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# CATHOLIC CHRONICLE.

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NO. 14.

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

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

(Continued from our last.)

### ANSWER TO ONE HERETICAL OBJECTION.—GLORY INHERENT IN THE NAME OF CATHOLIC.

Heresy tells us: "How simple you are! we have long ago told you that the infernal secret of the power of Rome is in the extreme tenacity with which she maintains and defends what she has once fixed and defined. She has ever understood better than any other power that they who will can always succeed in subduing the multitude, too light and volatile to make any persevering resistance. Liberty is a heavy burden for weak minds; fatigued, and alarmed by its eccentric motions, they come sooner or later to repose on the downy couch of authority. Rome has, we must admit, a profound knowledge of man, and knows how to make the most of her knowledge. This is at the same time her glory and her shame."

We answer: Ye men of genius, whose sight is so long, why are your arms so short? Ye who know so well how to cultivate a religion and bind man to it, how is it that you suffer men and religions to slip through your fingers? Why would not ye do for the promotion of pure evangelical religion what Rome does for the promotion of error?

We know that you love not to have the past recalled, or to be told: Your German fathers won over Hesse by a brevet of polygamy, and the Northern principalities by the disgraceful sale of crosiers, delivering them up to princes, together with spiritual authority and political immunities. Your fathers beyond the sea acquired England by allowing Henry to have a troop of queens, and by giving up to his boy-son, his daughter Elizabeth and their successors, the sceptre of religious thought. Never has prince been refused who said to you: "Give up to me that principle, and I will give up to you my people." These memories you would fain bury in oblivion, and you are so far right. Let us, therefore, speak of the present.

Is the traffic in dogmas and principles abolished, or rather is it not now at its height? Instead of the long and sour negotiations of former days, for the exchange or abrogation of some confessional articles, what do we see in your projects of reunion, discussed by the press and solemnly wrought out in your general synods? Is it not the primary article, and the only one on which you all agree, that each shall teach what he thinks it his duty to teach, administer as he understands, and that you all, nevertheless, from the Methodist who believes in Christ as God, to the Straussian who believes Christ to be a fabulous person, will consider yourselves as brethren and disciples of the pure Gospel?

Whilst that you, to save Protestantism, degrade common christianity, and say: Let us hold fast to our positions, our men, our notions, and give up these principles which are in fact our own, since they are of us, what does that Rome, so greedy, according to you, for wealth and power? Rome, to preserve her principles, gives up her treasures, and risks her dominion in Russia and in Poland, where she sees the best blood of her children flow. It is, again, on a question of principles, that she has lost her temporal authority in Spain and in Portugal, and beheld her religious, men and women, slaughtered, banished, while the three-fourths of the bishoprics were deprived of their pastors, or given up to intrusion.

These, it must be owned, are calculations which men have never known how to make. Were you not blinded by prejudice, you would see above the men who hold the helm of the Catholic Church, the divine Pilot who says to them: "Fear nothing! for one who deserts you, I will give you four. I have overcome the world; sooner or later the world shall come to you."

And so the world is coming—flocking out from the temple-marts, where the dealers in religion say: "Only stay, and we shall put Christ aside, if you wish it; you shall be free to believe all, or to deny all, just as you please!" They throng in crowds into that Church which tells them: "Enter not while you doubt one single point of my doctrine!"

You say, the slaves shall be always more numerous than the free. Children of Wesley, who, in your tracts (thrown almost on our altars,) are pleased to call us the slaves of the great prostitute, accept in return for so many insults, a word of truth from brethren who love you in Jesus Christ, and are grieved to see you dabbling for ever in the trough of Calvinism.

You, who make every effort to perpetuate what the greater part of your co-religionists have the good sense to drop; you, who are the most forward champions of that Protestantism, which is condemned to all the disgrace of slavery, because it is born of the fury of revolt—of that Protestantism whose

brow has been perpetually branded by the iron heel of princes, and the wooden shoe of the artisan turned prophet—to you we would say—take our word for it, you had better be more modest—speak amongst yourselves of religious liberty, and welcome; the word is a very fine one, indeed, and we have retained it in the European vocabulary in spite of your fathers.

But beware of preaching that word to the children of the Church, made free by Christ, to those Catholics who, from Nero to the Czar Nicholas, have seen, and still see, millions of their brethren people the prisons of the persecutors, covering the roads to exile, and reddening the scaffolds with their blood, for liberty of conscience! To those Catholics who, in order to maintain religious equality, the mother of all liberty, have constantly said to the greatest potentates, and the most distinguished men: "In religion, you shall neither believe, nor do, nor can do any more or less than the humblest citizen. Before Jesus Christ, we are all men—all kings!"

Yes, noble children of the universal Church, we can never estimate, too highly, the privilege of belonging to that great family, which has ever walked on the glorious line of liberty between the muddy depths of slavery and license. The name of Catholic, if we only comprehend its full meaning, should be ever our proudest boast.

What are we as Frenchmen, Italians, Spaniards, Englishmen, Swiss, Germans, &c.? The children of fathers more or less distinguished by their deeds, and whose greatest glories are Catholic; we are citizens of a country more or less great and powerful. Let us honor, and cherish the country, but we must not give it the first place; that precedence would but degrade it and ourselves with it.

What are we as Catholics? Children of God, brethren, and co-heirs of the man-God; citizens of heaven, and while expecting heaven, citizens of the world. For us there are neither Alps nor Pyrenees, nor Ocean. There are neither Greeks nor Barbarians, nor aliens, nor enemies, nor masters, nor slaves; we every where see but brothers.

No glory can ever equal that of the Catholic name; but to that glory God has given, as a counterpoise, a terrible responsibility.

### 12.—OBLIGATION ATTACHED TO THE TITLE OF CATHOLIC—MORAL CONQUEST OF THE UNIVERSE—REFLECTIONS ON THE MILITARY STATE.

To be a Catholic, is to have in the mind that true light which enlighteneth every man that cometh into this world: it is to have within the heart a spark of that divine fire which should purify, refine, and fructify all hearts. Wo to the mind which, from being a candlestick, becomes a bushel! Wo to the selfish heart which concentrates within the life which ought to radiate without!

To be a Catholic, is to enjoy the celestial inheritance devolved on mankind. Wo to him who would engross to himself that which belongs to all! He is an usurper.

It is now eighteen centuries since, by our submission to the divine law, we rent asunder the degrading bonds of thought and of human will; this is our glory. Four-fifths of our brethren still await their deliverance; this is our shame and our condemnation.

Let us not indulge in idle complaints, as to the fearful indifference of our fathers, for the true greatness of the European family: God has judged them; and his justice has so far scourged them here below, that we may hope that they now repose in the arms of His mercy.

Let us attend to ourselves, and consider the means of evading the warrant of death fulminated against the barren tree, and against the useless servant who hid the divine talent confided to him.

What are we to do in order to arouse Europe and draw her forth from the abject ways wherein she squanders strength and capacity that, if rightly directed and applied, might produce wondrous effects? What are the means to be used for re-instating Christian thought in Europe?

By three springs are men actuated, especially the restless race of Japhet: these are glory, wealth, and pleasure.

Let us dazzle the eyes of all our brethren of the Old World and the New with the sight of this truth; even in a human point of view, the summit of glory, of riches, and of pleasure, both moral and material, is the conquest of the world to Christianity; and that conquest is henceforward the only one which a sound and enlightened policy can promise itself.

What now remains to Europe of the immense moral and material force which she has expended since the time of the Crusades—the innumerable millions of lives sacrificed to her glory, and the aggrandisement of her states? Take away the battle of Navas de Tolosa, the defence of Rhodes, of Malta, the battle of Lepanto, the exploits of Scanderberg, of the Huniades, of the Sobieskis, and of Prince Eugene,

against the Turks, battles and actions whose memory shall ever live in Europe, because they were its salvation, and what is all the rest, if not the sanguinary play of blind and guilty passions?

Doubtless, amid these horrible butcheries, commanded by a disastrous policy, there appear some great and pure illustrations, admirable facts, real national treasures to which we ought to cling; but they are national, not European.

Honor to the princes, honor to the great citizens, who, seeing their country menaced in its political existence, told her: "You have a name amongst the nations; it is now at stake; come on to conquer or die with us!"

Honor, too, to the soldiers who have distinguished themselves by their valor and their fidelity to the national banner, even when it was hoisted by ambitious leaders!

God forbid that while exalting that master-work—the Christian mind—we should depreciate one of its finest creations, the character of the modern warrior.

To make us respect a soldier, there is no need of reading his name in a bulletin, or seeing his bosom garnished with decorations—the rewards of valor.—It suffices to know that he is a man who lives, suffers, and dies to secure to his fellow-citizens peace, and freedom, and the many social advantages of which he deprives himself. Our hearts are always touched when we meet (and where do we not meet) the grave of one of these obscure martyrs to that which is greatest and noblest after the love of God and man—the love of country, and of countrymen.

The soldier may be without religion; it is often less his own fault than that of the state, but he is not irreligious, or if he be he is but the exception. Having a sense of uprightness and integrity all the greater for being, in most cases, unperverted by pseudo-learning, formed to the love of order, disinterested, devoted to all that is great and glorious, the brave and generous soldier is, as it were, by nature a Christian. Surely there is nothing more like unto the kingdom of heaven than a veteran soldier returning to his home.

Honor, then, and glory to these victims of the public safety! and as man cannot live altogether on honor, let us hail with satisfaction every legislative enactment which, distributing with equity this heaviest of the public taxes, shall ameliorate the condition of him who devotes to the defence of the state those years of youth which others employ in creating or building up a fortune for themselves.

But if gratitude and honors are due to the man who lives and dies for the safety of his fellow-citizens, are they not also the meed of him who lives and dies for the salvation of common humanity?

### REV. DR. CAHILL'S SECOND LETTER.

TO THE RIGHT HON. THE EARL OF DERBY.

"Midway, and exactly in front of the central or President's pavilion, and about one-third distance between it and the bridge of Jena, rose a chapel, seventy-five feet from the base to the summit; and on a platform, twenty-three feet high, was built the altar.—Four pilasters, with superincumbent arches corresponding to the four sides of the Champ de Mars, and surmounted by cornices, supported the dome, which was covered with gilded scale work; and high over all those emblems of peace or war rose the cross. . . . . When the gun gave the signal, the Archbishop, arrayed in full canonic, commenced the Mass of the Holy Ghost. At the moment of the Elevation another salute was fired; the drums beat to arms; the trumpets sounded the advance; sixty thousand men presented arms, the whole of the infantry kneeling, and the officers in command bent on one knee to the earth, with head uncovered. The multitude on the mounds took off their hats. When Mass was over the Archbishop, surrounded by the officiating Clergy, proceeded to where the eagles were arrayed round the altar. He raised his voice to chant the prayer, 'Adjutorium nostrum in nomine Domini,' and the Clergy responded, 'Amen.' After the 'Oremus Omnipotens sempiternus Deus,' the Prelate sprinkled the flags with holy water, and blessed them, and then took his seat on a throne, and assumed the mitre. . . . . When the prayer was ended the Archbishop blessed the standards, and gave for the whole army the kiss of peace, with the words, 'Pax tibi;' and the foremost standing bearer, rising from the ground, pressed to his lips the Pontifical ring, and then resumed his place. One hundred salutes from the cannon of the bridge of Jena accompanied the blessing of the eagles. The Prelate then stood erect, arrayed in mitre and in cope, and holding the crosier raised his hand aloft, and gave a universal blessing to the army and the people, and another salute announced that the religious ceremony was over." . . . . .

(Extract from account of the "Parisian fetes," May 10th, 1852.)

May 17th, 1852, Dublin.

