

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, JULY 9, 1852.

NO. 48

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

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

(Continued from our last.)

### 16.—POSSESSION OF ALGIERS.—MEANS OF CONSOLIDATING IT.—REFUTATION OF CERTAIN PREJUDICES REGARDING IT.

Where is,—we say not the Catholic,—but the honest man in Europe or elsewhere, who is not rejoiced to see a great Christian nation maintain its banner over the den of brigands, where so many Christians of all countries were lately in cruel bondage? Who would not condemn the mean and envious policy which would dispute with France a conquest truly European, purchased by sacrifices so great, illustrated by so many noble deeds of arms, and so rich in hopes for any one who takes an interest in the religious and social condition of the unhappy children of Ham and of Ishmael?

We here speak with the independence of a man who belongs to France only by language, by friends who are dear to him, and by that multitude of brethren, known and unknown, but all devoted to that religion before which disappear all the limits prescribed by nature or by man.

Beautiful and consoling it is to see the sacred sign of true civilisation appear once more on the classic soil of Barbary; and mournful it would be if, for want of an energetic exertion of moral force, France were reduced to choose between two means, equally disastrous: to give up a land watered by so much blood and sweat, and restore the dominion to the pirates, or maintain herself there only by the total extermination of tribes avowedly hostile, thus placing vast and impenetrable deserts between the colonists and the natives.

Let those who have given some reflection to the labor of civilisation, and the transforming power of Christianity, let them apply themselves to combat these three prejudices:—the Arab is inconvertible; to deprive him of his religion would but increase his fanaticism, already so great, to fury; it would be necessary to change his nature, to enlighten, to train him, to inspire him with a taste for our social institutions, and then perchance he might become a Frenchman,—a Christian.

The Arab inconvertible! Is he, then, worse than the old Anthropophagi of Brazil and the modern cannibals of Futuna? Has he not a quick and penetrating mind?—a fund of generous warmth in his heart? Has he not a singular veneration for our priests and monks?

You are, perhaps, not aware that Mahomet has placed in the Koran, in favor of our *santons*, an exception to the hatred which all his disciples owe to Christians. There are, you know, many of our fellow-citizens who can no longer bear the sight of our Catholic *santons*; promote, therefore, the recruiting and conveying towards Africa of these proscribed of anti-Christian liberalism, and you will see that the Bedouins abroad shall give lessons in toleration to the Bedouins of Europe.

If some of these peaceful conquerors of hearts share the fate of the heroes of Sidi-Brahim, say to your generals that they must not take fire and shoot down a whole tribe for so small a thing. Some dozens of heads are cut off Jesuits, or Lazarists, or Capuchins,—what of that! Shall we ever be without missionaries? Is not the blood of martyrs a fruitful seed?

Then, forget not that these poor Arabs are children. By smiting them for ever, you will brutalize, you will exterminate, but you will never civilize them. Beside the warrior, and even in advance of him, place the man who enlightens, who civilizes.

Take from the Arab his religion!—who talks of any such thing? That is the language of a man of the sword who says to his men: Go, take that flag—replace it by ours! The man of the sword goes not so fast; but he, too, attains his end. He, at first, chats with the enemy, speaks of the rain, the fine weather, of agriculture with the father, of domestic affairs with the mother; he teaches the children to read and to sing, and he nurses and tends the sick.—With the lion-heart of the fearless soldier, he has the watchful cunning of the serpent, the mildness and simplicity of the dove.

One day, the ancient flag of the Koran is plucked down—by what hand? by that of the Arab, who rejects it now, and turns away from it with disgust.—The cross is planted; who will defend it? who will go to plant it without noise, without bustle, from door to door, from village to village? The Arab. You may then, without fear, confide to him the French banner, and say to our soldiers, whose ranks are thinned more by the climate than by war: Soldiers, your glorious task is done. Return to your homes, and hear to the mother-country the glad tidings: In Morocco or in Tunis there is no longer an Algiers, but a second France!

The Arab will be a good Frenchman, a valiant soldier, from the moment that he shall become a Christian. So long as he has the Koran in his heart, and not the Gospel, he will require a French ruler; and if the ruler chance to slumber at his post, he runs the risk of being assassinated.

But you fear, you say, the excessive zeal, the enthusiasm of proselytism. Send not, then, amongst the Arabs those hawkers of bibles and *tracts*, mercenaries without knowledge, without education, who treat as idolaters all those who refuse to make a religion for themselves with the help of the Bible. How could the Bedouin find true Christianity where the Protestant sectaries see but myths? The leaves of the sacred book, which the Chinese convert into slippers, would be employed by the Arab in fabricating cartridges against his conqueror, or for lighting his calumet.

You will confide the evangelizing of Algiers to the priests, to the monks, a race long since broken in at the trade of spiritual warfare. If there be amongst those men of peace a 'child of thunder,' his superiors there will reduce him to order or send him home.

And then, are the excesses of zeal the only excesses you have to fear? Has your great caution in the matter of religion hitherto availed you against insurrection? A little band of missionaries, laboring silently, and, as it were, stealthily, is the only countermeasure that you can successively oppose to the unceasing action of revolt. You can never make any progress against the latter, until you attack it in its source, which is conscience. Abdel-Kader is but a living and vigorous form of the Koran: he once removed, there will arise others more or less strong and active. The source from which they spring will never cease to produce them while itself subsists.

Renounce the chimerical idea of making Frenchmen without making Christians. Do not suppose, because you see a multitude of Frenchmen fulfilling all the duties of men and citizens exactly and honorably, without any apparent religion, that it will be the same case with the Bedouins. You would thereby shew that you neither knew the Bedouins nor your own countrymen.

Give us a Frenchman the most neglectful of his religious duties, nay, even an unbeliever, who will tell us in good faith: I am not a Christian; no sooner shall we drop the question of religion and take up another topic, than we shall find him having Christian sentiments and ideas on his duties as a son, husband, father, brother, friend, citizen; justice—probity,—honor,—humanity,—love of liberty without license,—order without slavery,—sensitivity to the wants of others,—he possesses all that. What does he want, then, to be a perfect Christian? Some practices, essential, it is true, but which may be neglected without infringing on other duties. He requires the fixed belief, which serves as a root to the tree of social virtue, and yet, when you sound him farther, you will almost invariably find that belief under a froth of incredulity produced by the effervescence of passion.

At bottom, that unbeliever is still a good Christian, and hence it is that he is a good Frenchman.

But the Bedouin, whilst he remains a Mahometan, what will he be? He will be anti-Christian, anti-French, given to theft, assassination, treason, to every thing that he regards as not only permitted, but even meritorious, against those *dogs of Christians*.

If you pretend to destroy the Arab's faith in the Koran without making him believe in the Gospel, you attempt a thing the most difficult and the most hopeless. You may draw a nation from one religion to another; but to deprive it of all religion, is to make it an ape of incredulity—an ape more dreadful than the tiger, for it would have the heart and the claws without the skin. To inspire the Arab with contempt for a religion which contains some fair precepts borrowed from the Gospel, without making him acquainted with the true Gospel, would be to deprive him of the germ of the virtues which he has, to give him vices which he has not.

Do not imagine that, when he ceases to believe it his duty to hate you, he may be drawn over and civilised by friction. Friction will only polish him without, it will only smooth down his hair. The beast will remain without other bridle than that of fear.

That principle of moral life, which distinguishes us from the automaton, that centre of gravity which makes us walk straight, without being taken for a bar of iron, these must be placed in the centre of the soul. Call those, therefore, who understand themselves, to refine and civilize souls; otherwise you will but cultivate corruption,—you will form only ferocious monkeys,—you will civilize after the manner of Mahomet, and of Mehemet-Ali. It is a sorry method of civilizing a young nation to say to it, with a tap on the cheek: Walk as a Christian nation should!

Nothing can be finer than the idea of planting in Algiers an Episcopal Cross beside a Marshal's staff, and to place both in good bands; but those hands

must not be tied, if you will take a permanent and solemn possession of that land in the name of God and of France.

In a word, you must do in Algiers what your missionaries do elsewhere, especially in the Levant, where, by schools, charitable institutions, and magnificent colleges, established in the very centre of Mahometanism, they diffuse light and blessings, and prepare rich harvests for religion and their country.

When the grand fabric of Islamism, crumbling on every side, shall invite to political pillage, it will be seen what is due to the peaceful conquerors of the spiritual world. Physical force does wonders without much expence, when it walks in the train of moral force. Every soul gained over is an ally given you, a soldier enlisted for you, a son left to his mother.

But wherefore enlarge on this subject to men who so well understand the art of developing a fruitful idea, when they are disposed to take the trouble of reflecting? Let us go on to point out another phase of the divine work.

## UNIVERSITY EDUCATION.

DR. NEWMAN'S FOURTH LECTURE.

(From the Tablet.)

The Very Rev. Dr. Newman delivered his fourth lecture in the Rotundo on Monday, May 31st. The attendance was, as usual, very numerous and influential. John O'Connell, Esq., was in the chair.

The Very Rev. Dr. in proceeding to deliver his lecture, the subject of which was "The bearing of other branches of knowledge on Theology," briefly recapitulated what he had said in previous lectures as to the important principle that theology is a branch of knowledge, and therefore cannot be excluded from its place in the circle of universal knowledge, and he showed how this principle met the popular objection that theology was afraid of science. On the contrary, to have truth at all we must have all truth, and it was in the interest of science itself that no one grand province of it should be left out. "It is not then," he said, "that Catholics are afraid of human knowledge, but that they are proud of Divine knowledge, and that they think the omission of any kind of knowledge whatever, human or Divine, to be as far as it goes, not knowledge, but ignorance."

This general principle, that the exclusion of any one branch of knowledge ruins the rest of the circle, he illustrated by the following preliminary observations:—

"I observe, then, that if you drop any science out of the circle of knowledge, you cannot keep its place vacant for it; that science is forgotten; the other sciences close up, or, in other words, they exceed their proper bounds, and intrude where they have no right. For instance, I suppose if ethics were sent into banishment its territory would soon disappear, under a treaty of partition, as it may be called, between physiology and political economy; what, again, would become of the province of experimental science, if made over to the Antiquarian Society; or of history, if surrendered out and out to metaphysicians? The case is the same with the subject matter of theology; it would be the prey of a dozen various sciences, if theology were put out of possession; and not only so, but those sciences would be plainly exceeding their rights and their capacities in seizing upon it. They would be sure to teach wrongly, what they had no mission to teach at all. The enemies of Catholicism ought to be the last to deny this: for they have never been blind to a like usurpation, as they have called it, on the part of the theologians; those who accuse us of wishing, in accordance with Scripture language, to make the sun go round the earth, are not the men to deny that a science which exceeds its limits falls into error."

Coming to religion, he found the same rule apply, viz., that it would be endangered by the cultivation of any secular science exclusively, and this, because "no science whatever, however comprehensive it may be, but will fall largely into error if it be constituted the sole exponent of all things in Heaven and earth, and that, for the simple reason that it is encroaching on territory not its own, and undertaking problems which it has no instrument to solve." Dr. Newman went on to develop this by showing that the human mind was distinguished from that of the brute creation by its necessarily grasping at and taking hold of what meets the senses. Brutes gaze on sights, and are arrested at sounds, but there they stop. Man's intellect energises as well as his ear or eye, seizes and unites what the senses present to it, invests lines and colors with an idea, gathers up notes into a melody, phenomena into general laws, effects into causes, in a word, views things, and stamps them into one form.

This being a natural tendency of the human mind, all have it, the ignorant as well as the informed.

Hence, the multitude of off-hand sayings, flippant judgments, and shallow generalisations that abound. "The busy mind will ever be viewing. We cannot do without a view, and we put up with an illusion when we cannot get a true one." In matters even of speculation the same natural tendency works.—People must have a view of all subjects, even out of their own province, and they will interpret things they do not know by things which they do know, "generalise upon the basis of their own pursuit, get beyond its range," and become men of one idea. They thus of necessity can only get "a view partly true, partly false, which is all that can proceed from anything so partial." He gave the following instances:—

"Hence it is that we have the principles of utility, of combination, of progress, of philanthropy, or, in material sciences, comparative anatomy, phrenology, electricity, exalted into leading ideas and keys, if not of all knowledge, at least of many things more than belong to them—principles, all of them true to a certain point, yet all degenerating into error and quackery, because they are carried to excess, at a point where they require interpretation and restraint from other quarters, and because they are employed to do what is simply too much for them, inasmuch as a little science is not deep philosophy."

Just in the same way, to refuse to recognise theological truth in a course of Universal Knowledge, "is not only the loss of theology, it is the perversion of other sciences. What it unjustly forfeits, others unjustly seize. They have their own department, and in going out of it attempt to do what they really cannot do; and that the more mischievous, because they do teach what in its place is there, though when out of its place, perverted, or carried to excess it is not true."

He proceeded to illustrate this, first by showing that arts and sciences, even more or less friendly to religion, were sure to be mischievous to it the moment they forget their place and aim at becoming principals instead of servants. Painting, at the first rudimental, by outlines and emblems shadowed out the Invisible, but, when developed as an intellectual power, having an end of its own, and that of earth, "it rather subjected religion to its own ends than ministered to the ends of religion, and in its long galleries and stately chambers adorable figures and sacred histories did but mingle amid the train of the earthly, not to say unseemly forms, which it created, borrowing with a colouring and a character from that bad company." We quote at length the following splendid passage of this part of the lecture, interesting as it is in so many points of view:—

"Music, I suppose, though this is not the place to enlarge upon it, has an object of its own; as mathematical science, it is the expression of ideas greater and more profound than any in the visible world—ideas, which centre indeed in Him whom Catholicism manifests, who is the seat of all beauty, order, and perfection whatever, still after all not those on which revealed religion directly and principally fixes our gaze. If then a greater master in this mysterious science (if I may speak of matters which seem to lie out of my own province) throws himself on his own gift, trusts its inspirations, and absorbs himself in those thoughts, which, though they come to him in the way of nature, belong to things above nature, it is obvious he will neglect every thing else. Rising in his strength he will break through the trammels of words, he will scatter human voices, even the sweetest, to the winds; he will be borne on upon nothing less than the fullest flood of sounds which art has enabled him to draw from mechanical contrivances; he will go forth as a giant, as far as ever his instruments can reach, starting from their secret depths fresh and fresh elements of beauty and grandeur as he goes, and pouring them together into still more marvellous and rapturous combinations; and well indeed and lawfully, while he keeps to that line which is his own; but should he happen to be attracted, as he well may, by the sublimity, so congenial to him, of the Catholic doctrine and ritual, should he engage in sacred themes, should he resolve to do honor to the Mass, or the Divine Office,—he cannot have a more pious, a better purpose, and religion will gracefully accept what he gracefully offers: but is it not certain, from the circumstances of the case, that he will rather use religion than minister to it, unless religion is strong on its own ground, and reminds him that, if he would do honor to the highest of subjects, he must make himself its scholar, humbly follow the thoughts given him, and aim at the glory, not of his own gift, but of the Great Giver.

"As to architecture, it is a remark, if I recollect aright, both of Fénelon and Berkeley, men so different, that it carries more with it even than the names of those celebrated men, that the Gothic style is not as simple as Ecclesiastical structures demand. I understand this to be a similar judgment to that



which I have been passing on the cultivation of painting and music. For myself, certainly, I think that that style which, whatever be its origin, is called Gothic, is endowed with a profound and a commanding beauty, such as no other style possesses with which we are acquainted, and which probably the Church will not see surpassed till it attain to the Celestial City. No other architecture, now used for sacred purposes, seems to have an idea in it, whereas the Gothic style is as harmonious and as intellectual as it is graceful. But this feeling should not blind us, rather it should awaken us, to the danger, lest what is really a Divine gift be incautiously used as an end rather than as a means. It is surely quite within the bounds of possibility, that, as the renaissance three centuries ago carried away its own day, in spite of the Church, into excesses in literature and art, so a revival of an almost forgotten architecture, which is at present taking place in our own countries, in France, and in Germany, may in some way or other run away with us into this or that error, unless we keep a watch over its course. I am not speaking of Ireland; to English Catholics at least it would be a serious evil, if it came as the emblem and advocate of a past ceremonial or an extinct nationalism. We are not living in an age of wealth and loyalty, of form and statelyness, of time-honored establishments, of pilgrimage and penance, of hermitages or convents in the wild, and of fervent populations supplying the want of education by love, and apprehending in the Sacraments what they cannot read in books. Our rules and our rubrics are altered for the times, and an obsolete discipline may be a present heresy."

Having shown how even the fine arts, cultivated exclusively, and setting revelation aside, endangered religion, he then went on to see how the same rule, as might be expected, held true of science of a different kind, "the object of which is tangible and material, and the principles belong to the reason, not the imagination." The first example he gave was from the medical sciences; another instance was afforded by "the philosophy of history," in which "Milman's History of the Jews" was a case in point. That of political economy was a third instance, in which, with unrivalled ingenuity and completeness of illustration, the learned President showed that the exclusion of theology from the circle of knowledge would have, and actually had, even under favorable circumstances, a marked effect in endangering religion itself. Strike out theology, and political economy, like any other science, exclusively studied would usurp its place. A celebrated professor of that science, the first to occupy the chair founded at Oxford, by Mr. Henry Drummond, of Albury Park, in giving his first lecture, had said that "political economy would shortly rank among the first of moral sciences in interest and utility." The objection occurred to the professor himself, how was this, when perhaps wealth, the object of his science, did not always bring happiness, and a science whose object was wealth, would seem at first sight not nearly among the first of moral sciences? Clearly this pointed to the order of the sciences. Who is to settle this order? Not surely political economy itself:—

"What does religion, what does revelation say on the point? Political economy must not be allowed to give judgment in its own favor, but must come before a higher tribunal. The objection is an appeal to the theologian. However, the professor does not so view the matter; he does not consider it a question for philosophy, but if not for political economy, then not for science at all, but for private judgment—so he answers it himself, and as follows:—

"My answer," he says, "is first, that the pursuit of wealth, that is, the endeavor to accumulate the means of future subsistence and enjoyment, is, to the mass of mankind, the great source of moral improvement."

