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CATHOLIC CHRONICLE.

VOL. V. MONTREAL, FRIDAY, FEBRUARY 2, 1855. NO. 25.

ALLOCATION OF OUR HOLY FATHER POPE PIUS NINTH. IN THE SECRET CONSISTORY OF 9TH DECEMBER, 1854.

Venerable Brethren—It is with much consolation that we rejoice in the Lord to see you now, venerable brethren, assembled in great numbers about us—you whom we can truly call our joy and our crown.—You are, indeed, a portion of those who share our labors and our cares, in order to feed that universal flock which the Lord has confided to our weakness—for the preservation and defence of the Catholic Church—for sustaining it with new disciples—who serve and adore with sincere faith the God of justice and of truth. These words of Christ our Lord to the Prince of the Apostles—*"Tu aliquando conversus confirma fratres tuos,"* seem, then, in the present circumstances, to invite us, who, by the divine grace, have been put in his place, notwithstanding our worthlessness, to speak to you, venerable brethren, not to recall to their duty, or demand more fervor of those whom we already know to be inflamed with zeal far exceeding the glory of God, but to the end that, fortified, as by the voice of the blessed Peter himself, who lives and will continue to live in his successors, ye may therein find in some degree a new power to labor for the salvation of the flock entrusted to your care, and the maintenance of the interests of the Church, with courage and fortitude, in the face of all the difficulties of the present time. There could be no hesitation as to whose intercession we should especially invoke with the Heavenly Father of divine light, in order that we might be directed by His grace to profitably address you. You have assembled round us for the purpose of uniting your concurrence to the care and zeal which we have employed for the extension of the glory of the august Mother of God. We have then earnestly supplicated the Most Holy Virgin, whom the Church calls the Seat of Wisdom, to obtain for us a ray of the divine wisdom, to enlighten us to say to you what may best contribute to the preservation and prosperity of the church of God. Now, considering from this chair, which is as the citadel of religion, the lamentable errors which, in these perilous times, are diffused throughout the Catholic world, it appears to us particularly opportune to point them out to you, venerable brethren, to the end that you employ all your powers to combat them—you who are constituted the guardians and sentinels of the house of Israel.

We have to lament the existence of an impious race of unbelievers, who would, were it possible, wish to destroy all religious faith, and with these it is especially necessary to include those members of secret societies, who, united amongst themselves by a criminal compact, neglect no means of overturning and destroying church and state by the violation of every right. It is to these, assuredly, that apply these words of the divine Regenerator:—"You are the children of Satan, and you do the works of your Father." Apart from these men, we must admit that now the perversity of unbelievers generally inspires horror, and that there is in the minds of men a certain tendency to draw closer to religion and faith. Whether the cause of it ought to be attributed to the enormity of the crimes which infidelity has occasioned in the last century, and which cannot be remembered without a shudder—whether the fear of the commotions and revolutions which so lamentably disturb states; and bring misery to nations, or whether through the action of that divine spirit which diffuses its benign influence at pleasure, it is evident that the number of those wretches who boast of and exult in their infidelity, is now diminished;—the approbation due to virtue in life and morals is freely accorded, and a sentiment of admiration arises in men's souls for the Catholic religion, the light of which shines before all eyes like that of the sun.—This is a blessing which cannot be overlooked, venerable brethren, a sort of advance towards truth; but there remain many obstacles which prevent men from attaching themselves entirely to it, or which, at least, retard their progress.

Amongst those who have the direction of public affairs there are many who pretend to favor and profess religion, who lavish their praise upon it, and proclaim it useful and perfectly adapted for human society; but who wish not the less to regulate its discipline, govern its ministers, and intermeddle in the administration of holy things; in a word, they endeavor to confine the church within the limits of the state, to overrule it; it which is, nevertheless, independent; which, according to the divine order, cannot be contained within the bounds of any empire, its privilege being to extend itself to the remotest extremities of the earth, and embrace within its bosom every people and nation, in order to guide them in the way of eternal life. And, lamentable to say, while we thus address you, venerable brethren, a law is

proposed in the Sardinian States which uproots the religious and ecclesiastical institutions; and tramples completely under foot the rights of the church, and abolishes them, as far as it is possible to do so. But we will have to revert at another time, in this place, to this grave subject. Heaven grant that those who oppose the liberty of the Catholic religion may recognize at length how much it contributes to the public good by exacting from every citizen the observation of the duties which it teaches according to the divine doctrine which it has received! Heaven grant that they may be convinced of what St. Felix, our predecessor, wrote formerly to the Emperor Zeno, that "nothing is more profitable to princes than to leave the church the free action of its laws, for it is advantageous to them, when it concerns itself with the things of God, to apply themselves to submit the royal will to the priests of Christ, instead of seeking to bow them beneath that will."

