending—that vision which is the key to the whole question of their ministrations. Angels took part in leading forth the chosen race from Egypt, in giving the law from Sinai, in guiding them through their forty years' wandering in the desert (for God Himself told them that He sent His angels before them, and He bade them listen to His voice and offend Him not,) and under the Judges there were angels who, from time to time, announced the birth of deliverers. An angel appeared to David with a message from God, at the time when the pestilence was sent; and under the Prophets, angels were not mere messengers of mercy, but were seen in heaven round about the throne of God.—Is. vii. Ezekiel too saw the four wondrous beasts around the throne, and Daniel beheld, in vision, thousands of the heavenly hosts waiting on God. And thus, even under the Old Law, God made the attendance of angels known to men. But did the ministry of angels cease under the New Law. Far from it. An angel declared the coming birth of John the Baptist; an angel announced the incarnation of our blessed Lord to Mary; an angel saved Him from King Herod, and chased away the suspicions of his chaste foster-father, Joseph. Angels ministered unto Him at His temptation, and strengthened Him in His agony; the legions were ready by His side as He stood before Pilate. An angel saved Peter from prison, stood by St. Paul in his shipwreck, and showed to St. John the vision of the heavenly Jerusalem. And if thus constantly they appear to minister to man, were these appearances mere exceptional cases? Not so, the mention of these instances, from time to time, implies that their ministrations were always going on, and that they were always watching over the faithful. If, in the history of some earthly king, we read that in one year he made war, and that after a few years he made peace, and again, after an interval of some more years, he gave some good laws, and if this were all that we read about him should we rightly infer that during the intervals he was doing nothing? No, we should suppose that these intervals were spent by him in similar acts, though unrecorded in history. And in point of fact it was so; the angel in the wilderness was not always visible; he was unseen for a time to the eyes of Balaam. It was so, too, in the New Testament: "there is joy among the angels of God over one sinner doing penance;" and this point our blessed Lord thought fit to illustrate by more than one parable, illustrating the joy experienced at finding something dear that has been lost. Surely this implies, so to speak, an every day occurrence. "Little children," too, as our blessed Lord tells us, have their angels which always do see the face of God, "the Father in heaven." Angels, then, always know what is happening to those over whom they watch on earth; they are always ready at hand to aid; they hold communion with this world by constant intercourse. But when Christ Jesus came in the flesh, it was to give a new life to man and to raise nature. Hence men thought it not robbery, or presumption to call themselves by the names of the saints. The word, too, was first applied to

See amongst others *Catechisms or Instructions sur la Religion Chrétienne*, Geneva, Charbeluz, 1831. *Du Mariage*, &c., t. i, page 115.

the members of Christ's mystical body on earth; afterwards they carried the name beyond the grave, and were called "saints" still. In the Apocalypse the name is given to those who are reigning with Christ in heaven, and when He speaks of the change that shall pass upon redeemed souls after death, it is in these words: "They shall be equal to the angels," they shall be, "as the angels in Heaven." Thus, whatever privileges had hitherto been given to the angels, henceforth became the property of the saints their fellows. Hence God is surrounded not only by angels, but by saints, as His assessors; and the apostles "sit on twelve thrones, judging the twelve tribes of Israel." No longer does Ezekiel see merely the four creatures; there is now a new assemblage in heaven; the twenty-four elders stand around the Throne with harps in their hands, and cast down their golden crowns. A numberless crowd, too, sing the new song. Even the hundred and forty-four thousand virgins which follow the Lamb whithersoever He goeth. Here is a contrast. Under the Old Testament man was not admitted to the presence of God; under the New Testament we find human nature made partner with the angels; thus proving that until our Blessed Lord broke the gates of hell by his victorious resurrection and ascension, the kingdom of heaven was not open to all believers. And if this be the case, then the privileges which the Old Testament assigns to angels belong equally to the saints who reign with Christ; and the saints in heaven consequently still have communion with their fellows on earth. But who are the saints? They are "the spirits of the just made perfect," who have won and gained their crowns. Is it wonderful, then, that the New Testament should prolong and widen what the Old Testament already teaches in a degree? And what, too, is communion? In Holy Scripture the word implies a real fellowship, shown in the way of outward acts. Thus St. Paul speaks of Christians "communicating to the necessities of the saints;" and this cannot mean that they never interchanged their feelings. Again, he praises the Philippians for "communicating with him in his tribulations." The absence of all intercourse cannot be communion. Something must pass between the two parties who are said to be in communion; there must be an interchange of thoughts and feelings at the very least. And how can there be communion between us and the saints in heaven? Not by faith—for they see God; not by hope—for they already enjoy God—and faith and hope in heaven have no place, they are swallowed up in sight and possession. It must, then, be by charity—the only theological virtue which exists, nay gains strength in heaven. Here is the bond between us and them; in God alone do they rejoice, and with Him they rejoice in sinners doing penance. They weep at sin; they love us as God loves us; they wish as He wills; they desire for us grace and salvation. But love is not satisfied with mere wishes; it does more—it acts. They act for us. And if they love man, may not man love them? Can love exist on one side only? In the Catholic belief there is no such idle inconsistency. We must rejoice in their happiness if we truly love them; and what is more, we must tell them so—for love cannot conceal its feelings. But do they not do something more than love us? Yes; according to Christ's words they defend our little ones. Do not scandalise one of them, for their angels always looks upon the face of the "Father in heaven." They pray, then, habitually, for these little ones as the special objects of their care. But we have clearer evidence still on this head. The apostle saw an altar in heaven, and an angel standing by its side; and the incense which he offered was the prayers of the saints—for whom? For those on earth, surely; and the smoke arose to the throne of God. Here is no mere far-fetched analogy. The twenty-four elders were seated round the throne, with golden censers, and they pour them upon the golden pavement of the heavenly Jerusalem. These angels and saints equally minister to us by prayer. "But this," some Protestant will say, "is the turning point of the controversy. They pray for us, doubtless, to God, but why should we pray to them?" We answer—"If we are not to pray to them, why are all these things told us in Holy Scripture?" Surely it is not to encourage us. Even prayers not addressed to them go through their hands. Does not the Bible plainly tell us this? But you will urge such objections as these following:—1st, how do I know that the saints can hear me? 2d, I have no express warrant of Holy Scripture that bids me pray to angels and saints; 3dly, the doctrine is one which trenches on the one mediators of Christ; and 4thly, it leads to such abuses that it is best to get rid of it altogether. We will take these objections in order. As to the first, we say that the saints are not, as the Prophet Elijah said of the heathen gods, asleep, or on a journey, and need to be awakened. They are sunning themselves in the grace of God's presence; and if we admit that they pray for us, it is not much to go farther and to believe that God fits them for their office of love. A strange objection this, too, for such an age as the present, when men of science believe and profess that they can draw out from a poor cataleptic patient a knowledge of what is passing in America; aye, and in the unseen world. If the mind, unaided, can know things at a distance, it is surely not much to believe in a power which this age proves to be within the range of physical laws. But if a saint can know of sinners doing penance, and if angels can take cognisance of their little ones in the faith, it is hard to believe that they can also hear? This is a witty topic on a platform; it is a telling jest; but it is an objection unworthy of thoughtful men, who desire to judge of truth. Again, it is nowhere said in the Bible that we must pray to saints. Granted; but even you who are Protestants pray to the Holy Ghost, and there is no express text which commands such devotion. Nay, to go further, can you find warrant in the

Holy Bible for addressing your prayers to the Second Person of the Blessed Trinity, even to our Lord? You are bidden to pray to the Father through Him; but you are nowhere bidden to pray to Him; and the Greek schismatic Church goes further and forbids all devotion to the Holy Spirit. You will answer, "but St. Paul prays to our Lord." "But," we reply, "there you are, drawing your own inferences from Scripture, and I am only drawing mine in praying to the Saints." You will say—"Christ is my one Mediator": we reply, "but the saints also are our intercessors. What God permits and commands me to do I may do; I therefore pray to them on the same principle as that on which you address in prayer the second and third persons of the Blessed Trinity." Again, you will urge, "but Christ is the only mediator." To answer this, let me draw a simple comparison. It is easy to ask a person to pray for you on earth; then you may make him an intercessor. If this person goes to heaven, does his intercession cease? Christ is a Mediator apart from all human prayers; for God has made him to become the uniting link between heaven and earth. If an angel in heaven pray for us, he interposes, equally or more, between us and God's throne. And if this be so, then, it is equally right in us to ask his prayers as those of an angel. But, lastly, you cry out, "yet see what abuses have arisen from this doctrine. The saints are set up as patrons, and protectors, and the sources of blessings." But even admitting the abuses (which we doubt,) still is this a right way to deal with a fact or doctrine of revelation? Either God made the invocation of saints a part of the system of the Catholic faith, or he did not. If he did, then, we must use our reason, and draw our inferences, and ask "why is all this revealed?" Nothing is told us in vain by God: all is meant to have its proper place and weight. Was not the Holy Eucharist abused at Corinth? could St. Paul on that account have annulled it, and swept it away? Prayers and preaching ere this have been misused—could any Church abolish them? Yet it is said by some that the Reformers only removed abuses. "But who are you," we reply, "that lop off doctrines, because, forsooth, you think that they are abused?" God revealed that doctrine for some end. It is, then, nothing to the purpose to say that abuses have followed; that is God's concern, not yours. But what abuses have ever followed the invoking of saints and angels? These abuses are urged against us in scraps torn from their context, which is their living commentary, and from books in other languages and from other countries. They are woven into false quotations, and used for sacrilegious misapplications—and thus the saints themselves are held up to the scorn and dislike of even pious minds. There are now in England scores and hundreds of converts to the ancient faith; ask them whether they think less of, and dwell less on, Christ now than when they were Protestants. They will tell you that Christ is adored by us with a love and worship far, far higher than that which is bestowed on Him among Protestants; and that, until they become Catholics, they never could have conceived the deep adoration and love exhibited to Jesus Christ in the holy sacrifice of the altar, and with which our adoration of the saints cannot for one moment be put into comparison. It is impossible with us Catholics, so to love the saints as to shut out the love of Jesus. Did a parent ever grudge the sisterly affection between her daughters? Does not a mother see that the more they love each other, the better guarantee she has for their love of herself? I confess, then, without shame, that I love the saints of God, and her whom God chose for His mother. Will he be jealous of me? No; if this love be pure and right, its only standard and measure can be the love of Christ. Till I have loved His mother as He loved her, I have not loved enough. Convict me, then, of loving her more than He did; I cannot do wrong. It is so also with the other saints. I find Holy Scriptures verified in the Catholic Church, and no other place. It says—"You Christians are come," not you shall come, "to the heavenly Jerusalem;" you are already in possession; "you are one with the angels, and God, and the saints, and the Church of the first born, and the souls of the just made perfect, and with Jesus the Mediator of the new covenant." In the story of Perpetua and Felicitas, we see the sacred doctrine realised; the record of their sufferings was sent to the Christians abroad that they might have communion with the martyrs, and through them with Jesus Christ. This, then, is the best way of being brought near to Christ, and of being united with Him. I will imagine a learned doctor in the Protestant Israel, proudly dwelling on his favorite doctrine of the fall of man, and about to "lead his flock in prayer." He looks into a Catholic Church on his way, and sees a poor woman counting her beads, it may be, before an altar or an image. Let the Pharisee hasten on; he will profess to go straight to God: rise up, ye elders; give place, ye angels; make way for him to come in person and present his own solitary supplication. "I have nothing," he says, "in common with you; you may pray for the poor Papist whom I saw just now, but not for me. Rejoice ye angels, if ye will, over the poor sinner doing penance, but rejoice not over me or with me." Which gives the more glory to God—he who extinguishes the censers of the saints, or she who fills them? The intercession of saints then increases God's honor, whose delight it is to be with the children of men. He loves not a solitary grandeur. He dwells not alone. He loves not to be approached alone. Then why pray to Him alone? "Oh no! I cannot contemplate them alone, oh my God! nor see thee alone, even if I would. I cannot see thee at Bethlehem or at Nazareth without her thy Mother; without angels and thy band of apostles, rejoicing to be ever among thy loved ones. Yes; even in thine agony, and when thou didst ascend to heaven, it was not alone; and when thou comest to judgment, the

hosts of thy faithful ones will be with thee. Is this then all a mockery? Is it to steel my affections? Others may raise thee by adoring thee and celebrating thee alone. I will go to thee in the crowd that waits around thee; and I will offer thee my one petition—Salvation to all those who profess thy name, unity to thy Church, and the coming of all to everlasting bliss, through the merits of thy blood." Benediction was given by the Rev. Dr. Doyle at the conclusion of his Eminence's discourse.

IRISH INTELLIGENCE.

PROSELYTISM IN CONNEMARA.

To the Editor of the Tablet.

Outerard, Galway, April 6th, 1852.

My dear Sir—This parish has been for some years notorious for the efforts of those who strive to rob the poor and suffering of the Faith. Its name has often been before the public, and more than once mentioned in Exeter Hall—a boast of the success which proselytism has achieved in Ireland. It is too true that many of our wretched and religiously ignorant poor have received the bribes offered them in every form, of clothing, of food, and of money, but not the many of whom it was boasted.

This parish is an extended district, eighteen miles in length, and seventeen in breadth. It has fifty-seven villages, widely scattered, exclusive of the town of Outerard, which contains above one thousand inhabitants, and the poorhouse, which shelters above one thousand more. Not three hundred of the extreme poor, and of those most exposed to temptation by their ignorance and irreligious lives, have become converts. I can assert that there is not one respectable farmer, not a religious or instructed person, however poor (except in the latter quality, the paid teachers, and the itinerant expounders of the Bible) who has abandoned the Faith of his forefathers. Up to this date we have attended seventeen stations of the Easter confessions, and after a minute inquiry, I have not found more than three converts in those seventeen villages. It is possible there may be more, but I have not heard of them. Perhaps I take a liberty in saying here—but it is for the edification of the Faithful—that those stations, in the majority of cases, were well attended, and that in some of these villages we had forty communicants—I mean partakers of the Most Holy Sacrament—and, in others, thirty and twenty-five. I do not in this enumeration, or in these remarks, include the district of Glan, the stronghold of proselytism, which extends eight miles to the north of Outerard, nor the town itself.

To meet all the spiritual and literary wants of the many and distant villages of the parish, we have one National School, established last year by my Curate, the Rev. Mr. Geraghty, in Outerard; another in Lains, four miles distant to the west; a third in Glan, four miles and a half to the north. These latter schools are supported by private charity, but they are in miserable cabins, without a single window (though their object combines industrial with religious and literary education); whilst the enemies of the Catholic Faith have three schools in Outerard, in Derry, and in Glan, well built and endowed.

I am sure, Sir, that under these circumstances of our parish, you, and the other gentlemen of the press to whom I write, will allow me to appeal to the charity of the Faithful of the United Kingdom, &c., &c., through the medium of your paper. I ask the assistance of all Catholics to enable me, not only to oppose by religious, industrial, and literary education, the inroads made and making on the Faith of Catholics, but also to regain the little ones who have been enticed from the Fold. Of their entire return I do not despair, when assisted. Already more than twenty little ones, who strayed away, have returned to our poor miserable school at Glan. I ask means from the charity of Catholics to build a chapel in Glan, and also a school, for which I got a site a few days ago from Christopher St. George, Esq., M.P., who has also in his benevolence given us other sites. I ask means to build another in Lains, and a third in Collinamuck, six miles distant in a different direction, where hundreds of children are left exposed, without any species of instruction; and, finally, I ask assistance to commence a convent in Outerard. Our wants are many—more than I presumed to mention—and I have not yet received one pound with which to begin. I have a strong hope that many who shall read this appeal will feel it a noble act of virtue to co-operate with me for these purposes. Their reward is sure to be hereafter. I need not say that my parishioners cannot assist me. Their voluntary contributions to our support are not one-fourth what they have been here, and all our landlords, resident and non-resident, if not actively opposed to us, differ from us in Faith.—Believe me to be, dear Sir, your obliged and obedient servant,
M. A. KAVANAGH, P.P.

