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# CATHOLIC CHRONICLE.

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## ARCHBISHOP HUGHES'S LECTURE, ON THE CATHOLIC CHAPTER IN THE HISTORY OF THE UNITED STATES.

DELIVERED IN METROPOLITAN HALL, N. Y., ON MONDAY EVENING, MARCH 8.

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

American statesmen and orators are never more eloquent than when they dilate on the religious equality which has been guaranteed to all the people of this land, by the Magna Charter of their rights and privileges—the Constitution of the United States. This equality has not only been proclaimed in theory; it has been reduced to practice. The mode by which the framers of the Constitution proposed to secure it was simple, and, I may say, original. In other countries, whether Catholic or Protestant, there had been legislation establishing or recognising one predominant creed, but sometimes also granting toleration to dissenters from the doctrine of the state religion. In all such cases, the rights of conscience were secured by affirmative laws; here they have a wider scope and a better security, by the constitutional negation of all power to legislate on so sacred a subject. In other countries they are secured by some positive statute,—here they are safer, under a constitutional provision forbidding any such statute to be ever enacted. In other countries toleration was granted by the civil authority,—here the great men who framed the Constitution saw, with keen and delicate perception, that the right to tolerate implied the equal right to refuse toleration, and on behalf of the United States, as a civil government, they denied all right to legislate in the premises, one way or the other: "Congress shall make no law on the subject of religion, or prohibiting the free exercise thereof."

As soon as the States had approved and confirmed the provisions of the Constitution, it was natural that they should adjust their local charters in accordance with the principles of the great instrument of federal Union. Already, in 1784, Rhode Island had removed the only blemish in her laws on this subject, a brief disqualifying clause against Roman Catholics. Pennsylvania and Delaware, I believe, were the only other States at that period which were not under the necessity of improving their legislative records, by expunging some clause similar to that which Rhode Island had repealed and erased before the general Constitution was adopted. At a very early day, however, several of them followed the example. Some twenty years ago, North Carolina expurgated her Constitution in this respect, in part, no doubt, owing to her esteem and regard for one of her own cherished sons, himself a Catholic, the late Judge Gaston, a man whose character was such that it could not but reflect honor on his native State and country. Within a recent period, New Jersey also, unprompted, and of her own accord, revised and improved her Constitution in this respect. New Hampshire, however, clings to her old unaltered charter, in which is a clause disabling Catholics, on account of their religion, from holding any office in the State. Her distinction, therefore, among her sister States, may be described in the words of the poet:—

"'Tis the last rose of summer,  
Left blooming alone,  
All its lovely companions'  
Not faded—but "gone."

The disqualifying clause is, I suppose, a dead letter; the Catholics of New Hampshire must be very few. On the whole, I have no doubt but that the liberality of the country at large has imbued the people of New Hampshire with kindest feelings towards even Catholics. It must also be said to her credit, that she was one of the three States who suggested to the framers of the Constitution the very clause which I have cited, and which guarantees to all the people of this widely extended Union the perfect and perpetual equality of religious rights, and freedom of conscience. It is only to be regretted that after having performed at so early a period, the function of index, pointing out at the cross-ways the true path in which her thirty sisters are now advancing peacefully and prosperously, she should have continued stationary, and be found the last to practise what she had been among the first to preach.

But it was not in re-adjusting the dead letter of written State Constitutions, that the people of this Union conformed to the new and liberal order which had been sanctioned by their authorised delegates in convention. They labored to imbue themselves, and those around them, with its spirit and its life. The Legislature, the Executive, the Judiciary, the Pulpit, the Bar, vied with each other in cherishing and uttering sentiments of reverence for the sacredness of what had been sanctioned in the provisions of the Federal Constitution. It was the primitive age of American patriotism. I trust, however, that it may never deserve to be called in comparison with subsequent periods of possible degeneracy, the "Golden Age." But at all events, it was a period in which the great men of the country, of all professions,

brought their sentiments, their conversation, and actions, nay, controlled and brought even the very prejudices of their youth and education into harmony with the new order of civil, religious, and social life, which had been so wisely provided for in the Federal Covenant. Such an example could not fail to furnish a key-note for the universal tone of American patriotism, which it has not yet lost, and which, I trust, it never will forget or alter.

Catholics, at least, have every reason to remember and to cherish it. It is stated by one of our historians, that at the commencement of the Revolutionary war, except in the city of Penn, there was hardly another place in the colonies in which, by authority of the laws of the land, a Catholic Priest, could celebrate mass. Now there is no law against it any where.

In view of this wonderful change, it may be, indeed it has been asked, why Catholics, in America, do not procure, or at least petition for, similar alterations of the laws in favor of Protestants, in such countries as Italy, Spain, and Portugal? This, in my opinion, is a very silly question. Catholics in America have no more to do with the civil government of Italy, Spain, and Portugal, than they have to do with those of England, Russia, or Turkey. But the question may, perhaps, be best answered by putting to those who ask it another just as silly: Why do you, Protestants, not induce England and the Protestant States of Northern Europe, to imitate the example of this country, and abolish all legislation on the subject of religion, or prohibiting the free exercise thereof?"

All such questions, on the other side, appear to me not only very absurd in themselves, but entirely out of place in a country like this. It is equally out of place, and altogether untrue, to assert or assume that this is a Catholic country or a Protestant country. It is neither. It is a land of religious freedom and equality; and I hope that, in this respect, it shall remain just what it now is to the latest posterity. There are, however, certain parties that have been only partially, even to this day, penetrated by the spirit of the Constitution, and of the primitive men of the Republic, who, by word, deed, and example, ushered it into the every-day business of the American national life. Even this portion of the public mind is constrained to exhibit, or seem to exhibit, on its narrow surface, a formal respect for public law and constitutional right. But still beneath that surface, and in the lower depths, there yet survives a certain vague, traditional memory of Protestant ascendancy, fed by a hereditary prejudice to the effect that, in a civilised state, where Protestants constitute the great majority of the people, Catholics ought to be satisfied with a subordinate position, and be very grateful, even at that, for the privileges which the liberality of Protestantism in this country permits them to enjoy.

To me it is a pleasure, as well as a duty, to feel and exhibit gratitude where gratitude is due. But no collector need ever call on me for a tribute of gratitude, unless he can show a better claim than this, on account of kind offices rendered. I am grateful, and bound to be loyal to the country at large, for the benefits which I enjoy in a legal and constitutional way. I am not a citizen by the birthright of nature. But the Constitution and laws have conferred on me the birthright of civil and political nativity. For this I am grateful. If I have understood the subject, this makes me equal, before the law, to any other citizen of the Union,—and what more need any one desire; what less should any one, who has been deemed worthy to be enrolled on the list of citizens, be willing to submit to? What Catholics are, therefore, in this country, they are not by the favor of spontaneous benevolence, but by positive right, whether natural and original, or legal and acquired.

The object of this lecture, then, will be to show that Catholics, as such, are by no means strangers and foreigners in this land. It is not unusual to hear persons of the description I have alluded to, assume, in conversation, that Catholics are new-comers, who enter the field at the eleventh hour, whereas they have borne the heat of the day. Not so. The Catholics have been here from the earliest dawn of the morning. They have shared in your sufferings, taken part in your labors, contributed to the common glory and prosperity of your country and theirs; and neither the first page, nor the last page, nor the middle page of your history would have been where and what it is without them.

At the period of the Revolution the Catholics of the British colonies were, no doubt, few. Still they were even then numerous enough to leave their mark both on the battle-field of freedom and on the Declaration of Independence. At that period, the Catholics in this country were probably forty thousand, out of three millions. At present my own opinion is, that they are not less than three millions and a half whole population. Emigration, no doubt, has con-

tributed much to this result. But has not the whole country been growing by supplies from this source, from the very beginning?

Even the oldest and statelyst family oak that now adorns the fields of early colonial plantation, though it has spread its branches far in American air, and struck its root deep into American earth, may be traced back to its feeble beginnings of growth from an European plant, transferred hither by emigration. And as it has been, so it will be with similar cases. Now this emigration has been going on since the commencement of the Colonies and of the Republic. But with or without this present emigration, the Catholics have been at all times sufficiently numerous to take part with their Protestant fellow-citizens in whatever was deemed essential to the interest and honor of the country. It is true that, as a general rule, they are seldom represented by members of their own creed in the halls of legislation, or in the high places of public office. If you look for them in such places, you will find them, at most,

"Ruriant in gurgite vasto."

But this is a slight affair. There are other departments of the public service in which, perhaps, a truer criterion is presented as the test of patriotism.—From the day on which the national flag was first unfurled in the name of independence, when the people of these colonies appealed to the sword, and left the issue of the struggle to Heaven's arbitration, until the day on which that same flag was seen triumphantly waving over the capital of Mexico, I think I shall be safe in saying that there has not been one important campaign or engagement in which Catholics have not bivouaced, fought, and fallen by the side of Protestants, in maintaining the rights and honor of their common country. On all these occasions, from a glance at the roll of the missing, or a gaze at the upturned faces of the dead, it would be easy to discover that, however small the constituency, the Catholic body never failed to furnish a comparatively numerous delegation to the battle-field; so that whether in defence of the country, or in discharging the duties of civil, social, commercial, or professional life, they have justified their title, as of right, to that perfect equality with their Protestant fellow-citizens which the Constitution has conferred indiscriminately on all.

But it may be said, that even the Constitution itself is a spontaneous concession, for which we are indebted to the liberality of Protestantism. If I had proofs of the contrary, what I deem due to the propriety of this occasion would prevent my making use of them. All credit and all gratitude to the liberality of the great men who framed that document, who were almost, if not altogether, exclusively Protestants.—But the matter was not one which they might dispose of according to the impulse of their own high and generous feelings,—and if there had been only one form of Protestantism professed in all the Colonies, I fear much that, even with Washington at their head, the Constitution would not have been what it is. Almost every Colony had its own form of Protestantism, and I am sorry to have to say that among them, even on religious matters, mutual charity was not always superabundant. Antagonisms from without would have defeated all the purposes of the confederation of States, if the Convention had attempted to favor any one of those forms at the expense of the others. But be this as it may, it is in the order of my subject to contend that, with or without the Constitution, there was no civil or religious immunity won by the success of the Revolution, in which Catholics were not morally and politically entitled, in their own right, to share equally with their Protestant fellow-citizens.

Now the Catholic Church has no recognised theory on the subject of forms of civil government. The little Republic of San Marino has preserved its independence and its republican forms for fourteen hundred years, in the very heart of the Papal States. The Church, however, is not an approver of revolutions, except when they are clearly justifiable.—Having experienced singular protection in all the vicissitudes and revolutions of the social and political world during eighteen centuries, she has the consciousness that she lives by an inherent vitality within herself, of more than human origin. This has sufficed her during the past,—it is sufficient for the present, and she is never troubled with doubts or misgivings in regard to her position in the future, which God has in His own hands, and can dispose of as He will. The first impression which the influence of her doctrine in regard to the principle of revolution would produce, I think, would be a presumption in favor of existing authority, until cause to the contrary should appear. Yet the principle of passive obedience on the part of subjects, or of absolute and irresponsible authority on that of sovereigns, never was, and certainly never will be, an approved principle of hers. She seems to have little confidence in theoretical systems which assume that great or enduring benefit

is to result from those sudden and unexpected excitements, even of a religious kind,—those enthusiasms in favor of new schemes—those irregular starts and leaps, and bounds of popular ardor—now in one direction, now in another, and not unfrequently in different and even opposite directions at the same time—by which the peace of society is to be preternaturally quickened in the path of universal progress. In short, having witnessed so many experiments tried on poor credulous humanity by new doctors who turned out to have been only quack, panaceas are not by her highly valued. She has had such long and universal experience, and such opportunities of studying her subject, that she knows what is in the heart of man, the bad as well as the good, much better than he knows it himself. She is inclined to suspect or distrust all those crudely conceived political changes which disturb the peace of communities and nations, without improving the condition. Oh, how many of these abortive and disastrous changes has she not witnessed throughout the whole world during her life of eighteen hundred years!

But a revolution begun under such circumstances as marked the commencement, the prosecution, and completion of the American struggle for freedom, it would be impossible for her to condemn. It was admitted by the wisest statesmen of the English Senate, that the authority of the British Constitution was on the side of the colonists, and directly opposed to the violent course of their own infatuated government, in regard to the principle for the maintenance of which the Americans took up arms. Accordingly the Catholics—clergy and lay—were among the first and most ardent to join their countrymen in defence of common rights. Charles Carroll, of Carrollton, signed the Declaration of Independence, with a bold and steady hand, risking his immense property, as well as his life, in the cause of his country. His cousin, the Rev. John Carroll, then a priest and a Jesuit, afterwards the venerated first Archbishop of Baltimore, was associated with Franklin, Chase, and Charles Carroll, on a mission to conciliate, pending the war, the good-will, or at least the neutrality of the Canadians, who were Catholics. John Barry, of Philadelphia, a most devout Catholic, a native of Wexford, in Ireland, was appointed to command the Lexington, the first vessel of war owned by the Continental Congress. And so well did he acquit himself, that he received special thanks and commendations from Washington himself. He was raised to the highest rank; the first who ever obtained from this government the title which is popularly known as Commodore; his memory is held in respect by his gallant successor, and he is not unfrequently designated as the father of the American Navy.

But not to speak of others who took a distinguished, though less prominent, part in the struggle, who, I may be allowed to ask, were your allies? Catholics. The troops furnished by Catholic France, to aid in the war of American Independence, I find it stated, amounted in all to thirteen thousand. The vessels furnished by the same government, for the naval service of the young Republic, are set down in all at forty-five ships of the line, besides frigates. But money was as necessary as men; and when the exchequer of Congress was empty, when the paper issues had ceased to represent any positive value, loans were advanced by that same country, amounting in all to seven millions of dollars. Neither was this yet all. I find another account of three ships dispatched from France to this country, laden with military stores, including two hundred pieces of artillery, four thousand tents, and clothing for thirty thousand men. It may be said that France did all this from political motives, with a view to damage the power of England. But I have intended only to state the fact, not to discuss the motive. Supposing the motive to be what you say,—the Colonies were actuated by the same desire; they, too, wished to damage and cripple the power of England, so as to prevent her from being able to despoil them of their constitutional rights as freeborn men.

According to all popular ideas, at least on this side of the Atlantic, the issue involved in the War of Independence was a choice, as England presented it to the colonists, between political freedom and political slavery. During the contest, so far as religion is concerned, who were your allies and your friends? I answer, Catholics,—and, if I may be permitted to add, none but Catholics. Of course, I do not mean to exclude by this remark the chivalrous men of different nations, who risked their lives and fortunes in your cause, and I would be especially ungrateful, if among them I omitted to mention the name of the gallant Montgomery, who fell at Quebec. I speak of your allies and friends in their national, public character. On the other hand, in this contest between slavery and freedom, who were your enemies? Protestants,—and, if I may say it without offence, none, but Protestants. Let me prove this. It is known



low much the British army has been in all modern times made up of Irish Catholic soldiers. Their courage and fidelity have never been denied by their officers of the Government of England. But in the war which England was about to wage against the rising liberties of this country, Lord Howe, who was to take command, wrote to the British ministry that he "disliked and could not depend on Irish Catholic soldiers," and suggested that German mercenary troops should be employed,—and these German mercenaries turned out afterwards to be the far-famed Hessians.

Again: In raising German troops for the purpose of crushing the liberties of this country in the war of Independence, the agents of Great Britain on the Continent complained of the obstacles that were thrown in their way, whether in raising recruits, or in forwarding them, and these difficulties, it appears by dispatches to the Government in London, were ascribed to the intrigues and opposition of Catholics in Germany.

I think that, on a review of these evidences, there is no just and candid American, pretending to have any adequate knowledge of the history of his own country, who will not agree with me, that at the close of the war the Catholics of this land were entitled, in their own right, to the civil and religious immunities which are secured to them in common with their fellow-citizens of other denominations, by the achievement of the independence of the United States. But there is another ground in favor of a vast number of them, involving the additional pledge of national honor.

It will be recollected that, at the close of the French war, Canada was ceded by France to Great Britain. The Colonists took a great interest in that war in which Washington, still a youth, distinguished himself. The issue of the struggle has an immense bearing on the early history of the United States. From the Gulf of St. Lawrence to the mouth of the Mississippi, by exploration of rivers and lakes, including even Lake Superior, by acquaintance with various tribes, by missionary posts, have settlements there, forts, or something corresponding, in other places the French, still Catholics, had created before the law of nations a valid title to the whole of the valley of the Mississippi, if they had proved themselves physically capable of defending it against the combined power of England and her Colonies, aided by Catholic Spain. France proved unequal to the effort. Canada was ceded by the treaty of Paris, in 1763, to England,—including all the dependencies of Canada or of New France in North America.