"Now observe, gentlemen, how exactly this bears out what I have been saying. 'The endeavor to accumulate,' the words should be weighed, and for what? for enjoyment?—to accumulate the means of future subsistence, and enjoyment is to the mass of mankind the great source, not merely a source, but the great source, and of what?—of social and political progress?—such an answer would have been more within the limits of his art—no, but of something individual and personal, 'of moral improvement.' The soul, as regards the mass of mankind, improves in moral excellence from this more than any thing else, viz., from heaping up the means of enjoying this world in time to come! I really should on every account, be sorry, gentlemen, to exaggerate, but indeed one is taken by surprise on meeting with so very categorical a contradiction of Our Lord, St. Paul, St. Chrysostom, St. Leo, and all Saints.

"No institution," he continues, "could be more beneficial to the morals of the lower orders, that is, to at least nine-tenths of the whole body of any people, than one which should increase their power and their wish to accumulate; none more mischievous than one which should diminish their motives and means to save. No institution more beneficial than one which should increase the wish to accumulate! then Christianity is not one of such beneficial institutions, for it expressly says, 'Lay not up for yourselves treasures on earth.....for where thy treasure is, there is thy heart also; no institution more mischievous than one which should diminish the motives to save! then Christianity is one of such mischiefs, for the inspired text proceeds, 'Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.'

"But it is not enough that morals and happiness are made to depend on gain and accumulation. Religion is ascribed to these causes also, and in the following way. Wealth depends upon the pursuit of wealth; education depends upon wealth; knowledge depends on education, and religion depends on knowledge;

therefore religion depends on the pursuit of wealth. He says, after speaking of a poor and savage people, 'Such a population must be grossly ignorant.' The desire of knowledge is one of the best results of refinement; it requires in general to have been implanted in the mind during childhood; and it is absurd to suppose that persons thus situated would have the power or the will to devote much to the education of their children. A farther consequence is the absence of all real religion; for the religion of the grossly ignorant, if they have any, scarcely ever amounts to more than a debasing superstition.' The pursuit of gain then is the basis of virtue, religion, happiness; it being all the while, as a Christian knows, the 'root of all evils,' and the 'poor on the contrary blessed, for theirs is the kingdom of God.'

Dr. Newman threw out many other fertile illustrations of the same principle, for which we must refer our readers to the complete lecture (published by Duffy) and conclude with the summing up, which we shall give in Dr. Newman's own words:—

"My object, it is plain, has been—not to show that secular science in its various departments may take up a position hostile to theology;—this is rather the basis of the objection with which I opened this discourse;—but to point out the cause of a hostility to which all parties will bear witness. I have been insisting them on this, that the hostility in question, when it occurs, is coincident with an evident deflection or exhorbitance of science from its proper course; and that this exhorbitance is sure to take place, almost from the necessity of the case, if theology be not present to defend its own boundaries, and to hinder it. The human mind cannot keep from speculating and systematising, and if theology is not allowed to occupy its own territory, adjacent sciences, nay, sciences which are quite foreign to theology, will take possession of it. And it is proved to be a usurpation by this circumstance, that those sciences will assume principles as true, and act upon them, which they neither have authority to lay down themselves, nor appeal to any other higher science to lay down for them. For example, it is a mere unwarranted assumption to say with the antiquarian—'Nothing has ever taken place but is to be found in historical documents;' or with the philosophic historian—'There is nothing in Judaism different from other political institutions;' or with the anatomist—'There is no soul beyond the brain;' or with the political economist—'Easy circumstances make men virtuous.' These are enunciations, not of science, but of private judgment, and private judgment infects every science which it touches with a hostility to theology, which properly attaches to no science whatever. If, then, gentlemen, I now resist such a course of acting as unphilosophical, what is this but to do as men of science do when the interests of their respective pursuits are at stake? If they certainly would resist the divine who determined the orbit of Jupiter by the Pentateuch, why am I to be accused of cowardice or illiberality because I will not tolerate their attempt in turn to theologise by means of science? And if experimentalists were sure to cry out, did I attempt to install the Thomist philosophy in the schools of astronomy and medicine, why may not I, when Divine science is ostracised, and La Place, or Buffon, or Humboldt, sits down in its chair, why may not I fairly protest against their exclusiveness, and demand the emancipation of theology?"

#### MEMOIR OF THE LATE MR. MINSTER.

(From the Tablet.)

The following memoir of the late Mr. Minster, formerly Vicar of St. Saviour's, Leeds, whose death took place on the 2nd of June, will, it is believed, be interesting to many. It is kindly furnished to us by one of his old confrères, now a Catholic:—

"Mr. Minster was born at Coventry of a highly respectable family in the year 1813. After having passed through the usual course of school and college education, the former at King Edward's Grammar School, Coventry, the latter at Catherine Hall, Cambridge, which he entered in 1832, he was ordained by the Bishop of Lichfield in 1836, and became Curate to Dr. Hook (now of Leeds,) then Vicar of Holy Trinity Church, Coventry. Here it was that, under the auspices of his Vicar, then one of the leading Tractarians, Mr. Minster imbibed those principles which led so happily in the spring of last year to his conversion. In 1838 he left Coventry, and became Curate to the Rev. H. Bellairs of Hunsingore, near Wetherby, Yorkshire. In 1840, through the interest of Dr. Hook, he was presented by Lord Dartmouth with the Incumbency of Farnley Tyas, also in Yorkshire. There he read much, worked hard at his parochial duties, and endeavored, as far as he was able, to carry out the principles he had learned at Coventry. In his desire for the revival of old Catholic discipline and usages, he began to practise a very severe manner of life. He observed the fast days prescribed by the Anglican Church with great rigor, not tasting food at such seasons until six in the evening, and he is said thus to have kept one entire Lent. Under this well-intentioned but unregulated severity his health gave way, and after a while he was obliged in consequence to give up active work altogether. A voyage to Madeira being recommended for him, he went there in the capacity of private Chaplain to Lord Campden, then going out on the same errand, and returned with him to England at the end of the year 1847, being but little improved in health. At this time Dr. Pusey was in search of a Vicar for the parish of St. Saviour's Leeds, lately vacant by the election of Mr. Forbes to the bishopric of Brechin, in Scotland. Hearing that Mr. Minster was a likely man to carry out his views at this place, he offered him the living. Mr. Minster hesitated at first on the score of his health to accept this important cure; but after a while, finding himself stronger, he was induced by

Dr. Pusey to undertake it, and was accordingly nominated Vicar of St. Saviour's in January 1848. It was hoped that as he was a friend of Dr. Hook's, then Vicar of Leeds, that gentleman would be induced to look upon St. Saviour's with a more favorable eye than he had hitherto done; and at first it appeared as though it would indeed be so, for he was received with open arms by Dr. Hook, who hoped to find his old Curate as willing to be guided by him in all things as some years before. But their paths had since then diverged, and the divergence was already great. Mr. Minster was drawing nearer to Catholicity; Dr. Hook was fast lapsing into ultra-Protestantism. Their difference of principle soon became apparent to Dr. Hook, and the discovery produced such a revulsion of feeling towards Mr. Minster, that in the course of six months, from a dear friend, he had become a bitter and implacable enemy. The various degrees of coolness on his part were marked by the address of his letter to Mr. Minster. First it was "My dearest friend," then "My dear Minster," then "Dear Minster," then "Rev. Sir," which last intimated the zero of Dr. Hook's friendship. These letters, which were very frequent, contained generally complaints of things said to be done at St. Saviour's by Mr. Minster or his Curates, of Mr. Minster's conduct towards himself, of Dr. Pusey and others, expressed in language often the most unseemly. Not satisfied with this, however, he strove in every possible way to prejudice others, and especially the Bishop of the diocese, against Mr. Minster, in which he succeeded so well that the latter was at times almost worried to death with the incessant charges, most of them absurd to a degree, which he was called upon to answer. But Mr. M. was not the man to be turned from his object by attacks of this kind. That object was to save souls by every means which the Anglican Church would allow him to use. He endeavored to make the service of that Church as attractive as their nature would permit. He taught and catechised daily in the schools, in which he took great delight. He gave instructions to the young factory hands, when they came from their work in the evenings. He was diligent in visiting the sick, and tender and affectionate in his treatment of them. During the dreadful visitation of the cholera in 1849 he labored night and day among the sick and dying, and was himself seized with it, though, by God's mercy, he was preserved for a happier death. He encouraged the use of confession, until at last it became the rule instead of the exception among the St. Saviour's congregation. He himself was in the constant practice of this discipline. He spared himself in nothing which he thought would be for the good of his flock; yet all the while he was undergoing bodily sufferings of a nature so severe that those about him wondered, not only that he could do what he did, but that he did not die under them. These sufferings arose apparently from disease of the stomach, and had defied every remedy which medical skill could suggest. He was obliged sometimes to lie on his back on the floor or bed for hours together unable to move. His stomach constantly rejected all food, and vomiting of blood was frequent. But whenever he got a little relief for a few days or hours, he was up and at work again as cheerfully as though in perfect health. No one ever heard him murmur at his sufferings. Two years thus spent were drawing to a close when it became manifest to himself and every one else that he could not possibly remain much longer at St. Saviour's and live; and moreover, about this time he began to have doubts as to the Catholicity of the Anglican Church. But Dr. Pusey felt so keenly the difficulties which would be thrown in the way of his favorite scheme by the Bishop of Ripon and Dr. Hook, if a vacancy were to occur, that he would not hear of Mr. Minster's resigning, in spite of the urgent request of the latter that he would provide a substitute for him. At last the matter was settled by Mr. Minster's obtaining from the Bishop leave of absence for two years, and appointing one of his Curates as his representative. Then to the great sorrow of the poor people, who loved him much, he left the place where he had so gallantly labored and fought, but only to return at the end of the year (1850,) to meet the last fell onslaught made on St. Saviour's by the combined forces of Dr. Hook and his Diocesan. He had passed the whole of the intervening time in sharp suffering, rest having failed to produce any permanent alleviation of his complaint, which was now generally supposed to be cancer in the stomach. Yet when it was intimated to him that his presence was needful for the interests of his parish and Curates, he returned at once, though hardly able to bear the journey, went through the mock trial which preceded the suspension of his three Curates, and only left Leeds when his presence was no longer of any avail. He returned again in April of the ensuing year, but this time it was on a happier errand—namely, to be received, with so many of his friends and parishioners, into the arms of that holy Mother, for whose embrace he had for some time past been ardently yearning. After this event he took up his abode at Hanley, near Malvern, with the two Priests there resident. His intention was to prepare there for the Priesthood, if his health would allow, but he went no further than to receive Minor Orders from the Bishop of Birmingham, for God would otherwise for His servant. In October he returned to Leeds once more, to be present at an event for which he had earnestly prayed—the opening of a Catholic mission in his old parish. Then saying— "Nunc dimittis servum tuam, Domine secundum verbum tuam in pace, quia viderunt oculi mei salutarum tuam," he left it for the last time. He did not, indeed, give up altogether, the thought of becoming a Priest, which was, he said, the only object he wished to live for, but his hopes grew fainter as his malady seemed to gain strength. Speaking of his old confrères of St. Saviour's, he said—"In another twelve months there will be so many of us Priests. Would

that there were a good church there; how many of these poor people could embrace the truth?" At the opening of May last, it became evident that his health must shortly sink under them. When told that he could not live many days, at most a few weeks, he heard it with the greatest calmness and resignation, and talked of death and the future world as one who had fought the good fight and had kept the Faith. He himself asked for the last rites of the Church, and received them with the most edifying devotion, smiling with delight when, after giving him the last blessing, the Priest placed round his neck a relic of the true Cross. The night before he died he asked if all had been done which the Church prescribed, for, said he, "I desire and need all the support which the Church bestows." Again—"What a comfort it is to believe there is a place of purgation hereafter for such as are imperfect, for none imperfect can enter Heaven, and I am full of imperfections. What a happiness that I can be purified from them, and made fit for Heaven. Oh, God grant it!" At noon the next day, June the 2nd, death terminated his sufferings. One remarkable circumstance, however, remains yet to be mentioned. He told a friend during his last illness, that when at Farnley Tyas, he had asked of God that he might have ten years of suffering before he died to prepare him for another world, and that, unless a longer life would be for his good, he might not live beyond the age of forty years. God heard his prayer, and received the offering he made. He died in his 39th year, and would have, been suffering ten years in October next. This taken in connection with the fact that a post mortem examination of the body did not show disease to account for his excruciating sufferings, seems almost to give those sufferings something of a supernatural character. He was buried at Hanley on Saturday, June the 5th, the Catholic Clergy of the neighborhood assisting at his funeral, and the Rev. Father Russell of Dublin, preached a beautiful and appropriate discourse.

#### IRISH INTELLIGENCE.

THE CORK EXHIBITION.—The opening of the Irish National Exhibition at Cork took place on Thursday, with great ceremony. The Exhibition is being held in the Corn Exchange. All who have visited Cork will recollect its well-chosen site. The building is situated on the southern bank of the south branch or channel of the river Lee, where the stream is spanned by a handsome double drawbridge, and it is approached by wide and handsome thoroughfares, the principal of which are the South Mail from the west, and Warren's Place from the south. The drawbridge is so constructed that vehicles and passengers are afforded two distinct and separate ways—one for approaching the Exhibition, and the other for returning. The aspect of the building from the north side of the river, as it now appears, is gay and imposing. The dome in front is surmounted by a tall flag-staff, from which floats the national flag, and at distances along the walls banners and pennons are streaming of the gayest colors, and inscribed with national and appropriate devices. The permanent building, known as the Cork Corn Exchange, occupies merely the frontage facing the river of a vast area inclosing some five or six acres, within which space are erected the splendid pavilions now devoted to the purposes of the exhibition. The great room in the permanent structure has been devoted to the exhibition of various branches of home manufacture. A magnificent temporary erection built to the rear has been set apart exclusively for display of specimens of the fine arts. In this department are some of the rarest triumphs of art, grouped and disposed in style the most tasteful, beneath a roof which, although but of temporary erection, yet, under the master hand of science and taste, has been made to assume the features and tints of permanent and enduring elegance and splendor. As the visitor enters this hall of native art he is at first, and at once, struck with the majestic and lofty character of its structure and proportions. In its architectural aspect it reminds him of the transept of the great London Exhibition palace—that is, in shape merely—because it is free from cross lights of a glass roof. The lights are so disposed at the sides as to fall with richest effect upon treasures of art, grouped throughout the entire extent of this noble hall. The wood-work forming the lofty walls and symmetrically arched roof has escaped the disfigurement of tawdry painting, and the rich, natural, deep yellow tint of the timber, finely planed and finished, gives an air of seeming antiquity to the whole structure, producing a fine effect. The view from the entrance is crowded by a noble organ, occupying a lofty elevation at the extreme southern end. The external case of this instrument coincides with the architectural character of the building wherein it is erected, and the coup d'œil of the interior altogether suggests something like the idea of a temple raised to the worship of creative art, in a city which has produced and fostered many of its brightest ornaments. The Banqueting Hall is erected at the south end of the enclosure, which covers an extent of five acres. Nothing can be more tasteful than the interior decorations of this saloon, which is capable of accommodating about 1000 guests, besides spectators and orchestra. The Manufacture compartments are distributed throughout a lofty and spacious series of rooms, wherein many are still busy in preparing and arranging the specimens. Looking down the centre hall, on Thursday, either right or left, the arrangements appeared to be complete; but one had only to walk down a few yards to be convinced that the greater portion of the goods were yet unpacked or uncovered, and that, though everything had been done to give a favorable impression on entering, some days must elapse before the Exhibition can be fully in order; indeed, the only department that appeared to be so was that devoted to carriages.

ULSTER PROSPERITY.—The Belfast Mercury, after giving a most cheering account of the state of agriculture in an extensive district of the county of Tyrone, proceeds to say—"Emigration is not so general as formerly; it is now chiefly confined to persons who go at the expense of friends who had gone before. Outdoor laborers are well employed, and there is a great demand for weavers. One Belfast house has advertised for 300 hands, and cannot get them.



The Rev. Bernard St. Patrick, a Catholic clergyman, was drowned whilst bathing at Quile, on Saturday.

**NEW ROSS ELECTION.—LUTTRELL LAMBERT.**—Sir Thomas Redington has, it is said, retired from this contest to make way for Mr. Henry Lambert. This gentleman, so well known as "Luttrell Lambert," a soubriquet conferred by the lamented Liberator—is in politics what is termed an "Orange Catholic"—that is, he belongs to that honorable and valuable class of gentlemen, who having had the misfortune to be born Catholics, are in the habit of taking the fullest revenge for that intolerable indignity by the most insolent behaviour towards their Clergy, and the most flagrant contempt of the will and voice of the Church.—*Tablet.*

**DISTURBANCES IN NEW ROSS.**—On Tuesday a troop of the 3rd Dragoon Guards marched suddenly from Kilkenny for New Ross, and a considerable number of the constabulary are under orders to proceed immediately to the same locality.

**MORE TELEGRAPHIC COMMUNICATIONS.**—We (*Cork Examiner*) are in a position to announce that before the 1st of July a line of telegraph will be laid down from Dublin to this city. The matter has been kept in profound secret, with a view to astonish the public all at once; but the fact is as we state. A charter of incorporation has been granted the English and Irish Magnetic Telegraph Company. The line of this company across the Channel, which is to establish a connection between the Home-office in London and the Castle in Dublin (via Portpatrick and Donaghadee) is expected to be laid down in about seven weeks.

The census for the county and city of Kilkenny has been issued. The total population in 1841 was 202,420—males 99,114; females 103,306; the population in 1851 was only 158,746—76,490 males, and 82,256 females; being a decrease of 63,648. The total number of inhabited houses in 1841 was 32,147; in 1851, 25,960. The number of uninhabited houses in 1841 was 1086; in 1851, 1894. The number of buildings in course of erection in 1841 was 105; in 1851, only 29.

Lough Cootre Castle, the beautiful seat of Viscount Gort, in the county of Galway, lately sold for £17,000 to Mrs. Ball, the superioress of the Loretto Convent, at Rathfarnham, near Dublin, is now in the occupation of the nuns of that establishment. This splendid mansion was built by Lord Gort at a cost, in the erection of the building alone, to say nothing of the fine demesne, gardens, offices, &c., of £80,000! It is most delightfully situated, overlooking the beautiful lake of Lough Cootre, studded with enchanting islands.