The subscription for the proposed monument to the late Archbishop Murray now exceeds £1,000.

A meeting has been held in the town of Monaghan, and a county tenant right club has been formed.

Mr. H. Fitzgibbon has addressed a letter to the Earl of Milford, stating his opinion on the subject of tenant right, and explaining some expressions which had fallen from him at the recent tenant right meeting, in Abbey street, Dublin, on which a charge of coramunism had been made against him.

The opening of the new Belfast Corn Exchange was celebrated by a dinner, at which a very large and exceedingly numerous and respectable assemblage were present in the rooms of the building. The fine apartment appropriated to the purposes of the Exchange looked remarkably well. The company was at once large and eminently respectable.—Northern Whig.

Lord Dunsany, one of the representative Irish peers, died on the 7th instant at Dunsany Castle. He is succeeded by his only brother, the Honorable Captain Plunkett, R.N. The deceased nobleman was only in his 45th year.

A letter from Mr. Monsell, M.P., intimates that the treasury have decided upon refunding to the Limerick Union £1,500 out of the amount contributed in repayment of the rate-in-aid, and that it is probable £2,000 more will be remitted.

ELECTION MOVEMENTS.—KERRY.—We have heard that Edward Hartopp, Esq., of Dolby House, Leicestershire, will stand for the county of Kerry at the general election. Mr. Hartopp is a Protectionist, and has large estates in the county as well as in Limerick.—Cork Constitution.

DUNDALK.—Peter McEvoy Gartlan, Esq., solicitor, has addressed the electors of Dundalk.

COUNTY GALWAY.—Sir Thomas J. Burke, M.P., has been canvassing in Longhrea, and the adjoining baronies.—Galway Mercury.

TUAM.—We are glad to learn that Captain Bellew's canvass has been so far extremely successful. The committee appointed at the last meeting in Tuam are taking energetic and practical steps for the organization of the freeholders resident in the Tuam portion of the county.—Tuam Herald.

DROGHEDA.—Mr. Carew O'Dwyer has declared his intention of not contesting the representation of Drogheda.

COLERAINE.—On Friday Mr. Kennedy arrived in Coleraine to prosecute his canvass of the electors. Lord Naas, in reply to a requisition from certain of the electors, declares his intention of again seeking the representation of the borough at the ensuing election.

BELFAST.—Lord John Chichester, one of the present members for Belfast, has addressed the electors as a supporter of the Derby administration.

COUNTY OF WATERFORD.—It is intended to put in nomination, at the coming election for our representation, Messrs. W. Keogh, the present M.P. for Athlone, and Wm. Coningham, of London.—Waterford Chronicle.

QUEEN'S COUNTY.—The Hon. Thomas Vesey having formally taken leave, Sir Charles Coote has issued his address soliciting the suffrages of the electors of the Queen's County.

BOROUGH OF ENNIS.—On Saturday Mr. Fitzgerald proceeded on his canvass, accompanied by the Very Rev. Dean Kenny, a number of other Clergymen and influential electors. He met with scarcely a single refusal. The result of the canvass ensures Mr. Fitzgerald's return. There are only 143 electors on the polling book; of these 120 can be polled. About 70 are already pledged to Mr. Fitzgerald; and it is now very doubtful whether The O'Gorman Mahon will stand a contest.—Munster News.

COUNTY LEITRIM.—We believe two Conservative candidates will certainly start for Leitrim at the next election, and with every prospect of success, the effect of the new franchise bill being in that county to place the Conservative party in a majority.—Sligo Journal.

KILKENNY.—We (Kilkenny Moderator) understand on good authority that the Hon. George Agar Ellis, eldest brother of Lord Clifden, will come forward immediately, and enter on a canvass of the county constituency. It is also stated that one of the brothers of Lord Besborough will be a candidate.

DROGHEDA.—Mr. J. Mananara Cantwell, the clever solicitor, to whose exertions, in a great measure, the lovers of an "Irish Court" are indebted for the retention of the Viceroynalty, is a candidate for the borough of Drogheda, vice Sir Wm. Somerville, gone on a pilgrimage to Canterbury.—Times.

MONAGHAN.—Mr. Leslie, one of the members for Monaghan, is again in the field. He is a supporter of Lord Derby's government generally, and favorable to a settlement of the land question.

Mr. Charles Bagot, of Bindon-street, Ennis, has addressed the electors as a candidate. He professes himself a friend to civil and religious liberty, a full and efficient compensation for improvements to the tenant, and an opponent of the consolidated annuities, and other imposts pressing on the people.

W. S. O'BRIEN AND HIS BROTHER EXILES.—We are rejoiced to find that our late appeal to the humanity of our countrymen to exert themselves on behalf of the Irish Exiles, has not been made to "dry bones." Already a memorial from this parish on their behalf is in the course of preparation, which will be most numerous and respectfully signed. We have no doubt but that every barony and parish in Mayo will follow this humane example; and we are equally convinced that Lord Derby's government, Tory though they be will pay every favorable attention to the humble prayer of her Majesty's loyal Irish subjects on behalf of that exalted and noble-minded gentleman and his captive slaves. The Tuam Corporation have also memorialled on the same subject.—Mayo Telegraph.

EMIGRATION.—We have witnessed the vast increase of emigration from this and some of the adjoining counties with regret. The number of emigrants conveyed to the metropolis by the Midland Great Western Railway during one week in March averaged 100 daily; and of these the majority were young and healthy—the flower of the peasantry. The public conveyances from Longford and Cavan arrive here every day loaded with the more respectable class of emigrants, while every station on the line of railway to Galway contributes its numbers to swell the tide of emigration now flowing from the land. We are, in fact, daily losing the better portion of our peasantry; the frugal and industrious small farmers and their loss will, ere long, be felt.—Westmeath Guardian.

The emigration still continues. In one week six vessels, laden with emigrants, left Queenstown (Cork) for America.

It is with much sorrow that we are obliged to notice the continued flow of self-expatriation from this neighborhood. Since the spring of the year has set in, scarcely a day passes over but numbers may be seen proceeding to the coach-office, and engaging their seats to Mullingar, from thence to Dublin to embark for Liverpool, where they at once bid "good-bye" to the land which has been their pride so long.—Doyle Gazette.

The Weather, says the Tipperary Free Press, continues exceedingly fine, and farming operations are being rapidly concluded. In this locality an enormous breadth of land has been sown with potatoes, and there is a general expectation of a plentiful yield.

The Galway Vindicator gives a melancholy report of the state of the Clifden union. The union, it says, is in a frightful state of disorganization and destitution. There are upwards of 1,300 paupers in the house, and not a penny in the hands of the treasurer to procure the supplies. Large arrears of rates are due by the large proprietors, and scandalous jobbing is carried on. Our contemporary is of opinion that the union would be saved if vice-guardians were appointed.

FATAL AFFRAY WITH ORANGEMEN.—Letters have been received in town from Glenam, in the county of Antrim, stating that on Monday last a serious affray took place in that neighborhood, between the police and a party of Orangemen that had been marching in procession. It is stated that the police demanded the names of the parties, which were refused; that they then seized the drum with which the procession was headed, and took it to their barracks, where they were attacked by the Orangemen with stones and other missiles. The Orange mob was in the act of breaking open the door, when the police fired and killed one of the Orangemen dead, wounding several others more or less seriously. An inquest on the body of the deceased was to have been held yesterday.—Freeman.

On last Sunday respites were recorded by the governor of Maryborough gaol, committing the sentence of death, passed last assizes, on Mathew Colgan, John Fahy, and William Beigan; and transportation for life; and on yesterday these convicts were transmitted to the Mountjoy Government prison, preparatory to their being sent across the seas to one of the penal settlements.—*Leinster Express*.

GREAT BRITAIN.

CONVENTIONS AT CHESTER.—The following persons renounced the errors of Protestantism, and were received into the communion of the Catholic Church by the Rev. Edmond Carberry.—On Passion Week, Eliza Pughe, Mrs. Gallagher, and Mrs. Burns; on Easter Sunday, Mr. Thomas Robertson Hyde, Mrs. Hyde, their three daughters, and Thomas Williams; on Easter Monday, Miss Margaret Taylor, Bridget Sandford, and Michael McNamara.—*Cor. of Tablet*.

In the discussion in the House of Commons on Tuesday night, on the Caffre War, Mr. Gladstone observed, not with any rhetorical exaggeration, but with literal truth, that if we were to buy up every single colonist in the disputed territories ten times over, and transport them each in a carriage and four to some preferable residence, the arrangement would not cost half or even residence, the arrangement would not cost half or even one-fourth of the sums we were expending now. Sir William Molesworth stated the case with even greater force. The source of Caffre war was in "Caffre depredations," but on computation it appears that the cost of one century and a half of Caffre depredations would not reach the cost of one year of Caffre war!—Looking, too, at the whole territory of the Cape, and calculating our general obligations, not with any extravagance, but by reasonable and matter-of-fact deductions, Sir William affirmed that an "adherence to our present policy" would cost us exactly £5 per head per annum for the defence of every colonist in these parts.

Parliament has risen for the Easter holidays; and Ministers, though incessantly badgered, since their accession to office, to declare their policy, have, at least in so far as direct announcement is concerned, kept their secret. A last attempt was made by Mr. Osborne on Monday to goad them into frankness. The Member for Middlesex assailed them with keen and cruel jests, the more cruel that they were sarcastic and telling expressions of grave truths. Ministers lost their temper under the lash of Mr. Osborne, but even in their anger no word escaped them to betray their intentions. Lord John Manners rose in a state of excitement, defied the "moribund Parliament," and taunted Opposition with claiming a majority and yet shrinking from placing Ministers in a minority by a division. Before the evening closed, Opposition did place Ministers in a minority, by rejecting one of their amendments on the bill for repressing corrupt practices at elections. But Ministers have failed to be as prudent in their actions as in their language. The inconsiderate rashness of Mr. Walpole, in giving notice of a new and strange suffrage-qualification, apparently without consulting his colleagues, and then withdrawing his notice as hastily as he had given it, has seriously damaged them in the opinion of their followers. Mr. Walpole was regarded both by friend and foe as the solid, the sagacious, the prudent member of the Cabinet; and such an escapade from him shattered all confidence in it. Mr. Mackenzie's taking upon him to move the adjournment for the holidays, although the Chancellor of the Exchequer had intimated that he was to make the motion, and in doing so give some explanation of the course he intended to take with the public business, was deemed equivocal; it might have been in consequence of a preconcerted scheme to enable Mr. Disraeli to escape from his promise, or it might be merely the étourderie of the Secretary of the Treasury. The former explanation implies want of faith; the latter the same heedless levity and want of a right understanding and previous arrangement among Ministers that were evinced in Mr. Walpole's blunder. These and similar indications have conspired with the shuffling manner in which Ministers have evaded the explanation of their policy, to create an impression, not only that they have no policy, but that they lack the ability to conceive one.—*Spectator*.

INTENDED ROYAL VISIT TO BRISTOL, EN ROUTE FOR IRELAND.—It is again positively stated that our ancient city will be enlivened during the coming summer by a royal visit and embarkation. Old Bristol will be right glad to see her Queen, as her sons and daughters will testify by giving her a right royal reception. Her Majesty sails to Waterford, where she will be received by his Grace the Duke of Devonshire, and after remaining a few days at Lismore Castle, will set out to enjoy the far-famed lake scenery of Killarney. She then moves up to Dublin, and after holding a levee and drawing-room at the Castle, and passing a day or two at the Viceregal Lodge, crosses from Kingstown to Holyhead, and travels direct from thence by train to Balmoral.—*Bristol Times*.

The Admiralty intend erecting a battery for one gun at the Constaquad station, Fair-hill, for the purpose of affording practice to the younger portion of the men, with a view of hereafter transferring them to the navy.

THE MINE RIFLE.—On Thursday, the 8th ult., the Duke of Wellington, Commander-in-Chief, accompanied by Lord C. Wellesley, proceeded to Woolwich to witness the practice with the mine rifle. The gallant Field Marshal remained nearly an hour, while the non-commissioned officers, at present under instruction, fired a number of volleys at 800 yards, and completely riddled the target. His grace afterwards examined the target to observe the effects of the balls. After his grace left the Marshes, the non-commissioned officers commenced practice at 1,000 yards, and the firing was remarkably good.

DRAGHTS OF TROOPS FOR INDIA.—Upwards of 2,000 men will sail from Chatham this and next month to join the different regiments in India, accompanied by 60 officers. They are fine young recruits, and have been exercised at the different depôts.

The penny subscription for a monument to the late Sir Robert Peel has been wound up. The total amount is £1,737 0s 6d; the money will be placed in the names of Lord John Russell, Sir James Graham, and Mr. Hume, as joint trustees.

PROPOSED NEW PENAL SETTLEMENT IN SCOTLAND.—Sir James Matheson, M.P., the proprietor of the Lewis property, has offered the island of North Rona as a gift to the government, for a new penal settlement. Sir James has had the island surveyed by Captain Burnaby, of the Royal Engineers. The island, which is about 38 miles north-east of the Butt of Lewis, with which and Cape Wrath it forms nearly an equilateral triangle, contains upwards of 270 acres, about three-fourths of which are arable land.

REGIMENTS FOR CANADA.—The *Simoon*, iron screw troopship, Captain Kingcome, is to convey, on the 16th inst., from Portsmouth, drafts of the following regiments to Canada:—20th, from Chatham; 23rd, from Chester; and 54th, from Bristol. These drafts will comprise about three hundred men altogether. The *Simoon*, it is expected, will also call at Cork for other detachments for the same destination.

CURIOUS RELIC OF PAST AGES.—The *Stamford Mercury* says that, a short time since, two laborers who were digging upon the site of the Premonstratensian Abbey of St. Mary, at Barlings, founded by Ralph de Haye, in 1154, turned up the iron dies with which the monastic money of the house was struck. Unfortunately, only one has been preserved, the laborer who picked up the other having converted it into a small anvil, and thus defaced the inscription. The preserved die is the bottom one. Barlings is famous from the fact that Dr. Mackarell, who, under the name of Captain Cobler, headed the Lincolnshire insurrectionists against the suppression of the monasteries, was its abbot.

ASCENDING OF A RAILWAY MANAGER.—Some excitement has been occasioned in the railway world in consequence of a traffic manager on one of the principal railways having absconded. His accounts, it is feared, will exhibit serious defalcations.—*Daily News*.

CONSUMPTION OF SPIRITS.—The duty received on spirits entered for home consumption in the year ending the 5th of January last was no less than £6,030,323 17s 10½d in the united kingdom as the net produce.—*Times*.

REMARKABLE COINCIDENCE.—It is a somewhat remarkable circumstance that the Amazon and the equally ill-fated Birkenhead commenced their voyages on the same day; the Amazon having left Southampton and the Birkenhead Portsmouth on Friday the 2nd January. Friday is generally regarded by sailors as an unlucky day on which to begin a voyage.—*Globe*.

