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# CATHOLIC CHRONICLE.

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NO. 33.

## THE CHURCH OF ENGLAND AND ITS "MULTITUDINOUS DIVISIONS."

Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand. —Matt. xii. 25.

To the Editor of the Catholic Standard.

Sir—We have Divine assurance that a house divided against itself must fall. The truth of this assurance has been manifested in the history of all the heresies that ever raged against "the Church of the living God, the pillar and ground of truth," from the time of Simon Magus and Cerinthus down to those of Luther and Calvin, and thence down to our own. The great heresy of the sixteenth century has now endured almost as long as that of Arius in the fourth, and it is now rapidly approaching the same fate. It is divided and subdivided into numberless sects, all of which have departed so widely from the dogmas of original Protestantism that Luther, Calvin, and other great Church-wrights, were they permitted to come up to see the results of their handiwork, would indignantly protest that, heretics as they were, they had nothing to do with such heresies as these, and refuse to fraternize with any of the existing off-shoots of their precious Reformation! The greatest of these sects, the Established Church of England, with all the wealth and power, and patronage and honor at its back, and with all merely human means of securing perpetuity at its command, cannot hold much longer together. It was originally constituted to embrace as many jarring opinions as possible, on all the doctrines that Christ and his Apostles taught; it made a sham of authority, but the rotten principle of private judgment was at its core from the beginning, giving all men liberty to exercise a privilege of interpreting Scripture, which the Apostle declares to be fraught with perdition (2 Pet. iii. 16.). The fruits of that principle, wherever it has prevailed, has been dissensions on the most vital points of faith, even from the very first; and, as the wotley thing called Protestantism progressed, indifferentism or absolute infidelity. And the upshot of this principle is that even the Church of England, "the least deformed because reformed the least," the great and mighty Church of England, endowed with revenues greater than those of all other Christian Churches in the world put together, is now tottering to her destruction. The hand-writing against her is manifest on the wall.—She has been weighed, and is found wanting. As a Christian institution her days are over. She is only retained as a tool of the State which made her, and which can unmake her whenever she ceases to answer the purposes of her creators.

All the world knows that the Sacrament of Baptism—the very foundation of Christianity, without which, as Christ himself declares, "man cannot enter into the kingdom of God" (John iii. 5.)—is an open question in the Church of England. Such was the judgment of the lay tribunal which manages doctrinal matters for her, and in that judgment the Church, being a creature of lay manufacture merely, obediently acquiesced. All the world knows that, in opposition to St. Paul (Acts xx. 28, Heb. xiii. 17, 1 Tim. v. 19—22, and Titus, i. 5.), and in defiance of the known fact that, down to the time of Luther, no man was ever considered a priest who was not ordained by a Bishop. Archbishop Sumner, Dr. McNeile, and other Evangelical luminaries of the State Church, hold that Episcopacy is no essential portion of a true Christian Church. These are the fundamental points of Christian doctrine on which the Church of England is notoriously divided against herself. But there are many, many others, so vital and so numerous, that they render anything like synodical action on the part of this Church a matter of sheer impossibility. In the acknowledgment of this momentous and ominous fact we are indebted to the Archbishop of Canterbury, the ecclesiastical deputy or lieutenant at its head, in matters spiritual as well as temporal.

The Parliamentary programme of last week included, as usual, the annual farce of the "Convocation." The Houses of Parliament met to despatch the business of the State; the two Houses of Convocation met also, nominally to despatch the business of the Church. But the latter might just as well have staid at home. Their assemblage was a mere ceremonial, unless, indeed, as an act of homage and subjection, for neither the Sovereign nor the Parliament will permit Bishops and Clergy to meddle with what does not concern them, seeing that they are only creatures of the State, and must be content with such laws as the State provides for them, in matters ecclesiastical as well as civil. It appears, however, that many of the clergy, and some of their Bishops, forgetful of their makers and masters, object to this practical nonentity of theirs in making laws for the government of the Church. We learn, from the published sketch of their proceedings on Wednesday last, that in both houses numerous petitions praying for the restoration of the synodical functions of the Church were presented; and, further, that a very animated discussion

amongst the Bishops was wound up by a declaration from the Archbishop of Canterbury that "he was sure that, in the present state of the Church, and its MULTITUDINOUS DIVISIONS, the prayer of the petitioners would never be granted." We learn, also, that the lower house, having presented to the upper house an address, expressing its concurrence in these petitions, and praying that the upper house would take the subject into consideration, the upper house, through the Archbishop of Canterbury, graciously assured the lower house that the subject would receive its "best attention," and that, shortly afterwards, without another word about it, both houses were prorogued till the 10th of August next!

"Think of this, Master Brooke!" It is idle in Bishops who are supposed to "rule the Church of God," to ask permission of the masters who rule them to exercise their own imaginary functions, on account of the "MULTITUDINOUS DIVISIONS" of their Church! We have the Primate's admission of the fact!—Knowing what we do of the internal dissensions of the Church of England, we may well surmise that in such synodical action as that which the petitioners contemplate, almost every heresy that ever was broached would find champions in the Bishops and Clergy of that Church, and that the result, ecclesiastically considered, would bear a strong resemblance to that of the celebrated conflict between the cats of Kilkenny. Not one shred of Church of England doctrine, as declared in Articles, Catechisms, or Book of Common Prayer, would be left unton by her own false swearing and most disloyal ministers. But, waiving the consideration of the probable consequence of such a theological hurly-burly, I turn to reflecting Protestants who really do believe that they have souls to be saved—who do actually give so much credit to the Bible as to hold that Jesus Christ established a Church which he commanded all men to hear under peril of damnation—a Church St. Paul describes as the pillar and the ground of truth; I ask them whether they can see any semblance to this Church in the rickety thing, so weakened by its "multitudinous divisions," that it cannot be allowed to perform the most ordinary functions of a Church lest it should fall utterly to pieces!

All Christians profess to believe in "one, holy, Catholic, and Apostolic Church"—at least, all Christians who say the Apostles' creed. Passing over the self-condemnatory use of the word "Catholic," which most of them would consider insulting if applied to themselves, I ask whether any Christian can really believe that a Church distracted by "multitudinous divisions" is "one?" St. Paul gives as the motto or watchword of the true Church, "one Faith, one Baptism" (Eph. iv. 5.); what can a Church believe that sees idolatry in the Eucharistic adoration of the Lord—which has as many faiths as it has individual members, and which treats the doctrine of Baptismal Regeneration as a thing to be held or denied indifferently as each individual preacher shall think fit? Almighty God says, by the mouth of His prophet, "I will give them one heart and one way." (Jer. xxxii. 39.)

Can this have any reference to a body of State-made Bishops and Priests who cannot safely be allowed to come together on account of their "multitudinous divisions?" No; these "multitudinous divisions" are the marks of a house divided against itself, which cannot stand (Matthew xxii. 25.). These self-styled Bishops and Priests being themselves "tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 14), can have no connection with the body of Pastors and teachers commissioned by God "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet in the unity of faith." (Ibid. 12, 13.) As grapes cannot be gathered from thorns, nor figs from thistles, so "unity of faith" cannot spring from "multitudinous divisions." For the frank admission of this irreconcilable difference between the Church of England and the Church of the Gospel, we are indebted to the Primate, whose special mission, it seems to be to damage that church which pays him so handsomely. Protestants who are staggered by it, as all must be who think religion a matter involving eternity, will do well to consider that Jesus Christ did undoubtedly establish a Church, with which He promised to remain to the end of the world, teaching it all truth and guarding it for ever against the gates of Hell. They will do well further to reflect that there is but one Church on earth which has been ever visible, ever teaching one united faith, ever preserved from all dangers, from that day to this; and that they themselves profess their belief in this very Church every time they say the Apostles' Creed.

In the homage which Protestants thus pay to truth, they resemble the Athenians who dedicated an altar "to the unknown God." They profess to believe in the "Catholic" Church; and yet they are horrified

if called Catholics. But, be this as it may, the "one, holy, Catholic and Apostolic Church" is now, as ever, fulfilling the mission of her divine Founder (Matt. xxviii. 19—21.) She makes no open question of Baptism. She is torn by no "multitudinous divisions." She holds strictly to the motto, "one Lord, one Faith, one Baptism." She alone teaches authoritatively, for she alone claims Almighty God for her founder, her guide, her preserver, and her spouse. And she alone is making progress in all parts of the world, whilst Protestantism, her mushroom enemy, is everywhere torn by "multitudinous divisions," or lapsing into indifference, or sinking into absolute infidelity.

Such ever has been the fate of heresy, such it will ever be, flourishing for a while, supported by great and powerful ones of the earth, but sinking gradually into decay and oblivion, because it has neither divine authority in its origin nor divine assistance in its progress; whilst the true Church of Christ, built upon a rock, and divinely guarded against all the assaults of the world, the flesh, and the Devil, triumphs over all enemies, and as long as the world lasts will still go forth conquering and to conquer. What a contrast does she now present to that rotten thing which was devised, comparatively the other day, to supersede her here in England! The Catholic Church, with upwards of eighteen centuries upon her venerable head, has still all the vigor and elasticity of imperishable youth; whilst the Church of England, dating only from yesterday, is already time-worn, effete, and so torn by "multitudinous divisions," that her guardians treat her just as the Commissioners of Lunacy would treat an old lady in her dotage, after a jury had declared her incompetent to manage her own affairs.

They are right, no doubt, and the poor old dame is to be pitied; but what incomprehensible simpletons are they, Mr. Editor, who think that she can, nevertheless, teach and lead them the way to Heaven!

Your obedient servant,  
Liverpool, Feb. 10, 1852. CATHOLICUS.

## DR. DURBIN ON THE RESPECTIVE POLITICAL TENDENCIES OF PROTESTANTISM AND CATHOLICITY.

(From the N. Y. Freeman's Journal.)

Dr. Durbin, one of the most celebrated Methodist clergymen of this country, delivered a lecture in Philadelphia on the 29th of January, which was published at length in the Philadelphia Evening Bulletin of Jan. 31st. The title of the lecture was, "the relation of Protestantism and of Roman Catholicism to Civil and Political Liberty." Dr. Durbin professed to exclude all considerations of doctrine and religion from his lecture, and to view the two systems in their purely civil and political bearings. He claimed England and the United States as the proper representatives of Protestantism, and put all Catholic countries together into the opposite scale. He then drew what he represented as a true picture of the preferable civil and political state of the former as contrasted with the latter class.

Dr. Durbin's lecture invites three several lines of argument by way of answer. First to show that England and the United States are not the proper representatives of Protestantism. Archbishop Hughes has shown that the United States is, in no proper sense, a Protestant country, but that Catholics have moved hand in hand, and foot with foot, alongside of Protestants, in all the steps of the real progress of this country in every department. England also, in spite of all her laws against Catholic rights, has always had a large representation of Catholics among her highest titled nobility, and down through all the ranks of her most efficient classes. It is enough to ask, what would England have been without the aid of Irish labor, Irish talent, Irish fidelity, and Irish enthusiasm? This has been acknowledged by distinguished English Protestants, so that we find it a recorded opinion of the celebrated Southey, that Protestantism ought not to be judged by its effects in England, where it has always been mixed up and pervaded with a Catholic element, but that Sweden, Norway, and Denmark, were fitter examples of what Protestantism could do, because there Catholicity was completely done away with. These, then, were the countries that should have been compared with Spain and Naples, and the Roman States.

This is the first line of reply that Dr. Durbin's lecture invited. The second would be to accept England, on which country Dr. Durbin makes his argument almost wholly turn, as the exponent of Protestantism, and to have shown the popular degradation, misery, ignorance and vice of that country, under its Protestant Government and Established Church, as contrasted with the intelligence, contentment, comfort and morality, of the people of Belgium or Austria. This would have been a most withering

process of refutation. The third, however, is the method that has been chosen by a gentleman of New York, in reply to Dr. Durbin. It affords less scope for display than the former two, but we think that it presents the subject in its most serious and most important light. It takes Dr. Durbin on his own ground, and then shows that, according to the distinguished champion of Methodism, Protestantism aims at this world—and misses its mark; while Catholicity, aiming only at heaven, gains more of this world than the other, while at the same time it refuses to seek for it!

DR. DURBIN ON THE POLITICAL TENDENCIES OF PROTESTANTISM AND CATHOLICITY.

New York, Feb. 17, 1852.

To the Editor of the Evening Bulletin.

Sir,—The lecture of Dr. Durbin on the relation of Protestantism and Catholicity to civil and political liberty, published in your paper of Jan. 31st, is of so remarkable a character, as coming from a professed minister of a Christian church, that I beg a little of your space to make some remarks upon it; though I do not think I need to do more than restate in plain language the principles on which it proceeds.

The first thing in it that strikes me as so remarkable, is that Dr. Durbin, a minister of religion, should so completely leave out of view that which is the chief end of society, and of civil and political institutions, because the chief end of man, for whom society, and civil and political institutions are made and exist. A minister of religion is supposed never to forget that man is made for eternity; and that therefore society and civil and political institutions are good only as they conduce to the preparation of man for his real, because his eternal, destiny. A minister of religion may very properly treat of the relations of religion to the institutions and affairs of time, but what strikes me as so strange, is that he should take such a view as he does of the ends and objects of the institutions and affairs of time—that is of society and of civil and political life. Dr. Durbin treats of these as if they were their own end. He not only does not treat of their fitness and relations to the eternal life, but he treats of them in a way that excludes and virtually forbids their direction towards the attainment of the eternal end of man. His great plea for Protestantism is, the more general and intense activity and absorption in temporal and material affairs that it infuses into populations. He claims for it the paternity of the special and condensed activity and disposition to buy, and sell, and gain, if it were possible, the whole world; which he says is to be found in Catholic countries only to a limited extent. I must confess that such a plea for Protestantism has fallen upon the minds of Christian men with amazement, when coming from a minister of religion, speaking in a church in one of our great commercial cities. We have been accustomed to hearing the ministers of religion pleading in a contrary sense; urging moderation and seeking to limit the thirst for gain, and absorption in material affairs. If I were to be required to make out a defence of Protestantism, I would, as the first step feel obliged to say of the whole argument of Dr. Durbin: "an enemy has done it." As my business is something else, I am content with saying that Dr. Durbin has made against his own cause a charge that it will require much ingenuity to escape from unharmed.

The next mark of Protestant pre-eminence urged by Dr. Durbin is "the form of public and private schools as distinguished from parish and church schools." Here again I have no need to signalize the inaccuracy of the lecturer's position. I am willing to leave it as he claims it, when he says that such only are "schools in the Protestant sense of the word." Remembering then, what the Christian religion supposes, that there is committed to men a positive external revelation of God's will, not found out by man's own reason, but given in words, and to be taught and learned, is it not a strange boast of a professed minister of this religion that his church has divorced the public and private schools from the parish and the church? That it has provided an education for schools without providing religious teaching for them. Dr. Durbin, as a champion of the Methodist church, has made a very singular admission as to the tendency and doings of Protestantism.

The lecturer next proceeds to compare Protestantism with Catholicity in respect of commerce. Here also he gives the palm to Protestantism; and in reply to the objection that commerce is not religious, that "commerce is commerce," he says that:—"With every arrival and departure of a Protestant merchant ship there go Protestant ideas with her, imperceptibly but powerfully distributing the living—we are not speaking of the distinctive and technical doctrines of either church—the living influences of this form of Christianity."

Dr. Durbin here acknowledges that he is not speaking of any direct teaching of the doctrines of the Gospel which might result incidentally from the extension of Commerce—but making abstraction of this, or, as he says, "not speaking of distinctive and technical doctrines—he claims as the ideas and living influences of Protestantism, the effects produced by "the arrivals and departures of Protestant merchant vessels!" Again, I do not care to show the fallacy of Dr. Durbin's argument. I will leave it for the next champion of Protestantism that comes along, to contradict him by showing that unchristian human nature and not Protestantism, is chargeable with the moral

results of the arrival and departure of merchant ships, whether Protestant or not. I, however, am content to leave the matter where the Rev. Dr. Durbin placed it in his lecture in the Methodist Episcopal Trinity Church of Philadelphia. I am content to grant, whatever it may prove, that the ideas and the living influence produced whether by the arrival and departure of Protestant merchant ships, at the Sandwich Islands, where the Protestant Missionaries, having control of the government, derive a direct revenue from the wages of native prostitution with the sailors, or whether in the scenes that follow the arrival at, and precede the departure of merchant ships from American or European ports; or whatever else—I say I am well content to grant that those are properly the fruits of Protestantism, and are utterly repugnant to the tendencies and influences of Catholicity.

The spirit of territorial aggression is the next mark of Protestant superiority. I have hitherto been under the impression that the British colonial system in India was one of the disgraces of Christendom. The brutal slavery that is enforced there, and the open support of pagan idolatry by the British government, which has excited such universal execration, does not hinder Dr Durbin from citing the extension of British rule as one of the marks of the truth of Protestantism. Here again, I find no necessity of refuting the many errors in detail into which Dr. Durbin has fallen. Were he accurate, which has he proved?

After these considerations, which occupy nearly the first half of Dr. Durbin's lecture, he comes to discuss (as what he calls unintelligibly to my mind, an element of fitness,) the ideas of a Church, as presented by Protestantism and by Catholicity. Dr. Durbin says the Catholic idea of the Church is "that it consists in the body of the clergy, the people being under their pastoral care, having no right to produce the clergy, to control the clergy, or to direct them in their administration, \* \* \* that it exists by a divine right and that this divine right is lodged in the head of the Church on earth."

This, as a statement of the Catholic idea of the Church, is so defective as to be beneath criticism.—Like the idea of Dr. Durbin's whole lecture, it is without Faith, without mysteries, without religion. It is justified by no Catholic author who ever wrote of the Church. I speak of it as giving the idea of the Church of God. After this new declaration of the inaccuracy of Dr. Durbin's position, which applies to every fundamental, every leading statement in his whole lecture, I will again take it, and examine what it amounts to, supposing it to be correct. It amounts to this: the Protestant Church does not consist in the body of its clergy; the people of Protestantism are not under their pastoral care; the people have a right to produce the clergy—that is to say, who shall be their clergymen, for in the natural sense of the term, the Catholic clergy are wholly produced by the people; it is the Protestant clergy alone who reproduce their kind, and make the clerical state hereditary—the Protestant people control their clergy; and direct them in their administration; the Protestant clergy does not exist by divine right; and has no visible head on earth. The lecturer then turns about and claims that Protestantism has, nevertheless, a divinely authorised ministry, but that the evidence of it is in the declaration that Episcopalian and Methodist clergymen make before the people at the time of their ordination—that they believe themselves moved by the Holy Ghost to take upon them the office of Ministers. Dr. Durbin would appear ignorant of the fact, that in the Catholic Church so momentous a point is not left to be settled before the people at the hour of ordination, but has to be settled before the candidate applies to the Bishop to be admitted to the preparatory studies of the theological seminary! Dr. Durbin says, that in Protestantism, if the candidate does not say that he believes himself so moved and called of God to the ministry, "the Bishop shall surcease to ordain him. Now there you see the distinction, authorising the divine authority for the Protestant ministers. In the Catholic Church the whole proceeds from the will and designation of one single man." What does this distinction amount to, except that in the Catholic Church, unless a man believes himself moved by the Holy Ghost to the ecclesiastical state, he would never be permitted to enter on the preparatory steps thereto? When a Catholic does so believe, he submits his case to a learned and pious, spiritual guide, who is acquainted with his whole secret mind and conscience. After this he is examined and weighed in the balance of the spiritual director of an ecclesiastical Seminary. Then his case is passed upon by learned theological examiners, appointed by the Bishop; finally, the Bishop himself passes upon him, the judgment of acceptance or rejection. There is certainly something like this—although greatly unlike—among Protestants. Their Bishops have also the ultimate right of consent or refusal. I am puzzled to make out what Dr. Durbin has established, except that all this on the part of Protestant Churches is without divine right—that all that is divine with them, is the profession of the candidate that he believes himself called to the ministry; and, as this belief, or persuasion as the Protestant form calls it, is certainly fallible, the divine authority of it must be of a curious kind!