**THE EXODUS.**—The *King's County Chronicle* has the following statement in reference to the progress of the exodus from that district:—"A singular scene is almost daily enacted in this town on the departure of the long car to meet the Grand Canal passage boat on its progress to Dublin. The office from which it starts is generally, for some short time before its leaving, surrounded by a crowd of emigrants and their friends, the latter of whom, with trifling expressions of grief, largely mingled with shouts of exultation, take leave of their friends, and pursue their way with loud promises of soon joining them in their distant homes. The persons who are departing from among us, in those daily shoals, are in general, either the young and steady farm laborer, male and female, or the families of our few remaining snug farmers; familiarity with this daily occurrence has so accustomed every one to it that few regard it as extraordinary. Yesterday 40 emigrants left for Australia, who had been tenants on the Crown lands near Kenuitty, and had been assisted by the Government to leave for that colony."

According to the *Limerick Reporter*, Bishop Vaughan, of Kilkalee, is working might and main with a view of inducing the remnant of the peasantry to remain in the old country, warning them, "with the zeal of a Christian pastor, of the perils to which their faith would be subjected in the New World."

The *Banner of Ulster* states, respecting the progress of emigration from some of the best circumstanced of the northern counties:—"Emigration from this port continues to an extraordinary extent. Every day our more comfortable and respectable farmers—those who are not prepared to remain in the country till they are completely beggared—are seen hurrying off to Liverpool to take their passages to the western world, and almost every week vessels crowded with passengers are to be seen leaving this harbor on their way to the same destination."

Further favorable accounts have been received from Canada of the result of the experiment in sending out female paupers from the Nenagh and other unions.—From the union of Newcastle, on Tuesday, 280 pauper girls were sent to Cork, to embark for Quebec. The Bannystown Guardians have applied to the Poor-law Commissioners to sanction the emigration of 1,000 unemployed men and women from that union to Australia. The accounts from all parts of the country, received this week, show that the system of free emigration proceeds as vigorously as ever. Several of the constabulary force, in the counties of Limerick and Clare, have resigned during the last week or two, to proceed to America.

£700,000, it is estimated, is annually squandered on whiskey in Belfast.

Tommy, formerly keeper of one of the best hotels in Dublin, has been ruined by litigation. This has made him desperate or crazy; and the Lord Chancellor having given a decision against him last week, he swore in court that "he would not appeal to the House of Lords this time, but he would make shorter work of it, shoot the Lord Chancellor, and die like a soldier." He was arrested, and taken before the Police Magistrates. He expressed some regret for his language, but complained bitterly of lawyers and judges. The Magistrates cut short his tirade by remanding him. He was afterwards, after repeated adjournments, finally liberated on bail.

**ANOTHER FAILURE.**—We learn with much regret of the suspension of the very old and highly-respected firm of G. and J. Grierson, printers to the Queen, and proprietors of the *Daily Express* newspaper, Dublin. The house has been established for nearly a century and a-half, during which period the name of the firm ranked with the highest for mercantile probity. The present members of the house have worthily sustained their ancient reputation, and have ever stood deservedly high for personal honor and character among their fellow-citizens. The suspension is only a question of time.

One table of the Dublin police report for 1851, just made up, presents an odd feature; 203 persons were reported "missing," and but 85 of these were found. Where are the 118?

The potato fields near Limerick are in blossom, and a most luxuriant crop they promise.

BRITANNIA AND HIBERNIA.

AN ELECTRIC DIALOGUE.

*Britannia, at Holyhead*—Sister Ireland. *Hibernia, in Dublin*—'Tis here I am then; and your voice is melted honey to my heart.

*Britannia*—Isn't this a real Union, sister? *Hibernia*—Burn the Union of parchment—'tis there a cord between us: a cord that shall be stronger than a thousand acts of Parliament, though all of them were spun out of the brains of the Mimbers?

*Britannia*—A cord! Why, it's the same fire that pulsates in both our hearts: don't we feel it together; and don't I feel loving you more and more with every word I say to you?

*Hibernia*—Precious words! The pearls of the deep are not so precious as the sweet syllables that come, like fairies, through the sea.

*Britannia*—Won't we be friends for ever?

*Hibernia*—For ever and ever, and longer still. What are you doing, dear, in Parliament?

*Britannia*—Well, we're tumbling to pieces; but, bother Parliament!

*Hibernia*—Will you come over to Cork?

*Britannia*—Should like it—but can't yet. That Derby's so slow—and Ben's become so majestic, and then there's the—the—

*Hibernia*—Don't hesitate, darling; speak out.

*Britannia*—Why the—the Maynooth grant.

*Hibernia*—What! The dirty £26,000? I tell you what—we'll make a change with you. Take back your bishops, and we'll give you the £26,000.

*Britannia*—My dear—between ourselves—there are folks to whom the Maynooth grant is worth any money. I do believe there's a party in Parliament that would rather pay it—if it could be done privately—their selves, than not have it paid at all. It's a cloak, my dear.

*Hibernia*—A cloak! What cloak?

*Britannia*—Why, you'll excuse me, but, being popish, a scarlet cloak: now Bull can at times be only moved by this bit of scarlet, and with a general election on foot, a cloak of the color is the very thing for the hustings.

*Hibernia*—Well, you are the meanest, most contemptible.—*Punch.*

GREAT BRITAIN.

**THE MINISTRY AND THE COUNTRY.**—The Derby Cabinet has now existed long enough, and been at work enough, to be judged practically; and the judgment is not favorable. Nobody expected much, and yet everybody is disappointed. As to the chief, nobody thinks much about him. Except as a speaker, he has actually sunk to insignificance; for the qualities with which the world was eager to load him upon presumption are called to mind, in his actions, by the absence of them. He was assumed to have something of a statesman's grasp, if not in philosophical understanding, at least in plain worldly sense and energetic act; but he has attained the summit of power evidently without having foreseen what he was to find around him when he got there—without preparing what to do. He took office on a misconception; his attempts at botching up a policy after he had got there have proved to be small mistakes; he will lose it by maladroitness. He made so serious a blunder as openly to encourage Mr. Spooner in that crusade of bigotry for which he cannot get the ear of the Commons, nor even of Lord Derby's first lieutenant. He anticipated the Malmesbury policy of sympathetic yielding to state bullies abroad. He supplied a "joke" to set the House of Commons laughing at his Home Secretary. The one striking fact about him is, that he has repeatedly differed on the most essential points with his Chancellor of the Exchequer; whose changes in the matter of Protection he has imitated without the adroitness that made them amusing. Lord Derby has been the negative pole to Mr. Disraeli's positive; and, taking refuge in the easy safety of inertness, he is almost forgotten—save that his very torpor provokes inquiry, at times, for the old presumed "energy"—his equivocations, inquiry for his traditional "chivalry."—*Spectator.*

**PROTESTANT FAILURES.**—The simultaneous meeting of two rival General Assemblies in Edinburgh, at this season, reminds us that the Presbyterian Church in Scotland has its troubles and omens, nearly as perplexing as those of the Episcopal Establishment in England. A discussion on the Maynooth grant in the Assembly of the Established Church produced a display of personal animosities, not of the most decorous character. It also gave occasion to the expression of some curious opinions; for example, that of a reverend gentleman, who declared that the Parliamentary grant to Maynooth was a bulwark, a mainstay of a church establishment. The same "sedentary"—as a sitting is called in Scotland—witnessed a furious onslaught on Corn-law repeal, on account of its tendency to lower clerical stipends. The Assembly, in sooth, does not appear to have become more dignified since the disruption withdrew so many of its leading members. A better and more decorous temper pervaded the discussions of the Free Church Assembly; but even there, indications of internal weakness might be described. It was admitted that the pecuniary contributions are falling off, and becoming inadequate to carry out the work the Free Church has taken in hand. In the fervor of its original zeal, it in fact undertook labors far exceeding its powers. Although numbering at the utmost not more than one-third of those who were members of the Established Church before the disruption, (and even then the Church numbered little more than a moiety of the inhabitants of Scotland,) the Free Church undertook to build and endow district churches, to found and support a college and district schools, and to carry on missions to the heathen and the neglected classes of the home population, on a scale which would have stretched to the utmost the resources of a communion embracing the whole Scotch people. The strength of the Free Church is breaking down beneath a "load might bow strong Atlas." The Established Church, too, is laboring under pecuniary difficulties, and that by a curious kind of retributive justice. A short time before the disruption, a great number of district churches in connexion with the Establishment had been built and endowed by voluntary subscriptions. This had been accomplished almost exclusively by the contributions of those who adhered to the Free Church; but the Establishment availed itself of the letter of the law and retained possession of the buildings. It has thus entailed upon itself an annual expenditure far exceeding any means it derives from them. Neither section of the disunited Kirk of Scotland is at this moment in a condition to discharge the duties of an "establishment."—*Ibid.*

**ELECTION PREPARATIONS.**—It has come to our knowledge (says the *Daily News*) that an extraordinary number of vacant places under government have been given away within the last few weeks. In particular the lavish distribution of appointments in the dockyards is said to have been unprecedented. Representations to this effect have, we have reason to believe, been made to more than one member of parliament, and those gentlemen will egregiously fail in their duty if they do not bring the question before parliament.

Mr. Wakley has issued an address to the electors of Finsbury, stating his intention to retire from the representation on the ground of ill health.

**THE WESLEYAN SPLIT.**—The *Stamford Mercury* states that at a recent district meeting of the Wesleyans, at Louth, 1,009 members were cut off and divested of their distinctive title of Wesleyan Methodists.

**UNION OF FRENCH SOCIALISM IN ENGLAND.**—The programme of a new association of Frenchmen, to be called the "Union Socialiste," has been issued. The objects of the new society are stated to be, to establish an independent French press, to facilitate the search for employment to proscribers, and form a rallying point for Socialist democrats. The journals projected are one weekly, to be called *Europe Libre*, and the other quarterly, under the title, *Union Socialiste*. The acting committee is composed of MM. Louis Blanc, E. Cabot, and Pierre Leroux.

**SUPPOSED DISCOVERY OF PART OF THE PRESIDENT STEAMER.**—A short time since a piece of the wreck of a large steam vessel, composed of 17 timbers, and measuring 25 feet square, was towed ashore near Penman, Banffshire, which was ascertained beyond all doubt to have formed part of a large steamship, and was conjectured to have been a piece of the long-lost and mysteriously fated President. A minute description of the portion of wreck, however, having appeared in the *Shipping Gazette* of Wednesday, the builders of the engines of the President have addressed a letter to the Secretary of the Liverpool Underwriters' Association, stating that the description given does not correspond in any particular with the construction of the President, thus leaving the fate of that steamer as dark as ever, besides showing that some other gigantic marine fabric has met a similar fate—perhaps the Amazon.—*Ed. T. Wtr.*

There are at present upwards of a hundred and eighty thousand able-bodied paupers in the workhouses of England and Wales.

**THE ORIGINAL SECESSION SPLIT.**—Owing to the resolution of a portion of the Synod to join the Free Church, the congregation of Original Seceders in Kirriemuir has split into two parties. On Sabbath, the 6th, they had a minister who is in favor of the union; and it was announced that there was to be a congregational meeting next evening. As the party adverse to the union had possession of the key of the church, the Unionists were aware that, unless some extraordinary means were adopted, an entrance could not be effected, and consequently the meeting could not be held in their own church; but the following novel scheme to get possession was resorted to:—There are two doors to the church, one of which is only secured from the inside; and two of the Unionists concealed themselves in the church after evening service, until the doors were shut in the usual way by the Anti-unionists. When all was quiet, they left the church by the door which was only fastened from the inside—leaving it, to all appearance, secured as usual. The Unionists were chuckling over their scheme all Monday, but the Old Lights were too old for them. In the course of Sabbath night they got a hint of the plot; and, at an early hour on Monday, the door was again secured, and the windows nailed down. Thus the Unionists were completely nonplussed when the minister came, according to appointment; and they had to hold their meeting in the school-room of the North Free Church. The Anti-unionists still retain the key of the church, but which of the parties will obtain sole possession remains yet to be seen.—*Montrose Standard.*

NATIONAL EDUCATION—ECCLESIASTICAL TITLES BILL.

(From the *Preston Correspondent of Tablet*.)  
At a meeting convened the other evening in the theatre, Preston, for the purpose of hearing Sir G. Strickland, Bart., address the electors previous to the commencement of his canvass, R. Segar, Esq., barrister (Catholic), spoke as follows on national education and the Ecclesiastical Titles Bill:—

"A question has been asked as to state education or education of the people by the state. I beg to say that I concur with the opinion which Sir George has expressed, that there could be nothing so dangerous as to hand over the education of the youth of this country to the state. If you desire to make a nation of slaves—if you wish to sell your liberty—if you wish to hand down your children and posterity bound to the government, then by all means have a state education; because remember that our liberties depend not upon the laws only, but the laws depend upon the spirit, enterprise, and vigor of the people (applause.) That, depend upon it, will not remain long, if you hand over the education of our youth, and sacrifice that highest and most important of privileges—the duty and right to educate your children in your own way. If you hand them over to government for any sum of money, then farewell to our liberties. Witness Prussia, and witness France; they stand almost lost to liberty, because, to a great extent, their children have been educated under the supervision of a central office of education. Could it be possible in a community like this, where every man takes his children and educates them his own way, that this country should be like Prussia, which, while on the eve of obtaining a government almost as free as our own, at once sunk down under a despotic rule; or that, after enjoying such wild liberty as in France, it should at once bow down and worship the despot? But place your children under the education of a central government, having entire control over them, and similar results will happen to England as to Prussia and France." With respect to the Ecclesiastical Titles Bill, the learned gentleman said:—"Let the dissenters beware, when the largest body next to the Church of England is at the mercy of the government, that their turn will come next; that when they have bound the hands of the strongest, they will have no difficulty in fettering the hands of the weakest. Gentlemen, the Ecclesiastical Titles Bill does that; it does more; there is no lawyer in England can show by what means or device the Catholics can have a school or a chapel with a good title. It is not a dead letter. Is it nothing for Englishmen, be he Catholic or Protestant, to know that he practices his religion, not by right, but at the mercy of the government?"

INCARCERATION OF MR. F. O'CONNOR.

It was with considerable difficulty, after being committed to the custody of the Serjeant-at-Arms, that Captain Gossett could succeed in conveying Mr. O'Connor to his destination in the Parliamentary lock-up. The hon. gentleman at first altogether declined the escort of two of the A division, but on being persuaded that the route was only another way into the House, the officers succeeded in safely getting him up stairs. Here he was introduced into two comfortable rooms, a sitting and a bed-room. A relay of police sergeants and a messenger of the House of Commons are in constant attendance upon him in the antechamber, and Mr. O'Connor, who is remarkably communicative, has been entertaining them with a narration of his career in the House of Commons, and of his travels in Ireland and America. His other diversions consist in songs, some of them not of the most unexceptionable sort. He shows no symptoms of violence, but walks about abstractedly and moodily, with an unquenched craving for brandy. This of course is strictly prohibited, though he is permitted with his meals to have measures of small beer. Soon after being placed in confinement he was searched, and a roll of Bank notes was found in the interior breast pocket of his vest, and, on the officer taking them for security, he is reported to have said abruptly, "Do not take those, I shall not cut anybody's throat with them." Consequent on the reactionary effects of excess, he was on Thursday comparatively quiet, but complained of nausea and sickness. Very exaggerated statements have gone abroad, to the effect that he demolishes half a round of beef at a meal, and treat as a trifling supply 2½ lbs of beef steak. On rising at eleven o'clock, he ordered from the "kitchen" of the House some cold round of beef, new potatoes, and butter, eating two or three ounces of the former, but gormandizing the *pommes de terre* with great gusto, followed by a superstratum of salmon and a solution of small beer. During the day he wrote a letter to the Speaker, to inquire the cause of his confinement, and requesting liberation. This letter was delivered by Mr. Jacob Bell, who manifested much interest on him, but received no answer. He wrote another, which was conveyed to the Speaker by Captain Gossett, who returned with a formal acknowledgment of the note, which Mr. O'Connor construed into a miserie of manumission, and could not be prevailed upon to disbelieve the delusion. Acting upon the mistaken impression, he made two "bolts" towards the banners leading from his room, but was forcibly brought back by the police, to whom he passed it off as a joke. On Thursday evening, between six and seven, Dr. Tweedie and Dr. Lawrence, with Mr. J. Bell, visited him, and the former gentleman prescribed for him pills and a composing draught. It is the opinion of these gentlemen that there is no doubt about Mr. O'Connor's mental aberration, and consequent upon this conclusion they have forwarded their certificates of insanity to the Speaker. The only Members who have visited the unfortunate gentleman are Mr. George Thompson and Mr. Fuller. None of the Irish Members have either called or inquired.

In the course of Thursday two medical gentlemen were called in to visit Mr. O'Connor, and they have respectively made the following reports:—

"I have had several long interviews with Mr. Feargus O'Connor, now in custody of the Serjeant-at-Arms in the House of Commons, and from personal observation of his general deportment, his occasional outbursts of violence without provocation, his rambling unconnected conversation, taken in connection with the conduct he has lately exhibited both in the House of Commons and Courts of Law, and various acts of minor importance reported to me by persons who have witnessed them, I am of opinion that (making due allowance for natural eccentricity), such conduct manifests such a want of proper moral control as to lead me to infer unsoundness of mind, and to fear that, unless restrained, Mr. O'Connor may become dangerous to himself and others.

"A. TWEEDIE, M.D.  
"Brook Street, June 10, 1852."

"Mr. Feargus O'Connor, with whom I have just had an interview and conversation of some length, has indulged in a continued strain of incoherent and volatile remarks, answering vaguely to questions, and altogether misrepresenting the circumstances which have led to his being in custody, and the nature of his present position. He addressed me repeatedly as 'your Majesty.' From these circumstances, combined with the details of his recent conduct disclosed in the reports of proceedings in the House of Commons and courts of justice, I am of opinion that he is of unsound mind, and not fit to be at liberty, nor capable of managing his own affairs.

"WM. LAWRENCE.  
"House of Commons, June 10, 1852."