THE ARCTIC EXPEDITION.—EXTRAORDINARY STATEMENT.—It having lately been stated by a merchant captain at Tynemouth, in conversation with an officer of one of her Majesty's ships, that two three-masted vessels had been seen on an iceberg off Newfoundland in April, 1851, by the brig *Renovation*, of North Shields, when on her passage to Quebec, and this statement having been accompanied with a surmise as to the possibility of their being Sir John Franklin's ships, the Lords of the Admiralty, notwithstanding the improbability attaching to the circumstance of a story of such interest remaining so long unrevealed, have thought proper to institute the most rigid inquiry. Letters have been written to the Collectors of Customs at the whaling ports in England and Scotland, in order to ascertain if any whalers answering to the description here given were missing in 1850 or 1851. The master of the *Renovation* will be closely interrogated on his arrival at Venice. Amongst the replies received is the following from Mr. J. J. Palmer, Inspecting Commander of Kilmish:—"Limerick, April 9, 1852. The instant I received your letter this morning I proceeded to Limerick, and went on board the British Queen, where I found Mr. Simpson, late mate of the *Renovation*. He states as follows:—"On the 20th of April, 1851, at six a.m., he saw two full-rigged ships (one about 600 tons, the other 350) on an iceberg, high and dry, the larger one on her beam ends, head to the westward, three ship's lower masts only standing, with bowsprit; masts painted white, apparently not hoisted over. The smaller one was about 350 tons, head to the southward, with lower and top sail yards across, sails unbet, topmast an end, yards very square, and back not hoisted over, nearly upright, both vessels apparently abandoned. The *Renovation* was then about thirty miles to the eastward of Cape Race, and the iceberg about five miles N.W. The master was sick in bed, and was too unwell to take any notice. I have also examined T. Davis, now a seaman on board the British Queen, and who was at the wheel on board the *Renovation* when the vessels were observed, who entirely corroborates word for word the statement made by Mr. Simpson." An extract of a letter from Mr. Lynch, a passenger on board the *Renovation*, appeared in a Limerick paper of last May, containing a similar statement to that given above, but which at the time escaped notice. The most active exertions are in progress to complete the equipment of the Arctic expeditions for the renewed search after Sir John Franklin, and it is confidently expected that they will be ready to sail on the 15th of April. It is now determined that the expedition shall be confined to the ships employed last year—viz., two sailing ships and two small screw steamers.

HORRIBLE MURDER IN LAMBETH.—A WOMAN'S HEAD CUT OFF BY HER SON.—A shocking murder was committed on Saturday afternoon by a young man upon his mother, a respectable connected female, of the name of Elizabeth Wheeler, a widow, about forty-four years of age. The house in which the tragedy took place was No. 1, Durham-place, Kenning-road. The building was occupied by Mr. Wickens, a dyer and scourer, a family named Toms, and the unfortunate woman and her son, a young man about twenty-eight years of age. Saturday afternoon, about one o'clock, Mrs. Toms had her attention directed to a loud scream proceeding from the upper part of the building, which was succeeded by a heavy fall of something on the floor. She immediately went to ascertain the cause, when the son of the unfortunate woman made a hasty retreat out of the building, carrying in his hand a stick and a knife. Mrs. Toms having entered the apartment occupied by the poor creature, she was horrified at finding the trunk of the woman lying on the floor in a pool of blood, and the head, which was completely severed from the neck, was lying on a table in the same room, the flesh still moving to and fro. Mrs. Toms instantly hastened down stairs, and informed her husband that the young man had murdered his mother. Mr. Toms followed until he got within a few yards of Chester street. At that point Police-constable Loekyer, No. 125, came along, and forthwith secured him. He at once admitted that he had murdered his mother, and informed the officer that he had first struck her on the head with an iron, and afterwards cut her head off by means of an axe and a knife. On his way to the station-house he told the officer he was now sorry that he had committed the murder, but that he was unable to help it, for his mother and other persons were continually torturing him and following him about. He also said that he had been confined in a lunatic asylum, and had not been liberated long. The murderer, when arrested, did not offer the least resistance, and to all outward appearance did not feel the awful position he had placed himself in. From the state of the room the unfortunate female was in the act of leaving the apartment with a saucepan of greens in her hand when her son gave her a violent blow on the head, which felled her to

the floor, after which he must have knelt upon her body, and performed the act of decapitation. In the midst of the pool of blood was lying a pillow, which, it is believed, the murderer had placed there to prevent the gore from flying over his clothes. When apprehended not a spot of blood was perceptible upon his clothes, and his hands were perfectly clean. In the afternoon the prisoner was examined before the Hon. Mr. Norton, at Lambeth Police Office. He appeared to be either unconscious or indifferent to the position in which he was placed. The examination of witnesses continued for two hours. One of them deposed that the deceased was a beautiful woman, and stood five feet ten inches, or five feet eleven inches high. She was always very kind to him. When he has been very bad she has threatened to put him away. He has been in bedlam eleven months, and seven months in an asylum at Wandsworth. He has been in Brazil, and had a sunstroke as he was crossing the Line. He had a salary of £300 a year, and he can speak three or four different languages. An inquest was held on Monday, when a verdict of wilful murder was found.

EXECUTION OF THE CONVICT KEENE.—Tuesday morning, at nine o'clock, John Keene suffered the extreme penalty of the law on the top of Horseferry-lane gaol, London. He was found guilty at the last Surrey assizes of murder, by throwing a child down a well upwards of 100 feet deep, belonging to his wife by a former husband. After placing himself under the fatal beam Calcraft adjusted the rope, but, from some cause or other the convict, after the bolt had been drawn, struggled in a frightful manner, which led to the belief that the rope had shifted. As soon as Calcraft could get below the struggling terminated, and the convict ceased to exist.

EXECUTION OF SARAH ANN FRENCH FOR POISONING HER HUSBAND.—On Saturday, Sarah Ann French, who was left for execution at the late assizes for poisoning her husband, underwent the extreme penalty of the law on the drop in front of Lewes county gaol. Of the many unhappy creatures who of late years have suffered for poisoning their husbands, perhaps none ever exhibited so revolting a want of feeling in carrying out her diabolical plan of murder as this wretched criminal.

W. Robinson, left for execution at Bury St. Edmund's, has been reprieved in consideration of his extreme old age—eighty-three years—and the remainder of his wretched existence will be spent in close confinement. Eliza Dower—who was convicted with her paramour, Abel Ovans, for the murder of their illegitimate child at Monmouth—was to have been executed on yesterday (Friday), but, as not being actually engaged in the commission of the crime, it was expected that she would be reprieved.

UNITED STATES.

ORDINATION.—The following Deacons were promoted to the Holy Order of Priesthood, by the Most Reverend Archbishop in the Cathedral Church of St. Louis:—Rev. Messrs. Grogan, Hogan, Power, Lillis, Grace and Dillon.

A meeting is about being held in New York for the purpose of raising a subscription to assist in erecting a monument to the memory of the late Thomas Moore.

BOSTON, APRIL 29.—The special train, with Kossuth and suite, and the Reception Committee, arrived at the mill-dam crossing of the Worcester Railroad, a little before 12 o'clock, yesterday, where carriages were in waiting, and the Light Dragoons (late Lancers) Capt. J. C. Jipson, attended as an escort. The speaker of the House of Representatives, N. P. Banks, Jr. Col. Austin Williams, Governor's aid, and the President of the Senate, were present, and waited upon Mr. Kossuth and Count Pulzsky to a barouche drawn by six black horses. Mrs. Kossuth, Countess Pulzsky, Hon. Mr. E. L. Keyes, and Benjamin Stevens, Esq., Sergeant-at-arms, occupied another carriage. The Legislative Committee and the residue of Kossuth's suite, were equally well provided for. The Dragoons then escorted them to Washington street, near the Roxbury line, where the troops were in readiness to receive them. Great curiosity was manifested to see the illustrious stranger, and there was some cheering, but no very marked enthusiasm prevailed. Kossuth addressed the crowd about the carriage in a very brief manner, and bowed his thanks for the interest expressed. He was then received with military honors by the volunteer companies on duty, who turned out in full ranks, and presented a very fine and soldierly appearance. The escort was composed of a division formed from different regiments and brigades, commanded by General B. F. Edmunds. The other officers were Brigadier General Samuel Andrews and staff, Col. Robert Cowdin and staff, Col. Charles L. Holbrook and staff, Col. Abijah Watson and staff, and Col. Nathan P. Coburn and staff. The line of march was then taken up, and the procession moved to the State House.

THE NEW MARRIAGE BILL IN THE STATE OF NEW YORK.—This bill was before the Assembly on Monday. It allows divorce where marriage is a "hardship" to either of the parties, and caused some fun, according to the report of the Albany papers. Should it pass, says the *Albany*, the marriage contracts, past and future, may be vacated by a Court whenever Mrs. Shandy proves that her spouse has omitted to wind up his house clock, or Mrs. Canfield can bring her husband in guilty of lending the family umbrella; while on the side of the Benedicts, much less formidable grounds of accusation will be the cause of rupture.

THE MAINE LIQUOR LAW.—A correspondent wishes us to state what is our opinion of the Maine Liquor Law? As the law would be assuredly unconstitutional, if passed by the Legislature, private opinions are of little consequence. We have the same opinion of the law as we have of Kossuth—an out and out unmitigated humbug—a scheme as ridiculous as ever emanated from the fanatical brain. The idea of legislating men into heaven and making them virtuous by the ministry of a sheriff's officer, looks like throwing the Bible aside and substituting the statute book. It is well known that the number of insane persons in New England is greater, in proportion to the population, than in France, Italy, England, or Germany; and the report just published by the superintendent of the State Lunatic Asylum, says that "the ratio of increase in Ohio is fast approaching that of the New England States." This, we suppose, is the reason why the fanatical excitements of the North are often popular in Ohio. The Catholic citizens, with their customary prudence, will oppose this as they did Anti-Masonry and the Doctrine of Intervention; one is as ungodly as the other. It is by the Grace of God, and not by the Power of the Legislature, that souls

are saved. If the self-righteous, self-complacent Puritans succeed now, we will next have conventions to suppress particular creeds. A proposition to violate the rights of conscience would be acceptable to many in Ohio, but we hope that the good sense of the people will ever preserve us from the affliction of fanatical legislation.—*Cin. Catholic Telegraph*.

During a religious meeting recently held in a town near Boston, one of the brethren, largely interested in the flour business, rose to address the meeting. "Brethren, and sisters," said he "we must believe in the Scriptures. I fully believe in them, as fully as I do that I shall receive to-morrow two hundred barrels of Genese flour, and mighty good flour it will be too." "Hut, hut, brother," said the parson, "do not advertise your flour here if you please." The good man had "freed his mind," and sat down.

A little girl named Eliza Ann Butler, of Stewards-town, York County, Pennsylvania, was murdered mysteriously on the 10th ult. Since then her sister, Catherine B. Butler, aged 12, has confessed that she committed the crime. It appears that the deceased had threatened to tell her mother that Catherine had stolen something out of the closet whereupon the latter struck her a violent blow, and seizing a butcher's knife, deliberately cut her throat from ear to ear. She is under arrest.

Thompson's Reporter, alluding to forged notes in the United States, says,—Refuse all notes corresponding to the following description, no matter of what denomination it may be, or what bank it may be, or what bank it may purport to be issued by:—5's Center vignette, three females, agricultural implements, sheaf of grain, ship on stocks, &c., with a round die containing figure 5 on each side of the vignette—on upper right corner the letter V, with portrait of Lafayette in the centre, and FIVE on the lower corner—on left end, upper corner, the word FIVE, and the letter V on the lower corner, with Franklin between—anchor, &c., between the signatures—engraving well done.—These notes originally belonged to the old Citizens Bank of Maine, but they have been altered to a great many banks, and will be continued to be altered to others, and we therefore wish our subscribers to remember their description. They are well engraved, and generally neatly altered, and are therefore the more dangerous to those not acquainted with them.

EXTRACT OF A LECTURE ON IRELAND AND HER DESTINY BY THE VERY REV. DR. MORIARTY.—Travellers in Ireland, of cynical temper, have to find fault with the repeated crossings of old dames, who also indulge in shower-baths of holy water; but in England they have to find fault with the overwhelming multitude who never hear the name of God, except in blasphemy. The traveller in Ireland can attribute a teeming population to the piety of the people, who do not deem it improvident that holy wedlock, which our Redeemer has sanctioned, and his apostles declared to be honorable in all, without distinction of rich or poor; but in England, if he takes in hand one single blue book containing parliamentary evidence on this subject, he must look with loathing on the shocking picture exhibited in every parish. The traveller in Ireland is annoyed by swarms of children, who have been preserved in life by the seal of baptism; but in England he will be rid of all such inconvenience, because there, mothers tinge the breast with arsenic, to give the food of death to the suckling babe. In depressed Ireland starving men bow down to beg their bread; but in prosperous England relief is sought more genteelly—a woman murders a couple of husbands to obtain the burial fees.—In Ireland the people are many centuries behind the knowledge of getting along in the world—but in England there is an ingenuity truly astonishing, as exemplified in a Mr. Hill, a famous anti-Popery lecturer, who, recently in Bristol, insured the life of his wife for three thousand pounds, but proved the uncertainty of human life, the risks of insurances, and the value of gold, by poisoning her and four children. We will turn to more agreeable illustrations. I introduce again Mr. Thackery to speak on Ireland, because even though disposed to levity and making sketches to sell in an English market, we glean from him evidence, so much the more impartial and sufficient, to give pleasing reliquary specimens of fallen, decayed Ireland. Mr. Thackery, speaking of his tour in Ireland, says:—"I have met more gentlemen here than in any place I ever saw, gentlemen of high and low rank. In regard to the gentlemen of Cork"—be it remembered he speaks of those of high and low rank—"a stranger must remark the extraordinary degree of literary taste and talent among them, and the wit and vivacity of their conversation. The Cork citizens are the most book-loving men I ever met."

VAN DIEMAN'S LAND.—THE STATE PRISONERS.—The *Advertiser* says—"The conduct of his Excellency with respect to the Irish political prisoners has received the full approval of her Majesty's Government." Of course every one knew that it would. A colonial governor is sure to be protected, no matter what injustice he commits. Witness Lord Torrington at Ceylon, and Sir W. Denison in Van Dieman's Land. But it is rather too bad to mix "her Majesty's" name up with the mean acts of tyranny which are perpetrated by the agents of the Colonial Office abroad. Every honest man in this colony felt that Sir W. Denison's conduct to the state prisoners was cruel and unjustifiable, and as a propitiation of their justly aroused indignation Earl Grey gives it his "full approval." We should like to see the despatch. Why does not his Excellency publish it?—*Colonial Times*.

EPITAPHS.

A London journal calls attention to ridiculous epitaphs in English church-yards. Here are a few specimens:—

- From the church-yard in Biddeford, Devonshire:—
The wedding day appointed was,
And wedding-clothes provided;
But when the day arrived did,
She sickened and she die did.
- From Ulverstone—
Here lies my wife, here lies she;
Hallelujah, hallelujah.
- From Doncaster—
Here lie two brothers, by misfortune surrounded,
One died of his wounds, and the other was drowned.
In the Manchester church-yard is one "sacred to the memory of"
Miss Martha Gwynne,
Who was so very pure within
She burst the outward shell of sin,
And hatched herself a cherubim.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 7, 1852.

NEWS OF THE WEEK.

Parliament re-assembled on the 19th ult.; the debates offer nothing of any interest. It is rumored that the Chancellor of the Exchequer intends to propose the repeal of the Income Tax.

With the prospect of a general election before them, the supporters of the Penal Law of the last session, begin to suspect that that measure has after all, turned out to be a great political blunder, as its opponents predicted from the very commencement of the No-Popery agitation that it would be. As yet, the only effect of the Ecclesiastical Titles Bill, according to the Times, is to put an amount of electioneering influence, far greater than that of O'Connell in his palmiest days, into the hands of a conclave of Bishops, presided over by an Italian Priest. It was the custom a few weeks ago, to sneer at the Catholic Defence Association, as a body unable to exert any influence over the Irish Catholic mind; it seems that this confidence was a little premature; prospects, it is now universally admitted, are not looking bright for the Government or Protestant party in Ireland. The Times cannot disguise its fears, or its impotent hatred:—

"The Ecclesiastical Titles has not been enforced; the only effect of its enactment seems to be that it marks out for honor and distinction the persons most forward in its violation. The labor of a whole session, the theme of so many debates, has had no other effect than to confer honor and impunity on its violators, and to serve as a grievance to excite the passions of the Roman Catholic laity. It is really pitiable to think how utterly powerless our government is to prevent the growth in Ireland of a power far more unconstitutional than any nobleman ever exercised over the election of members of Parliament. The country seems content to leave its representatives to be selected for it by the priests, and the priests select the most objectionable men whom they can find to give expression to their wishes. The return of seventy or eighty Irish Roman Catholics bodes little good to the coming Parliament. Neither party can afford to throw away the support of so numerous a body of auxiliaries, and it is quite possible by a judicious direction of their power they may be able to extort wide and impolitic concessions, such as it may not be good for the empire to grant, nor for the safety of a harassed and tottering ministry to refuse."