Yet it is on this curious distinction that Dr. Durbin has founded a plea that Protestantism is favorable to civil and political liberty, and that Catholicity is favorable to civil and political despotism. His argument is this:—In Christendom the style of royalty is "King by the Grace of God;" and the Catholic Hierarchy claims the power to transmit its prerogatives without the interference of the people. Dr. Durbin's argument is so vague, and so loosely hitched together, that I have some trouble to make it out at all from his words. It is undoubted that the style "by the Grace of God" is of Catholic origin. Kings have adopted it from Christian teaching. Presidents, also, and all civil magistrates, whether ruling for life, for four years, or for one year, might very properly use it, if they recognise the great truth uttered in the Scriptures that Kings reign, and princes decree justice, and rulers are exalted, by God alone. What Dr. Durbin wants to make out is, that there is a striking resemblance between the transmission of spiritual power by Bishops, and the transmission of temporal power by kings, each being free from the interference of the people.—He insinuates that the former idea favors the latter.—But he has made out no case. The fact is that the responsibility of Kings is far older than Christianity. The fact is, that it was the Catholic Church that taught another way of checking the absolutism of Government besides their subversion. But this I will not develop here, because Dr. Durbin has not made any argument that requires it. The resemblance that he signalises is less remarkable than the wide differences that exist between the spiritual government

of the Catholic Church and all that which renders temporal governments adverse to rational and real liberty.

Dr. Durbin's argument for the tendency of Protestantism to promote civil and political liberty is, that as the people of Protestantism control its clergy, and direct its administration, and do not recognise in it any divine right, they are thus "exercised in the use of popular rights"—that is in the disposition to control and direct their civil government, and to recognise in its officers no divine right. That this disposition to meddle with constituted civil government, is an effect of Protestantism, I will not contradict Dr. Durbin in asserting; but it is a question how real liberty is thereby to be promoted, unless we know what kind of principles are to be found respectively on the part of the government, and on the part of all those who, being its subjects, claim the right to control and direct it.

Dr. Durbin gives a startling solution to the doubts I have expressed relative to the tendency of this spirit of popular interference with the existence of governments. He stakes his cause on an appeal to the revolutionary movements in Europe in 1848. He declares, and we must say truly, that Protestantism has hailed with delight and done its best to promote the insurrectionary movements of 1848-49, in France, Germany and Italy. He alleges with truth, that this movement as it progressed has met with the more and more decided opposition of the whole Catholic influence. Now, if there is any one thing certain in reference to this European outbreak, it is that it aimed at the subversion of all religions, and along with religion the subversion of civil government, and the destruction of the rights of property. This is proved by the published manifestoes of the German Radicals at the Diet at Frankfurt; of the French democrats in Paris, and of the German, French and Italian Central Committee at London. They say "by the term religious liberty we mean only freedom from all religions." They profess that the very name of God must be obliterated from the human mind before man can be free. They say that rights of property are but legalised robbery, and a multitude of other similar principles, which we can point out to Dr. Durbin in the most official and authoritative documents of the European Revolutions. Now in this struggle against the governments of Europe—against the civilisation and the laws of Christendom as it exists—it is the boast of Dr. Durbin that Protestant sympathy and Protestant consent and aid have been on the side of the assailants. It is the vehement reproach of Dr. Durbin against the Catholic Church that—"She has said what she has said a thousand times speciously. 'We sustain these governments because they are aiming to save society.'" So it is not charged, as it should not be, that the Catholic Church sees no defects, no wrong-doings in the governments of Europe, but she sees society in danger. She sees religion of every name and kind threatened with extinction. She sees property, and the natural rights of family and of man openly attacked. And in this, which no one can deny to be the late posture of affairs in Europe, Dr. Durbin can find no better charge against the Catholic Church than that she sustains the governments in order to save society. Certainly Dr. Durbin has more of the spirit of revolutionism than of the spirit that, under even Pagan and persecuting governments, taught Christians to be obedient to kings or governors, or any that were in authority. He has made out that the Catholic Church is not revolutionary; has he made out that she is not Scriptural? or that she is not true? or that in opposing the despotism that would destroy society and religion in the name of revolution, she is not the friend of liberty?

I have thus shown that Dr. Durbin has proved nothing whatever to the disadvantage of the Catholic Church, supposing all that he says to be true. I might prove that almost every one of his positions is untrue, and unphilosophical. But that has not been my present purpose.

I am, sir, respectfully yours, M.

### CATHOLIC INTELLIGENCE.

#### CATHOLIC DEFENCE ASSOCIATION.

The monthly meeting of the general committee was held on Wednesday last, his Grace the Primate in the Chair.

The Lord Bishops of Meath, Clonfert, and Clogher were also present. The Hon. Edward Preston, the Hon. Thomas Preston, the Very Rev. Dr. Kirby, Mr. Reynolds, M. P., the Rev. James Maher, the Rev. Dr. Cooper, Michael Errington, Esq., Richard Kelly, Esq., W. Ford, Esq., Chas. Cavanagh, Esq., H. W. Wilberforce, secretary, and several other members present.

After the usual routine business of confirming the minutes of the former meeting, the committee proceeded to receive the reports of various sub-committees.

Upon the report of the committee appointed to resist the efforts of proselytisers, the committee made grants of £35 to an Order of experienced Missionary Priests, to defray the expense of a mission in one district where this evil has been much complained of, and where the poverty of the parishioners, and, in consequence of the Clergy, put it out of their power to obtain this important assistance. It was understood that if the expense of the journeys, and maintenance of the Missionary Fathers came to less than the sum granted, the excess was to be devoted towards the expense of missions in other similar districts, where application was made for such assistance by the local Prelates and Clergy.

Upon the report of the same sub-committee, £50 was voted to the Lord Bishop of Clonfert, towards the expense of establishing the Sisters of Mercy, in charge of the female Catholic school of Ballinasloe, which his Lordship has hitherto been prevented from accomplishing by want of funds. £10 was also voted to the Rev. T. Hardiman, P. P., of Ballinrobe, diocese of Tuam, towards the expense of establishing the Sisters of Mercy at Ballinrobe.

The committee considered several complaints of injustice to Catholic soldiers and sailors, and of proselytising in regimental schools, &c. Upon this subject the secretary was directed to obtain further information, with a view to its being brought without delay before parliament.

**CATHOLIC UNIVERSITY.**—A sermon on behalf of the funds of the new University of Ireland was preached at the French Chapel of the Annunciation, London, on Sunday last, by the eloquent Redemptorist, Father Petcherine.

**THE LATE ARCHBISHOP OF DUBLIN.**—On Tuesday morning a solemn Requiem Mass for the repose of the soul of the late Archbishop of Dublin, was offered up at St. Nicholas's, Copperas Hill. The church was much crowded on the occasion. The melancholy intelligence of the death of his Grace caused deep sorrow amongst the Catholic community in Liverpool. Masses and prayers will be offered up in the other chapels for the same purpose.

**ARCHDIOCESE OF DUBLIN.**—After the office and funeral of the late Archbishop on Tuesday, a meeting of the diocesan Chapter was held, at which the Very Rev. Dean Meyler was appointed Vicar-Capitular, pending the election of a successor to the Archiepiscopal Chair of Dublin. The Very Rev. Archdeacon Hamilton and the Very Rev. Dr. Yore were appointed to a continuance of their powers in assisting in the management of diocesan affairs.

**DIOCESE OF ACHONRY.**—The day fixed upon for the election of successor to the see of Achonry, in place of the late lamented Dr. McNicholas, is Monday, the 15th of the present month. The election by the Chapter of the diocese of the Very Rev. Patrick Durcan, P. P., Ballisodare, and Dean of Achonry, as Vicar-Capitular, has been ratified by the Archbishop of Tuam. His Grace is, we understand, to assist as Metropolitan of the province at the election, which takes place on the day before mentioned. We are also told that his Grace has been invited by the Right Rev. Dr. Browne, of Elphin, to preach a sermon on St. Patrick's Day, in behalf of the poor children who attend the schools of the Convent of the Ursuline Nuns, in the town of Sligo. The desire to hear the discourse of the illustrious Archbishop will attract a great crowd of listeners. It is said that some other matters of importance will occupy the attention of his Grace and the Bishops of the two dioceses of Elphin and Killybegs, to which, at this stage of the affair we will not further allude.—*Freeman.*

The Very Rev. Thomas O'Connor, P. P., of Loughglynn, Chaplain to Mr. Sheriff Swift, of London, has been appointed Vicar Foreign and Master of Conference of the deanery of Castlereagh, and also Precentor of the Chapter of Elphin by the Bishop, the Right Rev. Dr. Browne.—*Morning Post.*

**CONFIRMATION AT ST. NICHOLAS'S.**—On Sunday last, the Right Rev. Dr. Brown, Bishop of Liverpool, administered the Sacrament of Confirmation at St. Nicholas' chapel, Copperas Hill, to about three hundred persons, a considerable number of whom were adults, and about an equal portion of males and females. Amongst the latter were some ladies who had been recently converted to the Catholic Faith.

**CONVENT OF MERCY, BLANDFORD-SQUARE, LONDON.**—Immediate preparations are being made to carry on the works of this convent, and particularly to erect a House of Mercy—a refuge for female servants—so much needed in this great metropolis, and which, we are informed, it is the special desire of our Holy Father Pope Pius, to see established in London.—*Correspondent of Tablet.*

**CONVERSION AND CONVENTS.**—We are informed says the *Leeds Mercury*, that one of the strictest kinds of convents is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh, and that she has made over all her property, and the beautiful estate of Sea Cliff, in Haddingtonshire, to the Jesuits. It is understood that this lady, after performing a novitiate at an austere convent in Grenoble, France, is to found a similar institution in Leeds.

It has become our painful duty to record the death of the Rev. James Columbus Murphy, of Dundalk, which melancholy event took place on Wednesday last, in the 46th year of his age. Of a singularly gentle disposition and the most fervid piety, he was justly esteemed by men of all creeds and parties.—Mr. Murphy studied at Paris, and was ordained a Priest of the Catholic Church in the Gambria islands, where he spent several years in preaching the gospel to the heathens, and was instrumental in opening the new missions there. Failing health having compelled him to return to Ireland, he prosecuted his pious labors at home, as he had done in a different department of the ministry abroad, with unwearied diligence.—*Dundalk Democrat.*

**SUDDEN DEATH OF A CATHOLIC CLERGYMAN IN ARMAGH.**—On Thursday morning last, the Rev. Eugene Troy, Catholic Curate of Armagh, was found dead in his bed, at the residence of Doctor Cullen. During the last summer the reverend gentleman was seized with fever contracted in the discharge of his duties as chaplain of the workhouse. The attack was of a severe character, and the reverend gentleman never completely rallied. The immediate cause of his death was, however, an attack of gout. The deceased had superior abilities as a preacher, and was of a mild, unobtrusive disposition.—*Newry Telegraph.*

**DEATH OF THE REV. FATHER KUBIN, C. S. R.**—The Rev. Vincenslaus Kubin departed this life on Wednesday last, March 17th, in the Redemptorists' Convent in Third street. This devoted Missionary has fallen in the prime of his youth, and in the midst of his labors, by fever contracted in the exercise of his duties. Father Kubin was a native of Bohemia, and was about 35 years of age. His funeral is to take place at the Redemptorists' church, on Friday morning at nine o'clock. Requiescat in pace.—*N. Y. Freeman's Journal.*

**ARCHDIOCESE OF NEW YORK—ORDINATIONS BY THE MOST REV. ARCHBISHOP HUGHES.**—Thursday morning, March 11, (St. Thomas Aquin), at the Cathedral, Messrs. James Coyle and Arthur

J. Donnelly received the tonsure and Minor Orders, and together with Mr. James Weger, S. J., were ordained Sub-Deacons. Friday morning, March 12 (Delancea et Clavis, D.N.J.C.) the three Rev. gentlemen above-named with Rev. Cornelius Deleahunty, were promoted to the Deaconship. Saturday morning, March 13 (St. Gregory), Reverends Titus Joslin, Cornelius Deleahunty, James Coyle, and James Weger, S. J., were elevated to the Priesthood.—*N. Y. Freeman.*

**DUBUQUE.**—New missions are daily opened in Iowa. A correspondent of the *Boston Pilot* states that Father M. C. Kenny, of Down, Ireland, has purchased a considerable tract of land near the Mississippi, distant about 7 miles from Lyons, and 56 from Dubuque. Here he intends establishing a colony of his countrymen.

### DIOCESE OF BEVERLEY.

(From the Lenten Pastoral of the Right Rev. the Lord Bishop of Beverley.)

"The unparalleled distress in poor afflicted Ireland has recently driven many of its wretched inhabitants to our country and our diocese. They present to our view such a picture of wretchedness as to astonish and distress us. Still, under this tattered attire, they bring with them the inestimable treasure of the true Faith. They either considerably increase our existing congregations, or form new ones. Thus, under Divine Providence, they are greatly tending to restore our holy religion in this once Catholic land. It is for us, and for you, dearly beloved, to exert ourselves to the utmost, to do all that in us lies to second these views of Divine Providence, and to provide to the best of our power the means of meeting the spiritual wants of these our poor, exiled, and distressed brothers and sisters of the Faith. The 'roaring lion' is now especially going round, 'seeking whom he may devour.' Every allurement is now most sedulously held out to induce these poor wretched Catholics, under their pinching poverty, to sell their Faith and their souls for a mess of pottage. In addition to this, we see the civil authorities of this realm now exerting their power to depress, nay, to crush Catholicity in the land. How can we combat these dangers, how can we encounter these difficulties, but, dearly beloved, by your cordial, generous, and zealous co-operation? Give us that and we fear not the combat. These are no ordinary times; these emergencies are unparalleled. Oh! let then your contributions to the diocesan fund be doubled this Lent. Bear in mind the number of souls that are at stake. They, through our feeble, but anxious voice, feelingly and energetically appeal to you for protection and salvation.

"To support missions in our diocese, requiring assistance, and to establish new ones where called for, we direct that the collections for our diocesan fund shall be commenced throughout the diocese on Sunday, the 29th of Feb., and shall be continued for the following six weeks. During these six weeks, a weekly collection is to be made for the diocesan fund in each congregation, at the time and in the manner that each Pastor considers best; but on one of the Sundays during the six weeks mentioned above, a public collection having been previously announced by the Pastor, is to be made at each Mass, in every church or chapel, for the diocesan fund.

"We direct that this our Pastoral be read in every church and chapel in our diocese, next Sunday, viz., Quinquagesima Sunday. Together with this Pastoral will be received a report of the receipts and disbursements of our diocesan fund.

"Now the God of Mercy, to whose representatives, the poor, you show mercy—now the great Pastor of your souls, our Lord Jesus Christ—grant that your consciences being cleansed from dead works to serve the living God, that having fasted and prayed in imitation of your Lord and Redeemer, during these forty days, you may deserve to arise at the great festival of Easter to a new life, and participate in all the benefits of His glorious resurrection.

"The grace of Our Lord Jesus Christ be with you. Amen.

† JOHN, Bishop of Beverley.

"Given at York, this Eighteenth day of Feb., one thousand eight hundred and fifty-two."

Letters from Rome of Feb. 22nd state that the Sacred Congregation of Rites held, on the 27th January last, a general reunion in the presence of the Sovereign Pontiff, at the Vatican Palace. They had to examine two interesting questions: the first, whether the venerable servant of God, John de Britto, Priest professed of the Society of Jesus, might be safely (*e tuto*) placed in the number of the beatified; the second, whether it was proper to approve of the miracles proposed for the beatification of the venerable servant of God, John Grande, surnamed the Preacher, Priest professed of the Order of Saint John-of-God.

The decrees relative to these two questions were proclaimed on Feb. 17th in the great hall of the Roman College. The Holy Father, in the first place, betook himself to the oratory of the Caravita, attached to the Roman College, and served by a Father of the Society of Jesus. The Holy Sacrament was there exposed in form of *Quarant'ore*, according to usage, during all the days of the Carnival. A great crowd of the Faithful had assembled there, desirous of uniting their adoration and prayers with those of the Vicar of Jesus Christ. The Holy Father arrived at half-past nine, and after praying for a considerable time, he went up to the great saloon of the Roman College, which had been arranged for the ceremony. He was accompanied by the members of his court, and by the Rev. Superiors of the Society of Jesus. His Eminence Cardinal Lambruschini, Prefect of the Holy Congregation of Rites, Monsignor the Promotor of the Faith, Mgr. the

Pro-Secretary of the Congregation of Rites, the Advocates of the two causes, the Superior-General, and a great number of the Religious of Saint John-of-God, a still greater number of Religious of the Society of Jesus, the students of the German College, and of that of the Nobles, both directed by the Jesuit Fathers, and a considerable number of the students of the Roman College, and of simple Faithful, waited there for his Holiness, who seated himself on his throne, after having given to the Rev. Father Marchi the most marked testimonies of his good will and affection.

The two decrees were immediately read aloud by Mgr. Gigli, Pro-Secretary of the Congregation of Rites. The reading being concluded, the Rev. Father Superior-General of the Brethren of St. John-of-God, who was also kneeling, addressed in Italian his complimentary speech to the Holy Father. They were then allowed to kiss the feet of his Holiness, as also were the officers of the Congregation and the advocates of the two causes.

