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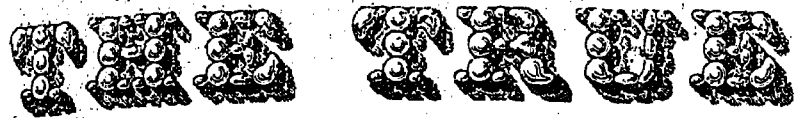
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CATHOLIC CHRONICLE.

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NO. 38.

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.)

HISTORICAL STUDIES.—REFORMATION WHICH THEY REQUIRE.

From the elevated region of the Scriptures, let us descend to history. Let us follow the workings of Christian thought through the ages that are gone.

Let us study that profound, interior, and unseen labor which gently animates the world, disseminates ideas, waters them with the purest blood, causes them to bud, and to expand slowly, like all that is destined to last, giving only to civilisation its flowers and its fruits, when the tree is well enough grounded in thought and in morals, to resist the blighting and withering breath of the passions.

This admirable work is unnoticed by those who seek only in history such and such proofs of some pre-established idea. Thus it is that men, otherwise great and far-seeing, come gravely forward and assure us that Christianity alone did not abolish slavery, because it did not effect its overthrow in one day.

History—what a field does it present for Catholic writers!

The history of the old world, written at the idolatrous period of the revival, is a repetition, often an amplification of the pompous eulogiums decreed to itself by false and lying antiquity. That history is, nevertheless, the necessary introduction to Christian history.

If we are so far carried away by an idle and puerile enthusiasm for pagan antiquity, as to regard only its brilliant side, so also has the malignant spirit of heresy and of false philosophy grievously magnified whatever is dark in Christian history.

We should badly refute so many calumnies, by merely opposing to them the picture of the benefits of Catholicity. If there has been a time when providence commanded us to conceal from the eye of weak, but still respectful children, the shame of their fathers, that time is far removed from us. The failings or abuses of the Christian ages have been too much magnified, for any scandal to be given by the frank admission of their real failings or abuses. The virtues play so prominent a part in the history of those times, that we can well afford to admit the existence of some vices. The latter serves even to show off the former in more brilliant colors, and to enable us to appreciate its excellence. How could we so well illustrate the heroism of the Christian character, as by showing it in its warfare with the passions and the vices?

It may be asked, are there not in ecclesiastical history certain passages which it might be as well to conceal from the eyes of the young and the unformed?

Yes, assuredly, if, on their departure from school and from college, you will undertake to guide our young and inexperienced to a region where they shall be sheltered from the pestilential wind of error. But if they are to remain in Europe, this will be the result of your wisest precautions: they will very soon learn the evil which you have hidden from them, and a great deal more, and they will regard as a fable the good which you have shown them.

It can never be too often repeated to those whom God has entrusted with the instruction of youth and the masses of the people: salvation is now only to be found in the entire truth, and in solid religious teaching. The scandal which is dreaded from the revelation of certain facts, is not so much owing to the facts themselves, as to the way in which they are told. Give them as they are—as the work of man, prone to err, and you will silence those who seek to represent them as the result of Catholic institutions.

What harm would it be, then, if the young and the multitude, should be profoundly convinced of that fundamental article of our faith, that the Catholic religion is the work, not of the real or apparent sanctity of those who preach it, but of the Holy of Holies Himself? Is it not good for them to know,

“It has been frequently said that the abolition of slavery in the modern world was the due effect of Christianity. I think this is saying too much: slavery long existed in the very bosom of the Christian Church, without giving her any very great surprise or concern.”—M. Guizot, *Cours d'hist.*, leçon xii., p. 12. Religion, it is true, was not indignant, because the *ager of man worketh not the justice of God.*—Ep. St. James, i., 20. She knows that if time, of itself, does nothing, it is for him who always does—the great father of miracles, according to a Persian proverb. Let philosophy wax angry, for it, without futurity, without moral force, has never more than mere human life; it is true that, in order to overcome obstacles, it prefers the executioner to the teacher, which is perfectly natural; but we are all well aware of what liberty does by its anger.

that though the Priesthood has produced an infinite number of great and good men, who do honor to humanity, and prove the perpetual presence of Christ in His Church, it also contains some who demonstrate that man may abuse all grace, and that he still retains the unhappy liberty of going astray, and destroying himself!

There are no finer models for the historian than the sacred writers. They tell all, the bad as well as the good, because that both, presented in their true light, are profitable to teach, to reprove, to correct, to instruct in justice! The knowledge of the perfections of God, and the miseries of man, is it not the true spiritual nosegay to be gathered from historical studies?

Glory and love in the highest heavens, to the Father, and to the Son, and to the Holy Ghost, only and eternal source of light and life!

Glory, on earth, to Jesus Christ, in that Church which He has begotten and purified by His blood, which He strengthens by His presence against the assaults of hell and the world, and which He has established as the dispenser of all His treasures!

Glory, again, to Jesus Christ, in His Saints, who show forth the power of His grace, and the true nobility of man!

Respect, charity, and unbounded compassion for that humanity, so great when it rests on faith and love; so wretched, so weak, and so perverse, when confiding in itself alone!

Such should be the conclusion of the general history of Christian times.

V.—MINDS AND CHARACTERS COMPARED.

To the study of the general history of the old world, compared with that of the new, it is necessary to add the study of the particular history of minds and characters, as compared with each other.

Eighteen hundred years have passed since heretical and philosophical pride accused the Church of crushing minds beneath the weight of authority, of compressing thought within the iron circle of her articles of faith, so that Catholic reason, not daring to permit itself the slightest excursion into the domain of revealed truth, grovelled supinely within the labyrinth of theological formulas of which it understood nothing.

In order to deprive those who thus reproach us of the wish to do it again, it is important to give, in a picture of fitting extent, an idea of the philosophical labors of the school of believers in authority, the nature of the questions broached by them, and the manner in which they have resolved them, from the days of Origen, of St. Augustine, of St. Basil, on to the times of St. Anselm, St. Bernard, St. Thomas, and thence down to this grand epoch—our own age.

We would compare the labors of the *seifs* of Rome with the magnificent conceptions, the masterpieces of eloquence, of logic and of reason, for which we are indebted to the school of free thinkers; from Simon the Samaritan, who first protested against Papal authority, down to Arius; from Arius to the Rationalists of the middle ages—Abelard and Amauri; from these to Luther and Calvin, from the religious reformers of the sixteenth century, to the philosophical and political reformers of the eighteenth; from them to the great men of our own times, who deeming Catholicism unworthy their intellect, and inadequate to our requirements, invoke a more excellent religion.

This work, well executed, would be the best specific against the fatal meteorism, from which the partisans of unbridled thought now suffer.

The compared study of characters would be no less crushing to those who pretend that the human heart has undergone a deep humiliation, by falling under the yoke of Him who is *meek and humble of heart*.

Let us oppose sage to sage, hero to hero. Let us demonstrate that if pagan philosophy has produced an Epictetus, “Christian philosophy,” as the liar of Ferney somewhere admits, “has produced and does still produce thousands as great as Epictetus, all unconscious that they are so, and whose virtue is such that they know not they possess it.” Let us dispel, by force of light, the absurd prejudice, that, for patriotism, and heroism, both civil and martial, pagan society might serve as a model.

Is it not an admirable *scandal* to see men of the world, and of the great world, such as Montalembert, de Falloux, Montreuil, Saint-Chéron, Poujoulat, Chavin de Malan, &c., apply themselves to record the Lives of the Saints?—Let us hope that it may become contagious.

Let us compare our great men with those who are glorified by modern philosophy. The pen which has recently confronted *The Two Chancellors of England*, Bacon of Verulam, and St. Thomas of Canterbury, has demonstrated how glorious to religion is such a comparison.†

Let us confront our laurels with those of Protest-

* 2 Ep. to Tim. iii. 16. † Paris, 1837, by Mr. M. A. F. Ozanam.

antism, and prove by facts that “if the reformation cramped genius in eloquence, poetry, and the arts, it also narrowed and compressed the heart of the warrior.”

Catholicism had produced knights; Protestantism made captains brave and honorable like La Noue, but without a particle of warmth or feeling; often cold and cruel, and austere, still more in mind than in manner. . . . It could never have formed a Du Guesclin, a La Hire, or a Bayard. . . .

Chafillon must ever pale before the Guise. The only warrior of energy or activity that Protestantism could boast, was Henry the Fourth, and him they lost. The Reformation gave us in the rough, Gustavus Adolphus, Charles the Twelfth, and Frederick of Prussia; it could not give us a Buonaparte; it miscarried of Tillotson and the minister Claude, and had no part in Fenelon or Bossuet.

Let us also bring forward into the light of day men who were not less admirable, though much less admired; those Catholic magistrates, who were models of intelligence, of learning and of virtue, in the midst of a corrupt world, like unto Romans of the days of Cincinnatus, transplanted to the court of Heliogabalus.† To the Sullys, and Mornays, of whom Protestants are so proud, let us oppose that host of statesmen and of ministers, who, with more learning, and greater elevation of mind, presented a graver and holier life.†

Above all, let us study woman, that most influential portion of mankind, ever guiding the other either to death or to life, according as she is impregnated with the spirit of religion or with that of the world.

To the matron of Sparta or of Rome, a monster of luxury and cruelty, dividing her time between the revel and the arena, capable only of corrupting men, and making them massacre each other, and regaling herself even at her toilet, with the sight of blood and tears;§ with this tiger, who is not yet sufficiently known to the world, and who should be better known, in order to have a just appreciation of the regenerating efficacy of Christianity, let us confront the Christian mother, angelic in her purity and beneficence, the fruitful source of the virtues which embellish, honor, and console our society, the admirable creation of the Christian mind, and so much the more admirable, in that, being everywhere found, she excites no surprise.

Contrast the Protestant maiden, separated by a baneful prejudice from the knowledge and the love of the fair model of her sex, and regarding her existence as incomplete, unless united with that of a man, shuddering at the bare idea of a desolate and disgraceful celibacy;—contrast her with the young Catholic virgin, growing up in the shadow of the altar of Mary, and to whom her religion says: Be not uneasy! Whatsoever may be thy destiny here below, it depends upon thyself to render it glorious, nay, sublime. Should all men forget thee, or shouldst thou be disposed to forget them, rejoice, and be glad! The greatest and noblest of women remained a virgin. Thou shalt obtain a throne amongst those myriads of virgins whom the virgin Saviour loves to honor.¶ If, on the contrary, thou wilt choose a husband from amongst those who solicit thy hand, think not that thou *doest evil* because that others *do better*.‡ Mary was a wife and a mother; thou shalt walk in the footsteps of innumerable wives and mothers, whom heaven and earth unite in praising.

A highly-gifted lady of our acquaintance, has just given us a work in three volumes, 8vo., entitled *The Protestant Wife, formed by the Bible*.§ But let us consider the Catholic wife, as a respected Catholic writer has lately done in a few admirable pages.¶

When confronted with the wife who goes to confession, what a sorry figure is the starched-up Bible heroine, losing herself in the multitude of her obligations as daughter, wife, and mother, sacrificing to conjugal exactions the tenderness of filial piety, of friendship, and of maternal love, and keeping on her guard against *knitting and sewing*, because, forsooth, *adultery might lie at the bottom of all that!*‡‡

This would be the best reply, if it were expedient to make it a reply, to a pamphlet recently flung out in a fit of fury, under the title of *La prêtresse, la femme, et la famille*. (The priest, the wife, and the family.) (To be continued.)

* Chateaubriand, *Etudes Hist.*—† Ibid.—‡ Ibid.—§ See *Sabina, or Morning of a Roman Lady*, by C. A. Bættiger.—¶ Apoc. xiv. 4.—‡ 1 Cor. vii. 38.—** *De mariage au point de vue Chrétien*, by Mme. de Gasparin.—†† *Un mot sur Catholicisme sur quelques travaux Protestants*, by M. Frauz de Champagny. Paris, 1844.—‡‡ Ibid.

TOM MOORE CLUB.—A Club under this title, is to be established in Boston, for the cultivation of a taste for the melodies of Moore, and for the perpetuation of his memory. However necessary the former proposition may be, we think the latter entirely unnecessary, for we rather incline to the belief that the memory of the great poet will outlive all the clubs at present in existence.—*Baltimore Catholic Mirror*.

LECTURE BY HIS EMINENCE CARDINAL ARCHBISHOP OF WESTMINSTER.

Delivered in St. George's Cathedral, Southwark.

THE SACRAMENT OF PENCE AND ITS CONSEQUENCES.

“And when He had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”—John xx. 22, 23.

It is most important that if we are asked to give an account before the tribunal of God, or to tender on earth a reason for the hope that is in us, we should be able to say, “I mean precisely such and such.” Now, my brethren, ask yourself this—you at least who do not give the answer which the Catholic Church gives—“What mean you, by saying each day that you believe in the forgiveness of sins? Do you mean in general terms that there is such a thing as forgiveness of sins? Do you understand by it that our Saviour imparts forgiveness—that forgiveness of sin has been sufficiently secured by His death and passion—and that there is some mode, but of which you have no precise and definite knowledge, in which spiritual forgiveness is applied to the individual seeking it?”—Then, what is it that means? Is it only in reference to baptism that these words are spoken? Do they refer only to some inward act exercised either in prayer or in some other indefinite and vague method by the sinner? By what act, by what process is sin forgiven?

Our blessed Saviour came down to our earth chiefly, mainly, entirely for the purpose of atoning for sin and redeeming man. That expresses a principle upon which I think there can be no difference. But, my brethren, it is not sufficient to say that He came to atone, to expiate for sin; for although He did indeed make full satisfaction to God for all the sins of the whole world, yet He did not destroy sin, but allowed it still to remain. He left man with his frailty around him; He left a living power to the tempter to seduce and lead men astray to sin. We have all experienced ourselves our own weakness, and we know that we have all sinned and incurred guilt. Our Blessed Saviour came then not merely to atone for sin, He came to remedy it. He came to be the means of overcoming and conquering sin. He must necessarily therefore, have left behind him the means by which salvation was to be applied, means which would enable man to conquer sin, of which until then he had been the victim and slave.