There are also, venerable brethren, men distinguished by their science who admit that religion is the greatest of the benefits which God has bestowed on man, but who have, nevertheless, so high an opinion of human reason, which they exalt so much that they have the folly to raise it to the level of religion itself; according to the vain opinion of these men the theological science should be treated in the same manner as the philosophical. They forget that the former rests on the dogmas of faith, which are of a character the most fixed and certain, whilst the latter are elucidated and explained by human reason only, than which nothing can be more uncertain, as it changes according to the diversity of intellect, and is subject to innumerable errors and illusions. Thus, the authority of the church, once rejected, the field of controversy is thrown open to the most difficult and abstract questions, and human reason, too confident in its unstable powers, falls into the most absurd errors, which it is here impossible and useless to enumerate; you know them but too well, and you have seen how fatal they have been to the interests of religion and society. Therefore it is necessary to show to those men who exalt beyond measure the powers of human reason that they place themselves in direct opposition to these words, so true, of the Doctor of the Gentiles:—"If any one believes himself to be something, whereas he is nothing, he deceives himself." It is necessary to show them how arrogant it is to scrutinize the mysteries which God in His bounty has designed to reveal to us, and to pretend to penetrate and comprehend them by this human intellect, so feeble and unsound, and the powers of which they so far transcend, and which we should, according to the words of the same apostle, hold captive in obedience to faith.

These partisans, or rather these worshippers of human reason, who take it in some sort for an infallible mistress, who promise themselves to find under its auspices all kinds of happiness, have doubtless forgotten what grave and terrible injury human nature has received in the fall of our first parents—injury which has clouded its intellect and inclined its will to evil. Such is the cause in consequence of which the most celebrated philosophers of antiquity, all writing admirably on a variety of subjects, have sullied their precepts with the gravest errors; hence also that continual combat which we experience in ourselves, and which caused the apostle to say:—"I feel a law in my members which rebels against the law of my spirit." It is then evident that by original sin, inherited by all the children of Adam, the light of reason is diminished, and that the human race has miserably fallen from the ancient state of justice and innocence; this being the case, who can believe human reason to be sufficient for the attainment of truth?—In the midst of so many perils, and with such great infirmity of our powers, who can deny the necessity to salvation, in order not to waver and fall, of the succors of Divine religion and of heavenly grace?—These succors God, in His bounty, abundantly gives to those who seek them humbly by prayer; for it is written—"God resisteth the proud, and giveth grace to the humble." Wherefore, in reference to His Heavenly Father Christ our Lord asserts that the sublime mysteries of truth are not made known to the wise and learned of this world who pride themselves on their talents and science, and refuse to render homage to divine faith, but that they are revealed to humble and simple men who put their trust and confidence in its oracles. It is necessary that you should instil these salutary precepts in the minds of those who exaggerate the power of human reason to such an extent as to dare thereby to scrutinize and explain the heavenly mysteries—an attempt the absurdity and folly of which nothing can surpass. Exert yourselves to withdraw them from so great a perversity of understanding; by making them comprehend that the authority of Divine faith is the noblest gift which the providence of God has bestowed upon man—that it is a torch in darkness, and the guide which pro-

teets us through life; finally, that it is absolutely necessary for salvation, for "without faith it is impossible to please God, and he who believes not shall be condemned."

We have learned with grief that another error not less fatal has arisen in certain quarters of the Catholic world, and possessed itself of the minds of many Catholics. Induced to hope for the eternal salvation of those who are not included in the true church of Christ, they cease not to ask earnestly what will be after death the fate and condition of those who do not belong to the Catholic faith. Seduced by vain reasoning, they make to these questions replies in conformity with that perverse doctrine. Far be it from us, venerable brethren, to pretend to set bounds to the Divine mercy, which is infinite! Far be it from us to seek to scrutinize the mysterious counsels and judgments of God—abyss into which human thought cannot penetrate! But it is the duty of our apostolic charge to awaken your solicitude and episcopal vigilance to make every possible effort to remove from the minds of men an opinion as impious as fatal, according to which the way to eternal salvation may be found in every religion. Employ all the resources of your ability and knowledge to prove to those committed to your care that the dogmas of the Catholic faith are in nothing contrary to divine justice and mercy. Faith commands us to hold that out of the Apostolic Roman Church no one can be saved—that it is the only ark of salvation, and that whoever will not have entered therein will perish in the waters of the deluge. On the other hand, it is equally necessary to hold as certain that ignorance of the true religion, if this ignorance be invincible, is not a fault in the eyes of God. But who will dare to arrogate to himself the right of defining the limits of such ignorance, considering the various conditions of peoples, countries, and minds, and the infinite multiplicity of human affairs? When delivered from the prison of the body we shall behold God as He is, we shall perfectly comprehend by what admirable and indissoluble ties the divine mercy and justice are united; but whilst we are on earth burthened with the weight of this mortal body, which encumbers the soul; let us hold firmly what we are taught by the Catholic doctrine—that there is but one God, one faith, and one baptism; to seek to penetrate farther is not permitted. Moreover, let us, as charity demands, pour out incessant prayers in order that on all sides the nations turn to Christ, and let us labor as much as possible for the common salvation of mankind. The arm of the Lord is not shortened, and the gifts of heavenly grace will never fail to those who sincerely desire and ask the aid of this light. These truths should be deeply engraven on the minds of the faithful, to the end that they do not permit themselves to be corrupted by false doctrines of which the object is the propagation of indifference in religious matters, an indifference which we see increasing and extending on all sides, to the ruin of souls. Oppose with vigor and fortitude, venerable brethren, the principal errors by which the church is assailed in our days, and which we have just exposed; in order to combat and destroy them, it is necessary that you should have ecclesiastics who would aid you in this labor. We greatly rejoice to see the Catholic clergy neglect nothing, nor shrink before any fatigue in the zealous discharge of their duty. Neither the length nor the danger of the journeys, nor the fear of the hardships inseparable from them, can prevent them from traversing continents and seas to go to the most distant regions to procure for the barbarous nations who inhabit them the benefits of civilization and the Christian law.—It is also a source of happiness to us that the clergy, during the dreadful calamity which has ravaged so many localities and great cities, have fulfilled all the duties of charity with so much devotion, and to the extent of regarding it as an honor and glory to sacrifice their lives for the salvation of their neighbor. This conduct will make it still more manifest that, in the Catholic Church, the only true one, is always found that divine fire of charity which Christ came to enkindle upon earth to burn unceasingly. We have seen religious women rival the clergy in their attention to the sick, fearless of the death which many of them suffered heroically. At sight of such devotion those even who are separated from the Catholic faith have been struck with astonishment, and could not refuse the tribute of their admiration.