The Holy Father replied in Italian with that eloquence, simplicity, and facility which give such an inexpressible charm to his words. In order to understand the allusions made by the Holy Father at the beginning of his allocution, it should be remembered that Pius IX., when a simple Priest, had presided over the exercises of the congregation of young people who assembled at the Roman College, in the very hall where was held the ceremony of the proclamation of the decrees, whilst the Roman College, during the dispersion of the Society of Jesus, was directed by Secular Priests. The Holy Father's reply was in substance as follows:—

"I regard it as a favor of Providence that I am able to accomplish in the place where we are assembled the promulgation of the two decrees which you have just heard. It is, in fact, somewhat more than thirty years since in this very hall of the Roman College, almost in the very place where I am at this moment, it was given me to instruct young people in virtue. It is sweet to me to come on this day to proclaim and propose to Christian youth the examples of the practice of those same virtues.

"I find another motive of consolation in the virtues specially practised by the two servants of God, objects of the two decrees which have been just read, and herein I admire another instance of the watchful care of Divine Providence, which always know how to proportion remedies to needs. There is, in fact, in this age of pride and vanity, no lesson more useful than that of the martyrdom of charity and holy humility, and all those who are employed in the sacred Ministry ought to have no other ambition than to devote themselves to God, and to make themselves martyrs by their zeal and charity.

"Now, the servants of God, John de Britto and John Grande, were both of them martyrs of charity; the first, in giving his life for the glory of God and the salvation of his brethren; the second, who would have no other name but the humble name of Preacher, in devoting himself entirely to the service of the poor sick, in the Order of the Brethren of St. John-of-God.

"I thank, therefore, Divine Providence, that I am enabled this day to propose to the respect and imitation of the whole world these two heroes of Christian charity and humility.

"I bless at the same time the Society of Jesus, which adds a new name to the long list of Saints; I bless also the company of those good brethren who bear the sweet and instructive name of *fate bene*; I desire that they may be multiplied for the consolation of the sick, and that they may always fulfil, like him among their brethren whom we have just exalted, the signification of their name, and that they may do all the good which that name of *fate bene* presages; I bless them with all the affection of my heart these two religious families; I bless them both together, and I bless also all this pious assembly, in the name of the Father, of the Son, and of the Holy Ghost."

It is unnecessary to add that the decree *del Tuto* is the last formality required for beatification. There only remains to expedite the Apostolical Letters in form of a Brief, and to publish them solemnly in the Basilica of St. Peter's; and this solemn proclamation is nothing else than the beatification itself. The venerable servant of God, John de Britto, may then immediately be placed in the rank of the beatified; but we believe we are correct in stating that this ceremony will be deferred until the spring of next year.

As for the venerable Grande, it still remains to pass the same decree *del Tuto*, and nothing will then hinder placing this venerable man on our altars, who gave himself, and obtained from his contemporaries, and from posterity, the humble name of Preacher. This hero of charity belonged, like the Blessed Father Claver, to that glorious and Catholic Spain, which has given so many Saints to the Church. He was born on March 6th, 1546, in the city of Carmona, and died at Xeres in the year 1600. He had passed thirteen years in visiting the prisoners, in attending to the sick, to whom his prayers frequently restored health. He died on his field of battle, in his dear hospital, in the midst of his beloved sick, of an illness which he had caught in the exercise of his functions.

Our readers already know the name of the venerable servant of God, John de Britto, that other child of the Spanish peninsula, one of the innumerable glories of that Society of Jesus, which for three centuries has given to the Church of Jesus Christ its virtues, its learning, its labors, and its blood, in all parts of the world, and which peoples with its Saints the Kingdom of Heaven.

Some weeks ago in mentioning the introduction of the causes of the Ven. del Buffalo, and of the Ven. Bellesini, we remarked that the chain of Saints has never been interrupted in the holy Church of God. This remark acquires a new confirmation in the two decrees which have just been proclaimed.

## IRISH INTELLIGENCE.

## TENANT-RIGHT—PUBLIC MEETING IN TUAM.

(Abridged from the *Galway Vindicator*.)

On Sunday last, at the hour of two o'clock, a public meeting was held in the Town-hall of Tuam, to adopt resolutions in support of the Tenant-Right principle, as also for the purpose of giving an opportunity to the inhabitants of expressing their condemnation and abhorrence of the conduct which is being pursued by the swarm of proselytisers who infest that locality. Resolutions were also passed condemnatory of the present church establishment, and the conduct of the Lord-Lieutenant. There was a very numerous and highly respectable attendance, and at the appointed hour, the chair was taken by B. J. Burke, Chairman of the Town Commissioners.

TENANT-RIGHT.—Mr. W. Gannon came forward to propose the first resolution, which was seconded by James Keely, Esq., Carrokeel, and passed unanimously.

THE CHURCH ESTABLISHMENT.—The Rev. Mr. Coyne came forward to propose the second resolution. He said—There is no person conversant with the pages of Irish history who does not see the grievance which the established church has proved to this country.—There is not a man all over the whole world in whom indignation would not be roused on hearing that the great majority of the people of this country are obliged to come forward and pay to the support of a pampered establishment, from which they receive nothing but scorn, and insult, and contempt (cheers). When I speak of it as an establishment I do not speak of it as a church, or an ecclesiastical body—I speak only of its temporalities—I speak of it as a hostile garrison planted among the Irish people, and I wish you to understand me as speaking of it only as such (hear). When we reflect on the enormous wealth of this establishment, and the manner by which it has been acquired, every man is called on in truth and in justice to enter a decided protest against its temporalities, and to agitate that its support may be thrown over on those who have a right to support it (cheers). What would now be the condition of the country if the immense revenues of that establishment were set apart for the support and education of our poor? Originally tithes were devoted to three purposes—the support of the poor, the support and education of the clergy (hear, hear). If they still continued to be applied to these purposes, our poor would be fed, and we would not now have these monuments of the country's misery rising up at every side of us—the workhouses; we would not be day after day calling for the sympathy and charity of foreign nations to support our people (cheers). If the £75,000 set apart for education purposes in Trinity College were properly distributed, we would not be every day quarrelling with government to have our people educated in a proper and Christian-like manner. Nor are they satisfied with the silent enjoyment of all their wealth plundered from our monasteries. After having sequestered our churches, which the piety of our forefathers built—after having proscribed ourselves and our religion, they are coming forward and insulting us daily with their slander, their blasphemy, and their offensive and loathsome placards, which they scatter through our streets and thrust into our houses (great cheering). It is no wonder then, gentlemen, that we should raise our voices against such an institution, and if we do not do so, we shall deserve the scorn and contempt of our fellow-men. It is insulting to our religion, a grievance to ourselves, a national shame, and a degradation (continued cheering).

But although the new prime minister has declared that he will continue to uphold the church establishment, the spread of heretical scriptures, and the circulation of offensive and insulting tracts, we will never cease agitating the abolition of this system until it is entirely rooted out of the country (loud cheers). The church establishment has always been in Ireland the consistent and unvarying foe of the Catholic religion and of the liberty of the people. There never was an ameliorative measure proposed by England that she did not start up and oppose it from the reign of the first James down to that of the last George (hear, hear, and loud cheers). How are we then to look upon this establishment in Ireland, which seems to have nothing for its polar star except the gold of the treasury and the patronage of the crown, which is so mixed up and linked to the state, as to care for nothing but to have the members of its different families well supported and well provided for in this life, and whenever an office of emolument occurs the state is sure to divide it with its Protestant brethren (hear, hear, and cheers)? In this very town, though poor it is, are there not £8,000 or £10,000 set apart for it, and what has the palace of Tuam done for the support of the people (cheers)? There are not five Catholics in its employment, nay more, a Catholic would not get employment there. The authorities there would rather send over to Scotland or to the north of Ireland for some Orangeman rather than give a sixpence to a Catholic to earn (groans). How have these authorities conducted themselves here during the famine when the people were starving (hear)? Did they distribute any of their enormous funds? No. But now they are sending out their unhalloved emissaries, when poverty has stripped the poor man of the last remnant of his clothes, and left him pining in want and hunger—when his frame is worn down, and his spirit crushed, they now go about tempting him, for food and clothing, to pronounce with his lips his recantation of the faith of Ireland and the creed of his forefathers (sensation). But the people cling to the faith of their ancestors with unswerving tenacity, and no amount of bribery, no wheedling, no amount of suffering can induce them to abandon it, and I am happy to say that the fruits of the evil one's labor is very trifling indeed (loud cheers). We have all met here to-day to pledge ourselves never to desist from agitating, constitutionally, legally, and vigorously, against this monster establishment until it is driven from the land, and every member who comes forward to demand your vote should be required to make it the first ingredient in his political creed, that he would never cease his exertions until the establishment, and the law which supports it, are abolished. The rev. gentleman resumed his seat amid loud cheering.

THE "JUMPERS."—Mr. James O'Shaughnessy rose amid loud cheers to propose the third resolution. He delivered a very able and eloquent speech, denouncing in scathing language the conduct of the proselytisers who are at present disturbing the neighborhood of Tuam by their discreditable efforts to pervert the faith of the people. He concluded as follows:—I do not imagine you will allow the character of this ancient town of yours to be blackened either by blockhead bishops, fanatical fools, roving liars, or Orange justices.

I do not imagine you will allow your church, which for three hundred years of ceaseless persecution has braved the fury of Elizabeth, the perjury of Charles, the ferocity of Cromwell, the conquering sword of William, and the blind bigotry of the Georges, to be at will insulted by the insignificant fry who swarm about the palace and the rectory of Tuam (loud cheering and cries of "never"). Ah! Sir, if some of these parties would take a leaf from modern history it is not thus they would be employed. It was not in defaming his Catholic brethren or in trafficking on their miseries that Mr. Conyngham Plunkett poured the lightning glare of his oratory on the astonished mercenaries of England. Was it for the purpose of oppressing the poor that his wondrous voice was so often raised in the British senate? No, but to aid, to raise, and to disenfranchise those whom his degenerate son now nurses with the most malignant hostility (cheers). He may yet see his error—it is not too late for him to retrace his footsteps. Let him take counsel from the riches of his father's eloquence—let him disconnect himself from the firebrands by whom he is surrounded, and follow the course in which his ever-to-be-respected predecessor so long trod—and then let him see the result. My life on the issue that the groans and hisses which now would greet his presence will be heard no more (loud cheers). Whether he do so or not, one course is plain—all assaults upon our church, our clergy, our illustrious archbishop, on the character of our town, we will resolutely and ceaselessly repel (loud cheers). No matter where the scarecrows of proselytism unfurl their black banner, or make a lodgment, there shall be no resting places for them at least for their footsteps (cheers), no matter from what quarter aspersions may be cast upon our faith, we will fix the brand of infamy on the defamer (loud cheers). The disturbers of the public peace, the hypocrites of evangelism, and the violators of justice, must not be allowed in Tuam to continue or repeat their nefarious proceedings (cheers).

## THE IRISH APPOINTMENTS.

(From the *Nation*.)

All the political law appointments go to bigots; Blackbourne will be Chancellor, Napier Attorney-General, and Whiteside Solicitor. Since the Union a Trimviri so capable of mischief, from their antecedents, their capacity, or their fanaticism, respectively, were not closeted on Cork-hill. But, except the Chancellor, they want audacity, and will probably move slowly, and within the conventional range.

Blackbourne, by far the ablest and most unscrupulous of the Tories, would be dangerous anywhere. But, on the whole, he will do less harm in the Chancery than in the Queen's Bench. The press will have a great God-send in his removal. The fanatical lunatic who preceded him as Chief, used to shut his eyes and run a-muck at popular journals, and sometimes missed them by the blindness of his rage; but Blackbourne was cool, circumspect, and deadly in his aim, and a potent mesmeriser of juries. Mr. Lucas was his last victim. The bland, enjoying Jonathan Heim, or the gentle and melancholy Wilson Greene, will be a decided change for the better.

Napier will make a bad Attorney, and an excellent Judge when his time comes. He is intrinsically an honest man; but a fanatical bigot who believes in the divine right of Protestant Ascendancy, and the essential justice of jury packing. He will bring Lord Derby into trouble, by forgetting that these are not the days of Saurin. Yet on the bench he would, probably, like Jackson and (Baron) Pennefather become the model of a painstaking and conscientious Judge, fit to shame the slovenly workers and hard drinkers whom the Whigs have covered with ermine.

Mr. Whiteside is a stern and contemptuous anti-nationalist. His professional defence of Mr. Duffy in the O'Connell trials, and of Smith O'Brien at Clonmel, connect his name in popular esteem in the national cause. But Lord Clarendon is not more alien to it in sympathies. He has seen enough of our camp to be a dangerous enemy, that is all.

Of the new Lord Lieutenant nobody can recollect anything beyond his tournament, where gentlemen in tin armor tilted each other with "emasculated mops-ticks?" After playing the part of mock knight with such applause, it is fit that he should be promoted to the role of a mock king. An ugly shower spoiled his tournament, let him "beware of squalls" in his new performance.

Lord Naas, the Secretary, is "a squire of high degree," a fat, steady, country gentleman. We should not have thought him the timber for a Statesman; but whoever saw Sir William Somerville halting on his gouty feet to the table of the Commons, and delivering the oracles of Downing-street in a mumble of inarticulate commonplace, need not despair of his getting through the duties of his office.

## MONAGHAN ASSIZES.—FEB. 28.

His Lordship said that he felt it his duty to the county, in consequence of rumors which had reached him before he came into it, to state that, during the course of the assizes just terminated, there had not been one case of trial for seditious conspiracy, or of what was known by the name of Whiteboy offences, or outrage upon life and person, and property established in proof before him, nor indeed sustained by any testimony of any kind whatever. It was true that there was, unfortunately, on the record indictments for a grievous murder, committed almost within the precincts of a populous town, and in a hitherto peaceable neighborhood in the county. These indictments had, however, been withdrawn for the purpose of future investigation; and therefore any observations he might see fit to make would be made without any reference to it. With that exception, there had been nothing of the kind of outrage mentioned committed in the county since the last assizes. The nearest thing approaching to it was a case in which he had inflicted exemplary punishment, where two men—one of whom only was amenable—had committed an assault on two other persons, on their return from the town of Carrickmacross, and in which there appeared to have been a threat previously used, with regard to the persons attacked, for not joining themselves to some society, the nature of which did not transpire in the course of the trial.

THE BATESON MURDER.—Mr. S. Ferguson, on behalf of the prisoners Owen and Francis Kelly, applied to his lordship to have them discharged from imprisonment. He understood that there had been a *certiorari* issued in the case, and he was free to admit that had that step been legally and properly taken, it was a *supersedeas* to the trial of that issue at the present assizes, unless the crown seemed fit to enter a *note*

*prosequi*, and send up new bills. But he contended that if the prisoners occupied the position of being entitled to their discharge under the provisions of the *habeas corpus* act, the crown could not, by the issuing of the writ of *certiorari*, interfere with the provisions of that act. Judge Perrin, without hearing the crown in reply, decided that the indictment was out of his jurisdiction, the *supersedeas* dating from the date of the test.

## ARMAGH ASSIZES.—MARCH 3.

SHOOTING AT MR. CHAMBRE.—FINDING OF TRUE BILLS AGAINST FRANCIS BERRY.—Shortly before the Crown Court rose, the grand jury came into their box, and announced that they had found true bills against Francis Berry, for having, on the night of the 20th January last, conspired with others to murder, and fired at and shot Meredith Chambre, Esq., from the effects of which his life was placed in imminent danger. The bills against John M'Guinness, charged with being concerned in the same attack, were ignored.

DEATH OF THE REV. DR. AUCHER, P. P.—It is with deep regret that we have to add to our melancholy list of deaths during the past week that of the venerated and pious Rev. Dr. Archer, P. P., of Blessington, who, after long and painful illness, which he bore with the most Christian fortitude and patience, departed this life on Sunday, the 22nd February, in the 64th year of his age, to the sincere grief of his parishioners, and a wide circle of friends to whom he had been long endeared by his inestimable qualities.—*Freeman*.

KILDARE.—Saturday next has been fixed for the nomination of candidates at this election, and the polling will take place at Naas, Athy, Kildare, and Maynooth. The constituency of the county amounts to 2,774, of whom it is thought, 2,000 will vote.

COUNTY OF WEXFORD.—The Hon. R. S. Carew has offered himself as a candidate for the representation of this county in parliament. He comes forward on the principles of "civil and religious liberty, progress, and reform"—will advocate, if elected, the repeal of the ecclesiastical titles act, and a measure which will secure to the tenant the results of his industry, while it will, at the same time, protect the rights of the owners of the land.

Ireland, or at least a portion of the Irish people has been exulting over the downfall of the "atrocious Whigs." In some places, bonfires were lighted to testify the joy of the populace; and journalists wrote "flaming articles" to show their sympathy with the free manifestations of the humbler classes. The advent of a Tory Ministry had no terrors for these men. At the very worst they should "only have a fair stand-up fight with open enemies;" and who ever knew Irishmen to shrink from that? Since the Irish appointments became known in Ireland, however, there has been a change of tone observable. The cry now is, that none but bigots have been appointed to the low offices, and that the Irish Secretary is a near relative of the Earl of Roden.

THE BEQUESTS BOARD.—A correspondent of the *Cork Examiner* puts the following startling interrogations:—"Does any one know that money bequeathed for Masses, has been paid over to a Protestant Clergyman, who, whilst he pocketed the cash, would swear that the intention of the testator was idolatrous? Has a sum of money, in or about £50, bequeathed to the Cork Sisters of Charity, and actually received in the Bequest Office, been withheld from the sick and the dying, by the officials of this institution?"

## GREAT BRITAIN.

REVIVAL OF THE ANTI-CORN LAW LEAGUE.—The accession of the Earl of Derby to office has aroused the Council and members of the Anti-Corn Law League in Manchester to renewed activity. Fourteen firms, subscribed each £1,000—£14,000. Fourteen firms, each £500—£7,000. Fifty other subscribers, ranging from £300 to £10. Total, £27,500 subscribed in 25 minutes, the meeting concluding with three cheers for the re-construction of the League.

COST OF THE ENGINEERS' STRIKE.—The pecuniary sacrifice consequent upon the strike up to the present time appears to have been enormous. Upon the part of the men it is computed that, on an average, including skilled workmen and laborers, not fewer than 20,000 have been out of work since the shops were first closed, on the 10th of January. Taking the average earnings of these 20,000 men at 25s per week, the amount lost in wages by them up to the present time amounts to no less a sum than £175,000; to this must be added about £2,000 weekly, which it has cost different trade societies to maintain the strike, including the day's pay per week contributed by the skilled engineers remaining at work—but independent of public subscription—amounting to a further sum of £14,000; thus making a total of £189,000. In addition, some considerable loss must have resulted to employers from the inactivity of their machinery, &c.; and, altogether, it is thought that, up to the end of the present week, from £200,000 to £210,000 would be a fair estimate of the loss entailed upon different parties by the engineers' strike.—*Observer*.

DEPARTURE OF LORD CLARENDON.—His Excellency and the Countess of Clarendon took their departure on Tuesday, a special steamer having been in readiness for some days at Kingstown, to carry their Excellencies and suite to Holyhead. A parting address was presented a few days ago by the Royal Irish Academy. Addresses were also presented from the Royal Dublin Society, the Chamber of Commerce, and the Corporation. On Monday his Excellency and Lady Clarendon held an address levee at the Castle, which was numerously attended by their friends and admirers.