The question between us and others then is simply, what were the means which our Blessed Saviour left on earth to His Church, by which forgiveness of sin was to be obtained and applied to the penitent? Or, we may begin with an earlier and, if possible, a simpler question. Did He intend men to remain just as they were, with nothing whereby it was in her power to ascertain whether God would or would not forgive sin—without any assurance of pardon or any outward act wherein that grace could be embodied? Was man just as he was before His coming? You know that under the Old Law there was forgiveness of sin, and you know that their forgiveness could only be obtained through the atonement of Christ Jesus. It was only through His Sacred Blood that the sins of patriarchs and prophets, kings and people, could at any time be forgiven. The ceremonies and institutions of the Old Law abundantly prove this fact; and those who engaged in them had their sins forgiven only through the Blood of the Atonement, and their forgiveness thus obtained was secured to them by some external act performed by qualified and divinely appointed ministers. Has man then been left in the same position? Has he now nothing to hope for as a means of obtaining forgiveness similar to that which they had under the Old Law? They of the Old Law looked prospectively to the atonement of the Saviour; and must they of the New Law, Christians, look to that atonement retrospectively? Must the one be contemplated looking forward to a Redeemer, and the other looking back? Is this the only conclusion which we are forced to adopt? Strange, it appears, does it not, that anybody should imagine such to be the case? Our Blessed Redeemer came certainly to improve the condition of man with regard to those things which were the objects of his profession; and wonderful were it not if, after He had suffered so much, all for the purpose of forgiving sin, He should not leave a definite mode to man whereby that which He gave should become of simple and practical application. I confidently say, and you will agree with me, that the whole of our Blessed Saviour's mission clearly shows that he had a practical interest in the forgiveness of sinners. He did not come merely as John did, preaching the necessity of repentance, of penance, and of bringing forth proper and worthy fruits thereof. He did not merely announce the wrath of God to those who refused to repent. He did this, indeed, because it was necessarily a part of the means of bringing men to repentance. But He did more. He went seeking the individual sinner. He wanted to choose that class of

men—to make them the object of His care and righteousness. He reversed the principle of righteousness or justice, which existed in the mind of the Pharisees. He scandalised Himself, if I may use the term, by that propensity to associate Himself with the vilest and the lowest, to make the most despicable and vile the object of his loving kindness. Why so? Because He had come not merely to preach repentance in general to sinners, but he had come to seek and to save that which would otherwise perish. He came to seek admission into the heart of each sinner. He went to the custom-house to seek out the publicans, or those who were looked on as most immersed in sin, and most reprobate in their outward conduct. When the prophet Amos was counselled by Amaziah to exercise his prophetic mission no longer at Bethel, he replied that he was no prophet, neither a prophet's son; that he was a poor wretched man, and that his occupation was mean and low; that he was a herdsman, and gatherer of sycamore fruit; but the Lord took him as he followed this his ordinary avocation, and commissioned him to prophecy unto Israel—(Amos vii., 14-15.) And from the very sycamore tree Jesus would pluck rich and ripe fruit. Zaccheus hid himself in its branches, waiting the approach of the Redeemer; and there it was that he was brought to a new and spiritual life, through having his sins forgiven.—(Luke xix., 2-10.) But not only there, upon the tree of infamy, upon the cross itself, He would seek to extend the ineffable compassion of His heart, and pardon him who, but a few moments before, reproached and reviled Him. His companions on the cross were thieves, notorious for their sins; yet on that cross was Christ to win the brightest fruits of His purchase, and take with Him that day the penitent thief to be with Him in His own paradise.—(Luke xxiii., 39-43.)

And now, my brethren, first let us see what was our blessed Saviour's general course with respect to matters connected with this doctrine. Did he leave it merely to inward acts on the part of others? Did He himself permit the efficacy, or supposing He permitted it, to be connected with interior acts without any exterior process? Baptism was instituted by Him; for what purpose? For the forgiveness of original sin. I cannot now enter into the questions agitated among different bodies of Christians as to the validity or non-validity of baptismal regeneration. I will assume for the present that all who have adhered to the old, the primitive doctrines of the Church, hold that baptism is a sacrament, the means by which sin is forgiven—(Acts ii., 38.) Now, original sin is the sin which is committed once, but which, when once expiated or washed away, can no more be contracted. And yet our Lord is pleased to establish an outward action—a process by which the certainty of the forgiveness of sin can be ascertained. For this purpose He instituted a sacrament. Now, my brethren, reason with yourselves. Is it according to your minds (but we are at a low stage of our examination)—can you suppose that our Blessed Saviour, who came to die for man, for the washing away of all his sins, should have imparted a gift so definite, so distinct, and, at the same time, so efficacious for the cleansing of that sin, of which we are not conscious, which we ourselves cannot redeem, of which we cannot have but an obscure impression upon our consciences; and yet should have left us without any tangible, sensible, definite provision, for the cleansing of that which alone we may say forms the whole world of individual sin—that which opposes man in his way to heaven—that which may properly be said to be as a millstone tied round his neck to drag his soul down to perdition—that which stands as the great, terrible obstacle between him and heaven? It is true that the death of Jesus cleanses from sin, expiates every sort of sin; but can you bring yourself to suppose that for original sin a provision should be made to last as long as the Church existed—as long as the world should endure—and that no means should be instituted for the application of that redemption to the soul; that man, from the cradle to the grave—from the infant of a day old to the patriarch of a hundred years—should be left a blank, without any light to cheer him on in his otherwise gloomy and dismal path—without any distinct act that could be performed, and which would give him to understand that, as the lost child, he had been found again, and restored to a purity higher and brighter far than that which man in his brief, sinless sojourn in Eden enjoyed? “Who hath entered into the counsels of God, or who hath been His counsellor?” If no such means have been instituted, there is a total disproportion between what our Saviour has done for that which is less, and that which is supposed not to be done for that which is not only greater, but infinitely more. Our Blessed Saviour atoned for sin, and left a clear and distinct means for obliterating from the soul the stain of original sin, and yet left us in uncertainty and doubt whether or not similar means were instituted by Him to save the soul from sinking into perdition under the weight of still more fearful and accumulated transgression! Catholic doctrine admits of no such discrepancies in the doings of Providence, but equalises all, and shows that some efficacious sacramental means have been appointed in the one case as in the other, and that resulting from all that He was pleased to do. Oh, my brethren, I have said that our dear Lord acted practically, with regard to the forgiveness of sins. He did not merely say “Repent, and your sins shall be forgiven you;” but He definitely forgave sins by words, by actions, and under circumstances which could leave no doubt in regard to the doctrine to be adopted and practically applied by the Church in after ages.

Here is our Divine Lord entered into the house of the Pharisees to eat bread. And after He has eaten His feast, there is being prepared for His divine and compassionate soul a feast of love, far more congenial to His taste, far more acceptable to His heart than the hospitality of the Pharisee—one which we may

say He Himself hath prepared. And we think we shall not be far from the truth in saying that He has gone into the house of the Pharisee only that that touching scene of forgiveness might there, in the most public manner, take place. Behold, there stands at the door of that house a form, it may be, not richly attired, but scantily dressed—one who has long been the by-word of the whole city—notorious for her profligacy and transgression—a public sinner, one from whom the Pharisee would deem it his safety to turn away with disgust, to whom he would say, in the pride of his boasted Phariseism, “Stand by, for I am holier than thou.” She stands at a distance, and looks on Him who is there, not indeed regarding Him with the eye of presumption, but calmly continuing her observations. “Look on Him,” say ye upholders of anti-Catholic doctrine, “believe on Him, and your sins shall be forgiven. What need of more. There is your Saviour; exercise one act of faith in Him.” “O thou, my heart,” feels the trembling penitent, “thou hast seen Him; yet in that act thou inwardly exercisedst thou hast not felt thy sins forgiven thee!” And Magdalen is intended to be a model of what the Church is to continue in ages to come. There must be tears; there must be acts of supplication; there must be acknowledgment of guilt; there must be the ever falling into the dust of sin, the ever incurring the bitter scorn of men, so that from the lips of Christ's Vicegerents and Ministers on earth the words of forgiveness may fall. There is an instinct in nature which is more powerful than religious principles; and, in spite even of the coldest system of Christianity, that which would embody the whole of its power in the individual, there is a feeling in the human heart which this cannot draw out, and of which the penitent in the opposite system gives abundant demonstration of its strength and growth. Tell him not he is forgiven who merely repents, who merely believes himself to view the merits of the Saviour, and appropriates those merits to himself. Did your child who had grievously offended you, whom perhaps you had disinherited, come thus, you would spurn him from your door. You would not perhaps resist him did he come, prodigal-like, entreating your kindness and compassion upon his knees, as you would say, “I cannot resist this evidence of sorrow;—my child thou art forgiven.” And thus it is that Jesus demands of Magdalen the outward evidence of inward penitential grief in order that she may be forgiven. In the mere abstract exercise of faith, or in a mere self-appropriation of the atonement or merits of Christ to herself, this could not be evinced. She must weep; she must give outward demonstrations of her wretchedness; she must acknowledge the transgressions which she had committed. And, oh, that Blessed Redeemer, in the plenitude of His benign compassion, gave her assurance of forgiveness; but the absolution must be an outward act, expressed in words as clear as words can be. He tells her that her sins are forgiven, because she hath loved much, and bids her go, and sin no more—(Luke vii., 36-40.) Our Saviour exacts outward actions, and will have a distinct act of forgiveness pronounced. Such is His method, then, when on earth He forgave sin.

To a Catholic, my brethren, it is a paradox how persons who call themselves Christians—believers in the words of Christ—can find a certain delight in treating what their fellow-Christians at any rate conscientiously consider to be the truth as prompted by the foulest motives. Were it spoken among heathen nations that there are among Christians something like two hundred millions, who believe with their whole hearts that Jesus Christ Our Lord had redeemed man, and came on earth to forgive sin, and had established means by which this was to be done, consisting in the humble acknowledgment of transgression and the pronouncing of pardon over the penitent, and that this body should be characterised by a body of Christians as acting from the worst intentions; that this body of Christians should actually consider it a duty in every possible way to treat this doctrine of the existence of a sacrament for the forgiveness of sin as atrocious, as intended only for the vilest of purposes—were such spoken among heathen nations, how astonished they would be. Now, that does include the great, principal objection of the present day; and an objection into which I cannot enter, because it would be profaning this holy day, even to bring before you a small portion, even mitigated, of what has been written and said upon this subject. It is, for instance, asserted as boldly as though it were a recognised truth, that the confessional is the means by which sin is rather strengthened than cured. Now, how am I to meet a charge like this? Were you to be told that in the neighboring kingdom of France, or even here, there is a large class, say two millions, living amongst us, with whom you associate every day, whom you meet in society, whom you treat with the greatest blandness and affableness, in whose lives you will at least observe nothing beyond the common frailties of your other friends, but living in the habitual practice of a system so vile and corrupt, deepening and hardening themselves in crime, and yet cannot be discovered in their life or conversation, or without their revolting in tens of thousands from such a system. And yet to believe this is not a whit more absurd or monstrous than to believe that such people delight in the most revolting scenes of profligacy. What would not be the consequences of such a system? But are you not aware, my brethren, that in every rank of society, to whatever class you belong, you will find your equals, both in intellect and delicacy of sentiment? There are numerous, very numerous converts who have joined this system in the full maturity of their virtue and good sense, and will you tell me that all these have fallen into such a snare? Go and ask, interrogate some one—beg of him for God's sake to tell you if there is a certain scale of charges followed in regard to the administration of this sacrament. He

would laugh in your face, and marvel how any one could believe such a thing.

There is one mode, and one only, by which Catholics can meet such an inundation of scurrilities,—one mode beyond that of simple reason to which they have recourse. It is the consolation of their own hearts. My brethren, it is nearly ten years since I treated of this subject in this place. I would not at that moment, and, God knows, I did not flatter myself that my days should be prolonged till now. I contemplated long before this meeting the face of God in heaven. Could any one believe that I would make up my mind to stand before the tribunal of God after having under the cloak of administering a sacred ordinance, under the pretence of obeying His holy Word, acted the part of an infernal fiend in dragging souls to perdition? Will any one believe this to be possible? Now, I stand before you again, and God knows how soon I may be summoned before His presence; and I say, standing now in the presence of that great and holy God, that a fouler calumny was never spoken against the truth or the Church of God, and that so far from its being the case that this sacrament is the means whereby sin is enabled to reach its highest power, whereby men and women are led to wallow in deeper sinks of pollution, profligacy, and dissipation, it is the very reverse, inasmuch that any one who will appeal to the experience of either penitent or priest, will feel that it is the ministration of an ordinance which nourishes holiness, humility, and sanctification; which gives to the Church its brightest examples of spotless virtue and noble deeds; which secures to the soul the greatest measure of peace and happiness, and which forms the link between priest and people by which the one lends on the other to the palm of victory and the crown of glory. I fling into the flames those tracts, extensively circulated, in which the confessional is introduced in the most infamous language. And the day will come when the writer of these tracts and the priesthood of the Catholic Church will stand face to face, and let him take care lest he be found not only to have calumniated the ordinance of God, but to have blasphemed the Most High in the gifts which he gave to men, and to have committed sacrilege against the most holy of His institutions. God will judge between the Catholic priesthood in this country and those traducers both of His own sacred ordinance and of its administrators, and he will also judge those who have been the blind instruments of others, and who have thus suffered themselves to be led away from the truth.

My brethren, if our Blessed Saviour has meant to teach us anything in His Gospel, it is the Catholic doctrine on this subject—the forgiveness of sin.—Who can read the history of the Prodigal, wandering away from that home in which his wishes and wants were attended to, and it may be anticipated—who can behold him, driving on in a reckless career of profligacy, dissipating the substance which had been given to him, plunging with head-long rapidity into the midst of sin and debauchery, and ruining alike his moral and physical constitution—who can witness his career of folly at an end, and behold the deep remorse and bitter regret which cankers in his heart and makes him walk with disconsolate brow and almost tottering step—who can observe the resolution laying hold of his heart that he would arise and go to his Father's house, fall on his knees, confess his deep and manifold guilt, and supplicate his mercy—who can hear the kind words of forgiveness spoken, and see the magnificence of the banquet spread for the welcome and entertainment of the pardoned transgressor—what Catholic can view all this, and not feel that therein he reads his own history? He hears through the ministry of God upon earth the words of forgiveness; he receives from him the full investiture of privileges; he returns to God, and the whole Church in Heaven and on earth rejoice over the child that was lost, but now is found. Oh, happy, blessed one, who is thus restored to that happy home from which he had wandered?

Then, dearly beloved brethren, you who know and believe in the existence of this glorious privilege, engage in it now and receive through it the peace of reconciliation. And you, who believe not in its existence, come to Jesus, that He may raise you from your unbelief, and forgive your transgressions, that thus you may feel His peace dwelling in your hearts here as an earnest and a pledge of enjoying Him throughout eternity in the golden mansions of bliss above.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY COMMITTEE.—The usual monthly meeting of the committee was held on Wednesday last at the committee-rooms, 27, Lower Ormond-quay, Dublin. The following members were present:—His Grace the Lord Primate in the chair, the Very Rev. Dr. Leahy, V.G., the Rev. Dr. Cooper, the Rev. Dr. O'Hanlon, Thomas Boylan, Esq., William Nugent Skelly, Esq., Michael Errington, Esq., Charles Bianconi, Esq. The several communications received since last meeting were read; letters from the Rev. Francis McGinity, detailing the very successful and steady progress of his mission in London, and also from the Rev. Missionaries in the United States. The amount of receipts since last meeting was announced to be £1,242 Os 6d.