We have then good cause to rejoice, venerable brethren; that, on the other side, our soul is penetrated with grief on reflecting that in certain places members of the clergy are to be found who do not in all things conduct themselves as the ministers of Christ, and the dispensers of the mysteries of God. Hence it follows that the bread of the Divine Word is wanting to Christians in those places, that they receive not the sustenance necessary for eternal life, and that they lose the use of the sacrament, those

powerful sources for obtaining and procuring the grace of God. These priests should be admonished, venerable brethren, and earnestly urged to fulfill with care, regularly and faithfully, the duties of the sacred ministry. It is necessary to represent to them all the gravity of the fault of which they have been guilty—they who, at this time, when the harvest is so abundant, refuse to labor in the vineyard of the Lord. They ought to be exhorted to explain frequently to the faithful the power of the Most Holy Sacrament of the altar to appease the anger of God, and avert the chastisement which the crimes of men deserve; to remind them how important it consequently is to assist religiously at the sacrifice of the mass, so as to partake abundantly of the salutary fruits which it produces. Assuredly the faithful in those places would be more fervent in acts of piety if they received from the clergy a more zealous impulse and greater spiritual succors. Hence, you see, venerable brethren, how much the seminaries, the government of which belongs to the bishops alone, and not to the civil power, are now necessary in order to secure worthy ministers of Christ. Take great care to instruct in piety and doctrine the youth, the hope of religion, assembled in those establishments, to the end that, provided with this two-edged sword, they may one day become good soldiers to fight the battles of the Lord. Whether for the theological, or even for the philosophical sciences, put not into their hands any but the most orthodox authors, lest they in any way become imbued with opinions incompatible with the Catholic doctrine.

In this way, venerable brethren, you will provide for the advantage and increase of the church. But in order that our efforts may have happy results, concord and union of souls is, above all, necessary.—Away, then, with dissensions; they break the bonds of charity, and the perfidious enemy of our race fails not to foment them, well-knowing how powerfully they aid him to effect evil. Let us recall to mind the defenders of the Catholic faith in olden times; they triumphed over the most obstinate heresies because they descended into the arena full of courage and confidence, united as they were among themselves, and with the Apostolic See as soldiers with their chief.

Such are, venerable brethren, the matters we feel bound to communicate to you in our care and solicitude to fulfill the duties of the apostolic ministry, which the divine clemency and bounty have imposed on our weakness. But we feel ourselves invigorated and encouraged by the hope of the heavenly succor, and the ardent zeal for religion and piety, of which you have given so many proofs, is a support on which we confidently rely in such great and numerous difficulties. God will protect His Church, and will favor our mutual aspirations, especially if we obtain the intercession and prayers of the Most Holy Virgin Mary, Mother of God, whom we have with the aid of the Holy Ghost, and to our great joy, proclaimed exempt from the stain of original sin, in your presence and in the midst of your applause. Certainly it is a glorious privilege, and admirably appropriate to the mother of God, to be preserved safe and pure, in the universal disaster of our race. The greatness of this privilege will powerfully contribute to repute those who pretend that human nature has not been injured in consequence of original sin, and who exaggerate the power of reason in order to deny or diminish the benefit of revealed religion.—Finally, we beseech the Blessed Virgin, who has conquered and destroyed all heresies, that the pernicious error of rationalism be also effaced and totally uprooted, which, in our unhappy epoch, torments not only civil society, but still so deeply afflicts the church.