Now, the rights of property and of religion were secured to all the inhabitants of the territory ceded in 1763 by France to England. The title to all the claims of France west of the Alleghenies, which passed to England by treaty, became vested in the United States at the close of the American war, and this country was bound in honor to respect the clause which had secured the rights of property and religion to the inhabitants. Again, Louisiana was acquired directly from France by purchase, subject to the same condition. Florida was bought from Spain, within my own recollection. Texas, at a period more recent still, and now, last of all, New Mexico, and the golden regions of California, have been acquired by treaty, and added to the national domain. In all these territories and states, the rights of property and religion have been guaranteed to the inhabitants; and now, at this late day, are the ancient, or even the new, Catholic inhabitants of such towns as Kaskaskia, Vincennes, St. Louis, on the Wabash and Mississippi,—Natchez, Mobile, St. Augustine, New Orleans in Louisiana, Santa Fe, in New Mexico, or San Francisco, Santa Barbara, and Monterey, in California,—in despite of treaties, (and the best treaty of all, the American Constitution) to be told that this is a Protestant country?—with the soothing assurance, however, that they need not be alarmed, that Protestantism is only another name for liberty of conscience and universal toleration, and that of its bounty, and under its benign and exuberant benevolence, they are and shall be permitted to enjoy themselves, to own and manage their property, and to practise their religion, just the same as if they were entitled to equality of rank as fellow-citizens! Why, if I know any thing of the American character, the enlightened portion of the Protestant mind of this country would feel as indignant as the Catholics themselves could feel, at the utterance of such pretensions. And yet they are all included in that one unjust and unbalanced assumption that this is a Protestant country, in which Catholics are permitted to live by the gratuity of Protestant toleration.

Let us now go back to the period which preceded the Revolution, whilst these States were as yet in the condition of British Colonies. I need hardly recall to your recollection that of the three primitive Colonies, one, that of Maryland, was Catholic. That of Virginia was first founded permanently in 1607, Massachusetts Colony in 1620, and that of Maryland in 1634. I will not speak of the other Colonies, because I do not regard them as primitive, but only as incidental off-shoots, springing up at a distance, and oftentimes growing out of a local necessity for a departure of some from the dwelling-place of their former friends. The Virginians, if I have not misunderstood their character and history, were high-minded, chivalrous,—disposed to cultivate, and realise their ideal of English gentlemen, even in the wilderness. They were aristocratic in their feelings, and they could hardly have been otherwise. They were the favored sons of England on these shores, as regarded both Church and State.

Very different, in many respects were the Pilgrim Fathers of Plymouth. Both Colonies were of the same national stock and origin; but the early inhabitants of both had been brought up under the influence of systems and associations quite antagonistic to each other. I am sorry to say that Catholics were not

favorites with either. They were regarded by both with feelings, if I can use such an expression, of intense dislike,—whilst neither the inhabitants of Virginia, nor those of Massachusetts, were, by any means, over tolerant to each other. The Puritans were earnest men. This is not the place or time to speak of their religious doctrines. But whether they were safe guides in Theology or not, that they were sincere, I have no doubt. Now next to truth, in all cases, sincerity has the first and strongest claim to the respect and almost veneration of the human mind. Not only were they earnest and sincere, but there was no double man among them. Whatever they seemed to be, that they were, neither more nor less. In the transcendentalism of some of their descendants, in our day, the whole of the law and the prophets has been reduced to the summary of a phrase, which implies that each one should "act out his own individual inward life;" and this is the precise life of which their pilgrim fathers had left them the practical example. Among them, no man presented a quality or plurality of outward phases, each purporting, according to the exigencies of interested expediency, to be the uniform type of his interior individual life.—They had suffered much from persecution on account of their religion, and they did not deem it extravagant to claim, in the wilderness at least, the privilege of being united, and undisturbed in their worship by the inroads of sectarians, and of doctrines at variance with their own. They had arrived amid the rigors of winter; they were welcomed only by ice, rocks, wild forests, and the probable hostility of Indian tribes. The reception was cold, indeed; but, in their minds, not more so than their expulsion from their native land, for such they considered it, had been cruel. The convictions of their conscience, on account of which all this had been brought upon them, and on account of which they had rejoicingly submitted to the hardships of their position, were such that their very sufferings served but to render their religion more and more dear to them. They cherished their religion above all things; and, with a view to transmit it unaltered to their posterity, they conceived that they did others no wrong by excluding all other creeds, and the votaries of them from their own remote, quiet, and united community. They had no objection that others should enjoy liberty of conscience, but it was not to be in their Colony. They judged that those others, if they wished liberty of conscience, might imitate their example, and find for themselves a Plymouth rock in some other bay. If any preacher of new doctrine rose among them, they did not deem it either unjust or oppressive to require that he should find or found a congregation for himself somewhere beyond their borders. Whoever would judge justly and impartially of their subsequent legislation in matters of religion, should, in my opinion, regard it from this a priori point of view.

Next to religion, they prized education. If their lot had been cast in some pleasant place of the valley of the Mississippi, they would have sown wheat, and educated their children; but as it was, they educated their children and planted whatever might grow and ripen on that scanty soil with which capricious nature had tricked off and disguised the granite beds beneath. Other Colonies would have brought up some of the people to the school; they, if I may be allowed so to express it, let down the school to all the people, not doubting but, by doing so, the people and the school would rise of themselves. The consequence has been that education has become, among their descendants, a domestic inheritance, transmitted carefully from one generation to another. It has become one of the characteristics of New England, and a nobler one she need not desire. Her sons have gone forth to every portion of this widely extended and free empire; and owing to their advantage of education they are generally sure to succeed, and often excel, in whatever business or profession of life they adopt. Owing to the same cause, the influence which they have exercised over the general mind of the country, has been felt and acknowledged on every side. And if this is due first to their common schools, and next to their colleges,—and if they are indebted for their common schools to their Pilgrim ancestors, it does them credit that, with filial reverence, they keep from year to year the annual celebration of their forefathers' day. But it never occurred to the common schools that a time should arrive, when, under the plea of shutting out sectarianism, Christianity itself should be excluded from popular education.

On the contrary, with their forefathers, the church and the school were regarded as mutually necessary to each other, and not to be separated. Time, I fear, will show that the system, the experiment of divorcing religion from education, in the common schools, will be attended with far less benefit both to pupils and to the country, than that the system which was sanctioned by the colonists of Massachusetts.

If partiality has sometimes portrayed the public character, whether of the primitive Virginians, or of the Plymouth pilgrims, in colors brighter, that is more glaring, than truth, prejudice has seldom failed to follow and supply the shading with a darker hue than truth can warrant.

And now of the other primitive colony, Catholic Maryland,—what shall I say? The portrait of the Maryland colony has also been taken by many artists, and the mutual resemblance of the copies is very remarkable. The picture is not over brilliant, but it is very fair. Its light is so little exaggerated, that prejudice itself has never ventured to profane the canvas with a single tint of additional shading.—I will present to you as drawn by the impartial pen of a Protestant historian, a native of New England by the by, of whose reputation she and the whole country may well be proud—I mean the Hon. George Bancroft: Of course, I shall invite your attention to those features which show that if civil, but especially religious, liberty be a dear and justly cherished privilege of the American people, the palm of having

been the first to preach and practice it is due, beyond all controversy, to the Catholic colony of Maryland. The history of the whole human race had furnished them with no previous example from which they could copy, although Catholic Poland had extended a measure of toleration to certain Protestants of Germany, which had been denied them by their own brethren in their country.

George Calvert, known as Lord Baltimore, was the projector of the Catholic colony of Maryland, although it was actually settled under the leadership of his brother, Leonard Calvert, "who," says Bancroft, "together with about two hundred people, most of them Roman Catholic gentlemen and their servants, sailed for the Potomac early in 1634." Their landing is described as having taken place on the 27th of March. On the spot on which they landed and in their first humble village of St. Mary's, the historian goes on to state that—"there religious liberty found a home, its only home in the wide world." Representative government was indissolubly connected with the fundamental charter, and it was especially provided, that the authority of the absolute proprietor should not extend to the life, freehold, or estate of any emigrant. The character of Lord Baltimore is described by the historian in the following terms: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian World to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the career of civilization by recognising the rightful equality of all Christian sects. The asylum of Papists was the spot, where, in a remote corner of the world, on the banks of rivers which, as yet, had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state."

He goes on further to remark, that at that period "every other country in the world had persecuting laws; I will not,"—such was the oath for the Governor of Maryland,—"I will not, by myself or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion?" Under the mild institutions and munificence of Baltimore, the dreary wilderness soon bloomed with the swarming life and activity of prosperous settlements; the Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbor of the Chesapeake; and there, too, Protestants were sheltered against Protestant intolerance.

The Colonial Assembly incorporated the same principles in their acts and legislation.

"And whereas the enforcing of the conscience in matters of religion,—such was the sublime tenor of the statute,—"hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceful government of this province, and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, in the free exercise thereof." He adds:—

"Maryland, at that day, was unsurpassed for happiness and liberty. Conscience was without restraint; a mild and liberal proprietary conceded every measure which the welfare of the colony required; domestic union, a happy concert between all the branches of government, an increasing emigration, a productive commerce, a fertile soil, which Heaven had richly favored with rivers and deep bays, united to perfect the scene and colonial felicity and contentment. Ever intent on advancing the interests of his colony, Lord Baltimore invited the Puritans of Massachusetts to emigrate to Maryland, offering them lands and privileges, and free liberty of religion; but Gibbons, to whom he had forwarded a commission, was 'so wholly tutored in the New England discipline,' that he would not advance the wishes of the Irish peer; and the people, who subsequently refused Jamaica and Ireland, were not now tempted to desert the bay of Massachusetts for the Chesapeake." He continues:—

"But the design of the law of Maryland was undoubtedly to protect freedom of conscience; and some years after it had been confirmed, the apologist of Lord Baltimore could assert, that his government, in conformity with his strict and repeated injunctions, had never given disturbance to any person in Maryland for matter of religion; that the colonists enjoyed freedom of conscience, not less than freedom of person and estate, as amply as ever any people in any place of the world. The disfranchised friends of prelacy from Massachusetts, and the Puritans from Virginia, were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland."

By all this it would seem that the provision of the Federal Constitution, securing universal freedom of religion, corresponds, or might be regarded as having been almost literally copied from the provision of the charter and statutes of the Catholic Colony of Maryland, proclaimed and acted upon by them one hundred and forty years before the war of independence. Hence, I submit that the Catholics of the United States, not only by what has occurred since, but by their presence and their principles, and their practice, from the earliest colonial times, are entitled in their own right to a full participation of all the privileges, whether civil or religious, which have been acquired by this country in the progress of her history. I have seen it stated in writing, that it may even occur to some one in this assembly, that the Catholics had no merit in this, inasmuch as they were too weak and too much afraid to have acted otherwise. Such an observation is more damaging to the character of the other two Protestant Colonies than that of Maryland. For if Protestantism be that liberal, generous, and tolerant system which we hear so much of, why should the Catholics of Maryland have been afraid of their neighbors? The objection is severe, almost sarcastic, in relation to Protestantism. But if it be said that the Colony of Maryland was weak, as compared with either of the others;—I will let that pass, with the observation, that if no higher motive can be ascribed for their proclaiming freedom of conscience, then I, for one, do not regret their weakness; for, perhaps, if they had been strong, they might have been tempted to emulate and imitate the example of their colonial neighbors.

It has been remarked by a modern writer, that for the last three hundred years, what is commonly called history would seem to be a conspiracy against truth.

The ground of his remark which is highly exaggerated, is, that amidst so many religions, each historian is liable to be biased by the prejudices of youth, the influence of associations, and partialities in favor of his own sect and creed. If there be any truth in the remark, and I think there is some, it cannot be a bad lesson, when a historian writes fiercely against the professors of an opposite creed, or in favor of those who belong to his own, to receive his statements, not as gospel, but for what they are worth. But when a historian writes favorably of those professing an opposite religion to his own, then his statements are the testimony which is exhorted by, or voluntarily offered to the majesty of truth. As to prejudice or partiality, Mr. Bancroft is admitted by all to be above suspicion: still he is a Protestant, and on this account I preferred that you should hear his testimony in regard to the Catholic Colony of Maryland, expressed in language far more classical and elegant than any I could employ.

Far be it from me to diminish, by one iota, the merit that is claimed for Rhode Island, Pennsylvania, and, perhaps, other States, on the score of having proclaimed religious freedom; but the Catholics of Maryland, by priority of time, have borne away the prize, and it is but justice to say,

—*serat, qui meruit, palmam.*"

But it was not in Maryland alone that the Catholics, in the early history of the Colonies, gave proof of their devotedness to the principle of civil and religious liberty. The State archives of New York furnish testimonies in this respect, not less honorable than those of Maryland.

In 1609 the North River kissed, for the first time, the prow of a European vessel; and the gallant bark acknowledged, as the way of ships is, the affectionate welcome, in the deep furrows which she ploughed up, for the first time also, on the tranquil surface of the beautiful river. But these soon disappeared. For it is the property of water, whether by river, or lake, or sea, or ocean,—as if intended to be a natural symbol of true charity and true friendship among men,—to render the appropriate service to those who require it, and then generously blot out every record and memory of the favor conferred. The captain of that ship, the name of which I forget, was an Englishman, in the service of the Dutch government. His own name, I need hardly tell you, was Henry Hudson.

From this beginning resulted, at a later period of our history, Fort Manhattan, next New Amsterdam and the Province of New Netherlands; now, however, the City and State of New York. The Colony of New Amsterdam and New Netherlands had been in existence, under the sway of a Protestant government, from that time till 1683; and as yet, strange as it may sound in the ears of my auditory, not a single ray of liberty, as we understand it, had dawned on the inhabitants of New Netherlands. This is queer, if as is sometimes assumed, all liberty must necessarily come from Protestantism. If so, why had the Protestant government of Holland left its Protestant subjects here so long destitute of what we now call their civil and religious rights?

The English took possession of the province in 1664,—and the territory extending from the banks of the Connecticut to those of the Delaware, was granted by Charles the Second to his brother James, Duke of York and Albany. In 1673, the authority of Holland was once more temporarily established; but at the close of the war in the following year, the province was finally restored to England. The Duke of York took out a new patent. He was a Catholic, and although the school books say he was a tyrant, still it is a fact of history, that to him the inhabitants of New Netherlands, whether Dutch or English were indebted for their first possession and exercise of civil and religious liberty.

"The Duke of York," says the historian whom I have already so often quoted, "was at the same time solicited by those about him to sell the territory. He demanded the advice of one who always advised honestly; and no sooner had the father of Pennsylvania, after a visit at New York, transmitted an account of the reforms which the province required, than, without delay, Thomas Dongan, a Papist, came over as governor, with instructions to convolve a free legislature."

"At last," Bancroft goes on to say, "after long effort, on the seventeenth day of October, 1683, about seventy years after Manhattan was first occupied, about thirty years after the demand of the popular convention by the Dutch, the representatives of the people met in assembly, and their self-established 'CHARTER OF LIBERTIES' gave New York a place by the side of Virginia and Massachusetts."

"Supreme legislative power"—such was its declaration—"shall for ever be and reside in the governor, council and people, met in general assembly. Every freholder and freeman shall vote for representation without restraint. No freeman shall suffer but by judgment of his peers; and all trials shall be by a jury of twelve men. No tax shall be assessed, on any pretence whatever, but by the consent of the assembly. No seaman or soldier shall be quartered on the inhabitants against their will. No martial law shall exist. No person, professing faith in God by Jesus Christ, shall at any time be in any ways disquieted or questioned for any difference of opinion."

I know not how it has happened that, in treating this subject, I had hardly launched my slender skiff when I found it heading up stream, instead of gliding gently down the current of historical events. But now I hardly regret its caprice. I commenced with the floating of our flag from the battlements of Mexico,—that is, I began at the end, and, no doubt, it will be regarded as altogether in keeping, that I should end at the beginning. But the events are the same, no matter under which order of chronology they are considered. That little skiff, if I may be allowed to extend the figure for a moment, has stemmed the flow of a certain prejudice which calls itself history, has overcome successfully even the rapids of the adverse tide,—and now having reached, or approximated, the tranquil waters of earlier times, I can guide its onward course, with gentle and recreative labor, to the very well-springs of American history.

Having glanced at the period subsequent to the adoption of our Federal Constitution—at the circumstances of its formation—at those of the American war of independence, which had preceded—at those of the earlier Colonies, especially of the three primitive ones, Virginia, Massachusetts and Maryland—I now approach a period anterior to the Colonies themselves, namely, the period of discoveries. In this period all, or nearly all, is Catholic. From the first discovery of the country in 1492, until the date of the settlement of the first permanent Colony at Jamestown, Virginia,



one hundred and seventeen years had passed away. Towards the close of the sixteenth century, several efforts had been made, under Protestant auspices, by Sir Walter Raleigh and his relative, Gilbert, to make a settlement on the Atlantic borders of this country. These attempts proved unsuccessful. Their projectors succeeded only in giving a name to the territory in which their experiment had failed. They called it Virginia, a name intended, no doubt, as a compliment to Queen Elizabeth. But within seventy years from the first voyage of Columbus, the coast had been visited, explored, sketched in maps circulated in Europe at the time, visited and explored, I say, in all directions, north and south, east and west, on the Atlantic and on the Pacific,—by scientific and daring navigators, all Catholics, and all sailing under the flag of some Catholic power in Europe. Quebec was founded in 1541. And from the spot on which we stand, to the North Pole, France at that period was in actual possession,—in this sense, at least, that there was no European power to question her title or disturb her occupancy. And from this spot to Cape Horn, the same was true in regard to the occupation and claim of the Spaniards and Portuguese.