The Clergy of this diocese are directed by the Archbishop, to add the prayer to the Holy Ghost, at Mass, on every day until the adjournment of the National Council, which opens at Baltimore, on the fourth Sunday after Easter; and the faithful are earnestly requested to offer up their prayers to obtain the light and guidance of the Holy Spirit for the Fathers who are to be assembled on an occasion of so much importance to the welfare of the Church in the United States.—*Cincinnati Catholic Telegraph.*

DEATH OF THE REV. EDWARD M'SWEENEY.—The Rev. Edward M'Sweeney, of the Order of St. Francis of Cappicino, died in Church-street, Dublin, on the 8th instant, in the forty-fifth year of his age. The Rev. gentleman commenced his Missionary career in Church-street chapel, 1835. His labors in the Lord's vineyard were arduous and increasing.—His appeals from the pulpit, on behalf of the widow, the orphan, and the destitute, are still fresh in the memory of the citizens of Dublin. His premature death was caused by protracted disease of the lungs, which he bore with Christian patience and resignation to the will of the Almighty. May he rest in peace.—*Tablet.*

DEATH OF THE REV. JAMES O'KANE.—It is with deep regret, we have to record this week, the death of the Rev. James O'Kane, Pastor of St. Joachim's Church, Frankford. This melancholy event took place on Saturday last, at the pastoral residence, and was caused by the over zealous attendance of the Reverend gentleman to his Clerical duties. The Rev. Gentleman was a native of the Diocese of Derry in Ireland.—*Philadelphia Catholic Instructor.*

CONVERSION AND DEATH OF AN INDIAN CHIEF.—We have been permitted to make the following extract from a letter recently received in this city from Rev. Father Bax, S. J., Missionary amongst the Osage Indians:—“We have had the misfortune of losing the Head Chief of the great and little Osages, called Pahuska, George White Hair, whose extraordinary talents are known to all the White Settlements of West Missouri, and who was so much admired by the Indian Department and by General Taylor, when on a visit at Washington, in the fall of 1849. His wife and himself were admitted to the Church before his death.—*Catholic Miscellany, Charleston.*”

CATHOLICITY IN NEW SOUTH WALES.—The Catholic religion, we are happy to say, is in a most flourishing condition in New South Wales. The census has been taken lately, according to which we Catholics are in number 56,899. This number is presided over by forty Clergymen, viz., an Archbishop, a Bishop Coadjutor, a Vicar-General, an Archdeacon, a Dean of Sydney, three Rural Deans, and 32 Missionary Priests. The country Clergy are stationed at the undermentioned places, which we subjoin:—At Paramatta, Maitland, Moreton Bay, Ipswich, Bathurst, Goulburn, Wollongong, Campbelltown, Newcastle, Liverpool, Windsor, Hartley, Penrith, Carcoar, Singleton, Queanbeyan, Yass, Berina, Macdonal River, and Bronlee. These indefatigable Missioners at the above-mentioned places administer to the spiritual necessities of their people, scattered over a distance coastwise about 800 miles, and into the interior nearly 400. In our future communications we propose giving the names of those Missioners, for the edification of your Irish readers, as the great majority of them are Irish, their missions, their churches and chapels, and their style of architecture in New South Wales. In our sister colonies, to which in future communications we will have occasion to allude, religion is in a forward state; they are undoubtedly the most important mission undertaken in modern times. The great labors of Archbishop Polding, God has greatly blessed.—*Correspondent of Tablet.*

AFFAIRS OF ROME.—Cardinal Bernetti, Cardinal Deacon of S. Lorenzo-in-Damasso, and Vice-Chancellor of the Holy Roman Church, died on the 21st ultimo at Fermo, where he was born on December 29th, 1779. This death makes vacant one of the most considerable offices of the Pontifical court. The post of Vice-Chancellor of the Roman Church is so elevated that it has always been considered the first after the Sovereign Pontificate. St. Bernard calls it so in his 93rd Epistle. Cardinal Zabarella calls the Vice-Chancellor the right eye of the Pope, and the greatest personage of the Roman court. This eminent office is the only one, with that of the Camerlengo, the titular of which is created and promulgated in Consistory of Cardinals, whom the Pope interrogates in these words:—*Quid vobis videtur?*

IRISH INTELLIGENCE.

PROSELYTISM IN THE WEST.

(To the Editor of the Tablet.)

Ross, Clonburr, March 23rd, 1852.
It is consoling to witness the efforts that are now making to protect the poor innocent children in every part along those mountains from the many snares laid for them. The great danger they were in could not be conceived. Human nature, however fallen, cannot, I believe, divest itself of some lingering deference to public opinion. Such a check, however, could have little or no restraint amid the cabins and the simple peasantry of the mountains; and hence it is that the violence, the blasphemy, and the perjury, among lay and clerical as were brought lately to light in Tuam, Ballinrobe, Castlebar, and other places, where there was a facility of investigation, are temperate, are moderation itself, compared with the fiendish ferocity we were doomed repeatedly to witness. I think, however, the evil is now all over the country manifestly on the decline.

When I compare the present appearance of this place with what it was a few years ago, I am indeed surprised. God, who can avert evil, or produce good from the most lawless passions of the human heart, has evidently made the aversion of the Missioners instrumental in defeating the works of Satan.

Some time ago the laborers in the vineyard took notice—indeed there could be no mistake—that the immediate relatives of the Parson were attended by a peculiar blessing in the increase and multiplication of their flocks—I mean bullocks and sheep. This gave umbrage to the brethren. There was a remonstrance; it was not heeded. Stimulated with the liberty by which they were made free, one party seceded under the leadership of the head school-master. A desperate battle ensued. The vulgar crowd took no share in it. None were engaged but Parsons, schoolmasters, Scripture-readers, Irish teachers, &c., &c. For seven suc-

cessive Sundays both factions assembled at the church. The schoolmaster's party proving victorious by right of conquest, nailed up the door. None did or dare enter during the time. To the edification of the Faithful, the day was spent in execration instead of prayer.

I think these doings ought to be made known. The records of the police, who were obliged day after day to be there, would bear testimony to a great deal more than I have stated. It may be said that this is an exception, and that Exeter Hall is imposed on, as any body of men are liable to be. That is not the case. Captain Dallas came here expressly to effect a reconciliation. He failed, and went home in disgust, as I am perfectly aware. The same hostility still continues. The Earl of Roden came here to remove the scandal; he made things worse, because, true to his Conservative instinct, he sided with the Parsons against their subordinates. I say it emphatically, against their subordinates. I say it emphatically, that he was ignominiously shut out of the church. Was it from this and similar displays that his lordship derived the pleasing information with which he is reported lately to have entertained the House of Lords?

From my heart I acquit Lord Roden of a deliberate falsehood, but bigotry must be a horrible nightmare to the state of the mission in Connaught a material make for such a speech from such a man, especially when he took such pains to make himself acquainted with the facts.

I confidently hope we have passed over our worse days. The attention that is now directed to our condition—the sympathy and aid that is extended to our poor—put it beyond doubt that a general good will follow from this partial evil. In bringing about that desirable consummation to none we are so deeply indebted as to the press.

With many thanks, and fervent prayers for all that have in any manner assisted us, I remain, dear Sir, sincerely yours,
MICHAEL O'DONNELL.

ELECTION MOVEMENTS.—ANTRIM COUNTY.—The Belfast Chronicle states that Mr. George Macartney, of Lissanore, and Sir E. McNaughton, the present member, both Conservatives, will come forward.

BELFAST.—Mr. Richard Davison has addressed the electors of Belfast on Conservative principles. He acknowledges the benefits resulting from free trade, but wishes to diminish all burthens which press injuriously on land. He says he is in favor of tenant right as it exists in Ulster, and of compensation for improvements. He adds—"But to the doctrines of fixity of tenure, compulsory valuation of land, and other mischievous principles, I shall offer a steady and determined opposition."

CLOSURE.—Mr. T. W. Barton, a member of the Leinster bar, has addressed the electors as a supporter of the present government. Mr. Barton is for a fair adjustment of the land question, and is a humane and considerate landlord. —Evening Mail.

QUEEN'S COUNTY.—An announcement appears in the Leinster Express that the Hon. Thomas Vesey will not again seek the representation. The other member, Sir Charles Coote, Bart., will again come forward.

SLIGO COUNTY.—Mr. R. Gore Booth, M.P., has issued an address.

TRALEE.—A meeting of the Tralee Chamber of Commerce was held on Thursday, at which Mr. Maurice O'Connell, M.P., was present. The Tralee Chronicle says—"The meeting, after various and prolonged 'interpellations' between the Rev. Mr. Mawe, with other members of the room, and Mr. O'Connell, as to that gentleman's political stewardship, eventuated in an unanimous determination to support him against 'all comers.'"

DROGHEDA.—We (Dundalk Democrat) have heard that Mr. James Mathews, J.P., Mounthanover, has resolved to offer himself for the representation of Drogheda.

DUNDALK.—Mr. M. Kelly has declined the call made upon him by Dundalk. He had received pledges of support from 110 electors, which would secure him an easy victory. —Dundalk Democrat.

KILDARE.—The Leinster Express says—"There is likely to be a sharp contest for Kildare. Sir William Hon and Mr. O'Connor Henchy have addressed the electors; and a large body of the constituency, including Sir W. and Mr. Henchy, have pledged themselves to support Mr. Cogan. The statement that Mr. John Hickey, of Johnstown, Naas, intends to stand is erroneous."

Mr. Meredith, late private secretary to Sir W. Somerville, is a candidate for Meath.

Colonel Chatterton's committee are canvassing the city of Cork for his re-election.

Mr. John Ball is a candidate for Sligo.

Mr. Bland is pursuing a canvass of the electors of the Queen's County.

KILKENNY COUNTY.—Mr. Serjeant Shee has addressed the electors. The principles of the learned gentleman are already well known to our readers.—He is a warm advocate of tenant right, appropriation of Church property to its original purposes, religious education, the repeal of the Titles Act, free trade, extension of the franchise, and vote by ballot.

EXNIS.—The election committee have adopted a resolution to the effect that, in the event of Mr. Serjeant O'Brien being elected by the people of Limerick, they will support Mr. J. D. Fitzgerald, Q.C., as a candidate for the representation of Ennis.

CASSELL.—In reply to the resolution of confidence in the present member, Sir T. O'Brien, adopted at a late meeting of electors, a document signed by fifty-seven electors has been published in the local papers, in which they declare their determination to hold themselves for the present unpledged to any candidate. They have also appointed a committee of twenty-one to take measures for securing the success of a candidate who, in addition to a general support of the principles of civil and religious liberty, will be prepared to advocate a thorough revision of the poor law system, an extension of government aid to railways, measures for the encouragement of Irish manufactures, and Mr. Shanahan Crawford's Tenant Right Bill.

COUNTY OF DUBLIN.—It is said that the Hon. Mr. Preston and Mr. O'Neill Segrave will be the Liberal candidates in opposition to the present members, Col. Taylor and Mr. Hamilton. —Freeman.

The Limerick Chronicle states that Sir Mathew Barrington, in conjunction with other leading interests in the city and liberties, has signified his intention of giving his support to Mr. Francis Wm. Russell.

Sir W. Somerville has taken leave of the electors of Drogheda in an address, in which he says—"From every inquiry which I have been able to make, I have come to the conclusion that, in the present

state of public feeling, I should not appear before you as a candidate for your suffrages with any well-grounded hopes of a successful result, and I therefore retire from the field."

LONDON COUNTY.—A correspondent of the Freeman writes—"Our late Solicitor-General is talked of, and upon rather good authority, as a candidate for this county. His claims will be his Catholicism and, now that he is out of office, his undying hatred to the Ecclesiastical Titles Bill! Verily, Redington's recklessness has turned the heads of the whole of the Whig brigands."

MR. P. R. WELCH.—Our esteemed neighbor, P. R. Welch, Esq., of Yaxley Hall, has determined again to appeal to an Irish constituency, and we should prefer his success to that of any other reform candidate at present known to us, upon the simple ground that he would bring together two large bodies of Reformers in England and Ireland. Mr. Welch, as an Irishman, knows the necessities of his countrymen, and he has seen enough of us to know that a vast majority of the English people are for freedom—freedom to trade—freedom to vote—freedom to worship; and that they demand this for others no less than for themselves.—We believe that the terrible anomaly presented by Ireland of a rich soil and a depopulated territory can only be accounted for by the mischievous operation of its wretched tenure. This is the crying evil of that ill-fated country, and, therefore, to its removal every patriot should turn his attention earnestly and without delay. The Eastern Counties Agricultural Relief Association has nobly taken the lead in this country in advocacy of tenant right, and Mr. Welch and his Suffolk friends, who originated that association, deserve the highest credit for the devotedness they have shown to the interests of the great body of the farmers. —Norfolk News.

[Mr. Welch is an Irishman, with considerable property in the county of Kilkenny. We should be glad to hear what our Kilkenny friends say of him as a landlord and in other respects. Kilkenny is already fitted with candidates, but if Mr. Welch be unexceptionable we hope he will not be passed over. —Ed. Tablet.]

CORK CITY.—Colonel Chatterton, the present Tory member, has addressed the constituency, declaring his intention again to offer himself as a "strenuous advocate of Protection."

THE EXODUS.—The flight across the Atlantic is again the leading theme of all the country journals in the four provinces. The quays of Dublin are crowded to repletion with the hordes of peasantry seeking their passages in the emigrant-ships lying in the river, and, to judge by present appearances, this year's exodus will be on a larger scale than any of the previous seasons. The Westmeath Guardian says—"We have witnessed the vast increase of emigration from this and some of the adjoining counties with regret. The number of emigrants conveyed to the metropolis by the Midland Great Western Railway during one week in March averaged 100 daily, and of these the majority were young and healthy—the flower of the peasantry. The public conveyances from Longford and Cavan arrive here every day loaded with the more respectable class of emigrants, while every station on the line of railway to Galway contributes its numbers to swell the tide of emigration now flowing from the land.—We did hope that the growing and visible signs of prosperity, now succeeding years of suffering and depression, would have inspired confidence, as affording promise of better times, and induce the people to remain in the country; but we regret to find this hope has proved fallacious, and that, whether from a want of means at home or a desire to join their relatives in America, large numbers are still leaving the country. We are, in fact, daily losing the better portion of our peasantry—the frugal and industrious small farmers—and their loss will, ere long, be felt. That they are not always successful is to be deplored, and if recent and well-authenticated accounts of the suffering which our unfortunate countrymen endure in America were made more widely known, we think many would be deterred from proceeding to that country."

R. W. Morris, Esq., has promised to his tenants that he will give them for this year, rent free, all the ground they may plant with sugar beet. —Waterford Chronicle.

Judge Perrin fined the sheriff of Dundalk £50 for not having a dinner ready for him at the opening of the assizes.

The Nenagh Guardian announces that his Excellency has agreed to the suggestion of the Tipperary magistrates for the removal of the extra police stationed in the North and South Ridings.

There is now in Crookhaven, (says the Cork Constitution) a French fishing vessel of 'forty-four tons' burthen, with a crew of twenty men, who with their nets have tried the mackerel fishery on the coast of Cork. In five nights, with very indifferent weather, she has taken no less than fifty thousand fine fish, all of which are salted on board in bulk, and she is about leaving for France direct, being quite laden.

SUBMARINE TELEGRAPH.—IRELAND.—The communication between London and Dublin is expected to be formed by the 20th day of May. Portpatrick and Donaghadee are the points from which it is proposed to throw the wires across the Channel, as the line will then be shorter by 44½ miles than that contemplated between Kingsdown and Holyhead. The company propose to lay down two distinct lines of four wires, and will be in full co-operation with the Electric Telegraph Company established in London. The connection of the government offices in Downing-street with the Irish metropolis will be an advantage of no little importance. A great benefit will be bestowed on commercial interests by the facility of communication with the frequented port of Queenstown. —Daily News.

EXTRAORDINARY DISCOVERY IN THE PREROGATIVE COURT.—The Freeman tells the following strange story:—In one of the presses in a room of the Prerogative Court, which was said not to have been previously opened for many years, there was discovered a box, in which was the body of a child but slightly decomposed. The police received notice of the discovery, and the coroner waited upon a party connected with the offices. The explanation given was that the remains were those of a still-born child, of which his wife had been delivered sixteen years ago; that the body had been brought up to town, and placed in the press with the intention of its subsequent removal to a family burial-place; but that no other members of the family having since been gathered to their fathers, the burial-place had not been purchased, and the remains of the child had been allowed to lie in the press.—With this extraordinary explanation the coroner was satisfied, and the remains were removed for interment.

GREAT BRITAIN.

WINCHESTER.—On Saturday the church wardens of the parish of St. Thomas distrained, under a warrant signed by the city magistrates, on the goods of the Rev. Ignatius Collingridge, Catholic Priest, in consequence of the non-payment of two Church rates, amounting to 25s. The articles distrained were removed to the police station, and were yesterday (Friday) sold by public auction, and realised £3 5s. There were about one hundred persons present at the sale, but no excitement prevailed. The goods were purchased by a gentleman of Mr. Collingridge's congregation, and were by him presented to his Reverence. —Winchester Journal.