KAFFIR WAR.—The estimate of the further sum required to be voted towards defraying the expenses of the Kaffir war, beyond the ordinary grants for army, navy, ordnance, and Commissariat services, for the years 1850—51, and 1851—52, is stated by a parliamentary paper just issued to be no less than £460,000.

The *United Service Gazette* understands that it is not the intention of the Government to replace the regiments ordered home from Canada and Nova Scotia.

AWFUL OCCURRENCE NEAR MANCHESTER.—On Saturday morning last, Mr. Spencer Suthers, a respectable cotton-spinner and manufacturer, residing at Oldham, committed suicide by leaping down a coal pit. He went to the pit mouth, and deliberately clasping his arms round a rope, leaped forward and descended with awful rapidity. The depth of the pit is 145 yards. He alighted in an upright position, but one of his legs coming in contact with the top of the cage, was cut off, and the other broken. He died instantaneously. It appears he had been a great sufferer from acute rheumatism, and committed the rash act under the influence of that suffering.

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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 26, 1852.

NEWS OF THE WEEK.

The political intelligence by the mail of the *Niagara* is of little importance. On Friday, the 27th ult., the House of Commons, on the motion of Mr. F. Mackenzie, adjourned until the 12th inst. Mr. Spooner "improved the occasion," by discharging a little of his surplus bile against the College of Maynooth, thus cleansing his bosom of the perilous stuff which, if retained until after the Easter recess, threatened to be the death of him. He said:—

That although he had postponed his motion, he had not abandoned it, nor did he expect to receive any opposition, because he recollected the language used last session on the subject, by the noble lord, at present at the head of her Majesty's government. Lord Stanley had said, "that he did not hesitate to say that they ought to consider, fully, deliberately and temperately, but at the same time firmly, the whole of the difficult question of the relations in which the Roman Catholic subjects of this country stood to the crown." Since he (Mr. Spooner) had given notice of his intention to bring the subject before the House, he had made inquiries into the state of education at Maynooth, and he had no hesitation in saying that not only it had not realised the expectations of Sir Robert Peel, but that it was subversive of order, and injurious to morality. He went further, and maintained that it inculcated doctrines completely antagonistic to the holy word of God (cries of oh, and question); it placed the church above—(question.) That was the question. (laughter, and cries for adjournment.) That cry of question he attributed to a feeling that flinched from an assertion that could not be contradicted (oh.) He did assert that the Maynooth system of education inculcated doctrines antagonistic to the holy word of God (oh); he would prove it (laughter, and cries of no, no)—it placed the church above the word of God, and inculcated doctrines of a nature so horrible, that the nation, which supported that system, could not escape being guilty of a national sin, which would certainly draw down the divine displeasure; he knew that he should be ridiculed by some, and despised by others, for what he said, but he cared not; he was determined not to flinch, but to prove every word that he had asserted, and it was his intention to bring the whole question forward on an early day after Easter.

Mr. Anstey understood that the object of the learned member's motion was the repeal of the Maynooth endowment act; if that were so, and if the honorable member brought forward such a motion, he now gave notice, that he would ask leave to bring in a bill for the repeal of every act by which endowments for religious purposes had been created by the legislature out of public resources; the time, he thought, had arrived for such a measure.

Mr. Grattan deprecated a continuance of the discussion, and advised the hon. member for Warwick not to try and upset the vessel he was in.

Mr. Osborne said that he had such perfect reliance on the consistency of the hon. member for North Warwickshire, as to feel certain that, on whatever side of the House he might sit, there would be nothing intolerant which he would not advocate.

It is rumored that the new administration intends to signalise its accession to office, by an act of clemency, which will go far to remove its unpopularity amongst the people of Ireland, namely, by the restoration to liberty of Smith O'Brien, and his fellow-exiles in Van Dieman's Land.

Considerable dissatisfaction with the conduct of several of the members of the Irish Brigade in the House of Commons, is expressed by the leading Catholic journals in Ireland. It is complained first, that on Lord Naas' motion against Lord Clarendon, with one exception, the Irish Catholic members contented themselves with giving silent votes; and secondly, that Mr. Keogh and others, have entered into arrangements with Lord Naas, to secure to that gentleman his return for the county of Kildare, in opposition to Mr. Cogan, a Catholic in religion, and a liberal in politics; the cause of this strange conduct is said to be found in the general want of confidence in the stability of the Derby government, and the consequent probability that ere long Lord Clarendon will be called upon to take upon himself the charge of forming a ministry: how far these insinuations, against the probity of men who have long distinguished themselves for the zeal and abilities with which they fought the battles of Catholic Ireland against her oppressors, are true, it is not for us to say; certain it is, that men of all parties are looking forward with much anxiety to the result of the Kildare election.

Tenant Right meetings, of which we publish the most important part of the proceedings elsewhere, have been held, and numerously attended, in the Archdiocese of Tuam; one was held by the Clergy of the Deanery, the other was a public meeting in the Town Hall of Tuam. The following resolution is significant:—

"That the Protestant establishment is the bane of Ireland's prosperity, as well as peace—crushing the country by its enormous weight, and annoying the inhabitants by the offensive bearing of so many of its ministers, who, not content to enjoy in silence the

plundered revenues of the ancient religion, go about exasperating the people, and provoking them to an infraction of the peace, by their stupid and blasphemous handbills."

The clergy of the government church in Ireland have put forward a claim for a grant of £30,000 from the Imperial Exchequer, in aid of the funds of "The Church Education Society;" the motion is to be brought forward by Mr. G. H. Hamilton, Secretary to the Treasury, and will be supported by the whole force of the present ministry. Mr. Osborne has given notice of his intention to move in amendment—"that any further interference on the part of the clergy of the established church in Ireland with the system of the National Board, would obstruct education, promote religious discord, and be injurious to the interests of the people."

The Pacific, from Liverpool, on the 10th instant, arrived at New York on the 21st inst. The elections are progressing favorably for the new ministry; Mr. Harris had been returned for Stanford, and Mr. Whiteside, (Solicitor General for Ireland,) for Enniskillen. The future policy of the Derby administration affords matter for much anxious speculation; by some it is asserted that it will quietly abandon "Protection" as impossible, whilst the Free Traders and the members of the Anti-Corn Law League contend, that Lord Derby means what he says, and that he cannot abandon the cause of Protection without forfeiting his popularity amongst the farmers, and the friends of the agricultural interest, of which he has long been looked upon as the champion.

Rumors are spreading on all sides, that the Empire of France was to be proclaimed on the 10th inst. On that day, it is said, the Eagles are to be distributed to the army in the presence of the Senate, the Deputies, and the garrison of Paris; report adds that advantage will be taken of the occasion to proclaim Louis Napoleon Emperor, by acclamation, and that a new appeal will then be made to the nation, to ratify this declaration, which no doubt will be successful.

ST. PATRICK'S HOSPITAL.

Our reply to the communication that we received some months ago from the Committee, appointed by the Governors of the Montreal General Hospital, to enquire into the truth of the charges advanced in the columns of the *True Witness*, against that Institution was, we think, sufficiently clear and explicit; to the request therein contained, that we should submit our case to the decision of a self-constituted tribunal, we gave a flat and unqualified refusal; acknowledging our obligation either to make good, or publicly to retract our accusations, we demurred to the jurisdiction of the court, before whose bar we were called upon to plead, as composed entirely of interested parties, and therefore, morally incompetent to render an impartial verdict; we professed, at the same time, our readiness, nay, our desire, to submit our proofs to the consideration of a duly qualified, and disinterested tribunal, and challenging investigation, we declined pleading before any other. Since then, we have seen no reason why we should deviate from the line of conduct we had deliberately marked out for ourselves; we still reiterate our accusations against the management of the Montreal General Hospital; we still challenge investigation, and scrutiny the most rigid—but we decline recognising in the Committee of Management, or in the board of Governors, of the Montreal General Hospital, any right to sit in judgment on their own cause: they are the defendants, we are the plaintiffs; we must have, and we hope soon will have, a third, and totally disinterested party, to judge betwixt us.

It is hardly to be expected, therefore, that we should notice the remarks of a writer in the *Montreal Witness*, upon the conduct of the Catholic Clergymen who used to visit the Montreal General Hospital, or that we should do more than give a flat denial to his charges of misconduct against these gentlemen. The whole matter in dispute must, ere long, become the subject of official enquiry, when, and not before, we will lay our statement of facts, and our proofs before the public; until then, we would ask of our Protestant brethren to hold their judgment in suspense; when they shall have seen the proofs on both sides, they will be able to arrive at a sound conclusion: we hope they may not have long to wait.

But as it is insinuated, that the St. Patrick's Hospital is designed as a "trap" for the souls of unwary Protestants: that proselytism, and not charity towards our Catholic brethren, has been the exciting cause of its establishment, we will make a few remarks in explanation of the objects of its founders, and the principles upon which it will be conducted; from these it will be seen with how much justice the term "trap" can be applied to it:—

The openly avowed object of the founders of the St. Patrick's Hospital was, to provide an asylum for the members of their own faith especially; because, the brutal insolence to which both Catholic Clergy, and Catholic laity, had been long subjected at the Montreal General Hospital, by a parcel of low-bred understrappers, encouraged in their conduct by a clique of fanatics, who, unfortunately for the Institution, had, in an evil hour, been entrusted with its direction, and whose only claim to be considered evangelical Christians was, that they did not know how to—or, that knowing, they could not—behave themselves like gentlemen—had rendered it impossible for us any longer to avail ourselves of the already existing Institution. To save our Priests from insult, our brethren from proselytism, the Sacraments of our Church from desecration, were our objects, of which we made no secret. We professed no liberality with our lips, which we belied in our actions; from the commencement, we openly announced, that it was intended that the St. Patrick's, should be a Catholic Hospital, under the control of the Bishop and Clergy of the Diocese, and in which, religious influences

would constantly be brought to bear upon the inmates: this was frank enough in all conscience, and is sufficient to exonerate us from all suspicions of laying "traps" for unwary souls. Had we assumed the name of a General Hospital—had we under false pretences of being not a Popish, but a General Hospital, obtained a grant of public money, and employed the influence so acquired, in tampering with the faith of our separated brethren, we should, then, have merited the charge insinuated against us, because we should have acted in a mean, dishonorable manner, and very like the authorities of the institution, from which we have for ever separated: but we did not do so: we shewed ourselves, from the beginning, in our true colors—as Catholics, Papists, Romanists, or whatever name our friends choose to give us; where, then, was the "trap"—where, the snare, or deceit of which we have been guilty?

But though we profess to found the St. Patrick's Hospital upon Popish principles, though it will be under the control of Popish Bishops and Popish Priests, it is not pretended that a Protestant, applying for admission, shall be rejected, or that being admitted, he shall be subjected to any insults, or undue influences, on account of his religion; he knows, before entering, what he must expect, to what danger his Protestant faith will be exposed in a Popish atmosphere, and that the fundamental rules of the Institution will not be suspended on his account: if, cognizant of all these dangers, he be willing to run the risk, he cannot complain of not having been forewarned, or of having had a trap laid for his unwary soul. We hold out no special inducements for Protestant patients to enter the St. Patrick's Hospital, but if they do enter, they shall be well treated. Many amongst our Protestant fellow-citizens are aware, that sick Protestants are freely admitted to the Hospital of the Hotel Dieu: they know, also, how these poor creatures are treated, whether their religious opinions have been tampered with, or if any obstructions have been thrown in the way of their receiving visits from their ministers, or if the latter have ever been exposed to insult or annoyance. As Protestant patients have been treated in the Hotel Dieu, so will they be treated in the St. Patrick's Hospital: no proselytising will be allowed, and the sick man's request to see his minister shall always be freely complied with: more we cannot, consistently as Catholics, promise, or our separated brethren expect.

There are, we believe, one or two Protestants in the St. Patrick's Hospital at the present moment; we believe, also, that they have been visited by their own clergymen. We think that we may safely add, that these Reverend gentlemen have had no cause to complain of the manner in which their visits were received, or that the St. Patrick's Hospital is used as a "trap" to catch unwary Protestants; if it is, the snare is exposed very ostentatiously.

"We have frequently," says the *Gazette*, "protested against the unlimited amount which these" (the Catholic Ecclesiastical Corporations) "are allowed to receive."

This statement is perfectly true, no doubt. The *Gazette* often has, and often will, protest against the privileges of Catholic Corporations—but why does he not deal out equal justice to the Protestant Ecclesiastical Corporations? Why does he not protest against "the unlimited amount which the Anglican Episcopal Corporations of Toronto, and of Quebec, are allowed to receive?" How is it that the privileges enjoyed by Catholic Bishops should excite his indignation, whilst the far greater privileges conferred upon Protestant Bishops, pass unheeded? It cannot be from ignorance of the facts—it cannot be that our cotemporary is unaware of the true state of the case—that whilst in virtue of 7 Vic., c. 68, the Protestant Bishops of Quebec and Toronto, are, together with certain other gentlemen, authorised to hold property to an unlimited extent, with no restrictions of any kind, as to the manner in which that property may be acquired—the Catholic Bishops of Montreal and Bytown are restricted from holding property, "exceeding in annual value, five thousand pounds at any time."—Sec. 6, 12 Vic., c. 136;—and that the Acts which incorporate the Catholic Bishops of Toronto and Kingston were passed, subsequent to the Acts conferring "the privilege of holding to an unlimited extent," upon the Protestant Episcopal Corporations above mentioned, and place restrictions upon the manner in which property can be legitimately acquired by the Catholic Corporations, from which the others are exempt. Yes, it is true that the *Gazette*, with Protestant liberality, has always opposed the establishment of Catholic Corporations, with a right to hold property to an unlimited amount; but we are not aware, that this opposition has ever been extended to the establishment of Protestant Ecclesiastical Corporations, with the same unlimited privileges.

The *Gazette* quotes the *Patriot* in proof, that 26 Acts "of this nature" have passed since the Union, in favor of Catholic Corporations. Will our Montreal cotemporary be good enough to specify them, and at the same time tell us how many acts have passed conferring still greater privileges upon Protestant Ecclesiastical Corporations?

We hope that our cotemporary will not suspect us of any desire to see the privileges of Protestant Corporations destroyed, or curtailed. In his own words, substituting merely "Protestant" for "Roman Catholic," we have willingly admitted the right of Protestants to invest their property as they choose, for the benefit of their own form of religion—and as we cannot conceive how that right of giving or investing can exist, unless there exists also a recipient, with the right of receiving and holding, our respect for consistency, and for the rights of the individual, compels us, willingly to admit the right of Protestant bishops, ministers, or congregations, to retain possession of all that they can honestly acquire from the liberality of their co-religionists; we do not understand how it is possible to "willingly admit a right," and at the same time to protest against what is indispensable for the exercise of that right, and this is just the difficulty we should like to have cleared up. If—we would again ask of our cotemporary—if Catholics and Protestants have the right to invest their property "as they choose," for the benefit of their own form of religion, how can

that right be enjoyed, if there exist not societies or corporate bodies, recognised by law, in, and through whom that property can be invested?

We learn from the *Toronto Mirror*, that on the 5th inst., his Lordship the Bishop of Toronto, arrived at London, where he was received by the President, and members of the Catholic Institute, and presented with an address. In his reply, his Lordship alluded to the school question, as one deserving the serious attention of Catholics, especially at the present moment, when it is attempted to propagate a system of infidel, or godless education.

"Catholics must not rest content," said his Lordship, "until the education of their children is placed under the control of the Church, and until such time as the Catholics of Upper Canada are placed on a proper footing with regard to educational facilities; until then, they must not rest satisfied."

His Lordship announced his intention of visiting Europe during the coming autumn, and expressed a hope that he might be able to bring back with him to this country, a number of pious Clergymen from Ireland, in order to meet the rapidly increasing wants of his diocese.

On Sunday, the 7th inst., the new Catholic church at London was dedicated, and Pontifical High Mass celebrated, by the Bishop of Toronto, who also preached, both morning and evening, upon the mysteries of our holy faith, to a numerous audience, amongst which were many Protestants. His Lordship's visit seemed to have given great satisfaction and encouragement to the Catholics of London.

CATHOLIC INSTITUTE.

The congregation of the St. Patrick's Church at Quebec, held a meeting on Sunday last, in order to take into consideration the propriety of forming a Catholic Institute in that city. A committee was named to draft the rules for the guidance of the Institute, which are to be submitted to a general meeting at an early day.

DR. BROWNSON.

We are happy to have it in our power to inform our Catholic readers, that Dr. Brownson will be in Montreal by the 15th of next month, and intends to deliver a series of lectures upon topics generally interesting to Catholics.

We regret that we have not room to-day, to give an account of the festivities on St. Patrick's Day at Toronto; there seems to have been a fine procession, and all the usual national and patriotic demonstrations.

Our Quebec correspondent too late for insertion this week.

NOTICES OF BOOKS.

We have received from the publishers, Messrs. D. & J. Sadtler & Co., a set of Reading Books, got up especially for the use of Catholic Schools. From a hasty glance over the contents of these volumes, we are inclined to consider them by far the best Catholic Reading Books that have yet appeared. The selections are admirable, embracing every branch of useful knowledge, and every department of literature, with the additional merit of being from the very best authors, both in poetry and prose. We should be pleased to hear that these were adopted as class-books in every Catholic School throughout the country, as they are entirely free from the old leaven usually found in "Readers," and contain only what may tend to improve and ennoble the mind of youth.

We have also to thank the same house for the first number of Moore's Irish Melodies, arranged by Sir John Stevenson, with symphonies and accompaniments by that eminent doctor of music. This publication must be very acceptable to the lovers of Irish music—and who is not? It is got up in excellent style and taste, this first number having a very handsome illustrated title page. Each number contains three or four of the Melodies, and is sold for the very low price of one shilling and three pence.

Now that the poet has followed the musician—to the world of spirits,—since Moore and Stevenson—partners in the great work of the preservation of the Irish Melodies—have both vanished from this mortal scene, this work assumes a sort of sacred character, and will, we have no doubt, be eagerly sought as a sort of relic of departed genius, even independent of the exquisite charm of the music.

ST. PATRICK'S BANQUET OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

(From the Pilot.)