This is an ugly "look out" for John Bull; after all his high sounding words of last session, after all the solemn forebodings of the downfall of the man of sin, and the triumph of stir-about and the Protestant faith, it is sad to think that perhaps the House of Commons, that is to be, may yet be obliged humbly to undo the work of its predecessor, and to witness, without the power to save, the destruction of State-Churchism and State-Schoolism in the sister isle. In this emergency Protestantism naturally looks to fresh Penal Laws for protection, and cries upon the State for help. New legal safeguards for Protestantism must be devised; other and heavier fetters must be prepared to restrain Catholicity. Such at least seems to us the meaning of the following mystically oracular paragraph, which we clip from the article in the Times which we have already quoted:—

"The Court of Rome and its obedient satellites, lay and clerical, seem determined to drive matters to such a point in Ireland that we must either yield to all their most unreasonable demands, and offer up on the altar of vain and fruitless conciliation the cause of enlightenment in the shape of the national system of education, and of truth in the shape of the Established Church of Ireland, or else bethink ourselves of some new safeguard against the violence of men who stimulate every bad passion in the name of religion, and rouse their followers to faction and discord with the perverted doctrines of the gospel of peace."

The news by the Pacific is of little interest. The drought so long prevalent in Ireland is beginning to create no small anxiety amongst the farmers. The rage for emigration still continues unabated amongst the peasantry.

The 10th May is looked forward to with much anxiety by the people of Paris; by many, it is confidently expected that the Empire will be proclaimed upon the occasion of the grand review that is to take place on that day. M. Proudhon, whose term of imprisonment has expired, has been ordered to quit France, and has, in consequence, taken up his residence in Belgium.

DR. BROWNSON'S LECTURES.

On Tuesday evening, the 27th ult., Dr. Brownson gave his concluding lecture of the course—Why am I not a Protestant? and—Why am I a Catholic? The Hall was as densely crowded as on previous occasions, and the applause with which the learned gentleman was greeted upon his entrance, testified as to the satisfaction which his unanswerable logic, seconded by the arts of the accomplished orator, had afforded to his auditory. When the storm of applause had somewhat subsided, Dr. Brownson commenced his fourth lecture, being a continuation of the reasons—Why he was a Catholic:—

I showed, said the lecturer, in my previous discourses—Why I am not a Protestant, and I gave also some of the positive reasons—Why I am a Catholic. I showed that Protestantism, in so much as it is Protestantism, is a mere negation, and that, if consistently and logically carried out, it must lead to

universal negation—to the denial of all things. I know no better test of the falsity of a system than this, that if carried out it leads to universal denial, for truth is essentially in Being, and not in Non-Being; hence, only what is, can be true. Now, a system that is based upon a negation, that proceeds from a negative principle, can never lead to anything more than negation, that is—to falsehood, which is merely the negation of truth, for nullity is the best expression for falsehood that I know of. But Protestantism is only the negation of Catholicity; and as it denies Catholicity without opposing any truth to it, it follows from the falsity of Protestantism that Catholicity is true, for, of two contradictories, if one is proved to be false, the other is proved to be true. I showed, that the question at issue, is between Catholicity, and Protestantism, or negation; and that every man must accept either the one or the other. I endeavored to illustrate this by showing, that I could not abandon Protestantism without assuming Catholicity; for whither could I go? I could not go to Gentilism, which is only another, and older form of Protestantism, because I should still be in Protestantism; I could not find rest with any of the early heretical sects, for all sects are heretical, and Protestantism includes within itself all heresies. Thus, I concluded, that betwixt Catholicity, and absolute Nihilism, there was no third alternative, and that as every man must be a Christian, or else deny all religion, so every man must be a Catholic, or else deny all Christianity. Betwixt Protestants and Catholics there is no common Christianity—there are no great religious truths common to both, for religion can exist only as a system, and in a Church. The question thus resolves it into one—not between one form of Christianity and another, but between Catholicity, and no Christianity whatever. I endeavored to show that Catholicity is only the continuation of the religious order that has always existed in the world, and which has been, from the beginning, established by God, for man. Then, by another line of argument, I endeavored to prove that the Catholic Church is, and must be, God's Church, because of the stupendous miracle of her continued existence, in spite of the opposition that she has constantly met with from men and devils, from the powers of earth, and the powers of hell. Attacked on all sides, she has seen her enemies fall on her right hand, and on her left, and has survived them all. Unscathed, unshaken, she has come forth from the fiery furnace, the flames of which have proved fatal only to her foes. Hence, I concluded that her existence, in spite of this continued opposition, was a miracle, her institution miraculous, and that she was, therefore, God's Church, and therefore, all that she professes to be—Infallible—but if infallible, then must all her teaching be true, and then must it be the duty of every man to submit himself to that infallibly true teaching, for, in disbelieving her teaching, we disbelieve not a human, but a divine institution; in protesting against her, in opposing her, we protest against, and oppose her founder; and in blaspheming her, we blaspheme God.

And yet I have been still asked to prove that the Church is infallible. "Prove," it is said to me, "prove that the Catholic Church is infallible, and I will become a Catholic." I know not what proof, men who speak thus, desire. I would ask them—what manner of proof is it that you seek? Do you believe the infallibility of the Scriptures? "Yes," you answer. I ask you—why do you believe so? You answer me—"Because they are inspired." But—how know you that they are inspired? "By the evidence of the miracles," you reply again. But miracles can be no proof of an infallible inspiration to teach. From the fact of the miracles we may indeed conclude the divine commission, and the presence of divine assistance; thence we may conclude that as God is true, so the teacher assisted, and commissioned by Him, must needs be a true teacher. The miracles wrought by, or for such a teacher are his credentials; they are, as it were, the endorsements of the Lord of Lords, and thus from the commission to teach, we conclude the infallibility of the teacher, because God is truth, and if He has given the commission to teach, His word is pledged for the teacher's truth.

To establish then the infallibility of the Church as a teacher, all that it is necessary to do is to establish her divine commission to teach; if I can prove the first, I have the right to conclude the second. But Protestants do not understand this, simple as it seems; they do not understand by the word Church, what Catholics understand by it. Protestants fancy that the Church comes from below, not from above—is formed by men, and not established by God; their idea of a Church is, that doctrine is first of all preached, then believed, and lastly, that the believers of the doctrine preached, come together, and form a Church. Take, for instance, the Anglican's definition of the Church, and perhaps of all the Protestant sects, Anglicanism has retained the most, or, to speak correctly, has lost the least, of the true idea of the Church. The Anglican definition of the Church is—"That it is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered." Thus the Anglican definition makes, the true faith, the pure Word of God, and the due administration of the Sacraments, the tests of the true Church, and consequently supposes that every man must first discover, what is the true faith, the pure Word of God, and the due administration of the Sacraments, and that having discovered all this, without the Church, he next must look about him for some religious society, in which this faith is taught, this pure Word of God is preached; and the Sacraments are thus duly administered, and that he must then come to that body to be taught what is the true faith, what is the pure Word of God, and how the Sacraments ought to be administered. But how is the seeker after the Church to find out—what is the true faith and the pure Word

of God, or—how the Sacraments ought to be administered? Caprices, prejudices, guesses, may lead a man, upon these principles, to choose what he may call a Church, but such a Church can have no claims as a teacher, nor can such a man look upon the Church in the light of a teacher, for if he did, he would begin his researches by seeking after the Church, from which he might learn the true dogmas. But no—a Protestant is never troubled about dogmas; a knowledge of these, he supposes to come, like Dogberry's reading and writing, "by nature;" not even an Anglican, who, as I said before, has the least lost sight of the true functions of a church, entertains any higher or more logical notions of the Church, than those I have stated. The other Protestant sects suppose the Church to be merely a congregation of individuals, brought together by common sympathies, and similarity of opinions, making thus their faith and regeneration, to precede their entry into the Church. With such absurd views of the Church, of her functions and of her origin, it is not surprising that Protestants do not understand what Catholics mean by the Church.

By the Church, the Catholic intends to denote—an institution of God—established by Him, and by Him commissioned for a definite purpose. The Catholic believes that the object of Revelation was to give mankind, not a mere disembodied faith, but a faith embodied in an institution, and in an institution perfectly organized, and fully able to perform all its functions. And here I cannot but notice another very ordinary view of Protestants, with regard to the Church; they hold with regard to her, doctrines similar to those which the Epicureans held with regard to the world. These did not deny the existence of God, or Gods; they contented themselves with ignoring Providence; if they admitted the creation of the world by God, they could not believe that this God cared the least what became of the world after He had created it; they fancied that God had made it, and then, giving it a kick, had launched it out into space, to shift for itself. Much such an idea have Protestants of God's dealings with His Church: they may admit that He instituted a Church, that He gave her faith, and furnished her with Sacraments, and that then, as if weary of His work, He had started her off to shift for herself. "Go ahead, on your own hook." Protestants cannot bring themselves to believe that the same causes that first necessitated the establishment of the Church, are still in operation, and render God's providential care over her, as necessary as her first institution. It is this inability to conceive God's continual, and supernatural Providence over His Church, that renders it so difficult for Protestants to conceive the continued existence of an infallible Church upon earth, or to perceive that a Church instituted by God must needs be infallible. Like the Epicureans, they ignore God's continual Providence, and so, not content with the proof of her divine commission and command to teach all nations, they keep continually demanding other proofs of the Church's infallibility. Now my argument for the infallibility of the Church, as a teacher, rests solely upon her divine commission to teach. Of this fact, even when I was a Protestant, I was fully convinced—that, if God had established a Church, the Church was infallible. Thus then even as a Protestant, I had but two questions to settle. Did Christ establish a Church? and if so—Which is it? These are the only two questions open for discussion betwixt Catholics and Protestants, and the proof that Christ did institute a Church, is the only proof that can be given, the only proof that can exist, of that Church's infallibility. There is no other way of proving infallibility, whether of the Apostles, of the Scriptures, or of the Church; we argue their divine commission from the miracles, and their infallibility from their divine commission. In support of the divine commission of the Church, I have appealed to the most stupendous of miracles—her continued existence for so many centuries, in spite of the constant and active opposition she has met with, and her continual triumphs over all her adversaries; and from the divine commission I conclude her infallibility; it must be remembered too, that there is no halfway house—that the Church is either a gigantic imposture, or else, all that she claims to be; that she cannot be partly good and partly bad—partly true, and partly false, for she stands up before the world, and proclaims herself to be the teacher commissioned to teach all nations: if she has not that commission, she is false, she is an impostor, and to suppose God's protection to be extended to a false Church, is to blaspheme God. Let us now see what light history throws on the claims of the Church to be divinely commissioned.

Referring then to the Scriptures, as genuine, and reliable historical documents, I find it recorded of Christ, that He appointed a body of men as the teachers of mankind. "Go," said He to them, "and teach all nations—and Lo I am with you even unto the end of the world," or "till the consummation of all things." Here, then, if this historical account be true—if Christ did speak in these terms—was a commission given as plainly as words could give it. To whom was it given? To the Apostles—but clearly not to the Apostles as individuals, (for individuals are mortal, and the commission was to endure until the end of the world,) but to the Apostles as to an undying corporate body, and which, only, as a corporate body, could exist until the end of the world. They were to teach, and to teach all nations—hence all nations are bound to accept their teaching. Did Christ provide for them? Did He promise them His protection in the fulfillment of their commission? "Lo! I am with you all days"—He promises, then, to enable them to execute their commission. What commission ever given could be more universal, more comprehensive than this? And if in virtue of this commission they were to teach all nations, they could only execute that commission in virtue of their infallibility, for, if not infallible, they might themselves fall into error, and so teach a lie. From history, then, I conclude that the Church which retains the true Apostolic succession, and communion, is, and must be, in virtue of Christ's promise, infallible.

But, again, I am asked—How can men, fallible, individually, be infallible collectively? I must confess that I cannot hear this objection propounded without feeling pain for the intellectual weakness of our "separated brethren;" it is a sign that they do not understand what the Catholic means by the Infallibility of the Church. Infallibility cannot, it is true, be predicated of any collection of human individuals: collectively, they can be no more infallible than they can be infallible individually. No; Catholics do not suppose that men become infallible in virtue of their collectiveness; they suppose—nay they know with certainty—that the Holy Ghost is in, and with the Church, and that it is only in virtue of His presence—that infallibility can be predicated of the Church. The infallibility, that Catholics claim for the Church, proceeds, not from any amount of human sagacity or prudence, but from the supernatural assistance of that Holy Spirit, whose office it is to teach all truth; and the objection of Protestants arises from their Pagan views of God, and of His dealings with the Church, views which, as I have shown, they hold in common with the Epicureans.

I must, indeed, be ignorant of the first principles of reasoning, if the line of argument that I have hitherto adopted, be not amply sufficient to establish the existence of an infallible Church, and I have shown, that the Catholic Church is that infallible Church, because, none other can be. The Church then speaks to me in the place of, and with the authority of, God: I have full assurance that every word that she utters is His word, and that all her commands, all her decisions, are His commands, and His decisions. I dare no more refuse to listen to her, disobey her, or reject her decisions, than I would dare to close my ears to, disobey, or reject, the Words of God if I heard them ringing in my ears to-day, as of old, they were heard issuing from the cloud-covered summit of Sinai, by the assembled thousands of Israel. But I have yet another argument.

To be a Christian, I must believe something; the very name of believers, as applied to Christians, implies this. Belief is necessary to Salvation, for without Faith, it is impossible to please God. Then, this something that must be believed, as essentially necessary to Salvation, is Truth, all the Truth, and the exact Truth. The Truth, for it is repugnant to the idea of God, as the God of truth, to imagine that man can be saved by a lie—the whole truth, for it cannot be supposed that God, as a God of infinite wisdom, has revealed truth which it is unnecessary for man to believe—the exact truth, because truth not exact, is truth mingled with falsehood, which is error, and error can be no more acceptable to the God of truth and purity, than a lie. Hence, it is necessary for Salvation to believe, and therefore, to know, the whole, and the exact, truth revealed by God to man. How is the knowledge of this truth to be obtained? It cannot spring up spontaneously in the human breast; it cannot be the product of the human intellect; it comes not by intuition; it must be learnt, and if learnt, why then it must be taught, and if taught, why then there must be a teacher. The pride of man renders him averse to acknowledge this; hence, his contempt for a teacher, and for tradition. Blinded by their pride, men see not that all knowledge must have proceeded from God, and through tradition: that were He to cease to instruct us, were the human mind to forget all that it has learnt from Him through tradition, all knowledge would be lost, and could never be re-acquired by any effort of the human intellect. Yet, in forgetfulness of this fact, modern philosophers tell us to "rely on ourselves,"—"to look within," and inculcate a contempt for the authority of a teacher and tradition. Now, I assert, that all knowledge has been handed down to us solely by tradition. It is to tradition that we are indebted for the preservation of language, and of the meaning of language. Without language, knowledge would be impossible; without it, we could form no distinct conception of any truth: we might, indeed, reflect upon those objects of which our senses can take cognisance, without language, but how, without it, could those objects which are purely intellectual, which transcend the sensible, become matters of reflection; the ideas which are the object of the intellect must be fixed, must become incarnated—so to speak—in language before they can become the subjects of reflection, in order that the mind may have time to seize upon, and to analyse them; now, language must have been given to man, directly by God. Fancy men endeavoring to create language! why, until they had language the idea of language would have been inconceivable. Hence, we conclude, that language is of divine origin, made by God for man, and that not only the words, but the ideas of which those words are the symbols, were by Him infused into the hearts of men. God then gave knowledge, and all that it expresses—for knowledge can be preserved only as it is embodied in language; and hence, we see that in the beginning, man must have been taught by God, and that all knowledge is, in its origin, supernatural. Since the beginning, how has language been transmitted to us? By tradition; then tradition has been the medium through which all knowledge has been transmitted to us, for without language, knowledge would be impossible; and only in proportion as language has been preserved in its purity and integrity, has knowledge been preserved pure and entire. From this, we perceive the necessity of a Sacerdotal or Priestly caste, in which language might be preserved in its purity and integrity, and this Sacerdotal or Priestly caste has always existed in the world—before Christ, in the Patriarchs, and the Synagogue; since Christ—in the Catholic Church. We see how in the ancient Gentile, and in the modern Gentile, or Protestant, world, the unity of speech has been lost; how language has lost its purity and integrity, and has become confused, and how a corruption, or confusion of ideas has been the consequence of the Babel-like corruption and confusion of language. We see, how in spite of the great intellects of the sages of ancient Greece and Rome, the speech of their philosophers is broken, and one false idea pervades all their philosophy—they substituted the idea of Emanation for that of Creation. So with the modern Protestant world; what more confused than its speech? what more corrupt than its incoherent babblings? Thus, has it been, thus, must it ever be; left to itself, the speech of man becomes confused, language becomes corrupt, and knowledge lost; to preserve knowledge in its purity and integrity, language must be preserved in purity and integrity, and this can be done only by means of supernatural assistance; and that supernatural assistance is the infallible teaching of the Church to-day, as in the old time, it was the teaching of the Synagogue, and in the days before the Synagogue, the teaching of the Patriarchs.