But as I have spoken of the primitive Colonies, so I would now distinguish the primary Discoverers of America, from those who must take rank in the secondary or tertiary class. Even in the primary class, there must be no competition of honor or merit, as regards one who stands out by himself, the first, alone, incomparable, peerless—Christopher Columbus. But at a certain distance behind him, there were three formidable rivals, desirous of seeming, at least, to share with him a portion of that human glory which has made his name immortal. You will not be surprised that all these were Catholics, since at the period in which they lived and struggled for fame, Protestantism had not yet begun. But you will be struck with the fact, that the three imitators and rivals of Columbus, were his own countrymen—Italians, all. Their names were Cabot (father and son), Amerigo Vesputi, and Verazzani, the two latter natives of Florence, and the former, though residing in Bristol, in England, a native of Venice.

We cannot help regretting that the new hemisphere did not take the name of the first discoverer (if, as it would appear, it had no name of its own)—that it was not called Columbia, after the noble Genoese sailor, instead of America, from Amerigo, the Florentine.—But after all, justice, in this respect, has contrived to establish a "court of error" in the popular mind, whether in this land or in Europe, which rules, that whenever you pronounce the name of America, every one thinks of Columbus, and no one of Vesputi.

Poor Columbus! A sailor himself, and as an heir to the papers of his father-in-law, he had heard and read of voyages and their wonders, not unlike in their philosophy (but of a higher and different order) those which tempted Douglas from his Grampian hills. He went about from court to court, with a heavy heart, asking permission to visit the western continent and bring back news. Courtiers, and even sovereigns, who listened for a moment to his pleading, said or thought that the poor man was deranged. No, he was not; but he would have probably become so, if Providence had not opened for him an occasion and opportunity to test his theory by practical experiment. The difficulty was want of means to execute his project, or perish in the effort. In the court of Spain he had the support of one or two distinguished ecclesiastics. Columbus was a scientific enthusiast, and such men are always eloquent when they speak of their favorite project. Still his eloquence had proved vain at many courts, and in the final, almost hopeless interview, it was, as he knelt pleading before Ferdinand and Isabella, that he touched a chord which vibrated in the inmost heart of the illustrious and royal lady. In that august presence, he had spoken of the anticipated glory and gain, connected with the success of his enterprise, but without effect. But when he spoke of the probability of the existence of men made after God's own image, who might be brought to know Jesus Christ, and to be saved, believing in Him, he melted the heart of "Isabella, the Catholic,"—so that she lost all appreciation of the jewels that adorned her person and her diadem, throw them, so to speak, at the feet of the enthusiast, and deemed their value as nothing, compared with the mere possibility of their being instrumental in bringing souls buried in the darkness of paganism to the knowledge of Christ.

In a few months afterwards, Columbus was seen planting the cross on the Island of San Salvador, and taking possession of this hemisphere, in the name of Christ our Saviour ("San Salvador") and of Spain. I look upon this scene as one of the most interesting, if not thrilling, events recorded in the annals of the human race. But in this title-page and frontispiece of American history, Columbus was not alone. His partner in the glory was Isabella the Catholic, the meek, the brave, the enlightened, the discreet, the beautiful Queen of Castile and Aragon.

Five years from the date of that event, namely, in 1497, John and Sebastian Cabot were sent out by the British Government under Henry the Seventh, and made an extensive survey of this coast,—creating thereby that title on which Queen Elizabeth based her right to plant colonies in this country, more than eighty years afterwards.

I have now touched, merely touched, on the prominent points of American history, so far as my subject authorised or required me to do so, from the first to the last page. I have reviewed the validity of the imaginary claims on which it is assumed that this is a Protestant country,—in presence of the constitution, and all that has happened since its adoption,—in presence of the faith of treaties,—in presence of the war of freedom and independence,—in presence of colonial history,—in presence of the period of discoveries antecedent to colonial settlement, at least on these shores—and as yet, I confess I have not discovered the first fact or document which could warrant any man, possessed of an ordinary amount of true information, to assume that this is a Protestant more than a Catholic country.

But, perhaps it may be said that the religious or sectarian character of a country is to be determined, not by historic titles either of discovery or occupation, but by the genius of its political and civil institutions. If this ground be taken, the evidences on the Catholic side are stronger than those which have already passed in review. The great elements of our institutions, namely, representative government, electoral franchise, trial by jury, municipal polity, were all the inventions of Catholics alone. They come in part from the period of Alfred the Great. They had acquired a very high development already under Edward the Confessor, and it was only after royal power had attempted to make encroachments on the rights secured by them, that the Barons at Runnymede extorted from King

John a written pledge not to secure new privileges, but to confirm those which were understood as the hereditary birthright of English Catholic freemen. These, therefore, assuredly do not supply any evidence that this is a Protestant country. But, perhaps it may be well to inquire what is meant by the term. It surely cannot be that the elements of nature, earth, air, fire, or water, can be qualified as belonging to one denomination more than to another. We are composed of Catholics and Protestants, if you will, in the enjoyment of a common inheritance; and although the fields of Protestant proprietors may be more numerous than those of Catholics, still the same dew of Heaven cause the wheat to germinate in the earth, and the same sunbeams ripen the harvest of the one as well as of the other, without discrimination. But if those Protestant proprietors should ask of us to be grateful for this, that they permitted us to share the dew and the sunbeams with themselves, that we ought to be thankful for this, our answer is, No, gentlemen; our title to the benefit of the seasons is just the same as yours. We are, indeed, grateful for your kind offices of good neighborhood, but, pray, do not require us to give you thanks for Heaven's gifts, which we share in our own right.

What, then, is the meaning of the words Protestant country, as applied to the United States? I suppose that, at last, it will come down to signify nothing more than that the majority of the inhabitants are Protestants. But has it never occurred to those who could make such an observation, that majorities and minorities are mere accidents, liable to change, whereas the constitution is a principle, and not an accident? Its great and inappreciable value is that it proscribes the duties of majorities, and protects, with equal and impartial justice, the rights of minorities. In this country, the Constitution of the United States is the majority, and it shall rule. Now, in presence of the Constitution, this is neither a Catholic nor a Protestant country, but a broad land of civil and religious freedom and equality, secured indiscriminately to all.

In passing so rapidly on the direct line of my subject, I have been obliged to leave unnoticed innumerable incidents, many of which possess attraction enough to have made one turn aside and dally by the way.—For instance, the missionary labors of the Jesuits and other apostles of the cross, who, thirsting not for gold, but for souls, had not ceased to traverse this country, in every direction, from the earliest period. Time has, to a great extent, obliterated their foot-prints on the soil, but the reason is, in part, that the Indian tribes among whom they labored are gone—shrinking away into the deeper or more distant wilderness. The memory of the illustrious Jesuit Fathers, who labored for their conversion, has accompanied their descendants even to their present remotest hunting grounds. But it has become comparatively weak, and is now reduced to a symbolic term, which they cherish with great affection, and express in the words "black gown," or "robe noir." Two hundred years ago, the poor Franciscans trod the golden sand of California beneath their bare feet, without noticing or appreciating its value. They looked more to heaven than to earth, and it would have been almost out of keeping with their character, to have made the discovery which has recently startled the mind and whetted the cupidity of the world.

Two hundred years ago, Father Le Moyne, laboring among the Onondagas of this State, discovered the Salt Springs, which abound near Salina and Syracuse. At present, nearly all men believe in the reality of the discovery, but prejudice was then what prejudice is now; and when a Dutch clergyman of New Amsterdam, to whom Father Le Moyne had made known the discovery, reported the same to the Classis in Holland, he added, by way of caution, "but whether this information be true, or whether it be a Jesuit lie, I do not determine!" And in that precise year, that is, in 1654—passing to another scene of a different order, you will be surprised and sorry to hear that the Catholics of Maryland, who had given such an example as we have seen described, were themselves disfranchised on account of religion.

It is not to be inferred that, in this historic review, I have been insensible to the merits of other persons and other parties besides Catholics. But the character of my subject, and the limitation of my time, do not permit me to speak of them. Nor is it necessary. Neither the descendants of the Virginia Colonists, nor those of the Pilgrim Fathers, have allowed their ancestors to pass away "unwept, unhonored, or unsung." They are proud of being descendants of such parentage. Nor need a Catholic be ashamed if he is told that he was born near the site of St. Mary's, in Maryland. As a Colony, and as a State, she has had her distinguished men. The supreme recognised interpreter of the laws, even of the Constitution, is her son, and a Catholic. The judicial ermine will contract no stain while it is worn by him. Pure and unsullied he received it from the illustrious Marshall, and to his unknown successor he will transmit it as unsullied and as pure—but not purer than in his own private character. The death of Charles Carroll, of Carrollton, the last of the signers of the Declaration of Independence, is a comparatively recent event. The galaxy of great men who had endorsed that immortal instrument had disappeared, one after another, until the star of Maryland alone was left—and not by one State, but by all, its declining course was watched with deepest interest, until, becoming brighter as it neared the horizon, it was seen no more—and is now but a gratefully cherished memory.

The moral of the remarks I have made, if they have any, should be, in my judgment, that no pretensions to religious ascendancy should be entertained on one side, or admitted on the other. In the whole range of human benefits, no nation on earth has more reason to be thankful for the favors which the kind providence of Almighty God has placed in its possession, and within its reach, than the people of the United States. Let them without distinction of creed, unite, and be united, in preserving the common inheritance; let them vie with each other in mutual kindness and good offices; vie with each other in honorable rivalry, as to who shall be best citizens; who shall most faithfully support the country and obey the laws. I hope the time is far distant, but yet it may come, when our country shall have need of all her children. O, then, let them be prepared to rally around her as around their common mother, who had been at all times equally impartial, and equally kind to them all.

I cannot conclude without calling your attention to three distinct moments of American history, which, in the events themselves, in their circumstances and consequences, stand out apart in their own moral grandeur—not to be confounded with any others. The first is the moment when Washington spontaneously returned his victorious sword to the civil authority of

the country which he had liberated. To my mind, the annals of mankind, from the very origin of time, have never presented, in the order of merely human moral grandeur, a moment or a spectacle, more sublime than this. The other, not less sublime, is that in which, after having remained unknown to each other, so far as we can tell, from the period when the foundations of the earth were laid, two worlds met for the first time, and were introduced to each other around the cross, planted by Columbus, on the island of San Salvador, in 1492. The third was that in which the Queen of Castile and Aragon, offered to pledge the precious stones of her crown, in order to defray the expenses of his expedition. If, as there is reason to believe, she was prompted to this by love for souls that might be saved, even though their existence was yet doubtful, this was not only a sublime moment, it was almost divine, as insuring success to the enterprise from the inward prompting and impulse of heavenly charity. Of course, the civility of Spain would not allow their sovereign lady to make such a sacrifice. They provided means from other sources. And although they did well in this, we are tempted almost to regret that some of her jewels did not, by some accident, find their way to this country. The sword of Washington is treasured as a precious relic, no less of his patriotism than of his bravery. The hilt of such a sword would be fitly gilded by a jewel once possessed by such a Queen—the patroness of Christopher Columbus. The double relic would represent two important events connected with American history, and be an interesting memorial, at the same time, of the achievements of Washington and of the magnanimity and charity of "Isabella the Catholic."

### CATHOLIC INTELLIGENCE.

**CATHOLIC UNIVERSITY.**—We understand that a petition is in course of signature by the members of the Irish Hierarchy, praying his Holiness to grant a decree for the erection and foundation of the "Catholic University for Ireland," with all the powers for granting decrees and other privileges that were conceded by the late Pontiff to the Catholic Bishops of Belgium.

The Rev. Francis McGinty has collected £1,200 in London, for the Irish Catholic University.

**CONFIRMATIONS.**—The Cardinal Archbishop of Westminster administered the Sacrament of Confirmation at St. Mary's, Westminster, on Quinquagesima Sunday, and at St. Anselm's, Lincoln's-Inn-fields, on Sexagesima Sunday. At the last-named place upwards of 300 persons received the sacrament. The Bishop of Southwark gave Confirmation at the Church of the Most Holy Trinity, Bermondsey, on Sunday last, to upwards of 200 persons.

**RECEPTION OF A NUN.**—On Saturday, the 21st ultimo, at the Presentation Convent, Middleton, Miss Frances Molony, daughter of the late John Molony, Esq., of Rosscarbery, received the white veil. The Rev. John Fitzpatrick, P.P., officiated, assisted by several clergymen. After the ceremony, which was numerous and respectfully attended, the friends of the young lady partook of a *dejeuner*.—*Cork Examiner*.

On Tuesday, the 17th ult., his Grace the Archbishop of Dublin confirmed upwards of 1,500 children, of both sexes, in the spacious church of St. Andrew, Westland-row. His Grace addressed the children at three different periods of the ceremony with great energy. After four hours of constant labor, during the instructions and the administration of the holy sacrament, he did not appear in the slightest degree fatigued.

The distinguished convert, Rev. H. J. Marshall, late of Oxford, whose Missionary labors have been lately so successful, is to preach at the Cathedral Church of St. John the Evangelist, Salford, during Lent. The rev. gentleman delivers his first lecture in that church on Wednesday evening.—*Tablet*.

**DIOCESE OF CHICAGO.**—Bourbonnais is a very thriving Catholic Colony, composed exclusively of Canadian emigrants. It is but six or eight years ago that a few Canadians settled in that part of Will county, where the lands are extremely fertile. They obtained them at Congress price. In the summer of 1846, the Rev. Mr. Badin took charge of the small congregation of Bourbonnais, and remained a considerable time among them. They had then a very small log Church, which, however, was spacious enough to accommodate the new Colony. The beauty and fertility of the country, watered by the Kankakee and Iroquois rivers, and the cheapness of the land, soon attracted new Colonists from Canada, and it became necessary to make an addition to the miserable log Church, which was done by removing the logs of one of the sides and constructing a kind of shed, which gave the log building a very grotesque appearance. Soon after the arrival of the present Bishop, measures were taken to build a more decent house of worship. Owing to the zeal of the Pastor, Rev. R. T. Courjault, a large and solid frame Church has since been erected, measuring 110 feet in length, and 50 in width. The interior has galleries all around, and can accommodate nearly twice as many people as the present Cathedral of Chicago. About 160 pews had been located last year, and more were to be added. The wainscoting and the pews, as far as they are finished, are of oak or walnut and maple, and of neatly finished workmanship. A fine steeple is to be added to it, and when finished the Church will have a very fine appearance. The congregation has increased steadily by new accessions from Canada, and now numbers about 3,000 members. Three Priests now reside in Bourbonnais, and labor with great zeal and fruit among them. The people in general are very edifying and regular in the practice of their religious duties. The Arch-confraternity of the immaculate Heart of Mary, and of our Lady of Mount Carmel, are established among them, as also a Temperance society of which nearly all the adults are members. As the lands in the neighborhood of the Valley of Bourbonnais have nearly all been taken up, a new congregation is now being formed on Beaver

Creek, not far from the Iroquois river; and about 12 or 15 miles from Bourbonnais. This new congregation is to be placed under the charge of the Rev. Charles Chiniquy, the Father Mathew of Canada, now residing in Bourbonnais, who has already commenced preparations to build a new Church at Beaver Creek, which, it is hoped, will be completed before the end of the present year.—*Western Tablet*.

**CONVERSION.**—A few days ago, Jan. 25th, the Protestant Episcopal minister of Columbus, Ohio, abjured his errors, and was received into the Catholic Church, and more are expected to follow soon.—*Correspondent of Celt*.

### AFFAIRS AT ROME.

On Wednesday, February 11th, a young Roman lady, of the noble family of the Giustinianin, took the veil, in the Church of SS. Domenico and Sisto. Lady Campden had accepted the office of godmother to the newly-made Nun, and had previously conducted her to the Vatican, and presented her to the Pope, in order to receive his Apostolical blessing, but, being too unwell to take part in the actual ceremony, Lady Campden deputed Lady Fielding to represent her in the solemn function, which was performed by Cardinal Barberini. As due notice had been given for some time before, the church was very full. Lords Fielding and Campden were present, and great numbers of English visitors, attended the ceremony.

The Holy Father, always desirous of contributing as much as possible to the growth of our most holy religion, the embellishment of Rome, and the progress of the Christian arts has been pleased to direct that the excavations should be made with regularity in the Christian catacombs, in order the better to preserve the monuments which are found there, and illustrate the history of the first ages of the Church. For this purpose, by letters from the Secretariate of State, he has appointed a commission composed of Cardinal Patrizi, his Vicar-General, as president, and of the following:—Mgr. Castellani, Bishop of Portofino, as sacristan of his Holiness; Mgr. Tizzani, formerly Bishop of Terni; Mgr. Luquet, Bishop of Ueschon; Mgr. Marini, secretary of the Sacred Congregation of Immunity, and Prefect of the Vatican Archives; Father Marchi, S.J.; the Chevalier J. B. de Rossi, the Chevalier Minardi, Professor of Painting in the Pontifical Academy of St. Luke; and the Abbatte D. Felice Profili, Vice-Rector of the Roman Seminary, as secretary. The Holy Father has endowed the committee with an annual sum of money to meet the necessary expenses. The members of the committee have already met several times at the house of the president, and have decided, among other things, on the manner in which, for the future, the catacombs shall be visited, in order to satisfy the devotion of the Faithful.—*Giornale di Roma*.