A SCENE IN A CHURCH.—On Sunday, March 7th, an exciting scene was witnessed in St. Cuthbert's Church. The bestowment of a certain charity, it seems, is entrusted to the vicar, who distributes it in bread every Sunday for three months in each year, the fortunate recipients of which receive one four-pound loaf each, on condition that they attend regularly at church to receive it. Amongst the "objects," as they are called, which presented themselves, was a poor woman, named Emery, who had been recommended by a gentleman, although she was a stranger at church. On being questioned on the subject, she admitted that such was the case; she was then told that she could not have the loaf, as it was never given to those who frequented Dissenting places of worship. She instantly threw down the loaf, and exclaimed, "I will go where I like; I'm not going to sell my conscience for five pennyworth of tummy; I'm not driven to that yet;" and before any one could reply to her, she was on her way home. The curate, who was confounded at such an unusual display of independence, hastened from church to the residence of the gentleman whose kind word had been the means of evoking such an awful spirit of insubordination, for the purpose of making a serious complaint against the woman; but whether or not he met with any success in that quarter we are unable to say. —Bath Journal.

THE ENGINEERS' STRIKE.—OFFER OF COMPROMISE.—An attempt has been made by the Manchester Committee of the Amalgamated Society to effect a compromise with the local branch of the Employers' Association, the former agreeing to withdraw the circular of the council of 24th December, provided the association withdraw their declaration; also agreeing to work piecework on a mutual principle between employer and employed, to work overtime when necessary, and to be paid for so working at the rate of time and quarter for the first two hours, time and half for the next two hours, and double time for every hour worked afterwards. The association, however, decline to enter into any compromise. A notice has been sent from the Executive Council of the Amalgamated Society to the Employers of Operative Engineers, in which they "beg respectfully to withdraw the circular dated the 24th December, 1851, which stated 'that they had come to a resolution to abolish piecework and overtime after the 31st December, 1851,' and hope this will 'induce the employers to withdraw the declaration' which workmen are called upon to sign before resuming employment." This may be regarded as a final confession on the part of the workmen that they can no longer carry on their opposition. —Daily News.

BLOWING UP A WRECK IN THE THAMES.—The wreck of the Resolution at Northfleet was blown up on Friday. The whole body of the hull was shattered, and masses of wood and beams were thrown into the air, mixed with quantities of water. When the agitation of the water subsided a large quantity of white bait, which was destroyed by the explosion, floated on the water. There were great numbers of spectators. The shock of the explosion was felt distinctly on the hill at Northfleet. The charge was something more than 500lbs. The galvanic battery used was Smee's.

An extraordinary instance of the ignorant superstition of the fishermen of Aulmhithe (the well-known Musselcraig of Sir Walter Scott's "Antiquary") took place last week. On Tuesday afternoon the body of a man—afterwards identified to be that of a weaver named Smith, belonging to Arbroath—was found by the crew of an Aulmhithe fishing boat floating about a mile and a half to the eastward of the village.—Instead of lifting the body into the boat, the fishermen tied a rope round it, and dragged it through the water, behind the boat, to Aulmhithe. Their reason for perpetrating such a barbarism was the superstitious dread that if the body had been taken on board they would at no distant date suffer shipwreck.

A CHILD STARVED TO DEATH.—Great excitement has been caused at Southampton by a charge brought against a man and woman named Rowe, of having starved their child to death. The house of the parties was beset by a mob, and every pane of glass broken in it, the man and woman having also been maltreated.

THREE CONVICTS FOR MURDER AT THE SUFFOLK ASSIZES.—At the assizes for the county of Suffolk three capital convicts have been left for execution. John Mickleburgh, aged 42, was indicted before Lord Campbell, for having stabbed his servant, Mary Baker, and caused her death. The fact was fully proved.—The poor girl had gone to a village fair, by permission of her mistress, to meet a lover, of whom, it appears, her master was jealous. A defence set up on the ground of insanity having failed, the learned judge proceeded to pass sentence of death upon the prisoner. The two others were cases of poisoning. William Baldry was found guilty of attempting to poison his wife, by giving her arsenic in a glass of beer. The motive appeared to be to obtain some money, which the poor woman refused to let him have possession of before her death. Her mother suspecting foul play, secured the glass containing a sediment, from which she had drunk, and sent it to a doctor, who pronounced it arsenic. On being taken into custody, the prisoner offered the doctor a fat hog, and the policeman money, not to say anything about it. Lord Campbell, in passing sentence, held out no hope of mercy, as, on at least two occasions, he had attempted to poison the wife he had sworn to love and cherish. The third case likewise, before the Chief Justice, was that of an old man, named William Rollinson, aged eighty-three, who appeared in the dock "almost in a dying state." He, it appears, objected to his daughter-in-law, Mrs. Rollinson, who was living with him, marrying again, and finding persuasions unavailing, four times attempted to poison her, by putting arsenic in her food, which he bought at various times under pretence of killing mice. On one occasion the sister, Ann Cornwell, was with Mrs. Rollinson, and partook of some dumplings, which caused her death. A cat and dog also died after eating of the same. The case was very clear, and no hope of mercy left for the hoary murderer.

MURDER IN OXFORD.—Abel Ovens, 22, and Bliza Dore, aged 22, were indicted for the murder, at Newport, on the 14th of January last, of a female infant of the age of six weeks. Verdict—Guilty.

An atrocious double crime has been perpetrated at Bromley in Middlesex. The body of Sarah Ann Smith, a decent well-behaved girl of fourteen, was found in the river Lea. She had left a relative's at Mile-end, to return to her mother's house at Bow, on Friday evening; the next tidings of her was the discovery of her corpse. There were marks of brutal violence on her person, and three of her ribs had been broken before she was drowned. A Coroner's Jury has returned a verdict of "Willful murder against some person or persons unknown."

John Hambridge, or Freeman, a young man, has been tried at Gloucester for murdering his father.—The prisoner was an illegitimate son. The old man was very good to him, and had made a will leaving him nearly all his property. John frequently behaved ill to his father, and one day, while intoxicated, he shot him dead. This was the question for the Jury—was the shot accidental or willful? The Judge favored the former view. A verdict for manslaughter only was returned; and Hambridge was ordered to be imprisoned for fourteen days.

Mr. William Hamlyn Pascoe, a surgeon or "village apothecary," as his counsel apologetically called him, of Cullbert, near Truro, has been convicted at Bodmin of administering a drug to make Miss Catherine Nicholls have a miscarriage. The young woman was delivered of a dead child. The sentence was ten years' transportation; the Judge remarking, that he did not think this was the culprit's first offence.

The commission for holding the assizes in the county of Somerset was opened on the 31st March. The calendar in point of crime is extremely heavy, as will be seen by the summary of the offences charged:—Murder, 9; manslaughter, 2; maliciously wounding, 3; arson, 6; assault and robbery, 7; burglary, 7; rape, 4; uttering forged notes, 1; uttering counterfeit coin, 1; stealing a post-office letter-bag, 1; sheep-stealing, 1; housebreaking, 4; beastlily, 2; assault, with intent, &c., 1; obtaining by false pretences, 1; larcenies, 39; misdemeanours, 4; total, 93.

At Liverpool assizes, on Saturday, Richard Lomas was convicted of the manslaughter of his wife, at Manchester,—the sad result of intoxication.

UNITED STATES.

BALTIMORE, APRIL 26TH.—A negro belonging to an English brig has recently been thrown into prison at Charleston, and the British Consul there has determined to try the validity of the law of South Carolina, requiring the imprisonment of colored seamen, and has consequently applied for a writ of Habeas Corpus, which was refused. The case will be carried to the United States Supreme Court.

Kossuth was in Jersey city on Friday the 16th, where he addressed a large assemblage. On Saturday he went to New York,—on Monday set out for Boston. Was received at Springfield, and slept at Worcester that night, and made his public entry into Boston on Tuesday. Here he was attended by a military escort, and received by the Governor and Legislature of the Commonwealth. The Senate of Ohio, on the 9th instant, passed a resolution loaning to Kossuth the arms of the State. The Lower House refused to adopt it.

The Maine liquor bill was passed to be engrossed in the Massachusetts House of Representatives, by 106 majority, having been previously amended so as not to prevent the sale of wine for sacramental purposes, or the making and sale of cider for other purposes than as a beverage. The Senate, Saturday afternoon, refused to concur with the House on all of its several amendments. The amendment referring the bill to the people was reinstated by a vote of 20 to 31. —Boston Pilot.

PURITY OF REPUBLICANISM.—It has been lately ascertained that certain banks in the State of New York have discounted notes for certain government officials and leading politicians with an understanding that they never were to be paid up, upon condition that they should use their influence to procure for such banks deposits of the canal tolls. The newspapers of the state are discussing the subject very warmly.

A correspondent from Maryland writes that a preacher who likened himself to John the Baptist recently performed the tragedy of dipping, half-drowning and freezing a poor dupe. The proceeding is thus described:—"This poor, ignorant man, whose heart seemed to melt in the warmth of religion, was soon transported from the land. When they were on the water, sailing in a small boat, the preacher suddenly threw the penitent over board; the poor, unfortunate wretch sank, and soon rose, half smothered, to the surface. When he arose to the surface of the water, the preacher hauled him in by the hair of the head, and thus, repeated the operation until he said he was sufficiently cleansed. He was then carried to land, and delivered to the care of some of the idolaters, who stood on the shore anxiously awaiting his arrival. To bring this to a close, it is necessary to state, that the penitent soon after died of pleurisy. —Boston Pilot.

In New York, the Newfoundland Electric Telegraph Co. has been organized, with a capital of \$500,000, and an engineer has left for Liverpool to purchase submarine wire. This line, it is supposed, will allow of the transmission of intelligence from London to Boston and New York in the short space of five days.

Another awful steamboat explosion took place at Lexington, Mo., lately. The old boilers of the Saluda collapsed, and killed about one hundred persons. The boat is said to have been crowded with Mormon emigrants, who were on their way to Salt Lake.

MARRIAGE AT A FANCY BALL.—A fancy dress ball was given at Syracuse on the evening of the 8th inst., when, among other incidents of the evening, the following is related by the Syracuse Standard:—"Among the most pleasing incidents of the evening was the marriage by Justice Johnson, of Mr. James Doran, who appeared in the brilliant costume of a knight of Malta, in which he appeared to good advantage, to Miss Bartlett, a dark-eyed beauty, who was elegantly attired in the dress of a Greek girl. The audience were requested to preserve order for a few moments, and to the surprise of most of those present the young, handsome and elegantly attired bride and bride-groom stepped into the middle of the room, and the marriage ceremony was performed in the midst of a gay and brilliant assembly of representatives from every quarter of the globe.—After the justice had pronounced them 'husband and wife,' he retired from the room, and the dance went merrily as the marriage bells."

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 30, 1852.

NEWS OF THE WEEK.

Parliament had adjourned for the Easter holidays, and was to reassemble on the 16th inst.; the political news is consequently of little or no importance. A dissolution in May or June is spoken of as possible; but the intentions of the ministry, in that respect, are not as yet positively known. In the mean time, great preparations are being made, in all parts of the United Kingdom, in anticipation of the coming elections; addresses from candidates to their constituents, breathing the most noble and patriotic sentiments, are as plentiful as blackberries. In Ireland, the great question is the Tenant League, and a pledge to support the principle of Mr. Sharman Crawford's Bill is exacted from every candidate. The Telegraph lays down the following instructions, for the guidance of the Catholic electors of Ireland:—

"The Irish Brigade in Parliament never ceased in their labors until they had palmed the hand that wrote the Durham letter: they never rested until the party in power that had passed the Ecclesiastical Titles Bill was driven from out the Cabinet to the Opposition benches. And now that others, foes to the Catholics, are in office, they will assail them in every way, until they also cease to be a Government." The Irish Brigade will make misgovernment for Ireland an impossibility, and an administration of the affairs of this empire, conjoined with the persecution of the Catholics, impracticable.

"Let the electors imitate, at the hustings, that which has been done in the House of Commons. Where the Catholics constitute, as they do in most places in Ireland, the majority of the voters, let them meet together, as they did in Belfast, and there come to the resolution to vote but as one man, for the candidate or candidates on whom they have agreed—taking care, where they have the power in their hands, not to select any one as a candidate but a declared opponent to the Whigs and Tories—a man who will pledge himself to vote against every party in office, but the party bound to put an end to all persecuting laws against the Catholics—to remove the Established Church iniquity—and to do justice to the industrial agricultural classes in Ireland. Let the Catholic electors of Ireland pursue this course, and they will, at least, have sixty members of the Irish Brigade in the next Parliament."

The contest between the operative mechanics and their employers, has at length been terminated, the former having been compelled to accede to the terms of their more wealthy and powerful opponents. For the rest, the columns of the English papers are mainly taken up with the dreary records of crime, sad testimonials to the rapid spread of immorality and barbarism amongst the lower classes of English society: we read of little, but cases of mothers destroying their offspring, husbands poisoning their wives, wives poisoning their husbands—of murders, rapes, bestiality, and all abominations. As a set off to this, and in proof of the sound religious feeling of England, the conduct of Lord Cowley, the English Ambassador at Paris, is highly eulogised by the Evangelical press. It appears that the President had invited the Minister to dine with him on a Sunday, but Lord Cowley piously declined the invitation, on the plea that he did not eat public dinners on the first day of the week—upon the same principle that the true Puritan would not take a dose of castor oil on the Saturday, for fear it should work on the Sunday. Verily this is an age of cant and humbug.

The most important item of intelligence from the continent, is the death of Prince Schwartzberg; this event has created considerable excitement amongst the political circles in Paris. The re-establishment of the empire is still spoken of; many of the well informed pretend that the 5th of May is the day definitely appointed for the restoration of the Napoleonic dynasty: this event is to be accompanied by the restoration of hereditary titles of honor; already, it is rumored, patents of nobility have been issued.

There is nothing new from the Cape of Good Hope. The immense gold fields of South Australia are attracting the attention of speculators at home. Labor is high, and the tide of emigration is setting strongly in that direction.

The Franklin and Niagara Steamers have arrived; the news is unimportant. In France all continued quiet; a grand review of all the troops in Paris, to be accompanied by the distribution of the eagles, was announced for the 12th May.

ECCLESIASTICAL INTELLIGENCE.

ORDINATION.—On Sunday last, at the Cathedral of this city, his Lordship the Right Rev. Dr. Blanchet, Bishop of Nesqually, conferred the sacred Order of Deacon on Mr. R. L. Fournier, and Minors on Messrs. W. Halley and J. Quinn, all three of the diocese of Montreal.

We have much pleasure in announcing the return to Canada, of the Rev. Mr. Desautels, curé of Rigaud, and E. Frechette, Esq., of Chambly. These gentlemen started last autumn, on a tour of Europe, in company with Mgr. Prince, Bishop of Martyropolis, Coadjutor of the Bishop of Montreal. They arrived on board the America, and had a most agreeable passage.

Great distress prevails amongst the settlers in the Eastern Townships. His Lordship the Bishop of Montreal has given the sum of £23 for their relief.

DR. BROWNSON'S LECTURES.

Dr. Brownson gave his Third Lecture on Friday evening to a full house. He said:—

In my previous Lectures I have assigned some of the reasons why I am not a Protestant; I proceed now to offer a few reasons why I am a Catholic.