**ALMOST FATAL CATASTROPHE TO TWO AMERICANS ON THE ALPS.**—An accident, with an almost fatal termination, occurred in the pass of the Great St. Bernard, in the Alps, on Saturday afternoon, the 5th ult. The particulars are as follows:—Mr. Silsbee, the comedian, and Mr. Howard Paul, the American author, now on a tour in Switzerland, had walked all the way from Chamouni to Martigny, instead of adopting the usual plan of muling it over the Forclaz and Tête Noir; and, notwithstanding the exertion attendant upon this severe tramp, after a brief pause they started without a guide for the hospice of the Great St. Bernard. By tracing the travel-worn paths on the tortuous margin of the Drance, they proceeded safely above St. Pierre, some five miles from the convent, and, night overtaking them at this bleak and deserted place, they were compelled to rest on a defile overhanging a frightful precipice till daybreak, the clouds being so dense as to render objects in the gloom indefinable. At early light they again resumed the track through deep snows, and, when nearly opposite Mont Velan, a terrible avalanche came thundering down the side of the rocks, and nearly buried beneath its snows the solitary travellers. Mr. Paul being young and agile, soon worked his way out of the cold mass, and, though nearly exhausted with exposure and toil, finally succeeded, by digging away the snow, in rescuing his fellow-traveller, of whom nothing was visible but his left arm at the extreme edge of the ravine. Had they been a short distance further down the pass their fate must have been inevitable, as the avalanche seemed thickest below them, and the abyss at least 200 feet in depth. On reaching the hospice, some two hours after this providential escape, the weary wayfarers received every attention and the tenderest treatment from the hospitable monks, who seemed to regard the successful ascent without a guide at this season of the year as a positive marvel.



THE TRUE WITNESS AND CATHOLIC CHRONICLE,  
PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3 McGill Street.

## TERMS:

To Town Subscribers. . . \$3 per annum.  
To Country do. . . \$2½ do.  
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE  
TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 9, 1852.

We most earnestly request of our Subscribers to  
remit to us, without delay, the amounts due to this  
Office.

## NEWS OF THE WEEK.

On the 16th ult., Mr. Keogh, in the House of Commons, called upon Ministers for an explanation of the insolent Proclamation, to which we alluded last week; he called the attention of the House to the facts, that, since 1829, the clauses of the Relief Act prohibiting Catholic ecclesiastics, and members of religious orders, from exercising the rites of the Catholic Church, and wearing their ecclesiastical habits in public, had been allowed, by all administrations—by that of the Duke of Wellington—of Earl Grey—of Lord Melbourne—of Sir Robert Peel—and of Lord John Russell—to remain dormant; and that now, just when the country was on the eve of a general election, her Majesty's government—by way of getting up a little popularity—by way of conciliating the Protestant *canaille*, and making atonement for their shabby, shuffling behaviour on the Maynooth question—had once more presumed to insult a large class of her Majesty's subjects, by reviving against them the unjust and obsolete clauses of the Act of 1829. The hon. member called upon Ministers to answer him two questions—1. Whether it was their intention, with that maunliness and sincerity, for which they were so highly praised, to cause their Proclamation to be published in the *Dublin Gazette*, with the view of giving it the same effect in Ireland, as in England? 2. Whether it was their intention to direct the Attorney-General for Ireland, to prosecute Catholic ecclesiastics in that country, for doing that which they have been permitted to do, without observation or punishment, since the year 1829, by every government—or whether the Proclamation was to be considered merely as a set off to the shelving of the Maynooth question?

Mr. Walpole in reply, declined answering Mr. Keogh, as to whether it was the intention of government to publish a similar Proclamation in the *Dublin Gazette*; he indulged in a long rigmarole, cock-and-a-bull story, about some impertinent letter that he, or his under-strappers, had addressed, in May last, to his Lordship the Bishop of Clonfert, upon the occasion of his Lordship, and the Catholic Clergy of the diocese, having walked in procession, and laid the foundation stone of a new church, but of which letter it does not appear that his Lordship condescended to take any notice. Having thus shuffled out of the first difficulty—for Mr. Walpole well knows that the Derby administration does not dare to attempt enforcing their impertinent Proclamation in Ireland, the hon. member addressed himself to the second of Mr. Keogh's questions. To this he replied, not by answering, but by evading it. Mr. Keogh's question was—"Is it the intention of her Majesty's government to direct their Attorney-General for Ireland, to prosecute the Catholic ecclesiastics of that country, for doing that which they have been permitted to do, without molestation from any government, since 1829?" Mr. Walpole's answer was—"that the law had not been dormant"—a statement, so notoriously false, that even the friends and supporters of the present administration must have heard it with surprise. However, from the vagueness of Mr. Walpole's reply, we are left in a state of uncertainty, with respect to the intentions of the Derby government towards Ireland: all we can predict, with any amount of certainty is—that its conduct towards that country will be cruel when it has the power; mean, shuffling and treacherous if resisted, and that Earl Derby will not belie the antecedents of "Scorpion Stanley." In the mean time, this uncalled for outrage upon the feelings of the Catholic population, is exciting great indignation in England and Ireland. The question is still asked, by the Irish Catholic press—"Will the government attempt to enforce their ukase?" The answer is—"Let them try it."

The majority in favor of Mr. Horsman's motion is looked upon, by the Liberal portion of the Protestant press, as a great victory over the Establishment; it is accepted as a final settlement of the important question—"Is the Anglican Church the creature of Parliament, and, as such, amenable to its authority?" That question has now been answered in the affirmative; the House of Commons has asserted its right, to exercise supervision over, to control, and, if need be, to make the needful alterations in the constitutions of its creature; this principle, if carried out, which, doubtless, will be the case, will lead to some important changes in the Articles and Liturgy of the State Church. The Nicene, and Athanasian Creeds are still part of the law of the land, and the Divinity of Christ is yet asserted in the Statute book, much to the annoyance of many sound Protestants, who naturally look upon these dogmas, as rags of Popery. Now, as they only exist as Articles of Faith, in the Protestant establishment—by virtue of an Act of Parliament—it is not at all unlikely, that, encouraged

by the success of Mr. Horsman's motion, the Protestant electors of England will insist that these remnants of ignorance, and Popery, be expunged from the Liturgy and symbols of the Church; that the Protestant hierarchy be brought under the more immediate control of the people; that Bishops, Beadles, and other high ecclesiastical functionaries, be elected by universal suffrage, and that the administration of the sacraments be, for the future, dispensed with. But whatever changes may be made in trifling matters of detail, the great principle has been established, that the House of Commons is supreme over the State Church, and that Protestant Bishops, Priests and Deacons, are to exercise their functions subject to its good will and pleasure. Such is the view of the meaning of the vote on Mr. Horsman's motion, taken by the *Weekly News*, a London Protestant journal—it says:—

"The debate of Tuesday night, on Mr. Bennett and the Bishop of Bath and Wells, was highly gratifying in itself, and in its results. The discussion transcended the limits of the motion upon which it arose, and almost necessarily led to the expression of views upon the present anomalous state of Church matters, which cannot be without a valuable influence on the mind of the country. Mr. Horsman, in his admirable and effective address,—having to deal with the oft-repeated fallacy that Parliament can no longer interfere with the affairs of the Church of England, because no longer exclusively composed of members of the Church—conclusively showed that this argument, if good for anything, proved too much; the clear and logical result of such reasoning being neither more nor less than this, that when a nation is so divided in religious opinion as to be necessarily represented by a Legislature, whose religious opinions are also divided, the State establishment of any one form of religion has become a solecism and an absurdity. In fact, the argument, whose force we see no means of escaping, lies in a nut-shell. Parliament must have supreme control over that Church, which, as we know from history, Parliament alone established. That is the first position. If the Church rebels at this, and, as a spiritual corporation, would assert her spiritual freedom, well and good. But then she must exist purely and solely as a spiritual corporation, leaving in the hands of the State those revenues which were only settled on her at the Reformation, under condition of her subjecting herself to the supremacy of the temporal power."

The Missionary Records of the Evangelical Sects have been making a great song lately, about the activity of the Missionaries in Jamaica: consequently, it is not at all wonderful, that Lord Derby has been obliged to bring before the notice of Parliament, the wretched condition of that colony. The noble Earl stated to the House of Lords, that he had received a memorial from Jamaica, from Clergymen of all denominations, bearing witness to the demoralisation of the people, and "to the barbarism into which a large proportion of the colored community were rapidly relapsing." And yet, with the results of Protestant missions staring them in the face, people are to be found, simple enough to waste their money on Baptist, and Methodist missions, to the West Indies!

In reply to a question from Mr. Scully, Mr. Napier said that the Rev. Mr. O'Brien, and some other friends of Mr. S. O'Brien, had waited on him, soon after the accession of the present government, and that he (Mr. Napier) had distinctly stated that he could take no part in any official communication to government, on the subject of the Irish exiles; he had neither advised nor drawn up the memorial that had been presented, nor had he, nor had any other member of the government, ever held out hopes that the sentence of those unfortunate gentlemen would be mitigated.

Though the Maynooth question is dropped for the present, the subject will be brought before Parliament during the ensuing session. On the 14th ult., Lord Winchelsea gave notice of his intention to move for a select committee, to enquire into the moral and religious principles inculcated at Maynooth, and whether they be not subversive of Protestant governments.

The insanity of the unfortunate Mr. Feargus O'Connor has been fully established, and he has, in consequence, been discharged from the custody of the Sergeant at Arms, and consigned to the care of his friends and relatives.

The lectures of the Rev. Dr. Newman upon University Education, will have to be suspended for some weeks, in consequence of the presence of the Rev gentleman being required in London during the approaching trial of Achilli, v. Newman.

Our readers may have heard of an unhappy man named G. Evison, who abandoned the Church some months ago. This week we have the pleasure of announcing the return of the wanderer to the fold of Christ; anxious to make all the reparation in his power for the scandal he has caused, the penitent has addressed the following communication to his Lordship the Bishop of Southwark, which we copy from the *Tablet*:—

"THE RETURN OF THE REV. G. EVISON TO THE CHURCH.

"The following documents, addressed to the Bishop of Southwark, should have preceded those we published last week; they tell their own tale, and show when, and how, Protestants entrap Catholics who are so unfortunate as to desert the paths of rectitude:—

"22, Lambeth-row, 10th May, 1852.

"My Lord,—I have written a statement of facts which I have given to the Rev. J. Collingridge. I leave it to your lordship to adopt whatever course you may think proper to give publicity to them, and remain my Lord, your Lordship's obedient servant,  
"GEORGE EVISON.

"The Right Rev. Dr. Grant, &c."

"My Lord,—Having on the 29th of February last performed an act, openly and publicly in the Protestant Church of St. Paul, Bermondsey, by renouncing the Holy Roman Catholic and Apostolic Faith, I deem it my duty to make a statement in order to repair, by every means in my power, the great scandal I have given, so that my unhappy fall may not be a stumbling block to my weaker brethren.

"My Faith has always been what it now is. I never

entertained any doubts of the truths of that religion which I have so long professed. My fall from truth to error was through pride and pecuniary distress. Had I only attended to the wishes of my Ecclesiastical superiors a year ago, what has now happened would never have a place in existence.

"I now retire from the world for a time to weep and repent, exclaiming with holy David—'O God be merciful to me a sinner,' humbly requesting the prayers of all who may read this.

"Again expressing my deep contrition and sorrow, I remain, my Lord, your Lordship's obedient servant,  
"GEORGE EVISON.

"In the presence of the undersigned witnesses—  
"James Foley, John-street, Commercial-road.  
"John Ainsworth, Holy Trinity Church, Dockhead, Bermondsey.  
"Joseph King, 3, Mulkin's Corner, Bermondsey-wall.  
"John Fitzpatrick, 4, Smith's-place."

We copy from the *Sydney Morning Herald* the following advice to intending emigrants:—

"We have ample employment for many thousands of emigrants, provided they be men who really give a good day's work for a good day's wages. We do not want idlers, neither do we want any more of that swarming class of young gentlemen who can do nothing but sit on a stool and handle a quill; of these we have always more than enough. But persons accustomed to hard work, whether mechanical or rural, and persons having money to invest, whether of large amount or small, will find in New South Wales a finer opening than any other part of the world presents, or than was ever before presented. Let them remember, that for mildness and salubrity, our climate cannot be surpassed; that our soil is capable of producing all that man requires for sustenance, and most of the luxuries which he prizes; and at the time our gold fields were discovered, the population of less than 200,000 souls possessed above 100,000 horses, 1,500,000 horned cattle, and more than 8,000,000 sheep, yielding an annual income of £600,000; and exported of her own produce or manufacture to the extent of £1,100,000 per annum, independently of her gold."

The steamer Canada arrived at Halifax on the 6th inst. The news by telegraph is of no great interest. One paragraph evidently relates to the trial betwixt Achilli and Dr. Newman, but is couched in such extraordinary language as to be perfectly unintelligible. The difficulty between Louis Napoleon, and the *Corps Legislatif* has again assumed a threatening appearance; the members of the latter have refused to sanction the amendment made to the budget by the Council of State, and the funds have, in consequence, met with decline. Generals Changarnier and Lamoriciere have been cashiered.

## CONVERSIONS.

We have had forwarded to us, with a request to publish it, a letter written by a priest, of the name of Richard Wall, to the Right Rev. Dr. Foran, Bishop of his diocese, in which the writer assigns his reasons for leaving the Catholic Church, and joining the Lord-knows-what-sect, for the writer does not consider that trifling circumstance worth mentioning—suffice it to say, he has become a Protestant, or Non-Catholic. This letter, dated May 5th, originally appeared in the *Clonmel Chronicle*, and differs in no way from those miserable apologies for their apostasy and perjury which unchaste priests usually put forth, when their lewd conduct has rendered their longer stay in the Church impossible. Our correspondent, *Veritas*, requests us to make some remarks thereupon; with this request we have no objection to comply, because the remark that we are about to make is applicable to all cases of conversion from Catholicity to Protestantism,—and that remark is, that the reason assigned is a false reason—it is a mere after-thought, put in to please the old women of Exeter Hall.

There is one standing story, ready upon all occasions to explain the circumstance of a priest's conversion; names, dates, and a few trifling accessories, or embellishments, thrown in at the pleasure of the narrator, alone are altered. From the days of Luther to the present, the following is the regular stereotyped version of these conversions: Mr. A—was for many years a priest of the Church of Rome, during which time he led a most irreproachable life; never was he known, upon any occasion, to manifest the least tendency towards putting his neighbor's silver spoons in his pocket; he could not bear to look upon the face of a woman, more especially if she were young and well favored; and he always manifested a strong aversion, both to "hot-with" and "cold-without;" but he had never seen the Bible, and his theological acquirements were confined to a smattering of "Butler's Lives of the Saints, and a more intimate acquaintance with the monkish legends of the Breviary." At last this exemplary priest stumbles upon the Word of God, and is quite surprised, both at what he finds, and what he don't find. He finds that the Pope is Anti-Christ, and the Catholic Church the Scarlet Woman, with a hinder end of such extraordinary dimensions as therewithal to cover seven hills. He does not find the words, Transubstantiation, nor Trinity, nor Incarnation, but feels it strongly "born in" upon his soul, that he should break his oath of continency, and take unto himself a concubine, that he should renounce fasting and abstinence, and, taking pity upon his own bowels, that he should henceforward refrain from mortifying the lusts of the flesh; he, therefore, in the language of Richard Wall, "resolves to remain no longer within the pale, or communion, of such a corrupt Church, to separate from her errors, her impostures and abuses, to come out from the Whore of Babylon, lest he should be a partaker of her fornications and abominations," &c., &c., &c., and to come "unto the bosom of the One, Holy, Catholic, and Apostolic Protestant Church of Christ, as by Divine, and human law established in these realms." We believe the above is a fair average description of the process by which a Catholic priest turns a Protestant. It is touching, very, and has a strong effect on the nerves of elderly females at Exeter Hall—it has only one defect, and that is, that it is not true.

We will not stop to point out the absurdity of the calumny that is usually insinuated in the narrative of these conversions from Popery,—that to the priests of the Catholic Church the Bible is a sealed book, or at least, one but little known; we will even, for the sake of argument, admit it to be true. But it would not thence follow that the priest's conversion to Protestantism was the effect of the perusal of the Bible—on the contrary, he was a Protestant in principle, before he ever opened the book. Protestantism is the assertion of the principle, that the individual's conscience is the supreme judge of the meaning of the contents of the Bible, and the denial of the absolute authority of the Church to declare with infallible certainty what is the revelation of God to man. Now, no man who does not doubt that the Catholic Church is the sole infallible witness to that revelation—is the sole infallible interpreter of scripture—that is, who "Believes in the Holy Catholic Church, will ever seek elsewhere for a guide or teacher; it is not until he begins to doubt, of the truth of the doctrines taught by the Church, and, consequently, of the absolute authority of the Church as a teacher, that he will begin to search; the doubts, must, logically precede the enquiry; but the moment a man doubts, he has to all intents and purposes ceased to be a Catholic; for a Catholic is one who has faith, but faith and doubt are incompatible. But, if these doubts precede the enquiry, which they must, unless an effect can precede the cause, the enquiry was not the cause of the doubts; and, as it is the doubting in the absolute authority and infallible veracity of the Church as a teacher, which constitutes Protestantism, it is clear that the enquiry was not the cause of the individual's Protestantism, which must be traced back to some other cause, antecedent to the enquiry, or searching of the scriptures.