**CONVERSION OF A GRAND-NIECE OF THE EMPEROR OF RUSSIA.**—We find the following in the *Impartial du Nord*:—"The Princess Naraki, great-niece of the Emperor of Russia, arrived at Valenciennes three days ago, with the Lady Superior of the Order of St. Vincent de Paul. Their object was to examine the buildings of the Hospice Général, and to make proper arrangements for the installation of the Sisters of the Order. The pious princess desires to occupy a cell in their humble asylum. It is said that, having descended voluntarily from the highest steps of the imperial throne, to which her rank and birth called her, she has abjured the Greek religion to adopt that of the Roman Catholic Church, and to take the veil amongst the humblest Sisters of Charity. She resolved on this vocation in a journey she some time ago made to Paris, after the death of her father, on seeing the exemplary life of the Sisters of the Congregation of St. Vincent de Paul. In order to end her life amongst them, far from worldly greatness, she hesitated at no sacrifice—neither the loss of her property, which was confiscated, nor exile, nor the most complete abnegation of her existence. She possesses a perfect education, solid and varied information, to which she unites a modesty which adds another flower to her almost angelic crown."

The *Dublin Advocate* has an interesting account of the elucidation, by engineers, of the *crannogs*, or artificial island fortifications, mentioned frequently in the Annals of Ireland, and which have been submerged for centuries. Many of them have been found in lakes in remote districts of Ireland, by the lowering of the waters. They are, generally, circular or oval in form, enclosed by double rows of stakes, sunk deeply into the ground or bottom of the lake; in the space thus enclosed, where the bottom was soft, layers of logs of wood are found, over which stones and earth have been superposed to form a solid mass. In the centre are generally found large flat stones, "bearing marks of fire;" and quantities of bones of various animals, evidently used as food, have been discovered. The islands are described as so cunningly devised as that, to approach them with hostile intent was as difficult as a serpent's nest or the lair of a wild beast. In Drumalague Loch, in the county Leitrim, near the border of the lake, opposite the island, a canoe, made out of the solid trunk of a tree, was discovered; though perfect when found it decomposed rapidly on exposure to the air.

**RESTITUTION THROUGH A CONFESSOR.**—About ten years ago the manuscript department of the British Museum suffered a loss by the cutting out from the manuscripts of several autographs of the early Reformers. Eight months since the authorities of the Museum received a note from a Catholic Priest enclosing the purloined autographs, in which it was stated that *in extremis* a man whom he attended had handed them to him, and requested that they might be forwarded to the proper authorities. On referring to the period when the autographs were abstracted it was discovered that the party who had committed the felony was a foreigner.

**EVANGELICAL PIETY.**—"Some of our grocers," says the *Dundee Advertiser*, "have got tea bags illuminated with scenes and texts from Scripture. Much surprise is felt that such very orthodox envelopments should not be able to exclude chicory from coffee, or brown sand from sugar."



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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 19, 1852.

NEWS OF THE WEEK.

On Friday, the 27th, Parliament re-assembled, and much anxiety was manifested to hear Lord Derby's explanation of the system upon which he proposed to carry on Her Majesty's Government. From an early hour the approaches to the House were densely crowded, and every available space was filled.

Shortly after five o'clock, Lord Derby rose and addressed the Lords. He had received commands to wait upon Her Majesty immediately after the resignation of Lord John Russell, and in obedience to her instructions, had undertaken the task of forming a government. It was his determination to maintain peace, if possible, though he considered the idea of a universal disarmament, as ridiculous. Peace would be best maintained, by observing a calm and respectful deportment towards other nations, by a strict regard for their rights, and abstinence from interference with their internal affairs. At the same time, it was the duty of the Government to pay proper attention to the state of the national defences: the army and navy were both in a state of great efficiency, and he did not think it necessary, for the security of the empire, to make any considerable addition, regular, or irregular, to the forces actually employed. His Lordship then alluded to the political refugees, and to the complaints which had been made against them by foreign governments: it was the duty of the British Government, without descending to a system of espionage, to keep a strict watch over all such persons, and not allow them to abuse the hospitality afforded them, by plotting against the peace of the other powers of Europe. With regard to Sir Robert Peel's policy, he thought that, on looking over the fiscal system, it was fairly open to revision. By the tariff of the United States, duties were levied upon all articles which came into competition with the products of domestic industry. In Great Britain a different system had been adopted; whilst some foreign articles were admitted, duty free, duties were imposed upon others which entered largely into general consumption: he could see no reason why, whilst duties were imposed upon other articles of import, corn, alone, should be in a different position. But this was a great and grave question, which could only be dealt satisfactorily with, by a government strong in the confidence of the nation. He knew, that in the other House, he should be in a minority, but, at this stage of the public business, he did not feel justified in recommending an appeal to the country. Her Majesty's Government would, therefore, have to trust to the forbearance of their opponents, and he hoped that the moderation and good sense of the House of Commons, would lead them not to offer any objections, which would drive the government out of its course; but, if disappointed in these reasonable expectations, he still had sufficient confidence in the good sense of the country, to believe that they would soon put an end to any factious opposition. It was not his intention to proceed with the measure introduced by the late government, for the alteration of the Electoral system; neither was it his intention to introduce any system of national education, as he mainly relied upon the exertions of the parochial clergy. He hoped that he had, with such reserve as was unavoidable in his circumstances, explained the leading principles by which his administration would be guided; no motive, but that of the public good, had induced him to accept the high, but responsible and onerous office, which he held.

Earl Grey complained of the explanation of the noble Earl, as unsatisfactory, with regard to the re-establishment of duties upon certain articles of import: the effect of this re-imposition, would be greatly to raise the price of corn throughout the country; he, therefore, implored the noble Earl not to keep the nation in a state of suspense, as to his intentions.

The Earl of Derby replied, that though his own opinions remained unchanged, he did not intend to pursue the course imputed to him by Lord Grey, until the feelings of the people had been clearly expressed upon that point.

The Earl of Aberdeen declared his intention of adhering to the commercial policy laid down by Sir Robert Peel, and to maintain its permanence to the utmost of his power. On all other questions, he would be happy to give his cordial support to the noble Earl at the head of Her Majesty's Government.

The House adjourned until Monday, the 1st inst. In the House of Commons, Mr. Spooner gave notice of his intention to move, shortly after Easter, for an enquiry into the mode of education practised in the College of Maynooth.

Mr. Villiers gave notice, that at an early period, he would move a resolution, pledging the House to maintain the policy of Free trade, and to oppose any attempts to re-impose a protective duty on corn.

Mr. Hume gave notice of his intention to introduce a scheme of Parliamentary Reform.

The future policy of the Derby administration is pretty clearly explained; its chief features will be, the re-establishment of a duty (a fixed duty of 5s is spoken of) on corn—a differential duty on sugar, and, perhaps, the re-enactment of the navigation laws. That he will be able to carry all, or any of these

measures through the House of Commons, is more than doubtful; in consequence, the rumors of a dissolution about Easter, are still rife. The noble lord has not revealed his intentions with regard to Ireland, and the demand for Tenant Right; neither has he promised to gratify the malice of the Spooners, *et hoc genus omne*, by the enforcement of the Ecclesiastical Titles Bill, which is destined to be soon most flagrantly violated. Meetings have been held at Manchester, to consider the propriety of resuscitating the anti-Corn Law League: one hundred gentlemen were present, who declared themselves ready, if called upon, to sacrifice their time and money, to resist the re-imposition of protective duties upon corn. A committee, consisting of the Executive Council of the old league, was appointed to watch over the proceedings of the administration, and Lord Derby was warned that if this question were re-opened, he and his order might look out for their own safety, for against them would the attack be made.

A very interesting discussion, upon the increase of drunkenness in Scotland, took place in the House of Commons upon the evening of the 19th ult., upon the motion of Mr. F. Mackenzie for the second reading of the *Public Houses Scotland Bill*, which proposes greatly to limit the number of licensed houses:

Mr. Hume opposed the bill, because he feared it would only increase the amount of intemperance. All were agreed on one point, that it was the duty of the members for Scotland, if possible, to ascertain the extent of the demoralizing vice of drunkenness in that country, and contrive the best means of remedying it. Increase of drunkenness had kept pace with the decrease of licenses. In Renfrewshire, the licenses had been diminished from 1,203 to 877, and yet, notwithstanding this decrease, Renfrewshire was as drunk a county as any in Scotland. He would recommend the adoption of the same means which had been found so successful in England. There were no longer to be seen in London, those disgusting scenes which were so common on the streets of Glasgow and Edinburgh; whilst in England the vice of drunkenness had diminished, in Scotland it had greatly increased. He called upon the House to appoint a committee to inquire into the causes of the increase of drunkenness in Scotland, and recommended the throwing open to the people of that country some innocent and rational recreations.

Mr. Hastie denied that drunkenness was on the increase in Scotland.

Mr. F. Maule was not one who would say anything derogatory to the character of his own country; but he could not take upon himself the same view of this disgusting vice as that taken by his hon. friend. He could not conceal from himself that, in Scotland, with a population not amounting to three millions, six millions of gallons of ardent spirits were annually consumed, so that from every individual, from the old man tottering on the verge of the grave, to the newly born infant in the cradle, there was an average consumption of nearly two gallons and a-half per annum. English gentlemen were, perhaps, not aware of the manner in which spirits were sold in the towns of Scotland. The grocers' shops were open for the sale of bread and spirits, and it was to that system that he traced the demoralisation of his countrymen and of his country. It was in these grocers' shops that the servant girls learned to taste spirits, and in which the youth of the country were corrupted; and he would rather see the London gin-palaces at the corner of every street in Glasgow and Edinburgh, than that the system of selling ardent spirits at the grocers should be continued. If the sale were confined to public-houses, the lads and the young women would be ashamed to be seen going into them; whereas, at present, they went into these grocers' shops where they acquired a taste for drinking, which grew on them, so that they went on from vice to vice, till they were irretrievably ruined.

Mr. Oswald admitted the existence of a fearful evil in Scotland, which ought to be diminished. He considered the present bill a piece of humbug.

Mr. Magregor believed that legislation would be utterly inefficient with regard to the prevention of drunkenness in Scotland; they must take quite a different course, and begin by educating the people, and giving them means of recreation.

Mr. C. Bruce said that every body allowed that a great, serious, and crying evil existed in Scotland, and that the demoralising and brutalising vice of drunkenness was increasing from year to year. All the great efforts that had been made of late years for the moral improvement of the country had been rendered utterly powerless by this vice. In Glasgow, alone, no less a sum than £1,200,000 was annually expended upon ardent spirits.

The Lord Advocate admitted the great evil the bill was intended to remedy; he was afraid that, whatever might have been the improvements in Scotland in other respects, there could be no doubt that drunkenness, at the present moment, was the crying and scandalous evil of the country; if they could only diminish the amount of intemperance, they might hope to be able to diminish the amount of crime.

The second reading of the bill was agreed to.

Death has been busy during the last month with the Prelates of the Catholic Church in Ireland. A fortnight ago we mentioned the death of his Lordship the Bishop of Achonry, and this week it is our melancholy office to announce the death of his Grace the Archbishop of Dublin, who was seized with a fit of paralysis on the morning of Tuesday, the 24th ult., from which he never rallied, but expired within 48 hours, on Thursday the 26th, in the 84th year of his age. We copy the following particulars from the *Tablet*. His Grace's successor has not yet been named:

"The manner of his Grace's death must be consolatory to his friends—that is, to all who knew him, and may be very simply told. As many of our readers know, his last public act was to preside over the Requiem Office, which was said over the coffin of Richd. Lalor Sheil in the Church of the Jesuits, Gardiner-st., on Monday. On that day Dr. Murray seemed in remarkably good health and spirits, considering his years, and what, even at those years, were only his incipient infirmities. We have no time to comment on the singular coincidence which thus brought together and united, as it were, in one act, the closing scene of two men so remarkable and yet so different, so connected and yet so separate, as the late Archbishop of Dublin and the late Ambassador to Florence.

In the evening of the day which witnessed the last offices of religion paid to the defunct politician by that venerable and honored Prelate, who was so soon to require the same kind office to be rendered to himself—Dr. Murray dined at the Presbytery of his own Cathedral in Marlborough-street, surrounded by the Clergy of his own parish. He slept at home as usual, and rose at his usual hour the next (Tuesday) morning. After completing his toilet and his ordinary morning devotions, he went into the private chapel of his house to say Mass as usual at eight o'clock. In the chapel were one or two friends, who had the privilege of hearing Mass there. His Grace was in his soutane and rochet, not having yet vested himself, and a few words of conversation passed between him and one of those present, during which he was observed to rub his hand with just so much of energy as to attract attention. On being asked if he felt pain, he replied that he felt a slight pricking in the fingers, and, thinking it might be a rheumatic affection, he was advised to cover his hand with a warm flannel, upon which he held his hand to the fire for a few moments, and passed on to arrange the altar. At the altar he was observed to rub his arm as if the unensiveness had extended itself higher, and after a little while he came down without having arranged the altar, left the chapel, and went down stairs, as was his wont, into the back drawing-room, to procure the wine for the Holy Sacrifice. He remained there for a little while, until some one looking in at the door saw him seated in his armchair, with his elbow on the table, and his head drooping on one side. The alarm was at once given; the physicians were sent for; his Grace was conveyed to bed, and every effort was made for his recovery; but during the forty-six hours that elapsed from the time the fit of paralysis seized him till he expired, he exhibited no signs of consciousness. Dr. O'Farrell and Sir Philip Crampton were in immediate attendance, but they at once saw that the case was hopeless.

In turning back from the closing scene to the past career of this distinguished Prelate, whose Episcopate in Dublin stretches back from more than twenty years after Emancipation to just twenty years before that event, it is impossible not to be struck with the immense space which Dr. Murray has filled in the Ecclesiastical history of this country and of this empire, and the not unimportant part which he has played incidentally even in its political concerns. A great oak, who in many revolving seasons, has spread abroad his arms into the recesses of the forest in every direction, has at length been cut down by death, and when he has fallen, we see by the gap that has been made how great the space, both in time and in extent, that he has occupied."

From France there is little news of any interest. The 20th was fixed upon as the day for the elections. Louis Napoleon continues to give utterance to the most pacific sentiments, for which, unfortunately, none seems inclined to give him credit. The Emperors of Russia and Austria are said to be rather uneasy respecting the re-establishment of the empire in France, and that some rather unfriendly correspondence has, in consequence, passed between the French President and these sovereigns.

A writer in the *Montreal Witness* gravely assures us that the word *Presbyteros*, in the writings of the New Testament, is "translated most unjustly in the Rheinish, *Priest*," and professes that he would feel obliged "to any well informed Roman Catholic to point him out the place in the New Testament where the ministers of Christ are designated *Priests*." Our opponent need not have long, or far, to look for a Catholic sufficiently well informed to give him the satisfaction he demands; he has but to go to the door of one of the Christian Brother's schools, and propounding his difficulty to the first little boy that comes out, he will receive his answer; he will be told that the words *Presbyteros* in the Greek, *Presbyter* in Latin, *Prêtre* in French, or anciently *Presbiter*, and *Priest* in English, are constantly used in the New Testament, to denote an office in the Church of Christ; that *Priest* in English, or *Prêtre* in French, is the literal translation of the Greek *Presbyteros*, and Latin *Presbyter*, or rather, that it is the *self-same* word, formed from the same radicals, by merely omitting some of the letters which would be superfluous, or unpronounceable in our modern languages. In the same way *Episcopus* has been adopted into our language, under the form *Bishop*; "*Diaconos*" has become *Deacon*; *Angelus* has become *Angel*, the words *Bishop*, *Deacon*, *Angel*, being not so much translations of the Greek, or Latin originals, as adaptations of the same words to our Northern tongues, just as the Latin *Presbyter* was an adaptation of the Greek *Presbyteros*, formed by cutting off a redundant syllable; certainly, if St. Jerome erred not in translating *Presbuteros*, by the word *Presbyter*, so neither can the French or English Catholics of the present day err, by forming the words *Prêtre* and *Priest*, from the Latin and Greek originals, *Presbyter* and *Presbuteros*; as well might it be complained that the English have erred in translating, or adopting the French word *Lieutenant* as "*Lieutenant*," instead of *Place-holder*, and in speaking of a "*Lieutenant of Marines*," instead of a "*Place-holder of Marines*."

Our opponent, perhaps, may feel inclined to ask why, as the Greek *Presbuteros* is derived from a root signifying age, we do not translate it "*elder*," instead of *Priest*? For the same reason that we translate *Angelus* into *Angel* instead of *Messenger*, and *Arch-Angelus* into *Arch-Angel*, instead of *Chief Messenger*; for the same reason that we translate the French word *Monsieur* as *My Lord*, instead of *My Elder*, although the words, if we regard only their etymology, and not the sense in which they are employed, would well bear this mode of rendering. *Presbyter* denoted an office in the Church, irrespective of age; but, as an office of dignity, the name denoting it was taken from a word denoting "*Old*," or *aged*, in the same way as *Seigneur* has been derived from the Latin *Senex*: will the writer in the *Montreal Witness* object to us that we say "*the Seigneur of Varennes*," instead of the "*Old Man of Varennes*?" We find in almost all languages the custom prevailing, of forming words denoting places of honor and dignity,

from the root signifying "*age*," so universal was the idea that unto age honor was due; amongst the Hebrews, the same word that denoted old man, *Zekan*, was applied to the chiefs or rulers of the people, the elders, or princes of Israel.—Ex. 3, 16—Deut. 19, 12; and most likely, from the same root comes the word *Shiek*, or chieftain, amongst the Arabs, at the present day. In English, also, our word *Alderman*, used to denote a civic dignitary, with a certain capacity for swallowing turtle and administering justice, is derived from the Saxon *eald* or *ald*, whence also the word "*earl*," as a title of honor—and yet the titles of *Alderman* and *Earl* are freely given, without any regard to the ages of those to whom they are applied.