But before proceeding to offer any direct proofs of Catholicity, you must permit me to remark that the reasons I have already given for not being a Protestant, are so many valid reasons for being a Catholic; for between Catholicity and Protestantism there is no middle term. I do not say that a man cannot reject one or another form of Protestantism, without asserting the truth of Catholicity; a man may, no doubt, renounce Presbyterianism, Anglicanism, Methodism, Unitarianism, Universalism, &c., without becoming a Catholic. But no one can disprove Protestantism itself—Protestantism in its essential principle—without proving Catholicity, for the essential principle of Protestantism is the denial of the Church, or a protest against her authority. If, then, I disprove that denial, or show that that protest is unwarrantable, I have the right to conclude at once the truth and authority of the Church.

Protestantism, I have shown, has in itself, no positive element; it is purely negative in its character, and leads to universal negation. There are but two orders,—the positive and the negative,—Being and Non-Being. All truth is in Being and its positive creations; all falsehood is in Non-Being, and consequently when any alleged system is proved to be purely negative, and to belong to the order of Non-Being, it is proved to be false: consequently, when it is proved to be false, the positive system which it immediately and directly contradicts, is proved to be true; for of contradictories, if one must always be false, one must always be true. Protestantism, the immediate direct contradictory of Catholicity, cannot be denied without affirming Catholicity, or that which it contradicts; for as pure negation is in itself unintelligible, no system can be set aside by a pure negation, or without opposing to it, not a negation, but a truth which contradicts it. Nothing more, then, is necessary to prove Catholicity, than to reduce Protestantism to pure negation. This I have done in my previous Lectures, and, therefore, I have the right to say I have proved Catholicity.

Protestants do not ordinarily see this, for they do not sufficiently analyze their own principles and carry them out to their last logical conclusions. They ordinarily suppose that Protestantism contains a positive element, as well as a negative, and that it asserts Christian doctrine as well as denies Catholic doctrine. Protestants—not Protestantism—no doubt, do assert some Christian doctrines, maintain some elements of Christian truth, but these doctrines, these elements, are not peculiar to them as Protestants; they are simply Catholic doctrines which they have retained from the Church. Protestants are poor logicians; they have two sets of principles, perfectly incompatible one with the other; but they do not ordinarily see it. They suppose the two sets are perfectly compatible one with the other, and that they may, without the least inconsistency, hold and contend for both. They do not distinguish them, and follow each set out to its last logical consequences, and hence, they do not feel the justice of the assertion that Protestantism is purely negative in its character.

But the positive elements, they evidently do not hold as Protestants, but in the sense in which they do not protest against the Church, and if they followed them out to their logical conclusions they would find themselves obliged to embrace Catholicity. It is only by virtue of these doctrines, always held by the Church, that they claim to be Christians, and they can never, by virtue of them, claim to be Protestants. They are Protestants, not by virtue of what they affirm in common with the Church, but by virtue of what they deny, or protest against, and consequently their Protestantism is in the negative principles, not in the positive principles, they hold. If they were accustomed to reason, and to carry out their principles logically, they would see this, and recognize their Protestantism as purely negative, and their principle, as Protestants, as necessarily involving universal negation, or the denial of all things, God, the universe, whatever is, or exists.

The fear or inability of Protestants to reason logically, is the reason why they fancy it possible to assert their Protestantism, without denying the whole of Christianity. They do not see that, in their denial of certain Catholic doctrines, they deny the principle on which alone they can assert those they profess to retain. The doctrines they profess to retain may be true, may even be contained in the Bible; but they can be deduced from the Bible only by the aid of universal Christian tradition. Take the Bible alone, interpreted by private judgment, aided only by Grammar and Lexicon, without any resort to tradition, and no man can assert that they are contained in the book. Nay, your Grammars and Lexicons cannot be constructed without the aid of tradition, which determines the usage of the language and the meaning of its words. If tradition is rejected, what reliance can you place on your lexicographers? The Hebrew of Gesenius is almost another language from the Hebrew of Buxtorf, and there can be no doubt that his definition of Hebrew words has often been influenced by his peculiar views of religion. Even language itself is meaningless without tradition, and to deny tradition is to render it useless, and to cut off all means of communication between man and man. Yet the essential principle of Protestantism is the denial of tradition, and, therefore, if Protestants did but know it—to deny the Christian doctrines they profess to retain, no less than those they avowedly reject.

All heresy involves the same logical inconsistency. No man who reasons logically, and pushes his principles to their last consequences, can ever be a heretic. Heresy, by the etymological force of the word, means choice, and consists in choosing from a number of doctrines, all resting on the same authority, some to be held, and others to be rejected. In other words, heresy is following private judgment as the rule, in distinction from objective, positive authority, and Protestants in contending as they do, for private judgment, contend for heresy in its very principle. It is in this respect that they are distinguished from the earlier sects. The oriental sectaries in the earlier times, rejected, indeed, the teachings of the Catholic Church, but, so far as I recollect, they all acknowledged a Catholic Church, and its authority to teach; they never asserted, in principle, the right of private judgment against the Church. But Protestants erect private judgment—the principle of heresy—into a rule, and hence Protestantism is not a particular heresy, or a particular form of heresy, but heresy in itself, heresy in its very principle, involving all actual, and all possible heresies. The principle of heresy being the denial of all

authority for belief, it is incompatible with the assertion of any Christian doctrine, and, therefore, the man who chooses to be a heretic, has only to reason logically to become an infidel, in the fullest sense of the words. The principle, logically carried out, leads to universal negation, and it is only by not so carrying out their principles, that Protestants can even pretend to believe some portions of Christian truth; consequently, in examining Protestantism, and judging of its merits, we are never to take into the account the Christian elements Protestants profess to retain. The element distinctively Protestant, being only the principle of heresy, of unbelief, of denial, the alternatives presented to the mind, able and willing to reason, are, on the one hand, Catholicity, and on the other, universal negation. But universal negation is inconceivable, is the denial of all truth, and therefore the denial of itself, and therefore cannot be asserted. Therefore, Catholicity, as the contradictory, must be asserted, and its truth follows logically and undeniably.

Here then I am; I must either be a Catholic, or else remain in universal negation. This last is not possible, for I cannot deny my own existence, even if I would—I cannot then remain a Protestant; but if I desert Protestantism, where can I go, except into the Church—shall I go back to ancient Gentilism? But were I to go back to Gentilism, I should only be asserting Protestantism, in its primitive form. Gentilism was, to the ancient world, only what Protestantism is to the modern. It was the falling away of the nations from the primitive or patriarchal religion, as Protestantism is the falling away of the modern from the Catholic Church.

It is true, that some of your modern philosophers, who pretend that man began as an infant, and that the savage state is the primitive state of the race, and that religion is nothing but the outward expression of a sentiment innate in the human heart, contend that Gentilism was the earliest form of religion. They would have us believe that the original form of religion was low and disgusting Fetichism, or the worship of sticks and stones, and the lower orders of animals, and that as time went on, the religious sentiment gradually fortified itself and clothed itself with the poetical forms of Greek and Roman polytheism, whence it has advanced to pure monotheism. But this is all pure theory. The lowest forms of religion are not the earliest, but the latest, as the savage state is not that in which men began, but that in which, when abandoned to themselves, they have ended. History presents us the true religion before the false, and shows us men offering true worship to the true God, before it gives us the least hint of Gentilism.

No intelligent man can study the ancient Gentile religions, without perceiving in them the internal evidences that they are not original, primitive, but corruptions of an earlier and purer religion. They all bear internal evidence of being a departure from the patriarchal religion, which had departed from the creation to the giving of the Jewish law. The type from which all Gentilism departs, not that which it seeks to realize, is evidently the patriarchal, and a profound study of its various forms would enable one to reproduce substantially the very religion brought to our notice in the earliest records of our race, that is, the book of Genesis. It is easy from the examination of Gentilism, to prove that it was in none of its forms an incipient religion, struggling to purify and perfect itself, but the corruption of a purer religion, once held, but now abandoned. Its very tone is that of regret for a lost truth and purity. It everywhere seems oppressed with the memory of good once possessed, now possessed no more. It is penetrated by a secret melancholy. Its very joy is sadness, and its gaiety is that of despair. Its festive songs, its frantic dances, its wild Bacchantes, its drunken Corybantes, its lascivious rites, all speak of a memory oppressed with a sense of what it has lost, seeking to drown itself in intoxication and sensual pleasures, from which, however, both the reason and the heart turn away with loathing and disgust.

Gentilism was nothing but the natural expression of our corrupt nature, left to itself. It originated in pride and conceit; men would not obey the law which God had imposed; they would not seek after God as their final cause, or Ultimate End. They would be a law unto themselves, follow their own inclinations, and seek their own pleasure. The result was the various forms of heathenism in which nearly the whole world was sunk when our Lord came to die on the cross to redeem it. Protestantism was born of the same spirit, and does but continue ancient heathenism, under the necessary forms of modern society. Men grew impatient of the authority of the Church; their natural hearts rebelled against it; they would again be a law unto themselves, and seek, not God, but their own pleasure, and as in ancient times they had broken away from the patriarchal, so now they broke away from the Catholic religion.

This is evident from the time when Protestantism was born. It was born at the precise period of what is called the Revival of Letters, the Renaissance, that is, the revival of Greek and Roman literature and philosophy,—when the systems of ancient Greece and Rome and Alexandria had taken possession of the schools, and the great literary ambition was, in poetry, to imitate the sweetness of Virgil, and in prose, the exquisite graces of Cicero. The scholars of the time looked with contempt on Christian antiquity, disdained its schools, its principles, its literature and art, and sought only to reproduce the old world, revealed to them by the Greek and Roman classics. Heathen tastes and maxims became widely prevalent, and the very men who took the lead in the Protestant movement, were those who mostly showed them, and who had the least knowledge of, and the greatest contempt for, Christian antiquity. Luther despised the schoolmen, and Henry the Eighth was a distinguished Humanist. Calvin knew little of Christian theology, but he was a good classical scholar. History proves that Protestantism originated in the paganizing tendencies of the fifteenth and sixteenth centuries.

I gain nothing, then, by going back to Gentilism; I am at best only going back from the later to the earlier form of Protestantism. Besides, I cannot go back to Gentilism—Gentilism has been tried, and found wanting. It has been refuted by the earlier Doctors and Fathers of the Church, and judgment was irrevocably pronounced against it, when the humble Christians, emerging from the catacombs, planted the cross in triumph on the capitol of the world. Paganism is no longer an open question—I must either be a Christian or nothing. The blood of millions of martyrs, the stupendous miracles of the early Saints have settled that question for ever. I have no alternative but to be a Christian.

But if I am Christian at all, I must be a Catholic. Between Catholicity and no Christianity, there is no alternative. Will you speak to me of the Greek Church,

separated from the Roman? The Greek Church was once in communion with the Roman. The Roman Church was then the true Church, and therefore true Christianity, or it was not. If it was not, the Greek Church was then a false Church, because to combine with a false Church was to be false itself. It could become the true Church only by separating from the false church, and coming into communion with the true Church; but this last it did not do, for it came, after its separation, into communion with no other body. If the Church of Rome was the true Church, then the Greek Church is false, for to separate from the true Church is to become false; so in either case, the Greek Church is a false Church, and I cannot become a true Christian by becoming a member of its communion.

Will you refer me to some one of the ancient sects—to the Nestorians for instance? Nestorian in principle is nothing but the denial of the Incarnation and Divinity of our Lord, and the assertion of Pelagianism, or man's ability to work out his own salvation without Grace, that is, modern Unitarianism, a form of Protestantism, which I must reject in rejecting Protestantism. I shall fare no better with any other oriental sects. All sects are heresies, and all heresies are virtually included in Protestantism, which, as I have shown, is, in principle, all heresy—heresy itself.

Again, then, I come round to the conclusion, if I am to be a Christian at all, I must be a Catholic. Christianity and Catholicity are identical, and the same thing. It is, then, Catholicity or no religion—if no religion, then no God—no truth—no law—no morality—no rule of life—no purpose of existence—and all that we can say is, let every one live as he listeth, give loose reins to luxury, rob every meadow of its flowers, make the most of the present moment—eat, drink, and be merry, for to-morrow we die—the last word of all heathen morality. But our hearts recoil from this, and religion we must have; we cannot live without it. Then we must be Catholics.

I did not, in my own case, even after I had detected that Protestantism was worthless and a blunder, come at once to this conclusion; I felt that religion, and even a Church, were necessary, but I was not prepared to become a Catholic—what think you I then proposed? Nothing less than to make a new Church—a Church for myself. Do not laugh too much at my sublime folly, for it was a folly I shared with greater and wiser men than myself; what I attempted is only what the whole movement party were then, and are even now, aiming at. Mazzini avows it, and the Chevalier Bunsen brings forward what he calls "The Church of the Future," precisely as I had done before him; I saw clearly enough that Protestantism was nothing, and the Protestant movement was a sad blunder; but I did not see that in ceasing to be a Protestant, I must necessarily become a Catholic. I admitted that the Catholic Church had been a noble institution in its day, and had done good service to the cause of humanity; but I looked upon it as having become effete. It had expired, I held, with Leo the Tenth, and was dead and buried; I would not insult the dead, I would plant flowers on its grave, and drop a tear to its memory; but I would not hope for its resurrection.

The Church being dead and buried, and Protestantism being purely destructive in its mission, and negative in its character, nothing remained but to attempt the construction of a new Church. I did not suppose myself inspired, or specially commissioned by Almighty God to be the founder of a Church; I simply proposed, by the exercise of my own reason, to select from all past religions the portion of truth contained in each, separated from the error heretofore combined with it, and to mould the several partial truths, thus collected, into one complete and harmonious body of doctrine. I would go forth and preach this doctrine, deposit it in the minds and hearts of men, and it would make to itself hands, and with these hands erect the temple—construct the new Church, which should be as much in advance of the old Church as the nineteenth century is in advance of the first.

To this work of obtaining a new Church, I devoted ten years of my life, but I found, at length, that man is a poor Church-builder, and that a Church to be worth anything, must descend from above, not ascend from below. I wished a Church that should elevate man above his present condition, give him new strength, and enable him to live a truer and a diviner life; but I found that a man could not well lift himself by his own waistband; that to elevate him, I must have a whereon to stand, outside of him, and that no weight applied to the lever can raise a body on which the fulcrum rests for its support. From man, do my best, I could get only man, and a Church made by man, could give me only the expression of what he already is, and therefore, nothing above him, or able to raise him above himself. It was, therefore, idle to attempt to make a new Church; either God must construct a Church for us, or there could be no Church for us worth having.

As yet, however, I retained my old prejudice, that the Catholic Church was dead; I had not investigated the question; my attention was first directed to the examination of her character and claims in the Winter of 1840-41. I was invited to give in New York, Philadelphia and Boston, a course of Lectures on Modern Civilization. I was then an advocate for the modern absurd doctrine of progress, and held that there had been continuous progress of man and Society from the first. I wished to trace in my Lectures, this progress in modern history; I wished, especially, to trace the influence of Christianity in the improvement of social institutions, especially in ameliorating the condition of the poorer and more numerous classes. To my astonishment, I found that, starting with the fall of the Western Empire, or from the beginning of the sixth century, and coming down to the beginning of the sixteenth, through a period of one thousand years, I could trace a most wonderful progress of Society, but no farther. From the latter epoch, down through the last three centuries—which ought in my own theory, to have been centuries of progress, and which were, by all my Protestant friends, boasted of as such—I not only could not trace any progress, but I found undeniable marks of deterioration. This, I said, cannot be; I must have made some mistake; I reviewed the history, I consulted all the monuments and records within my reach, but this only served to confirm the astounding fact. Under the old Catholic Church the nations had advanced, Society had been ameliorated, and civilization promoted; but after the birth of Protestantism, there had been an evident decline, and a decided tendency, especially in Protestant nations, towards barbarism.