We have now, venerable brethren, to express with what consolation we have seen you come with such zeal and cheerfulness from distant countries to this Apostolic See, the bulwark of faith, ordinance of truth, and support of Catholic unity, and to wish you with the utmost fervor and affection, before your return to your sees, all happiness, joy, and salutation. May God, the arbiter of all things, and author of all good, bestow on you the spirit of wisdom and understanding, to the end that you may preserve your flocks from the snares laid on all sides for their ruin; and may that good and propitious God confirm with His all-powerful hand what you have already undertaken, or may hereafter undertake, for the advantage of your churches; may He give to the faithful confided to your care such a spirit that they may never seek to separate from the side of the pastor, but that they may hearken to his voice and obey him in all things. May the Most Holy Virgin, Immaculate in her Conception, assist you; may she give you true counsel in your doubts, support in your troubles, and succor in your adversities. Finally, raising our hands to Heaven, we bless you and your flocks from the bottom of our hearts: "May the

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 2, 1855.

NEWS OF THE WEEK.

The Africa brings little additional news from the seat of war. Nothing had been done by the Allies up to the 10th ult.; but we may be sure that the Russians have not failed to profit by the inactivity of their enemies.

Our readers may have seen a few days ago, published in our City papers, a document purporting to be a letter from the Rev. Provincial of the Jesuits at Naples, to the King of Naples; and in which the writer was made to say that the Jesuits were, and always had been, advocates of "absolute monarchy"

That this letter was a Protestant forgery, we felt convinced the moment we read it; because it must be known to every person acquainted with the politico-religious controversies of the XVII. century, that the Jesuits in general, and Saurez and Bellarmine in particular—the latter more especially in his controversy with James I. of England—always denounced the doctrine, then for the first time broached amongst Christians, of the "divine right" of kings; and insisted upon the advantages of a mixed, over any absolute form of government—thus exposing themselves to the calumny, which their Protestant opponents were not slow to circulate, that they—the Jesuits—maintained the lawfulness of rebellion and of regicide.

In another column will be found a report of the recent Ministerial changes, copied from the Official Gazette. The elevation of the Hon. M. Morin to the Bench, is an event upon which every lover of peace and good order should congratulate himself. Never was there a time when honest judges—men of whose integrity and good faith there can be no doubt—were more wanted. Confidence in the administration of justice in our Courts of Law has been rudely shaken of late; and, from the manner in which the Jury Lists have been tampered with, and from the attempts made by public officers to corrupt members of the bar, it is generally felt that trial by Jury would afford but little protection to the individual, unless there were wise, honorable and upright Judges on the Bench, to exercise a strict supervision over the conduct of their subordinates.

The Pilot publishes a notice from the Committee of Council to the heads of departments; to the effect that, in all probability, the seat of Government will be removed from Quebec to Toronto during the ensuing autumn.

A "KNOW-NOTHING" LEGISLATURE.—The Boston Pilot gives a humorous description of the Legislature of Massachusetts—a body for which every one seems to entertain a thorough contempt, as an assembly in which it is hard to say whether knaves or fools preponderate.

The first step of the Lower House was to elect a Methodist tub-preacher for Speaker. This was a great triumph to the "Barebone" party—"but" says the Boston Pilot—

"They came near receiving a stunning blow, when the House met to elect a chaplain. It is probable that the ministers, at the preliminary meetings, put on as many airs as if they were priests,—as if they had a legitimate mission to preach, to teach and to govern, or as if the good Colony times had really returned, when no law could be made without the ad-

vice or concurrence of the ministers. It is probable that the forwardness of the ministers, and their desire to control the proceedings of the legislature, together with their evident majority and inexperience in public affairs, induced the know nothing laymen to snub them. In fact they were most unpleasantly reminded that the good old colony times were gone—that the legislature was not to be turned into an assembly of ministers and deacons, and that no particular respect would be paid, either to their black coats, or white cravats, or solemn faces. So, when the members assembled to elect a chaplain, it was found that Theodore Parker had received a very large vote, although a lesser than that given for a regular minister. The ministers lifted up their hands and eyes in horror, and their voices in canticles of reproach and lamentation. Parker was no minister, they said, but an infidel—His presence would be a mockery of religion and an insult to God and to them. Better have no praying at all. Better have a Popish Priest. Better raise the Devil, Parker's master, and ask him to be chaplain. Of course, the friends of Parker retorted with considerable spirit and effect. They pointed out to their horror stricken ministers that Theodore Parker was, upon Protestant principles, as truly a minister, and as legitimately sent to teach, as the best of them, and that in point of eloquence and learning he was superior to them all. Their arrogance was too Popish to be endured, and should be checked, said some. However, after having snubbed the ministers, they dropped Parker and elected a regular member of the cloth.—The ministers breathed once more and they have since been on their good behavior."