Thus, then, as knowledge, even in the natural order, cannot be preserved in its purity and integrity without

the supernatural assistance of an infallible church, and as this, especially, holds true of knowledge in the supernatural order, we are driven to the alternative of supposing the existence of a divinely commissioned, supernaturally assisted, and therefore, infallible Church, or else of denying the possibility, of knowledge in the supernatural order, and, consequently, of Salvation. But when God gave a religion, and made a revelation to man, He gave it to him for his Salvation, and in order to enable man to attain the reward of everlasting life; God, therefore, must have given all that is necessary to Salvation, and must, therefore, have established an infallible Church, for without such a Church, the truth revealed, could not have been preserved in its purity and integrity. We prove, then, that, as an infallible Church is necessary to a knowledge of the truth, the whole truth, and the exact truth, and as God has given to man all that is necessary for his Salvation, God must have established an infallible Church. The proof of the necessity of the Church, is the proof of her existence, as from the necessity of Being, we conclude the existence of a God. The existence of God, and the existence of an infallible Church rest then upon the same kind of evidence.

But if there be an infallible Church, (as we have shown that there must be,) the Roman Catholic Church is that infallible Church, because none other can be. All other societies calling themselves the Church, or Churches, confess their fallibility, and by that confession, demonstrate incontrovertibly that they are what they confess themselves to be—fallible. For if they are right, they are fallible, and if they are wrong in their confession, they must still be fallible: so in either case, they are fallible; therefore none other than the Roman Catholic Church can be the infallible Church, for she alone professes to be the Church, and as I have shown, there is a Church.

Other reasons for being a Catholic might I give, but these, if worth anything, are fully sufficient. In the Catholic Church I find all my wants supplied—all the desires and cravings of my spiritual nature provided for. From her teaching I learn the truth, and learning and believing the truth so taught, I become wise unto salvation, the purpose for which God gave religion unto man. Protestants do indeed raise objections against the Church and her doctrines, but what are these objections, and whence do they proceed? From a misconception of the doctrines which they oppose—from the habit they have fallen into of detaching one doctrine from the whole, and examining it by itself, and judging of it, without regard to its position, in one grand and harmonious whole. Protestants object to the Church as the unrelenting enemy of the freedom of the human intellect and will—as opposed to mental liberty, and the emancipation of the mind. But what, after all, do these objections amount to? Can man call his intellect, or his will, his own, that he should complain of not being allowed to do whatever he listeth with them? Has he not received them from God, and is he not responsible to God for the use that he makes of them? are they not then to be used in obedience to, and in accordance with, God's will? That will is expressed through the Church, and if the Church be infallible, then can she exercise no undue influence over the human intellect, or the human will, for these are only legitimately exercised when exercised in subservience to the will of God. Will men tell me, that to use them legitimately is to sacrifice them? or that it is slavery to be subject to God?

What is this vaunted freedom of mind for which Protestants so loudly clamor? Is the mind free that is subject to error? Is the mind free that is the subject of passion and caprice? Does mental liberty consist in the right to reject truth, and to believe falsehood? Does freedom consist in using the human will contrary to its end? And yet the complaint of the Protestant amounts to this—that the Church demands of him to discard error—to embrace the truth, and to serve God with all his faculties, as his only legitimate end. Does the Mathematician complain of being fettered by his axioms and definitions? Does the traveller complain of the guide post, which shows him—where two cross roads meet—which road to take, as an outrage upon his right to go where he will, and as a trammel upon his liberty? Why, then, do men complain of the Church, which ever stands as a sign to show them the way to heaven, as a beacon to warn them against the road that leadeth to destruction? Freedom of mind consists, not in the liberty to believe a lie, but in believing the truth; then, as the Catholic Church is the teacher of all truth, the mind subject to her teaching can alone be free. To talk of the mental freedom of Protestants is simply ridiculous, for they are, by their own showing, by the confession that they are ever seeking for the truth—without the truth, and therefore subject to error. The Catholic alone possesses true mental liberty.

But to conclude, if I have established my thesis, that there is a Church, established by God, and commissioned to teach the truth, then only by attaching myself to that Church, by coming into communion with her, and humbly submitting myself to her teaching, can I attain salvation. This is no idle question. God is truth—God is good and holy—what is true, what is good, what is holy, can be found only in God's Church; it is in vain to look for them outside of her communion, for as she tells us—"Out of her communion there is no salvation." By remaining estranged from that communion, men hurt not the Church—they alone are the sufferers, for they lose the truth, and losing the truth, lose heaven, and win damnation for their souls. I have no wish to speak harshly, but I cannot be liberal with what is not my own, but God's. He has spoken that all may walk in the true road—that all may come in to the ark and be saved. If men persist in their rebellion they have none to blame but themselves; they may, indeed, refuse to hearken to, they may persist in turning their backs upon, the Church, but let them not suppose that, if they persist in that conduct, they can escape the wrath that is to come.

This, then, is the sum of all—I am not a Protestant, because I desire to win heaven, and seek to avoid hell. I am a Catholic, because I wish to enjoy the beatific vision, and escape eternal damnation. This, in its last analysis, is the reason why I stand here before you a Catholic. God has given to me, and to all men, the means of salvation; to refuse to make use of these means would be to entail on myself the greatest of calamities, and to damn my soul. I would not be damned, therefore I come into the Church as the medium through which alone I may come to Christ, and obtain salvation.

What I have said may, I hope, induce others to reflect and examine for themselves, so may they also, by the grace of God, be brought into His Church, and learn to glory in the name of Catholic.

The learned gentleman sat down amidst calbusiastic applause.

The Times seems inclined to discountenance the agitation for the repeal of the Maynooth grant, as calculated to strengthen the hands of the Ultra-Montane party in Ireland, at the coming elections. From this single fact, the Catholic may safely conclude what were the intentions of the Protestant government that endowed Maynooth, and what the object for which that endowment is continued, viz:—the weakening of the power and influence of the Catholic Clergy in Ireland, by detaching them from Rome, and rendering them the servile tools and stipendiaries of the State, thus degrading them to the level of the government bishops and clergy of the Protestant Establishment. Indeed, Mr. Cardwell, in explaining before a large Free Trade meeting at Liverpool, his reasons for having supported the measure of the late Sir Robert Peel, for augmenting the grant annually made to Maynooth—gives us the whole secret of the motives of this conciliatory policy on the part of a Protestant government. Maynooth, as Mr. Cardwell tells us, was established in order that the State might acquire control over the education of the Catholic Clergy. "It was with this view that Maynooth was first founded; and when I am told by men that this is an Anti-Protestant measure, and by others that it smacks of Whiggery, I say that it was for the upholding of the Protestant Faith that Maynooth College was first founded." Mr. Cardwell speaks out frankly; we can see no reason to disbelieve him, and, therefore, no cause for despondency in the present agitation, for the repeal of the endowment to an institution founded for the purpose of upholding the Protestant Faith, although, thank God, it has not realised its founder's expectations.

Here are the opinions of the Times upon this same subject. In that the great organ of enlightened British Protestantism, "regards the withholding of the Maynooth grant as a serious misfortune." Catholics may learn to regard its withdrawal as a real blessing. It will be seen that the thunderer is very despondent as to the results of the elections, and the effects of the Catholic Defence Association movement:—

"For ourselves, not being in any manner bound to surrender the right of forming an opinion, we must say that we should regard the withholding of the Maynooth grant, under the existing circumstances, as a serious misfortune. The prospects of the coming elections for Ireland are not very encouraging. Mr. Henry Wilberforce is the most active, and seems likely to be the most successful, Parliamentary agent of his day. The recent misfortunes have swept away a number of the gentry who, whatever their other faults, were yet, by the extensive possessions of which they were the nominal owners, bulwarks against the influence of the Priests. That bulwark is removed, and, from this and other concurrent causes, we are to expect a fearful increase to the numbers of the Irish Brigade. In the nicely balanced state of English parties these nominees of Doctor Cullen and Wiseman will possess great power. They need nothing but the hearty concurrence of the Irish people to become extremely formidable, and nothing would be so likely to insure that concurrence, and to place all Ireland in the power of the Priesthood, as any attempt to touch the Maynooth grant. We would not willingly see a second Litchfield-house compact, nor a party raised to power by pandering to the arrogance of intrusive Romish ecclesiastics. We have no wish to see revived the exciting questions of fifteen years ago, with reference to the Protestant Church of Ireland. We have no wish to see the Roman Catholic laity united with the ultramontane Priesthood, by a feeling of common wrong and injustice; and we have no wish to see the last precarious link that binds the Roman Catholic Church to the Crown and the Constitution rashly snapped asunder. We do not believe it is the intention of Lord Derby to repeal the grant to Maynooth, and if this be so he should do his utmost to prevent his supporters from trifling with so important a question. There is, indeed, one contingency under which we could be content to see Maynooth deprived of public support and countenance. So long as it is the only seminary for Roman Catholics, we feel the difficulty of the regarding their claim to education for their Priesthood out of the revenue to which they contribute. But should the plan now set on foot be successful, should the Defence Association succeed in founding a rival establishment to Maynooth, the State may fairly consider itself absolved from the necessity of supporting those who are so little inclined to be content with existing institutions, and may leave them to the enjoyment of the seminary which they have so deliberately preferred. The threat of disendowing Maynooth may assist the formation of the Catholic University, but the formation of that University would no doubt react, and that most justly, upon the disposition of the Government to support a sister establishment. Electors and candidates will do wisely to pause before they either exact or give pledges on this most important matter, for it may well happen that, by an over anxiety to counteract the advances of Romanism, we may really be playing the game of ultramontane bigotry and Papal domination."

ROARING AND GODLINESS.

Though "Roaring" is generally admitted to indicate unsoundness in a horse—amongst Methodists, it is looked upon as a proof of soundness of doctrine, as the invariable concomitant of vital religion, and as one of the most unmistakable signs of the work of the Spirit. Of this connexion between Godliness and Roaring, we find a very touching illustration in the columns of that truly Methodist Journal—the Christian Guardian of the 14th ult., which we transcribe, for the edification of our blinded Popish readers, who say their prayers decently and quietly, and hope to go to heaven without "hollering." The article in question is headed—Old Moses—and professes to give an account of the sufferings of a converted nigger, in the cause of the Methodist religion—how he got religion—how he took to saying his prayers—how he "forgot" himself when he got too high—how he "hollered" and roared so over his prayers, "when he got happy," that he became a regular nuisance to the neighborhood—just as some immoderate eaters do, whom we have met at dinner table in Steamboat or Hotel—fellows who snort and grunt over their plates, or rather trough, and render themselves intolerable to all who have the misfortune to sit within hearing, by the strange noises they emit whilst at their meals. In consequence of this habit of "Roaring at prayer," old Moses' master, who was unregenerate, determined to part with a slave who, in other respects, was unexceptionable: thus it came to pass that old Moses was brought to Baltimore, and exposed for sale. The Christian Guardian gives the following pathetic conversation, as having passed between the pious and strong-lunged nigger, and an inquisitive slave dealer:—

"Tell me what are you to be sold for?" asks Mr. B. "For praying, Sar."

"For praying! that is a strange tale indeed. With your master not permit you to pray?" "Oh yes, Sar—He let me pray easy; but I hollers too loud." "And why did you holler so in your prayer?" "Kase de Spirit comes on me, an' I gits happy fore I knows it—den—den I gone. Can't Irol meself den; den I knows nothing about Massa's rule! den I holler, if ole Satan hisself come wid all de rules of de 'quisition."

Mr. B. upon this, delighted with the piety of Moses, and having no special aversion to "roaring" in prayer, being a bit of a Methodist himself, purchased this regenerate nigger, giving him carte blanche to pray as long, and to "holler" as much, as he liked. Old Moses availed himself of this permission, comparing himself, of course, to Joseph in Egypt, and the upshot of the whole matter was—that by dint of Roaring, Hollering and prayer, Col. C—, old Moses' first master, was look serious—got religion, and ultimately became a howling Methodist himself; whilst the now emancipated Moses has a house of his own, in which he "sings, prays, and shouts to his heart's content."

We hope that the Christian Guardian will continue to favor us with some more of the tales of the conventicle; it is not for their literary excellence alone that we prize them—this constitutes the least of their charms in our eyes: we love them because they are so very evangelical, and are calculated to do so much good amongst the poor benighted Papists of this Priest-ridden country.

ORDINATION.—On Sunday, the 2nd instant, at the Parish Church, Boucherville, his Lordship, the Bishop of Arath, conferred the sacred Order of Deacon on Mr. Thomas Horace Pinet, of the Society of O. M. I.

To the Editor of the True Witness.

DEAR SIR,—Having had the pleasure of assisting last week at the private examination of the more advanced classes of the Christian Schools, I think your readers will be pleased to have some remarks on what I saw and heard. I must, however, premise that at every visit which I pay to these admirable schools, I become the more deeply convinced that they are to be reckoned amongst the greatest blessings of the Catholic community. Here the children of the poor are instructed gratis in all manner of useful knowledge—from the first attempt at distinguishing the letters of the alphabet, to the wonders of natural philosophy, and the most subtle problems of mathematics—on through grammar, geography, astronomy, arithmetic and algebra, till they may attain to the full perfection of a solid education, grounded, too, on the purest principles of religion and morality. What an invaluable blessing it is for Catholic children to have all this placed within their reach, without the danger of imbibing that fearful poison which pervades all Protestant, or anti-religious teaching!

The boys first recited several pieces of poetry, in a manner which elicited warm applause from the spectators. They then proceeded to translate from English into French, which they did with wonderful ease and fluency: then came the examination in English grammar, geography, and natural philosophy, and in these branches there were some boys who gave general satisfaction; but that which riveted the attention of all present, and excited no small surprise, was the examination on arithmetic, algebra, quadratic equations, &c., for in these subjects the boys answered like masters, showing such a thorough knowledge of, and intimate acquaintance with, the principles of the respective sciences, that the gentlemen who examined them, and tried them in every possible way, were more than pleased—they were delighted. This may be better understood, when taken in connection with the fact that the eldest of these young mathematicians could not be more than fourteen or fifteen—perhaps not quite so much. Their book-keeping was very fair, considering the age of the boys, so, too, was their calligraphy, and we were shown (by their respective owners) many beautiful specimens of drawing, together with some "first attempts" at painting. Altogether the examination was very creditable to the devoted Brotherhood, whose lives are consecrated to the instruction of youth, for the sake of Him Whose will it is that "the little ones" should be trained up in knowledge and in virtue.

Amongst those who were invited to assist at the examination were Dr. Meilleur, Superintendent of Schools, Dr. Brownson, C. S. Rodier, Esq., &c. The two latter gentlemen delivered appropriate addresses to the pupils of the Christian Schools, the former in English, and the latter in French. Mr. Rodier spoke at considerable length, enlarging upon the beneficial effects of religious education, as contrasted with that which is exclusively secular, and congratulated the boys on being placed under the wise and skillful management of the Brothers of the Christian Schools. Dr. Brownson spoke but a few brief sentences, but they were full of meaning, as his discourses usually are, abounding in ideas rather than in words. He expressed himself highly pleased with the result of the examination, and assured the boys that even in his own city of Boston—famous as it is for its common schools—he knew of none better than theirs—even independent of religion, which, of course, gives an incalculable superiority to those schools which have it for their fundamental principle.—I am, Mr. Editor,

ONE OF YOUR READERS.