The objection, therefore, to the use of the word *Priest* as the translation, or rather contraction of *Presbyter*, is simply absurd; they are, as he will find by a little attention to etymology, one and the same word; as Milton says "*Presbyter is but Priest writ large*;" and the only fault with which Catholic translators of the Bible can be taxed is, adhering too literally to the text. But we will endeavor to decipher our learned opponent's meaning for him, for he evidently does not clearly understand it himself.—His real objection to the word *Priest* in the English version of the Bible is, not that the word is not the literal translation, or rather adaptation of the Greek *Presbuteros*, or Latin *Presbyter*, but that the same word is used in translating the Latin *Sacerdos*, the Greek, *Hiereus*, and the Hebrew, *Cohen*; this is what really annoys him, because it seems to argue an identity of office between the *Sacerdos*, the *Hiereus*, the *Cohen*, and the *Presbyter*, or *Priest*. Now, we are not going to enter upon any question of dogma; but this objection, if worth anything, implies, not that the word *Priest*, for *Presbyter*, should be disused, but that some other word instead of *Priest* should be employed to denote the meaning of the Latin *Sacerdos*, the Greek *Hiereus*, and the Hebrew *Cohen*; perhaps our evangelical cotemporary may be able to suggest a fitting term, and one better adapted to express the meaning of the original writers. But even here he will find himself embarrassed: etymological difficulties will still beset him: he will find that in Hebrew the word translated *Priest*, is derived from the idea of power, wealth, influence, and is sometimes used to denote "*prince*," as well as "*sacrificing priest*," as, for instance, in II. Sam., S. c, 18 v, where, according to the Protestant translation, we read that "*David's sons were chief rulers*," although the same Hebrew word that is here translated "*ruler*," is, in the preceding verse, used to denote the priestly, sacerdotal, or hierarchical office; will our erudite cotemporary be kind enough to explain the reason of that discrepancy? and also, how it happens that the word *diakonos*, which, in some passages, is translated *deacon*—in St. Matt. 20, 26, is rendered minister, instead of servant, or deacon!

We have carefully abstained from all discussion as to the functions of a *Priest* or *Presbyter*, and have confined ourselves solely to the etymology of the word *Presbyter*, at which, in its English dress—*Priest*—our cotemporary seems to take such deep offence, because all such discussions are, by their very nature, most unsatisfactory. Whether a *Priest* is to be considered in the same light as the ancient *Sacerdos*, *Hiereus*, or *Cohen*, is a purely theological question, whose solution depends upon the solution of another question: Did Christ appoint a continual sacrifice, and did the Apostles, in compliance with their master's commands, set apart, and consecrate certain members of the community, for the special service of the Altar? Now, as we have no means of ascertaining what Christ did, or did not command, except by the testimony of the Church, and as our Protestant opponents reject this testimony, it is clear that we have no means of bringing our dispute to a conclusion. The first thing to be done is to ascertain whether Christ did, or did not establish a Church; all argument upon any other subject, until this is settled, is but an unprofitable waste of time, and one into which we will never allow ourselves to be drawn. But there is one thing to which we will call the attention of our opponent, and that is, that the idea of attributing sacerdotal functions to a priest, did not originate from, and was not based upon, any misrepresentation of the Greek word *Presbuteros*. If the *Presbyter* or *Priest* of the Christian dispensation, was looked upon in the same light as the Jewish *Cohen*, it was because he fulfilled analogous functions, because he ministered at the altar; it was his office, and not the etymology of his title, which caused *Presbyter* and *Sacerdos* to be looked upon as terms synonymous. Thus we find Tertullian, in the second century, speaking of the *Episcopos* as *Summus Sacerdos*, "*a title certainly not invented by him*," says Neander, but which had been adopted because of the analogy between the functions of the *Presbyter* and the *Sacerdos*, and not because the Greek word *Presbuteros* had been translated *Presbyter*, or because Tertullian was ignorant that the root from whence it was derived signified age, or seniority.

Our Protestant brother, bent upon enlightening us poor Papists, tells us most solemnly, that we have "*no English translation of the Scriptures from the Hebrew, and Greek originals*." Pray, would we ask him, what have you got? Is it possible that there is any man silly enough to believe that Protestants have translations from the original writings of the Jewish historians, and of the Apostles? When, and by whom, would we ask, was the Gospel of St. Matthew translated from the original, and where is that original? where the originals of the writings of St. Luke, St. Paul, and the other penmen of the Bible? The Protestant translation is but an unauthenticated translation, of unauthenticated copies, of lost originals, and as such, subject to all the errors of copyists, and translators: what reliance can any man of sense be expected to place upon such documents?



they may be true; they are just as likely to be false. What court of law would receive such documents for one instant, or allow any argument to be based upon them? This is why we will never argue with Protestants, as to the meaning of any passage in the Bible; until they shall have proved that they have the Bible; until they can show that their versions are perfectly free from every error of copyist and transcriber—a rather difficult task, seeing that all the most important passages in the New Testament are matters of dispute—by some said to be authentic, by others branded as corruptions and interpolations.—“Settle first,” we would say to our Orthodox Protestants, “settle first, whether i. St. John, c 5, v 7, be spurious, or genuine, before you have the impudence to talk to us about your Bible, and your pure and unadulterated Scriptures.”

Neither Latin, nor yet Greek, was the one original language of the New Testament; though tradition informs us that some parts of it were written in Greek, we have equally strong evidence to show that the whole of it was not. The Gospel of St. Matthew we know was not; that of St. Mark is said by many to have been written in Latin, but nothing is certain about it; of the originals, in which the Epistle to the Hebrews, the Epistle of St. James, of St. Peter, St. Jude and St. John, were written, we know nothing; and, indeed, if we reject the infallible authority of the Church, we have no proof that they were written by the authors whose names they bear. To talk about the Protestant version of the Scriptures being translated from the originals, is an insult to the common sense of mankind; it was translated from the Catholic copies extant at the time of the Reformation, copies preserved and transcribed by Popish priests and monks. When St. Jerome made his translation, he was certainly nearer the original sources than were Cranmer and the translators of the present government Bible, and therefore, according to the axiom laid down in the *Montreal Witness*, “the greater the distance from the original, so much the greater the liability to error,” was less liable to error than if he had lived and labored in the XVI century. We have the authority of the Church, the testimony of all his cotemporaries, for believing that St. Jerome's translation was a faithful translation of the writings reputed sacred in the IV. century; that translation we have at the present day, as well as translations from it into English; but if St. Jerome's Latin translation was a correct version of the originals, and if the English be a correct version of St. Jerome's Vulgate, then as things which are equal to the same, are equal to one another, the English Catholic version is a correct version of the originals.

But, thank God, the Catholic Faith does not depend upon the fidelity of copyists or translators, upon the integrity of compositors, or the good faith of printer's devils; it is independent of Pica, Long Primer, and all the mysteries of type; it existed in all its integrity before one line of the New Testament was committed to writing; and if it—the Bible—were to be destroyed to-morrow, it would still exist, perfect and immutable, for the Church, the sole means appointed by Christ for the preservation of the Faith, would still be—as she was ere St. Matthew wrote—the inspired and infallible teacher of the nations. It is from the Church, that we derive all our knowledge of Christ's revelations; from her, that we learn of what writings the Bible is composed, and in what sense they are to be understood. If, then, it should appear that there was a discrepancy between the voice of the Church, and the writings that she puts into our hands, we should conclude, not that she was in error, but that we misunderstood the meaning of the Bible; and even if Protestants could point out to us manifest contradictions between the teaching of the Catholic Church, and their unauthenticated translations, we should thence conclude, not that the Church, but that the Protestant Bible was corrupt; because, whilst no promise of infallibility, or of immunity from error, was ever made to translators, copyists, or printers, we know that the Church appointed by Christ to teach all nations, can never fall into error, unless, indeed, her founder was an impostor, an impudent pretender to power, which he did not possess.

“THE GOLD GLUTTED VULTURE.”

We promised last week to give some further particulars respecting this sanguinary monster, who is accused by Mr. Lecourt of having swallowed, by way of change of diet, most likely, “two little boys,” nephews of the late Rev. Mr. McMahon of Quebec. Happily, our Quebec cotemporary, the *Journal de Quebec*, gives us the means of relieving our promise, and of laying before our readers the true version of the “gold glutted vulture's” atrocities, differing a little, indeed, from that previously given by Mr. J. P. M. Lecourt, Architect and Civil Engineer, of Quebec:—

The Rev. Mons. Parent is the hard-hearted uncle of the aforesaid gentleman, of whose testamentary arrangements such complaints have been made, and in the fact that the deceased was a clergyman, will be found the whole explanation of the conduct complained of. “It is,” says our cotemporary, “a universally recognised principle amongst Catholics, that a Priest has no right to employ the proceeds of his benefice to enrich his relatives; he is but the steward of his revenues, from which he has the right to take what is necessary for his decent maintenance, and of which it is his duty to distribute the remainder in alms-deeds. It is lawful for him to assist his relations, should they be suffering from poverty, but he would be justly blameable if he were to devote the patrimony of the Church to their special aggrandisement. It is not wonderful then, that a Priest, conscientiously attached to the performance of his duty, should bequeath the fortune amassed whilst serving the altar, not to place his relations in affluence, but in favor of the Church, and for the support of charitable institutions.”

Firmly convinced of this duty, the Rev. M. Parent, uncle of Mons. Lecourt, had, on several occasions, and many years before his death, solemnly assured his friends, that it was his firm intention not to enrich his family with the spoils of the altar. Strange as this resolve of a Catholic Priest must appear to our Protestant friends, by whom the Church is looked upon as a lucrative profession, out of which a minister is justified in making all he can, for the support of his wife and children, it must be admitted that the Catholic system is not without its advantages, and that its introduction into the government church of England might be attended with many happy consequences. If an Anglican Bishop looked upon the revenues of his see as sacred to ecclesiastical purposes—that is, to religious, educational, and charitable uses—if instead of devoting them to the honor and glory of his Bishopess—to keeping her in new gowns and jewellery, a handsome carriage, or a box at the opera, and to establishing the Bishopings in life, buying this one a commission in the army—or paying the debts, perhaps, contracted on the turf, of another—he were, after deducting a bare sufficiency for himself, to dedicate the remainder to the service of God—to relieving the poor—to founding colleges and building churches—there would be less reason to complain of the pauperism, the ignorance and spiritual destitution of the vast mass of the laboring population of England; the service of the sanctuary would be better attended to, and Sir Benjamin Hall would not be obliged so often to call the attention of the House of Commons to the delinquencies of Right Rev. Fathers in God.

Well, the Rev. Mons. Parent thought that what he had made by the altar, should be expended on the altar, and so, as early as 1847, and not on his death bed, as insinuated by Mr. Lecourt, the Rev. gentleman by Will—to which no codicil of any kind has since been added—bequeathed about two-thirds of the savings of fifty years to the Archbishop of Quebec, his native city; the remainder he devised to the poor, and to several educational and charitable establishments, not forgetting altogether his own family, to the more needy amongst whom he left a considerable sum, together with the reversion of a very handsome sum of money due to the estate, which he bequeathed very generously to his nephew, Mons. Lecourt, who had not the slightest claim to any parting. The sum of which the Rev. Mons. Parent died possessed, amounted to £18,000, and not £40,000, “besides hundreds of pounds worth of plate,” as stated by his nephew; we leave our readers to judge how much credit is due to the rest of the worthy gentleman's accusation against his Grace the Archbishop of Quebec.

Now, if a Protestant minister, unmarried, and rich, having saved, out of his salary during a ministry of half a century, a considerable fortune, were to devote that sum after his death, not to his family or friends, but to the service of the congregation from whom he had received it, we are certain that the Rev. gentleman would be held up as a pattern to ministers, and as an example of primitive Christianity; but because it is a Priest of the Catholic Church who is guilty of this act of noble disinterestedness, it is quoted by our liberal press as a specimen of Popish fraud and rapacity. We leave our candid readers to judge for themselves, how far it deserves the epithets which have been applied to it.

We copy, also, from the *Journal de Quebec*, the explanation of the circumstances connected with the legacy of the Rev. Mr. McMahon:—

“As to the estate of the Rev. Mr. McMahon, which is said to have been swallowed up by the Archi-Episcopal Corporation, to the loss of the two nephews, it is one of those stories which may have some effect, afar off, but which, at Quebec, can never obtain credit. “Mr. McMahon left to the Corporation, only a charge so onerous, that the Archbishop of Quebec has not yet decided whether he will accept it. By his will, the esteemed Chaplain of St. Patrick's bequeathed to the Archi-Episcopal Corporation, a sum of £1,000, to be placed at interest, which interest was annually to be expended in alms deeds on behalf of the St. Patrick's Congregation. Thus, we see that it did not constitute any gift to the Archbishop, but rather imposed upon him a trust attended with a grave responsibility. If His Grace has deferred hitherto taking charge of this legacy, it is for the sake of the two nephews and the St. Patrick's Congregation; the remainder of Mr. McMahon's property—after the payment of all debts—will not exceed £700. Had the Archbishop signified his non-acceptance before arrangements had been made, instead of obtaining funds necessary for their education, the nephews—in consequence of the division of the property amongst their relatives—would not have received more than £50 each.”

From a perusal of the above explanations, as given by the *Journal de Quebec*, it will be seen that the accusations against His Grace the Archbishop of Quebec, contained in the manifesto to which we alluded last week, and also, in a petition to the Imperial Parliament—which poor silly Mr. Lecourt has been imprudent enough to publish, and which we reproduce to-day, as a literary curiosity—are malicious, and deliberate falsehoods. From what we have heard, we believe that poor Mr. Lecourt is more to be pitied than to be blamed in this attempt to criminate the Archbishop and Catholic Clergy of Quebec: the poor man is but an instrument in the hands of others, who are ashamed, or afraid to let their names appear: in a word, we believe Mr. Lecourt to be a weak simpleton, rather than a deliberate slanderer—

“Which knives do work with, called a fool.”

We are strengthened in this opinion by the perusal of his petition, a faithful copy of which we give below: whether it be grief for his uncle's loss, or grief for the loss of uncle's fortune, that has turned the poor man's brain, we cannot say; but surely, a man who can so barbarously abuse his “pronouns,” and make such a public display of his folly, by publishing such nonsense, can hardly be considered as perfectly sane.

To the Hon. the Knights, Citizens and Burgesses of the United Kingdom of Great Britain and Ireland, in Parliament assembled;

THE PETITION

of J. P. M. Lecourt, of the city of Quebec, in the Province of Canada, Architect and Civil Engineer, humbly sheweth;

That under and in virtue of a Provincial Statute passed in the twelfth year of her Majesty's reign, chapter one hundred and thirty six, and to which the Royal Sanction was given by his Excellency the present Governor General of British North America, on the thirtieth of May one thousand eight hundred and forty nine, the person occupying the position, for the time being, of Roman Catholic Arch-Bishop of Quebec, was incorporated under the name of “The Roman Catholic Arch-Episcopal Corporation of Quebec,” with the right “to have, hold, purchase, acquire, possess and enjoy” “any lands, tenements, or hereditaments within the Province of Canada,” “for the general use or uses eleemosynary, ecclesiastical or educational of the said Church or religious community, or of any portion of the same community within his district.”

That the consequence of such incorporation has been, through the means of the Confessional—the almost omnipotent control exercised by the Roman Clergy over their adherents—and the influence which they can, and do, bring to bear upon persons in their dying moments—the accumulation by the said Corporation, represented by one individual only, namely the Arch Bishop, of enormous wealth and riches from persons induced, and it may be said, compelled, to leave their families and nearest of kin destitute and homeless.

That Her Majesty's Government which, as your petitioners humbly conceive, should afford its protection to those Loyal Subjects from whom it expects allegiance in return, ought, your petitioners humbly submit, rather to have Laws passed, punishing persons of this description found imposing upon ignorant and unsuspecting people on their death beds, with the view of rendering themselves masters of their property, by means more dishonorable and revolting than are resorted to in what is termed at Law, obtaining goods under false pretences, or cheating—than to give its sanction to acts of Parliament, tending, not only to increase the already frightful power and spiritual tyranny of a class of men who have always been and still are, under the hypocritical mask of benevolence and the will of the Deity, the most diabolical and unrelenting enemy the human race has ever had to contend with—but to expose good, innocent and well disposed persons and their families and connexions to distress and ruin.

That your petitioner has the misfortune of being one, out of many, victims to the Act of Parliament in question, he being in straitened circumstances with a family to provide for and having been despoiled of his share, as well as the other legatees of his late uncle, of a large fortune he was induced, by the means above mentioned, to bequeath to the said Corporation which immediately, and against his consent, took possession of all his property and effects and carried off, from out of his late dwelling, Silver and Gold Coins, Bank Notes, Plate and other articles exceeding in value, the sum of forty thousand pounds.

That unless some measures be adopted, without delay, to remedy an evil so dangerous to Society at large and to the peace and well being of families—the effect must inevitably be the accumulation, by these religious bodies, of wealth to such an extent as to render them in a very short time, complete masters of the whole Country—of its Government, its Laws and its Religion.