My Lord Earl—The extract just quoted is a satisfactory and significant refutation of all the calumnious bigotry which, during the last two years, has been unceasingly directed against the Catholic Church

by the leaders of the British parliament. But when your lordship glances at the first paragraph above, and sees the chapel, the altar, and the cross in front of the President's pavilion, and the army, it is not difficult, I presume, to read in the picture before you the decision of glorious France, uttered in favor of Catholicity, and expressed in haughty defiance of the late tyrannical legislation of bigoted England—and when, in the second paragraph, you gaze on the Archbishop of Paris, in full Pontificals, commencing the Mass of the Holy Ghost; and when trumpets sound, and drums beat, and officers in command uncovered bend the knee to the earth; and when sixty thousand men present arms as the Host is raised beneath the blue vault of Heaven, hear, my lord, hear, amidst the discharge of one hundred pieces of artillery, hear the proud answer of ancient Gallia (published from the brazen throats of the guns of Marengo) to the insolence of Truro, the baseness of Russell, the perfidy of Minto, the filth of Drummond, and the obscenity of your own Spooner. My lord, will you do yourself the justice to take a farewell look at this scene in the third paragraph, and as you behold the Catholic Bishop standing erect, arrayed in mitre, holding the crosier, with his hand raised aloft, giving a universal blessing to the people and the army, will you understand, at last, the stupid folly of the Ecclesiastical Titles Bill. See the difference between the low buffoonery of the English Chancellor and the grave respect of the President of the French Republic.—Look at the blasphemous impostors of Exeter Hall, and the crested warriors of the Champ de Mars on bended knee. Compare your London ferocious mob with the crimson, glittering legions of France, presenting arms to the God of battles in the Eucharistic Host. Compare St. James's with the Tuileries.—Look on this picture and on that; and, from the example of France, and from every page of ancient and modern Christian history, leave for once the insane policy of deciding the Gospel by parliamentary majorities—the settling Faith by "trial by jury"—reforming the world by unbelieving statesmen—binding the conscience with chains of Swedish iron, and subjecting the doctrines of grace to the decisions of the Old Bailey.

For two centuries after the fatal era of what is called "the Reformation," the history of Ireland, in reference to the Catholics, had but one page of spoliation, persecution, and death. The growing civilization of the last century, and the forgetfulness of national injuries, relaxed somewhat the tyranny of our oppressors, and for the last hundred years we have been receiving some social and political favors from the state, subject, however, to occasional transports of governmental insult and religious calumny. Whenever there was a chance of social union or commercial progress your nation always raised the red flag of religious discord to weaken our strength, to divide our energies, and to beggar our trade. Your legislation furnished the cup, mixed the draught, and kept the wretched Irish in distraction, delirium, and poverty. England stands before Heaven charged with the plunder and the death of Ireland, by a guilt as clear as that of the footpad who robs the unprotected traveller, or as much as the assassin who administers the poison to his victim. Our history, according to the testimony of some of your best statesmen, is an unbroken record of tyrannical conquest, licentious spoliation, merciless persecution, and religious intolerance. But, during the period of which I speak, your official English ancestors divided us by covert stratagem—never by open avowed declaration; they moved their subordinates by secret springs, and these again re-acted upon other secondary schemes of state machinery—and our rivers became idle, and our harbors deserted, and our factories ruined, and our cities reduced by the silent but infallible laws of state robbery and state perfidy; and Ireland became exhausted of almost all her national resources with as much mechanical certainty as the turning of the course of an old river dries up the original bed, and carries the waters into a different channel. Your nation perpetrated these wrongs on my country, and inflicted deliberate injustices on Ireland which the most brilliant pen of the most learned patriotic Irish historian never can depict in all the inhuman horrors of their just realities. Your nation has done all this, my lord, with a refinement of cruelty that has never been surpassed; and your blood-stained laws have sent us, in hundreds of thousands, naked, and starving, and friendless exiles to mark the mariner's track over the ocean, as the putrid dead sink in the moaning deep—to fall exhausted by suffering on the highways of the stranger, the poor forlorn outcasts of Ireland—and to publish through the world, wherever your English tongue is spoken, the tyrannies of your country and the unmitigated cruelties of your rule. But the former statesmen had decency in their injustice, and they had decorum in their language—former parliaments evinced discretion in their



harangues, and never shocked the public taste by obscenities. Judges of former times pronounced sentence without vulgar jibes, and the executioners of the law despatched their victims without poisoning the edge of the axe, or steeping the rope in vitriol. Neither you, my lord, or your predecessors have thought it necessary to imitate these ancient councillors of state, nor have you followed Pitt, Canning, or Peel, in the elocutionary part of your high office; and the subordinates of your administration have caught the example of their principals, and hence the world of letters and delicate taste have to deplore the filthy effusions of your employé, Mr. Spooner, and your right-hand man, Mr. Walpole.

I have seldom read anything to equal the lying abominations of the one, or the degrading official sanction tendered by the other. And when parliament descends to ratify palpable lies by their decision, and to lay the basis of law on the lower foundation of obscene calumnies, like one hell below another hell, that government becomes damned in public opinion, and must sink beneath the condemnation and the horror of universal mankind. When I read the unnameable statement of your Spooner, and when the sense of common decency made me shudder at the slanderous abominations of the parliamentary orator! and British senator! and when the wretched man talked of God, and grace, and the Gospel, and chastity, and Christian faith, I could not well account for the incongruous effect produced on my mind by this apparent sanctified utterance, till I recollected Pope's versification on the satires of Dr. John Donne, Dean of St. Paul's, and this at once explains some few of the singular results of Mr. Spooner's theology—

"Disgusting—worse—more wretched far indeed,  
Is he who makes his meal on others' creed;  
'Tis changed, no doubt, from what it was before,  
His rank digestion leaves it creed no more.  
Faith, passed through him, no longer is the same,  
As food digested, takes another name;  
Wicked as Panders, who in early years,  
Think sins, which Prison's confessor never hears."

In reading the speeches reported to be delivered in the British parliament during the last two years, in reference to Ireland and Catholicity, one is irresistibly carried away by the combined feelings of contempt and indignation, to see the "most enlightened" parliament in Europe, or the world, professing the doctrine of civil and religious liberty, and yet, sitting night after night in a confederacy of religious persecution, which has seldom been equalled, uttering notorious falsehoods, making mis-statements in matters of fact known to the whole world, publishing the most degrading lies, speaking obscenities unknown in the lowest haunts of London debauchery, and charging the Catholic Faith, and the Catholic profession of upwards of two hundred and fifty millions of the population of the world, with crimes which our creed abhors, and at which our souls shudder. Where is the man of candor and of honor who must not look on this unceasing scene of shameful and disgusting public slander and filthiness as the forerunner of some terrible national catastrophe, where the seat of wisdom is changed into a den of jibes and buffoonery—where the temple of virtue is defiled by a loathsomeness of idea and language only understood in the vilest purlieus of iniquity, and where the assertions, and the assurances, and the oaths of one-third of her Majesty's subjects in these countries are set at naught, and rejected with a ribald insult, and a cowardly jibe, below the character of common decency, below the rank of the meanest breeding? Verily, my lord earl, you are very near some stroke of God's anger, and verily, the whole world will add, that you richly deserve it.

But, my lord, it is gravely stated by those who seem to know your mind very well, that you have no intention whatever of carrying out your motion, even for an inquiry, into the doctrine taught at Maynooth. These interpreters of your sentiments say that your heart could execute any degradation on the Catholic Church, but that your prudence is not entirely so bigoted as your feelings. Such an inquiry as you contemplate, is, no doubt, intended as an insult to our creed, and may be, perhaps, the preliminary step to penalties and injustice? but while we deplore the mad cry of "No-Popery," which your predecessor originated, and which you continue, we are not afraid of the most searching inquiry, founded on truth, and decided by an impartial tribunal. During the fifty-eight years which have elapsed since the foundation of Maynooth, the allegiance of the Priesthood educated in that college is without a stain; and the judicial records of Ireland bear undisputed testimony to their universal character, as the advocates of public order, the abettors of peace, and the sincere supporters of the laws. And with such universal uniformity does the Catholic Church execute her discipline and her laws, that the testimony of all Christian history in every country, bears venerable and unbroken evidence of our obedience to the laws, and of our loyalty to the throne. The late revolutions of Europe mention the name of no Catholic Priest as implicated in disloyalty; and this uncontradicted fact is a commentary on the speech of your accomplished friend, Mr. Spooner, which speaks to the world in a mute eloquence, even more convincing than the elegant extracts of your co-ordinator, Mr. Walpole. We do not dread an inquiry; the learning of the professors, the course of the studies, the suitability of the discipline, the decorous harmony of the public order, are so many points in our brief which must win the distinguished applause of the public inquirers. No, Sir, the inquiry which is offered in insult will and must eventuate in our advantage. We can well defend our theology. We teach the theology of France, to which the Russells, the Palmestons, the Derbys, the Wellingtons, and the Truvers of France, bent uncovers to the earth on the 10th of May in the Champs de Mars. Do you understand me, Lord Derby? We teach the discipline and the doctrine to which sixty thousand of the

French host, clad in steel, bent the knee on the 10th May. Do you hear me, my lord? We preach the Gospel, and we worship at the altar, and we bow before the cross, to which the glorious French legions offered their homage on the 10th May, amidst the discharge of one hundred pieces of French ordnance. Are you listening to me, my lord? We teach the treatises which Austria teaches, where your nation has been openly and publicly insulted—where your ambassador is at this moment barely tolerated, and where the person called "our own correspondent" is no longer permitted to publish his foul anti-Catholic slanders from Vienna to London. We teach the theology of Spain, which your predecessors in office have robbed. Of Portugal, which your government bought and sold. We teach, with small difference, the theology of Russia, where your ambassador is at this moment obliged to act the part of Jack Pudding, and to bow consent to the doctrines, disfigured by the loathsome slime of your elegant friend, Mr. Spooner. I tell you, my lord, with all the personal respect due by me to your high name and to your lofty station, that you will not persevere in your scheme of inquiry; and I further add, as a matter of course, that you will not withdraw the Maynooth grant.

Firstly, then, my lord, in the speeches of your subordinates, your false charges are directed more against the doctrines of our Church than against the Priesthood. Now, Sir, our doctrines are the same as those of France, Naples, Bavaria, Austria, Belgium, Spain, Portugal, and (so far as your official theologian has gone) the same as Russia. Now, my lord, I cannot believe that England will, without any just cause, except for "vengeance," insult all the Catholic courts of Europe. I cannot believe that for £25,000 a-year, you will insult Prince Albert's family—offend the nearest connections of King Leopold, make the Queen of Portugal look on you with horror, compel Lord Westmorland to make a second apology to the Emperor of Austria, and have "our own correspondent" reshotcocked out of every corner of the globe. And it can never be forgotten, while speaking of this imperial British insult to all the Catholics of Europe, that it is a monstrous, base slander, and a huge, undefined, unlimited lie, which no one can ever seize to catch hold of, because, like the horizon, we are always looking at it. But it never can be overtaken or destroyed till the sun of England sets—"Oh! Lord, how long!"

Secondly—I do not believe that the Queen's ministers will even advise her to put her signature to a document which will contradict the acts of her grandfather and her uncles, and which might expose our beloved Sovereign to the hatred of Europe, which would brand her reign as going back on the road of civilisation, alienate the affections of her devoted subjects, and always recollecting that the whole scheme is founded on falsehood and "vengeance."

Thirdly—The withdrawal of the grant referred to would have the effect of making Ireland more discontented than at any period of our former history; agrarian disturbance would be multiplied; the lives of landlords would be more endangered; the country would become one howling desert, or be converted into one large military barrack. I cannot then imagine that any government, however disposed to bigotry or persecution, could originate a law which must produce as its natural and necessary results such an aggregate of evils; and having the additional grievances of the whole system being based on the most notorious lies and the most loathsome bigotry.

Fourthly—In the event of your success in this measure, there can be no reasonable ground for continuing the temporalities of the Church Establishment. The Methodists think that your universities and your Church teach the most damnable doctrines in reference to your Bishops and your thirty-nine Articles. The Unitarians think the same, and that you are at once blasphemers and idolaters. The Presbyterians say that a Bishop is a public imposture—that the eight millions and a half given to your bloated, plethoric Church is a national sin, and a public robbery, and a hoary lie. The Chartists insist that a cheap loaf is their Bishop, and that they will die sooner than give up their worship of cheap bread and cheap beef. If, my lord, Mr. Cobden, or some such man, raise the cry of "cheap Church" in England (Maynooth being no more,) I undertake to say, from a very intimate knowledge of the premises, that in seven years he will carry his popular measure against your Church through parliament with the same wild enthusiasm with which Lord John Russell carried his late penal enormity against the Catholic Church. The cry of "No-Popery" was never more violent than the cry of "No-Establishment" could be made during one of the many commercial and political panics with which your country is hourly threatened from within and from without.