At seven o'clock on the evening of Wednesday, the 7th instant, the members of the Young Men's St. Patrick's Association dined together at Ryan's Hotel, St. Paul Street. Among the guests were, his Worship the Mayor, G. E. Clerk, Esq., Isidore Mallon, Esq., John Mullin, Esq., President of the Hibernian Benevolent Society, &c. The Chair was taken by Mr. W. C. Cogan, President of the Association, supported on his right by his Worship the Mayor, and on his left by G. E. Clerk, Esq., and the Secretary of the Association. The first Vice President, Mr. M. P. Ryan, acted as Crumpier, assisted on his right by the second Vice President, Mr. L. Moore, and on his left by the Assistant Secretary, Mr. John Redmond. Maffre's splendid band was in attendance, and discoursed eloquent music during the evening. The Banquet was served up in Ryan's usual style, and did honor to his reputation as a caterer. After the cloth had been removed, the President gave the following toasts, which he prefaced in his usual happy manner:—

Gentlemen,—The first toast on my list is one that requires little preface, for whatever else time may efface, whatever else time may mellow and destroy, it leaves unscathed and untouched the deep felt affection of Irishmen for the land of their birth. On this day Irishmen and their descendants assemble around the festive board to recall the recollections of their early home; to rekindle the fires of filial devotion—to relume the lamp of affection, and to do honor to their Patron Saint. Such, gentlemen, is the object we have in view, and therefore I give you with extreme pleasure—

"The Day and all who honor it." Band—"St. Patrick's Day."

Mr. Daniel Carey, Secretary of the Association, having been called upon, rose and said—

Mr. President and Gentlemen,—If a cosmopolite who had stood to-day at Dalhousie Square, watching the procession as it defiled past him, had asked enquiringly, what means this display? why this inspiring music? why do these banners borne aloft so proudly? I would that he were at this banquet to-night, that he might receive an answer in the enthusiastic cheer with which you have received this toast. That cheer would tell him, that on this day, from end to end of this vast continent, in

every city and village from the Rio Grande to the Gut of Canada, seven millions of our race meet, by common impulse, to proclaim their Celtic origin, and to vow anew fealty and love to their native land—our own sea-begirt Grannine Maioille. For to those whom you so much appreciate. The wine sparkles brightly, its flavour appears enriched, when we drink to the happiness of the ladies. I thank you sincerely on their behalf, and shall conclude by giving in honor of them, one of the favorite songs of our country—"The Low Back'd Car."

"We are but as the winds passing heedlessly over, And all the wild beauty we wake is its own."

Yet the strings of our native harp may be tuned by the discords of the whirlwind, and bearing this in mind, and profiting by the lessons of the past, employ such days as this for the purpose of union, and thus go on glorifying the name of Erin, and making it a garden for energy, truth, and good will (continued cheering.)

The following toasts were given in their order from the Chair:—"The Queen and Royal Family." Band—"God save the Queen."

"Pius the Ninth and the Catholic Hierarchy." Band—"Pontifical March."

"The Governor General." Band—"Scots wha hae!"

"The Mayor and Corporation." His Worship the Mayor responded. He said that he felt proud in banqueting with Irishmen. He knew that in accepting the invitation of the Young Men's St. Patrick's Association, as Chief Magistrate of the city, he would be accepting the invitation of friends (cheers). He was not an Irishman himself, but he was proud to say that some of his warmest friends were Irishmen (loud cheers). He thanked them for the enthusiastic manner in which they had drunk to his health. He had never at heart the interests of the citizens of Montreal; and it afforded him great pleasure to find that his efforts were so warmly appreciated by the Irish portion of them (great cheering). He would conclude by proposing the health of the President of the Young Men's St. Patrick's Association, Mr. W. C. Cogan.

The President replied in a short and eloquent speech. The President and people of the United States.

Mr. O'Halloran replied. He said the toast was one worthy of being drunk with enthusiasm. The interests of the United States were the interests of a large portion of our race, and their fame and their glory were our fame and our glory. From the earliest period of the history of the United States, the Celtic element had been a large and prominent ingredient in the composition of its people. It was a country full of races, contending with each other for superiority, and he was proud to say that the Celtic race had made itself both heard and felt in that contest. When he opened the page of American history, the chapters were studied over with Irish names; an Irishman—President Jackson—had filled the highest position attainable by any man in the United States. He would conclude by wishing the President and people of the United States that peace and prosperity which made nations great, and which was the best indication of a contented people, enjoying liberal and free institutions (prolonged cheering.)

The Secretary of the Association rose and read the following telegraphic despatch:—

The United Shamrock Society of Boston pledge, with fraternal fervor, at nine to-night, their brethren in Montreal.

T. D. McGEHE, Corresponding Secretary.

Boston, March 17, 1852.

The President then gave:—"The United Shamrock Society of Boston, and the Irish Societies throughout America." Band—"The Meeting of the Waters."

"The Memory of Daniel O'Connell." Band—"The Harp that once through Tara's Halls."

"The Memory of Thomas Davis." Band—"Has sorrow thy young days shaded?"

"The Memory of Thomas Moore." The President in introducing this toast said:—

Another star has left the sky of our country; another sun has ceased to shed its light upon our native soil. The gifted, the high-souled, the all-admired Thomas Moore has crossed that "bourne from whence no traveller returns." He who so enraptured his countrymen—he who sang their sorrows so melodiously, as to rob their deepest wrongs of their sting—he who so attuned the world's ear to the harmony and patios of his ever-living melodies—is no more. To his latest breath he remembered the land of his birth; he always recollected the patriotism of his youth—he felt for her many wrongs—he sang woe-well of her many sorrows—therefore, gentlemen, I know you will do his memory the solemnity of an honorable recollection—I know you will join in paying posthumous reverence to the shade of the departed Poet, and you will thereby perpetuate the genius and the glory of your country.

Band—"The Bard's Legacy."

"The Irish Exiles of 1848." Band—"The Exile of Erin."

Responded to by Mr. M. Doherty.

"The Irish Temperance League." Band—"Garryowen." Responded to by Mr. James Hayes.

"The Prosperity of Canada." Band—"Railroad Galop." Responded to by Mr. L. Moore. Song by Mr. D. Carey—"A la celtique fontaine."

"The Sister Societies." Responded to by Isidore Mallon, Esq. Band—"Auld Lang Syne," "Roast Beef of Old England," "Live in Cannibenne."

"Grand March." Responded to by Mr. John Campbell. Band—"The Ladies." Replied to by Mr. Frederick Dalton, as follows:—

Mr. President and Gentlemen,—I rise with diffidence to respond to the sentiment which has just been given from the Chair, since one more adequate to the task might have been chosen from amongst the many experienced speakers assembled at this festive board; but doubtless the worthy President wishes to see how "the young idea shoots." The warm and hearty manner in which you have complimented the Ladies, is only another proof of the high regard which Irishmen naturally have for them; and I am confident they will duly appreciate your recent acknowledgment of their worth. All will admit that this world would present but a blank and dreary prospect to man without the companionship of the fair sex, since it is owing to them that the rough and thorny path of life is pruned

of many of its difficulties. In the hour of sorrow the voice of woman is ever heard encouraging and sustaining; so too when gladness comes, her smiles add tenfold to our pleasure. But it is unnecessary that I should dilate upon the noble qualities of those whom you so much appreciate. The wine sparkles brightly, its flavour appears enriched, when we drink to the happiness of the ladies. I thank you sincerely on their behalf, and shall conclude by giving in honor of them, one of the favorite songs of our country—"The Low Back'd Car."

Band—"Nora O'Connell." The Vice President gave, "The Preacher of the Day." Band—"Hark the Vesper Hymn is Stealing." "Our Guests." Responded to by Mr. Halloran. Band—"Sprig of Shillelagh." "Our Host." Band—"Canadian Boat Song."

ST. PATRICK'S SOCIETY.

(From the Montreal Herald.)

The Nineteenth Anniversary Dinner of this Society, which had been postponed in consequence of St. Patrick's Day having fallen upon a day of abstinence, took place the following evening at O'Meara's Restaurant, Place d'Armes; it was very well attended, and, in point of numbers and respectability, was all that could be desired. The room was most tastefully decorated, with the banners of the St. Patrick's Society, and other national and appropriate devices. The chair, in the unavoidable absence of the President, was filled by the First Vice-President (Mr. H. Larkin).—On his right, sat the President of the Saint George's, and on his left, the President of the St. Andrew's Society, while on either side, the positions were occupied by His Honor the Mayor, and the President of the St. Jean Baptiste Society. Amongst the guests were to be noticed several members of the Corporation, the President of the Young Men's Society, and several of the most influential of our citizens. After the cloth had been removed, the following toasts were given from the chair, and were received in the most enthusiastic manner:—

1.—"The Day and all who honor it."

The Vice-President (Mr. Lawlor) here took occasion to remark that the Society, notwithstanding the kindness of Col. Horne, who assented to allow part of the Band of the 20th to be in attendance, had, for some reasons unexplained, been disappointed in a Band; but however indispensable, on occasions of this kind, music may be considered, everything went off so good humouredly that his absence was scarcely noticed.

2.—"The Queen and Royal Family." Song by the whole company, standing, "God Save the Queen."

3.—"Pius the Ninth and the Catholic Hierarchy and Clergy of Canada."

This toast was responded to by George E. Clerk, Esquire, in a brief but effective speech, and such was the good taste which dictated his remarks, that they excited in the minds of all present but one feeling of respect for the venerable subject of the toast, and admiration for the very judicious manner in which it had been responded to.

4.—"The Governor General." Received and drunk with great applause.

5.—"Ireland, the land of our birth." Responded to by Mr. Cassidy (Advocate), in a highly eloquent and patriotic speech.

6.—"Canada, the land of our adoption." Responded to by Mr. C. J. Courcelles (Coroner), who complimented the Society upon its appearance in the procession, as well as in the progress made lately by Irishmen in this country.

7.—"The Memory of Daniel O'Connell." Drunk in solemn silence, and responded to by Mr. Isidore Mallon, who, in a neat and telling speech, did ample justice to Ireland's greatest man.

8.—"Father Mathew." Responded to by the Secretary of the Total Abstinence Society, Mr. Edward Murphy, who exposed in such a manner the evils of intemperance, that we shall be much surprised if he has not obtained fresh converts to the cause.

9.—"A speedy release to Smith O'Brien and his fellow-exiles." Responded to by W. Bristow, Esq., who treated the subject in his usual able and happy style, pointing out the inconsistency which prevails in communities, which, while they brand the unfortunate rebel as a traitor, exalt to the highest pitch of admiration the successful one; and showing that nothing important was ever yet obtained for liberty, without the lives and properties of its advocates having been placed in jeopardy.

10.—"The Sister Societies." The representatives of the various National Societies responded to this toast, and thanked the St. Patrick's Society for the very flattering manner in which the toast was received. The President of the St. George's Society claimed the honor of proposing the health of the President and Members of the St. Patrick's Society, in which he was joined by the Representatives of the other Societies, and the guests of the evening. Mr. Dyde took occasion to pass a high compliment on the members of the Society for the praiseworthy manner in which they celebrate their National Festival, and attributed principally to the effects of the glorious cause of temperance, those happy results.

11.—"The Countess of Elgin and the Fair of Canada." Responded to by Mr. H. J. Larkin, in a most humorous speech.

12.—"The Rev. Dr. McCulla and the Chaplain of the Society." Mr. John Collins was here called for, but being unavoidably absent, Mr. Mallon thanked the company on behalf of the reverend gentlemen, for the very cordial manner in which the toast had been received.

13.—"The Mayor and Corporation." Mr. Belings, who had been deputed by his Honor, apologized for the absence of the Mayor, and thanked the Society for the cordial manner in which the toast had been received.

14.—"The Press." Mr. Marcus Doherty, Advocate, in the absence of the gentlemen of "the fourth estate," one of whom could not, from sudden indisposition, attend, was called upon to respond to the toast, which he did, as usual, well.

Several volunteer toasts, including "The President of the Young Men's Society," "The Medical Staff of St. Patrick's Hospital," "The Irish Brigade," and "The Host, Mr. John O'Meara," were then proposed. At half-past twelve o'clock, the company broke up, after a most agreeable evening's entertainment, during which, nothing transpired at which the most sensitive could take offence, and all highly delighted with arrangements which had provided such a sumptuous repast. Everything was in O'Meara's best style, who spared neither trouble nor expense, in order to acquit himself creditably. Busy in superintending the carving department, we noticed our old friend "Dolly," which was an additional guarantee for the perfection of the arrangements.

To the Editor of the True Witness.

DEAR SIR,—It must doubtless have been a source of no ordinary gratification to you, in common with all true Catholics, to see the spirit and enthusiasm with which St. Patrick's Day was this year celebrated in Montreal. To those who are accustomed to dive below the surface of things, and to consider them in all their bearings, this national observance is matter of deep interest. It is not because the music, and the banners, and the general joy, make that day a day of triumph, that the Catholic heart rejoices; but because the Irish people are the apostles of the earth, and their progress everywhere is commensurate with that of religion: wherever St. Patrick's Day is celebrated, there the faith of Christ—the faith of Patrick—is revered and honored; wherever the green banner of Ireland is unfurled to the breeze, the cross of Christ is there, a sign of protection and of conquest, as it was in the days of Constantine. The Irish might, like him, inscribe upon their banners, the proud motto: *In hoc signo vinces*. The Harp of Ireland rests beneath the shadow of the cross, and even so has it been with the nation itself, in all past ages, since Patrick planted the cross upon the

hill of Tara. In poverty, in persecution, and in all tribulation, Ireland has ever rested under the protecting shadow of the cross, clinging closest to it when her sufferings were the greatest. And so it is to-day, (notwithstanding the manifold efforts of swaddling preachers), and so it will be in days and years to come, for our people have suffered too much for the faith, ever to be so abandoned of grace, as to wander away from the "one fold," which alone is sheltered by the cross. Another motive for rejoicing is closely connected with this: the important part which the Irish race—the children of St. Patrick, have played, and are destined to play in this New World. When we look abroad over the face of this vast continent, we shall become sensible of this fact, past, present, and future; we shall see in almost every city of the Union, a church—of greater or less magnitude—dedicated to St. Patrick; we shall see Hospitals, and Asylums, and Houses of Refuge, bearing his name, and testifying to the living and fruit-bearing faith of his spiritual children; we shall find Irishmen in the pulpit, and in the confessional, and at the altar, go where we may; and even the highest dignities of the Church filled by Irishmen, or the sons of Irishmen. We shall find a Keirick in the Metropolitan chair of Baltimore—his brother in the Archbishop's seat of St. Louis, keeping watch over the faith in the far west; a Byrne in Arkansas, governing the diocese of Little Rock; a Purcell in the archdiocese of Cincinnati; in Savannah a Gardlan; in Charleston a Reynolds; in Pittsburgh an O'Connor; in Hartford an O'Reilly; in Boston a Fitzpatrick; in Albany a McClosky; and though last, assuredly not least, in New York we see a Hughes, guarding, with provident care, and untiring zeal, and indomitable energy, the interest of the Church in the Empire City; now, thank God, an Archbishop's see. And here in British America, we have a Phelan in Kingston, a Mallock in Newfoundland, a Walsh in Halifax. Said I not truly, then, that the Irish have played, and do play, and are to play an important part in the history of America, and of the American Church; and that they are the great promulgators of the true faith, driven forth from their own land, by the mysterious ways of divine Providence, to "spread the truth from pole to pole," and to keep the torch of true faith ever burning amid the darkness of doubt and infidelity? These are the thoughts which naturally spring up in the mind on St. Patrick's Day, and these too are the reasons why we hail that day with public rejoicing. Well may we be proud of the steadfastness with which our nation has clung, and still clings to the faith, in the unity of the Chair of Peter, and as far as Christians may glory in any thing, we do glory in it, praying that the evil day may never dawn upon our people that shall see them cut off from the true vine of Christ, by heresy or schism. But of this there is, we trust, little danger—the Church which has withstood the storms of more than fourteen centuries is not likely to fail now; and the nation which has endured trials and tribulations, and persecutions, without number, for Christ's sake, will never be so abandoned of grace, as to cast away the glorious titles and privileges so hardily won. God loves the Irish people, for we are assured that those whom He loves He chastises; and if He visits them with poverty, and famine, and pestilence, at times, He still showers favors upon them: pressing down with one hand, He raises with the other, so that the name of Ireland has become illustrious all over the earth: even while her children are reduced to the most abject poverty, the Irish Church lifts her head, venerable, stately, and majestic, amid the churches of Europe, and well she may, having on her brow the immaculate imprint of purity, and one which belongs to herself alone: "The Church which never gave birth to a heresiarch; as Patrick delivered the faith unto me, so give I it to you, my children."

The celebration of this great festival was, this year, more spirited than it has been for many years. The procession made a fine appearance, and was very creditable to the different societies, and to those who had the regulation of the whole. The music at Grand Mass was excellent, and the sermon, preached by the Rev. Mr. McCullough, was very good, very instructive, and very appropriate. The bread (or rather cake) distributed amongst the people on this occasion, was the gift of Mrs. Mrs. McDonnell, and did honor to the generous donor, both in quantity and quality. But why enumerate all the *agremens* of the festival, for your readers are already conversant with them. To others I have left the task of giving details, while I confined myself to the associations evoked by the emblems on the banners, and the dreams conjured up by the national music, as it filled the church, and rolled by us on the air, as the procession moved on its way. I should like to know what those wise personages think of all this, who harked, some time ago, the opinion that the Irish were beginning to neglect St. Patrick. They who said so know as little of the Irish people, as they do of the Irish faith.—I am, Mr. Editor, Yours truly,

AN IRISH CATHOLIC.

Montreal, March 23, 1852.

ST. PATRICK'S DAY IN BYTOWN.

(To the Editor of the True Witness.)

SIR,—St. Patrick's Day was observed with the usual honors in this city. A Pontifical High Mass was celebrated in the Cathedral, by his Lordship the Bishop of the diocese, assisted by the Reverends Messrs. McDonagh, Willet, Aubert, Rignault, and Burns.—The Rev. J. Ryan preached the sermon of the day, drawing a vivid picture of the life and times of Ireland's illustrious patron saint, and concluding with an earnest appeal to Irishmen to imitate his virtues. Several reverend gentlemen from adjoining parishes were in attendance, including the Revs. Messrs. Hughes, O'Boyle and McFeeley. Immediately after Mass, the St. Patrick's Temperance Society, joined by the other Catholic Temperance Societies of the vicinity, formed a procession, with banners and a band of music, and proceeded through Church, St. Patrick's, Sussex, Wellington, Rideau, Dalhousie, and Murray streets, to the Cathedral—then dispersing; good order and regularity prevailed throughout. The Temperance Societies have good reason to be proud of their success in carrying out the necessary arrangements.