I am not proposing this as an argument for Catholicity, but as a fact which induced me to examine the character and claims of the Church, and the degree of

FOREIGN INTELLIGENCE.

PRESENTATION OF THE CARDINAL'S HAT TO THE ARCHBISHOP OF BORDEAUX.—The Prince-President received on Sunday morning Monsignor Flavio Chigi, who remitted to him letters from the Pope, accrediting him as Apostolic Alegate, for presenting the Cardinal's hat to Monsignor Donnet, the Archbishop of Bordeaux.

A Mass followed in the chapel of the Tuilleries, which was sumptuously decorated for the occasion, at the end of which, the Cardinal Archbishop of Bordeaux and the Alegate were introduced into the chapel by Count Bacciochi, la Feuillet de Conches, and an orderly officer; and the Prince-President placed the red hat on the Cardinal's head.

The Prince and the rest of the court then left the chapel, and proceeded to the old throne-room. Then the Cardinal, habited in the purple, was conducted into the presence of the Prince, and addressed to him a speech in which he thanked him at considerable length for the services he had rendered to the cause of religion.

The Prince replied as follows:—

"I did not, Monsieur le Cardinal, expect a speech so eloquent and so nobly developed; you will excuse my only briefly replying to it. Your Eminence cannot doubt the value which I attach to that particular prerogative of my position which permits me, as a layman, to place on the head of one of the Princes of the Church the insignia of the elevated rank he is about to hold. This ceremony is not a vain formality; it is the emblem of the union which should exist between the spiritual and the temporal power, the concord and harmony of which so powerfully contribute to the peace and happiness of the world. I am happy to be able to crown, by so striking a dignity, a career so honorably run; and I am grateful for the kind manner in which your Eminence appreciates my efforts for the prosperity of France, and for the triumph of religion."

Several presentations then took place, and the ceremonies terminated.

SWEARING IN OF THE JUDGES.—On Monday, the 5th inst., the judges of the superior courts took the oath of allegiance at the Elysee. M. Abbattucci, the Minister of Justice, on presenting them to the President, made a short speech, in which he stated that it was to the Prince that the magistracy owed the preservation of that strong organisation which was given to it by the emperor, and that the presence of its highest representatives attested that they would themselves respect, and cause to be respected by others, that constitution which had been proclaimed by the voice of the nation. The Minister afterwards said that the magistracy well knew that it was to the courageous initiative of the Prince that they owed the defeat of demagoguery and the re-establishment of order, and that their well-known loyalty was a guarantee for their full adhesion to his government. The Prince replied as follows:—

"Messieurs les Magistrats.—Although I receive your oath with pleasure, the obligation imposed on all the constituted bodies to take it appears to me less necessary on the part of those of whom the noble mission is to make the right dominant and respected. The more authority reposes on an incontestable base, the more it ought naturally to be defended by you. Since the day on which the doctrine of the sovereignty of the people replaced that of Divine right, it may be affirmed with truth that no government has been as legitimate as mine. In 1804, 4,000,000 of votes, in proclaiming the power to be hereditary in my family, designated me as heir to the empire. In 1848, nearly 6,000,000 called me the head of the Republic. In 1851 nearly 8,000,000 maintained me there. Consequently, in taking the oath to me, it is not merely to a man that you swear to be faithful, but to a principle, to a cause, to the national will itself."

The Minister of Justice then read the form of the oath, and called over the names, beginning by the Court of Cassation and the Court of Accounts. Each member, in answer to his name, replied by holding up his hand, and saying, "Je le jure!" When the oath had been administered to all present, the Prince bowed to them and retired.

Orders have been given for the removal of the obstructions which still encumber the Place du Carrousel, and for the complete levelling of that immense space by the 5th of next month. It is said that on that day—the anniversary of the death of the Emperor—a review of the army of the garrison of Paris and the newly-organised National Guard will be held by the President. It is quite possible that the Imperial *revue* may commence with that date, and the new chief raised on the shields of his soldiers and saluted Caesar. This is as yet surmise, but much more unlikely things have come to pass. While the eagle is thus spreading his wings, and preparing for a new ascent, the secret societies, we are informed, are trying to again bind together their broken links in Paris. Some joints of that tail, which lately was so mighty, have been got together, we are told, and an attempt is made to re-connect them. The propagandism is once more attempted, and funds are raised for the purpose. From the information which has reached us, we should not be surprised if an arrest were made, to-day or to-morrow, of a person whose movements have been watched for some time past, and whose arrival in Paris from Belgium has been daily expected.

THE QUESTION OF PROTECTION.—Louis Napoleon, now that free trade is jeopardised in England, has revived the old duty of twelve francs on foreign sugar. The protection of the beet root sugar manufacture is one of his *Idées Napoléoniennes*.

We read in the *Presse*:—

"We think we are well informed in stating that the attention of the government is seriously occupied with important modifications in our military *régime*. The question is not to diminish the effective strength of our army, but to substitute voluntary for compulsory enrolment. If we are well informed, the arrangements for this change are well advanced."

Our accounts from Madrid are of the 27th ult. The report of the interesting position of Queen Isabella appears to be confirmed. Her Majesty was to proceed to the royal chapel of Atocha to place on the heads of the statues of the Virgin Mary and Infant Jesus the precious crowns made with the jewels she wore on the 2nd of February, the day of the attempt against her life.

A royal decree, countersigned by Senor Gonzalez Romero, Minister of Grace and Justice, directs that daily pensions of four reals each shall be given to all Nuns who entered on their novitiate before the decree of April, 1834, and brought dotations with them, whether they have recently professed, or may do so in future; and those who are in the above case, and may now profess, will not be required to bring new dotations. It is stated that the question of the circumscription of the dioceses in Spain is rapidly proceeding with the Nunciatura, and that the "Camara Ecclesiastica" is occupied with labors relative to the parochial Clergy.

The *Gazette* contains a further list of sixty-two converts, situated in the dioceses of Avila, Cuenca, Leon, Oviedo, and Placencia, which are authorised to receive noviciates under the Concordat. The maximum number of Nuns to be contained in the whole of these convents is 1,107.

AUSTRIA.

DEATH OF PRINCE SCHWARZENBERG.—Prince Schwarzenberg died suddenly at Vienna on Monday last, the 5th instant, of a stroke of apoplexy.

DENMARK.

The amnesty for the Duchies of Schleswig and Holstein has been published. Of the thirty-three natives of Schleswig excepted from the amnesty of the 10th of May, 1851, eighteen are included in the present one; but the following persons remain excepted—the Duke of Augustenburg and his family; Prince Emil Augustus of Schleswig-Sonderburg and his family; M. Beseler, one of the chiefs of the Provisional Government; Count Reventlow-Wittenberg; M. Francke, Minister of Foreign Affairs under the Provisional Government, and several others.

Fædrelandet still agitates the question of the succession to the Danish crown, and considers the resignation of Prince Frederick of Hesse-Cassel, the next heir after the Crown-Prince Ferdinand, as decisive of all the direct claims, and that, therefore, nothing remains, according to the *Grundgesetz* of Denmark, but an election of a successor, for which it advocates the choice of an English Prince.

TURKEY.

According to a telegraphic despatch of the 20th of March, received at Vienna from Constantinople, the Sultan wrote under the Egyptian note demanding a modification in the Tanzimat, "This request I neither can, ought, nor will grant."

AUSTRALIA.

THE AUSTRALIAN GOLD MINES.—The precious metal arrives in daily increasing quantities, and the estimated export has risen from £1,000,000 to £3,000,000 per annum. There is no end to the gold; and as far as we have been able to ascertain from personal communication with diggers of various degree, the labor is by no means so tremendous as some would make it out.

In reference to the Victoria Gold Fields, the *Melbourne Morning Herald* of December 10th says:—"Letters were received in town yesterday from the police magistrate at Gipps Land, stating that the whole dividing range between Sydney and Victoria, and known as the Snowy Mountains, for 200 miles in extent, is one vast gold field. There was upwards of a ton and a half of gold in Mr. Commissioner Powlett's tent, waiting for the escort, up to Saturday last, and it is expected that to-day's escort from the Mount will not be able to bring down one half the quantity offered. It is intended to increase the military force here to 100 men."

ST. PATRICK'S BALL—QUEBEC.

The St. Patrick's Society, following up the move of last year, celebrated their anniversary by a Ball and Supper upon a considerable scale, on Monday night last, (April 19,) at the great room attached to the Russell Hotel. About 600 persons were present. The room was most tastefully decorated, and two military bands discoursed most exquisite music throughout the evening, to which the nimble feet of the Terpsichorean votaries beat excellent time.

His Excellency the Governor General, attended by his suite and Lieutenant-Colonel the Hon. R. Bruce, and Mrs. Bruce, entered the Ball Room at 10, p.m., and were greeted as usual, with the national anthem, the dancers suspending their operations the while.—The Honbles Messrs. Caron, Taché, Rolph, and Ross, were present. Mr. Morin, from indisposition, was unable to attend. The Hon. Mr. Killaly, the heads of the departments of the Government, the Commandant of the garrison, and Colonels of regiments, were also among the numerous guests invited; and a large array of military, in their gay uniforms, attended the Ball on their own account.

At about half-past twelve, His Excellency led the wife of the Mayor to the supper table, which was amply spread with substantial and delicacies, with wines of various kinds, and with the merry champagne, of a rare vintage, in an inexhaustible supply. The liberality, as well as taste, of the entertainers, was indeed conspicuous in all the arrangements of the evening.

After a certain time spent in feeding the hungry,

Mr. Maguire, President of the Society, proposed the first toast. "The health of our beloved Sovereign," he said, "which I propose to you as a toast, needs no comment from my lips to recommend it to your willing adoption. Her name commands the homage of all, and will not fail to receive an enthusiastic welcome."

The company did not belie the forecast of the President, but greeted the toast with several rounds of enthusiastic cheering.

Mr. Maguire, in offering the next toast, said: "For the first time in this city is the St. Patrick's Society honored by the presence of the Representative of our Sovereign at the celebration of its anniversary. This honor we owe to His Excellency the Earl of Elgin and Kincardine, a nobleman justly honored for the exalted office he holds, for his name connected with an illustrious ancestry, respected for the great qualities of mind and disposition by which he is distinguished, and cherished for his many virtues. His Excellency mingles with us in our social meetings and pastimes, as a kind parent with the children in whose welfare and happiness he takes a deep interest, adding to our enjoyment of the occasion by the pleasure which he seems to derive from it. In His Excellency's residence among the free, and happy, and enlightened people of Canada, a Garneau, or other equally impartial and gifted historian, will discover the materials which will supply the brightest page in the recorded annals of this country. His Excellency's presence here this night will be treasured up as an agreeable souvenir, and form an epoch in the history of our Society. I have the distinguished honor to propose the health of the Governor General."

The speaker was frequently applauded, and the toast was enthusiastically drunk.

The Governor General replied as follows: "Many things have been said of me by your honorable President, which I feel to be above my deserts, but in one particular he has done me no more than justice, that is, in stating that I have always felt happy to meet the sons and daughters of Erin; (cheers) and in this I am not singular, for I find that a close connection has always existed between the Scotch and the Irish; in early times the former had even the good sense to resolve upon taking none other than Irish wives, (laughter) and the annalists tell us of the period when Scotland was called *Scotia Minor*, which meant nothing more or less than Young Ireland.—(Cheers and laughter.) The wheel of fortune has given me some changes in Canada, but I have never been without Irishmen in my government; (cheers); indeed I should scarcely know the Council Chamber, if I did not hear a little of the Milesian accent in it.—(Cheers and loud laughter.) There is no portion of the children of St. Patrick of which he has more reason to be proud than of those in Canada; here they fill high offices in Church and State, and discharge their several duties with honor to themselves and advantage to the country. (Loud cheers.)

His Excellency then proposed: "The day and all who honor it."

Mr. Maguire—The next toast on our list is, "the day we celebrate," but as His Excellency has kindly anticipated that toast by the one he has proposed, I shall leave it, and pass to the next, which is the kindred toast of "our sister societies." It is scarcely necessary I should state that these societies are instituted for the beneficial purpose of dispensing charity to the poor of their respective origins, and to assist by good counsel and advice the emigrant newly arrived in this country, the land of his adoption. The little nationalities we celebrate on these occasions, exist only for the day which gives to them a separate birth. That day's innocent business of commemoration and social enjoyment terminated, the distinction of nationality is instantly forgotten, and all again unite in the bonds of fraternity with their fellow subjects of Canada, engaging with them in the one common object of advancing on the highway of prosperity this young but vast country to the high destiny which we all believe awaits it."

The toast of "our sister societies" was then drunk with the honors.

The Honble. Mr. Caron responded in his usual happy strain for St. Jean Baptiste Society. The older race of this land had tendered freely and with delight a welcome hand to the strangers, whom they rejoiced much to see rising up and thriving around them, in institutions like that under whose auspices, and as whose guests they were now enjoying themselves.—In conclusion, he proposed the health of Mrs. Maguire, which was drunk with hearty applause, and every demonstration of respect.

Mr. Poston handsomely acknowledged the compliment paid to the Society of St. George.

Mr. Gillespie, Vice-President of St. Andrew, in the absence from illness of Mr. Primrose, returned thanks, and complimented Mr. Maguire for the successful exertions he had made to substitute the more pleasing and rational enjoyment of an evening's entertainment like the present, for the dull formality of the dinner table.

Mr. Maguire, in proposing the health of the Countess of Elgin and her family, observed that it was one of the failings of human nature that, whatever good reason we had to be satisfied with what we possessed, we were still wanting something more to complete our happiness. Thus it was on the present occasion.—Gratified as they were by the attendance of His Excellency, they could not help wishing that the august consort of their honored guest had been able to grace, with her presence, their festivities.

The Earl of Elgin assured the President and company that nothing less potential than the summons of St. Patrick could have brought him over such roads as lay between his residence and where he then stood—and that cause and indisposition had operated in preventing Lady Elgin from accompanying him. As for his sons, whom, he supposed, he must call *Scotia Minores*, he could undertake to respond for them: when at age, no roads would hereafter deter them from coming to a St. Patrick's invitation, if honored with a call.

Mr. Noel Bowen proposed, in a complimentary speech, the health of Colonel Gordon Higgins, who was about to leave the country, to the regret of all who had known him in it.

Colonel Higgins returned thanks, and stated that his countrymen would be at all times ready to assist in promoting the prosperity of Canada.

After supper, dancing was renewed, and it was nearly four o'clock before the last revellers left the scene of gaiety.—*Quebec Gazette*.

Mrs. SWISSHELM ON DANCING.—The following remarks are from the piquant pen of Mrs. Swisshelm: "One curious fact we have observed with regard to dancing. This is, the more deeply a church or individual professor is steeped in the spirit of money-grabbing, or intemperance, the greater their abhorrence of dancing. This appears to be a kind of convenient scapegoat on which the sins of the congregation are laid; that they may be borne in the wilderness. Let the preacher at any time submit to a gag which shall, on some special occasion, forbid his opening his mouth for the dumb, or reproving a wealthy distiller, or fat usurer, who grinds the poor to pay pew rent, and forthwith we get a fresh anathema on dancing. Show us a wealthy deacon's wife, who will haggle with a widow to get washing done for twelve and a half cents a dozen, and then pay her in trade, and give two dimes and four coppers for twenty-five cents, and we will show you one who will take a spasm over the iniquities of a cotillion. We never knew the rule to fail, and have watched its workings so long that whenever any one begins a lecture on dancing we suspect him or her to be a worshipper of mammon. Old Christian in his long journey danced for joy, but the man with the muck rake was too busy.