Fifthly—I do not believe that in the present state of Europe any cabinet could be found so insane with "vengeance" as to make open enemies of one-third of your empire. You have not one friend in any court in the world at this moment; if they had the power to make you feel their enmity, you should soon learn a bitter lesson for your national tyranny. If Louis Napoleon conclude a marriage (which is not improbable (with an Austrian or a Russian connection, you may date the downfall of England from the removal of the Crystal Palace. You will have arrived at the terminus of your national power sooner, perhaps, than you think, and, depend upon it, you may soon want every arm that your empire can command to resist the steel which burns in the hands of nine hundred thousand hostile neighbors in arms.

Sixthly and lastly—I do not believe, my lord, that you will grow worse by growing greater. It will become your elevated place, and your talented name, to conciliate rather than foment the public anger—a giant can execute with one blow what an army of

pigmies could never accomplish. Ireland is weak, and do not place additional burthens on her exhausted frame. The Catholic Church is poor, and do not deprive us of our Indian meal, and our old rags, to purchase additional luxuries for our base calumniators. We desire extended education, and why attempt to give us Strauss as our class-book, and Voltaire for our tutor? Be great as you ought to be, and compose the public quarrel by a master-stroke of brilliant legislation. Be original as Pitt—eloquent as Canning—generous as Peel—serve your country, and all your country; and let no small print appear on the bright large page of your political fame—compel Catholic Ireland to love you as our benefactor, and not curse you as our deadly foe—cease to be the bigot of mercenary slanderous confederates, but be political friend of all. We are grateful for all the favors we ever received from the state, and do not force us to hate the government—we are and have ever been devoted to the King, and loyal to the throne, and do not join in the malignant cry, which is at once an injustice and a lie. Do not for what is called a "political dodge," set the country in an uproar. Let the last three years be forgotten, and begin a new era of conciliation. But above all, let not the cry of bigotry drown the voice of justice which Ireland demands at your hands, and which Europe expects as the international courtesy due to her ancient creed.

I have the honor to be, my lord earl, your lordship's humble servant,

D. W. CAHILL, D. D.

### CATHOLIC INTELLIGENCE.

**ELECTION OF COADJUTOR BISHOP OF ARDAGH.**—A meeting of the Clergy of Ardagh was held on Tuesday at Longford for the purpose of electing a coadjutor Bishop for that diocese, when the following Clergymen received the number of votes attached to their respective names:—The Very Rev. Dr. Dawson, 23; the Rev. Mr. Smith, 7; the Rev. Mr. O'Beirne, 4; Rev. Mr. O'Hanlan, 3; Rev. Mr. Kilduff, 1.

**THE CATHOLIC PRIMACY.**—According to the authority of the *Fermanagh Reporter*, the Rev. Dr. Boylen, the Parish Priest of Enniskillen, is to be created Bishop of Clogher, in succession to the Right Rev. Dr. McNally, who it is asserted, is to be elevated to the Primacy, *vice* Cullen, who descends to the arch-episcopal chair of Dublin.

**THE POPE AND THE SYNOD OF THURLES.**—The *Tipperary Free Press* of Wednesday contains the following announcement:—"We have reason to believe that the Lord Primate of all Ireland, the Most Rev. Archbishop Cullen, has lately received from the Holy See, an apostolical brief, confirming, in the most solemn manner, the decrees of the National Synod of Thurles, and strictly enforcing their observances on all concerned; also, giving his Holiness's apostolical sanction to the establishment of the Catholic University."

The Right Rev. Dr. Vaughan, the revered Bishop of Killaloe, visited Portree on Sunday 16th ult., and addressed the congregation at last Mass in eloquent terms, strenuously cautioning the people against emigrating to America, as there is, beside other impediments, no security there for either faith or morals. The discourse of the venerated Prelate was most opportune, and had a powerful effect.—*Tipperary Vindicator*.

The Earl of Dunraven, with that attention to the religious interests of the Catholic people, for which his lordship has ever been conspicuous, is about erecting and endowing an establishment for the Christian Brothers, whose schools confer such benefits on Ireland, at Adare.—*Limerick Reporter*.

We regret to announce the death of the Rev. Mr. Purcell, P. P., of Clashmore, in this county. For a considerable time he had been afflicted with a painful and dangerous malady, which, while it prepared his friends for a fatal result, cannot be said to diminish the sorrow they now feel for his loss.—*Waterford Chronicle*.

**THE APPROACHING SYNOD.**—In the various churches and chapels on Sunday last, the hymn "Veni Creator," with other suitable devotions, was repeated at the close of the morning service with a view to invoke the blessing of Heaven on the assembly of the Catholic Bishops about to be convened in Provincial Synod in England. The same hymn and prayers will be repeated every Sunday until the close of the deliberations of the Fathers of the Church.—*Durham Correspondent of Tablet*.

**CONVERSIONS.**—Mr. Augustus Henry Law, eldest son of the Hon. Wm. Towry Law, was received into the bosom of the Holy Catholic Church, at the Church of St. Mary Magdalene, Mortlake, on Sunday, May 16th, by the Lord Bishop of Southwark.

Mr. P. Stanford Burchan, late a respected clergyman of the Episcopalian denomination in Poughkeepsie, N. Y., was received into the Catholic Church, in New York, on Sunday, 16th May, by the Rev. Mr. Madecore.—*N. Y. Freeman's Journal*.

**CONVERSIONS ON THE CONTINENT.**—Within the last few days says a Berlin letter in a Belgian journal, not fewer than forty-four persons have abjured Protestantism at Berlin, and embraced Catholicism. A German journal—*Latograph Correspondence* of Berlin—says that a great number of conversions to the Catholic Church have just taken place in the very centre of Protestantism. Twenty-two Protestants made their abjuration in the capital of Prussia; eighteen of them received the holy communion from the hands of the Rev. M. Herzog. The Rev. M. Franke converted three others the next day, and the Rev. Vicar Mullen one. Such a number of conversions in a few days was never witnessed at Berlin. The *Courier of Vienna* says also—"In a great

many Catholic communes the number of persons who turn Catholics is daily increasing. This is attributed to the missions which were lately given to the Catholic population by the Rev. Jesuit Fathers."

**THE LATE COUNCIL OF BALTIMORE.**—We may give our readers as *rumor*, what we have heard as *rumor*, in reference to the erection of new Dioceses, and the nomination of new Bishops. For whatever inaccuracies may be found to exist in our rehearsal, we shall not be held responsible, as we have not authority for our statements. We merely give our readers at a distance, what our readers in the neighborhood of the Council may have heard as *on dits*. It is rumored, then, that eleven new Sees have been recommended for erection. That of these two are situated within the present limits of the Diocese of New York; viz.: Newark, in New Jersey, and Brooklyn, on Long Island; Burlington, in Vermont, and Portland, in Maine, are said likewise to have been nominated for erection by the Pope. Erie in Pennsylvania; Wilmington, in North Carolina; Quincy, in Illinois, are spoken of also: Two or three of the remaining Sees proposed, are said to be in California, New Mexico, or Texas. It is not difficult to suppose that San Francisco is one of them. Besides eleven Bishops to fill these new Sees, it is said that two others, (in all thirteen) have been proposed as Vicars Apostolic. One for Florida, and the other for the Indian territory, in the neighborhood of the great lakes. We give this summary as we have gathered it, without vouching for its correctness.—*N. Y. Freeman's Journal*.

### IRISH INTELLIGENCE.

#### MOORE TESTIMONIAL.

At a meeting of the friends and admirers of Thomas Moore, held on Monday, the 29th of March, 1852, at Charlemont House, Dublin, where they were invited to assemble, for the purpose of providing a public testimonial in his native city to the National Poet of Ireland—the Right Hon. the Earl of Charlemont in the chair—it was proposed by the Right Hon. the Lord Chief Baron, and seconded by George Petrie, Esq., LL.D.—

"Resolved—That this meeting, assembled for the purpose of testifying their grateful regard for the memory of our illustrious National Poet, Thomas Moore, deem it a first duty to offer their respectful sympathy to the honored companion of his domestic life, whose virtues made his home an abode of goodness, happiness, and peace."

Moved by the Right Hon. Maziere Brady; seconded by Thomas O'Hagan, Esq., Q.C.—

"Resolved—That we are impressed with the conviction that Ireland owes a debt of gratitude to the Poet whose genius has pre-eminently sustained the intellectual renown of her people, and who, while giving an imperishable existence to the ancient music of his country, by associating it with the unrivalled Lyrics, has achieved for Irish Song the first place in that department of Poetry; and we deem it due to his memory that a public testimonial be raised to him in this his native city; and that for this purpose a subscription be now opened."

Moved by Lord Talbot de Malahide; seconded by John Francis Waller, Esq.—

"Resolved—That although the duty properly devolves on Irishmen to initiate this undertaking, we consider it due to the universality of the fame of Thos. Moore, that his admirers, without distinction of country, should be afforded the privilege of testifying, by their contributions, their appreciation of his genius, and their veneration for his memory."

Moved by Sir George Hodson, Bart.; seconded by C. Fitzsimon, Esq., D.L.—

"Resolved—That the following noblemen and gentlemen be named as the general committee of management of the Moore testimonial, with power to add to their numbers; and that when sufficient funds shall have been obtained, they be empowered to propose the form and site of the testimonial in Dublin, and submit such proposition to a meeting of the Subscribers, to be duly convened by public advertisement for that purpose."

Moved by Lord William Fitzgerald; seconded by Sir Thomas Esmonde, Bart.—

"Resolved—That the Committee be instructed to make arrangements with the Banks in the principal cities or towns of the United Kingdom, or elsewhere, as they may deem right, to receive subscriptions; that George Roe, Esq., James Perry, Esq., and Sir Edward McDonnell, be appointed Treasurers; and George F. Mulvany, Charles Menara, and Samuel Ferguson, Esqs., Honorary Secretaries to the general committee."

[Here follow the long list of names of the noblemen and gentlemen composing the general committee of management.]

ADDRESS FROM THE GENERAL COMMITTEE TO THE COUNTRYMEN OF THOMAS MOORE, IN ALL LANES.

The general committee of management of the Moore testimonial, appointed at the meeting of the friends and admirers of Thomas Moore, held at Charlemont House, Dublin, on the 29th March last, deem it right to address those identified with the Poet, by community of country, on the national importance of the object proposed.

Although Moore's fame is the property of his age, and his name is enrolled amongst the most elegant of British Poets, he was essentially the Poet of Ireland; his highest and most ennobling inspirations were drawn from the land of his birth. To Moore Ireland owes a debt of gratitude far beyond that incurred by a mere participation in the lustre of his fame. In the Irish Melodies deep love of country is linked with every charm which the most exquisite combination of poetry and music can realize to the mind, and the beauty of song is enhanced by national associations. While the author of "Lalla Rookh" claims the admiration of all who delight in true poetry, the author of the Irish Melodies deserves, peculiarly, the grateful affection of Irishmen.

It is from no narrow view of the fame or merits of Moore, that the committee make their strongest and first appeal to Irish sympathies. All nations regard their illustrious men with a species of extended family love. They are proud of them. If pride in our great men be our national privilege—some permanent expression of it becomes a national duty. The same feeling which points out the native city of the Poet as the proper place, in which to erect a testimonial to him—



points, with equal force to his countrymen, as the first whose privilege and duty it is to provide the means of such enduring monument. The committee would feel proud and happy that his admirers, "without distinction of country," should testify their sense of appreciation; but they have placed their reliance mainly upon Irish sympathy, and the response they have already met, encourages them to believe that, when the national importance of the object, as well as its interest, is brought home to Irishmen, in whatever clime or country they may be, the result will be worthy alike of him whom they desire to honor, and of the country of his birth.