I am tempted, Sir, to make a few random reflections in connection with this short narrative of our national festivities. Our celebration of St. Patrick's Day, although highly enthusiastic, was characterized by piety, sobriety, and good will, as became Irishmen and Catholics. The demon of dissipation was, to all appearance, banished from our midst; at least none of the orgies, consequent on his presence, were enacted.—There was an undoubted triumph of Father Mathew's idea; the day, thank God, is fast passing away when the "whiskey bowl" of right enjoyed a prominent place in the arrangements for the festive gatherings of Irishmen. Oh! that it had been so a century ago; Irishmen might have now occupied another place in the world's history. Irishmen must not despond, however, for, despite the impotent thundering of the Times, we have a country to hope for yet; to serve it, we must forsake the frivolous, and become serious. We are acknowledged to be witty, practical, brave, intellectual and gallant; we must become grasping, selfish, clamorous, prudent and determined; in being so, we shall be merely undergoing that intellectual training which will fit us for those duties which every day call forth, and without which we cannot cope with the dull plodding, firm-footed thinkers of the age we live in. We have always suffered from want of a determined seriousness. Moore (peace to his ashes), who was a true Irishman, while youthful unviolated blood flowed in his veins, although seriousness was not characteristic of his day seems to have found out the weak point in our national character when he wrote—

"So closely our wains o'er our miseries tread, That the laugh is called up, ere the tear can be dried; And as fast as the rain drop of pity is shed, The goose-plume of folly can turn it aside."

There is nothing incompatible with religion in the strife for a nation's fame, much less so in the struggle to raise a fallen race. The Irish people are religious; they will always be religious; God has given them

that grace, and centuries of persecution have proven their confidence in His word. Ireland was rich and powerful when it furnished teachers for the civilized world. It is all very well to sneer at the canny, clammy Scot, the dogged persevering Englishman, or the keen, calculating Yankee; or to say that they are wealthy, but immoral; powerful, but irreligious; this may be all very true; and it may be also true that we are the virtuous poor. But while it is admitted (as it must be) that the wealthy and powerful may be virtuous and religious, it is a crime for a man or a people to neglect seizing upon every opportunity thrown in their way by Providence, whereby they may raise themselves among the nations and in the moral social scale. This, on the part of an individual, is crime against God, against his neighbor, and against himself; against God, by neglecting the attainment of power to do good; against his country, by living the life of a drone in the hive; and against himself, by running the risk of leaving his offspring in misery, the effects of which may be felt for generations. It must, I fear, be admitted that Irishmen do not hold the social position to which, judging them intellectually, they are entitled. Now is the time to commence the struggle. We are one-third, we will soon be one-half of the population of this great continent; but as yet we have no foothold. Every Irishman should have a homestead, something tangible whereon to ground his right to a voice and a vote in public matters. We must not be the wandering Arabs of this continent any longer—the brawlers of wood and drawers of water. It must not be said that we have those amongst us, who are worse than Arabs, who, not content with having every man's hand against them, and their's against every man, must needs turn one upon the other. It is time to change all this. Let us commence the struggle—we can raise one another up. Let those who have been fortunate, teach and aid the aspiring; and let all who can do anything, foster the idea of improvement; settle our countrymen—make them masters of a hundred acres of a town lot—labor is as productive in the field, as in the canal or railroad, and there is weight and importance in the title-deeds. Let our poor be sustained and comforted by united efforts and associations, wherever practicable. We must make ourselves respected before we can exercise influence. When we know ourselves, we will cease to become the tools of every crafty intriguer who now takes us by the hand, for the sake of our physical aid, while he laughs in his sleeve, at the amount of degradation we can endure. If any influence for the good old land is required, (and if we were as powerful as we might be on this continent, we could influence governments,) it is by our social weight alone, we can exercise it. And we can, and will do something yet. Irishmen must repel the doctrine, that there is no hope for Ireland's nationality. Heaven will right her yet—*sub judice lis est*. The distant rumblings, and the low moanings of the storm, are heard in the distance. A month, a year, may tell the tale. God help Ireland—He is her only hope.

Bytown, March 18, 1852. CATHOLICS.

\* Gen. Shields is reported to have said in the U. S. Senate, that all hope for Ireland's nationality was gone.

ST. PATRICK'S DAY IN QUEBEC.

The Sons of St. Patrick had splendid weather for their procession, and, taking advantage of it, turned out in great strength. They assembled in the Place d'Armes, with their banners and insignia, and under the direction of their marshals, Messrs. Hartigan and Luke Brothers, who were martially mounted on horseback, and as martially dressed, having gold laced caps and trousers, and swords by their sides, marched to St. Patrick's Church, where after the celebration of Pontifical High Mass by the Archbishop of Quebec and the Bishop of Tioa, assisted by a great number of Priests, a sermon was preached by the Rev. Mr. Nelligan, from these words of the Psalmist: "God is wonderful in his Saints." The Church was, as usual, crowded, and from the many and varied banners hung from the galleries, presented a very animated appearance. A banner, bearing the name of "Moore" was conspicuous. The name was surrounded by a glory; and on the flag, which was bordered with white and black crepe, and hung with mourning streamers, there were these lines:—

"Silence is in our festal halls, Sweet son of song, thy course is o'er, In vain, on thee sad Erin calls, Thy minstrel voice responds no more."

The Place d'Armes and the principal streets through which the procession passed, were plentifully planted with evergreen firs. Across St. Peter street, in the centre, was erected a magnificent arch, from which were suspended various gay flags. St. Peter street was hung throughout its length with such decorations, offering a *coup d'œil* of rare beauty and interest.

The Society, after church, marched through the principal streets of the city, and, with their President, Mr. Maguire, at their head, saluted His Excellency, the Governor General, the Archbishop, the Sister Societies, &c., as stated in the programme, which we have already published, and then separated.

The Society intend to have a ball, we believe, after Lent.—*Quebec Morning Chronicle*.

The *Quebec Mercury* says:—"A rumour has been current in the city during the last two days, to the effect that Lord Elgin has actually tendered his resignation of the office of Governor General, and that his Excellency expects to leave Canada at an early date."

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Alexandria, D. McGillis, £2 10s; Belleville, Rev. M. Brennan, £1 15s; Cornwall, A. Stuart McDonald, 18s 9d; St. Thomas, P. Bobier, £1; Lancaster, A. McGillis, 12s 6d; Westmeath, J. Cunningham, 12s 6d; Lochiel, O. Quigly, 10s; Longueuil, Rev. Mr. Hicks, 12s 6d; Longueuil Convent, 6s 3d; Hatly, T. Daly, 6s 3d; Russelltown, J. McGill, 6s 3d; St. Remi, H. McGill, 6s 3d; New Glasgow, J. Byrne, 7s 3d; Rawdon, E. Cahill, 6s 3d; St. John, Sergt. Milville, 6s 3d; Warsaw, J. O'Brien, 6s 3d; Norton Creek, O. Dunne, 6s 3d.

Married.

At Rawdon, on the 23rd of February, by the Rev. L. L. Pominville, James Doherty, Esq., to Miss Sarah Ritchey, second daughter of John Ritchey, Esq.

Died.

On the 19th inst., at Quebec, in the 68th year of his age, Robt. Jeillard, Esq., Architect, a native of Devonshire, England. May his soul rest in peace.

## FOREIGN INTELLIGENCE.

## FRANCE.

**THE ELECTION.**—The election commenced in all parts of France on Sunday morning, the 29th ult., and closed on Monday evening. It excited extremely little interest; the following are the deputies elected for the Seine:—Delalain, Devinck, Cavaignac, Lepelletier, Königswater, Veron. In the two other circumscriptions Carnot and Perret obtained the majority.

The following is an extract from M. Montalembert's address to the electors of Doubs:—  
"Resolved, as heretofore, to combat all invasions of the revolutionary spirit, I shall give a loyal and worthy support to power in whatever it may undertake for the honor and prosperity of France. When my conscience shall compel me to oppose power, I shall do so only as I have done under preceding governments, with the intention to consolidate and enlighten it, by preserving it from those fruits which are a common danger to princes and to people."

Seven Candidates have been elected for Paris, viz.:—Messrs. Guyard Delalain, Devinck, Foucher Lepelletier, Lanquetin, Königswater, Veron (government candidates) and General Cavaignac.

The elections in the 4th and 5th circumscriptions will be recommenced. M. Levassieur, government candidate, is named for Rouen.

In diplomatic circles here a considerable sensation has been created by a note addressed, on the 7th of February, by Prince Schwarzenberg, the Austrian Minister of Foreign Affairs, to the representatives of that power at St. Petersburg and Berlin. In this despatch, Prince Schwarzenberg (who, as is well known, is a decided absolutist in his leanings, and who is, moreover, the minister of a Sovereign who, though young, is as completely absolute as the minister himself) stated that the object of the northern powers ought now to be put down all that remained of constitutional government on the continent of Europe; and that for this purpose they ought to insist on the representative form of government being abolished in all the states where it was still tolerated, and more especially in Piedmont and in Greece. He further declared that Louis Napoleon, by his *coup d'état* of the 2d of December, which, while it put an end to constitutional government, restored military government in France, had merited the applause of all the northern powers, and he suggested that they ought to concur in giving him their united and cordial support, even to the exclusion of both branches of the house of Bourbon, because none of the members of that illustrious house could re-ascend the throne without according representative government in some shape. The representatives of Austria at Berlin and St. Petersburg having been directed to communicate this despatch to the governments to which they were accredited did so, but the manner in which the communication was received by the two powers was very different. The Prussian government at once declared that it strongly disapproved of the suggestion of the Austrian government, and that as it looked upon a certain degree of constitutional freedom as necessary in the present state of Europe, it highly disapproved of the attempt of Louis Napoleon to establish a military despotism. The Russian Czar, who sets up as the arbiter of all that is done to Germany, gave a very characteristic answer to both powers. He recommended to the Austrian government not to be so enthusiastic in its admiration of Louis Napoleon, and to the Prussian government not to be so determined in its hostility to that personage, and thus the affair for the present rests.

Letters have been received from Brussels, stating that General Jomelli, one of the ablest of the engineer officers in the Russian service, has arrived in Belgium, for the purpose of superintending the extensive works and fortifications which are to be erected for the defence of Brussels. The raising of barracks at Antwerp for the accommodation of a large body of troops is going on with activity.

**THE FRENCH UNIVERSITY.**—If the reports in circulation be correct, Louis Napoleon is on the eve of attacking the French University. The whole of the present system of public instruction is to be suppressed. The College of France, and even the Faculty of Letters, is to be abolished; the Ministry of Public Instruction is to be done away with, and the whole of that department is to be made a simple division in the department of the Minister of the Interior. The effect of this radical measure will be the suppression of the permanent and supreme council of public instruction, under which the direction of the University was placed, and of which MM. Thiers, Molé, de Montalembert, de Falloux, de Vatimesnil, the Archbishop of Paris, &c., were members. If this measure be carried out, the whole of the colleges, or lycées, in Paris, will be placed under the surveillance of the Minister of the Interior, and those in the departments under the surveillance of the prefects. The communal colleges will be placed under the councils of the arrondissements, and the primary instructors (*instituteurs primaires*) will be made dependent on the councils of the communes. As respects the Ecclesiastical secondary establishments, they are to be placed exclusively under the surveillance of the Bishops—a concession by which Louis Napoleon hopes to gain the sympathies of the Church. The Abbé Daniel, Rector of Caen, is to be appointed one of the inspectors-general, who will be charged with the periodical inspection of all the lycées and other educational establishments (with the exception of the Ecclesiastical establishments) throughout France.

Among other restrictions to be put upon the liberty of education, it is to be laid down that no school can be established without the authorisation of the government. The normal school of Paris, which is the establishment for the education of schoolmasters, is to be suppressed. It is thought that all the communal

schools will cease to exist, for it is resolved that they shall be at the sole expense of the communes themselves, and that they will receive no subvention, as at present, from the state. This measure will have the effect of enabling the Clergy to offer education on much cheaper terms than the lay establishments, which are to have no support from the government.

## SPAIN.

The Duke and Duchess of Montpensier were to leave, in the beginning of March, for Valencia, where they are to embark in a royal steamer for Italy. They will thence proceed to England on a visit to Queen Marie Amelie, and then return to Andalusia in the beginning of summer.

A "Te Deum" has been sung at Lisbon, in celebration of the Queen of Spain's recovery, at which the Queen of Portugal and all her family assisted. Queen Isabel has also received autograph letters from the Queen of England and the President of the French Republic, congratulating her on her recovery. In the letter from England Queen Victoria addresses Isabella as "My dear sister."

## ITALY.

**AFFAIRS OF ROME.**—Letters from Rome of the 15th February announce that the Consistory so long expected will be held on the 15th March. It is said that the promotions to the Cardinalate will be the following:—Mgr. Donnet, Archbishop of Bordeaux; Mgr. d'Andrea, Archbishop of Mytilene, Secretary of the Sacred Congregation of the Council; Mgr. Lucciardi, Bishop of Sinigaglia, ex-Secretary of the Sacred Congregation of Bishops and Regulars; Mgr. Morichini, Archbishop of Nisibis, Prefect of the General Congregations of Hospitals. It is known that Mgr. Santucci, Secretary of the Congregation of Ecclesiastical Affairs Extraordinary, has already for several months been in receipt of the letter announcing his speedy promotion; but it appears that this promotion, with the consent of the venerable Prelate, will be deferred to another Consistory.

Mgr. Lucciardi will continue to reside at Sinigaglia, his Bishopric.

Mgr. Morichini, they say, is destined to the Archbishopric of Ferrara, which Cardinal Vanicelli-Casoni has long been anxious to resign from ill health.

By an edict of the Cardinal-Secretary of State, the deficit for the current year is covered by four imposts—the first, an increase of a sixth on the income tax, called *dativareale*; the second, a tax of 250 millions of *scudi*, distributed over all the communes of the states of the Church; the third, an augmentation of the tax on salt; and the fourth, a small tax on the consumption of sugar, coffee, tea, and other colonial products.

Cardinal Ant. Francesco Orioli, Prefect of the Holy Congregation of Bishops and Regulars, died on the 20th ult., after five days illness.

The *Monitore Toscano* quotes a letter from Rome, stating that on the 19th ultimo the police discovered fifteen explosive shells, capable of containing a pound of gunpowder each, and three daggers, in the house of a person named Luigi Jacopini. The daggers had evidently been buried somewhere, for they were rusty, and had particles of fresh earth sticking to them. The shells were intended to be thrown that very evening in the Corso at several persons, said to be obnoxious to the Republican party, among whom was Colonel Nardoni. Two persons, of the name of Bizzari and Tazi, have been arrested as accomplices. This Jacopini was implicated in the affair of the cannon which was discovered some time ago by the police in the quarter of Trastevere.

**PIEDMONT.**—From letters in the *Univers*, dated Turin, Feb. 23rd, we derive the following information as to political and ecclesiastical affairs in Piedmont:—

At that date various ministerial modifications were spoken of as certain. The Minister of Justice, M. de Foresta, was to retire and be replaced by M. Galvagno, who would leave the Ministry of the Interior to M. Pernati, late intendant at Annecy and Chambéry, and actually fulfilling the same functions at Turin. Before his entrance into the ministry, M. de Foresta passed for a man incapable of betraying the Church, and it was considered certain that he had only accepted the portfolio on condition that the ministry would seek to conclude a concordat. His retreat induces the belief that the concordat is definitively abandoned. It is added that his colleagues insist in the project of the secularisation of marriage, and that M. de Foresta did not choose to charge himself with presenting this anti-Christian law to the Chambers. The acts of M. de Foresta have not always answered the good opinion which the Catholics had of him; but if his retreat has had such motives, it redeems many of his faults.

Piedmont is, at this moment, going through its revolution of '89. In that unhappy country, it is the government which is in full revolution; it is that which every day drives the nation towards the abyss. Advocates and talkers are everywhere supreme. At the Chamber of Deputies the most celebrated orators lose time in making plays upon words, in exchanging personalities, and in exclaiming against the enemies outside, who, in truth, are better friends to Piedmont than the deputies themselves. It is known with what difficulty the ministry have succeeded in causing to be added to the law on the press an additional article relative to offences committed against foreign sovereigns. M. de Cavour, who is the soul of this ministry, had to struggle at once against the left, who opposed every restriction against liberty, and against the most sound part of the right, represented by the courageous M. Menabrea, who considered the addition proposed as insufficient, because it could only serve to defend foreign courts, without in any way protecting religion, which is every day outraged by the demagogic press. What did the ministry do? They lavished promises on the Left to seduce them, and sarcasms

on the Right to terrify them. The manoeuvre had full success, and the law was voted by a majority of one hundred votes against forty-four. But at present the question is to pay the Left the price of its support, and M. de Cavour dismisses M. de Foresta, and calls M. Galvagno to the ministry to propose the law on civil marriage.

## SWITZERLAND.

Every day increases the anxiety which prevails respecting the affairs of Switzerland. The claim made by the French Government for the extrusion of a few political refugees from Switzerland, is merely the pretext for ulterior designs. M. Berart, the Inspector-General of Lyons, continues at Paris, and is in constant communication with Louis Napoleon. From the concentration of troops in the south-east of France, there is little doubt but that some serious military movements are contemplated. An armed intervention with the occupation of Geneva and Vaud by the French, and of Ticino by the Austrians, is evidently meditated, if not resolved upon.

## RUSSIA.

The *Journal de St. Petersburg* contains an account of an expedition made into Circassia by Major-General Prince Bariatinsky. The Russian commander had eleven battalions of infantry and four squadrons of horse, besides 650 Cossacks and twenty-four guns. The attack was made in Grand Tchetchina, near Antour, on the 6th of January. The bravery of the Russian troops, it appears, was of the most distinguished character. Schamyl, at the head of his valiant troops, charging again and again sword in hand, was completely routed. After destroying great stores of maize and hay, the expeditionary corps returned, having had only one man killed and twenty-four wounded. This severe chastisement of Schamyl, it was hoped, would break his influence with the rebels, and scatter terror through the mountains.

## INDIA.

We learn from Bombay, under date of the 3d of February (by electric telegraph from Trieste), that a second Burmese war had commenced.

The new Viceroy arrived at Rangoon on the 4th of January. He had refused to receive any deputations from the British commander, had forbidden communication between the shore and the vessels, insulted the British flag, and erected batteries and stockades below the town to prevent the departure of any of the vessels lying there. The Commodore proclaimed a blockade of the mouths of the Irowaddy.

On the 9th the Viceroy wrote to the Commodore to allow the passage of the river; he had set fire to the batteries mentioned.

The Pyroscaphe, Fox, and Hermes were attacked by the batteries in passing. They replied to the fire, destroyed the fortifications, and killed nearly three hundred persons.

## DEFENCE OF THE COUNTRY.

From the *London Times* of February 27.