Montreal, May 4, 1852.

To the Editor of the True Witness.

MR. EDITOR.—The experience of the past few months inevitably leads us to the conclusion, that in no part of the world is the fold of Christ more rapidly extending itself, or being more abundantly favored by Almighty God, with His choicest blessings, than in Britain and its dependencies. A pusillanimous attempt of an English legislature to annoy our inoffensive Prelates—a fruitless effort of a tottering ministry to coerce Ireland and her patriotic representatives—and a base system of proselytising influences, cloaked in the guise of diplomacy, detected in their emanation from the noxious precincts of Downing-street—have been productive of fitting results. The laughing stock of nations—her people disaffected—her ancient ally Prussia, having virtually owned submission to the successor of St. Peter—the quondam "mistress of the seas" trembles to her centre, through dread of foreign invasion. At home, the only perceptible effect of the late impotent and insulting penal enactment is, the renunciation, by thousands of its most gifted members, of the errors of the law established church, and their enrolment in the ranks of Catholicity. Here, with us in Canada, lying evangelical periodicals, F. C. Missionary Societies, and such other paraphernalia of Protestant hypocrisy, have been singularly unfortuniate in their endeavors to arrest the ever onward progress of the glorious faith of the Apostles. The

old Church, confiding and persevering in the sacred bequest of her Divine Spouse—"and behold I am with you all days, even to the consummation of the world"—is taking firm root throughout the length and breadth of the land. In the eastern section of the Province, a common belief animating the original pioneers of the wilderness—an undying attachment to their ancestral faith—the untiring zeal of their martyred pastors—the inability (though the will was not wanting) of the conqueror to play the tyrant, have all materially contributed to establish the Church upon a permanent basis. But, Sir, in the west, how widely different was the case? In the land of the Philistines, surrounded by bigots, whose intolerance surpassed, if possible, that of the far-famed blue Puritans of Connecticut—unprovided with missionaries, churches, or resources—scattered over a vast extent of territory, we have encountered and overcome obstacles, which, to others than Catholics, would have proved insurmountable. Verily, we have our reward, as the facts I purpose adducing will amply manifest. Let chapels, surmounted by the hallowed symbol of our faith, springing up at intervals of a few miles, attest that the Catholics of this part of the country are not unmindful of their duty. Under the fostering care of our well-beloved pastor, the Rev. J. F. Cannon, this parish, on his arrival amongst us, in a state of utter disorganisation, has become renovated, and is now truly prosperous. Our church, lately repaired and made exceedingly comfortable, is found wholly inadequate to accommodate our accumulating numbers, and an enlargement is even now contemplated. A full and effective choir, provided with first class instruments, and instructed by our Pastor, (himself an admirable proficient,) has arrived at a high state of perfection. The strict manner in which the sacred observances of Lent and the Jubilee were complied with, would be creditable to the population of a town exclusively Catholic. Respecting one portion of the parish, the mission of the Long Sault, visited by our Pastor every fourth Sunday, I am not prepared to furnish any particular information. In the Cornwall church, however, upwards of seven hundred persons have approached Holy Communion: this, too, Sir, where one-third of that number could not be enumerated five years ago. During the delivery of an eloquent and impassioned discourse, replete with Christian instruction, from the Gospel tale of the good Shepherd, on Sunday last, the termination of the Jubilee, our good Priest took occasion to refer to your journal in terms of the warmest eulogy, and strenuously recommended it to the perusal of his parishioners. And here, Sir, I will bear a willing testimony to the eager and unceasing solicitude manifested by our good shepherd, for the advancement of our spiritual welfare, expressed, with feelings of heartfelt regret, participated in by every individual in his congregation, my fears that his industrious exertions in performing the arduous duties of his ministry, have had an injurious effect upon his health. May he be long spared to guide us in the paths of truth, and to administer to our souls the consolations of our cherished religion—dear to us as to our forefathers, who hesitated not to testify to it even unto death. The parish of St. Andrews, under the spiritual guidance of the Rev. C. Hay, is in a very flourishing condition. A fine church, furnished with an excellent organ, a commodious mansion for the Priest, and the splendid edifice, known as the Nunnery, will remain lasting monuments of the piety and devotion of the people of St. Andrews. The congregation of Williamstown have already expended the sum of five thousand dollars, collected wholly within the parish, in the erection of a very elegant church, which will be ready for the celebration of Divine service early in the ensuing autumn. These good people have been stimulated to make unusual efforts, the Bishop having held out to them the promise of a Clergyman so soon as the church is completed. The parish of St. Raphael's, the pastoral charge of the Very Rev. J. MacDonald, V. G., numbers about three thousand souls. Its church, a huge pile, built at an immense expenditure, by the late lamented Bishop McDonnell, is a superb specimen of architecture. In the adjoining township of Lancaster, two spacious churches are in progress of erection, and in a few months will be opened for the service of the Almighty. The parishes of Alexandria and Leitch, the charge of the Rev. A. McDonnell, are large, and contain very fine churches. In the new and thinly settled Township of Winchester, the Rev. Mr. Coyle ministers to the wants of a rapidly increasing congregation. By his individual exertions, he has managed to erect a beautiful and substantial church. Such, Sir, is the present state of religious affairs in my immediate neighborhood. Throughout these parishes, at each visit of the Bishop, many hundreds receive the Apostolic benediction, and become devoted soldiers of Christ, in the Sacrament of Confirmation. Conversions have been numerous. An account of these, and many other matters of a like nature, I reserve for a future occasion, as this communication has reached an unwarrantable length.

TESTIS.

Cornwall, April 23, 1852.

A NEW SCHEME.—The Chief Superintendent, Dr. Ryerson, in his speech at the recent examination of the Normal School, made a demi-official promise to his pupils, which, to say the least of it, is extraordinary. Our short-hand reporter informs us that the Rev. Dr. made the following announcement:—"The public examinations which have taken place have so impressed the Government that it is their intention to select a certain number of the students—the young men trained at the Normal School, as officers in the Custom houses in the different parts of the country. This selection would be made upon the certificate from the Superintendent and authorities of this Institute. The examinations have so deeply impressed the Inspector General that, in these various Departments throughout the Province, he considered they would be admirably qualified, from their facility in figures, for this purpose. It was, therefore, their determination to select from this source a certain number every year to fill these offices." Now, we must say, that if "the Government" or the "Inspector General," has announced such an "intention," or authorised the Rev. Doctor to announce it, they have done what they had no business to do, and what they will be glad before long to undo. What! is the public money expended under false pretences? Have we given £15,000 to build a Normal School, and do we maintain young men at the public cost there, under the pretence of training them for school-teachers, of whom the Province is sadly in want, when the real "intention" is to provide them with snug berths in the Customs Department? Why not open a public school for training clerks for all the Departments? But what if the new minister should come in, while the Inspector General's Normal pets are training? Would not the sucking tide-waiters stand some chance of practising the profession which they had promised to follow, and for which they had been "trained" at the public expense? Whatever ridiculous crochets in regard to the Normal School may have taken possession of the late Government, we feel satisfied that the present government have expressed no "intention" of the kind. The Chief Superintendent has, we fear, been a little too fast. He had better confine himself to his proper vocation. His business is to superintend the schools, and the training of school teachers. He has not yet, we think, received a commission to train Government officers. To say nothing of the immortality which such a proposition involves, the Rev. Dr. ought to have hesitated before he excited the hopes of so many young men to rely, not upon the profession for which they are being trained, but upon a promise of a place under Government.—North American.

Married.

On the 23th ult., at Bytown, by the Rev. J. Ryan, Mr. Allan McKinnon, to Miss Catherine Leamy, niece of E. Burke, Esq., Bytown.

Births.

At St. Mathias, on the 22nd ultimo, Mr. Henry Rolland, of a daughter. At St. Marie de Monnoir, on the 30th ultimo, Mrs. Charles Rolland, of a daughter.

FOREIGN INTELLIGENCE.

FRANCE.

THE REVENUE.—The indirect revenue of France is increasing to a remarkable degree; whilst the produce of January, 1852, as compared with that of the corresponding year (1851) showed an increase of two millions of francs, that of March, 1852, as compared with March, 1851, showed an increase of nearly five millions. The *Débats*, in allusion to this notice, remarks that, though it is undoubtedly very gratifying to find that the revenue is in so satisfactory a state, it would be much more so if, instead of giving the information in so off-hand a manner, the usual monthly returns had been published. Since the *coup d'état* these returns have been suppressed, for reasons which have never been explained, but which may probably be guessed at.

The President ordered that no official reception should take place during the Holy Week, either at the *Elysée* or at the residence of any of the ministers. The *Elysées* follow the example of the chief of the state, and have of late rather surprised the Parisians by the regularity of their attendance at the Church of the Madeleine.

Whether it be from a superstitious feeling, or from great firmness of character, Louis Napoleon is said to be as confident of his position, present and future, as he is that he exists; and he is under the impression that were he to proclaim himself Emperor to-morrow he would meet with no obstacle at home; and from abroad, it may be, a protest, but nothing more. Whether this be self-delusion or not, it is believed to be the fact.

The correspondent of the *Daily News*, writing on Wednesday week, says:—

"Among the reports which go far to confirm the general expectation of the proximate establishment of the empire, by no means the least significant is the statement that the President has dissolved his illicit connection with Miss Howard, and reconciled that lady, by the condition of a handsome settlement, to retire from a position which becomes more scandalous in proportion to the elevation and splendor of the power to which it is attached by a forbidden link, and from which it receives a glaring reflection. Matrimonial alliances of all sorts are talked of in connection with this subject, and a report spread by the *Gazette de France*, that the Russian Grand Dukes Nicholas and Michael are expected on a visit to the *Elysée*, is supposed to have reference to similar projects. On the other hand, the fusionists declare that if Russian leanings are to be judged by the deportment of the Grand Duke Constantine to the Count de Chambord at Venice, they are decidedly unfavorable to the permanent establishment of the Prince Louis Napoleon's power, as the representative of the elder branch is treated in all respects by the Czar's son as if he were the King of France. Besides the objection already stated by M. de Kisselef to the assumption of the title of emperor, the Czar entertains, no doubt, some misgivings that the warlike aspirations of the French under the restoration of the empire will defy the control of the new emperor, whatever his peaceful professions may be. The notion of a marriage with the Princess of Sweden, spoken of some time ago, is dropped, because that princess has embraced the Protestant religion. The Orleanist alliances with the houses of the Spanish Bourbons and the Portuguese Braganzas are equally impediments to matrimonial negotiations in those directions. As to the talk about a daughter of the Duke of Rianzares, it is evident the Emperor of France would not stoop to such an obscure connection.

The Paris Correspondent of the *Commercial Advertiser* says:—"It seems possible that the Government may have to struggle with the most dangerous of all enemies before the year is out, a short crop. From time immemorial, in France, the Government has been the first to feel the effect of a famine, from the fact that it has undertaken to regulate the whole matter of alienating the cities and great commercial centres, by inventing what are called 'systems of supply.' This they do by fixing the number of butchers, bakers, sellers of cooked meat, &c., &c., in each large town; by regulating the price of bread, and numerous other ways. Naturally enough, when the supply is short the Government is held responsible. The accounts from the provinces are unfavorable. The crops sown late last fall have turned out badly. Of course all this may be corrected by a fine season, but it is worth mentioning. I may add that there is great scarcity of both grain and potatoes throughout the Tyrol, Westphalia, Cassel, &c., &c. In Posen the peasants have turned highwaymen, and rob for bread and meat. Detachments of cavalry scour the country to prevent their depredations. In Sweden the people are in a starving state. At Wermeland and Oetant, they live on the bark of trees and chopped straw. But this scarcity is the result of a short crop last year, not the forerunner of any deficiency in the harvest of this."

SPAIN.

DECREES RELATIVE TO THE PRESS.—An important measure respecting the press is published in the *Madrid Gazette*, of April 5th, of which it occupies, with the ministerial exposition, nearly four pages. The chief features are, that the jury which is to take cognizance of political offences of the press is to be sorted in Madrid from the 100 highest payers of direct taxes, from 60 in the provincial capitals of first class, and 30 in the rest.

PORTUGAL.

ADJOURNMENT OF THE PORTUGUESE CORTES.—In consequence of the adverse vote on the 29th ult., which threw the ministry into a minority of 38 to 50, on the Reform Act, the Duke of Saldanha and all his colleagues tendered their resignation. The Queen declined to accept it, and authorised the Prime

Minister to take any measures which he might think proper under the existing circumstances. After an ineffectual attempt to induce the majority to come to a compromise and nullify the vote, it was finally resolved to adjourn the two chambers to the 20th of May, when they are again to meet and continue their labors for two months. This interval will afford time for the elections to fill the vacant seats, by which the administration hopes to gain a little more strength. But an impression exists that this adjournment is only the prelude to a dissolution. It is a melancholy fact that the Cortes separate without having passed a single measure for the benefit of the country. The whole time has been consumed in speculative discussions on reform, when all admit that the charter stands much more in need of being faithfully executed than of any theoretical improvement.

ITALY.

The relations between the French and Roman authorities continued to be excellent. On the 23rd the Ambassador had given his official dinner to Cardinal Mathieu, and Cardinal Antonelli was present. On the 25th Cardinal Antonelli received at dinner M. de Rayneval, General Gemeau, and the Cardinal-Bishop of Besancon.

SWITZERLAND.

Letters from Berne of the 2nd state that the Government had the preceding day handed to the Minister of France a reply to the last note of March 6. In it the Federal Council endeavors to show by facts that it has done all it could do in the affair of the refugees, without, however, sacrificing the right of asylum, which it considers one of the most precious privileges of civilised nations. Upwards of 50 refugees, 30 being French and 20 Germans, have been sent away from Switzerland within a short time. About 20 others have been directed to live in towns in the interior. The answer declares that the Federal Commissioners, MM. Kern and Trog, have acted in the circumstance with both energy and prudence.

CAPE OF GOOD HOPE.

The General Screw Steam Shipping Company's ship *Proponis*, Captain Thomas Win Glover, left Cape Town on the 3rd ult.

No intelligence of any military operations of consequence had transpired during the last month. General Somerset's and Colonel Eyre's patrols were yet in Caffreland, destroying the enemy's crops and devastating their country.

Sir Harry Smith has published a memorandum, dated Head-quarters, King William's Town, February 21, in which it is stated that an amicable arrangement has been concluded with the Trans-Keian chief Bokoo, his son Mapassa, and their tribe. In answer to his message for peace Kreili was told that Sandilli and the Gaikas must first vacate the Amatolas and cross the Kei.

Another memorandum, dated February 22, says that the patrol under General Somerset had destroyed nearly the whole of the cultivation of the Gaika district.

Colonel Eyre's despatch of the 18th of February says that he has destroyed Sandilli's kraal and extensive crops near the Kieskamma River and in the Helebi Kloof. The enemy offered no resistance.

Mr. Davison, surgeon, 43rd Regiment, and three men of that regiment, were killed on the 14th of March by Caffres on the last day of the truce—that is, on the 14th of March. A communication states that "some waggons which were proceeding with an escort of the 43rd Regiment from King William's Town to Colonel Eyre's division in the Amatolas, with supplies, were attacked at night at Bailey's Grave, and, after firing for several hours upon the party, the enemy succeeded in shooting Surgeon Davison and three men of the 43rd Regiment. One of the waggons, it appears, stuck there, and occasioned delay."

No certain intelligence had been received from General Somerset's division. It was rumored that he had been attacked on the 19th of February, and that the 74th and 91st had suffered; firing was heard in that vicinity at the time, but a letter dated at Gwali, on the 19th, does not mention the attack, but states that the crops of the Caffres were nearly all destroyed. However, the enemy still maintains an attitude of defiance, and the Tambookies are assembling to assist Macomo in the Waterkloof. A rumor had spread that Jan Poekbaas and his brother had been shot. This is somewhat confirmed by the fact of the wife of a patrol having gone into the camp, and mentioned the circumstance.