With this object in view, the committee have sought to organise a comprehensive system of subscription; they are especially desirous that every leading town in Ireland should be represented, and that local committees should undertake the task of collection. They have also arranged lists to facilitate the collection of small subscriptions, and, at the same time, to preserve an accurate registry of the names of the contributors.

The committee have received many valuable suggestions as to the nature of the testimonial; and it has been frequently asked what they propose it shall be. In so important an undertaking, it would be premature to announce any fixed design. In fact, none has been, as yet, entertained. The ultimate decision must be guided by the amount of the fund, and under sanction of the subscribers. The committee, however, have always considered that an open-air memorial of the poet should be placed in his native city; that it should be in a public place, suitably chosen; and that a statue should be its principal feature. That the highest artistic talent should be employed is, at once, due to the object of honoring intellect, and securing a monument of enduring interest and admiration.

It is on these broad grounds of national interest that the committee base their appeal for active sympathy and co-operation to all identified with the poet Moore by community of country; and that they anticipate a cordial response from Irishmen in every part of the world.

Charlemont-house, 12th May, 1852.

MEMORIAL IN FAVOR OF WILLIAM SMITH O'BRIEN.

DEPUTATION TO AND REPLY OF THE LORD LIEUTENANT.

On Monday the deputation appointed to present the memorial in favor of William Smith O'Brien, and his companions in exile, waited on his Excellency the Lord Lieutenant, at the Viceregal Lodge, to receive his Excellency's reply.

The deputation consisted of the Lord Mayor, E. J. Armstrong, Esq., High Sheriff of Clare; Mr. T. H. Barton, Mr. Richard Deasy, Q.C.; the Very Rev. Dr. Spratt, Sir Colman O'Loghlin, Barr.; Dr. Gray, Mr. Augustus Arthur, J.P.; Mr. C. S. Ralph, &c.

His Excellency having received the deputation, the Lord Mayor proceeded to read the memorial as follows; "May it please your Excellency—We, the undersigned, respectfully approach your Excellency, as the representative of her Majesty the Queen in Ireland, to entreat the royal clemency on behalf of William Smith O'Brien and his companions in penal exile.

"We beg respectfully to represent to your Excellency that the state of the country at this time would justify the exercise of the royal clemency towards them.

"We therefore humbly pray your Excellency to present our prayer to her Most Gracious Majesty the Queen—recommend it to her government—and sustain it with your Excellency's support.

"And your memorialists will ever pray."

His lordship having read the memorial, said it was signed by nine peers, fifteen Catholic Bishops, nineteen baronets, forty-two members of parliament, sixty-six deputy-lieutenants, two hundred and eighty-eight magistrates, eleven high sheriffs, upwards of five hundred dignitaries and Clergymen of all denominations, the Lord Mayor of Dublin, and the mayors of almost every provincial town in Ireland, with numbers of their respective corporations, and the chairman of the several town commissioners, the heads of the several professions, and about ten thousand others, comprising a large number of men of the highest respectability and station. He felt warranted in saying that if it had been considered necessary, a much larger number of signatures could have been obtained. He might assure his Excellency that men of all creeds and shades of politics would be rejoiced to learn that the prayer of the memorial was granted; and from his Excellency's kind and courteous demeanor since his arrival in this country, the memorialists were anxious that he should have the merit of recommending the prayer of the memorial to her Majesty's favorable consideration.

His Excellency then read the following reply—

"My Lord and Gentlemen—I am ready to make full allowance for the deep interest taken in the subject of the memorial which you have presented to be by many to whose wishes and opinions I am anxious to pay attention, and for the sympathy felt for men whose criminal conduct may in some degree have been influenced by vanity and enthusiasm; but I have a duty to perform towards my Sovereign and my country to which all such considerations must give way.

"The total failure of the designs to excite a general insurrection in Ireland has probably veiled the heinousness of the guilt of those by whom they were projected, and I have no doubt that many who now advocate their pardon would turn from them with abhorrence had not the civil strife and bloodshed which they meditated been prevented by the defensive measures of the government, and the general loyalty of her Majesty's subjects.

"Though convicted of high treason, the lives of Mr. O'Brien and his associates were spared by the exercise of the royal prerogative, and they, as well as the persons who incurred the penalty of transportation for treasonable practices, have been treated with unusual indulgence in the places of their exile—even the measures of restraint rendered necessary by their own conduct having been of short duration.

"It is, however, to be regretted that these acts of lenity have not been attended with the effects that might reasonably have been expected; but that, on the contrary, repeated attempts to escape have taken place—in one case with success—and that none of the persons on whose behalf my interference is solicited have expressed contrition for their crime, or manifested any sign of gratitude, or loyalty to the gracious Sovereign whom they have so grievously offended, and to whose clemency some of them are indebted for their lives.

"Under these circumstances I do not consider myself justified in recommending the prayer of the memorial to her Majesty's favorable consideration."

The deputation then withdrew.

EARL FITZWILLIAM ON THE MAYNOOTH ENDOWMENT.

We (Tablet) quote the following extracts of a letter addressed by Earl Fitzwilliam to the Rev. Jacob Tomlin, Curate of Tankersley:—

"Milton, April 16, 1852.

"Sir—When petitions are once placed in my hands I rarely refuse to present them, even if they are at variance with my own opinions. It really, however, appears to me that your parishioners take a ground of objection to the Maynooth grant which is not very tenable. Have the inhabitants of Tankersley ever considered, or has it ever been submitted to their consideration, whether their duties, as citizens, or as Christians, are confined to those which they owe to persons of their own creed, of their own caste—to persons who walk the same churchway path—and that they owe nothing to those who differ from them in some points? The township of Tankersley does not refuse the salary which the public pays to the union schoolmaster and the union doctor, and yet the treasury out of which those salaries issue is replenished by taxes levied indiscriminately upon Roman Catholics and Protestants. The tax-gatherer does not refuse the Roman Catholic's money; but it seems that when the public has once got hold of it a sort of Protestant conscience interferes, and refuses to allow even the smallest portion of the stream to flow back for the benefit of those from whose resources it has been drawn in a much more copious current. I must confess this does not appear to me to be a very legitimate conscience. It has no objection to take, but when it is a question of giving, then up starts the conscience.

"The Roman Catholic scheme of Christianity embraces many opinions, and sanctions practices which we, Protestants, think croneous. Granted; but there are five millions of people in Ireland professing the Roman Catholic religion. Granted. These five millions must have a Priesthood. Granted. Now comes the question: where and how shall this Priesthood be educated? This is the plain question. Let us, then, assume the Maynooth College no longer exists. What will be the result? Will there be a Priest less—ought there to be a Priest less? Let us next assume that Maynooth College no longer exists, and that its non-existence is the result of a proceeding in parliament.

"If the grant to Maynooth is withdrawn—if the professors are ejected—if the college is pulled down—or, if only the first—namely, the withdrawal of the grant takes place—will not some warmth, some anger, perhaps even some vindictiveness, be generated? I dare say you will agree with me that this will be a great pity, but that it will be very natural, that something will have been done which, in Roman Catholic estimation, was very unjustifiable. In asking what would be the result of withdrawing the grant, I think it may be answered that unless Roman Catholics are better tempered, more forgiving, less excitable, than Protestants (a concession which I am by no means inclined to make, and which I do not imagine the Tankersley petitioners will make), great exasperation would be caused—the Priests, the well-behaved, would become ill-behaved—the ill-behaved would become worse-behaved, and the whole body of the laity, following the example of the laity of England last year, would be animated with resentment. Allow me to ask the petitioners if they think this is a result which it is desirable to hazard, whether they consider it in a political or a Christian light? My conclusion is that the withdrawal of the grant would not be creditable to the political wisdom of England, and that it would be far more disgraceful to her religious character.

"Not agreeing, therefore, with the sentiments of the petitioners, as expressed in their professional petition, I will, nevertheless, present it—probably on Thursday next—I have the honor to be, Sir, your faithful servant, "FITZWILLIAM."

Father Mathew is at present sojourning at Dr. Barter's hydropathic establishment, St. Anne's Hill, Blarney, for the restoration of his health.

Mr. Smith O'Brien, generously allows £200 a-year to the person who lost his situation at Van Dieman's Land for conniving at his attempt to escape.—Cork Reporter.

The Queen is expected to honor the Cork regatta with her presence next autumn. It is said her Majesty is highly pleased with the readiness manifested by the Cork people to imitate the example of her royal consort by organising an industrial exhibition.

Mr. Birch, late of the World, has pleaded guilty to an indictment for libel, preferred against him by Mrs. French.

The Irish Attorney-General has prepared a bill, to be proposed immediately, for extending the time for receiving petitions in the Incumbered Estates Court for another year—that is, until July, 1853—and also conferring upon the Court of Chancery in Ireland the power of granting to purchasers a parliamentary title.

DISORDERED STATE OF CORK COLLEGE.—The visitation of the Queen's College, Cork, was brought to a close on Wednesday evening; the chief Visitor, Dr. Whately, expressing his anxious hope that the business of the institution would henceforth proceed in a more harmonious manner.

According to a return this week issued, there were imported of all sorts of grain into Great Britain from Ireland 3,206,484 quarters in 1843, and in 1851, 1,324,688 quarters.

RATE IN AID (IRELAND).—It appears, by a parliamentary return just printed, that the total amount of rate in aid, imposed under the act 12th Vic., cap. 24, for rendering assistance to distressed unions in Ireland, was £421,990 10s 7d. The amount actually expended was £110,280 17s 1d. Of this sum £338,630 9s 6d was applied to the relief of distress; £55,707 10s 3d for providing bedding, clothing, and additional work-house accommodation; and £15,665 8s 4d for emigration of paupers.

Sir Thomas Redington's name was placarded as a defaulter by the guardians of Glenamaddy union, Galway, this week, for the sum of four pence.

EMPLOYMENT FOR THE QUEEN'S NAVY.—The Galway Indicator has the subjoined statement:—"The Dauntless screw steamer frigate, of 40 guns, anchored in our roadstead on last Monday. She sailed from Devouport to protect the fisheries in our bay. We believe the vessel is also to be employed in the collection of rates in Arran. A pig was seized for poor rates and rescued. An affidavit of the fact having been made, the steamer was at once despatched to enforce the collection of the rates."

The number of paupers in the Galway workhouse this week is 1,235 less than the number for the corresponding period last year.

THE WEATHER AND THE CROPS.—The weather during the past week has been of a character which should satisfy the agriculturist. The wheat and oat crops appear to braid luxuriantly. Potatoes are planted in great breadth, and, on the whole, are doing well. New potatoes are to be seen daily at some markets, and appear to be quite sound. An immense breadth of ground has been set apart for turnips and mangel.—Cork Constitution.

KERRY.—The farmers have certainly made a more than common exertion this year, and have put down more crops, and are still active in the preparation of tillage beyond anything we hoped to see, after the universal rage for emigration. The quantity of land in cultivation is, and will be, this summer, as great as ever. Potatoes, much more than last year. Oats, to a greater extent than for many years back, and barley up to the average.—Tralee Chronicle.

We have been told by a gentleman who has travelled over a good deal of the country west of Galway within the last week, that the crops of all kinds look very flourishing—more especially, that the planting of potatoes has been very extensive, and that from their early tillage and promising appearance we may confidently look forward to an abundant harvest.—Tuam Herald.

The reports from our correspondents in several districts of the south and west give, without exception, the most cheering accounts of all descriptions of crops. With respect to the potato crop we are in a position to give a similarly cheering account as regards our own county. In some partial instances, owing to the want of moisture, the plant exhibited a rather sickly hue, but since the rain descended all symptoms of unhealthiness have totally disappeared.—Baltimore Star.

Mr. Constantine Panormo, the eminent sculptor, who for so many years filled the office of Master of the School of Architecture in the Royal Dublin Society, with such distinguished credit, died suddenly at his residence, Queen-square, Dublin, on the 15th ultimo. The death of this lamented gentleman creates a vacancy in that department of the Society.