What that cause really is we do not pretend to decide, for we have no right to sit in judgment upon any man's motives; we only know, that the true cause is not the cause assigned. Our Non-Catholic brethren are slow to see, and unwilling to acknowledge this, because they do not understand wherein the essential difference betwixt Catholicity and Protestantism consists. Non-Catholics generally argue as if Catholicity meant a belief in one set of dogmas, and Protestantism a belief in another set of dogmas, and that a man was a Catholic or a Protestant, because he held one, on the other, set. But, in reality, this is a most absurd notion, though a very prevalent one in the Non-Catholic world. A Catholic is one who believes all the Holy Catholic Apostolic Church believes and teaches, because the Church believes and teaches it with infallible certainty, as God's divinely commissioned, and supernaturally assisted, institution; a Protestant is one who does not necessarily believe what the Catholic Church believes and teaches, because he does not recognise in her, a divinely commissioned, and supernaturally assisted, teacher; the latter may, indeed, believe—we do not say that it is a thing likely to happen,—but he may believe a good deal, or even all that the Catholic Church believes and teaches; but so long as he believes it, from any other reason but because the Catholic Church so believes, and so teaches, he does not cease to be essentially a Protestant, and formally a heretic; for, it is not so much in what a man believes, as in why he believes, that consists the essential difference betwixt the Catholic and the Non-Catholic. Now, the moment a man takes a book into his hands, with the idea that from the contents of that book, and without the teaching of the Church, he can ascertain the truth, or falsity of the dogmas of Catholicity, or that the teaching of the Church is to be judged of by the contents of that book, as interpreted by the private judgment of the individual, that moment; though the reader should still profess to retain every dogma of Catholicity, he is as much a heretic, and an outcast from the Church, as if he had explicitly denied every article in the creed, from the "*Credo in unum Deum*," down to the "*Vitam venturi seculi*," and that because he has already implicitly asserted the fundamental principle of all heresy—the right of the private judgment of the individual against the authority of the Church. The convert will, perhaps, give out that his change was caused by reading the Bible, that through reading the Bible, from a Catholic he became a Protestant; and his Non-Catholic allies will credit, and repeat the story; it is, nevertheless, false, for before reading one line of the Bible, the convert was already essentially a Protestant, and, therefore, formally a heretic. In fine, he who has admitted the principle, that the truth of the teaching of the Church can be tested by the Bible, or any other book interpreted by the "private judgment" of the individual; or that the Bible can be of any authority against the Church, is, to all intents and purposes, a Protestant, or heretic.

By way of insulting the Catholics of this city—both Clergy and laity—some of our evangelical friends caused to be printed, and posted up, copies of the Royal Proclamation against Catholic ceremonies; they had also the decency to stick them up on the walls of the Seminary, so that the gentlemen of that institution might be reminded, at every moment, of the intolerance and bigotry of the British government. What the object of this conduct, we cannot tell; but if the perpetrators hoped to provoke the Catholics of Montreal to a breach of the peace, they have, we are happy to say, been most signally disappointed. With but one exception, the whole of the Protestant press, beginning with the *Montreal Gazette*, have denounced the authors of this insult, and disclaimed any sympathy with its perpetrators: they have done well; they have confirmed us in the opinion that we have often expressed—that the great majority of our Protestant fellow-citizens desire to live on good terms with their Catholic brethren; and that the insults and calumnies which are so often



heaped upon our Clergy, and religious communities, emanate from a small, and contemptible clique, whose acts are disowned by all honest men, of all denominations. We copy the following from the *Gazette* and *Pilot*—

"Some persons with more zeal than knowledge, more bigotry than religion, have taken it upon themselves to print and put about the streets Her Majesty's proclamation against Roman Catholic ceremonials and processions in the public thorough-fares in Great Britain. This proclamation may have been necessary there, but the statute under which it was issued is not law in Canada, and to use the emblems of royalty which are affixed to it in a surreptitious manner like this, is but to bring them into hatred and contempt. It is simply a wanton insult to our Catholic fellow subjects here, and we hope that the originators of it may be properly punished. Some fellow had the impudence to put one of them upon the gate of the yard of our office. We would give something to be informed of his name. We are firm Protestants, and therefore professing Christians. Our holy religion never was, and never will be advanced by insulting those who differ with us in opinion, and it is matter of deep regret and mortification to us, when we see those professing a common faith, so unworthily violate the doctrine which the great Head of our religion taught."

*Montreal Gazette.*  
"We need scarcely say, that we cordially endorse the above remarks—which are the more grateful, coming from the source they do. It is only to be regretted, that our cotemporary is not as liberal and fair in his political opinions, as he seems disposed to be in his religious opinions. As regards the placards referred to, there is no liberal Protestant in the city who will not regard their publication as an insult, and deplore the spirit of bigotry, or something worse, which has prompted the act. It is plain that we in Canada have nothing to do with this proclamation, and it is deplorable that there should be in a community divided as this is, parties malicious enough to take advantage of it, to wound the feelings of their Roman Catholic neighbors. We have noticed several times of late, publications very much in the spirit of this placard, and coming in all probability from the same parties. Who are these parties? Some effort ought to be made to find them out. There can be very little doubt that the publication of this last placard is in defiance of the law. We are inclined to think that it would fail within the terms of the Ordinance, 1 Vic., cap. 20, and that the printers (if they can be discovered) are liable to the penalties therein enacted. But beside this, there must be a criminal recourse. Under any circumstances, we trust that some effort will be made to discover the offenders, so that the public may have the benefit of knowing who the parties are, and whether Bedlam or the Penitentiary would be the best place for them."—*Pilot.*

FEARFUL CALAMITY.

The city of Montreal has been visited by another terrible fire, which has destroyed almost the whole of the St. Lawrence, and a great part of the Quebec Suburbs. Yesterday morning, at about half-past nine, the fire broke out in a baker's shop at the corner of St. Dominic and St. Lawrence Streets. The wind was fresh from the westward, the weather oppressively hot, and, as usual, there was no water. The flames spread with fearful rapidity; house after house—street after street—was quickly enveloped in fire and smoke—the greatest confusion prevailed; no one was present to direct the efforts of the fire-brigades, nor was the slightest effort made to check the progress of the destroyer. With stolid apathy the civic authorities looked on, as if the burning of the city were a good joke. Thus, unchecked, at any point, the flames soon gained St. Denis street, which they crossed, destroying the Cathedral, the Bishop's Palace, and the buildings belonging to the Bishopric. From thence the fire spread into the St. Mary's Suburbs, where it was still raging at the time of going to press. By dint of great exertions, the Providence Convent was saved, but the inmates had been removed about noon. We have been requested to state, that the *Melanges Religieux* will not appear for some days, as the printing office has been destroyed. We dread to think of—we dare not attempt to estimate—the loss of property, and the amount of suffering inflicted on the poor.

We are happy to have it in our power to announce that Mr. Darcy McGee, the well known and talented editor of the *American Celt*, may be expected in town about the 14th instant. Mr. McGee's talents as a lecturer are of a high order, and perhaps he may be prevailed upon to favor us with a specimen during his sojourn amongst us. No man is better acquainted with, or better able to do justice to, the history of his native country.

Several communications postponed for want of space.

PUBLICATIONS RECEIVED.

BROWNSON'S "QUARTERLY REVIEW."—The July number of this excellent periodical has come to hand, and contains articles on the following subjects:  
1. "MORRIS ON THE INCARNATION."  
2. "THE REFORMATION IN IRELAND."  
3. "THE WORKS OF DANIEL WEBSTER."  
4. "GURVY'S MORAL THEOLOGY."  
5. "LITERARY NOTICES AND CRITICISMS."

The first article is a review of a work by the Rev. John Morris, formerly of the Anglican Establishment, and Fellow of Exeter College, Oxford, but now a priest of the Catholic Church, in which the writer endeavors to convince his Anglican friends of the unreasonableness of their objections to the devotion which all Catholics pay to the Blessed Virgin, Mother of God, and to show that, if Christ be indeed God, and Mary His Mother, then any attempt to depreciate the dignity of the mother must be an attack upon the dignity of the Son; that, in fact, Protestants, in speaking lightly of the glories of Mary, convict themselves of Nestorianism, and of a misapprehension of the true Catholic doctrine of the Incarnation.

The second article is a short sketch of the fortunes and sufferings of the Catholic Church in Ireland, since the days of Henry VIII, and of the confiscation to which the property of the Church has been subjected under four sovereigns, to which confiscation the writer truly ascribes the misery of Ireland at the present day.

"Four religious wars, within one century, attest the virulent energy with which the policy of force was followed up, while estates remained to be plundered, or a Catholic nobility to be exterminated.

"After Elizabeth's confiscation, Edmund Spenser found Munster 'a heap of carcases and ashes,' after the 'crowning mercies' of the Puritan invasion not 'a soul escaped' of the garrisons of Drogheda and Wexford; after the Williamite war, Parson Story, who traversed the five counties watered by the Shannon, pronounced that district 'a fine country, if it had inhabitants.' To sum up the cost in human life of these wars, it is only necessary to know, that the Irish population at Queen Elizabeth's accession was estimated at 2,300,000, and at Queen Anne's, 1,700,000."

This wholesale sacrifice of human life, in honor of the Protestant "Moloch," has been surpassed in the middle of the XIX century, and evangelical men turn up their eyes to heaven, and thank God for the "famine and pestilence," which have continued the work of extermination that the sword of Elizabeth, Cromwell, and Dutch William commenced. The writer gives us some more samples of the blessings of Protestantism—

"Of the illustrious martyrs of the Irish Church, under the six persecutions, it would be almost impossible to abridge the record. Among them, most illustrious for station and heroism, were O'Hurley, Archbishop of Cashel, burned to death in Dublin; O'Kelly, Archbishop of Tuam, murdered in his carriage at Sligo by Puritan soldiers. O'Brien, Bishop of Emly, executed by Ireton; McEgan, Bishop of Cloyne, executed by Ireton; Oliver Plunkett, Primate of all Ireland, executed at Tyburn in 1678; Peter Talbot, Archbishop of Dublin, who died in prison;"

and a long list of laymen, illustrious for their rank and virtues, slain by the edge of the sword for their fidelity to their God and to their country. "Of the number who died in battle and in exile," says the writer, "only the recording angel has the account."

And yet Protestant tyranny has not succeeded in exterminating the faith planted by St. Patrick. The sword, the famine, the pestilence, the sowers and jumpers, have been tried and been found impotent against the Church of Christ. "How glorious," says our author, "to the Church is the result" of this apparently unequal conflict,—"How humiliating to the pride and self-love of heresy."

"Were ever combatants apparently more unequal? Was ever contest, except that of the early Church against Pagan Rome, so mysteriously prolonged, and so unexpectedly ended in the victory of the weak. In the one camp is arrayed all the power of England—her immense revenues, her master diplomacy, her conquering armies; the wealth of India is at her hand, and the thunders of annihilation wait but her word.—In the other camp we find a simple peasantry, at first following, but soon losing, their disunited nobles; we find them without adequate resources, institutions or leaders for such a contest, with such an enemy. Yet we see how it stands with both at the end of three centuries. We see Ireland at this very hour, as resolutely Catholic as ever before; and England, richer, mightier, more despotic than ever, unable to enforce her last law against the passive hierarchy of the Irish Church. The more we know of the facts of this contest, the more we reflect upon the causes of these things, the more we are forced to exclaim—*The hand of God is here!*"

The Review of the Works of Daniel Webster is followed by a scientific and masterly discussion of the respective merits of moral and dogmatic theology, in which the writer, whilst admitting the necessity of the latter, seems to think that, in the majority of the ecclesiastical seminaries, too little time is devoted to the study of the former. We regret that we have not space to lay some extracts from this admirable article before our readers; but we hope that few of them are without a copy of the *Quarterly Review* itself.

The *Anglo-American Magazine*. We have to thank the publisher for a copy of the first number of the first volume of this Magazine, which promises fully to equal, both as to the matter, and neatness of execution, the numerous similar publications for which we have been indebted to our neighbors across the lines. The price of this Magazine is only 1s 3d per number: it contains ninety-six pages of closely printed, and well selected reading matter, besides extracts and wood-cuts from our amusing friend, *Punch*. The *Anglo-American Magazine* is destined to be the Canadian "Harper," and reflects the highest credit on its enterprising publisher—Mr. M'Leary, of Toronto.

The *Snow Drop, or Juvenile Magazine*, edited by Mrs. Cushing and Mrs. Chesney. Our cotemporary, the *Transcript*, has the following notice of this well edited little periodical:—

"This very elegant little work appears under new auspices. Mr. Armour has brought it out in most excellent style. The two ladies, whose names are on its title page, sustain the editorial reputation they have won for it. It is a judicious and clever mixture of the original and the select. The artistical decorations are very neat, and make us think that we are fully equal to our neighbors in that line of art, if, indeed, we do not a little pass them in chasteness and appropriateness."

We have received the *Life Boat*, and the *Canada Temperance Advocate* for the present month. We wish all success to the cause in which our cotemporaries are engaged, but hope they will pardon us if we cannot join with them in invoking the imposition of the "Maine Liquor Law." By many this measure is conscientiously advocated as a just, humane, and wise law; we have no right to quarrel with those who differ with us in opinion; at the same

time, we demand for ourselves the free exercise of our right of "private judgment" upon the point at issue.

We have to return thanks to Mr. J. C. Becket, for a package of his Temperance envelopes—gunned and ready for use, at 20s per 1000, or 2s 6d per 100. As an envelope, we like the article well: in respect of itself, it is a good, an excellent envelope; but in respect that it is a Maine Liquor Law envelope, it is naught. Not even Mr. Becket's exceedingly well executed vignette can make us speak favorably of a law to which we are conscientiously opposed, and which we believe to be unsound in principle, and injurious to the interests of the community in practice.

TO CORRESPONDENTS.

Our correspondent J. C. of North Gower, C. W., will get the necessary information by applying to the agents at New York. The expense of a passage will depend entirely upon the nature of the accommodation required. From London, the fare to Sydney, in the cabin, was, and we suppose still is, about sixty or seventy pounds sterling; intermediate and steerage passengers' fares are of course much lower.

CATHOLIC INSTITUTE—QUEBEC.

We have received from the corresponding secretary of the Catholic Institute of St. Roch at Quebec, the following communication, and the accompanying resolution, to which we have much pleasure in giving insertion:—

"CATHOLIC INSTITUTE OF ST. ROCH'S, QUEBEC.

6th July, 1852.

"DEAR SIR,—I have the honor to transmit to you by this day's post, in conformity to the accompanying resolution, a copy of the constitution and general regulations of this Institute; and I am instructed to request that the Catholic Institute of Montreal will accept the same; and, also, to express the desire of this Institute to maintain a friendly correspondence with the Institute of Montreal, whereby they may co-operate with them on matters connected with the general interests of Catholics in Canada, under the sanction of His Grace, the Archbishop of Quebec, the patron of this Institute.

"I have the honor to be, Dear Sir,

"Your most obedient humble servant,

"G. M. MORRIS,

"Cor. Sec. Catholic Institute, St. Roch's

"of Quebec.

"The President of the Catholic

"Institute of Montreal."

The following is the resolution:—

15th May, 1852.

"Resolved—That instruction be given to the Corresponding Committee to write to the Catholic Institutes of Toronto and Montreal, and to transmit to them a copy of the constitution and regulations of this Institute.

"J. B. MARTEL, Secretary.

"Quebec, 30th June, 1852."

We have also to return thanks for a copy of the constitution and rules of the said Institute, from which it appears that the proceedings of our Catholic brethren in Quebec have met with the full approbation of His Grace the Archbishop. In a letter to the Curé of St. Roch, his Grace testifies his approval, and gives his pastoral benediction to the good work so happily commenced. The objects of the Catholic Institute are set forth in the second article of its constitution, and are—

1. "To furnish to its members easy access to the best literature of the day, by means of a reading-room and library;" and
2. "To co-operate with the other Catholic Institutes throughout the Province, for the defence of the civil and religious rights of Catholics."

We have been requested to insert the following letter on emigration:—

Wakefield, June 8th, 1852.

Sir,—The important services you have rendered this Country during the short period of your Parliamentary career,—your comprehensive views with regard to the development of its various resources under the influence of a liberal administration, and the unwearied and efficient zeal you have always evinced, both in suggesting and bringing before the legislative body, every measure calculated to promote the interests of your constituency, and the welfare of the country generally, are my apology for addressing you the following observations on the subject of Emigration, Colonization, &c., and on what I conceive to be the interests of the Provinces in general.

The subject of Emigration, and the question of the settlement of the Wild Lands of Canada, have already been brought under public notice, and are well worth the attention of our statesmen and philanthropists. The fertile valleys and widely extended plains of Canada, scarcely known as yet, but to the wandering Indian, freely open their bosom to the countless multitudes of vigorous and industrious emigrants that Providence continually urges to our shores, and present to them every facility of entering at once into possession of all the advantages and comforts that in a material way contribute to the domestic happiness of mankind. But arriving amongst us, they remain only to pause, and then, like the Arab of the desert, shifting to fresher and more promising pastures, pass on to where the political atmosphere is purer, and their energies likelier to have a wider scope. The neighboring confederation, actuated by a wiser and more liberal policy than that which has until lately characterized our colonial government, presents to the emigrant the prospect of a speedier and more ample remuneration, together with that broad and unrestricted basis of social equality and individual advancement that moulds and characterises all its institutions. Guided by the principle that a permanent population, proportionate to the extent of their territory and the abundance of their resources, is always a living source of wealth, national strength and independence, the United States have invited to a participation of the benefits of their free constitution, the popular and social elements of every country. From the period of the independence of the North American Union, down to the present day, the children of every country and of every creed have contended on the even ground of her constitution for the wealth that crowns the brow of genius, or the wealth that rewards the spirit of enterprise and industry; and their success was a fresh gem that she proudly set in her diadem. The climate of Canada is far healthier than that of any part of the United States, and in point of fertility, mineral productions, commercial resources and other natural advantages, she certainly can compete with the most favored among them. Nevertheless, the advanced development of that country's resources, the flourishing and prosperous state of every commercial and industrial department therein, contrast strangely with the almost general stagnation observable in the social and political condition of Canada. Until within a recent period, Canada has continued to be, in a political point of view, a faithful shade of what would be, if truthfully delineated, a fair and bright picture of the United States. But let us hope that our traditional policy has been reversed; and that the present able and liberal administration will be comparatively

as active in repairing, as their predecessors were in dismembering the political and social edifice of this country; and that the career of advancement and development, in which the country has steadily moved since their accession to power, will cease only with the extinction of the last element of liberality in the institutions of this continent.