The information from the Mancenana Camp is to the 16th, from which we learn that that district is again infested by the enemy. Captain Stevenson, in returning from Fort Beaufort, where he had been for some time, captured one horse and six mares from Hottentots at Staden's farm. Lieutenant Rutherford and 12 mounted Burglers killed eight Hottentots and took three prisoners. The same day an outlying picket of Captain Ainslie's levy engaged the enemy in Doorn Kloof, killing four Caffres, but were beaten back.

The three captives state that the Tambookies, with their cattle, have been pouring into Waterkloof for some time back to assist Macomo; that they muster from 2,000 to 3,000 men, and are well supplied with ammunition; Macomo has very little; Sandilli sent him a small supply a short time since; the Hottentots are strong in Waterkloof, and are commanded by Jacob Pratorius and Spilman; they have no ammunition, and have sold most of their guns to the Caffres for victuals, but Macomo will supply them when General Somerset reappears in Waterkloof; Macomo is glad that the troops destroyed the "mealie" crops of Sandilli, as he (Sandilli) will now have to join him.

The *Graham's Town Extra* of February 24 speaks favorably of the news per military post that

morning. The proceedings of Colonel Eyre and Colonel Michel are producing a powerful effect upon the Caffre mind. Umbala had sent 100 cattle, but the Governor, requiring 200 at a time, returned them, much to that chief's surprise. Several friendly chiefs continued to send in the cattle secreted by hostile tribes. In relation to the failure of the burgher muster, this paper, on the previous day, the 23rd, said,—"The enemy, it is now ascertained, had resolved to continue the strife. Sandilli and Seyolo hold the fastnesses of the Keiskamma and Amatola. Macomo is strongly entrenched in the Waterkloof, a natural fortress, well garrisoned and amply provisioned; while Stock retains a lurking-place in the Fish River Bush, where about 70 head of colonial cattle are consumed per week. Holding all this vantage ground, does there seem any likelihood of the terms of a conqueror being enforced upon these Caffres? The Commander-in-Chief seems likely to fail in uniting the colonial burghers and in bringing them into the field. It need not be repeated that when his Excellency's proclamation of the 6th was published the people of Graham's Town manifested great readiness to take the field; but now, on application being made through the Board of Defence for forage for the burgher's horses, and ordnance arms to such as were not provided, his Excellency refuses to render the slightest assistance,—a decision which we are utterly at a loss how to account for."

THE FLOOD AT THE GOLD MINES.—WANT OF EMIGRANTS.

No European journal, however brilliant may be its corps, is so interesting just now as an Australian contemporary. The very ink in the latter seems golden to the reader—he sees everything through a yellow veil. Both in New South Wales and Victoria the general success of the miners seems to have been uninterrupted; but it is in the latter colony that the most striking results have been realised. In the week ending the 12th of December the amount of gold brought to Melbourne under escort was 23,000 ounces, and, coupled with what was also brought by private hands, the total value was supposed to have been equivalent to little short of £100,000. New deposits of great riches had been discovered, and it was found almost impossible to retain any one at an ordinary occupation. A recommendation from the Lieutenant-Governor of a large increase in the pay of all the inferior Government employes had been carried by a vote of 17 to 12. Instances of disappointment, it is alleged, were hardly known. The daily influx of new comers, however, promised to put the permanent nature of the yield to a strong test. Under the circumstances the Government had resolved to double the charge for license fees, and it was now therefore raised to £3. It was also to be enforced from all persons in profitable employment at the mines, such as tent-keepers, cooks, &c., irrespective of their not being engaged in the search for gold. Some doubt was entertained whether these alterations would be submitted to, and it is obvious that even if such should be the case for the moment there will be ultimately great risk in carrying attempts of this kind too far. Mr. Hargraves, the original discoverer, had returned to Sydney on the 12th December; after an absence of six months on a tour of exploration, during which he had gone over about 3,000 or 4,000 miles. His report was in the hands of the Governor, but its nature had not transpired. Among some new regulations issued by the Government was a clause specifying the terms upon which, as regards license-fees, steam might be employed in working a claim. An engine of one-horse power was to rank as equal to the labor of seven men. The amount brought to London by the *Alert*, which arrived on Monday, is £128,000; and large sums would follow by each succeeding opportunity.

The Melbourne arrived on Tuesday, bringing £200,000, which, added to £128,000 brought by the *Alert*, and £50,000 by the *Blackfriar* and *Bolivar*, makes a total of £378,000 just received; while another ship, the *Hero*, which sailed previously, is daily expected with a further sum of £160,000. The latest dates are to the 22nd of December, and it appears that owing to the increasing quantities thrown upon the market, the price of gold dust has fallen to £2 17s. per ounce. Those, therefore, who have already sent out sovereigns from England, will be likely to realise large profits. It is evident, also, that the want of a Mint will be severely felt, and will lead to many losses, from the needless transmission of the metal backward and forward on a four months' voyage, in the shape of dust from one country and coin from the other. The reports of individual successes at the gold-fields at Mount Alexander, which is near Melbourne, are astounding. Of course the gains of some are much greater than those of others; but it is confidently stated that the least successful there are earning high wages. There are now about 20,000 people at Mount Alexander, and hundreds still flocking there. At first the yield of gold was not very great, but it would appear that they had commenced at a spot not near so rich as one that was afterwards discovered. At Ballarat (the gold-field discovered before Mount Alexander) and where miners had to sink very deep before they came on the gold; but at Mount Alexander it is found about six inches below the surface, and a very great deal on the surface also. Instances are recorded of seven men obtaining 500 ounces in three weeks, and another party of two men 400 ounces in the same time. A letter from Melbourne says,—"This town is in a most deplorable state from the gold discovery, and presents at first sight the anomaly of a place without any laboring population. All the refuse of Adelaide and the convicted blackguardism of Van Diemen's Land are pouring in. The place is in a state of complete confusion and embarrassment, and, unless

relief from extensive emigration shall come to our aid, stock property will be sacrificed, and many persons will be ruined."

The Melbourne *Daily News*, of December 18, says,—"We inspected three letters received on Saturday from the mines, fully corroborating the most extravagant accounts yet received. We take the following extract from one, the writer of which is a gentleman of the highest integrity:—

"You or any man who has a pair of arms to work with are mad to remain in Melbourne. I fully expected you up here before this time. You are toiling away like a galley slave to make a few pounds in the year, while we are turning it up here some in twenty ounces and some in twenty pounds daily. Unless you were on the spot it is perfectly impossible that you could have any idea of the extraordinary, the maddeningly exciting prosperity of the multitude. And such a 'mob' too, fellows that were working for twenty shillings a week, are now in possession of fortunes in a few days, some in a few hours,—many of the lowest class as well as of the best have acquired an independence that they never could have accomplished under years to toil by any other pursuit. The usual consequences are beginning to show themselves. The ore is beginning to lose its value in their eyes, and I saw one fellow yesterday give away an ounce of gold for about a quarter of a pig of tobacco! It is wonderfully abundant, and every man who will work is doing wonders. Wages in Melbourne will inevitably be monstrously high, and even that won't answer. I conscientiously assert that when the truth is known in Melbourne (and it is too extraordinary to be believed at first) that not one servant, or indeed anything in the shape of a man, will be left to refuse an engagement. An old California miner, as 'cute as a con,' a fellow that would pick the gold out of your teeth, (if stuffed by a certain Melbourne dentist,) tells me that the Sierra Nevada at California, 'is nothin', no how,' to this, and that if the Yankees knew of this 'crop' they would pour in here like a swarm of bees,—has just come up, having received before he left Geelong, a cheque of £1,800, the produce of five days. You will recollect that about a month ago, he had not money enough to buy fat for a flea, I am doing the trick, and intend to hold out until baked by the heat."

The Melbourne *Argus* estimates the amount of gold procured from the ground within three months, as worth £730,242!! On the 29th of September, the announcement of the first large yield in Victoria was made known, and since then wonders have daily thickened, and where it is to end, no human being can guess. The field is reported to be limitless, the indications of gold extending over scores of miles, and each last found digging apparently eclipsing all before it. All accounts agree that the auriferous grounds, which can be profitably worked, will never be dug over for years to come by any number of people that can by any possibility reach them:—

"To the good people of Great Britain," says the *Argus*, "we commit the consideration of these statements. We beg to remind them, that even before this discovery burst upon us this was one of the finest and most prosperous of British colonies. Let the gold-fields cease their yield to-morrow, and we still retain all the elements of national wealth and national greatness. Those who venture to share our wealth may venture boldly, for boundless plenty smiles side by side with countless wealth. Our splendid harvests are now whitening for the sickle, with no men to reap them. The same land which is thus pouring forth its mineral treasures is still feeding the finest sheep and cattle that were fattened upon natural grasses. Their fate has hitherto been that shameful waste, the melting-pot."

"It is a land literally flowing with milk and honey. It wants but population to give it a degree of progress unequalled in the history of the world. But we regret to add, that it has been trifled with by the shuffling and insincere Earl Grey; that through his agency its energies are depressed; its very prosperity rendered dangerous by a Government faithless and incapable to a proverb. Let the overcrowded of the mother country come freely and fearlessly. We can make room for them by thousands or tens of thousands; but let them bring with them some of the modern reforming spirit of their Humes, and Brights, and Cobdens, and come prepared to help us to sweep off the cobwebs which at present darken the surface of this splendid country."

The most important announcement that we have by the last arrival is the discovery of gold in New Zealand, in the settlement of Otago. The authority upon which this important piece of news is founded is unexceptionable, being that of Mr. McGill, the commissioner of crown lands at Dunedin, who has received specimens found in several localities, and affording indubitable proof of the existence of the precious metal in the southern island. Most of the specimens were taken from the estate of a gentleman at Goodwood, and a quantity of gold dust had been received from the same quarter. A gentleman connected with the Otago Agricultural Association had duly tested the quartz specimens, and reported that they took the tests, which consisted of nitro-muriatic acid and quicksilver. We have no authentic information as to the quantity of the precious metals that is likely to be found, though, judging from the extent of country abounding in quartz, it will probably be considerable.

INDIA.

Advices from Bombay are to the 16th ult. The Burmese expedition consists of 6,000 troops, two vessels of war, and thirteen steamboats. Additional forces from China were expected. The departure of the expedition was to take place from Calcutta and Madras on the 19th of March. The forces were to rendezvous at the mouth of the Cass, or the eastern branch of the Irawaddy.

The expedition would probably proceed up the latter branch to avoid the resistance prepared on the route by Rangoon, where twenty thousand Burmese troops were assembled.

The British forces were intended to advance to Prome.

Parties of the Burmese had ravaged the frontier villages.

It is stated that a formidable outbreak of the Moplahs is expected to take place in Southern Malabar very shortly. The authorities are taking measures to apprehend their High Priest, who was the prime mover of the late insurrection, and it appears that four thousand of that exasperated class of people have resolved to protect and defend him.

NOBLE CONDUCT OF COLONEL OUTRAM.—The Bombay Catholic *Layman* alluded the other day to a gold medal which the Pope had presented to Colonel Outram, as a testimony of the services which that gallant officer had from time to time afforded to individual members of the Roman Catholic Church. Our contemporary is right in the main point of what he asserts. The colonel, although a staunch Protestant, has—to his honor be it spoken—afforded every help in his power to different Clergymen of the Roman Church, when the latter were in want of protection against either the intolerance of native chiefs and princes, or the sometimes still greater bigotry of English officials. The reason why a medal was sent to the colonel by the Pope was on account of the following incident, which took place, we believe, some four or five years ago:—“Colonel Outram was travelling in Egypt in one of the passenger boats on the Mahomedie Canal. Amongst other passengers there were on board a party of five or six Italian Missionary Friars, on their way to Italy from the East. These poor men were not only made the butt and standing joke of several low-minded English gentlemen (?) on board the boat, but were treated with very great disrespect by some of the passengers, who seemed to think that, being ‘Popish Priests,’ they might be considered as fair game for both snobs and bigots to play tricks upon. One English Clergyman and Colonel Outram were the only passengers who in a way protected the Friars. The former was forbidden by the color of his cloth to use active measures, but the latter declared openly that whoever again annoyed these poor Missionaries should feel the strength of his (the colonel’s) good right arm, in a manner that would be far from pleasant. The threat took effect, and the Friars were no longer annoyed. The colonel forgot the circumstances altogether until some months after, when he received a letter from Dr. Grant, President of the English College at Rome, intimating that the above anecdote had been related to his Holiness the Pope, who begged, as a slight mark of esteem, to forward to Colonel Outram a valuable gold medal.” We quite agree with the *Layman* that the fact of his having protected Roman Catholics when called upon to do so tells greatly in favor of the colonel’s goodness of heart. Of the soundness of his head there can be but one opinion.—*Bombay Telegraph.*

APOSTATE TO BUDDHISM.—The *Observer* notices having received a letter relating that a burgher individual at Matura, the brother of a very respectable clerk in one of the offices here, has turned Buddhist Priest, and donned what the *Observer* calls the “yellow robe,” but what we would term the “yellow sheet.” The Priests have made much of their convert, carrying him in grand procession, with hundreds of Priests, tom-toms, and flags. The Singalese say he has been a European Protestant Clergyman, and the man being fair, of pure Dutch descent, of course it gives color to the assertion. Christians have become Mahomedans and Parsees also, but a Christian becoming a Buddhist is hitherto, we believe, unknown.—*Ceylon Times.*

THE CATHOLIC REACTION IN GERMANY.

(From the Tablet.)

To the Catholic mind, looking at the contemporary history of Europe, and recalling the past, it is a wonderful sight to behold the struggles of Protestant nations to regain the Faith they have lost. Hitherto such periods of reaction have seldom succeeded in completely re-establishing Catholicity, but they seem, in the order of Divine Providence, to be ever recurring. Once or twice in an age a Protestant nation seems to have a chance given it, a few hundred generous souls are restored to the radiant light of Faith, and then a national collapse again takes place, none but Almighty God knowing when a nation is delivered over to final apostasy. In England two or three such epochs may be traced—the time of Laud, that of James II., the movement of 1833, which is not yet over. Sweden had such another day of grace in the reign of John III., and afterwards the Pietist revival tended in the same direction. Germany, still more remarkably, in the time of Leibnitz, when such a long train of princes and nobles, and learned men were reconciled to the Faith taught that people by St. Beniface of old. That race died out, and seemingly the stock failed altogether; but after a while, not long in the history of a nation, another similar movement was headed almost in our own times by men like Schlegel, Stolberg, and Novalis. In the eyes of the world perhaps it might be said that that event left only individual conversions. However that may be, we are at this day witnessing a reaction in Germany still greater than the former, and destined like them, it it does no more, to keep alive the sacred flame of Catholicity in that gloomy abode of scepticism, for all those whom Divine grace leads towards it.