That it is the opinion of persons versed in the Laws of this Colony that, in consequence of the 42nd Section of the Imperial Statute 3d and 4th Victoria, Cap 35 intitled “An Act to Reunite the Provinces of Upper and Lower Canada and for the Government of Canada” requiring “that whenever a Bill or Bills shall be passed containing any provisions which shall in ANY MANNER relate to or AFFECT the enjoyment or exercise of any form or mode of Religious Worship, or shall impose or create any penalties, Burdens, Disabilities, Disqualifications in respect of the same, or shall in any manner relate to or affect the payment, Recovery, or Enjoyment of any of the accustomed Dues or Rights hereinbefore mentioned, or shall in any manner relate to the granting, imposing, or recovering of any other Dues or Stipends, or Emoluments, to be paid to or for the use of any Minister, Priest, Ecclesiastic or Teacher, according to any form or mode of Religious Worship in respect of his said office or Function,” “every such Bill or Bills shall previously to any declaration or signification of Her Majesty's assent thereto, be laid before both Houses of Parliament of the United Kingdom of Great Britain and Ireland,” not having been complied with, but the Royal Sanction given thereto without any such formality, the Act of Incorporation in question should not have been permitted to come in force. Whether, even if such formality had not been required, the Act of Incorporation was one of a nature to be immediately sanctioned by his Excellency, without previously submitting it to the Home Authorities—more especially considering the results it would not fail to entail upon this Country—is a question upon which your petitioner is unwilling to pronounce any opinion.

Wherefore your petitioner humbly and respectfully prays your Honorable House to take the premises into your serious consideration and to grant your petitioner and others Her Majesty's Loyal subjects who may have the misfortune of being similarly circumstanced, your future protection and such redress as you may conceive them entitled to.

And your petitioner, as in duty bound, will ever pray.

(Signed)

J. P. M. LECOURT.

Quebec 17, Feb 1852.

ST. PATRICK'S DAY.

The Festival of the glorious Apostle of Ireland, was celebrated on Wednesday, by the Sons of St. Patrick, in a manner worthy of the occasion. The sun shone forth brilliantly from the cloudless heavens as if in honor of the event, and the bright blue sky of a Canadian winter, contrasted cheerfully with the green banners, and the lovely shamrock, sweet emblem of the purity and freshness of that Faith, which the Patron Saint of Ireland left as the most precious legacy to his children; well and carefully have they preserved the precious deposit intact.

At an early hour, the Members of the different National and Temperance Societies ranged them-

selves under their respective banners, in front of the Parish Church, in the Place d'Armes; from thence they walked in procession to the St. Patrick's Church, where Pontifical High Mass was celebrated by Mgr. Taché, lately returned from Rome. An eloquent, and most appropriate sermon was preached by the Rev. Mr. Macculloch, who, we are happy to say, is perfectly recovered from his late severe illness, and a collection for the poor, amounting to the very handsome sum of £58, was taken up during Divine Service. After Mass, the Societies re-formed, and followed by the whole Congregation of St. Patrick's, walked in procession through the principal Streets of the City, which were decorated for the occasion, with the banners and insignia of the other National Societies. In the evening, the Young Men's St. Patrick's Association celebrated their Patron's Annual Festival by a splendid Banquet, which was most numerously attended; amongst the guests, receiving and giving pleasure, we noticed our respected Mayor. The usual patriotic, loyal and religious toasts, were proposed, and enthusiastically responded to. At half-past nine, a telegraphic despatch was received from Boston, to the effect, that the Shamrock Societies of that city, were pledging the “Young Men's St. Patrick's Association, in brimming glasses.” The announcement elicited great applause, and the compliment was heartily returned.

The St. Patrick's Society postponed their Annual Festival, until the evening of the 18th; an account of the proceedings shall appear in our next.

OBITUARY.

It is our sad office to announce the death of the Rev. Charles Scheanskey, of the Company of Jesuits, who departed this life on the evening of Friday last, the 12th inst. The deceased was a native of Wipsau in Moravia; his studies were superintended by the Benedictines of Brunn, for whom he always entertained profound feelings of affection. After spending many years making the tour of Europe, visiting France, England, and Italy, and the most interesting spots on the continent, he determined to devote himself, soul and body, to the service of God. For this purpose, in November 1841, he entered upon his novitiate amongst the Jesuits at Rome, and then revisiting his own province, (Austria,) he studied theology for three years at Innspruch in the Tyrol. In November 1846, he obtained permission to be attached to the American Missions, and was ordained Priest at the College of Fordham, near New York, in 1847. Hardly had that sacred order been conferred than he found a field open, and worthy of him; it was the year that the typhus fever was carrying off its thousands at Montreal; numbers of the Catholic Clergy had fallen victims to their charitable zeal, and his Lordship the Bishop of the Diocese had applied for assistance to the Jesuits. This decided the Rev. P. Scheanskey; he was a Jesuit, and when did a Jesuit hesitate for one moment to offer himself a sacrifice when the honor and glory of God, or the good of his fellow-creatures demanded it? Six Priests volunteered their services, the P. Scheanskey, and the late lamented P. Dumerle, amongst the number; they arrived in Montreal in July 1847, and their heroic devotion, the services they rendered to the poor dying victims of the plague, must still be fresh in the recollection of many of our readers. From his intimate acquaintance with the English, French, German and Italian languages, in all of which the Rev. P. Scheanskey could preach fluently, the deceased proved himself an invaluable acquisition to the diocese, and was, in consequence, together with the Rev. P. Tellier, charged with the care of the little chapel that was established for the use of the residents in the sheds. In January, 1848, Father Scheanskey was himself attacked with typhus, and after his recovery he gathered together a little German congregation, to whom he administered the holy mysteries in the chapel of the Grey Nunnery; this congregation was subsequently removed, first to the Recollet church, and then to the chapel of St. Mary's College; many German Protestants used to attend upon the ministry of the reverend gentleman.

In September, 1848, Father Scheanskey took up his residence in the house granted by the gentlemen of the Seminary for the use of the Jesuits, in order that they might assist in the charge of St. Patrick's congregation; he labored in that Church until September, 1851, when the college of St. Mary being opened, he was intrusted by the superior with the charge of the novitiate, in which situation he continued to labor until the last hours of his life.

On Sunday the 29th ult., he preached as usual in French, in St. Mary's chapel, and until the evening of the 5th inst., was able to perform his accustomed duties. On that day he felt the first approaches of a disease which was so soon destined to prove mortal. Calmly, and with a lively trust in the merits of his Redeemer, he saw death approaching him, humbly resigning himself to the will of his Creator, whether it should please Him to prolong his stay upon earth, or to summon him to eternal mansions of bliss. Feeling his end nigh at hand, he demanded and received the last Sacraments of the Church, and on the evening of Friday, the 12th inst., at about 8 o'clock in the evening, his spirit passed away into the presence of its God, there to receive the reward promised unto those good and faithful servants for whom the kingdom has been prepared. On Sunday morning his mortal remains were deposited in the vault of the cathedral, by the side of those of Father Dumerle, there to repose until the resurrection of the just, that great day when the sign of the Son of Man shall appear in the heavens—when the trumpet shall sound, and the book be opened—when the Lord Himself shall sit in judgment upon His servants, to reward every one according to his works.

Acknowledgments in our next.



## FOREIGN INTELLIGENCE.

## FRANCE.

The French and Austrian Governments are less friendly since the arrival of despatches from St. Petersburg, in which the Emperor declares, that if Austria moves one step to assist France, in disturbing the treaties of Vienna, he will march an army to the aid of Prussia.

A number of political prisoners have been set at liberty at Moulins. M. Grimard has been pardoned by the President.

It is said that the President has sent a dispatch to the Russian government with reference to the rebuke administered to him by the Emperor. He says that his intentions and his addresses were misunderstood or misinterpreted at Saint Petersburg—that his edicts on the coinage and his residence at the Tuilleries were merely meant to show that he intended to establish a strong authority in his own hands—that his recollection of the empire constituted his strength, and invested him with popularity amongst the masses—that he had not the least intention of re-establishing the empire or of making himself Emperor, and that there were no reasons for the Emperor Nicholas troubling himself about it.

At a recent dinner given at the Elysée to a large party of general officers and colonels of regiments stationed in Paris, the conversation happened to turn upon the Exhibition in London, when Louis Napoleon turned to one of the colonels, and (probably for want of anything better to say, the state of the weather having been previously worn out), asked him if he had been to London to see the Exhibition? The colonel replied, as was to be expected, that he had not; and added, "You know, Prince, that we soldiers are too poor to take trips of that kind, unless our duty calls us. I think that my only chance of seeing London is at the head of my regiment." The answer was exceedingly well received by the Prince-President, who, smiling graciously to the colonel, replied in a half confidential tone, *Cela ne serait pas impossible.*

## SPAIN.

The 18th instant being the day fixed for the pilgrimage of the Queen to the Church of Atocha, all the streets through which the royal cortege was to pass were crowded at an early hour by an immense multitude of people, anxious to give her Majesty enthusiastic proofs of their sympathy and devotedness. The troops of the garrison were drawn up in double lines from the palace to the church. The balconies were tastefully adorned, and occupied by ladies, holding bouquets in their hands, and doves decked out with ribbons, and poetical devices about their necks, to let fly on the passage of the Queen.

At half-past two o'clock a salute of artillery announced the departure of the Queen from the palace. Twenty young girls, dressed in white, carrying garlands of flowers, and preceded by a band of music, opened the march, and were followed by the rich equipages of the Spanish grandees. Next came 12 court carriages drawn each by four horses, and in which were seated the officers of the Queen's household, and the carriages of the Infante don Francisco de Paula, father of the King, escorted by a detachment of cavalry. The Duke and Duchess of Montpensier, who followed, were in a landau, the taste and richness of which were only exceeded by the carriage of the Queen. Her Majesty held in her arms the Princess Royal, and was accompanied by the King and the nurse of the infant Princess. As the royal equipage advanced, flowers and devices were thrown down from the windows, doves were let fly, and the cries of "Viva la Reina!" mingled with the roaring of the artillery. The Queen looked well and appeared delighted with her enthusiastic reception. The procession was closed by the authorities of Madrid and a squadron of cavalry. At the Church of Atocha her Majesty was received by deputations of the Grandees, of the Senate and Chamber of Deputies, and the municipal corporations.

The most perfect order prevailed, and the Queen returned to the palace amidst the same demonstrations of joy and affection. At night the whole city was to be illuminated.

## AUSTRIA.

The following are the essential passages of the Austrian reply to Lord Granville's note on the subject of the refugees in England:—

"All that we have ever demanded, and what we still demand of the British government is, that it shall not permit those refugees, to whom it may give an asylum, to pursue overtly machinations hostile to the states of the continent, and particularly to Austria. Lord Granville has offered us the assurance that the British government would not only regret, but strongly condemn any attempt on the part of the refugees, the object of which should be to excite insurrection in the countries of their origin, that it will continue to watch over the proceedings of suspected refugees, and will seek by all legal means to hinder them in abusing, to the detriment of the governments friendly to and allied with England, the hospitality which the English laws so generously accord to them. The Emperor, taking these assurances into consideration, has pleasure in deriving thence the hope that the British government will be able from this time forward to make a more ample and rigorous use than it has hitherto done of the legal means at its command, and which, as it appears, it considers sufficient for the purpose, with a view to fulfill its international duties in respect of the proceedings of the refugees."

It is then added that until this hope shall have been fulfilled, the Imperial government will give orders that a double watch be kept upon English travellers, and that the exceptional favorable treatment of their passports which has grown up must be discontinued.

## RUSSIA.

We read in the *Journal d'Odessa*:—"There has

lately been built in the little town of Berdjause, one of the most commercial of any in New Russia, a Catholic chapel, to hold about 300 persons. It has been consecrated by the Rev. Father Osihoyitch, and dedicated to the Nativity of the Blessed Virgin. The Pope and the King of Naples contributed donations towards the erection of this new temple, and the Emperor of Russia ordered that all the objects necessary for Divine worship should be imported from abroad, free of custom."

An important political trial took place at Berlin on the 21st inst. Count Henry Arnim, the leader of the Liberal party, formerly Minister of Foreign Affairs, and who also represented his King at the court of Versailles and in Belgium, was accused of calumniating the government by his writings, the charge being founded on a pamphlet he wrote in November, 1850, called, "The Policy of the Counter-revolutions; two speeches spoken and unspoken." From this pamphlet were derived certain passages upon which were based the charge of exciting to hatred and contempt of the ministry. With him was arraigned M. Bardeleden, formerly editor of the *Constitutionnelle*, who had reprinted in his journal a portion of the incriminated discourse. The court condemned the Count to pay a fine of 200 thalers, or to be imprisoned four months, and M. Bardeleden to pay 100 thalers, or suffer two months' imprisonment. This is the first time a minister of state has ever been arraigned in Prussia. An appeal is spoken of.

A letter from the Polish frontier, given in the *Augsburg Gazette*, has the following upon Russian military movements:—"According to our latest advices from Kalisch and other parts of the kingdom of Poland, the Russian Government appears to doubt either in the stability of Louis Napoleon's power or the sincerity of his assurances, as military preparations are on every hand again urged forward with surprising activity and upon a large scale. The westward movement of troops has recommenced, and the munitions of war are produced and accumulated with great zeal. The officers believe that the summer will bring with it a campaign; and as the common soldiery believe absolutely that the Czar is the supreme and rightful disposer of events on earth, they only wait the word to march with alacrity wherever their master may 'bid them.'"

## SWITZERLAND.

SOLEURE.—The delegates of the cantons forming part of the diocese of Bale lately met at Soleure, and decided on the establishment of a seminary in that city. The *Gazette Ecclesiastique* notices the singular and characteristic circumstance that not only was the Bishop of the diocese not invited to assist at a single conference, but his opinion was never asked on a single point, nor the result of the deliberations communicated to him, even confidentially.

## SWEDEN.

THE LATE EXPLOSION AT STOCKHOLM.—The following details of the explosion of the gunpowder magazine, near Stockholm, have been received:—"The shocks were so violent that they shook the earth; and in several streets broke the windows, threw open doors, or cast them off their hinges; while in others pedestrians, and even horses, were thrown down. The population at first thought there was an earthquake, and rushed to the public squares and open places. The terror only ceased when it was announced by placards that the powder magazine had blown up. The magazine was the largest in all Sweden, and was situated at half a league from the capital. All that remains of it are some little heaps of ruins. The forest of Liddoe, near which it stood, was ravaged; trees of several centuries' growth and large size were torn up, and hurled several yards. A great quantity of the ruins of the magazine fell on the Lake of Liddoe, and broke the ice. Some portion of the ruins were found at a distance of two leagues. In the villages of Liddingsborg, Liddingsborg, and others, situated beyond the lake, and at a considerable distance from the scene of the disaster, the windows were broken, and looking-glasses, pictures, and other objects hanging to the walls, were thrown down; while in some houses the walls were damaged. The powder magazine consisted of four vast buildings, arranged nearly in the form of a cross. It is thought that there were four successive explosions, proceeding from west to east. Fortunately at the time of the catastrophe almost all the workmen had gone to dinner. Nevertheless, it is calculated that more than sixty persons perished. From a report to the Minister of War by the director of the magazine, it appears the magazine contained about 28,500 lbs. of powder. The loss, not including the value of the buildings, is estimated at 115,000 crowns—638,000*l.* It appears that the disaster was caused by criminals. The police discovered in a hole in the earth near the magazine several bundles of chymical matches, a file, and a hammer; and two liberated convicts, named Daniels and Pehrson, had been seen hanging about a little before."

## INDIA.

The intelligence from Ceylon by the last mail is likely to excite surprise and indignation. The newspapers are loud in their denunciation of a recent proceeding, by which Earl Grey actually restored the disgraceful connexion between the British government and the idolatrous rites of the natives, the worship of Bluddism, which had been summarily put an end to by the Earl of Derby in 1845.

## IMPORTANT NEWS FROM THE CAPE.

(From the *Boston Morning Chronicle*, March 13.)

The fine barque "Springboock," Captain Hurd, arrived at this port yesterday, from Cape Town, C. G. H., with dates to the 26th, and papers to the 24th January, about three weeks later than our previous advices.

A letter in the *Cape Town Mail*, dated Graham's Town, Jan. 17, says:—"Up to last evening, no

further intelligence had reached us from head quarters. By the post this morning, we are expecting some information in reference to what has actually taken place among the Amagalekas, and whether or no the troops have left the country, and abandoned the several missionary stations to their fate. The reports respecting the destruction of life and property at Whittlesea, was greatly exaggerated. The place was attacked by a large body of the enemy, whose object seemed to be, by obtaining possession of and driving off the cattle, to draw the defenders from their guarded position.

The Kaffirs were kept at a tolerably respectful distance by a small piece of artillery, and from 12 to 30 of them were killed. They succeeded however, in carrying off nearly all the live stock in the place. The contractor alone lost upwards of 400 head of cattle, worth £2000 or £2500.

A letter received that morning from Bushman's river states that General Somerset was expected at Graham's Town on the 18th, with an escort and a large number of captured cattle. He left King-William's Town on the 13th for Fort Beaufort.