That the present government have been fully and sincerely disposed to ameliorate the condition of the country, no person can doubt, but that efficient means of encouraging agriculture, or the interests of colonization, so as that those important departments, so vitally affecting the welfare of the country, would derive any practical benefit from them, have been employed, the actual state of affairs absolutely forbid us to believe. A view of the question can be easily conceived even with regard to a local and liberal administration, when we bear in mind that every measure for the settlement of the wild lands, no matter how liberally conceived in the beginning, has been passed into law in so cramped, so narrow, and so imperfect a form, as to render them altogether unavailing to those on whom they were intended to confer a benefit. We cannot feel surprised at this result of legislation, when we reflect that these laws have been framed by men living in towns and cities, and totally ignorant of the nature and amount of difficulties that surround and embarrass the poor emigrant in the woods, or by those whose particular speculations in commercial affairs might be found not to harmonize with the interests of the settler. The laws relating to colonization in Canada, are vague, illiberal, and destitute of the merest element conducive to advancement or civilization. In fact, it can be said without fear of substantial contradiction, that they are better calculated for the depopulation than for the colonization of the country. Were these laws enacted with the remotest view of being beneficial to those whose interests they affect to promote their features would be of a nature far more earnest and more practicable: competent and trustworthy persons would in all cases be commissioned to explore the country, which would be divided according to the usual system of Townships. Government would have lines of roads laid out in the most advantageous, central and convenient parts for the settlers in each township, and for the public in general; and upon these roads make bridges, cross-lay swamps, and render the rugged parts passable. Government seems at present disposed to make free grants of land, for the purpose of encouraging colonization;—I take the liberty of informing them, from my own experience and observation, that it would be far more conducive to that end, to have roads opened in a passable manner through the woods. In making these statements, my intention is not to divert government from their good projects in giving grants of wild land for the furtherance of colonization, but to show that the roads, &c., made by government, with a nominal value set on the land, would promote far more speedily and effectively, the object they have in view. Indeed it is absurd to imagine that a community who bear the burthen without the protection of government, who are placed beyond the pale of civilization or advancement, who entering without either capital, legal advice, encouragement or protection, into the wild forests, can make the least progress. Government is the presiding and protecting power in every country, to rule and direct its energies, and superintend and execute every thing of a public nature affecting its interests; and it would be idle to suppose that the class of persons who, under the adverse circumstances that beset colonization in this country, seek for a home in the woods, could by individual exertion open and make public roads, or that any person possessed of capital, could think for a moment of settling or expending money, where every hope of future advancement seems to be extinguished by the neglect of those whose direct duty is to foster and sustain it. If government opened the roads, constructed bridges, &c. and offered the lands at a nominal value to actual settlers, the plough would soon extend its domain over the hunting grounds of the Indian, and thousands in this country—not to speak of the many thousands that this year will bring to our shores—that were losing their time in towns, wandering through the country, or directing their prospects towards the United States, would become happy and industrious settlers at home. The result would be a permanent and steady source of revenue to the public treasury, and of wealth and numerical strength to the country. Europe seems destined in our time, to cast from her agitated bosom the masses of her detached population, that never again can sink into their social level, or coalesce with their former associates at home. And what may be lost to European nations, if duly appreciated and turned to advantage in this country, would be of incalculable advantage to the community in general, besides the happiness it would bring to the feverish and anxious bosom of the sea-tossed and sailing stranger.

It has been repeatedly said that government would be more than repaid for any extent of territory they might grant to emigrants, by the revenues resulting from their consumption of imported articles paying duty, and it might be added also, that as the new settlers tugs and toils in the commencement in clearing his farm in the woods, without any immediate remuneration, but with the certainty however, of seeing his efforts ultimately crowned with abundance, so would the trilling amount that would be expended by government in exploring and dividing the lands, in opening roads and constructing rude timber bridges, be amply repaid in a very short period by increased revenues.

If government intend encouraging emigration within the present year, as they certainly ought to do, they will find in the above brief but truthful notice of the subject, the idea of the preliminaries that are unquestionably necessary for its successful accomplishment. The idea of sending agents into the parent countries to encourage emigration, without any preparatory step on the part of the government in this country to facilitate their being settled on land, &c., I consider imprudent; it would only be bringing emigrants to Canada, that they might proceed more easily to the United States. Such a step would be productive of many evils; it would raise the most extravagant hopes, that would be doomed to the saddest disappointment when the persons would arrive here. Before you let loose such a torrent, open your conduits on every side to pour its fertilizing influence through the land, if not the doad will rush along impetuously through the country, leaving its trace behind—the trace of degradation—and seek its level elsewhere. Let government then, as a first elementary and necessary step, divide the lands, open the roads, and prepare homes for those whom they would take from home, and then let them send conscientious agents to the parent countries, not to encourage persons indiscriminately to emigrate, and to make known to those who are already disposed to do so, the nature of encouragement held out by government, and the general advantages that the country presents. There cannot be the least reasonable doubt but the country in a short period would become wealthy and prosperous if sustained by a liberal course of policy. This section of Canada is studded with lakes—I have travelled over many of them, and a peculiar feature observable in them is the facility they afford of being opened one into another, and thus affording a means of speedy water communication all over the country; securing at the same time, the interests of commerce, in opening new and vast tracts for lumbering, and rendering many valuable mines accessible.—Several other advantages would follow in the train of these; the table lands along the lakes and the rich valleys through the mountains would be open to settlers. In this manner our timber trade, the working of our mines, our agriculture, and manufactures, would mutually sustain themselves in wealth and prosperity. The present seems to be a favorable conjuncture for giving the most decided impulse to the development of the country. The many public works in prospect of commencing through the country, and the consequent necessity of a proportionate amount of labor; and on the other hand, the thousands of young and healthy emigrants that are quitting the United Kingdom, but more particularly Ireland, to find a suitable field for their energies in the United States, could be rendered opportunely available by our government for this country.

I shall conclude with the following remarks, so suitable to our present theme, from the "Times," that celebrated organ of British policy, on the depopulation of Ireland—"Sinew and bone, after all, are a consideration. A whole people are not to be despised and dismissed as if they were rubbish. We may miss those whom we lose. Brethren are made for adversity; and should that hour come, we may have reason to remember the sorrowing departure of several millions of broad shoulders and stalwart forms containing hearts, which, with all their feverish cravings and tumultuous passions, were never known to be craven or untrue in the presence of a foreign foe."—I have the honor to be, Sir, Your humble servant,

THOS. O'BOYLE, O.M.J.

John Egan, Esq., M.P.

Died.

In this city, on Thursday the 8th inst., Mr. Neil McCrank, aged 42 years. Friends and acquaintances are requested to attend the funeral this evening (Friday) at half-past five o'clock, from his late residence, Commissioner-street, to the place of interment, French burying ground.



## FOREIGN INTELLIGENCE.

## FRANCE.

**LOUIS NAPOLEON AND THE ENGLISH PRESS.**—The *Daily News* and *Morning Chronicle* are full of indignant reclamations against the measures of repression taken by Louis Napoleon against their Paris correspondents. On Tuesday week the chief correspondent of the *Chronicle* was ordered to attend at the department of the police, which has the censorship of the press, and was there blandly informed by M. Dumoulin, the director of that department, that for some time past the French government had been greatly annoyed by the systematic hostility of the English newspapers to the government of the President of the Republic, and that it had particularly remarked that the *Morning Chronicle* was more than ordinarily hostile. The government, he said, was anxious to be as liberal and as moderate as possible; but it could not permit the English papers to pursue a system which it had prohibited in the French papers, and for which it had prohibited the several Belgian and German papers from entering France. The government would allow criticism (*désapprobations*), even though hostile, if conducted in a fair spirit; but it could not allow personal attacks and abuse of the chief of the state; it could not allow that the President should be *traîné dans la boue*. The instance selected as having given special displeasure was a leading article in the *Chronicle*, where the President was called "an assassin." The correspondent, to no purpose, represented that he was not responsible for the leading articles, and the interview concluded with a warning that if the English papers which attacked the President did not change their tone, the government would hold the Paris correspondents, on whose information the leading articles were probably written, as responsible, and expel them from France. A similar warning was given on the same day to the correspondent of the *Daily News* and of the *Morning Advertiser*. The correspondent of the *Times* has received no notice of the kind, the government considering that he gives both sides *met du blanc et du noir*, as M. Dumoulin epigrammatically expressed it. It is believed that for the present these threats will not be carried into execution.

**THE OATH OF ALLEGIANCE.**—Numerous refusals to take oath continue to be reported. M. Barthélemy Saint-Hilaire, among others, has addressed a letter to the Minister of the Interior, in which he says:—"I submit, Monsieur le Ministre, to the dismissal which is inflicted on me after twenty-seven years' service devoted to the state. I prefer it to the oath which is demanded of us, and I am so far from feeling dissatisfied with those who pronounce this dismissal, that I wish sincerely, without, however, expecting it, that they may, whilst signing that dismissal, enjoy that tranquillity of mind I shall feel whilst suffering under it."

**THE ORLEANS PROPERTY.**—The Council of State met on Tuesday to hear the pleadings on the Orleans question. The hall appeared much more animated than usual, and a numerous crowd filled the interior, and occupied the approaches to the building long before the hour of meeting. M. Cornudet (*conseiller rapporteur*) addressed the council on the *confit* raised by the Prefect of the Seine in the name of the government in the affair of the Orleans property.

M. Paul Favre then addressed the council on behalf of the Princes, after which M. Maigne, commissioner of the government, demanded the confirmation of the decree of the *confit*, as respected the property comprised in the donation of the 7th of August, 1830, and the annulling of that decree as respected the property of the Princes of the family of Orleans have inherited from the Princess Adelaide.

The pleadings being closed, the council retired to deliberate. Judgment will not be delivered till Saturday.

The Chateau d'Eu was seized on the morning of the 5th. A sale of the furniture in the name of the princes was to have taken place on the 7th. The mayor and the gendarmes having presented themselves before the gate of the chateau on the morning of the 5th, found that the steward had closed all approaches to it, and on admittance being demanded, the steward replied that he only recognised the right of his master, the Duke de Nemours, to give him orders, and pre-emptorily refused to open the gates. The mayor then sent for a locksmith, and after some judicial ceremonies had been gone through, the gate was broken open. The officials had still only gained admission to the court-yard, and further resistance was made, but with an explanation that it was to prove the right of property and protest against force. The parties ultimately gained admission by breaking a pane of glass, and introducing through the aperture a person who opened the door for them.

**THE POLES IN FRANCE.**—By a decision of the Minister of the Interior, the subsidy hitherto granted to the Poles has been withdrawn. The following are the motives given by the Minister for this decision:—

"In granting subsidies to all political refugees who had to fear rigorous measures against them in their own countries, France has had for object to shelter them from present distress, and to enable them to wait until they could provide for themselves the means of existence. This she has done for twenty-five years, and her generosity ought now to have an end, and be reserved for rare and exceptional cases, or when infirmities prevent any employment."

It is said that the subscription raised for General Changarnier amounts to twelve thousand pounds sterling, but that he has refused it. He is now making arrangements for the sale of his estate, which he bought for eight thousand pounds two or three years ago, and which is encumbered to the extent of 50,000 francs.

There is again talk of matrimonial prospects being entertained by Louis Napoleon. The rumors as to his being about to marry a Swedish Princess, or one of the daughters of Don Francisco de Paula, have passed away; it is now, says the Paris correspondent of the *Times* "very confidently whispered that those who would desire to see the President form a matrimonial alliance have been lately turning their attention to a connection with the Imperial family, and a daughter of the Duke de Leuchtenburg, granddaughter of the Emperor of Russia. The Princess is the cousin of the President. As she is little more than eleven years old such an inequality of age renders such a match improbable; yet it is stated in certain quarters, where information on these matters is mostly very good, that notwithstanding that apparent improbability, the subject has seriously been mooted, whether with the knowledge or consent of the President is not stated, and, moreover, that objections of so serious a kind have been urged in return by the near relatives of the Princess as to render all hope in that quarter, if any had been entertained, fruitless. These objections are said to have proceeded principally from Portugal, the mother-in-law of the Queen being the aunt of the young Princess. It is not stated what opinion the Emperor Nicholas has passed on the proposition; but should it be submitted to him in person it is not difficult to guess his sentiments."

## BELGIUM.

The trial instituted by the government on the demand of M. Louis Bonaparte against the editor and publisher of the *Nation*, took place at Brabant on the 7th. The defendants were charged with writing and publishing an article characterised as an outrage upon the President. The jury acquitted both the accused.

The Catholic party have gained about five votes in the Belgian chamber, by the election for its partial renewal, just concluded. The number of deputies to be elected was 54—viz., 20 in Eastern Flanders, 18 in the Hainaut, 11 in the province of Liege, and 5 in Limbourg. The Liberals have succeeded in carrying the election of 33 of their candidates, and the remaining 21 are of the Catholic party.

## GERMANY.

**THE JESUIT MISSIONS.**—The Protestants in Prussia are in a state of considerable vexation about the manifest progress the Catholic Church is making in that country. They (the Protestants) complain that the Catholic Church has been the only gainer by the Constitution of 1848. The famous 15th article enacted, that "every religious society orders and governs its affairs independently, and retains possession of its estates and funds. The intercourse of religious societies with their superiors is unhindered; the publication of Clerical ordinances is subjected to no especial restrictions." But the King is the spiritual head of the Evangelical Church, the Protestant Pope, uncontrolled even by a college of Cardinals; and the fruit of the constitutional guarantee of the independence of the Protestant Church has been not the freedom of development and progress with a popular Ecclesiastical constitution, but the institution of a council solely dependent on the royal will. The Catholic Hierarchy has really gained an increase of liberty under the Prussian constitution. The Pope may now appoint Cardinals, install Bishops, and issue Bulls; the Bishops and Priests may publish Pastoral letters and ordinances without any control whatever on the part of the Prussian state authorities. The Roman Catholic Hierarchy is now more autocratic in Prussia than even under any Catholic government. Jesuit missions have been for some months past making the round of the Prussian Rhenish provinces; at present they are in Silesia; their arrival in Berlin is announced. The Protestant Clergy is getting rather excited on the subject; the Ecclesiastical Council has addressed to the Pastors an exhortation containing some phrases rather devoid of practical import; and the court preacher, Dr. Sneath, lately invited the congregation in the Berlin Cathedral to subscribe for getting up Protestant missions in opposition to those of the Jesuits; but a decided Protestant movement has not yet shown itself.

## AUSTRIA.

The correspondent of the *Times* says:—"It is evident from various letters which have been recently received from Hungary, that the sanguine Magyars are of opinion that great political concessions are about to be made by the Monarch, but they certainly deceive themselves. Every means will be employed to regain the affections of the Hungarians, and to bring back to their recollection the *Morsamur pro rege nostro* of their forefathers, but the unity and indivisibility of the Empire will be maintained to the letter, because it is deeply felt that not only the welfare but even the existence of Austria as a great power, depends on the complete equalisation of the different nationalities. It is said that when the Emperor appears in public, *zwanzigers* (silver coins worth 20 kreutzers) will, according to an ancient Hungarian custom, be thrown among the people. Your readers may be of opinion that the little silver which is in the country might be more judiciously employed, but it must not be forgotten that a double object is to be attained. The metal is to give the people a high idea of the munificence of the Sovereign, and the head on it is to make them acquainted with his person."

## SWITZERLAND.

A Swiss journal states that the government of the Holy See has concluded a capitulation for the formation of a Roman army with M. de Kalbermatten. The officers named up to this time are all Swiss. Two regiments of 3,000 picked men each will be formed, of whom 600 have already arrived at Macerata.

## INDIA.

## THE BURMESE WAR.

Advices by the overland mail bring news from Bombay to May 12th, and from Rangoon to April 23rd.

No further collision with the enemy had taken place, and our troops had remained inactive nearly a week. Captain Blundell had died of his wounds; the remainder of the wounded were doing well. Cholera was abating; the place was getting into some order and cleanliness. On the other hand, the rations for European troops were dear, scarce, and of bad quality, principally consisting of ill-cured pork, no beef being as yet obtainable. Temporary wooden barracks were expected from Moulmein, but meanwhile the troops were without proper shelter, though the monsoon was daily expected.

Nothing was known regarding the future movements of the force; two light steamers had been sent on the 21st to the Irrawaddy to reconnoitre, "it was hoped with a view to ascertain the practicability of an immediate advance up the river." In all probability, however, the force will stand fast till after the monsoon.

The Governor-General's first intention on the fall of Rangoon appears to have been to push on to Promé immediately; but, if so, his subsequent interview with Admiral Austen altered his plan.

Nothing is known regarding the number or position of the Burmese troops in the neighborhood of Rangoon. Some accounts state the force of the enemy at 25,000 men; others say that the troops that were assembled for the defence of Rangoon disbanded themselves on its fall, and the ex-governor had only 100 or 200 men remaining with him.

The Governor of Rangoon has invited tenders for the heads of the British forces, according to prices as per tariff, namely, fifty rupees for the head of a white man, and thirty rupees for the head of a black man. The offer has proved a strong inducement to the Burmese, who go to work desperately to earn the reward. No sooner is a soldier or sepoy down than several Burmese rush upon him with hatchets and choppers, eager to effect a decapitation and secure the head. In most cases, however, they are compelled to beat a hasty retreat with something about their own heads from the comrades of those fallen; though in a few instances they have been successful in carrying off the heads of our poor fellows.

There are rumors of a revolution at Ava headed by the king's brother.

On the night of the 14th the Burmese made a spirited attempt to recapture Martaban. They got within our pickets, but retired after about four hours' firing. Our loss was only two artillery men slightly wounded. Theirs is supposed to be very heavy; but they left no dead or wounded on the ground.

The cholera that broke out among the troops employed at Rangoon is attributed entirely to the fatigue and unnecessary exposure they underwent. General Godwin is universally blamed for having landed the troops so long before the guns, which it was known from the first would be requisite for the reduction of the Great Pagoda stockade. The troops, after being on the 12th exposed to a sun so terrible that five officers were struck down at their posts by it (two of them fatally), lay down at night on the ground, exposed to a heavy dew in an unwholesome swamp; the whole of the next day (the 13th of April) was lost, because the guns were not landed, the troops remaining inactive, "exposed to the insupportable heat of the sun," and passing that night also without shelter. In India cholera is the invariable result when troops are subjected during the hot weather to any continuance of undue fatigue or exposure to the sun.