WARNING TO FREE MASONS.

THE CHURCH vs. MASONRY.

To the Editor of the *Catholic Standard*.

Sir—The Church has once more spoken out, decidedly and clearly, by the mouth of her Bishops, in condemnation of the Ancient Society of Freemasons. There can be no further doubt or hesitation as to the course that all Catholics, who have unfortunately enrolled themselves in the ranks of this mystic association, must now adopt. "Hear the Church" is a Divine command, and all personal interest and private opinions and predilections must be promptly and meekly sacrificed on the altar of obedience.

For myself, I can only say, that I was a Freemason for many long years before I was a Catholic, and until quite lately I was not aware that to be so was contrary to the command of the Church. I was formerly an active and zealous member of the craft, and ever since I became a convert I have often been on the very point of once more actively joining the society; but, from what I then considered accidental circumstances, and what I now perceive with thankfulness, to have been providential interpositions, I have never actually done so; and I can truly say, that since I became a Catholic I have never set my foot within the door of a Masonic lodge.

The simple command of the Church ought to be sufficient in itself to satisfy all the faithful of the evil and danger of secret societies: and I find upon inquiry that Clement XII., in 1731; Benedict XIV., in 1751; Pious VII., in 1812; and Leo XII., in 1826; as also the Synod of Thurles, in 1850, have all spoken plainly in condemnation of, and published anathemas against all secret societies without any exception in favor of Freemasonry. The Church sets her face against the system, because all vows taken in ignorance of the obligations to be entered into must constitute and come under the head of Rash Vows, which are in themselves of necessity dangerous and sinful; and though I feel sure that no human power can absolve a Mason from the fearful vows of secrecy which he has taken, yet I am of opinion that, as a Catholic, each one would, in his heart, be glad to unlearn, if it were possible, those secrets with which he must now ever remain burdened. Independent of the commands of the Church, I can see many objections to Masonry. Though doubtless founded on a beautiful system of benevolence and charity, my own experience of Masonry is, that it is not a society that a sincere and earnest Catholic can be benefited or improved by entering into or frequenting.

In the first place, should he have been so foolish, to call it by no harsher name, as to have joined Masonry after his admission into the Catholic Church, he entails upon himself one of two mortal sins. Either he must totally abstain from the Sacrament of Penance, or else he must make a Sacrilegious, because imperfect, confession; for should he acknowledge to his spiritual adviser, as he is in duty bound to do, the fact of his having joined a secret society, he could not obtain absolution until he had withdrawn himself again therefrom; and, as it generally takes a more or less lengthened period of time to arrive at the higher grades in the craft, the Catholics must, during that interval, have been guilty of one or other of the above-mentioned mortal offences. Then, again, it must ever be offensive and grating to the feelings of a Catholic to find none but Anglican Parsons officiating in a Masonic lodge in a religious capacity. A Catholic Priest cannot, of course, by possibility, be present at these secret meetings; and none of the other heretical sects are ever found (at least within my experience) acting as Masonic Chaplains.

As to the business part of Masonry, I have no complaints or objections to make; but I must say that when this portion of the affair is over, and the brethren are called from labor to refreshment, I fear my pen must record the fact, that there is then far more zeal for champagne than charity; far more devotion to Bacchus than benevolence. And in many lodges where "fast young men" are amongst the members, I have known them linger in the banquet-hall until the "oldsters" have departed to their homes, and then kept up the affair until very far into the "small hours" of morning. Then might be witnessed vile scenes of drunkenness and debauchery; obscene language, ribald songs, and every variety of licentiousness then became the order of the night, and the wretched house or a brothel too often proved the wretched finale! How, then, can this be a place for one to frequent who is taught daily to pray to God not "to lead him into temptation?" I speak advisedly in this matter, for I have personally attended many lodges of Masons in different places, and the above orgies are but of too common occurrence, so much so, that I have known many sober-minded Protestants, who, though subscribing members of a lodge, have either totally absented themselves from the place so soon as the work of the evening was concluded. There is only one class of Freemasons whose case I commiserate, and it is those persons who were initiated into the society previous to becoming Catholics, and who, through ignorance, have continued to be members, until, in their old age, have by poverty and misfortune become fitting objects of the society's pecuniary assistance, must, now that the voice of the Church has sounded so loudly in their ears, refuse any longer to receive this much-needed provision for their wants, or else expose their immortal souls to the awful anathemas of our Holy Church. Nevertheless, the plunge must be taken, the link must be severed without hesitation or

for what "shall a man give in exchange for delay; for I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?"

PROTESTANT MORALITY IN WALES.

There is no part of the Empire in which the fruits of "Protestant freedom" are more deplorably manifested than in the Principality of Wales. The free circulation of the Bible, and the right of private judgment, are there evidenced by excessive immorality and multitudinous heresies. Perhaps there is not in the world a parallel for the profligacy of the "Lampeter Brethren" except it be discovered in the modern Sodom—the capital of the Mormons. It follows, as the merest matter of course, that the Welsh Protestants are bitterly hostile to the Catholic Religion and its Priesthood. A specimen of this feeling was furnished at the recent assizes of Monmouth, in a trial, of which a condensed report appears in another part of our present impression. The facts as elicited in evidence, establish, clearly, as gross a case of conspiracy, and subornation of perjury as ever was brought before a Court of Justice. A young priest has, it appears, been in the habit, for some months past, of going to an out-of-the-way place in Monmouthshire every Saturday evening, for the purpose of a large congregation of Irish laborers who are employed on works in the neighborhood. The chapel in which he officiated was formerly a Dissenting conventicle—and the majority of the natives are Baptists, Independents, and persons of no principles. These worthies liked not either the Priest or his flock. They detest both the Catholics and the Irish,—and they laid their heads together to concoct a plan by which they might wreak vengeance upon Priests, Papists and Pallanders. The principals in this foul conspiracy were a Mrs. Nicholas—in whose house the clergyman stayed on these occasions—and her friends, an Independent Deacon, a Baptist and the "man of no principles." Their instrument was a child—a niece of Mrs. Nicholas.—Their plan was to trump up a charge of violation of the child by the priest!! The infamous rumors which they circulated, having, after a time, reached the clergyman's ears, he accused the wretches of their crime, and threatened to institute a magisterial investigation into the affair. This was nearly three weeks after the capital offence was alleged, and on the trial, sworn, to have been committed. During these three weeks or so, Mrs. Nicholas never upbraided the alleged violator of her infant niece with his alleged offence; no informations were sworn,—no summons was taken out,—and even the mother of the child, though residing only a short way off, was told nothing of the injury done to her little daughter. But the instant the Priest threatened to apply to a magistrate, the conspirators took their measures rapidly.—Within twelve hours they preferred a charge before a magistrate—and that charge formed the subject of the trial to which we have alluded. The manner of all the witnesses left no doubt upon the minds of the Judge and the Jury as to the real nature of the prosecution. Suffice it to say—that although the girl, who is precociously vicious, swore that the capital offence was committed three times, at different periods, the medical testimony established beyond question, that it never was committed at all; and the Jury, without hearing a single witness for the defence, (although there were several in court who could have positively contradicted the girl's assertions as to the time of the alleged offences,) and without one moment's hesitation, returned a verdict of—Not Guilty.

It is now under consideration, whether all the parties to this nefarious prosecution shall not be indicted for conspiracy, perjury and subornation of perjury.—If they escape a prosecution, we can assure them they will owe their safety solely to the anxiety of the estimable Bishop of Newport to be at peace with all classes in his diocese, and to allay the fermentation of popular feelings and passions which the late trial has produced. The Protestant press has made no comments on this case. Had the verdict been the other way, how they would have ranted and expatiated upon the "immorality of Romanism."

UNREASONABLE PROTESTANTS!

These are certainly strange times: Protestants denying to each other the exercise of "private judgment"—nay, even refusing to individuals and communities, the privilege of manufacturing Bibles to suit the market or gratify their tastes! In the name of bumbung what do they expect? They require that all men shall take the Bible as their sole rule of faith, and when an individual has picked up a set of opinions from one portion of it they refuse him the right to make the other portion of it square with his belief. According to the maxims of the present day, those who wrote the Scriptures were very unenlightened—not to say ignorant—men. They knew nothing of railway or steam navigation, or explosions—knew nothing of gas or gassing—had no knowledge of Bank speculations, and were entirely unversed in wooden nutmegs—in short, they were men who, of themselves, could never "get along" in this enlightened age of ours. Now, if every Protestant has the right to judge for himself the meaning which such men intended to express, they assuredly have at least as well-founded a right to determine in what words that meaning should be expressed. Yet there are modern Protestants to be found who deny this right to each other! Not thus did the early Reformers—the original founders of Protestantism—act. They boldly set an example for their followers by making a couple of thousand alterations in the Bible, which had been kept without change some fifteen hundred years, by the old-fashioned clergy of the Catholic and Apostolic Church—they had the courage to cancel (as far as they could) six or eight books which differed from their particular views. Luther, Calvin, and their disciples, claimed the title of "Reformers," and as a part of their mission they at once set about reforming the Scriptures.—His true they reformed them, precisely as they reformed the morals of mankind—by corrupting them, but what of that?—something had to be done

for a change: Protestantism delights in change. The process could be repeated, and it was; in England, in the reign of James the First, the Bible was reformed again. Latterly, the Mormon Protestants have added a trifle, which they judged was necessary; and very recently the Unitarians, Universalists, and many others of the *ists* and *isms* of Protestantism, have very cleverly manufactured good-enough Bibles to suit their peculiar opinions. At the present day it is announced that the celebrated Baptist preacher, Mr. Campbell, has completely reformed the Baptist Bible, and molded its precepts and doctrines to suit his "private judgment." Many of his brethren are so unreasonable as to find fault with him—even Presbyterians and others take the liberty of declaiming against the exercise of his Protestant privilege. For our own part, we cannot imagine how any honest Protestant can condemn Mr. Campbell. If every individual has a right to frame a religion for himself, he has an equal right to make a Bible. Besides Mr. Campbell has before him the example set by the primitive Protestants of the sixteenth century. Why, then, should modern Protestants condemn him? Yet they do; for instance, we find the following in a recent number of the *Presbyterian Herald*:—

"One of our ablest Baptist exchanges says that a new version is the expedient to which almost every founder of a new sect, who wishes to bring in some strange doctrine resorts. He says— 'At the beginning of the Unitarian controversy in New England, one of the first movements was the republication of a version of the New Testament, prepared in accordance with the Unitarian ideas of interpretation. At the same time, vigorous attacks were made upon our common version as unduly favoring by its renderings the tenets of orthodoxy. We remember the attacks which, in boyhood, we were accustomed to hear made upon the same version by the believers in universal salvation. A Universalist version of the New Testament has been published, in which their denominational views of interpretation are embodied. The same course has been pursued by the Swedenborgians. They have given a new translation which is made the basis of their exhibitions of what they deem the 'internal sense.' 'The denomination which has grown out of the lately developed views of the second advent, have now for sale, at their book-depository, a new translation prepared by a member of their own body. How far it embodies the peculiar view of the interpretation adopted by the Millenniumarians, we have not understood. Alexander Campbell accompanied his attempts to promulgate his peculiar views by a translation of the New Testament. We learn from a late number of the *Harbinger*, that he has now in manuscript a further revision of his translation, ready for publication in a certain contingency.'"

Ah! gentlemen, Presbyterians, and Baptists, if you wish to have the Scriptures unadulterated, as they were delivered by the inspired writers, you must return to that unchanged and unchangeable Church, in which they have been preserved pure during eighteen centuries.

FALSEHOOD EXPOSED.

A Protestant Missionary in Oregon recently stated in a letter that a treaty had been made with certain tribes stipulating that no American (i. e. Protestant) Missionary shall ever again enter their country—and this it was more than insinuated, was done through the influence of "Papists." Of course this statement immediately aroused the Protestant blood of the country, and lashed all their newspapers into a fever of indignation and excitement, more especially the *Sun* of Philadelphia, the organ of expiring Nativism. After the usual amount of wrath and abuse had been poured out upon the heads of the poor Papists for their wicked intrigues against "Civil and Religious Liberty," it at length occurred to some of them that it might be well to institute an inquiry into the truth of the statement, for be it remembered whenever *C*'s lies are concerned, this rational mode of proceeding is always an afterthought. And even in the present instance, it would scarcely have been resorted to, had it not been fully expected that the grievous misdemeanor would be at once fully proved, and an opportunity thus secured to whack the knuckles of the authorities at Washington and in Oregon, and thus keep alive, at the same time, the flame of Protestant excitement.—But imagine their astonishment and chagrin, on finding that the absurd report to which they had so readily listened, and by which they had been so quickly and so greatly excited, was entirely false! When the inquiry was laid before the President he referred the matter to the Commissioner of Indian Affairs who made the following reply:—

"I am reluctant to believe that Mr. Spalding has made the statement imputed to him, as it is entirely destitute of truth. There have been thirteen treaties negotiated with the Indians in Oregon by the Superintendent, the first dated August 5th, the last November 6th, 1851. All, except the last, bear the signature of Mr. Spalding himself, who was associated with the Superintendent in their negotiation. In no one of the whole number is there any provision whatever, that gives the slightest semblance of truth to Mr. Spalding's statement."

That Mr. Spalding *actually* made the statement in question is beyond dispute. His letter containing it was addressed to the Home Missionary Society and published in the Protestant newspapers. His character is consequently seriously compromised. Falsehood and calumny are poor recommendations for a Christian Missionary. It will be remembered that a few years ago a report was propagated by the same or similar agency that a terrible massacre perpetrated by the Indians was instigated by the *Catholic Missionaries*.—The public now understand how little confidence reports from that source deserve.

STATE SCHOOLS IN BOSTON.

Various laws have been made, from time to time, concerning these schools. The general principle upon which these laws are based is radically unsound, untrue, Atheistical, as we have frequently shown. It is, that the education of children is *not* the work of the Church, or of the Family, but that it is the work of the State, and only of the State. Two consequences flow from this principle, each pregnant with other evil consequences. In the matter of education, the State is supreme over the Church and the family. Hence, the State can and does exclude from the schools religious instruction, confining this to a cold and barren system of morality which has been for solidity and usefulness surpassed in Pagan schools. The inevitable conse-

quence is, that although the true religion is essential to salvation, yet the greater number of scholars must turn out to be Atheists, and accordingly the majority of non-Catholics are people of no religion.—Nothingarians, as we say in Massachusetts. Thus the State asserts its supremacy over the Church. Parental influence cannot do much to stop the Atheistical current running from the schools into the family, and it does not.

The other consequence is this. The supremacy of the State over the Family, in the matter of education, leads the State to *adopt* the child, to weaken the ties which bind it to the parent. So laws are made compelling children to attend the state schools, and forbidding the parents, if they be poor, to withdraw their little ones from the school. Most ingenious rules were framed, all tending to weaken parental authority,—dictating to the parent what he should or should not do in the matter of training his child, and in what things the child might plead the authority of the State for disobedience. The consequence of this policy is rather fearful. It is, universal disobedience on the part of children. Facts justify arguments here too well. The autonomy—*independence* of our children is a matter of general wonder. Our little boys scoff at their parents, call their fathers by the name of Old Man, Boss, or Governor. The mother is the Old Woman. The little boys smoke, drink, blaspheme, talk about fornication, and, so far as they are physically able, commit it. Our little girls read novels and Mauricean, quarrel about their beaux, uphold Woman's Rights, and,—

Ignorance, Atheism, Disobedience. Behold three apples of Sodom, plucked from this tree of State education.—*Boston Pilot*.