Accounts from Butterworth state that the regular troops had been very successful in capturing the cattle and goats of the Kaffirs. A sharp contest took place between Captain Austin's men and a party of the enemy, in which the latter were almost entirely cut off. There were at Butterworth 25,000 head of cattle, nearly all of which had been taken from the Krell's people. The lancers in the skirmishes suffered very severely, the General's line of march being strewn with the dead carcasses of the horses.

The papers contain accounts of many small skirmishes, but there had been no decisive or important contest. The Kaffirs appear to have suffered severely in the loss of their cattle, though in some instances they have partially recovered them by theft. The British forces were concentrated at Butterworth, and were well furnished with supplies. The rise of the Fingoes against their old taskmasters, the Kaffirs, had been general, and the latter are described as being greatly alarmed and dispirited. No opposition on an extended scale had been made to the movements of the troops, but on the contrary Landilli, with a great many of his people, had fallen back or fled into the Bushman country. Should Faku, as was expected, co-operate with the British forces, the result it was thought, would give a turn to the affairs of the country, the value of which cannot be estimated.

The necessity of conciliating the emigrant farmers in the Orange river sovereignty, has at last been recognised by the government. The commission to investigate the affairs of the sovereignty, had declared the intention of the British government to concede to the inhabitants the complete management of their own affairs. A proclamation had been issued rescinding the outlawry of Pretorius.

## CATHOLICISM AND EDUCATION.

(From the *Philadelphia Catholic Instructor*.)

One of the pet topics among the old ladies and gentlemen in woolen or calico continuations, is "Popish ignorance." To believe them, we must be convinced that there is scarcely a Catholic from Labrador to Buenos Ayres, from the Giant's Causeway to the Church of St. Peter, who could tell how many beans make five. They shut their eyes to the fact that nearly all the discoveries in science have been made by Catholics before Protestantism was dreamed of. The telescope and the mariners' compass, steam, gunpowder, and printing were Catholic inventions or discoveries. Nay, they close their eyes against the evidence which the existing world everywhere offers to their view. Here, in the United States alone, the Catholics have 34 seminaries for the preparation of young men for the ecclesiastical state, with 47 Colleges and Literary Institutions for young laymen, and 100 Female Academies, besides hundreds of Schools, a very large number of which are free for the education of male and female children of the poorer classes. If they look abroad to England—that land so much prized by those who worship Anglo-saxon blood—even there, they can see 10 Catholic Colleges, besides twice that number of Conventual Schools, not to speak of the Universities of Oxford and Cambridge which were founded and enriched by Catholics originally.

In Ireland—poor benighted Ireland, as the swaddlers say—there are no less than 26 Collegiate Institutions, besides more than double that number of Conventual Schools, and Free Schools.

In France, Belgium, Italy, Spain, and the other Catholic countries similar institutions everywhere meet the eye.

But our enlightened revilers may perhaps say, "these are modern institutions, urged on by the example of Protestantism." Stay, friend, glance with us at the Dublin Review for January—you will there find it proved that the University in Dublin was founded so far back as the year 1320.

In France the following Universities were founded or confirmed:—Rheims in the year 1148; Toulouse, 1228; Orleans, 1307; Cahors 1332; Dole, 1423; Poitiers, 1481; Bordeaux, 1440; Besancon, 1450; and Pont-a-Mousson, 1572.

In Germany the following Universities were founded or confirmed:—Vienna in 1365; Prague, 1343; Heidelberg, 1341; Cologne, 1385; Erfurt, 1389; Bale, 1459; Friburg and Griswald, 1456; Ingolstadt, 1459; Leipsic, 1409; Mayence, 1477; Rostock, 1419; Tubingen, 1477; Treves, 1454; Wittenberg, 1502; Oltmutz, 1572; Halle, 1231; Frankfort, 1506; Graz, 1585; Dillingen, 1552; Salzburg, 1625; Bamberg, 1648; Fulda, 1732.

In Sweden, Upsal, in 1477. In Denmark, Copenhagen in 1478. In Poland, Cracow in 1400; Wilna, 1576; Braunsberg, 1572.

Every one of these Universities was founded, confirmed, or approved by the Sovereign Pontiff. At this present day there are in existence in Europe 44 Universities, established by the authority of St. Peter's successors, without counting those in Spain, Portugal, or Italy! Yet, forsooth, the Pope and the Papists are opposed to education, in the opinion of enlightened Protestants!

In connection with the above subject we have a few words for Catholic parents: they do not properly avail

themselves of the advantages within their reach. If they wish their children to have a really good education—if they desire to have them obedient to parental authority, fitted to bear with equanimity either the prosperity or adversity the world may bring to them—if they desire to have them take a truly respectable position in life, and to prepare them to win a happy eternity, they will send them to Catholic Schools, Academies, or Colleges, where alone all instruction is laid upon the solid foundation of religion. There is no want of facility for this. In every State of the Union there are institutions for those who can afford to pay, and free schools for those who cannot. Thus in Philadelphia we have excellent institutions in the Convent of the Visitation, corner of Broad and Poplar, for ladies, and St. Joseph's College, Fourth Street, corner of Willing's Alley, for young lads. In the County, at Holmsburg, the Eden Hall Institution, for ladies; the Villanova College, Delaware County, Pa., and the Saint Mary's College at Wilmington, Del., for young gentlemen, and the Seminary at Westchester County, Pa. Then, in the Archdiocese of Baltimore they have the Convent of the Visitation for ladies, and St. John's College for gentlemen in Frederick City; St. Mary's College Baltimore; Georgetown College; Georgetown, D. C.; and St. Mary's College, Emmetsburg. Several in New York. In Kentucky, St. Mary's College, Lebanon; Convent of the Sacred Heart, St. Charles, Mo.; St. Louis University, St. Louis; College of the Holy Cross, Worcester, Mass.; Academy of the Sisters of our Lady of Mercy in Savannah. In Louisiana, the Convents of the Sacred Heart, at Grand Coteau, Natchitoches, and parish of St. James; but it is needless to enumerate. In almost every Diocese in the Union education can be had. Where Catholic Schools do not exist every effort should be made to establish them, and where they are established surely Catholics should send their children there—and there alone for education.

## OPINIONS OF THE PRESS.

(From the *London Chronicle*.)

The Premier of the new government is a powerful speaker, experienced in office, but singularly deficient in businesslike capacity, whilst he has been remarkable, throughout his career, neither for discretion nor success. The law offices may be filled by creditable occupants, but it is scarcely too much to say that the remaining and more important offices might as well be distributed at once pretty much at random. Yet, however Lord Derby may distribute his patronage, he cannot avoid the unwelcome prominence of an ally whom he has openly distrusted and slighted. No conventional arrangement can prevent Mr. Disraeli from leading the party in the House of Commons. Indiscreet as he may be thought, and utterly insincere as may be his sympathy with the prejudices of the party to which he has attached himself, he alone among the Protectionists possesses abilities beyond the humblest mediocrity; and the house, though remarkably tolerant of commonplace in the common rank and file, still requires in its chiefs some trace of superior intellect. Some "large-acre" squires may possibly be disguised for a time as ministers; but no magic can transform them into parliamentary leaders. Yet a Treasury bench, constituted of little better materials, will have to face an opposition, including every orator but one, and, without an exception, every statesman and every man of business in the house. So feeble a staff could not conduct a parliamentary campaign, even with the aid of such a majority as that which Lord Althorp wielded after the Reform Bill.

And what are Lord Derby's forces? A moderately large minority in the Lower House, and a useless majority in the Upper. Before a dissolution can take place he must probably undergo more than one damaging defeat. Questions will be raised for the purpose of bringing his policy to a test, and of forcing him either to avow, or publicly to renounce, the intentions which his supporters attribute to him. With a new election before his eyes, he has obviously no alternative but to adopt the bolder, the more consistent, and the more dangerous course. He has often trilled with protection, and endeavored to escape from it, but he can appeal to the hustings on no other ground. In fact, to abandon protection, to solve it, or to treat it as a secondary question, which may be postponed for the convenience of party, would be to acknowledge that this whole course of action since 1846, has been one sustained, continuous, deliberate deception—that he has been virtually co-operating, in the meanest spirit of faction, with a weak and incapable government, to throw the business of the country into confusion, and to make all useful legislation impossible—and that he has systematically played upon the prejudices, and cheated the credulity, of his own followers. Any attempt on Lord Derby's part to puffer with this question—the only question which gives him the slightest claim to office—would at once stigmatise his past conduct as a stupendous "organized hypocrisy," and mark his future career as an enormous living lie.

(From the *Daily News*.)

We have in the now Chancellor of the Exchequer the only man of liberal mind in the cabinet, and almost the only man competent to deal well with any subject he may grapple with. But whatever his forte, it is certainly not figures. The last member of the administration from whom a distinct statistical statement could be expected is Mr. Benjamin Disraeli. Figures of rhetoric he does, indeed, indulge in; but these are not the figures in use in counting-houses. It is not easy to foresee how the snow-to-be right hon. gentleman will deal with those great questions of financial reform which will speedily press upon him, or how, if he attempts to deal with them, he will be able to get over the difficulties which the nature of the subject and his own want of experience must inevitably suggest. Connected with the finance of the country is its trade. The idea of a quarter sessions' magistrate, well skilled in Burn's Justice and the Game Acts, been set up to manage the commercial interests of this great commercial nation! The Church one might hope to find improved; for, taking the cabinet as a whole, there is only to be found in it one thick-and-thin supporter of High Church principles—of Episcopacy and its integrity, and with all its profits—of the Ecclesiastical commission and its various maladministrations and abuses. But unhappily, that very member is found in the position of all others in which he has most facility for carrying out his principles unchecked by popular opinion and the other members of his party. Upon the Home Secretary it devolves to attend to all questions that especially concern Ecclesiastical privilege, and in the disposal of the crown livings, and even in the promotion to the Episcopal bench, the Home Secretary has much authority. Now, upon Church questions, Mr. Horatio



Walpole's views are unfortunately too well known. From the benches of the House of Commons it would, perhaps, be difficult to select a more confirmed de- fender of the Ecclesiastical abuse, or a more bigoted per- verse Tractarian. Take the subject of educa- tion. Run down the list of the cabinet, and say if there is a single man on whom there can be any hope of that momentous and most pressing question. What hope is there that the new President of the Council will make the like advance? There is none, certainly, to be derived from past experience of his official career.

(From the Morning Herald.)

Lord Derby does not intend to abjure either Protest- antism or Protection; he does not intend to form a coalition either with the Whigs or Peelites; he does not intend (after the approved fashion of the present day) to abandon those principles to which he has long given his adherence, and which will form the basis of his administrative policy. Sound protection for British industry in its several branches is what the nation de- sires, and the adjustment of those difficulties, and the amelioration of those evils which have, imperceptibly almost, gathered round our social system.

IRISH INTELLIGENCE.

TENANT RIGHT.—COUNCIL MEETING.—The council met on Tuesday, the 24th ult., in Dublin. After the reading of the minutes, letters, &c., and the consid- eration of some matters of detail, they directed the next monthly meeting to be advertised as for Tuesday, the 9th of March, and a general feeling was expressed that it should be largely attended, as, from ministerial changes, and the impending general election, such was never more necessary.

MEETING IN LOUGHREA.—Pursuant to a requisition (says the Galway Vindicator) numerous and respect- ably signed, a public meeting was held in the court- house of Loughrea on last Monday, for the purpose of adopting the principles of the Tenant League—pre- paring a petition to parliament in favor of Sharman Crawford's bill, and also of taking measures to secure the return of tenant-right candidates for the county of Galway at the next general election.

TENANT-RIGHT IN THE QUEEN'S COLLEGE.—In re- ference to a paragraph under this head, which appeared lately in our columns, it is only just to state that the petition in favor of tenant-right signed by the students, was introduced into the College entirely without the cognizance of the professor or president. The matter, we have heard, at present engages the attention of the council.—Northern Whig.

On the motion of Mr. T. Murphy, at the meeting of the Waterford Corporation on Wednesday, Feb. 25, a memorial to the Queen, praying for a remission of the sentence on Mr. Smith O'Brien, and his follow- ers, was adopted. Similar memorials had been previously adopted by the Corporation of Limerick, Cork, Clonmel, Wexford, Kilkenny, and Dundalk.

TESTIMONIAL TO THE LATE MAYOR OF KILKENNY.—We understand that several gentlemen of our county have commenced a subscription for presenting a piece of plate to the late mayor, Michael Hyland, Esq., as a testimonial of their approbation of the manner in which he discharged the duties of that important office, and the great benefit which they derived from his energetic and most successful efforts in bringing de- predators to justice, and eradicating the receiving houses in the city, where plunder obtained in the county was principally concealed and made sale of. No compliment could be more highly merited than this, and we feel assured that the citizens, who have even more largely participated in the benefit derivable from Mr. Hyland's administration of municipal affairs, will not be behind hand in manifesting their feeling of gratitude for his extraordinary exertions in their favor.—Kilkenny Moderator.

THE "DUNDALK DEMOCRAT."—A true bill for libel on the government was found against Mr. Joseph Curran, proprietor and editor of the Dundalk Democrat at the South assizes. He entered into security to take his trial in the Queen's Bench, Dublin, on the 15th of April next.

THE NEW LORD LIEUTENANT OF IRELAND.—The appointment of Lord Eglinton to the post of Lord Lieu- tenant of Ireland is not certainly the worst one made by the Earl of Derby. He is a man in the prime of life, and of active habits. His countess, a most amia- ble and accomplished lady, is an Irishwoman, being a native of Killester, in the county of Longford. With her first husband, Captain Home Cockereil, R.N., she spent many years in India. Lord Eglinton is a man of considerable wealth, and is, in that respect, suited to Ireland. He is not a professional politician, as un- doubtedly Lord Clarendon must be described. It is to be hoped that the noble earl will endeavor to ren- der the office of Viceroy more popular than it has hitherto been, and that as a first step towards its purifi- cation, he will get rid of the back stairs faction which have for years infested the Irish seat of royalty or viceregency. The appointment of Lord Nass to the office of Chief Secretary for Ireland will not be well received. Mr. G. Alex. Hamilton ought to have been the man. Why should Messrs. Napier and Whiteside, brothers-in-law, be selected for the law departments of Ireland? Both have seats in parliament, and it has hitherto been the practice to keep one law officer in Dublin and the other in London.—Correspondent of the Morning Advertiser.

THE WITNES.—The greatest joy was manifested at the downfall of the truculent and treacherous Whigs, whose government is justly decried as the heaviest curse this country ever endured at the hands of the Whigs. They dare not trust the people, whom they so cruelly and inhumanly governed, with arms, and so they have been ignominiously driven from office. Let their followers learn wisdom from this—do justice to the people, who, if justice were done to them, would be as loyal as they are brave. If Stanley neglect doing justice to the Irish tenantry he may be tipped up, as Peel was on a former occasion, by the cunning and trickery of Russell.

LORD CASTLEREAGH AND THE ELECTORS OF DOWN.—An address from Lord Castlereagh has appeared in the local papers, notifying his intention to resign the representation of the county Down at the dissolution of parliament. The noble lord says—"Many reasons induce me to adopt this course: but by far the most important one is the conviction I entertain that I no longer enjoy the confidence of the leading interests of the county. My refusal to concur with those who are desirous of a return to protective duties; the conduct I pursued with reference to the question of Papal ag- gression; my support of the grant to Maynooth; and, finally, my approval of the principle of the various

landlord and tenant bills which have been introduced into parliament, appear to have altered the political relations which existed between many of my support- ers and myself."

JOHN T. DEVEREUX, Esq., M.P.—We regret to state that our honest and worthy borough representa- tive, John T. Devereux, Esq., owing unfortunately to illness in his family circle, has been under the neces- sity of returning to Wexford, having obtained leave of absence for one month.—Wexford Guardian.

REPRESENTATION OF LIMERICK.—We regret to learn from a letter received in town, this day, from John O'Brien, Esq., one of our city representatives, that that excellent gentleman intends to sever his long parliamentary connexion with this his native city. In fact, Mr. O'Brien states, unequivocally, that he will not offer himself as a candidate for the representation of Limerick at the next election.—Limerick Examiner.

REPRESENTATION OF SLIGO.—We have the very best authority for announcing that Mr. Jones, of Cas- tletown, has not in the least changed his intention to offer himself as a candidate for the representation of this county at the next election, and that the state- ment to the contrary, which lately appeared in a co- temporary, was entirely without foundation.—Sligo Chronicle.

THE IRISH LAW APPOINTMENTS.—The acceptance of the Chancellorship by Mr. Blackburn, and the reported elevation of Mr. Jonathan Henn to the seat thus vacated in the Queen's Bench will, it is thought, shortly lead to one or two vacancies upon the judicial bench by the retirement of the present occupants. In such event Mr. R. W. Green, who held the post of Attorney-General, under the Peel Ministry, will very probably receive the reward which is due to his ability as one of the first lawyers at the Irish bar. Mr. James Whiteside, the newly-made Solicitor-General, has just issued his address to the electors of Enniskillen, soliciting a renewal of their suffrages, and setting forth his claims for their voices.

RICHARD LALOR SHELLE.—The remains of Shelle reached Dublin on Saturday night, 21st Feb., on their way to their last resting-place in Irish earth, and were deposited in the Church of St. Francis Xavier, Upper Gardiner street, where the last solemn obsequies were performed on Monday, 23d ult.—Freeman.