The Rev. Mr. Theodore Parker spoken of above, as an object of terror to the "saints," is one of the most eminent Protestant divines—not of the United States only—but of the XIX. century; and in every respect is immeasurably superior to the miserable drivellers who opposed him. Of the Methodists, who made the greatest outcry against the election of the Rev. Mr. Parker to the Chaplaincy—a choice which might, in some degree, have served to mitigate the contempt which all educated persons must feel for the Legislature of Massachusetts—the Boston Pilot speaks in the following candid, if not very flattering terms:—

"It is almost the only denomination of Christians which permits women to exhort and to pray in public—which turns a religious season into a revival, and a revival into a camp meeting, and a camp meeting into a synthesis of Bedlam and Pandemonium, where more souls are made than saved; and it is almost the only denomination which permits ignorant, vulgar, and utterly uneducated men who are gifted with some natural talent, and who fancy that they have a gift for praying and preaching, to assume, with scarcely any preparation, the functions of a minister of the gospel, and to mingle, on the strength of their title as Reverend, in the society of gentlemen, for which society they were fitted neither by manners nor education, nor by their habits of thought."

Our cotemporary tells some capital stories about these "Know-Nothing" legislators, some of which we subjoin:—

"Over the Speaker's chair there is a motto in Latin—

"Ense petit placidam sub libertate quietem."

"It is the motto engraved upon the arms of Massachusetts. It may be translated thus. With the sword he seeks peaceful and quiet life—not the quiet granted by despotism, but that which is secured by free institutions. Mr. Brown said that the inscription, being in Latin, must be offensive to most of the members. It was a foreign and a sort of Popish language. He moved that it be effaced, and a translation in the American language placed in its stead. The order was actually assigned for debate the next day."

"ONE OF THE DIGNITARIES.—It is related—we do not affirm the truth of the story—of one of the country members of the Great and General Court, that arriving in the city by one of the late trains on the day of the opening of the session, he rushed immediately to the State House, and after some trouble in finding the Representatives' Hall, hurried to the speaker's desk, and saluted that august personage as follows: 'Mr. Speaker, good morning; how d'ye do? Rather late; missed the cars. I wish you would show me up to my room right off! That Representative has a good deal to learn before spring. It seems that the worthy member thought that Providence had rained upon him a boarding-house in Boston, free of expense, and that the State-house contained a room for each member. It looked to him large enough for the purpose."

"Yet there is no need of manufacturing jokes about the new representatives, as they themselves furnish matter enough to keep the State in a roar of laughter for a twelve-month. Each man wants to do something for know-nothingism, in order that his constituents and the whole world, whose eyes, as he believes are upon him, may know that he has done something towards the great object of divesting the Pope of his horns. Orders and motions of all kinds have been made, and these cover the speaker's desk as if an avalanche of orders had tumbled along. They relate to all subjects, possible and impossible. One member moves that only Americans shall vote;—another, that twenty-one years of residence shall be required before voting;—another, that no one shall vote unless he can read or write—but this order was justly regarded as reflecting upon the know-nothing legislators. Another moves that no one shall hold office who owes temporal or spiritual allegiance to a foreign power;—another offers an order that convents shall be searched, the imprisoned inmates allowed to go free and to marry; and another moved that the churches be searched for arms supposed to be stowed away for use. Another moves that the reading of the Bible be made compulsory by law in all schools, another asks that Catholic schools be opened to the inspection of the public officers and School committee. This is a very ignorant know nothing. Another moves a law which would destroy all private schools in the commonwealth.—He wants a law compelling all children to attend the public State schools at least twelve weeks in the year! This is impossible, of course, but we record it in order to show to what lengths some of our Abon Hassans are ready to go.

We copy the order. "On motion of Mr. Temple of Rulland, that the Committee on Education be instructed to inquire into the expediency of so altering or amending the 4th section of the act concerning the attendance of children at school, passed in 1852, that every child be-

tween the ages of eight and fourteen, whether of native or foreign lineage, be compelled to attend the public schools of the State at least twelve weeks in the year."—Boston Pilot.

From these extracts it is easy to judge how ill it would fare with "Freedom of Religion" and "Freedom of Education," if Yankee principles were once to become general in Canada. There is no despotism so crushing as a democratic despotism: no tyrant so cruel as a democratic tyrant. From the spread of "Liberal" or "Protesting principles, may God long spare us in Canada; and may we be enabled to profit by the lesson given to us by the "Know-Nothing" Legislature of Massachusetts.

NON-CATHOLIC LITERATURE.

"WHERE ARE THE TRACTS WANTED?"—At one of the late Protestant Meetings for the encouragement of the dissemination of Non-Catholic tracts amongst the French Canadian Catholics of Lower Canada, one of the speakers—a Rev. Mr. Bancroft of St. John's—kindly remarked:—

"That—when he looked at Canada—he felt something ought to be done for his fellow-countrymen speaking another language, and of another faith."—Montreal Star.

We have no intention of disparaging Mr. Bancroft's motives; but really, when in the same column of the same journal, as that in which his anxieties for the spiritual destitution of French Canadian Papists in Lower Canada are published to the world, we read the report of a speech by another Protestant gentleman—F. W. Torrance, Esq.,—giving some statistics of the anti-Catholic literature "of a country professing to be at the head of the evangelical movements of the day"—we cannot but think that the Rev. Mr. Bancroft's sympathies were somewhat misdirected—and that to him and his colleagues the old proverb was highly applicable—"Physician heal thyself."