THE STATE OF DISSENT IN ENGLAND.—Next to the Anglican Church itself, if indeed secondary, it must be a matter of interest to all who desire to see Catholicity reclaim her long-lost children in England to watch and note the state and the decay of that most popular of all sects which abound in Britain, the Wesleyan Methodists. Instead of time healing the wounds which discord had made in the most important ranks of their society, the chasm still widens every day. No reconciliation; a spirit of revenge exists amongst men moving in respectable stations of life which could only be expected to exist amongst the most savage of tribes. There was, no doubt, much borrowed by Wesley from the external forms of Catholicity, and which has given to their body, in some degree in their interior apparent devotion, some resemblance to the "Truth as it is in Christ," but we now see the superficial character of that resemblance in the almost universal demon-like spirit which prevails wherever the two parties which now divide Wesleyanism meet in contact. In Newcastle at this moment, indeed in the whole district, such feelings prevail. As a specimen, a Mr. Faicner, belonging to one of the oldest and most respectable Wesleyan families in Newcastle, thus addressed a public meeting a few days ago—"If I enter a railway carriage in which any of these men (Wesleyan reformers) are seated, I leave it to go into another, for I feel that I am about to travel with men who are not quite honest." Alluding to the death of a Minister of their body—"how much of his early death is attributable to the proceedings of these men is known only to God." On another recent occasion one of their brotherhood exclaimed—"It's of no use to cry, 'Peace, peace,' within our ranks, for peace is not here to be found." Such is the handwriting on the wall, pointing to the hour of the final decay and mortality of a sect which thousands upon thousands in England believed only a few years ago was destined to become the Faith of the people of England, as approximating more nearly in vital purity to what, in the slang of the day, was called, "Scripture Truth."

The English journalists always give all the particulars respecting any murder or outrage which may be committed in Ireland, without apparently taking any notice of the awful crimes which are so frequently committed in England. I have been reading my files of provincial papers, and I am astounded and shocked at the frightful progress of crime in England. Within a week, or ten days, the list of murders and executions is a terribly long one! During the present assizes no less than twelve criminals have been condemned to death. Three murderers have already been executed. A man at Oxford for killing his uncle, Turner at Derby for the murder of an old lady, and a female at Northampton, for strangling her mother-in-law, another woman, Sarah French, will be executed next week at Lewes for poisoning her husband. Two men, Eyres and Kemish, were found guilty at the Winchester assizes of a murder at Romsey. But the list is not yet finished. Lord Campbell has just passed sentence of death on two criminals for administering arsenic to women, from the effects of which they died. One of these prisoners is eighty-three years of age! William Baldry, a farmer of Preston, will be hung next week for poisoning his wife. Another farmer of Thrawleson will be executed at Ipswich for having stabbed his servant girl, after she repulsed his improper advances to her. Abel Ovans and his paramour, Eliza Dove, have been sentenced to death at the Monmouth assizes for drowning their illegitimate child. John Keene will shortly be executed at Horse-monger-lane gaol, for throwing his wife into a well. Such is the frightful progress of crime in England!—*Cor. of Boston Pilot*.

The London *Globe* furnishes us with the following interesting statistics on Europe and the arming of England:—

"The total population of Europe is stated by M. Rhoden to be about 267 millions; and of these about 128,120,000 are males. Deducing those over 20 and under 33 years of age, and again subtracting one-third of the remainder, on account of the various causes held sufficient to incapacitate even young men for military service, and we have a total number, in Europe, of 7,118,000 men fit to bear arms. Without the United Kingdom, the number would be about 6,200,000. But there are under arms (sous le drapeau) in Europe, exclusive of this country, at least 3,600,000 men; equal to about four out of every seven of the men between 20 and 33 years of age, capable of military service.

"We, on the other hand, with a population in round numbers, of 30,000,000, have not, in army and navy, so many as 200,000 men trained to bear and use any weapon more offensive than a wooden truncheon; and, of these, at least two-thirds are always scattered over the world from Australia to Canada, in colonial garrisons, or in ships on foreign stations, or passing to and fro as reliefs to others so placed. Were we as well

armed as our neighbors, we should have about 450,000 men trained for war, ashore and afloat, and should, even then, with reference to the hypothesis just now in view, of our having to resist an invasion of England, from the Continent, be at a disadvantage, as having a large section of both branches of the force constantly employed at a distance so great as, with certainty, to deprive us of their aid."

THE AZTEC CITY IN CENTRAL AMERICA.—Rumors of the existence of an ancient city in Central America, inhabited by descendants of the Aztecs, have been repeatedly mentioned by travellers. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. The "Aztec children," who were exhibited in this city, and are now in New York, are reported to have been brought from this mysterious city. They are said to belong to an order dedicated to sacerdotal service. The stories of the origin of these singular children were disbelieved in this city, but seem to be credited in New York, and a belief in the existence of an Aztec city is gaining ground.

The editor of the *New Orleans Picayune* has recently been put in possession of some facts which have confirmed his belief in these stories. He says:—"About three weeks since a gentleman who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian eunuch—there are many such in that part of Mexico—and the history of it, as related by himself, is this: He said that he had purchased it from a native trader, who, once a year, was in the habit of visiting a city among the mountains, toward the South, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the eunuch belongs, signifies 'the mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes, similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was an occasion of this kind that the Indian trader succeeded in abstracting one of them. This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are, of course, perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are descendants of a race which migrated to this continent from the eastern shores of Asia, about 20 centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek characters, forming words in that language, but written backwards in the Oriental style. On the first page these Greek inscriptions run thus: [we give English characters for want of Greek.] *not nep not sogol* which, reversed, reads, (*Plagos ton pntion*—literally, 'word of all,' or 'of all things.' It is to be presumed from this that the book is a history of the mysterious people among whom it was found, and could it be thoroughly deciphered, it would, no doubt, completely solve the problem of our aboriginal archeology. On another page there is a picture of water, and under it the word 'sabbath,' which is evidently 'sabbathos,' Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or migration from beyond the sea.

The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greece to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume found in the possession of a western tribe of Indians, an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers.

To what nation the authors of this Aztec volume belonged, is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the ten tribes, the many similarities between the customs, rites and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin.

The elders and priests among the Jews were well acquainted with Greek; in fact it was the polite language of that era, and it is not surprising that with a certain affection of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation."

MRS. EMMA G. BOSTWICK

Has the pleasure of announcing that she will give TWO CONCERTS IN MONTREAL, THE FIRST OF WHICH WILL TAKE PLACE AT THE CITY CONCERT HALL, On Monday Evening, 3rd May, 1852, AND THE SECOND On Wednesday Evening, 5th May.

On which occasion she will be assisted by the following eminent Artists:

- SIGNORA R. PICO, of the Italian Opera;
- SIGNOR VIETTI, of the Italian Opera, *Primo Tenore*;
- M. EBBEN, the celebrated *Fagottist*;
- M. MUELLER, *Pianist*;
- AND THE LITTLE MUSICAL WONDERER, ADELINA PATTI, *Only seven-and-a-half years old*.

Who will execute several of the most difficult and popular Songs; also, the celebrated "ECHO SONG," as sung by JENNY LIND.

Among the selections for the programme, may be found:—"The Happy Birding," with Flute obligato, "Robert toi que j'aime," "Qui la Voce," "Erin Weeps Forsaken," "Ernani Involami," and a great variety of the most popular music, both Vocal and Instrumental.

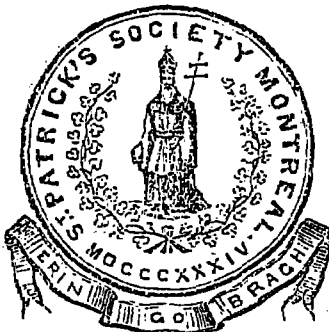
Subscription Tickets, \$1.50. Tickets for one night, \$1. To be had at the principal Music and Book Stores and Hotels, and at the Door on the evening of the Concerts. Doors open at SEVEN; to commence at EIGHT o'clock. To prevent confusion, and render it more comfortable, the seats will be all numbered; and seats, capable of holding 16 persons, may be secured on Saturday, the 1st instant, by applying at the Hall. Montreal, April 29, 1852.

MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Canadian Beans, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Honey, Eggs, Flour, Oatmeal, and Turkeys.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Ajmer, Beauharnois, Brantford, Bytown, Carleton Place, Chambly, Cornwall, Counties of Kamouraska and L'Islet, Bourret, Dewittville, Dundas County, Eastern Townships, J'Original, Ottawa, Mosca, Norwood, Oshawa, Pembroke, Perth, Peterboro, Petit Rocher, Percé and Vicinity, Picton, Prescott, Quebec, Sherbrooke, St. Thomas, St. Thomas, C. W., St. Remi, Shipton, Dunville, and Melbourne, Three-Rivers, Tiguish, P. E. J., Toronto, and Mr. Thomas Hayes.



THE MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. Patrick's Hall, on MONDAY EVENING next, the 3rd of May, at EIGHT o'clock.

By Order, H. J. LARKIN, Sec. April 29, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE MONTHLY MEETING of the YOUNG MEN'S SAINT PATRICK'S ASSOCIATION will be held at the Rooms, St. Helen Street, on TUESDAY EVENING next, the 4th of May, at EIGHT o'clock precisely.

By Order, DANIEL CAREY, Secy. April 29, 1852.

DOCTOR MCTUCKER

Has Removed to Dorchester Street, Corner of Germain Street.

April 29, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs.

ROBERT McANDREW, No. 93, St. Paul street, Montreal.

A CARD.

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.

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

- List of Catholic works including 'Religion in Society', 'The Catholic Pulpit', 'Bossuet's History of the Variations of the Protestant Sects', 'Life of St. Patrick', 'Sick Calls from the Diary of a Missionary Priest', 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', 'Columbkille's Prophecies', 'Pastorini's History of the Church', 'The Bible against Protestantism', 'Tales on the Sacraments', 'The Sinner's Guide', 'Catechism of Perseverance', 'The Governance, or the effects of Good Example', 'The Eucharistic Month', 'Protestant Converted by her Bible and Prayer Book', 'Protestant Objections, or Protestants' Trial by the Written Word', 'Familiar Instructions on Matrimony', 'The Lenten Monitor', 'The Office of Holy Week', 'The Way of Salvation', 'Visits to the Blessed Sacrament', 'The Sinner's Conversion', 'The Spiritual Combat', 'The Devout Communicant', 'The Rules of the Rosary and Scapular', 'Lessons for Lent', 'The Novena of St. Francis Xavier', 'The Golden Manual', 'Archer's Sermon', 'Gahan's Sermon', 'McCarthy's Sermon', 'Bourdalo's Sermon', 'The Difference Between Temporal and Eternal', 'The Little Office of the Blessed Virgin', 'Memorial of a Christian Life', 'ALICE RIORDAN', 'WILLY BURKE', 'The DUTY of a CHRISTIAN TOWARDS GOD', 'The ORPHAN of MOSCOW', 'The CASTLE of ROUSSILLON', 'BENJAMIN', 'The Devout Soul', 'The Catholic Offering', 'Cobbett's History of the Reformation', 'The CHRISTIAN DIRECTORY', 'Ligouri's Preparation for Death', 'Sketches of the Early Catholic Missions in Kentucky', 'Festival of the Rosary', 'Ward's Cantos', 'Pope and Maguire's Discussion', 'The Catholic Choir Book', 'Butler's Lives of the Saints', 'Douny Bibles', 'Douny Testaments', 'A large assortment of Holy Water Fonts, Bells, Religious Prints, &c.'

Dec. 30, 1851. D. & J. SADLER & Co., 179, Notre Dame Street, Montreal.

TO THE CATHOLICS OF CANADA.

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

Feb. 25, 1852. D. & J. SADLER & Co., 179, Notre Dame Street.

BLANK BOOKS,

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

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

HEALTH AND ECONOMY;

OR, A SURE PRESERVER OF GENERAL UNDERSTANDING.

IF HEALTH be a blessing, and surely it is, There are many who do not deserve it; How is that you will say?—well, my answer is this: They take no care at all to preserve it. From whence come those asthmas, consumptions and so, That so much swell the bills of mortality; Attention, kind reader, 'tis useful to know— 'Tis from FEET-WARE of SPIRIOUS quality. Near RYAN'S HOTEL, EDWARD FAGAN does dwell, Whose Work, if you'll give it a trial, You will find to be good, and 'tis sure to preclude The expense of the Medicine vial. All sizes of Feet, as his Stock is complete, He can fit on a moment's inspection; 'Tis well put together of excellent Leather, Being made by his special direction. 232 St. Paul Street, Montreal.

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.

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.

DYEING BY STEAM!!!

JOHN McCLOSKEY, 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. He wishes to state that he has now got his Establishment fitted up by Steam on the best American Plan. He is now ready to do anything in his way at moderate charges, and with despatch.

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

DEVLIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal. B. DEVLIN, ALEX. HERBERT. February 13, 1852.

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

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

M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. 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.

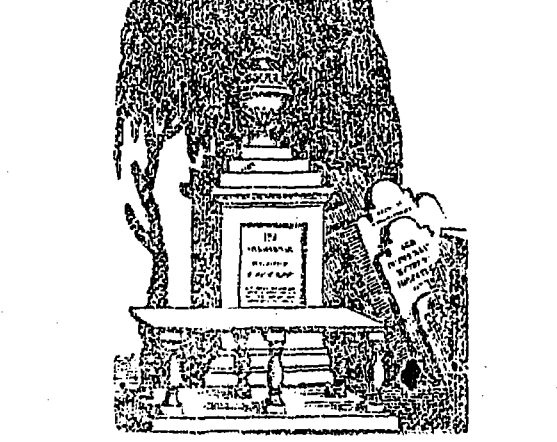
FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

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.

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

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



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

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

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

- List of Catholic books including 'More's Catholicism', 'The Faith of Catholics', 'A Treatise on Chancel Screens and Rood Lofts', 'Contrasts', 'The Present State of Architecture in England', 'The Pope; considered in his Relations with the Church Temporal Sovereigns', 'Lectures on Science and Revealed Religion', 'The Life of St. Theresa', 'Peach's Sermons', 'St. Ligouri's Sermons', 'Alban Butler's Discourses', 'St. Ligouri's Exposition of the Council of Trent', 'Wheeler's Sermons', 'Life of Henry the Eighth', 'Milner's Letters to a Prebendary', 'Challoner's Meditations for Every Day in the Year', 'Spiritual Retreat for Religious Persons', 'Practical Meditations on Christian Perfection', 'Cardinal Wiseman's Lectures on Holy Week', 'A True Account of the Hungarian Revolution', 'Hierurgia', 'Legends on the Commandments of God', 'Legends on the Seven Capital Sins', 'APPROBATION OF THE ARCHBISHOP OF PARIS', 'CANTON HOUSE', 'FAMILY TEA, COFFEE AND SUGAR WAREHOUSE', 'SAMUEL COCHRAN', 'FOREIGN WINE AND SPIRIT VAULTS', 'AMERICAN MART'.

As we have only a few copies of each of these Works, persons requiring them should not delay. MOORE'S Complete Works, with his last Preface, Notes, Moore's Melodies Set to Music, by Sir John Stevenson, in parts of Twelve Pages of Music, price 1s 3d each.

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