A young gentleman, named Hildebrand, of a most respectable family in Mayo, lost his life by remaining all Sunday night in an open boat on the Shannon, after having greatly exerted himself in rowing.

The most astounding disclosures, it is said, have come out in the investigation now prosecuting before a committee of the House of Lords, touching the Consolidated Annuities. It will turn out that Sir Charles Trevelyan and the late government had resolved to destroy not only the Irish landlords, but the tenants, and expatriate them by the pressure of poor laws and annuities, leaving the country open to a new colonisation.—Dublin Mail.

GREAT BRITAIN.

THE DISSOLUTION OF PARLIAMENT.—The prevalent opinion (says the Daily News) has been that the present parliament would be dissolved on or about the 10th of June. A later day seems now probable, since it appears that the Queen intends to hold another drawing-room about the 3rd of June, and contemplates giving a state ball about the 18th of the same month at St. James's Palace. A grand ceremonial like a state ball is not likely to be given after the dissolution.

THE EX-PREMIER AND HIS CONSTITUENTS.—The Morning Advertiser of the 17th ult. says:—A meeting was held in the course of yesterday afternoon, in the house of Baron Rothschild, for the purpose of considering what steps ought to be taken with reference to the representation of the city of London, in the coming parliament. The meeting was an adjourned one, from a meeting which had been held on the previous Thursday, at the same place, and at which several of the most influential city Liberals were present. We understand that the conclusion come to was, to throw Lord John Russell overboard. The public will be surprised when we mention that the very gentleman who had hitherto, on all occasions, proved the greatest friend of the ex-Premier, was the very man in this instance to propose that the city have nothing more to do with him. This the noble lord will doubtless feel to be the unkindest cut of all. Baron Rothschild showed that he had not forgotten that he had been betrayed by the head of the Whig government, with regard to the Jewish Emancipation Bill; but he was willing to put his personal feelings in abeyance, should the other gentlemen present have intimated any wish to that effect. The withdrawal last night of the noble lord's notice of motion, relative to parliamentary oaths, which stood for this evening, is, in all probability, the result of the mortification which he feels at his ejection—for such it may be considered—from the representation of the city."

DULWICH, LONDON.—A meeting of the Catholics resident in the vicinity of Dulwich, London, took place on the 14th May, to protest against the Catholics Titles Bill. T. Chambers, Esq., in the chair. Thos. H. Rawlings, Esq., in moving the first resolution, said that there were two things Catholics were expected to do at the present time, to exert themselves to effect the repeal of the insolent and aggressive law passed last session, and endeavor to expel from parliament all who sided with the late minister in his persecutive course. Let Lord Derby and his Protestant friends bear this in mind, they had warred with the Church of Christ, a Church that must ever conquer. He proposed the following resolution, which was passed:—"That this meeting pledges itself to use every opportunity of repealing the act of parliament called and known by the name of the Ecclesiastical Titles Act, and to oppose all candidates at the next or ensuing elections who, while in parliament, voted for the measure." Wm. Rayner, Esq., seconded the resolution. Resolutions were also passed against those who might vote for the repeal of the Maynooth grant; and after a vote of thanks to the chairman, three cheers for the Pope, three for the Hierarchy, three for the Irish Brigade, and three for the Catholic press, with an extra one for the Tablet newspaper, the meeting broke up.

PROPERTY FOUND IN THE GREAT EXHIBITION.—There is still a considerable quantity of lost property in the station-house adjacent to the Crystal Palace, although it has been publicly advertised at various times. Now that the fate of the building is known, the whole of the property will be re-arranged, and, unless speedily identified by the owners, sold. There are various speculations relative to the value of property concealed under the flooring; and one gentleman recently offered £200 for the "diggings." The offer, however, has not been accepted by the contractors.

GOLD MINES IN DEVONSHIRE.—The Mining Journal of Saturday says, "Surprise will not be felt when we announce the fact that the energy of Englishmen have proved the existence of gold, apparently in great abundance, within our own shores. By an announcement which appears in another column, it will be seen that at South Molton, in Devonshire, on the property of Lord Pollimore, it is found as rich as in either California or Australia. . . . Space will not permit us to say more on this interesting undertaking, but we have been thus minute that attention may be paid to the question generally, believing, as we do, that there is every probability of England being found as independent in the yield of gold as she is in almost every other metallurgical production.

PROFITABLE EMPLOYMENT.—The son of a Liverpool gentleman, writing home from the Australian gold diggings, states, that in three weeks he succeeded in getting 150lbs. of gold, which at the rate of three pounds per ounce, would be worth £7,200 sterling, or £3,400, a week.—Liverpool Mercury.

SUBMARINE AND CONTINENTAL TELEGRAPHIC EXTENSION.—On Thursday, 20th ult., the necessary arrangements being completed in connection with the submarine telegraph, communications were effected for the first time between London and Boulogne.

John Hambridge, who was tried at Gloucester last assizes for the wilful murder of his father, and sentenced to only fourteen days' imprisonment, was on Monday committed to his old quarters for having shot his mother-in-law at the same place.

UNITED STATES.

LECTURE BY MR. BROWNSON.—The friends of this distinguished gentleman will be pleased to learn that he has accepted an invitation to lecture before the Catholic Institute of New York, on the evening of Tuesday, June 8th, at the Broadway Tabernacle.—Subject: Protestantism incompatible with Liberty.

A meeting was held in Boston on Tuesday, 1st inst., and a Committee appointed to invite Mr. Meagher to visit that city. A Committee was appointed to proceed to New York and ascertain when Mr. Meagher would be prepared to visit Boston.

A serious affray occurred in New York, last week, between two parties of Germans, and all about Kossuth and his contradictory theories,—one in favor, and the other against the Hungarian. Blows were given, and the use of knives and pistols threatened, when the police interfered, and took the ringleaders into custody. There is no end to the mischief that has been occasioned by Kossuth's visit to this country. We shall be heartily glad when he leaves it, and is once more on his way to his dear father land! But how, in the name of wonders he can continue to get there, is beyond our comprehension. If he should set foot in Hungary, he would be hanged or shot, at once; and he knows that.—Boston Pilot.

DISTINCTION OF COLOR.—It appears that the Protestant Episcopal Convention, at its session in Philadelphia, last week, resolved to cut all connection with Protestant souls inhabiting colored bodies. Mr. Ingersoll, a lay delegate, introduced a resolution to the effect, "That the Act of Union of the Church of the Crucifixion (colored) be and the same is hereby rescinded; and that the congregation be prohibited from sending delegates to the Convention." The Bishop (so-called) opposed the resolution, and in doing so, indignantly asked—"Is it possible that an association of white persons, for the benefit of the colored race, shall be now and for ever excluded from union with this body, not for the color of the delegates, but because those who send them are of that afflicted race? And shall this circumstance alone throw around them a pestilential atmosphere, to exclude their representatives; and this, too, among the votaries of the Christian Church, by the disciples of Christ, who directed that His Gospel should be preached to the poor?" But all his eloquence was thrown away, the majority decided that no delegates—not even white men—should be admitted from this colored congregation! Of course, these pious Protestant Conventionists believe that a colored soul is not worth saving, but if it should nevertheless happen that the souls of the congregation of the Crucifixion should be saved, we must believe that the majority of the Protestant Convention would refuse to enter the same Heaven with them. It is well that the colored population of our city should know the Protestant Episcopalians were the first to discover a difference in the color of men's souls.—Catholic Instructor.

Two rascals have been arrested at Buffalo for abducting a young Irish emigrant girl with whom they fell in company on the way from Albany. They took her to Canada, where she was rescued by the emigrant agent of Buffalo.—Boston Pilot.

The Fillibusters are at their old tricks again. Late letters from Cuba speak of current rumors there to the effect that another expedition against the Island was on foot, and that Venezuela was to be the rendezvous of the troops. The name of the officers who are to command the expedition are given. Much uneasiness had been created. We predict—if this statement is true—that those who are engaged in this expedition will meet with a fate more severe and sanguinary than that which attended the last. At least we hope so. We have no sympathy for these marauding, piratical, wretches, who go in for plunder on the largest scale, cost what it may. We cannot believe that intelligent American citizens will be engaged in another scrape. Ibid.

Hon. E. A. Hannegan, ex-member of Congress, killed his brother-in-law, John R. Duncan, in Indiana, on the 17th ult. Both were drunk at the time. They had a dispute about property, when Hannegan stabbed Duncan with a bowie knife. They were not accustomed to excessive drinking. Duncan was wealthy, and in his last hours made a will, by which he left his property to Hannegan's wife and another sister! What a terrible tragedy this—the effects of rum.—Ibid.

SCENES IN KENTUCKY.—At Georgetown, a few days since, Mr. Alfred Stevenson and Mr. Garrick, who had had some controversy in the newspapers, met in the street, when the latter shot the former through the heart. In Morgan County, a Mr. Pratten had some difficulty, with his wife, who left him, and went to the house of his friend; he followed, with a rifle, and while she was sitting by the fire, her back turned to him, he took deliberate aim and shot her through the heart. He then seized a large bowie-knife, and cut his throat from ear to ear, splitting the wind-pipe: that fixed his flint.—Ibid.



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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 11, 1852.

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

A meeting of the St. Patrick's Hospital Society will be held on Monday next, at 7 p. m., in the Rooms of the St. Patrick's House. Members are requested to attend.

NEWS OF THE WEEK.

On Tuesday, the 18th ult., the motion for the committee of investigation into the mode of education pursued at Maynooth, came again under the consideration of the House of Commons. Mr. Newdegate, on the part of Mr. Spooner, who was suffering from the effects of an accident, having, it is reported, been run over by an Irish cab, drawn by a horse of Romanist principles, requested that the debate might be adjourned until the 16th inst., as that was the earliest day on which the question stood a chance of coming before the House. Mr. Cardwell, who said that he intended to have voted for the enquiry, remarked that it looked very like mockery of the House to have the debate adjourned to the 16th of June—a period when it would be impossible to enter on any enquiry. Lord John Russell followed in the same strain; he seemed to think that ministers were humbugging the House, and apparently lending their sanction to the respectable Spooner's motion, for the sake of a little popularity at the hustings; if the government were in favor of a withdrawal of the grant, they should say so at once; and if they were not, they should not encourage and feed the excitement which was being got up on the subject. Lord John might—though he did not do so—have cited himself, and his Durham letter, as a case in point, to show the evil results flowing from getting up a fictitious religious excitement—an excitement which it is far easier to get up, than to allay, and which, sooner or later, must prove fatal to the politician who has recourse to such dishonest and dangerous practices; Lord John must have thought all this, but kept it to himself. The Chancellor of the Exchequer, in reply, spoke as the Chancellor of Exchequer alone can speak—enigmatically, and like a great Oriental mystery—"he was not prepared to abrogate; but he was prepared to vote with the pious Spooner; though he was not prepared to say that a committee of the House was the best tribunal to investigate the matter in dispute. The House had a great deal of work to do; there was the Militia Bill, and the Corrupt Practices Bill, having got through which they might be able to see their way clearly." Mr. Osborne moved that the great day of the Derby should be named for the adjourned debate, in which he was seconded by Mr. Anstey; but the respectable, and highly prosy Mr. Newdegate threatening the House with an oration, the members hurriedly dispersed, and so the affair dropped.

The opinions of the press seem to be much divided on the subject of this Maynooth grant. The *Times* argues that its abolition would "save *em* right;" that it would be but a just punishment for the enormities of which the Church has been guilty towards the Protestant government of Great Britain. Amongst these enormities, the *Times* enumerates the following as the most serious, and the most meriting of chastisement:—She has "put under ban the lay Colleges," and "has insisted, and does still insist, on the right of the Roman Catholic Hierarchy, to dictate the whole education of their subject laity, to nominate their tutors and professors, to select all their books, and to defend them from all heretical contact;" "therefore," argues the *Times*, "the Maynooth grant should be recalled." On the other hand, the *Weekly News*, also a Protestant paper, thinks that the revocation of the £28,000 to Maynooth should be accompanied by the revocation, of the grant of £36,000 to the Irish Presbyterians, and of something else:—

"The general feeling of sincere Church Reformers, in and out of Parliament, concerning the Maynooth grant, is, that it should be comprehended in a general inquisition of our entire system of religious grants and endowments. Come that inquisition when it may, and we fervently hope it may come soon, we cannot disturb the grant for the education of the hierarchy of the Irish majority, whilst we allow the princely endowment of the Church of the Irish minority to stand unmolested. We cannot slaughter the small deer of ecclesiastical corruption, and suffer the lions to escape. The *battue* must be general, and by no means confined to the Irish hunting-grounds."