## EMIGRATION VIA BUFFALO—ITS CAUSES AND CHARACTER.

(From the American Celt.)

A thousand souls per day, pass through this city, embark on a second sea, for a land farther West, than they landed upon recently. With money minted far away, bearing the stamp of Victoria, or Frederick William, the better class pay their way, talking much Gaelic or German, as they go. The poorer, supplied with means of transit by our humane commissioner, mingle with the crowd, and huddle themselves together between the steamboat's decks. With freight packages for their pillows, and cattle for their companions, and the dashing spray and wild wind for their lullaby, they fall to sleep upon the breast of Lake Erie. They dream, perhaps, of home far, far away; of dear friends, or of kindred; or it may be, the sleepless imagination pictures the new home, surrounding it with all the waking heart desired to have in it and about it. Sleep on! ye tired and weary wanderers, and God send you all good fortunes.

It is strange, this immense emigration. In its origin and direction very strange, and in its future consequences it is wonderful.

"You will observe, my dear Sir," a friend of ours said yesterday, "that these emigrants are chiefly of two nations, Irish and German. Why are there more of them than of any other European nation? France is as populous to the square mile as Prussia; Spain is as crowded as Saxony; Tuscany is as dense as Holland. How is it," continued our friend, "that it is only the subjects of the Protestant Governments that emigrate in large numbers. What do all the old Catholic powers do for a living for their people? I can't understand it—can you?"

To which the present editor undertook to reply.

First. That no great number of people will voluntarily leave their own country who can live in it.

Second. That it was clear from this, that these multitudes of Irish and German emigrants could not live under their respective Governments, (though Protestant) and consequently had left.

Our friend was rather non-plus'd at getting this key to his mystery. But failing to find any other adequate explanation, he shifted his battery, and opened on us again.

"Why, Sir," said he, "all travellers in Europe agree that there is as much misery and oppression, to

say the least, in France, Spain and Italy, as in England, Holland and Prussia. Their police system is quite as bad, and their average earnings are less, in Catholic than in Protestant States. The latter are more commercial, and consequently more able to maintain their poor, and pay their workmen."

"The Continental Police of Europe, I admit (said the Editor), is much more stringent on strangers than the English. And why? Where men have only to cross a bridge from one State into another, the necessity of surveillance is increased, in proportion to the facility for evading law. England, in her isolation, does not need the barrier system, on the outside. You know her Poet sing—

"England needs no bulwarks,  
No towers along the steep  
Her March is on the mountain wave,  
Her home is on the deep."

I question whether a strictly commercial nation pays better wages, or maintains more poor, than an agricultural country. Protestant countries excel in commerce; the deep Catholic contempt for mere wealth, is unknown in their towns and marts; wealth alone with them is respectable; genius is a beggar, art a menial servant, and piety a poor fool in their eyes. But Catholic governments, and Catholic social customs can alone inspire true contentment and lasting order, and therefore, the Catholic millions of France, Spain, and Italy, inspired by their old customs and countenanced by their governments, do not, and will not emigrate, in masses."

Here, the conversation paused for a minute or two. "But do not think," (continued the Editor) "that though I measure the height of the oppression by the length of the Emigration, that, therefore I think the consequence an evil. Quite otherwise. I consider it happy for these poor strangers, and happy for all America. Their very poverty will make them work—will create new cities, perhaps, new commonwealths. Their old world piety, will temper the skeptical mind of this prosperous nation, which is, as yet, without christian traditions, local or national. They do not look presentable to the eyes, but neither did the Fishermen of Galilee. No one would have supposed them to be apostles, by their outward appearance. These also, the humble ones of the world, may yet confound the wise, for they in a Providential sense, are likewise, minor apostles. They will found churches, houses, families, dynasties of freemen, in America. No, Sir, I do not pity them—I envy them. I honor them, with the Capets, and Ramiros of the past, the founders of christian institutions and legal authority, on the other side of the Atlantic, and the middle ages."

We turned away from the Dock, but neither of us, are done, with this great subject—EMIGRATION.

## THE SUBMARINE TELEGRAPH BETWEEN ENGLAND AND IRELAND.

"This undertaking, which has more or less taken the public by surprise, is now complete, and its success certain. The fact was that there were but few engaged in the gigantic enterprise, and those few have been absoibingly engaged in its performance. There were other reasons for reserve; the task was daring, difficult—and, in respect to distance, unprecedented; the projectors, might fail and become subject to the charges of rashness and incompetency. However, the Howth and Holyhead Submarine Telegraph is now an established fact and its promoters are well worthy of the earnest congratulations of all who are capable of appreciating the attributes of decision, energy and skill.

About three weeks ago the idea flashed across the mind of Mr. R. S. Newall. "This Irish Telegraph will be a paying concern. The firm with which I am connected have facilities for doing the thing—why should we not see about it and do it? He explained his view to his partners, got their consent, and immediately applied to Samuel Statham, Esq., conductor of the Gutta Percha Works, City-road. "Can you supply us with 80 miles of telegraph wire, doubly covered with gutta percha, within a fortnight?" "I'll try," was Mr. Statham's response; and it was finished within the time agreed on, being latterly done at the rate of 12 miles a day. The coated wire was then sent down to Gateshead-on-Tyne to be surrounded with 12 galvanized iron wires, twisted round it in a spiral. The cable being finished, Mr. Newall called on Mr. Statham last Tuesday week, and then told him the object for which it was manufactured. It was agreed that Mr. Statham should bring a staff of assistants, and the requisite apparatus to Holyhead the next day to meet the wire. The admiralty was communicated with, and kindly sent down Captain Beechy, R. N., to give his valuable advice and assistance; and they also lent the Prospero government steamer, Lieutenant Aldridge, R. N., to aid in carrying out the undertaking. Meanwhile the Britannia was hired to bring the cable from Whitehaven, and pay it out from Holyhead to Dublin.

"The enormous cable, 80 miles in length, weighing a ton per mile, and in one continuous piece, was wound up into immense coils, placed on trucks, one after the other, and drawn by steam from New-castle-on-Tyne to Whitehaven—from one side of England to the other. The Britannia, steamed to Whitehaven to take it on board, when, unfortunately, it was found that the entrance to the dock was too narrow to permit the vessels to enter. The coils had then to be replaced on trucks, and carried to Maryport, where they were at length embarked, and speedily conveyed to Holyhead.—The insulation of the copper was tested, and found to be defective; then the portions stowed in the various departments of the ship were examined separately, and at last it was ascertained that the fault lay in some 8 miles of the line lying in the bottom of the hold.—There was nothing for it but to disembark the leviathan bulk and to track it step by step to the exact seat of the defect. This done, the fault was remedied, and by Tuesday morning the giant rope was in readiness to be placed in its abiding home.

"Early on Tuesday morning the Britannia, towed by the Prospero, commenced paying out the cable, according as it sank by its own weight to the bottom of the sea, along the route from Holyhead to Howth.—Occasional difficulties were experienced in the paying out of the coils; but they were all overcome. Slowly the vessels ploughed along from three to five miles an hour; and at length, between seven and eight o'clock on the same evening, the Britannia anchored off Howth. An electric current was sent through the wire to Holyhead, and the returning answer brought the pleasing intelligence that the line was all right throughout. The portion of cable requisite for completing the connexion with the shore and land line was now laid down, and the parties engaged in this arduous undertaking sought some repose, after nearly two days and nights of excessive and harrowing exertion.

"Buoyant with hope, those who had already suffered



so much, went down at noon on Wednesday, to the Amiens-street terminus, to test the success of their enterprise. The batteries were put in action, the wires were connected, and they anxiously waited a reply, but none arrived! They telegraphed to Howton and were answered—the fault was further off than the land line, an express train was provided and they dashed down to Howth. Again they telegraphed to Holyhead from the shore—no answer! They took a boat and rowed to the ship. A message sent to Holyhead brought back the reply “that all was right there.” It was now manifest that the fault lay somewhere between the Britannia and the shore.

“It was necessary again to take up this portion of the line, and test it. When discovered it was soon remedied. It was again recoiled into an open boat, the crew of which made a renewed attempt to lay it down to the shore. In the mean time Messrs. Statham and Newall proceeded to shore in another boat with the instruments, but when they overtook the boat which had been engaged in paying out the cable, they found it at a stand, the crew having managed to sink the whole line, while still some distance from the shore. Again Mr. Statham had to return to the ship, get another mile of cable uncoiled, recoil it in the boat, and then tow to where the deficient extremity of the cable remained; and there, in an open boat, at two o'clock in the morning, with the aid of a little burning spirits, to solder the wires, reunite the gutta percha, and restore the cable to a continuous and insulated whole. This was effected, the remaining distance on the shore laid down, and that night of toil was at length repaid by a success the most ample and complete.

THE BISHOP OF EXETER AND THE EARL OF SHAFTESBURY.

A remarkable correspondence is published by the Morning Chronicle between the Bishop of Exeter and the Earl of Shaftesbury, which opens with a letter from the former, in which he recapitulates certain speeches made at the meeting of the “Protestant Alliance” in Freemason’s Hall, on June 6th, when Lord Shaftesbury was chairman.

It appeared that Sir Culling Eardley had declared that a child had been interrogated (in confession) by the Rev. George Prynne, of Plymouth, as to her thoughts of “uncleanliness,” and that “therefore he did publicly and earnestly express a hope that the rules of the Protestant Alliance would be so revised that he might bring evidence before it of this particular fact, that the matters might be brought to an issue, that either the Bishop of Exeter might exercise discipline on these offenders, or else the public mind might know that he was a party himself to these offences.”

It was further stated that the Earl of Shaftesbury had said they must all feel deeply obliged to the hon. baronet (Sir C. E. Eardley) for having brought forward such a striking instance of secret Popery. They were not very strongly attached to open and avowed Papists, but those who accepted the fruits and undermined the foundations of the Protestant Church, were objects of singular abhorrence and dislike. He hoped the matter would be pushed further; and if they could not bring the Diocesan to exercise discipline over the Ministers, they would bring public opinion to exercise discipline over the diocesan.

The Bishop of Exeter goes on to demand of Lord Shaftesbury whether this was an accurate report of words spoken by him at the meeting. Lord Shaftesbury replies stating that his own expressions were accurately stated in the whole, but that Sir Culling Eardley’s statement was even more explicit than as it was given by the Bishop of Exeter, and he encloses a letter from Sir Culling himself, giving the expressions he had used as far as he could recollect. They were as follows:—

“Within the last few days he (Sir Culling Eardley) had felt it his duty to refer by name to the case of the Rev. George Prynne, the Chaplain of Miss Sellon’s institutions at Plymouth. It had now transpired that this Clergyman ‘confessed,’ not only grown up young ladies, but little girls of the lower class. One of these children, of about twelve years old, had, with her own lips, informed him (Sir Culling Eardley) of the way in which this was done to her, and he believed the same course was pursued with the others. Once a month the children are taken to ‘confession.’ On that occasion the child was shown into Mr. Prynne’s private study. He locked the door, fastened the windows, pulled down the blind, took a surplice off a peg, put it on, and sat down in a chair. The child was then told to kneel down before him and to read aloud a paper which she had previously prepared with the help of ‘the Sisters’ of Miss Sellon’s establishment, containing a statement of her sins of the previous month. Of these Mr. Prynne examined her, and that with references, not only to acts, but to thoughts—thoughts of envy, thoughts of disobedience, thoughts of uncleanness! Now amongst a Clergy called Protestant, was such an inquiry to be permitted? If they wish to deal with Popery, they must include the secret Popery in the Established Church. It was every inch as important to oppose Puseyism as to oppose Popery. He therefore publicly called on Lord Shaftesbury to revive the Protestant Defence Committee—a society especially adapted to this end. Let the Bishop of Exeter be required to exercise discipline. If he did not the public would know the fact that he was a party to such abuses.”

In reply to this, Dr. Philpotts writes a furious epistle to Lord Shaftesbury. “Sir Culling being a dissenter,” the Bishop does not think it necessary to make any remark on anything he said, but Lord Shaftesbury, being “a Churchman,” ought, before using such language, to have ascertained that there was some law of the Church, visiting with Ecclesiastical censure such conduct on the part of a Clergyman as Sir Culling has narrated. If Lord Shaftesbury made a regular complaint, he (the Bishop of Exeter), would proceed against any Clergyman of his diocese whom he might charge with any Ecclesiastical offence. “Meanwhile,” says the Bishop, “your lordship must permit me to express my astonishment, that if not your feelings as a Churchman, yet at least your courtesy as a gentleman, and even your sense of ordinary decency, did not restrain you from venting such a nuisance before such an assembly against one whose office at least entitled him to some respect. Your lordship need not be reminded of the well-known rebuke given by a wiser man than I am to a nobleman not less eminent or less wise than yourself—‘When men in your rank lose decorum, they lose everything.’”

Dr. Philpotts, however, encloses Lord Shaftesbury an answer he had given on the same subject to another correspondent, who, it seems, had addressed him in terms not so galling. “I am very sorry, says the Bishop of Exeter, “to find that occasion of scandal has

been given by Rev.—Prynne, and I shall not be backward in taking such a course as shall seem to be due both to the Church and to him. It is however necessary, before the Bishop can take any proceedings, that there be a regular complaint, founded on the positive allegation of some offence against Ecclesiastical law, and this by parties connected with the parish. If any parishioner of Mr. Prynne shall make such a charge, and in such a form, as should be fit to be entertained, he will find me ready to entertain it.”

EXETER HALL FANATICS.

(From the Morning Chronicle.)

Two years ago we ventured to believe that the spirit of toleration had sunk too deeply into the heart of English society to be again disturbed, and that none but elderly ladies of a dyspeptic habit of body, and unattached clergymen of similar religious tendencies, retained a taste for theologic hatred. At that time we noticed the great ‘May meetings’ at Exeter Hall only with that sort of smile with which a sturdy yeoman meets a coterie of yellow Nabobs at Bath or Cheltenham. We knew that bitter execrations of the Pope, and low mutterings against ‘traitor bishops’ and ‘Jesuit professors of Hebrew,’ were accompanied with a sly shrug at ‘the world,’ were currie and pilliu to these assemblies; but, of course, we could not criticise the inexpensive pleasures, so long as they had the decency to confine their follies to themselves. Unhappily, however, our confidence in the improved temper of the age was premature. A recent ill-judged movement of the Papal Court, coupled with Lord John Russell’s crowning act of truckling inconsistency, has given bigotry another lease of life. The ecclesiastical Chartists have re-issued from their holes and corners, determined to rip up in a moment the sore which twenty years had hardly cicatrized, and to snap asunder the delicate thread with which our greatest modern statesman had almost re-attached an alienated people. Once more the Royal Academy, the opera, and the ‘season’ have brought with them as of old, the annual incursion of protesting ‘Protestants.’ Again the standard of St. Jude floats proudly over the Strand, and the army of extermination has re-occupied the fortress of Exeter Hall. The campaign was formally opened on the 12th instant, when the troops defiled before their commander in the flesh. To say that the ‘Protestant Association’ first crossed weapons with the enemy on that day would be absurd; for, in the first place, our printed ticket of admission to the ceremonial contained a significant formula, denoting that the bearer was pledged not to oppose the purpose of the meeting, and there was consequently no crossing of weapons; and, moreover, on the previous evening the light detachment had fallen upon Mr. Bernal Osborne and his Kafirs at St. Stephen’s—though with very dubious success, for want, no doubt, of heavy metal from headquarters. Still, on the whole the revei must be considered satisfactory. We did our best to act up to our orders, and the fact that we were not summarily ejected proves our self-restraint; but give us two such victories, and we are lost. It was interesting, as some one on the platform observed, to turn from the unchristian bickerings of the House of Commons to the glib unanimity of the benevolent meeting. But, although our thoughts were not distracted by conflicting arguments, nor our ears stunned by jarring epithets, our nerves have scarcely recovered the shock of the enormous discordance between the language used by the various speakers and the objects at which they aimed. Rise up, shade of Samuel Johnson, and be taught that, in the nineteenth century, ‘toleration’ and ‘intolerance,’ ‘liberty’ and ‘oppression,’ ‘self-negation’ and ‘self-sufficiency,’ ‘truth’ and ‘falsehood,’ have ceased to be a tithetical, and have become synonymous. The noble chairman, Lord Roden, delighted in the reflection that ‘the matter was in the hands of the people,’ and almost in the same breath prayed God not to permit the people to enjoy ‘civil and religious liberty’ in their way. The secretary reported that the principles of association had been advancing all last year at express speed, especially in Ireland. He hereby disproved, by the way, the alleged necessity for giving new steam power to this truculent propaganda, and he unintentionally showed that, after all, the pittance doled out to Maynooth is no great obstacle to Lord Roden’s pious zeal. Finally, he mournfully insisted on the need of a larger supply of ‘earnest’ members of Parliament to ‘nullify the power of the Pope’s members,’ and—upon the decoy duck principle, we suppose—to recruit the missionary revenues.

Another titled orator, after puzzling us with scientific parallelisms between ‘light’ and ‘darkness,’ delivered himself of a tearful homily on the love, tenderness, and Christian amenity due to ignorance and error. Presently, however, to our infinite amazement, he dried his eyes in order to indulge in a denunciation of this very ‘ignorance and error’ which has seldom been equalled, we should think, westward of London Bridge. He then wound up by averring somewhat needlessly, that ‘he was not ashamed’ of his display, for ‘a dear relative of his’ had lately ‘done something very foolish in Italy, while the late Archdeacon Manning was at Rome.’ A fourth performer, with an astuteness suitable to the sex of the greater part of his auditory, took up his position on the ‘dark confessional,’ and let fall a series of ‘prurient’ innuendoes (to adopt his own adjective), which we dare not repeat, but which doubtless merit and will receive golden honors from his fair constituents. After him speaker followed speaker like wasps round a honeycomb. Not one syllable of kindness passed their lip—not one word of admonitory, sympathy or conciliatory reasoning reached our ears. ‘Leave charity behind, all ye who enter here,’ must be the superscription on their doors. True rivals of their gospel prototypes, these gentlemen pass by their blind and wounded brother on the road, with nothing but a curse on his blindness and wounds. To pour in one little drop of oil, to seek to burst the spell of darkness by compassion—this would be pandering to the devil. We own we have no doubts whether the remedies they prefer will meet with ultimate approval.