For what is the moral condition of England, which professes to be at the head of the evangelical movements of the day "for converting Catholic countries to a purer faith?"—Mr. Torrance shall tell us. This gentleman quoted the Edinburgh Review to the effect that:—

"The total annual issue of immoral publications has been stated at 29 millions, being more than the total issues of the Society for promoting Christian Knowledge, the Religious Tract Society—the British and Foreign Bible Society—and some seventy religious magazines."

For 1851, the issue of Protesting, or anti-Catholic tracts was as follows:—

Table with 2 columns: Publisher, Amount. Includes Infidel Press, London (12,000,000), Atheistical Publications (640,000), Publications of Corrupting, or Negative Character (17,500,000).

Thus showing a total annual issue of 30 millions of publications of an irreligious, corrupting, negative, or Protesting character—at the rate of from 2d to 1 1/2d a piece. Well might Mr. Torrance add:—

"These statements with respect to the literature of a country professing to be Christian, and undoubtedly at the head of the evangelical movements of the day, were most startling, and, at the same time, humiliating."

Would that they could have the effect of "startling" our friends into a sense of the absurdity they are guilty of, in endeavoring to unsettle the faith of the Catholics of Lower Canada, whilst there is such an ample field for their exertions in Protestant England. Does it never strike Mr. Bancroft, when looking at the moral and religious condition of Protestantised countries—"that something ought to be done for his fellow-countrymen speaking the same language, and of the same Protesting faith?"

THE PRIMITIVE CHURCH.

The Halifax papers contain long accounts of great festivities held upon the occasion of the marriage of the Rt. Rev. Bishop of Nova Scotia with the young and lovely Miss Mary Bliss: and dwell with much complacency upon the gallant demeanor of the sprightly and Right Rev. Father in God, and the personal charms of his blooming bride. Such a sight it is not often given, even to the Protestant world, to behold. A Bishop in love, or a Reverend Prelate leading his blushing bride to the hymeneal altar, are not every day events; and when they do occur, it is meet that they should be duly recorded.

The bride, we are informed, was attended by four young ladies: and the Right Rev. bridegroom—got up especially for the occasion—was similarly attended by four young gentlemen. The ceremony concluded, the Bishop and Bishops adjourned to the banquet room, where a sumptuous entertainment was provided, and the health of the Right Reverend bride was proposed and received in the most enthusiastic manner. In returning thanks, the newly married Prelate instanced the case of the Protestant Bishop of Salisbury, who also entered into the holy state of matrimony after his consecration, as a precedent to be followed by other Protestant Bishops. The Rt. Rev. Bishop of Newfoundland, who was also present, took the occasion of apologising for his celibacy, by assuring his hearers that "he was not insensible to the charms of connubial bliss, or to the attractions of the fair sex by whom he was surrounded;" these gallant sentiments of the amorous Prelate were rapturously applauded. Then, according to the report in the Halifax Church Times, "the toast of the 'Bridesmaids' was responded to in an eloquent and humorous speech," by a Reverend presbyter of the diocese; after which the convivial party broke up, and the happy pair—the Rt. Rev. Bishop of Nova Scotia and his blooming spouse—drove off into the country to enjoy their honeymoon.

There's now—is not this better than celibacy and asceticism—than praying and fasting—than abstinence and mortification—than Mass-book and Bre-

viary? And in reading the report of these festivities are we not forcibly reminded of the early days of Christianity?—is it not almost as if we were perusing a passage in the lives of a St. Augustine, a St. Ambrose, a St. John Chrysostom, or some of the early Fathers of the Church?

COURT OF QUEEN'S BENCH, QUEBEC.

On Thursday, the 25th ult., John Hearn, John Giblin, John Donabue, Hugh Gallagher, Thomas Burns, and Martin O'Brien, were indicted for an "assault with intent to murder"—committed upon the notorious Gavazzi on the 6th of June 1853.—After a trial of three days, John Hearn was found guilty of a simple assault: the other prisoners were all acquitted.

We do not publish the evidence in this case, as it has long been before the public: nor was anything elicited upon these trials which has not appeared upon the trial of the same parties, on the charge of an attempt to demolish a church. The evidence was very contradictory: and, for the prosecution, there was evidently much hard swearing, to use the mildest term. One man, a tailor of the name of Smeaton, for instance, swore point blank that he saw Hearn leap over his pew, and that Hearn did not rush out of the door in order to get at Gavazzi; whilst another witness—Mr. W. Benning—a druggist and chemist, and who was "sitting immediately behind" Hearn on the evening in question, swore equally positively that he saw him, Hearn—"walk out of his pew." Of these two contradictory statements one must necessarily be a lie; and either the tailor or Mr. Benning has been guilty of perjury. For the rest, there was not one witness who could swear to having seen Hearn lay a hand upon Gavazzi. Many swore that he was excited, and that he was struggling; but none could testify to any assault committed by him on Gavazzi, or on any one else. Even Sheriff Sewell was compelled to admit that he "saw Hearn, and that Hearn was doing nothing, and had no stick in his hand."