The present reaction, as our readers may have gathered from facts we have communicated at different times, is peculiarly encouraging for more reasons than one. In the first place there is a profound religious movement going on among the Protestants themselves, in some degree resembling Puseyism, though, perhaps, the difference is greater than the resemblance. The German people are fatigued and worn out by the endless gyrations of doubt, one philosophy overthrowing another, till all repose and all certainty is lost.—Human genius of the highest order, and in all phases of thought, has exhausted itself in wrestling from the

mind every idea of Faith which Protestantism had left it. The utmost learning which the Protestant religion possessed could do nothing against Strauss, because it was itself at the time destitute of Faith. The watery Germanism of Neander would almost drive the very intellect that wished to believe, to take refuge in the hard, arid negations he endeavored to answer. Then the aimless revolutions of 1848, naturally resulting from the human mind in such a state, must have deeply sickened all those who sought for stability, for some certain ground on which to rest the foot amidst those great struggles of life which all have to encounter, in all conditions of the world. No wonder the people of Germany, at such a moment, long for the unchangeable unity given us by the Catholic Church; for that blessing which “their own poet,” Goethe, said was the prime want of man—“true guidance in return for loving obedience.” As we pointed out in a former article on this subject, Protestant minds attempted, as in England, at first to apply to what was nearest them, to see what Lutheranism could give them—musical services, rich vestments, lights on the altar, and so on. This movement is still going on to a certain extent, and we read, for instance, that lately in Darmstadt the Protestant Pastors have taken up with “orthodoxy” again—that is, preaching strongly and dogmatically the fixed points of the Lutheran confession, but forgetting that no amount of asseveration can supply what is essentially wanting. They may assert, as much as they please, that this is the Catholic Faith, but having once broken loose from Faith, and allowed human reason to cut and carve a creed for itself, all their doctrines are vitiated by the uncertainty of that first principle from which they spring. It is only for a time that a consistent mind can put this sophism on itself, of giving to the products of its own reason, of its own judgment concerning a book, the attributes of supernatural faith. As an instance, we may quote a singularly instructive passage from a journal once violently Lutheran, the *Correspondent du Nord de l’Allemagne*, for which we are indebted to the *Ani de la Religion* of January 1st, 1852. It will remind many of our readers of analogous articles in the *British Critic*, though that journal closed before reaching this point:—

“We are Lutherans by birth and education, and assuredly no culpable passion leads us to separate ourselves from what God gave us. In separating ourselves we have not in view either temporal advantage or any personal interest; but how could we remain any longer in a Church where there is nothing but disunion, feebleness, and ruins?” [The writer goes on to reproach Lutheranism with leaving its children without the power of knowing the truth; with the consequent divergence of opinion on essential points; with the disgraceful negligence exhibited in the spiritual administration of the parishes, and with the lack of unity everywhere and in everything. He continues:]—“Behold the situation of the Lutheran Church, which is the National Church. There it is, like a tree originally venerable, but despoiled of its crown, of its branches and its leaves, hollow and rotten, eaten by worms, snapping down to its very roots under the first blasts of the tempest which is bursting upon it with all its violence! And are we to stay there, fastened by cramp-irons to that tree until it falls for the pleasure of being very soon crushed under it? We cannot revivify it, and in it our heart will find calm no more—our desires will no more be appeased. We wish to save our Christianity; we will go where the Church knows what Scripture says; where the Church prescribes what her Ministers must teach and what her Faithful must learn; where they watch over the uniformity of public worship; where all is solemn, exalted, in harmony with the heart and with adoration; where a powerful spiritual Chief bends not before the mighty of the earth, but only before God; where the communities have still preserved faith, discipline, religious manners; where the Church is really founded on a rock, against which the gates of hell shall not prevail. It is against our will that we separate from the house of our fathers, but separate we must. Onwards to Rome!” [*Wohl auf, zu Rom!*]

On the other hand, seeing all that Catholicity is doing in Germany, there is, of course, a display of more Protestant bigotry, corresponding to what we witness in these countries, Protestant Alliances which declare war “against all Romanising tendencies,” urge upon governments “the right of the Evangelic Church,” and excite opposition to “the demonstrations of the Romish Church,” particularly missions.

This leads us to remark that the Catholic reaction of Germany is not less distinguished from that of England by the antecedent state of mind on which it has supervened, as by the direct influence of Catholicity, but above all of missions. The labors of Jesuit and Redemptorist Missionaries for the last two years in giving Retreats in various German cities have been immense, and their results, both in bringing about conversions, and in reanimating the languishing faith of Catholics, not less wonderful. All along the Rhine, at Neuss, Cologne, Bonn, Mayence, Bensheim, Heilbrunn, &c., &c., at the penitential seasons of late years, thousands have crowded to hear the preaching of such men as Fathers Roh and Roder, little known in these countries, but who will have their place in the Ecclesiastical history of the age. At the Lenten Retreat last year at Bonn the sermons of these good Fathers were attended by the Lutheran princes, students in that university, the young Prince of Prussia, and two brothers of the reigning Duke of Nassau. The former was so eager to hear that he attended the Retreat at five o’clock in the morning. And this year, by special invitation of the Lutheran Duke of Nassau himself, Father Roh is going to give a Retreat at Wiesbaden. There is, no doubt, a concurrence of causes peculiarly favorable to Catholicity. The Protestant princes cannot but feel that their own religion, far from vanquishing Socialism and revolution, has in reality been the cause of it, that Socialism is the *demerit motu*, the form that Protestantism itself takes in this age with minds daring enough to go all lengths, and that in vain can it be combated by controversialists who have themselves admitted beforehand the very principle from which it springs, whose own position is a justification of it. Protestant princes themselves must see that the drama of Protestantism is getting near the fifth act, and a return to Catholicity can alone save them from the catastrophe. As an illustration of this, we may quote, in conclusion, a letter by a Lutheran prince, no less than the King of Prussia, addressed last year to the Vorort of the Catholic Association of Linz:—

“I have received with the letter of the 15th March last the record of the labor of the Fourth General Assembly of the Catholic Association of Germany of 1850, and I have read with interest what it contains. I am charmed to perceive that the Association maintained

the Christian doctrine on the origin of all authority and power on this earth, and I regard it as a duty to recommend to its members to give unto God that which is God’s, and to the prince that which is the prince’s. I desire that the efforts of the Association may obtain the most complete success in this regard.

(Signed) “FREDERIC-WILLIAM.
“Sans-Souci.”

POPULAR EDUCATION.

(From the Tablet.)

The great crime of the Catholic Church, in English eyes, is its resolute rejection of Parliamentary benedictions in the form of mixed education. The complacent Saxon thinks he has fulfilled all his obligations, and something more, when he has offered to educate the Celt in heresy and infidelity. If the Celt refuses the offer he is denounced, and the Saxon assumes the character of an ill-used benefactor. “What more can I do?” says he. “I have offered to damn your soul for ever, and I can do no more for myself.”

It is of very little use to reason with the Saxon when he is in a fit of benevolence or passion; and we do not hope to convince him of his error, but we do trust that, among ourselves, the number of his dupes will be diminished as time goes on. The Protestant has it all his own way; he is the ruling power, and has stamped his lineaments on the general policy of the empire.—We have been brow-beaten, kicked, and buffeted, and the more slavish souls among us have adopted the Protestant mode of thought, and, in consequence, the Protestant practice. The general public whose voice resounds through the press, has no religion, but is conscious that material force cannot keep society together. It has, therefore, propounded the notion that education, which means in this country mere knowledge, can supply the sanctions of law, and diminish the necessity of brute power. Cant is everywhere dangerous, but the danger multiplies in proportion to the gravity of the subject upon which it fastens itself. And at this time the cant of education is in truth really alarming.

It is nothing wonderful that Protestants should magnify mere information, and assume that a literary taste is the highest blessing. Civilization and material progress are the ends of human society in this new theory, and there is no evil equal to that which hinders the development of commerce. Wealth was not made for man, but man for wealth, and the Exchange is the true temple of the Holy Land, the centre of unity, and the shrine towards which the pilgrims of the world laboriously travel. Good investments and good bargains are the acts of heroic virtue, and that man alone is canonized who leaves the largest collection of securities behind him.

It is not easy to contend successfully with this theory of human life, and almost impossible to obtain a hearing whenever its hollowness is attempted to be shown. Nevertheless it must be done, or we shall fall inevitably, and become, like the heathen around us, doing their work. If we are, we do not say, to make our way in England and Ireland, but to keep our own, we must throw aside the Saxon theory of education, and cultivate in earnest that of the Church. At present, the State has beaten us, and forced upon us the infidel notion, and through sheer poverty, and the want of clear vision, we have fallen into the snare. The diffusion of knowledge is not necessarily a blessing, nor is ignorance always a curse. It is, no doubt, an advantage to be able to read and write, but there are also advantages conceivable, under certain conditions, incidental to inability to do the one or the other.—Education is surely not an end, but a means; and it depends on the use to which men turn it whether it be a blessing or a curse. Voltaire was an educated man, but there are thousands of souls who might have been in a very different place to-day had that wretch been unable to read or write.

Viewing education in the light in which the Protestants and the infidel place it, we cannot even then look upon the spread of it without serious misgivings. A sword or a gun is a useful weapon, occasionally necessary, and, as the world goes, an indispensable one, but the infinite distribution of it among the populace is what no government can safely encourage. In this country we have disarming acts. Education is in the moral and spiritual world precisely what the sword is in the material. A sword is harmless if left alone; so is education in the abstract, provided it be not positively an evil one; but the results to which men apply it are the tests to ascertain its value. Modern experience does not help us to look favorably on the mere capacity to read and write.

Her Majesty’s Catholic Inspector, on the last published report to the Government, says that “the cultivation of the intellect and the possession of solid and accurate secular knowledge is favorable, though not, of course, necessary to the development of the moral and religious faculty.” He does not say that this ought to be the case, but that it is “a matter of fact,” and “ascertained by observation.” This is putting the matter beyond the reach of question or doubt, especially in England, where theories go for nothing in theory, provided men are furnished with facts. For our own part, we are as unable to admit this as we should be unable, if called upon, to believe that two and two make five. “Accurate secular knowledge” thrives no where more than in Germany and France, and it is there professed and cultivated by persons whose “moral and religious faculties” have been developed in the wrong direction. Is there really any necessary connection between secular knowledge and religious reverence? Is there any connection between them in point of fact? We believe that there is nothing more dangerous to the moral and religious faculty than this modern notion of education which is daily corrupting the understanding of the people, and, under the pretext of improving their condition, is driving them in herds along the broad way.

There is no sect in England which, professing any sense of dogmatic truth, does not condemn the notion in theory. It is a theory of Socinians, Infidels, and Whigs, and can do nothing less than uproot Faith and corrupt morals. Mere learning can do nothing, and secular learning can do only mischief where it is not controlled by another principle than the love of acquiring knowledge. “The pursuit of truth, in whatever department,” says Mr. Marshall, her Majesty’s Inspector, “is the common privilege of all who desire upon it,” and “there should be no other limit assigned to it but that of capacity and opportunity.” This is an illustration of the cant of the day. Mr. Marshall, in his sober moments, would recoil from so outrageous a proposition, but this is the theory of the day and of the State, and he has given way to it. If there were any person in the world who would deal with his children, on the principle so broadly stated by Mr.

Marshall, the Court of Chancery would relieve him of his charge, and Mr. Marshall, we are sure, would be among the first to recognise the wisdom and justice of the process.

We must, then, get rid of the notion that knowledge is the end of education, or that it is of itself desirable. We must look to principles, and not to the cant of the day. Besides, there is not a more dangerous place to go to for theories than the popular opinions of a country steeped in heresy. Unless we can educate the human soul, we had better let the matter alone; men may become brutes in that case, but on the modern principle they will infallibly become devils.

FRUIT OF PROTESTANTISM.—PERFECTION!

(From the Catholic Instructor.)

Of all the vagaries of Protestantism, the very worst is that of the “Perfectionists,” a branch recently established at Oneida, in the State of New York, and unfortunately for the welfare of the Republic, extending its doctrines to various other places. Its tenets are so infamous that one motive alone could induce us to notice it, namely: that public opinion may be brought to bear on it, so as to prevent the further spread of the foul monster. The following description of this moral plague we take from a Protestant paper, published in the interior of the State of New York, but we have seen in two or three other papers, descriptions substantially the same. One paper, published in New York, stated, on the authority of a correspondent, that this society had extended even to Philadelphia; but this we hope, for the credit of our city, is untrue. The editor of the Protestant paper, in which the following description appears, takes, at the outset, an absurd and impertinent fling at the Catholic religion, but that we can afford to let pass. He says:—“The perversion of Scripture is oftentimes so blasphemous as to chill the blood, while a scheme of social wickedness, under the name of virtue, nay, of religion, is here taught, that the foulest days and darkest places of Roman Catholic iniquity never conceived.

“Recent revelations of the interior and total depravity of some professedly religious establishments have shocked the public mind, and led to inquiry as to the tendency of religious delusions.

“It is hardly known, but it is true, that there is a weekly paper published in this immediate neighborhood, to advocate and propagate the doctrines of the Oneida Perfectionists; that in the community of those who are led to embrace the system, all the laws, both human and divine, that are designed to regulate the marriage relation, are set aside and denounced, while the unrestrained indulgence of the human passions is practised, not merely as the means of present enjoyment, but as means of grace, or helps to holiness. The founder of this disgusting order of united adult-ers is a graduate of a New England College, a student in two theological seminaries, and now the editor of the paper we have referred to above. The centre of this sect is in the town of Lenox, Madison Co., N. Y., where 150 men, women, and children, live together in one house, with no distinction of property, family, or authority. Each one does what seems good in his own eyes. The Bible is their nominal constitution, and how curiously they must follow its teachings, is evident from the fact, that they disavow all separate or individual right in ‘property, wives, or children.’ Literally, they have ‘all these things’ in common. But the sect is by no means confined to Oneida and Madison counties. In New York and Brooklyn, and in Newark, N. J., and in many other places, there are groups of practical members of the foul body, who under the name and guise of seekers after spiritual enjoyment, and professing to be perfectly holy, are living in a state of vile concubinage, and even worse such as is not even thought of among the Mormons.

“We have been furnished with a large number of certificates, signed by females of this community, stating that at first they were fearful they were not doing right, but the longer they have practised on the system here pursued, the holier they are sure to grow. On the principle, we suppose, that where there is no law there is no transgression, they have abrogated all authority but inclination, and they never sin because they never do anything but what they like.”

The editor goes on to give several others of the principles and practices of this infamous sect, but we have given enough to show its character. Some persons, “over-liberal” may, perhaps, censure us for setting this down as one of the “fruits of Protestantism,” but we nevertheless affirm that the term is perfectly correct. It naturally arises from the unrestrained permission given by Protestantism, that every individual may interpret the Bible according to his own private judgment. Luther, the founder of Protestantism, taught, that “no sin but want of faith can damn a Christian.” (De Cap. Bab. tom. 2, p. 171.) That “God’s commandments are all equally impossible.” (De lib. Christ. tom. 2, p. 4.)—Whilst the great “Reformer” taught such doctrines, can we wonder that “Perfectionists” similar to those described above, spread rapidly wherever Protestantism found footing? That “Perfectionists” abounded in all such places, we have the most complete proof. Luther himself thus wrote, “It is a wonderful thing, and full of scandal, that from the time the pure doctrine was first called to light, the world should daily grow worse and worse.” Bucer, one of Luther’s immediate disciples, wrote thus: “The greater part of the people seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and the obligations of fasting, penance, &c., which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lust, and lawless appetites without control. They therefore lend a willing ear to the doctrine, that we are justified by faith alone, and not by good works, having no relish for them.”—Calvin wrote thus: “Of so many thousands seemingly eager in embracing the Gospel, how few have since amended their lives? Nay, to what else does the greater part pretend, except by shaking off the heavy yoke of superstition, to launch out more freely into every kind of lasciviousness.” In England, the Protestant Bishops, Burnet, Latimer, Ridley, and the Historians, Strype, Camden, and many others, describe in the most forcible manner, and lament over the extent to which the most abominable adulteries and profligacy were openly carried on, amongst the Protestants—the “Perfectionists” of those days.—From time to time, in every Protestant country, the same doctrines have been openly preached and practised. At present, in Sweden, and in many parts of England, profligacy is unblushingly carried on, and it is notorious, that in Protestant Wales unchastity is not looked upon as a crime—nay, it is not considered as a frailty, but as the necessary preliminary to marriage. We are therefore, perfectly correct in setting down the “Perfectionists” as one of the regular fruits of Protestantism.

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Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per bush, per lb, etc.), and prices for May 4, 1852.

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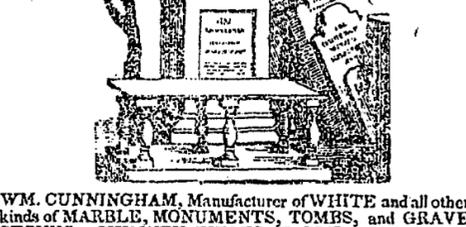
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