But it was reserved for Dr. Macneille to lay bare the real purport of meeting. With characteristic courage and eloquence, he informed us that the association has at last determined ‘not to meet Popery by argument, and not to dispel mist of superstition’ by persuasion. Like Clovas and his ‘valiant Franks,’ Dr. Macneille will invade Ireland with starvation and a halter in one hand, and the expurgated edition of the Prayer-book in another, and bid the Celtic heathen take his choice. Perhaps, indeed, at the prize may be attained without invasion; and the which neither the cruelty of Cromwell, nor two hundred years of misery and neglect nor the potato rot, nor any other similar ‘blessing,’

have been able to accomplish, may be effected by these orators by mere dint of virulent language, and by cutting off moral and material supplies.

UNITED STATES.

CONFIRMATION.—The Bishop of Boston visited Portland, Maine, on Wednesday, 23d ult., when two hundred and sixty-three persons received the sacrament of confirmation. Of these, seventeen were converts. The Church of St. Dominick is at present the only church of the Portland Catholics. The land for a new church, which may be a cathedral, is already secured. St. Dominick’s church could not be located in a finer spot. It was built by the late Rev. Mr. French, an apostolic missionary who will long be remembered in Maine. The church, once too spacious for the faithful, has been twice enlarged to meet their growing wants and the last addition, superintended with great judgment by the present excellent pastor, the Rev. Mr. O’Dennell, enables the church to accommodate about fourteen hundred persons, and it was filled on Wednesday, when the sacrament of confirmation was administered by the Right Rev. Bishop.—Boston Pilot.

NEW YORK, JULY 5.—As the steamer Hunchback was going into Vanderbilt’s landing about four o’clock yesterday afternoon with a large number of passengers from New York, and a large number were also waiting to return, the bridge suddenly gave way and precipitated several hundreds into the river. Twelve bodies had been recovered up to eleven o’clock last night, eleven of whom were women and children. There were besides a great many injured. Later.—Five additional bodies have been recovered, making seventeen in all. The Coroner’s Jury have rendered a verdict of “Death by the giving way of the bridge.”

ARREST UNDER THE ASHBURTON TREATY.—NEW YORK, JUNE 28.—There has been a great deal of excitement in this city for the last week, in consequence of a claim made by the English Government under the Ashburton treaty to send home to Ireland a young man named Kain, to be tried for firing at a person named Balf, near Moate in the county of Westmeath. The inquiry was going on for two days before any of his friends knew anything of it—so secretly was the arrest made, and so snugly was the matter intended to have been managed. Not a word would have been heard at all on the matter but for Robert Emmet, son of Thomas A. Emmet, who got some slight intimation of the matter by chance and then made inquiries. He himself then with another counsel appeared to defend the young man, and had the case opened from the beginning; and it is thought that he made out such a case that even under the treaty the man should not be sent back. However, there is no knowing what will be done, as although the Commissioner promised his decision on Thursday last, it has not yet been given. Some say he is afraid to give it publicly, lest there would be an attempt at rescue, and others that he desires to consult special counsel on the construction which should be put on the treaty. If this man is allowed to go back to Ireland we will certainly have some hot times with our Irish adopted citizens, as they say under this treaty no person is possibly safe from some trumped up charge by the English government, and that there would be as much right in the United States government claiming the fugitive slayers who get into Canada from her Britannic Majesty, as for her to claim any Irish here, for they are nothing more than fugitive slaves, and more oppressed ones than those of the South. At all events, the Extradition clause in this Treaty will be sought to be modified. Meagher will receive at the Astor House on Monday next the address of the Trades and Civic Societies. You may expect a magnificent reply.—N. Y. Correspondent of Boston Pilot.

KOSUTH.—The Slovack, finding that both parties have ignored him, has taken himself to another line of business, viz., lecturing for the benefit of his family. He gave a discourse last week, in which we find nothing worth notice at present. He is, however, trying to organize a German vote, to be given to an intervention candidate for the Presidency. He has the impudence of his master, assuredly. His memory, too, is very short. He has everywhere said that he cannot and will not meddle with our domestic concerns. Let him go on, every step will plunge him more deeply in the mire.—Boston Pilot.

The thunder storm of last week appears to have been unprecedentedly severe in Massachusetts, and some of the adjoining States. The lightning struck in about fifty different places, doing extensive damage, and in some instances destroying human life.—Many remarkable escapes are recorded. We have not been visited by such a frightful thunder storm for many years. The clouds were alive with electricity and mischief, and the thunder was unusually heavy. The storm lasted between three and four hours, during which time a large quantity of rain fell.—Ib.

In the Boston Supreme Court, Wm. H. Farrar, Esq., made the closing plea in the case of Thomas Davis, charged with the murder of his sister, occupying five hours. He closed at a quarter to twelve, when the Court asked the prisoner if he had anything to add to the arguments of his counsel. He replied he was as innocent of the crime charged him as any one present. After a short recess, the Chief Justice, proceeded in the charge to the jury. At a quarter to 2 o’clock the case was given to the jury, when they retired to decide as to their verdict. At twenty minutes past five o’clock the jury returned into Court with a verdict of guilty. The prisoner was then remanded.—Ib.

CHOLERA—CAUTION TO EMIGRANTS.—DUBUQUE, JUNE 14th 1852.—Emigrants should not travel by the Ohio or Mississippi river at this time of year, as cholera and other diseases prevail there. They should come by the Lakes, via Detroit, New Buffalo, Chicago, and thence to Dubuque or any other point on the Mississippi above Rock Island.—Ib.

The cholera seems to be prevailing to a considerable extent on board the Mississippi steamboats. The St. Louis Republican of the 15th announces the arrival at that port of the steamer Atlantic, with 200 immigrants on board. She had about 40 more deck passengers than the law allowed, and a great deal of sickness had been experienced by her passengers, 16 of whom had died on board. The boat and her whole company were ordered to quarantine.—Ib.

The sum embezzled from the Suffolk bank by Brower and Rand is \$205,718! These two natives have stolen more money in this “haul,” than has been stolen in goods and money by the Irish population since the settlement of Boston.—Ib.

We see it stated that Gen. Lane has accepted a bet from Mr. Garland, of Georgia, of \$10,000, that Gen. Scott will be elected.—Ib.

VACANCY FOR A DOCTOR.—Grenier, the Indian Agent, in New Mexico, wrote home on the 31st of March, that he knew of an opening for an enterprising physician; a vacancy had hapened, and he told how. One of the Eutaws, on the San Juan River, was taken sick, and an Indian doctor from Rio Verde, was called in to attend him. Owing to the strenght of the disease, or the weakness of the prescription of the doctor, the patient died and was buried. After the funeral the Dr. was taken by the friends of the deceased, tied up, shot and scalped; his wife’s hair was cut off; his house burned, containing all his property; and all his animals killed. This is the law among these Indians regulating doctors. The vacancy is unfilled.—Catholic Telegraph.

INFORMATION WANTED

OF ROBERT JACKSON, native of Queen’s County, Ireland, who emigrated to Canada in 1842. Any information respecting him will be thankfully received by his brother, THOMAS JACKSON, Holliston, Mass., U. S.

REMOVAL.

THE SUBSCRIBER tenders his sincere thanks to his numerous customers and friends, for the patronage he has received since his commencing business, corner of McGill and Commissioner Streets, and begs to inform them that he has removed to the premises No. 13, MCGILL STREET, Corner of LEMOINE STREET, where, with a choice and varied assortment of FRESH GROCERIES, LIQUORS, WINES, &c., &c., all of which will be sold at the LOWEST POSSIBLE REMUNERATING PRICES, with personal attention, he hopes to merit a continuance of their favors.

CHARLES D. PROCTOR.

Montreal, June 24, 1852.

NEW BOOKS,

JUST PUBLISHED BY THE SUBSCRIBERS,

ESSAYS AND REVIEWS on Theology, Politics and Socialism, by O. A. BROWNSON, LL.D. One volume, 536 pages, royal 12mo., printed on fine paper, bound in the following styles—Cloth, Sheep, Extra, Library.

Cloth, extra, \$1 25  
THE FOLLOWING OF CHRIST. New translation, with the approbation of

† NICHOLAS, Cardinal Archbishop of Westminster.  
† JOHN, Archbishop of New York.

New and elegant edition, printed on the finest paper, with a splendid steel frontispiece, 600 pages, 18mo., and bound in the following styles:

Cloth, plain, \$0 60  
“ gilt edges, 0 75  
Imitation morocco, gilt edges, 1 00  
Mor. extra, 1 50  
Mor. super extra, bevelled, 2 00

“We know not the author of this new translation of the Imitation, but its merits cannot be doubted, since it has obtained the sanction of the highest authority, not only in ecclesiastical matters, but in scholarship and taste—Cardinal Wiseman.”—Dublin Review.

This is the finest edition of the FOLLOWING OF CHRIST ever printed on this side of the Atlantic. Every Catholic, whether old or young, should have a copy of this Treasure of a Book.

A SALVE FOR THE BITE OF THE BLACK VIPER. Translated from the French of Abbe Martinet, Author of “Religion in Society,” by Judge Barry. Paper. 1s 3d; Muslin, 1s 10d.

SKETCHES OF THE LIFE AND TIMES OF THE RIGHT REV. DR. FLAHERTY, first Bishop of Louisville. By Bishop Spalding. 12mo., 408 pages, 6s.

A TRATISE ON GENERAL CONFESSIONS. 1s 3d.

D. & J. SADLER & Co.,  
Corner of Notre Dame and St. Francis Xavier Street,  
Montreal, June 22, 1852.

THE LARGEST FRENCH JOURNAL IN CANADA,

FOR

ONE DOLLAR ONLY PER ANNUM!

LE MONITEUR CANADIEN,  
JOURNAL DU PEUPLE.

Notice to Merchants who wish to Advertise in the French Language.

THIS JOURNAL offers, from its low price of subscription and extensive circulation throughout Canada and Foreign parts, great advantages to Merchants and others, especially to those who wish to advertise for the Country.—Apply to

DEMONTIGNY & Co.,  
Office, 79 1/2, St. Paul Street, Montreal.  
July 1, 1852.

JOB PRINTING OFFICE OF THE

“MONITEUR CANADIEN,”

79 1/2, Saint Paul Street, Montreal.

THE Subscribers have arranged their Printing Presses so as to enable them to undertake all descriptions of JOBS; both in the French and English languages.

The clearness of the types, the elegance of the edges of the Pamphlets and Cards which they can produce, from their office, cannot but ensure a great superiority over other Typographical works of the kind.

They call the attention of Merchants and others, to their establishment, so as to be able to judge of the advantages resulting to them, in being able to procure Cards and Advertisements in both languages.

DEMONTIGNY & Co.

July 1, 1852.

TENDERS will be received by the REV. JAMES HUGHES, until the FOURTEENTH AUGUST next, for the ERECTION of a ROMAN CATHOLIC CHURCH in AYLMER, Ottawa. Dimensions—124 feet in Length, by 60 feet in Breadth, by 36 feet in Height.

Tenders to specify the amount per Toise for Rough Work, also per foot for Cut and Picked Stone.

PLAN of the BUILDING may be seen at the Office of J. J. Roney, Esq., of Aylmer.

Aylmer, June 15, 1852.

CATHOLIC FEMALE SERVANT’S HOME,

AND REGISTRY OFFICE,

13, Alexander Street, Opposite St. Patrick’s Church.

JAMES FLYNN, in returning thanks to all those who have patronised him during the past year, hopes to merit a continuance of their kind favors.

FEMALE SERVANTS who can produce certificates of good character, are requested to apply at the Office in Alexander Street.

There is room at present for EIGHT BOARDERS.

Those indebted to this office for having procured them servants, are respectfully requested to call and settle their accounts.

June 16, 1852.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c.,  
ROBESCOURS MARKET, MONTREAL.



MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices in dollars and cents for July 6, 1852.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Aymer, Beauharnois, Brantford, Bytown, Buckingham, Carillon, Carleton, etc.

NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP, the Business heretofore carried on by JOHN FITZPATRICK in his own name, will be henceforward conducted under the style and firm of FITZPATRICK & MOORE.

D. & J. SADLER & Co., HAVE REMOVED

To the Corner of Notre Dame and St. Francis Xavier Streets. Montreal, May 12, 1852.

BLANK BOOKS,

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

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

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE AND FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere.

A C A R D.

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

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

- List of Catholic works for sale: Religion in Society, Rev. Dr. Hughes, Archbishop of New York, 2 vols., 7 6; Protestantism and Catholicity Compared, by Balmez, 10 0; The Catholic Pulpit, in musica, 11 3; Bossuett'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, 18 mo. muslin, 2 6; This is one of the most interesting and instructive books that has been published in some years.

ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d.

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, is 10s; in muslin, 2s 6d. Ten thousand of this work has been sold within a year.

THE CASTLE of ROUSSILLON, or Quercy in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sadlier, 18mo, with an engraving and an illuminated title; price 2s 6d.

BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadlier, 32mo, muslin; price 1s 3d.

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.

THE CHRISTIAN DIRECTORY, guiding men to their eternal salvation, by Rev. R. Parsons, S. J., 6s 3d. 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.

Travels in Tartary, Thibet, and China. By M. Hue, s. d. Missionary Priest; 2 vols., illustrated, price, 8 0; Another Edition, in 2 vols., without the illustrations, 6 0.

Travels in Tartary, Thibet, and China. By M. Hue, s. d. Missionary Priest; 2 vols., illustrated, price, 8 0; Another Edition, in 2 vols., without the illustrations, 6 0.

A large assortment of Holy Water Fountains, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 5s.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

MRS. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LEVOURY, as a Paint and Colour Store, opposite the HOTEL DIEU NUNNERY Church, No. 154, ST. PAUL STREET. Montreal, July 3, 1852.

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.

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

DR. THOMAS McGRATH. Surgery, No. 33, 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. I. ARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

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

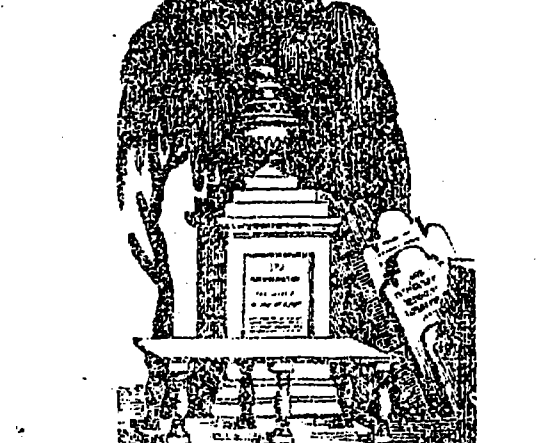
M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square. FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 26, College Street. Sep. 11, 1851.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT OF ENGLISH and FRENCH JEWELRY, WATCHES, &c.

BROWNSON'S QUARTERLY REVIEW. Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR APRIL. 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, BLEURY STREET, (NEAR HANOVER TERRACE).



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.

BOOKS CAN BE SENT (BY MAIL) TO ANY PART OF CANADA. NEW CATHOLIC BOOKS, (LONDON EDITIONS), JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE.

- List of Catholic books: More's Catholicism; or, Ages of Faith by Kenelm H. Digby; complete in 3 large Svo. vols., \$4 0 0; The Faith of Catholics, confirmed by Scriptures, and attested by the Fathers. Compiled by the Rev. J. Berington, and the Rev. J. Kirk. Revised and Enlarged by the Rev. J. Waterworth. 3 vols., 1 10 0; Compilium; or, the Meeting of the Ways of the Catholic Church. 5 vols., 2 0 0; Evidences and Doctrines of the Catholic Church, by Archbishop MacHale, 0 11 3; Life of St. Jane Frances De Chantal, 2 vols., 0 25 0; A Treatise on Chancel Screens and Rood Lofts, &c. by A. W. Pugin, Architect, illustrated, 1 0 0; Contrasts; or, a Parallel between Noble Edifices of the Middle Ages and Corresponding Buildings of the present day, showing the present Decay of Taste, by A. W. Pugin, illustrated, 1 5 0; The Present State of Architecture in England, by Pugin, with 36 illustrations, 0 11 3; The Pope; considered in his Relations with the Church Temporal Sovereignities, Separated Churches, and the Cause of Civilization. Translated from the French of Count Joseph DeMairan, 0 7 6; Lectures on Science and Revealed Religion, by Cardinal Wiseman, new edition with illustrations, 2 vols., 0 12 6; The Life of St. Theresa, Translated from the Spanish Symbolism; or, the Doctrinal Differences between Catholics and Protestants, by J. A. Mahler, D.D., 2 vols., 0 13 9; Pech's Sermons for every Sunday and Festival, 0 11 3; St. Ligouri's Sermons for all Sundays in the Year, 0 10 0; Morony's Sermons for all the Sundays and Festivals, 0 10 0; Alban Butler's Discourses, 0 12 6; St. Ligouri's Exposition of the Council of Trent, 0 7 6; Wheeler's Sermons on the Gospels for Sundays, &c., 2 vols., 0 15 0; Life of Henry the Eighth, and History of the English Schism. Translated from the French of Audin, by E. Kirwan Browne. 1 vol. 8vo., 0 10 0; Milner's Letters to a Frebendary, 0 1 0; The Soul on Calvary, meditating on the Sufferings of Christ, 0 2 6; Chillon's Meditations for Every Day in the Year, 2 vols., 0 7 6; Spiritual Retreat for Religious Persons, 0 2 6; Practical Meditations on Christian Perfection, 0 2 6; Councils for a Christian Mother, 0 1 3; Cardinal Wiseman's Lectures on Holy Week, 0 6 0; A True Account of the Hungarian Revolution, by William Bernard McCabe, 0 3 6; Hierurgia, by D. Rock, 1 0 0; As we have only a few copies of each of those Works, persons requiring them should not delay.

NEW WORKS IN PRESS, and will shortly be ready:—LEGENDS ON THE COMMANDMENTS OF GOD. Translated from the French of J. Colin De Plancy. Legends on the Seven Capital Sins. Translated from the French of J. Colin De Plancy.

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

CANTON HOUSE. FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, 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 quantities suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

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

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

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

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