John Slatery, a young Limerick boy, who has dis- played proofs of great artistic talent, and has received the first prize of the Dublin School of Art, is about to be sent to the continent, to pursue his studies further, at the expense of a few gentlemen who take a kind interest in him.

The Cork Loan Bank was entered by some burglars last week; but not finding the plunder they expected, they left a note on one of the counters, intimating that "they would call again."

EVICIONS AT GORT.—On Monday, Tuesday, and Wednesday, 440 individuals were evicted in the neigh- borhood of Gort by recent purchasers in the Incumber- ed Estates Court. We believe that these unfortunate victims of a cruel code, which the government have refused to alter or amend, resided on the estate of which Lord Viscount Gort was the former proprietor.—Galway Vindicator.

THE RECENT ABDUCTION CASE.—On Wednesday morning, Feb. 25, Ellen Butler, whose abduction we reported in our last publication, returned home to her mother's house at Drakeland, and the same day Con- stable McNamara arrested Patrick Egan, the principal in the outrage, in his own house, at Castleblunden, to which he had returned from Waterford. The pris- oner was brought before R. Sullivan, Esq., J.P., and committed for further examination; but the girl re- fuses to swear against him, and it is believed that the parties had resolved to make it a "match," and have no prosecution.—Kilkenny Moderator.

GREAT BRITAIN.

A local paper says that Mr. Charles Dickens is to be invited to stand for the borough of Nottingham.

Orders have been sent off from the Horse Guards to the officers in the different recruiting districts through- out the united kingdom to recommence entering young men for the regiments of the line, so as to complete the different regiments to 850 rank and file per batta- lion. As the recruits are entered they will be forward- ed to the depots of those regiments and corps most requiring men. They will not commence recruiting for the Cavalry and Royal Artillery until April or May.—Times.

The estimate of the further sum required to be voted towards defraying the expenses of the Caffre war, beyond the ordinary grants for army, navy, ordnance, and commissariat services, for the years 1850-51 and 1851-52, is stated by a parliamentary paper, issued on Thursday, to be no less than £460,000.

THE CAPE OF GOOD HOPE.—On Monday two re- turns obtained by Sir William Molesworth respecting South Africa were printed. It appears that in 1850 the number of Royal Artillery at the Cape of Good Hope was 204, and that in 1843 it was 156. Of officers of the Royal Engineers in 1843 there were 7, and of the Sappers and Miners there were 93 men, while in 1850 the officers of the engineers numbered 10, and the Sappers and Miners were 202. From the second return it appears that in 1850 the rank and file num- bered 4,068, whereas the number in 1845 was 2,684. The next expenditure for military, civil, and naval establishments in 1849-50 was £292,819 4s. 7d., and in 1843-4 the amount was £346,076 8s. 9d.

SIR C. NAPIER'S HINTS TO VOLUNTEERS.—General Sir Charles Napier has published a "Letter on the Defence of England," in which he gives the follow- ing advice to volunteers:—"Arm yourselves as you please, only have arms of one bore for all—viz., that of the musket. This is very important; being other- wise, you may not be able to get ammunition when you most need it. And here let me tell you why I lay so much stress upon the advantage of the musket ball. After the battle of Waterloo, the celebrated surgeon, Sir Charles Bell, had charge of the hospital for the wounded soldiers that belonged to the French army, and had been made prisoners. He told me himself that the wounds made by our musket balls were far more dangerous than those made by the smaller ball of the French musket. He made a collection of the bones of French and English soldiers who died of their wounds, or had their limbs amputated. The fractures by English balls were fearful when compared to those made by the smaller French balls. Now, as the ob- ject of war is to kill, disable by wounds, or take your enemies prisoners, I cannot help thinking that the weapon which does these things most effectually is the best."

THE ANTI-CORN LAW LAGUOS AND THE DERBY ADMINISTRATION.—An important meeting was held at

Manchester on Tuesday afternoon, in Nowall's-build- ings, for the purpose of considering the measures necessary to be taken in consequence of the accession to power of the Earl of Derby and the Protectionists. The meeting was convened by circular at only a few hours' notice; yet it was attended by more than one hundred gentlemen, from various parts of the manu- facturing districts of Lancashire and Yorkshire. The opinion of the meeting was strongly in favor of the immediate resuscitation of the League, for which all the materials are ready; but the chairman urged that the cause of Free Trade, which appeared now to be imperilled, would be best promoted by waiting until the Earl of Derby had formally announced his inten- tions to parliament. The new Premier had, at the commencement of the session, urged the imposition of a duty upon corn for the sake of revenue; but it must be remembered that he was now invested with the responsibilities of office, and his views on this subject might have undergone modification. In the course of the proceedings it was repeatedly declared, amidst much cheering, that if the League were once resusci- tated its operations would never be suspended until the permanency of Free Trade had been thoroughly established; that more money, more time, and greater efforts would be devoted to this great purpose than had been given to support the Free Trade movement prior to 1846; and that before embarking on the wild enter- prise of restoring monopoly, Lord Derby would do well to consider its effects upon the position and interests of his order.

MURDER IN SCOTLAND.—A very determined murder, arising out of a quarrel, was committed on Saturday evening, in Dunfermline, one of the principal towns in the county of Fife. The parties implicated in the quarrel were an Englishman and an Irishman, both of whom were employed in the Malleable iron works, in the neighborhood of Dunfermline. During the week they had quarrelled several times, and on Saturday last, which was pay day, the quarrel resulted in a fight, in which, according to report, the Englishman had the worst of it. This fight took place at an early period of the evening, and the Englishman, thirsting for vengeance, went into a butcher's shop at a subse- quent period of the evening, and on the pretence of requiring to cut some meat that he had previously purchased, borrowed a knife from the butcher. Armed with this formidable weapon he walked about the streets for several hours in quest of the Irishman, whom he unfortunately discovered in the High-street of Dun- fermline at about 11 o'clock, when he ran up to him and thrust the knife into his side. The Irishman, who was a very young man, immediately fell, and was carried into a shop close at hand, where he expired in the course of 20 minutes. The murderer made his escape out of the town without delay, but was apprehended in a wood about four miles from Dunfermline in the course of the following day, and lodged in gaol.—Times.

UNITED STATES.

THE CONVENTION OF THE IRISH SOCIETIES OF NEW YORK.—A meeting of this body was held on Tuesday, March 3rd, at Powers' Montgomery Hall, 76 Greene street, Mr. Patrick Dee, the President, in the chair. The Secretary, Mr. John McGrath, read the minutes of the proceedings of last meeting, which were ap- proved. The Secretary then referred to some riots which had lately occurred in Pennsylvania and other places, and a resolution was passed, that he would endeavor to find out the address of the Catholic clergy- man nearest to these places, and that he should write to them. There was also a communication from the Hon. M. Walsh, stating that the Committee he had moved for in the house was appointed, of which he himself had been appointed chairman, and he hoped they would soon finish their labors, as he was deter- mined that no time should be lost in proceeding with the matters that were to come before them. Mr. Mac- Gowan stated, that there were several men now in New York, who had worked on railroads, who could give important information respecting the tyranny pur- sued by contractors towards the men, and also as to the manner in which these fellows cheated the poor men out of their wages. From all he, Mr. MacGowan, could learn, the oppression and cheating by the con- tractors, was the cause of all these faction fights, and until the wages were settled and payment enforced by the state they would continue, for when the contrac- tors desired to cheat the men they would always find some method of setting them to fight. A committee was appointed to collect the evidence those men had to give, in order to forward dates, names, and circum- stances, to Albany. Mr. Dee—The probability is, that the evidences may hereafter be published, and these men that have made such great fortunes by rob- bing the poor laboring men, will at length meet their deserts in being held up to public detestation. After some usual routine of business, the meeting adjourned.—Boston Pilot.

LEAHY.—This filthy monster has been lecturing at Baltimore, and it seems that his appearance has been the signal for successive and serious breaches of the peace. Windows were broken, pistols were fired, and the confusion was such as to endanger lives. It is said that the life of the fellow, Leahy, was in some danger. We do not know who these persons were, but we hope that they were not Catholics. The great body of the hearers were not Catholics, it appears.—Some Catholics were present, one of them gave the lie to some statement of Leahy, when he and his friends were ejected from the room. The disturbances, it would seem, were created by the crowd outside.—Men in the hall tried to fire revolvers, from the win- dows upon the crowd, but the police prevented murder from being done. No doubt, Leahy, whom the Pro- testant papers insist upon calling reverend! is a fit candidate for the penitentiary. His obscenity and blasphemy are beyond description. But Catholics are to be blamed severely if they take any notice of him. Let them wait, leave vengeance to the Lord, and in a few years they will see what will become of this mon- ster of nastiness. Catholics have no right to attend such exhibitions. If such filthiness suits bigoted Pro- testants, let them wallow in it. Moreover, a Catho- lic, hearing such abominations, and such lies uttered seriously, is in danger of losing his temper, and of making an ass of himself by showing that such a hog can disturb his equanimity. Besides, these riots draw the public attention to Leahy—precisely what the fol- low wants. For us, as Catholics, no harm can ensue from his lectures. We cannot but pity human nature, fallen so low in him; we cannot but regret that our fellow-citizens should allow themselves to be so hum- bugged, and that any considerable portion of them should evince a taste for such beastly things. But the Catholic Church in America cannot be harmed by

him. He is playing into our hands. His violence and filthiness open the eyes of many who might other- wise remain blind. For God's sake, let him entirely alone.—Ibid.

LOUIS NAPOLEON.—By some trick, as yet unex- plained, in the office of Bain's telegraph, the news of the assassination of the French President astonished the people, last week. The perpetration of such tricks should be punished severely, and we hope that the author of the mischief will yet be discovered. These telegraphic lines must be more closely looked after. One very important fact deserves especial notice.—The stocks in New York suffered greatly by the re- port. Thousands of dollars were lost in consequence of it. This proves that not only the interests of trade in France, but the interests of the mercantile commu- nity in America are dependent, in no small measure, upon the continued success of the President, in his great work of revolutionizing society in France. This fact is significant, inasmuch as it shows that the fortunes, as well as the lives of thousands—the fortunes of many even here, in America, hang upon the life of Louis Napoleon.—Boston Pilot.

THE NEXT PRESIDENCY.—We do not care to per- plex our readers with rumors, and accounts of nomi- nations, which may be forgotten or contradicted the next day. The principal candidates, Messrs. Fillmore, Webster, Scott, Buchanan, Butler, Houston, if Hous- ton be a candidate, and Douglas, are in the field, and at work, some of them very actively. Meanwhile the chances of to-day may be set aside by the events of to-morrow. A new man may be nominated and elected. When the regular nominations are made, and the par- ties fairly at work, we will take care to give our read- ers such information respecting each, as will enable the more inexperienced to vote understandingly.—The prospects of Buchanan are brighter in Pennsyl- vania, and they seem to have recovered from the shock given to them by recent events in that State.—The democratic State convention has been held, and the vote stood: for Buchanan, 112; against him, 30. State nominations have some influence, of course, but the general conventions will settle the matter. We wait patiently until they meet.—Ibid.

ANOTHER CUBAN EXPEDITION.—From several vague circumstances, it would appear that another expedition, is thought of against Cuba. The Hon. Mr. Fitch while discussing the Presidential question in the House of Representatives on Monday, said, "If another in- vasion should be made, as it will be, would it be proper that the administration of the Government should be continued in the hands of those who now control it?" We notice also that Capt. H. Robinson, who fought at Buena Vista, and subsequently left Cincinnati to join the Lopez Expedition, was arrested on the 2nd inst., by the U. S. Marshal, and taken to Columbus, under suspicion of being connected with another similar expedition.

Admiral Houston Steward has been elected for Greenwich by a large majority in opposition to Mr. Montague Chambers, Q.C. The former declared himself in favor of the Maynooth endowment, while the latter was the No-Popery candidate. The Morn- ing Advertiser says that several hundreds of Catholics were the earliest at the poll for the Admiral.

KOSSUTH IN CINCINNATI.—A LOOK BEHIND THE CURTAIN.—The Cincinnati Commercial announces the departure on Thursday last of M. Kossuth from Cin- cinnati. He took passage in the steamer Wisconsin for Madison, Indiana. The Commercial says:—"Out of the large committee of arrangements but two were at the Burnet House yesterday morning (February 26) to escort Kossuth to the river, and extend the courtesy due their guest. One of the committee attempted to address Kossuth, by thanking him for his kindness in visiting Cincinnati, and extending to him the well wishes of the citizens. This occurred in a large crowd, on the hurricane deck of the boat. Kossuth, who ap- peared somewhat irritated, replied, 'Sir, I want some freedom, some rest; do not speak to me; please leave.' Here an explanation was offered, when the Magyar continued: 'Now, do not bother me; leave me; do, do; go away?' and the officer retired, while Kossuth turned to his lady and commenced snuffing a bouquet of flowers."

ALABAMA.—This State has certainly a good deal to be proud of. In the height of the Kossuth delirium, it was one of her Congressmen, the Hon. Judge Smith, who recalled the government to its senses by his mo- tion to take the preparatory steps for the arrest of the wandering Hun for treason. It has been one of her Senators that has made the finest and by far the best speech that has for a long time been made in the Senate, which we published last week. And to-day we record with pleasure the noble conduct of the Com- mon Council of Mobile in placing their Hospital un- der the unrivalled direction of the Sisters of Charity.—New York Freeman.

Several horrible transactions have recently taken place in Philadelphia. A man ate of poisoned meat, from the effects of which he subsequently died. A woman threw oil of vitrol on a Mr. Bechler, which completely burned out one of his eyes, and otherwise shockingly disfigured his face. A fireman was fatally stabbed by a rowdy; and during the same night another man was stabbed by a thief whom he caught in the act of stealing his property. What a horrible chapter!

EDUCATION.

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

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

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

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

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

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

Boarders admitted as Members of the Family. N.B.—The above School will be Removed on the 3rd of MAY next to the House in which Mr. GRAFON keeps the School at present, in St. JOSEPH STREET.



MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Beans, etc., with columns for item, unit, and price.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

SICK CALLS:

FROM THE DIARY OF A MISSIONARY PRIEST: by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories: The Infidel, The Dying Banker, etc.

NEW CATHOLIC WORKS,

- List of new Catholic works including 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', etc.

NEW CATHOLIC BOOKS.

- List of new Catholic books including 'The Devout Soul', 'The Catholic Offering', 'The Golden Manual', etc.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers. BROWNSON'S QUARTERLY REVIEW, FOR JANUARY. Subscription only \$3 a year.

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...

NEW AND IMPROVED EDITIONS OF READERS FOR CATHOLIC SCHOOLS.

THE SUBSCRIBERS respectfully call the attention of the Rt. Rev. Bishops, Rev. Clergy and Superiors of Catholic Colleges and Schools, to their new Editions of a series of School Books...

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

Second Book. New and enlarged edition, having Spelling and Accentuation and Definitions at the head of each chapter. 180 pages, 18mo., half bound, price only 7d each, or 6s per dozen.

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

Old editions of these Readers, published many years ago, having much less matter than ours, and having none of the above improvements, are now put forward by other parties as being the books used by the Christian Brothers...

LESSON TABLETS.

- List of lesson tablets including 'Walker's Pronouncing Dictionary', 'Murray's Grammar', 'Murray's Exercises', etc.

BOOKS SUITABLE FOR THE HOLY SEASON OF LENT.

- List of books suitable for Lent including 'The Lenton Monitor', 'The Office of Holy Week', 'The Way of Salvation', etc.

TO CLERGYMEN.

- List of books for clergymen including 'Haydock's Folio Bible', 'The Difference Between Temporal and Eternal', etc.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

- List of Catholic works for sale including 'ALICE RIORDAN, the Blind Man's Daughter', 'WILLY BURKE, or the Irish Orphan in America', etc.

BLANK BOOKS,

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

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.

DYEING BY STEAM!!!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) No. 33 St. Louis Street, in rear of Donegana's Hotel, BEGS to return his best thanks to the Public of Montreal...

DR. THOMAS McGRATH.

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

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

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. February 13, 1852.

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, Sep. 11, 1851. 25, College Street.

L. P. BOIVIN,

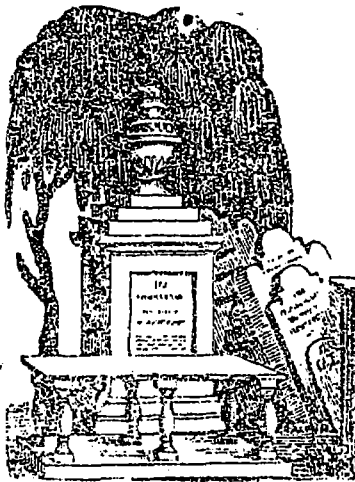
Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT OF ENGLISH AND FRENCH JEWELRY, WATCHES, &c.

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...

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

INFORMATION WANTED,

OF ANNE McMAHON, wife of BERNARD McMAHON, of the County Monaghan, Parish of Killanoy, who sailed from Liverpool two years ago. Any information respecting her whereabouts will be thankfully received by her sister, Margaret McMahon, addressed, 'True Witness Office, 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. P. McKEY, 83 St. Paul Street.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Simple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere...

CANTON HOUSE.

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

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

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers...

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street.

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

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

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

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

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. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage.

RYANS HOTEL, (LATE FELLERS.)

No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

AMERICAN MART,

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

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLARK, Editor.