There are certain persons in this country who should have been Indian Fakias in place of members of a civilized community. They tell us to sit still and have our throats cut quietly without raising a finger in self-defence. The invaders may come when we expect it least. No, they can't come—they shan't come—they wouldn't think of coming. Why should any foreign power dream of attacking the uncompromising friends of peace? Place a slip of territory in the immediate neighborhood of four warlike Powers, people it with Vicars of Wakefield, and let it contain the treasures of the world. Of course no one would dream of attacking such a country. All the inhabitants need to do by way of precaution would be to widen the brim of their hats, starch their cravats thoroughly, and cut away the collars of their coats. Such measures as these are the only national defences worthy of the name. If the impressive spectacle of thirty million of Quakers, attired in such peaceful guise, should fail to strike awe into the breasts of a rude soldiery, fresh from the sands of Africa, the mountains of the Caucasian range, or the marshy plains of Hungary, the Rev. Jeddiah Poundtext would not fail us in the hour of need. That convincing divine would think it his duty to betake himself to the Kentish shingle and bring the invaders to a sense of their perilous situation. He would tell them they must at once return to the place from whence they came, because the inhabitants of the country which they were about to attack were entirely opposed to the spirit and practice of war, and consequently they could not, under any circumstances, imbue their hands in the blood of their fellow creatures.—For our own part, we cannot altogether get rid of a profane suspicion that ere the second period of the Jeddiah had reached its climax a *Chasseur de Vincennes* would have covered the benevolent orator with his Minié rifle. Gentlemen of this class are singularly obtuse to a course of ethics. If they have not shrunk from the massacre of their own countrymen at the mere bidding of a political adventurer, we much fear that foreigners need look for little mercy at their hands. There is one thing which will stop war, and one only, unless the traditions of history are to be cast aside as unworthy of regard. Let ambitious and unprincipled men foresee their own destruction as the necessary result of an attack upon an unoffending neighbor, and the attack will never be made. What reason have we for supposing now, in the middle of the nineteenth century, that the Millennium has already begun? Did this desirable epoch commence with February, 1848, when the first shot was fired at the guard in the Rue des Capucines? Were the Millennium forays even in Paris in the early days of December last?—or previously in Hungary, or Lombardy, or Hesse Cassel? Exeter-hall had its own way the other day at Lagos, but was its proselytism conducted upon the principle of spouting and prayer? Did the Commodore endeavor to convert King Kosoko by remonstrances or rockets—by sighs or Shrapnel shells? If we cast but the most cursory glance at the present moment upon the condition of Europe, from the Baltic to the Mediterranean, from the Atlantic to the steppes of Asia, we see nothing before us but one vast camp. Whether the hostile armaments may ever come into collision is not for us to predict. There is, however, one point, on which we can speak with certainty. Whenever a nation is unprepared, there the thunder-will light.

These observations are suggested to us by a report of the proceedings of a public meeting held on Tuesday evening at the London Tavern, for the purpose of petitioning Parliament against the Militia Bill. Be it understood that we are not for the moment writing as advocates of this or that form of a militia, or comparing the advantages of a militia against the enrolment of additional regular force. All these matters shall be discussed in due time. For the moment we would but point out to public attention the sentiments expressed by men professing themselves to be Englishmen with hair on their chins. We presume they have, like the rest of us, wives and young children, sick and aged parents to protect, and a country to defend. They would hand the sacred trust over to the first battalion of ruffians who might take a fancy to invade our shores without striking one blow in self-defence. If we are to take these canting gentry at their word, there would be no need of 10,000 or 15,000 men to make good a march upon London. A regiment would suffice. The friends of peace would step forth to strew their road with olive boughs and offer them perpetual cups of *café au lait* as they walked along. Our only chance is that their hearts would be touched ere they had reached the Brighton or Southampton terminus in London. They might perhaps be induced to attend an Oratorio at Exeter-hall, and return the next day by the way they came—sadder, and, we hope, better men. There is one thing that must strike the most unobservant about this miserable cant. If we are to make abnegation of any endeavors at self-protection against foreign invaders why not extend the principle to the common domestic burglar or petty-larcener? Why retain the police? Is there any pickpocket whose heart would not be touched at so strictly pacific a policy? Perhaps the thunder, too, might be induced to spare our sleepers if we did but remove the lightning conductors. If our friend Poundtext were to enter the tiger's den at the Zoological Gardens, that ill-used animal would instantly show his sense of the reliance placed upon his honor by licking the rev. gentleman's shoe-buckle. All this might happen, no doubt, but we are not bold enough to snap our fingers at the traditions of three thousand years. We should be curious to know what material difference there is between the feelings and views of a French drummer-boy at the present day, A.D. 1852, and those of the Telamonian Ajax when he went out, B.C. 1153, to do battle against Troy?

## BROTHER JONATHAN ON OUR NATIONAL DEFENCES.

(From the *Buffalo Stockdologer*.)

That beef-eating old coon, John Bull, is like to be in a fix. He had better look out for squalls. He has had fair warning. Shakespeare says there's a divinity that shapes our ends. That's how nature made the tail of the rattle-snake. He lets you know he's a coming your way, the rattle-snake does. He gives you notice to clear, if he bites you after it's your own fault. Just so with John Bull. If he's cotched napping, he'll have nobody to blame but his own self. Nature is uniform. She hoists danger signals wherever there's danger. You may read 'em if you've a mind to attend to 'em, which you had best have. Here's the French flag a flying at this moment with the Bonaparte Eagle upon it, larger than life. That's a danger signal to John Bull. It means the Empire over again. It's a sign that Louis Napoleon intends to play old Scratch *da capo*. Well, what will John Bull do if he is wise? In the first place, he will be civil anyhow you can fix it, he will loose money by quarrelling. What next?—always supposing he's wise? Well, everybody best knows his own concerns. If he's a goney, what he'll do is as plain as a speck of white on a nigger. He'll continue to arm his troops with muskets that shoot any way but point blank. He will persevere in mounting his dragoons upon old horses. He will persist in building ships that won't sail, and steamers that won't act; in victualling them with meat in a state of decomposition; in underpaying his sailors, and doing everything that lies in his power to drive all the best hands out of his navy. And he'll take particular care to leave the coasts undefended in every spot likely to give an opening to Louis Napoleon in case that possum should ever feel inclined to try a *coup de France* on the British nation. He will believe such an outrage impossible. He will let himself be talked over by his easy friends who persuade him not to think of such a thing. Oh yes! he'll trust that a loafer who only upsets the constitution of his own country, will stick at violating the law of nations. He'll rely on Louis Napoleon's honor, and his own good luck; he'll shut his eyes and stop his ears against every warning; he'll act like one of his own patridges that puts its head in a hole, and there stands, thinking itself in safety, because it sees no peril, till presently down comes a poacher, and quietly puts a pinch of salt on its tail.

## THE MORTMAIN COMMITTEE.

(From the *Tablet*.)

As the Mortmain Committee of last session threatens again the Catholic Church, we do not think it altogether unnecessary to revert to that question. The subject of Mortmain had been agitated before by Lord J. Manners, with a view of bringing out the latent charity of his fellow-Anglicans. Last year, however, two men seized upon the subject, because they saw in it a weapon which they wished themselves to handle. They may have been disappointed, but the spirit which moved them is visible at every step. These individuals are Mr. Headlam and Mr. Chisholm Anstey; and the special purport of their proceedings was a blow at the Catholic Church. This is natural, and we must admit that we are not surprised—Mr. Headlam is a Protestant and Mr. Anstey was a Catholic.

The object of this Committee is to rob, if possible, all the missions in England, and to confiscate the property which the Bishops possess. The principle of the law of Mortmain is derived from a man, whom the modern world is disposed to pay more honor to than he deserved when he was alive. Cardinal Langton is to have a statue in the new Palace of Westminster, but his contemporaries, and those who knew him best, would have taken, and did take, other means to mark their sense of his political life. We are indebted to him for the law of Mortmain, as it stood before the reign of George II., and it was then directed against the monasteries. The Primate of that day and the secular barons agreed together to deprive the monastic houses of the power of acquiring land, and for that purpose inserted a clause in the great charter. In the course of time the Bishops found that the law could be directed against themselves, and that the monasteries did not grow poorer. It was found possible to

erage Magna Charta, and Acts of Parliament were in early ages not treated with much reverence when men's consciences came into collision with them.

So, again, in the reign of George II., the same spirit influenced the Whigs of that day. They were jealous of the influence of the Church, though that influence was slight, and the church which exercised it no church at all. Still it represented to them the spiritual power and they determined to check it. The Mortmain Act was passed, and has proved fatal even to mere benevolence. A man of no religion, but who wishes to relieve a few beggars after his death, finds the law of Mortmain in his way; but, if he wishes to perpetuate any folly, or worse, the law befriends him, and he may endow a corporation, provided the notion of charity remain excluded. This is the very thing which the law aims at, charitable bequests.

People are afraid of "undue influence" at deathbeds, but that fear extends only to charity. There is no fear that individuals may influence a testator in their own favor, and disinherit his heirs. All this is thought perfectly fair, but the unfair thing is a legacy in charity. A man who disinherits his relatives to gratify malice or a whim, is at perfect liberty to do so; but if he gives a legacy which the law considers charitable that is forbidden. Mr. Chapman, a conveyancer, says, Q. 299:—"I think it is not desirable to put any restriction upon the power of a testator as to the disposal of his property, except for charitable purposes. I should be disposed to give a man the right, if he pleased, to disinherit his own family."

We have no manner of doubt that this learned gentleman expresses the feelings of the great majority of persons. It is thought hard to disinherit a family, but as the property goes to a private individual, the wrong is not thought to be very great. But if the property were bequeathed to support Priests and missions, or even a Protestant hospital, the public indignation is roused, and the Court of Chancery steps in and relieves the heir at law. Undue influence is supposed to operate only in one direction, as if all men were so charitably disposed as to busy themselves in every direction in the making of wills contrary to "public policy." When a man leaves a charitable legacy, the most irreligious wretches become at once practical Christians. They denounce the testator's folly, and insist that he was worse than an infidel, because he did not provide for his own family. They become eloquent on the duty of being charitable during life, and profess themselves quite sceptical on the subject of the testator's religion, who, according to them, neglected almsgiving, and then, when he was about to part with his money for ever, disposed of it in a prediginate manner.

This is the spirit in which the proceedings of the Committee were conducted, and the witnesses generally agreed to represent matters in that light which the Committee most desired. It is necessary to keep in mind the temper of those men who meddle with the question now; for, if we do not, we shall perpetually lose our way. The Committee, under the influence of Mr. Headlam and Mr. Anstey—even Mr. Drummond shows a more Christian spirit than these two—kept material and earthly considerations before their eyes: the former, no doubt, honestly as a Protestant, believing that this world and its honors are the final cause of the human understanding; the latter with another purpose, from which he never swerved, of inflicting as sharp a wound as he could upon the character of the Bishops and the Secular Clergy throughout England.

It is very probable that, owing to the dread consequent on the apparent increase of Catholics—we say apparent, for the apostasies in London alone exceed all the conversions—some measure will be passed to curtail considerably the limited power that men have of bequeathing charitable legacies. Possibly funded property will be placed under the restrictions that now lie upon land, and thus leave a man at liberty to will only what may be at his bankers, or is secreted in his desk. This is, no doubt, what "honest Protestants" are aiming at, and what a great many Catholics will, for once in their lives, be very thankful for. The question, then, is, will this restriction satisfy those who make it? At present the law is evaded. The statute of Mortmain cannot reach those who most frequently transgress it. And we do not see a shadow of probability that greater reverence will be shown to minister restrictions.

It seems to be now an admitted practice, that a will is no index to the testator's intentions. What appears on the surface is frequently the contradictory of the real will: for "his own absolute use and benefit," means for the benefit of others, and not of the legatee. Trusts are created by denying their existence, and intentions accomplished by providing for their failure. This seems at present, from the evidence before us, to be generally and extensively practised. One witness says, Q. 677, 6, 90:—"The law is so strict now as to all wills as to be perpetually broken;" and "the system of secret trusts goes to a much larger extent than is commonly supposed, and is favored by the very liberal policy of the present law." The Witness is a Wesleyan solicitor at Manchester, and does not speak of Catholic, but of Wesleyan trusts.

It is obvious that secret trusts are an evil, but we have no choice. We must either constitute such a trust, or expose ourselves to be robbed by the government. The evil does not press upon us alone; the sects are also inconvenienced. We expose ourselves to the risk of faithless trustees, and the chicanery of dishonest men; but that evil may be occasionally avoided, and meanwhile the testator has done some good. Trusts may be abused, and revenues misapplied; but that is a small evil compared with absolute obedience to the policy of the English law.

A new law, stringent and precise, may be carried; but it will not stop secret trusts. Those who have evaded the present law are the parents of those who will evade the new law. It will be impossible to prevent evasion so long as honest men are allowed to live. "A nod or a wink" is beyond the cognizance of an Act of Parliament, and Father Prout himself may breathe his breviary in that way, and Mr. Anstey may provide for a Christian burial without exposing the form destined, to be spent upon it to confiscate, as about to be wasted on "superstitious uses."

**MAYNOOTH AND THE PROTESTANT ALLIANCE.**

(From the Catholic Standard.)

The ferocity with which the banded bigots—drawn from every byway and fraction of Protestantism and designated as the "Protestant Alliance"—assail the College of Maynooth, shows clearly enough the utility of that institution as a nursery of Catholic Ecclesiastics.

tical education. If the Maynooth Priests were idle, ignorant, and immoral, their *Alma Mater* would not be a common target for the missiles of every enemy of the Church of Christ. The conspiracy of Anglicans, Covenanters, Methodists, Socinians, Baptists, Anabaptists,—in a word of multifarious heresies, against that college establishment, incontestably, the efficiency with which it answers its purpose. If we may believe the organs of infidelity and error, the conspiracy ramifies in seventy English towns. The dissection of the Liverpool branch we willingly leave to our able correspondent "Catholicus," whose letter will be found in another column. But we regret to find that the virulence of hatred is not confined to the admirers of Messrs. Stowell and McNeile. Fanaticism, according to the *Morning Herald*, is as rabid in Southampton as in St. Jude's Chapel, and the persons who idolised Kossuth—the traitor, the piller, and the anarchist, naturally enough rail against the Pope and Catholicity. Those who love the one must necessarily hate the other; and if an argument were wanted in support of the College of Maynooth as a good Christian Seminary, it would be found in the savage invectives of those who got drunk in toasting the Hungarian impostor.

Leaving these worthies to their machinations, of which we beg to assure them, the end will be their confusion, we pass to another part of the country where an "Alliance" gathering recently took place under the auspices of the noble lord who has won some notoriety by his pertinacious patronage of the "Long Range" bubble. We need not observe that very few persons indeed attach much importance to the sayings of Earl Talbot. He is one of those pliant politicians whom no leader relies upon as a partisan—and upon his judgment, even on points connected with his own profession no reliance is placed anywhere. Returned to parliament as a Protectionist, and an ultra-Tory, the noble lord supported Sir Robert Peel in abolishing the Corn Laws, and augmenting the endowment of the College of Maynooth. And now he is prepared to turn round again and to fetter free-trade and abolish that very college which, six years ago, he assisted in rendering more efficient. And this, we suppose, is honor and rectitude? But though we are not to have the aid of the noble lord's vote whenever some fanatical bigot shall torment both Whigs and Tories, by raising the Maynooth question in parliament, yet we cannot be deprived of the benefit of his speech at Stafford. It will be recollected that Mr. George Croly, of St. Benet's, Sherehog, undertook, on a recent occasion, to enlighten the London Parsons at St. George by his history of the origin of the College of Maynooth. According to this impartation of rabid Irish Protestantism, the foundation of the College of St. Patrick was a boon conceded by the British minister to the entreaties of the Irish Catholics. What says Earl Talbot on this point?

"They were aware that for a series of years grants had been made to Maynooth College. The grant was first given in the time of the late revolutionary war, and given by the then minister of the day, a man of great eminence, and whose Protestantism no one could doubt—the Rt. Hon. Wm. Pitt. At that time the Roman Catholic Clergy were educated upon the Continent, and it was supposed that in obtaining their education abroad they might imbibe principles of a revolutionary character, and thereby do damage to this country. It was thought that it would be better for the Roman Catholic Clergy to be educated at home instead of on the continent, and for that reason the grant was made to Maynooth."

Precisely so. The Government of the day (1795) feared the effect of French principles upon the Irish people through a French educated Priesthood—and, for purely English purposes and without the remotest wish or intention to promote Catholicity, founded the College of Maynooth. Nor is there a statesman in England at the present day prepared to undo what either Mr. Pitt or Sir Robert Peel did. In truth our public men who aim at office are too deeply impressed with the enormity of the Anglican establishment in Ireland, to think of renouncing its best prop by meddling with the Catholic College. If Maynooth is to be disendowed, Sir Robert Peel's Act must be repealed on the specific ground that it is unjust and contrary to freedom of conscience to compel Protestants to support an institution, the object of which is to propagate religious principles which they repudiate. We suppose no one will have the audacity to maintain that Catholics are not as fully entitled to the benefit of just principles as Protestants. Even the ringleaders of the Protestant Alliance will hardly venture to contend that justice is partial or the birthright of a party or a class. Conceding then the injustice of obliging Protestants to contribute to the support of the Catholic College, even though to an infinitesimally small amount, what a fate awaits the Irish Protestant Establishment which is chiefly supported by Catholics? We are quite prepared to terminate the dispute on the principles propounded by our enemies. Release Protestants from the obligation of contributing, however little, to the maintenance of what they conceive to be our idolatry, by all means—but the instant that is done we shall assuredly be released from the obligation of almost wholly maintaining what we believe to be a deplorable heresy. The sooner the question is settled the better for all parties. Protestants will then have the glory of supporting their own religion without robbing their neighbors; and Catholics—ceasing to be plundered by a rapacious horde of Parsons—will be enabled to maintain their Church in becoming splendor.

**THE NEW CHANCELLOR OF THE EXCHEQUER AND HIS CONSTITUENTS.**

The Right Hon. B. Disraeli has just published the following address to the electors of the county of Buckingham:—

"Gentlemen—Her Majesty having been graciously pleased to call me to her Majesty's Privy Council, and appoint me Chancellor of the Exchequer, I resign into your hands, according to the salutary principle of the constitution, that office which you entrusted to me as your representative in the House of Commons. But as I will not believe that the favor of our Sovereign can be any disqualification for the confidence of her Majesty's loyal subjects, I have the honor to state that on the 12th instant, in our county hall, I shall again venture to claim your suffrages for the high distinction of being your member in the House of Commons.

"The late administration fell to pieces from internal dissension, and not from the assault of their opponents; and notwithstanding the obvious difficulties of our position, we have felt that to shrink from encountering them would be to leave the country without a government, and her Majesty without servants. Our first

duty will be to provide for the ordinary and current exigencies of the public service; but, at no distant period, we hope, with the concurrence of the country, to establish a policy in conformity with the principles which in opposition we have felt it our duty to maintain.

"We shall endeavor to terminate that strife of classes which, of late years, has exercised so pernicious an influence over the welfare of this kingdom; to accomplish those remedial measures which great productive interests, suffering from unequal taxation, have a right to demand from a just government; to cultivate friendly relations with all foreign powers, and secure honorable peace; to uphold in their spirit, as well as in their form, our political institutions; and to increase the efficiency, as well as to maintain the rights, of our national and Protestant Church.