In the Lords, the Duke of Argyll called the attention of the House to the case of a British subject of the name of Murray, who has been sentenced to death by the tribunals at Rome, as an associate of the felons and banditti who have so long troubled the peace of that country. On another page will be found a petition, to his Holiness the Pope, from the English residents at Rome, in which they implore the clemency of the Sovereign Pontiff for the unhappy convict, without attempting to deny the reality of his guilt, or to impugn the justice of the sentence which has been pronounced upon him. This motion of the Duke of Argyll called up the Earl of Mal-

mesbury, who forcibly pointed out the evils resulting from the refusal of the British government to establish diplomatic relations with Rome.

The *bona fide* investigation into the affair of Mr. Bennett, has been brought to a conclusion. The Chancellor of the Exchequer announced its result as follows:—

The crown officers had advised the government, that her Majesty had no means of instituting an effective enquiry into the case, by means of a commission, as such commission could not compel the attendance of witnesses, or of the parties implicated; the parishioners of Frome, if they felt themselves aggrieved by the conduct of the Bishop of Bath and Wells, might appeal to the Bishop of Bath and Wells; upon the whole, government did not wish to mix itself up with the question, having got itself into hot water already, through meddling with religious disputes.

The *Tablet* mentions the following ecclesiastical arrangements, for the better ordering of the English Catholic Hierarchy, as in contemplation. John Bull's no-Popery bellowing don't seem to have had much effect at Rome:—

"For each of the Sees in England, except one, the Holy See has decreed the erection of a Chapter, consisting of twelve Canons and a Superior. In the expected diocese, we understand, that it is supposed there are not sufficient materials for a Chapter, and, therefore, none has been established. In case of an Episcopal vacancy in any diocese, an absolute majority of the Chapter—that is—at least seven votes, and along with them the Bishops of the province—are to have the privilege of recommending, as in Ireland, three names of Priests to fill up the vacancy. Of course, it is not to be understood that in England, any more than in Ireland, the Holy See parts with its absolute power of nomination and appointment; but in both countries the same method, substantially, has been adopted, of learning the local wishes and opinions which, wherever higher considerations do not intervene, the Holy See, in its prudence, is always most desirous to consult and conciliate. In addition to this movement towards a perfect Hierarchy, the Supreme Pontiff has given "fixity of tenure" in England to a certain number of Clergymen, who are to be in the nature of Parish Priests, but who are to be distinguished by another name—that of 'Missionary Rectors.' There are some peculiarities in the circumscription of the parishes, and other details, upon which we have not such full and accurate information as would enable us to speak more completely; but we believe the correctness of the outline we have now given may be relied on."

The Steamer America arrived at Halifax on the 8th inst. The following is the most important item of European news transmitted by telegraph:—

"The papers are occupied with the coalition formed against Louis Napoleon by the Northern powers, during the visit of the Emperor of Russia to Vienna and Venice. It appears they would not object to Louis Napoleon becoming an elevated Emperor of France, but that any attempt to forward or perpetrate an imperial dynasty, would be resisted by Austria, Russia, and Prussia.

M. de Keren's mission to the Emperor of Russia and Austria proved a complete failure. He could not obtain an audience from either of these potentates. They look upon Louis Napoleon as a provisional and temporary power, and recognize the house of Bourbon as the sole and legitimate dynasty of France. This decision has caused great chagrin to the Bonapartists."

DESTRUCTIVE FIRE AND LOSS OF LIFE.

On Sunday morning, between the hours of five and six o'clock, one of the most serious fires with which this city has ever been visited, broke out in the premises of Mr. Martin, carpenter, corner of St. Peter and Lemoine Streets, and raged with unabated fury until nearly noon, when it was at last got under, not however before it had destroyed an immense amount of valuable property, leaving us also to lament over the more serious loss of several lives. We abridge the following from the detailed account of the catastrophe, as it appeared on Monday morning, in the columns of the *Montreal Herald*, and other city papers:—

This sad calamity originated in St. Peter Street, at the corner of Lemoine Street, in a carpenter's shop occupied by Mr. Martin as his dwelling house. The family were in bed when the alarm was given, and were aroused from their slumbers by a loud knocking at the door: the flames gained so rapidly that two of the children, one about 13 years of age, and the other 9, were surprised in bed; the elder of the two was dragged out of a window, her clothes all on fire, but so scorched that she died within a few hours; the younger must have been suffocated by the smoke, and perished in the flames. The fire, carried by the wind which was blowing a fresh breeze from North, and North-West, was communicated to the old St. Andrew's Church, and the dwelling house of Mr. Mahony, and crossing St. Peter Street seized upon the immense block of buildings erected by the late Mr. Cuvillier, and which was occupied by merchants' warehouses. Here the fury of the conflagration was at first checked; but the violence of the wind carried some of the burning shingles to St. Francis Xavier Street, and set fire to the roofs of two houses belonging to Mr. DeWitt. From thence the flames were carried across to St. Paul Street, near the Custom House; the old Commercial Hotel, recently occupied, in part by Messrs. Workman, in part by the Imperial Customs Department, and in part used as offices by several business men, was speedily in ruins. Then the fire spread across the street, embracing in its red folds the whole of the Northern and Southern fronts of St. Paul Street, both sides of the little lane known as Capitol Street, and the handsome row of commercial buildings in Commissioners Street, which front the port and the river. The danger now appeared to be extreme. The Parish Church, the hospital of the Hotel Dieu, and the vessels in port, were all menaced. Some twenty, or five and twenty first class stone buildings, standing on three parallel streets, were in flames together, whilst in the streets, and on the wharves, a

scene of wild confusion presented itself, every one within the line of fire being busied in removing his merchandize and household goods. The garrison had been turned out, and aided by the police under the direction of Capt. McGrath, exerted themselves to their utmost, to prevent pillage and to protect the heaps of valuable property with which the streets were encumbered. The fire at last got round to St. Joseph Street, having made almost a clean sweep between the foot of the seminary garden and the river; the hospital was now in great danger; the sick were removed, some to the Parish Church, others to the Grey Nunnery and other places of refuge, whilst the greatest exertions were made by all classes of the community to prevent the flames extending to the vast pile of buildings known as the Hotel Dieu: the young students from the seminary were employed passing buckets of water to throw upon the adjacent roofs, and the whole efforts of the Fire Brigade were directed upon this spot, and the opposite corner of St. Paul Street. Here at last, thanks to the mercy of God, the fury of the destroyer was stayed, having ravaged St. Paul Street from the Custom House Eastward, to the wall of the Hotel Dieu on the North, and the house of Mr. Gettes on the South. The *Herald* estimates the rental of the buildings destroyed at about £6,000, which represents a capital of £60,000; to this must be added the value of the merchandize destroyed within the buildings, which must be much in excess of the value of the houses destroyed, for this calamity has fallen upon the city at a time when the merchants had just completed their spring importations. The total is variously estimated from £200,000 to £500,000, a great part of which will fall upon the Insurance Companies. It is a singular coincidence, that upon the same day, June 6th, Trinity Sunday, 1803, forty-nine years ago, a great part of the city of Montreal was destroyed by fire. In 1765 also, the same portion of the city which has just fallen a prey to the flames, was the scene of a still more disastrous conflagration; upon that occasion 108 houses containing 215 families were destroyed, and the loss of property was estimated at £116,773 cy., no part of which was insured.

Great complaints were made of the want of water during the fire on Sunday, and our city cotemporaries are earnest in their exhortations to the city fathers to remedy this defect without delay. The greatest credit is given to the Mayor, the Civic authorities, and the Fire companies, for their arduous and long continued exertions: we regret to say that the Mayor is himself a considerable sufferer, his large hardware establishment in St. Paul Street having been totally destroyed.

THE JESUITS AND THE MONTREAL WITNESS.

We called some days ago upon the *Montreal Witness*, as the propagator of a most serious charge against the Jesuit Fathers established in this city—a charge accusing them of violence, false imprisonment, and attempted murder, against the person of one of their body, who, having ran away from the college, had still further excited the ire of his former colleagues, by threatening to reveal certain secrets respecting their iniquitous life and conversation—either to substantiate his charges, by bringing forth his evidence, or giving up his authority, or else to retract, and apologise for the wrong he had done. We understand, thank God, little of the morality, or conventional rules, of the men who style themselves evangelical; but we do know what are the rules and customs that obtain amongst gentlemen, and honest men; and we know also, that, to the latter, our request must have appeared most reasonable, and one with which no one could refuse to comply, without forfeiting every claim to be treated otherwise than as a dirty, contemptible scoundrel. How far the editor of the *Montreal Witness* has replied to our challenge will be seen from his rejoinder on the 31st ult., which we subjoin:—

"Now, that the poor man in question has been obliged, for fear of his quondam friends and their tools, to flee to a safer country, the *True Witness* most valiantly dares us to prove the persecutions which the man affirmed he suffered, and concerning which he was the only witness. This, of course, from the nature of the case, we cannot do, and even though we could adduce his testimony, which it would not be safe for him to give, we admit that without concurrent testimony it would be inconclusive."

The Italics are our own. Upon this reply, if reply it may be called, we have a few remarks to offer.

It will be seen that, by implication at least, the *Montreal Witness* re-iterates the charge,—that a poor man "has been obliged, for fear of his quondam friends (the Jesuits) and their tools, to flee to a safer country." Now, either this statement is true, or it is false; either the Jesuits are the most infamous, or the most foully calumniated of men; if they are not a set of murderous villains, then must their accuser, the editor of the *Montreal Witness*, be a mendacious and malignant slanderer. There is no *via media*; there is no way of acquitting the one, without condemning the other. Really, it is of some consequence to the community to know on which side lies the truth—on that of the Jesuits, who deny the charge in *toto*, from beginning to end; who deny that any member of their order, or inmate of their college, has *run away* from them, or that they have ever, directly or indirectly, by themselves or others, held out any threats to any person whatsoever, and who challenge investigation, and court the most rigid scrutiny—or on the part of the *Montreal Witness*, who, when called upon to substantiate his charges, sneaks pitifully away, and whines out, "that from the nature of the case this we cannot do." We could confidently rest our case here, and appeal to the different conduct of the men—of the accused, and their accuser—the one, straightforward, bold, and manly; the other, shuffling, cowardly, evasive, and very like the

conduct of a snuffing and psalm-singing deacon of the Little Bethel.

But we have not finished yet. We contend that in a populous city like Montreal, with a numerous and influential Protestant population, it is impossible, that the events, related by our cotemporary, could have occurred, and that there should be no concurrent testimony. We put it to any man of common sense—is it possible, that, in the heart of a community like ours—a community, certainly, not uncivilised, or lawless, any one should twice make his escape from illegal imprisonment, should for days be compelled to live in hiding, his liberty menaced, his life in danger from a band of blood-thirsty cut-throats, and that not only the police should know nothing about it, and should take no steps whatever to repress the menaced outrage, but that no one person in the city should know anything about it; that no one should be able to testify to the abduction of the fugitive, to the time and manner of his escape; in fine, that there should be no concurrent testimony whatever? Was every body asleep in Montreal—were the police all slumbering on their posts—were there no passers by when the outrage occurred, when the unhappy run-away Jesuit was entrapped, and dragged back to the dungeons of the Holy Office? The man who is fool enough to believe such a tissue of absurdities, is fool enough to believe the editor of the *Montreal Witness* an honest man. The force of credulity can no farther go.