That there was an assault on Gavazzi on the evening in question, is certain; and it is equally certain that the perpetrators deserve to be punished for their illegal violence; but we do not think that it has been established that Hearn was one of Gavazzi's assailants. In this opinion we are confirmed by Mr. Justice Rolland, who, in his impartial summing up of the case, commented more than once upon the very contradictory nature of the evidence adduced for the prosecution. His Honor also laid it down as his opinion "that there was no direct evidence of such a preconcerted plan as was supposed;" and this view of the case was fully borne out by the facts elicited upon the trial. Gavazzi—it was proved—having stated—that the Irish Catholic clergy were the instigators of the Six-Mile-Bridge massacre—and having repeatedly denied any one present to contradict him—Hearn stood up, and imprudently cried out, "That's a lie." Immediately Hearn was set upon, and cruelly beaten, by a parcel of blackguards inside the church; and whilst some rushed to strike him, others, his friends, crowded round him to protect him from the fury of his cowardly assailants. Then a regular fight took place; and attracted by the noise inside, the mob outside poured into the building, attacked Gavazzi, and pitched him out of the pulpit—an act of violence indeed which every good citizen must condemn, but in which it was not proved that Hearn had any part. For the other accused no defence was made. The falsehood of the charge trumped up against them by the malice of the Protestant Vigilance Committee, was so palpable, that the Court at once directed the jury to find a verdict of "Not Guilty."

On Tuesday, Mr. Hearn was brought up for judgment, and was sentenced to pay a fine of £25.

We read in the Quebec Colonist's report of the above trial, the following serious attack upon the composition of the jury:—

"An Orangeman on the Jury stated, a month ago, to some respectable people, that he desired, above all things, to get on Hearn's trial, to 'fix him,' as he said. He did manage to get on, and he conxed the simple, though honest men on the Jury with him, to agree to find a verdict of simple assault, which would, he said, be attended with a punishment of a fine only of one shilling. He was assisted in this by an officer of the Court."

Without presuming to call in question the accuracy of our cotemporary's information, we must say, that he is bound, in the interests of justice, and for the sake of Mr. Hearn, to publish the names of the aforesaid "Orange Jurymen" and "officer of the Court." Such accusations should never be made unless the accuser is able and willing to sustain them publicly. This, we do not doubt, the Quebec Colonist can, and will do.

RIOTS ON THE BUFFALO AND BRANTFORD RAILROAD.

These disturbances, in which one man lost his life, seem to have originated in an attempt to defraud the laborers of their wages. The men in consequence struck work, as it is commonly called; and maddened by the system of extortion and fraud of which, it would seem, they had long been the victims, determined to stop the traffic on the lines, until the wages due to them were paid up. A strong party of constables, however, was despatched to the spot, and soon succeeded in dispersing the rioters and capturing some of the ringleaders. Though it is impossible not to condemn the illegal violence of these misguided men, it must be remembered, that great provocation had been given to them; and that they and their families had long been suffering great hardships from the retention of the wages long due to them—but dishonestly withheld.

MONTREAL MARKET PRICES.

January 30, 1855.

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

ST. PATRICK'S SOCIETY COURSE OF LECTURES.



THE ST. PATRICK'S SOCIETY beg to announce that they have made arrangements for a Course of POPULAR LECTURES, the second of which will be delivered by

T. S. HUNT, Esq.,

Chemist of the Provincial Geological Survey, at the OBD FELLOWS' HALL, Great St. James Street,

On Friday Evening, the 2nd instant, Subject—"THE GEOLOGY OF CANADA,"

CONCLUDED.

TICKETS, 1s 3d each; may be had at S. J. Lyman's, Place d'Armes, Messrs. Fitzpatrick & Moore's, McGill Street; Mr. John Phelan, Dalhousie Square; from the Committee of the Society, and at the door the evening of the Lecture.

Doors open at 7 o'clock, Lecture to commence at 8 o'clock precisely. Montreal, February 1.

BELLS! BELLS!! BELLS!!!

FOR Churches, Academies, Factories, Steamboats, Plantations, etc. made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone.

A. MENEELY'S SONS, West Troy, Albany Co., N. Y. BREWSTER & MULHOLLAND, Agents, Montreal.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

GLOBE

FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

THE undersigned having been appointed SOLE AGENT for the CITY of MONTREAL, continues to accept RISKS against FIRE at favorable rates.

Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance. May 12th, 1853.

LIST OF BOOKS, SUITABLE FOR A CATHOLIC LIBRARY.

FOR SALE BY D. & J. SADLER & CO.

Corner of Notre Dame and St. Francis Xavier Streets, H. GOSGROVE, 24 St. John Street, Quebec.

Table listing various books with prices, including 'History of the Church', 'The Bible', 'The Rise and Fall of the Irish Nation', etc.

CATHOLIC TALES, TRAVELS, &c.