"An administration formed with these objects, and favorable to progressive improvement in every department of the state, is one which, we hope, may obtain the support and command the confidence of the community, whose sympathies are the best foundation for a strong administration, while they are the best security for a mild government.—I have the honor to be, gentlemen, your obliged and faithful servant,

"B. DISRAELI.

"London, March 1, 1852."

The *Morning Chronicle* says:—"Lord Derby's new reading of a British Premier's duties may be exceedingly convenient to noblemen and gentlemen who—not caring about their own personal convictions, or, as may be Mr. Disraeli's case, not having any—are content to receive their salaries for ascertaining, and then carrying out, the changeable wishes of the majority. But if they are to originate nothing, and risk nothing, the business of their respective departments would be better done by the permanent secretaries and clerks. We are sure that Mr. Herman Merivale and Mr. Henry Taylor could dispense with the attendance of Sir John Pakington in the Colonial Office—that Lord Malmesbury's absence would not be regretted at the Foreign Office—and that Mr. Disraeli will be a source of serious embarrassment to the Treasury. What is still worse, there will henceforth be no chance of getting rid of the most incompetent minister, if he exercises ordinary sagacity in feeling his way. In short, every familiar rule or principle by which we have been wont to judge cabinets is to be reversed. The nation, instead of being instructed and guided by the ministers of the crown, who are engaged and paid for this very purpose, is first to instruct and guide them. For a Prime Minister to have a policy—much more to try to legislate upon it—will be like building a wall to knock his head against. The presiding genius of each department will fancy that he best conciliates parliamentary confidence by stating that his mind resembles a piece of blank paper, upon which the enlightened public are requested to scribble whatever comes uppermost. Why was the late Chancellor of the Exchequer ridiculed for 'fishing for a budget' on the Opposition benches of the House of Commons, if Mr. Disraeli is bound to fish for one in the troubled waters of an election contest? When Louis XIV. inquired what o'clock it was, a complaisant courtier replied—*Chez vous qu'il plaira a votre Majesté*. When Mr. Disraeli is asked on the hustings, 'What is your policy?' he will of course reply, 'Just what policy you please, gentlemen.' A medical student being hard pressed by the examiners at Surgeons' Hall, suddenly turned round upon his tormentors, and exclaimed—'I should like to see you answer that question yourselves.'"

**UNITED STATES.**

The British steamship *America* was seized on Monday the 8th, her steward having been suspected of attempting to smuggle \$3000 worth of goods. Unless the other officers of the vessel shall be cleared of all connection with the affair, the question of confiscation of the steamer or remission thereof will remain with the authorities at Washington.—*Boston Pilot*.

The New York Senate has passed the bill to erect a "Crystal Palace" in New York.

A bill has been reported in the New York legislature to exempt clergymen from taxation.

The vote in the Louisiana State Convention stood for Cass 101, and 72 for Douglas.

Kossuth arrived in St. Louis on Tuesday evening. Very little excitement was shown.

In Baltimore, Jas. White, a shoemaker, living in East street, while under the influence of liquor, cut the throat of his daughter, aged 15, and his son, aged 3 years. He then set fire to the house, and afterwards cut his own throat. All three were burnt to a cinder. The throats of the children were cut with an axe, and the skull of the boy was also crushed.

The Protestant Episcopal Bishops of Maine, Virginia and Ohio have denounced a special Convention to sit on trial on Bp. Doane, of New Jersey, against whom some of his lay subjects have preferred serious charges. Bishop Doane not only refuses to call the convention required, but has issued a solemn Protest and Appeal, against what he calls "the uncanonical, unchristian and inhuman procedure of the three Bishops," in which he denounces this "aggression on his diocese, and injustice, indignity and cruelty towards himself," accuses them as guilty of "enormous wrong" in the face of "all Christendom," and "summons them, in all solemnity, before the judgment seat of God." The Appeal is addressed not only to the Bishops (Protestant) of the United States, but also to all those of the Reformed Catholic Church throughout the world! We should like to see a catalogue of all those Bishops.—There are none in Ireland, and but one or two in England, four or five perhaps in Scotland, and one or two in the Colonies, who would tolerate such a style of address, or acknowledge themselves as meant by such designation.

We entertain no doubt, that the *odium theologium* is the primary motive of this quarrel. The three Bishops are Calvinists, Low-Church, Evangelicalists, while the intended victim is a Puseyite. If we had any sympathies in the matter, they would be on the Protestant side. But the issue concerns us little. Let them settle their own disputes by victory or compromise. The only pleasure that we can derive from these troubles in the enemy's camp, is the reflection that God may use it for the salvation of some chosen souls. It is not without permission of His Providence, that the waters have been disturbed. Their motion may be the instrument of His grace, in compelling some wearied doves to abandon the stormy waves, where they have so long sought in vain a resting place, and fly for refuge to the Heavenly Ark of Salvation.—*Catholic Mirror*.

The latest dodge for getting liquor into Maine has been for some weeks successfully carried on by means of large orders for Day and Martin's blacking!

Philadelphia is fast attaining pre-eminence in crime. Accounts are published of the indictment of two Poles for the murder of a peckar boy; "a shocking case of stabbing the result of intoxication;" an attempted murder; a murderous riot; a conviction for fratricide; a boy, seven years old, shot through a window while holding a light for his sister; and finally, a case of a whole family poisoned by arsenic put into their flour barrel.

THE TELEGRAPH FRAUD.—Messrs. Craig and Blanchard, the telegraphic agents of the morning press, have proved to be the parties who were guilty of transmitting the lying reports of the President Bonaparte's assassination. Their excuse is, that their news was sometimes appropriated by parties who did not share in the expense of getting it; and to punish the alleged pirates, they forwarded a despatch of the most startling, though not improbable character, allowed it to find its way not only into the offices of the "outside" journals, but to be posted in the streets, in the Exchange, and other public places, and to remain there open to the gaze of thousands of people for many hours, until they felt sure the deception had taken effect in the desired quarter. In order to deceive three or four Boston editors, these men deliberately imposed upon more than as many thousand innocent persons, with one of the most villainous lies ever penned or uttered. So flagrant an outrage ought not to pass without receiving some memorable condemnation. It is not to be tolerated, that the property and the peace of society should be at the mercy of men who have such an imperfect sense of their obligations either as reporters or citizens.—*Evening Post*.

A GAMBLER LYNCHED.—We learn that a gambler of the name of Williamson suffered the penalties of Lynch law at Hickman on the steamer *St. Paul*. It appears that a party of returned Californians started for St. Louis on the boat from New Orleans, but as the boat was about leaving port, a police officer came on board and cautioned the passengers to beware of gamblers and pickpockets during the trip, at the same time informing them that several of the fraternity were on the boat. This made the Californians extremely cautious and wary of the approaches of their fellow-passengers. Some distance above Memphis, this man Williamson, who had tried every means to ingratiate himself with the Californians, and finding every project failed, persuaded one of them to visit his stateroom to try a bottle of fine brandy. He drank some of the liquor, which almost immediately made him sick, and he rushed into the cabin crying out that he was poisoned. It appears that the liquor was drugged with morphine. The boat stopped at Hickman, and the passengers seized Williamson, proceeded to the woods, tied him to a tree, and gave him sixty-seven lashes on his bare back, and turned him loose.—*Louisville Courier*.

ATROCIOUS MURDER—EXECUTION OF TWO OF THE MURDERERS BY A MOB.—Our community was startled on Monday night last, by hearing that Thomas M. Bingham, who resided about three and a half miles east of town, was missing, and had not been seen since sunset the previous evening. A party of ten or fifteen citizens, supposing that he had been thrown from his horse and either killed or disabled, repaired, as soon as the news had been made known, to his farm and searched the woods for a considerable distance around, but without making any discoveries tending in the least to solve the mystery of his absence. The search was renewed on Tuesday morning, and continued through the day with no better success. As no trace of him could be found, and the fact of his having left the residence of Samuel H. Gardner, (which is less than a mile distant from his own,) about sunset the previous evening, being known, suspicion fastened upon the slaves on his own farm as the agents of his death. The slaves were accordingly taken up, and various methods of obtaining a confession from them resorted to. Some of them protested to the last that they were innocent. One was finally induced to disclose the whole affair, and conducted the party having them in charge to the place where the body was concealed. The others then corroborated his statement as to all the material facts. It appears from this confession, that a conspiracy to murder the deceased had been entered into by all the slaves, (three of his own and one hired slave) several weeks prior to the commission of the act; but was not executed for the want of what they deemed a fit opportunity. On last Sunday night, however, they accomplished their design as Mr. B. was entering his smoke-house after supper, for the purpose of giving them their rations. As he was unlocking the door, one of the negro men struck him a stunning blow on the back of the head with a club, the other immediately jumped upon him and grasped his hands, and the negro woman secured his feet, while the first caught him by the throat, and made the fourth, a young negro, bring a rope, which was fastened around his neck. By this means he was strangled until life was extinct. After the deed was done, the body was placed before one of them upon Mr. B.'s own saddle horse and brought some three or four miles down the Abitupobogue creek, and their tied up in sacks, with stones brought on horses by the others, and then thrown into the creek. They then hitched the saddle horse of the deceased on the public road leading out east of the town, and returned to the house, where they spent the remainder of the night in singing and dancing.—After the jury of inquest had discharged their duty, the negroes were taken in custody by the Sheriff and brought to town, and placed in a blacksmith's shop to be ironed. The two men were placed in irons by dark on Wednesday evening last, and sent by the Sheriff to an upper room of the building adjoining the Republican office, and a guard stationed over them. While the Sheriff was attending to the securing with irons of the woman and boy, a mob entered the room where the two men were confined, rescued them from the guard in attendance, carried them to the bluff above what is known as the Lower Ferry, and hung them until they were dead. The Sheriff started off in pursuit of the mob, as soon as he was apprised of the rescue, and cut the ropes by which the bodies were suspended, immediately upon his arrival, but was too late to save the negroes from their fate. The coroner empanelled a jury of inquest on Thursday, whose verdict, as we learn, was "that the negroes were hung by a mob consisting of persons to the jury unknown." The other two murderers were taken to Coffeeville yesterday, and placed in the county jail to await the due course of law.—*Grenada (Mass.) Republican of the 28th ult.*

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Onions, Mutton, Lamb, Veal, Beef, Pork, Butter, Honey, Eggs, Flour, Oatmeal) and prices per unit (per minot, per bush, per qr, per lb, per dozen, per quintal, per 100 lbs, per couple).

CITY AND DISTRICT SAVING'S BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the DIRECTORS of this Institution, will be held at the OFFICE of the BANK, ST. FRANCIS XAVIER STREET, on MONDAY, the FIFTH day of APRIL next, at ONE o'clock, when a STATEMENT of the AFFAIRS of the BANK will be submitted.

By Order, JOHN COLLINS, Actuary.

March 24, 1852.



THE ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held at St. Patrick's Hall, on MONDAY EVENING, the FIFTH APRIL, at SEVEN o'clock, for the ELECTION of OFFICE BEARERS for the ensuing year.

By Order, H. J. LARKIN, Sec.

EDUCATION.

COMMERCIAL, MATHEMATICAL, Day, Board, and Evening School, NO. 127, CRAIG STREET.

Mr. DORAN begs leave to inform the inhabitants of MONTREAL, that he will, on the 5th of APRIL next, OPEN the above School, under the superintendence of the Catholic School Commissioners of this City.

The course of Instruction will comprise Reading, Writing, Arithmetic, English Grammar, English Composition, Epistolary Correspondence, History, Geography, Book-keeping, by Single and Double Entries; Analytical and Synthetical Plane and Solid Geometry; Plane and Spherical Trigonometry; Algebra, Mensuration, Linear Drawing, Theory and Practice of Land Surveying, Conic Sections, Navigation, the Use of the Globes, &c., &c., &c.

Mr. D., from having received a diploma of competency as a Model School Teacher from the Board of Catholic School Examiners of Montreal, and from his long experience in imparting instruction in the above branches of Education, trusts he will receive a share of public patronage.

He assures parents and guardians, that he will pay unremitting attention to the moral and literary training of the children who may be confided to his care.

Terms for Tuition extremely moderate, and known at the School.

Boarders admitted as Members of the Family.

N.B.—The above School will be REMOVED on the 3rd of MAY next to the House in which Mr. GRAFTON keeps his School at present, in St. JOSEPH STREET.

NEW AND IMPROVED EDITIONS OF READERS FOR CATHOLIC SCHOOLS.

THE SUBSCRIBERS respectfully call the attention of the Rt. Rev. Bishops, Rev. Clergy and Superiors of Catholic Colleges and Schools, to their new Editions of a series of School Books, got up under the immediate supervision of the Brothers of the Christian Schools, and with the approbation of the Provincial of the Order. These are the only editions now used in the Schools of the Christian Brothers and Sisters of Mercy, in the United States and Canada. They are printed on fine paper, and bound in the most durable manner.

FIRST BOOK. New and enlarged edition. Strong muslin back, 72 pages, (old edition 48.) price only 4d each, or 2s 3d per dozen.

SECOND BOOK. New and enlarged edition, having Spelling and Accentuation and Definitions at the head of each chapter. 180 pages, 18mo., half bound, price only 7d each, or 5s per dozen.

THIRD BOOK. New and enlarged edition, with Spelling, Pronunciation, and Definition to each chapter, making it the most complete in the U. S. 380 pages, 12mo., full sheep or half roan, price only 2s 6d each, or 20s per dozen.

Old editions of these Readers, published many years ago, having much less matter than ours, and having none of the above improvements, are now put forward by other parties as being the books used by the Christian Brothers, whereas they have never been used in this country by them.

LESSON TABLETS.

No. 1, 2, 3, and 4, per set, 25 cents. Walker's Pronouncing Dictionary, 400 pages, full bound, 1s 6d, or 12s per dozen. Murray's Grammar, abridged, with notes by Putnam, 74d, or 4s 6d per dozen. Murray's Exercises, 1s 3d, or 12s per dozen. Walkingame's Arithmetic, half bound, 1s, or 7s 6d per dozen. The Duty of a Christian towards God, 1s 10d, or 15s per doz. The French Companion, or Plain Instructions for Learning French, 1s 6d, or 12s per dozen. Carpenter's Speller, 74d, or 4s 6d per dozen. Catholic School Book, 74d, or 5s per doz. Nugent's French and English Dictionary, 3s 1 1/2d, or 27s 6d per dozen. Davis' Table Book, 1d, or 7s 6d the gross. Manson's Primer, 1d, or 7s 6d do.

In addition to the above, we keep on hand an assortment of all the School Books in general use in the Province, at greatly reduced prices.

D. & J. SADLER & Co., 179, Notre Dame Street.

Montreal, March 11, 1852.

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

Books can be sent by Mail to any part of Canada, at a half-penny the ounce.

- Religion in Society, with an introduction by the Most Rev. Dr. Hughes, Archbishop of New York, 2 vols, 7 6
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The Catholic Pulpit, in muslin, 11 3
Bossuet's History of the Variations of the Protestant Sects, 2 vols, 7 6
Life of St. Patrick, St. Bridget, &c., 2 6
Sick Calls: from the Diary of a Missionary Priest; by the Rev. Edward Price, 18mo. muslin, 2 6
This is one of the most interesting and instructive books that has been published in some years. Nos. 3, 4 and 5 of the Life of Christ, 1s 3d each.
The United States Catholic Almanac for 1852, 1 10d
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Columbille's Prophecies, 0 7 1/2
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The Sinner's Guide, by the Rev. Francis Lewis of Grenada, 3 9
Catechism of Perseverance, by Abbe Gaume, 1 10d
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One copy of this invaluable Prayer Book at least, should be in every Catholic family.
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THE DUTY of a CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Piety, translated from the French by Mrs. J. Sadlier, 12mo. of 400 pages, half bound, 1s 10d; in muslin, 2s 6d. Ten thousand of this work has been sold within a year.
This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children.
THE ORPHAN of MOSCOW, or the Young Governess, (fifth thousand), translated from the French by Mrs. J. Sadlier, 18mo. 400 pages, with fine steel engraving and an illuminated title; price 2s 6d.
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This is a book which should be in every family. It was written more than two hundred years ago, and it has gone through innumerable editions since.
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ALSO, JUST RECEIVED, A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 5s.

D. & J. SADLER & Co., 179, Notre Dame Street, Montreal.

Dec. 30, 1851.

TO THE CATHOLICS OF CANADA.

CAUTION.

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

To prevent imposition for the future, Agents employed by us, will have a written certificate. Parties desirous of subscribing for our works, will be careful to see that our names are on the cover.

We have seen Histories of Ireland circulated by these workshippers, which are full of lies. We do not object to their selling their Books the best way they can, but we caution them against using our names for the purpose.

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BLANK BOOKS,

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

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Feb. 25, 1852.

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

From whence come those asthmas, consumptions and so, That so much swell the bills of mortality; Attention, kind reader, 'tis useful to know— 'Tis from FRET-WARE of SEVERIOUS quality. Near RYAN'S HOTEL, EDWARD FAGAN does dwell, Whose Work, if you'll give it a trial, You will find to be good; and 'tis sure to preclude The expense of the Medicine vial. The expense of Feet, as his Stock is complete, He can fit on a moment's inspection; 'Tis well put together of excellent Leather, Being made by his special direction.

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DYEING BY STEAM!!!

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No. 33 St. Lewis Street, in rear of Donegana's Hotel, BEGS to return his best thanks to the Public of Montreal, for the kind manner in which he has been patronized for the last seven years, and now craves a continuance of the same. He wishes to state that he has now got his Establishment fitted up with Steam on the best American Plan. He is now ready to do anything in his way at moderate charges, and with despatch.

DR. THOMAS McGRATH.

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

P. MUNRO, M. D.,

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

DEVLIN & HERBERT,

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

February 13, 1852.

H. J. LARKIN,

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

JOHN O'FARRELL,

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

M. DOHERTY,

ADVOCATE, Corner of St. Vincent and St. Therèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

JOHN PIELAN'S

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

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

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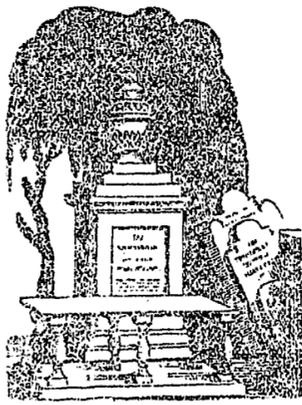
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Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR JANUARY. SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

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



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

TOBACCO, SNUFF AND CIGARS.

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

F. McKEY, 83 St. Paul Street.

Montreal, October 9, 1851.

NOTICE.

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

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

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

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

FOREIGN WINE AND SPIRIT VAULTS,

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

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

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

OWEN McGARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

A CARD.

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

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business. The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting. The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. M. P. RYAN. Montreal, 5th September, 1850.

AMERICAN MART,

Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tablinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

Printed by JOHN GILLES, for the Proprietors.—GEORGE E. CLERK, Editor.