But we will go further; we will say that our cotemporary did not believe the story himself, when he gave it forth to the world. We do not say that he originated it; of that we have no proof, and though we know him well enough, to be assured, that he has malice enough to circulate any report prejudicial to the character of Catholic priests or religious, no matter how false, we do not think that he has wit enough to invent even so silly a lie, or pluck enough to be the first to set it agoing; for these reasons, we do not think that the lie originated with him, but rather opine, that he was made use of as a tool, or convenience for the propagation of falsehood, by others.—Again, we do not think that he believed the tale, for, in that case, his well known hostility to priests, and Jesuits, would have prompted him to do, what a sense of duty as a Christian, and a citizen, would have prompted another to do immediately upon hearing of the circumstance—viz., to give information to the police, of the meditated outrage, and thus secure the safety of the menaced, and bring about the condign punishment of his persecutors. We have also the unconscious testimony of the editor of the *Montreal Witness* himself to the fact, that he did not believe the story. No man can believe a statement upon inconclusive testimony; but he himself admits that, even with the pretended run-away's evidence, the testimony would be "inconclusive;" therefore, unless a man can be convinced by testimony that is not convincing, and which he feels, and admits, to be inconclusive, the editor of the *Montreal Witness* did not believe the story when he published it, and, therefore, we do not think that any epithets, which we have applied to him, are a bit too harsh.

For the editor of a journal enjoys no immunity from the obligation, "not to bear false witness against his neighbor;" he possesses no privilege which the humblest individual in the community does not equally possess; and, just as it would be infamous on the part of the latter, so is it infamous on the part of the former, to repeat tales prejudicial to the character, or injurious to the prospects of his neighbor, without being positively convinced of their truth. Our cotemporary knows this—he knows that he dares not publish a report injurious to the solvency of any members of our mercantile community, upon inconclusive testimony; he knows that if he did so, that if he were to publish—that Messrs. — & Co. were unable to meet their pecuniary liabilities, or had absconded from their creditors, he would be amenable to the law; and yet, because he knows that it is contrary to the customs of our religious communities, to take any notice of newspaper paragraphs, or to have recourse to the civil power when aggrieved, he hesitates not to lay to the charge of a body of gentlemen—who, leaving out of the question the respect due to them as clergymen, are at least his equals, if not immeasurably his superiors, in every relation of life—crimes, which, if true, not only unfit them for the performance of their spiritual functions, and of their duties, as instructors of youth, but render them unworthy to be tolerated for one instant, as members of any Christian, or civilised community; and he does this upon testimony which he himself admits to be "inconclusive;" and when called upon to give up his authority, or else to retract and apologise, refuses to do either the one, or the other: there is no expression too harsh to characterise such conduct. Yet we should not be angry with the man, for it is by calumniating, that he best can serve the cause of our holy Church; had he other weapons, he would employ them; had he truth on his side, he would disdain the use of those he now employs; Protestants themselves are ashamed of such vile champions of their cause, and like Dr. Nevin of the *Mercersburg Review*, disclaim any sympathy with them and their slanders. Speaking of your genuine No-Popery brawler, Dr. Nevin, himself a Protestant, thus describes him—commending the description to the attention of our cotemporary, we leave him to his own gentlemanly and honorable meditations:—

In his battles with Romanism, he spoils his own cause continually by extravagance and excess. He persecutes and spits venom, while affecting to play the bully for toleration and peace. He calls names, and spouts out intemperate blackguardism, while pleading himself with the idea that he is the pink of evangelical courtesy and good manners. He is himself irreverent and profane in the treatment of sacred things, while heaping accusations of profanity on Rome. He sets up himself, as the personification of private judgment, in order to pull down the Pope; holding, with great show and zeal, that all men have the right of thinking as they choose, provided only they think with *him*, and not some other way. He is great for free enquiry and light, and yet takes good care never



to meet any question at issue in a really honorable and manly style; while all sorts of declamation, sophistry, and falsehood are resorted to for the purpose of maintaining a show and sham of argument, where all argument in its true form is wanting. Such is the general style of fashion of this intolerant anti-Popery school. No one who has been led to examine the matter seriously for himself, with some true Protestant courage, such as is not to be put out of countenance by the mere barkings of fanaticism, can have any idea of the extent to which falsehood and misrepresentation are carried in the common popular war-and-misrepresentation of the Church of Rome. No church, as the great Dr. Johnson used to say, has been more monstrously slandered. Our religious papers, it is to be feared, lie here too generally under dreadful guilt. They are so reckless in their assertions—so ready to catch up every idle story and dirty anecdote, that seem to tell against the Catholic Church—so slow for the most part in correcting their own falsehoods, when they have been fairly exposed—so unwilling to allow good motives and so fairly quick to suspect bad ones, as though Paul's account of charity had all become reversed, and its province were to rejoice iniquity, and not in the truth.

CATHOLICITY IN NEW YORK.

The following letter from our New York correspondent, giving an account of the dedication of a large building, long used as a Protestant meeting-house—sometimes by Anglicans, sometimes by Presbyterians, and last of all by Swedenborgians,—will be read with interest, as showing how in the United States, as well as in Montreal, the very buildings, which Protestantism erects against us, fall into our hands, and become as it were the bulwarks of our Zion—we fear that last phrase smacks somewhat of the conventicle. The testimony which the writer bears to the fervent piety of the poor Irish servant girls, is well merited:—

"The consecration of a new temple to the worship of the Most High, is always a sublime, and a touching spectacle. Solemn is the reflection, that within these walls, scarce dry, scarce abandoned by the profane hands of the workman, henceforward shall be offered up the Adorable Sacrifice—and that these stones, these rafters, are destined to be the silent witnesses of the most important epochs in the life of man—his baptism, his first communion, his marriage, and of that last scene of all, when he shall be borne by other hands within the sacred enclosure, to receive over his coffin the last solemn rites of the Church, which receives her children at their entrance into life, and abandons them not, even after their death. Such are the sentiments which naturally arise within the bosom of the Christian who assists at the dedication of a new church; how much must they not be increased and intensified, when he is called upon to witness the still more consoling spectacle of the dedication to the worship of the true God, of a building long devoted to the propagation of heresy and error. Such is the spectacle which I have been called upon to witness to-day, in the dedication of the Church of St. Anne, which, having for many years been devoted to the service of the Protestant sects—first of the Presbyterians, then of the Anglicans—last of all, of the Swedenborgians, has been purchased by the Archbishop of New York for a Catholic Church, and was thrown open to the faithful on the 1st of June. And thus thought was it in the first centuries of Christianity—thus were the ancient temples purified of their Pagan abominations, and devoted to the service of the living God—thus did our ancestors plant the cross over the altars of the idol deities—and thus, deriving from these glorious reminiscences of the past, bright hopes for the future, I saw Protestantism, wounded to the death by the monster infidelity; and the nations, hastening to throw themselves once more into the arms of the Church—Methought I saw the noble cathedrals, of which Protestantism robbed us, and which it has so long polluted, restored to the crowd of joyful worshippers; and in this entrancing vision I forgot the while—that on earth, the Church is still but the Church Militant, and that it is not on earth, but in heaven, that her most glorious and final triumph shall be accomplished.

But I must tell you about this Church. So late as the month of April, the Swedenborgians still held their meetings in the building. Thanks to the zeal of our Archbishop, which was well seconded by the zeal of our people, four weeks sufficed to effect the entire transformation of the interior of the Church, to build an altar, a choir, and to cover the walls with those pious ornaments, with which Catholicity loves to decorate her temples. The elegant steeple, 200 feet in height, no longer displays the inconstant weathercock, meet emblem of Protestantism, and its never-ending variations, blown about by every breath of doctrine; in its place, stands, immovable, a handsome gilt cross, symbolic of the Catholic Sacrifice, and of Catholic immobility. Another circumstance connected with this Church, tends still more to endear it to the Catholics of New York. The priest to whose care it is confided, is the celebrated Dr. Forbes, long one of the brightest ornaments of Protestantism on this continent, and whose return to the true Church, and whose ordination, have caused as much excitement in America, as the conversion of men like Newman, Wilberforce, Manning, and the flower of the Anglican ministry, excited in England. The example of Dr. Forbes has also met with many imitators; and full of hope for the future was the beautiful sight of this *quondam* minister of Protestantism, offering the holy sacrifice in a *quondam* Protestant meeting-house, and surrounded by others, who, like him, have been led by the hand of God from darkness into light, and from the realms of heresy into the household of the living God. During the last three years, no less than fourteen Protestant ministers have been converted to Catholicity in the State of New York alone, and through the instrumentality of one humble priest.

"The Archbishop of New York was assisted by four other Prelates of the United States—the Bishops of Boston, Louisville, Pittsburgh, and Nashville—vast crowds assembled to witness this imposing ceremony, but, I am happy to say, that the conduct of the people was orderly and respectable. According to the prevalent custom in the United States, tickets of admission to the interior of the Church, cost half a dollar each; and I know many poor Irish servant girls, who, not content with giving their half-dollar, would have been better pleased, if they had been allowed to pay their dollar. These poor, but truly pious girls (the Irish servants in New York) know but two modes of employing the money they lay by out of their wages; the one is to give one-half of it in religious, and charitable subscriptions—the other, in paying the passage of their poor and needy relations, whom they have left behind them in the old country. The faith of these humble creatures is truly wonderful; I have witnessed, and been edified with it at Dublin, Belfast, and elsewhere, but no where is it more conspicuous, or more touchingly displayed than in the United States; and their intimate acquaintance with Divine

truth, their proficiency in religious education, may well put to shame many amongst the richer classes of society, who boast of their intellectual acquirements. I was much struck by an instance of this the other day: I was showing to two children the 'Lives of the Saints' in French, when their nurse, who seemed to be much struck with the engravings, commenced explaining their meaning to her little charges, showing herself familiar with the history of the personages therein represented—the different modes in which they had suffered martyrdom—the great works they had done—the temptations of St. Anthony—the crusade of St. Louis—the Apostolic labors of St. Francis Xavier, &c.

"One thing we stand in need of—Churches, to accommodate the continually increasing numbers of our Catholic population, and the influx of Irish immigration. This is why Catholicity accepts, and adopts those temples for which the children of error have no longer any need. All around us the sects are fast falling to pieces; but alas! it too often happens, that the ranks of Infidelity alone, are thereby recruited. The pulpits of Protestantism are abandoned—its subscriptions diminish day by day—and its people, who have been indoctrinated in the art of doubting, have at last learnt to doubt of every thing, and to abandon even the semblance of religion. An official report of the Presbyterian Church in New York, published in 1846, mentions that, even at that epoch, twenty Congregations had become extinct, and their meeting houses transformed into dwelling houses, shops, and show-rooms. This decline of Protestantism is general; the ancient sects are abandoned for religious indifference, or some new form of error, more attractive in its fresh fanaticism, or mystic sentimentality. The Church picks up the fragments of the wreck, and gathers within her fold the souls of the elect, whom the passions of the world have wearied, or who are appalled at the strange confusion that rages around them."

CATHOLIC MISSIONS IN GERMANY.

We have been favored with the sight of a letter from Germany, giving an account of the progress of Catholicity in that country. The following extracts will prove acceptable to our readers:—

"The re-acton in favor of Catholicity that is taking place in Germany is truly wonderful, thanks to the blessings of God upon the labors of the indefatigable Jesuits. The results of the missions of Mayence, Wurzburg, Aschaffenburg, Paderborn, and Carlsruhe are spoken of as truly gratifying. In Friburg, the Catholic Bishop has appeared in the streets in solemn procession, and this in a town where, a few years ago, the appearance of an ecclesiastic in the dress of his order would have drawn upon him insults, and, most probably, violence. At Paderborn, Jews and Protestants clubbed together to purchase a magnificent ciborium for the missionaries, and many Protestant families have been brought back to the Church of their forefathers. On the departure of the missionaries, a young Protestant child, ten years of age, placed a crown of flowers upon their heads, and a subscription list was opened, in order to enable them to found an establishment in Paderborn; the list was headed by a Protestant, who put his name down for a considerable sum. 'For nineteen days,' says a *curé* in the vicinity of Paderborn, 'the missionaries preached in the Cathedral, before the Bishop and an immense crowd of people; in the Cathedral alone nearly six thousand persons approached the sacraments. The Burgomaster and the Civic authorities, desirous of testifying to the reverend fathers their sincere gratitude, presented them with a silver chalice, and when they left the city, from the episcopal palace, to the railroad station-house, the streets were crowded with citizens, who cast, at the feet of the departing missionaries, garlands and wreaths of flowers. Men, women, and children wept with joy. In no country are the soldiers of the company of Jesus better appreciated, and more sincerely loved, than in Prussia.'