Table listing Catholic tales and travel books with prices, including 'Alton Park', 'The Poor Scholar', 'The Spacewriter', etc.

CONTROVERSIAL.

Table listing controversial books with prices, including 'Religion in Society', 'Ward's Eretta of the Protestant Bible', 'The Clifton Tracts', etc.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada.

Table listing school books with prices, including 'The First Book of Reading Lessons', 'The Second Book of Reading Lessons', 'Walker's Pronouncing Dictionary', etc.

Montreal, Sept. 5, 1854.

SOMETHING NEW!!

PATTON & CO., PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WHOLESALE AND RETAIL, No. 42, McGill Street, nearly opposite St. Ann's Market,

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada. Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING. This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT. This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doeskins, Vestings, Tweeds, Satinets, &c., of every style and fabric; and will be under the superintendence of Mr. DRESSER, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage.

N. B.—Remember the "North American Clothes Warehouse," 42 McGill Street. Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy.

Montreal, May 10, 1854. PATTON & Co.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith; and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150. For Students not learning Greek or Latin, 125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, 20 per annum. Musee, per annum, 40. Use of Piano, per annum, 8.

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. REILLY, President.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITT & CURRIE'S (Montreal Boot and Shoe Store), 154 Notre Dame Street, next door to D. & J. Sadler, corner of Notre-Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM.

The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.

EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES. WHOLESALE AND RETAIL, CHEAP FOR CASH.

A quantity of good SOLE LEATHER for Sale, 308 and 310 St. Paul Street, Montreal.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula to a common Pimple. From the over eleven hundred cases, and never failed except in two cases, (both thunder-humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing-sore mouth. One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of bile. Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruptions of the skin. Two or three bottles are warranted to cure the worst case of ringworm.

Two to three bottles are warranted to cure the most desperate case of rheumatism. Three to four bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken. Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system, yet it is now a fact.

If you have a humor it has to start. There are no more nor and, humors nor ha's about it suiting some cases but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old; to old people of sixty; I have seen poor, puny, wormy looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick headach, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been costive for years, and have been regulated by it. Where the body is sound it works quite easy; but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

"LANARK, C.W." "During a visit to Glengary, I fell in with your Medical discovery, and used three bottles for the cure of Erysipelas, which had for years afflicted my face, nose and upper lip. I perceive that I experience great benefit from the use of it; but being obliged to return to this place in a hurry, I could not procure any more of the Medicine. I made diligent enquiry for it in this section of the country, but could find none of it. My object in writing is, to know if you have any Agents in Canada; if you have, you will write by return of mail where the Medicine is to be found.

"DONALD MRAE." Answer—It is now for Sale by the principal Druggists in Canada—from Quebec to Toronto.

"St. JOHN'S." "If orders come forward as frequent as they have lately, I shall want large quantities of it.

"GEO. FRENCH." "I am Selling your Medical Discovery, and the demand for it increases every day. Send 12 dozen Medical Discovery, and 12 dozen Pulmonary Syrup.

"D. McMILLAN." "I got some of your Medicine by chance; and you will not be a little surprised when I tell you, that I have been for the last seventeen years troubled with the Ashma, followed by a severe Cough. I had counsel from many Physicians, and tried all the kinds of Medicine recommended for my ailment, but found nothing to give relief excepting smoking Stramonium, which afforded only temporary relief; but I had the good luck of getting two bottles of your Pulmonary Syrup; and I can safely say that I experienced more benefit from them two bottles than all the medicine I ever took. There are several people in Glengary anxious to get it; after seeing the wonderful effects of it upon me.

"ANGUS McDONALD." "ALBANY, N.Y., Oct. 6, 1854. "Mr. Kennedy,—Dear Sir—I have been afflicted for upwards of ten years with a scaly eruption on my hands, the inside of which has at times been a source of great anguish and annoyance to me in my business. I tried everything that Physicians could prescribe, also all kinds of Patent Medicines, without any effect, until I took your valuable discovery. I can assure you when I bought the bottle, I said to myself, this will be like all the rest of quackery; but I have the satisfaction and gratification to inform you by using one bottle, it has, in a measure, entirely removed all the inflammation, and my hands have become as soft and smooth as they ever were before.

"I do assure you I feel grateful for being relieved of this troublesome complaint; and if it cost 50 dollars a bottle, it would be no object,—knowing what it has done for me; and I think the whole world ought to know your valuable discovery.

"L. J. LLOYD." "DANVILLE, Oct. 1854. "The first dozen I had from Mr. J. Birks, Montreal, did not last a day.

"A. C. SUTHERLAND." "MONTREAL, July 12, 1854. "I sold several dozen of the last to go to Canada West,—I have not a single bottle left; for see the Medicine appears to be very popular, as I have enquires for it from all parts of the colony.

"JOHN BIRKS & Co." DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

AGENTS: Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall. Quebec—John Musson, Joseph Bowles, G. G. Ardouin, O. Giroux. Toronto—Lyman & Brothers; Francis Richardson.

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

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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