"The following fact, amongst many others, will show how public opinion, with respect to the Jesuits, has altered in Germany. A young Jesuit, returning from Munster to France, fell in with a former acquaintance at a *table d'hôte*, who greeted him with a 'Good morning, my dear Jesuit!'—at this word, *Jesuit*, all eyes were turned upon the young ecclesiastic, who was, in consequence, much embarrassed. 'Don't be afraid,' said his friend; 'great changes have taken place in this country; people don't curse the Jesuits now, as they used to do. Two years ago if a member of your society had presented himself amongst us, he would have been received with a volley of stones; to-day you will meet with a very different reception.' Thus speaking, he conducted the Jesuit to the seat of honor, and during his stay, the latter had every reason to be charmed with the politeness and courteous demeanor of his fellow-guests.

"The mission at Dusseldorf has been productive of equally happy results. The local journals mention that the Churches were so crowded that it was almost impossible to make the sign of the cross, or to wipe away the tears which coursed down the cheeks of the listening crowds. The effects of the mission have been singularly blessed, in proof of which it is sufficient to allude to the facts, that numerous restitutions of ill-gotten wealth have occurred, and that piles of obscene and impious books have been consigned to the flames.

"At Mayence and at Bensheim, the success of the missions has exceeded all expectation. At Bensheim, the audience on leaving Church proceeded to the house of the editor of a journal called the *Messenger of the People*, and begged of him to discontinue his paper, and, in consequence, the issue of that journal has been suspended. The *Messenger of the People* was the organ of the *Rongiens*, and the hired blasphemer of the Catholic faith; during the course of the mission it had never ceased to calumniate the Jesuits, and to reproach the Bishop of the Diocese. In one of its articles, it had inserted the oft-refuted slander, that it was a maxim amongst the Jesuits, 'that the end justifies all means.' The Rev. P. Roh, Superior of the missionaries, offered from the pulpit the sum of a thousand florins—to be expended for the use of the poor at Bensheim—to any person who should be able to point out this abominable doctrine in any of the 32,000 works, published by members of the Society of Jesus: the discoverer, in order to obtain the reward, was to present himself before the professors of the college at Bensheim. In the meantime, the Rev. P. Roh referred his auditory to St. Paul's Epistle to the Romans, c. iii, v. 8:—'*Et non (sicut blasphematur, et sicut aiunt quidam nos dicere) faciamus mala ut veniant bono; quorum damnatio iusta est.*'"

The letter concludes by saying, that one hundred and twenty missions, in Germany and in Poland, have been demanded of the Jesuits—a demand which the scarcity of laborers, renders it difficult to grant.—The Chapters of Breslau have summoned to their assistance the Liguorian Fathers, whose apostolic zeal has been strikingly manifested in their missionary labors during the last two years.

PROTESTANT PROGRESS.

We clip the following testimony, as to the rapid progress of Protestantism in Holland, from one of our Protestant exchanges. Our readers will not fail to observe how fully it bears out the statements of Dr. Brownson, during his lectures in this city, as to the tendencies of Protestantism, and its inevitable results when pushed out to its last, and only logical consequences:—

"RATIONALISM IN HOLLAND.—We borrow from the *Record*, as an unexceptionable witness on a point of this kind, the following description of the state of the Reformed Communion in Holland:—'The Reformed Church of Holland, like the Protestant communities of Germany, is the prey of Rationalism. Free thinking has penetrated every department of Church and State, and its effects are of the most lamentable kind. Not a few of the clergy, in pursuit of this modern science, if it is to be so dignified, have arrived at the conclusion that there is either no God, or that everything is God. Men who regard themselves as philosophic theologians, are on this matter almost united in their views, and are proud of this extreme result of their investigations. Their next step, and one of the highest importance, is to make out that man has no soul. With these two great discoveries they think to render invaluable service to humanity, overlooking, in their successful polemics, the fatal consequences, social and moral, which inevitably flow from their theories—that man, without a soul, or without a God, cannot be the subject of sin, or virtue. Praise and blame are therefore indifferent terms, having no just application to the conduct and actions of mankind. In the presence of such an ethical delirium, political and social rights are without foundation. But the terrible effects of this free-thinking do not end here. There is no need of a redemption, and, consequently, the new science is quite sure, in the face of all history and evidence, that everything the Bible affirms of the Divine nature and redeeming work of Christ is a clever fiction, an artful fabrication. Thus, according to Professor Opproemer, of Utrecht, all that the intolerant party of the orthodox—the 'slaves of the formula,' as they are disdainfully called—in harmony with every age, have been wont to call the Gospel, is, in the view of the men of higher and progressive science, nothing more than a wasp's nest of fables. The divines of Groningen call the recognition of the Bible as God's word, *bibliolatry*; the reception of the doctrine of the inerrability of the apostles, *apostle-dedication* (*apostel-vergoding*); that of the atonement, *blood-theology*, and, finally, to maintain orthodox sentiments is to break the great command of Christianity—that is, love.—Such are the sentiments now prevalent in the higher circles of Holland; boldly taught from its pulpits, and controlling the actions of the State. It is, however, to some extent consolatory, that they are not very generally held by the body of the people.'

SPIRITUAL RAPPINGS.

The *Boston Pilot* has an excellent article on this singular delusion, which is making such a rapid progress amongst the Non-Catholic portion of the population of the United States, and which, we believe, has been lately introduced into Canada. Speaking of the prevalence of this, the latest development of Protestantism, the *Boston Pilot* says:—

"This delusion has so spread over New England, and towns in other States of New England origin, that scarcely a village can be found which is not infected with it.—In most small towns, several families are possessed, the medium between the erratic ghosts and the crazy fools, being, in some cases, a weak and half-witted woman, but in most instances a little girl whom her parents and friends have prostituted to this wicked trade. Most of the mediums, who are sometimes, but not always, put into a mesmeric sleep, before starting in search of the ghosts, become stark, staring mad, and so do many of the believers. Not a week passes that does not see some one of them commit suicide or go to the mad-house. All of the mediums give unequivocal signs of some abnormal, unnatural disturbance of their bodily and mental functions. Some of them discover indications of what looks like genuine possession by a devil. The evil is unquestionably spreading, and it will, in a few years, exhibit shocking results. It gains ground only among Protestants, of course. Catholics, even the most ignorant, are in the habit of referring such things to the principles of the Catechism, and of trying them, by these principles. So they do not, anywhere, countenance the delusion. They laugh it to scorn. As a general thing, the Irish girls behave nobly, they laugh at the ignorance and superstition of their silly employers. Very few have been persuaded even to enter the room where the mummery is practised, or to exchange compliments with the ghosts, much less to become mediums. Scarcely any have fallen into this unfortunate mistake, and those who have, led either through excessive complaisance or curiosity, soon pitched the whole affair to the black spirit that started it. Protestantism, however is essentially unintellectual—superstitious. It has no principles of its own, whereby to judge things correctly. Some of them, reasoning from Catholic principles, reject the delusion. A few congregations, mainly Calvinistic, have set their faces against it, partly because the ghosts say that there is no hell, principally because church members leave the regular congregations to go a ghost hunting. Instances have come to our knowledge where the minister tried to preach it down, but his congregation, composed mainly of rappomaniacs, told him that, as a Protestant minister, he had no business to preach against any theory or practice which they approved, and they warned him to seek his bread and butter, (he didn't get much bread, and the butter wasn't very good,) elsewhere."

John Maguire, Esquire, has been appointed Police Magistrate of the city and District of Quebec, in the room of W. K. McCord, Esq., promoted to a Circuit Judgeship.

OBITUARY.

Died on Sunday, the 6th instant, in the Sulpician Seminary of this city, after a painful illness of ten days, James McCarron, an ecclesiastic of Montreal College. Mr. McCarron belonged to the Archdiocese of New York, and was sent to complete his theological studies under the superintendence of the Sulpician fathers, having previously studied for some years in the diocesan seminary of Aughnacloy, Ireland, of which town he was a native. He was some months ago admitted to minor orders, and had passed with credit through his final examination some two weeks since, preparatory to receiving Holy Orders. On Saturday last he was to have been ordained Deacon, but God had decreed it otherwise, and he was called to enter upon his reward ere yet he had been invested with the priestly dignity. To those who knew his eminent, though unassuming virtues, his fervent piety, and burning zeal for the glory of God, it seems sad that the Church should have lost a minister of such rare virtue, just when he was about to enter upon the duties of the priestly office; but in that, as in all things else, we bow in perfect submission to the will of Him who "doeth all things well."

Mr. McCarron had been removed on Sunday, during the conflagration, from the Hospital of the *Hotel-Dieu* to that of the Seminary. He died in the blessed peace of the just, and for some time before his death, seldom removed his eyes from a crucifix which hung before him, breathing at intervals the most fervent ejaculations of humble, trusting love. His death was truly a happy one, and we have only to pray, all of us, that our last end may be like his. *Requiescat in pace.*

TESTIMONIAL TO THE REV. J. F. CANNON.—We have pleasure in stating that the Rev. Mr. Cannon, Catholic Priest of this Parish, was, last week, presented by the Ladies of his Congregation, with a magnificent set of Sacerdotal Vestments, as a testimony of their esteem and gratitude. The Vestments, which are of Mohair silk, of variegated colors, beautifully flowered, richly embroidered, and gorgeously decorated with heavy gold fringe, were presented to the Rev. Gentleman by Mrs. John Sandfield McDonald, who was deputed to do so, on behalf of the donors. The following interchange of sentiment took place, on the occasion:—

Rev. and Dear Sir.—Will you please accept, from the Ladies of your Congregation, this present, which they offer you, as a testimony of esteem for yourself, and of gratitude for the deep interest you have ever taken in the spiritual welfare of your flock.

To which Mr. Cannon replied:—

Dear Madam.—Having been presented, through you, on behalf of the Ladies of my Congregation, with a set of handsome, beautiful, Vestments;—through you, therefore, I beg to tender my most grateful acknowledgments, and sincere thanks, for this estimable token of their attachment and friendship, which to be ever deserving of, reassured, is my earnest wish, and will be my constant study.—*Cornwall Freeholder.*

We have much pleasure in copying from the *Montreal Herald* the following testimony in favor of the lumberers of Upper Canada, once notorious for their violent and drunken conduct:—

"It is pleasing to add that a very great improvement has lately taken place in their deportment, so that instead of a Bytown 'shiner' being another word for an incorrigible blackguard, the workmen on the Ottawa are beginning to be entitled to as much respect as the best conducted classes in the country. General temperance is, of course, the cause of this change; and the improvement is shared in, by the employers, as well as by the employed, for the writer was informed, that instead of Monday being a day of almost total idleness, as formerly, the week's work was now *bona fide* begun on that day. The *Pères Oblats* who have a mission on the Gatineau have done very much among the Catholic laborers to effect this result, and their services seem to be appreciated by them, for the shantymen thereabout have recently raised a sum of £150 to help to build them a house.

FRANKLIN HOUSE.

We beg to call the attention of our country readers to the advertisement of the above Hotel, which will be seen in our advertising columns. The proprietors are well deserving of encouragement, and we know that they will leave nothing undone to make their house a comfortable home for travellers. Their terms are very moderate, so that those who wish to practise economy while travelling will do well to give the Franklin House a trial.

THE SPAEWIFE. By the Author of Shandy M'Guire.

A tale of the reign of Queen Bess, and a record of some of the brutalities inflicted by the professors of evangelicalism, upon the children of the ancient Faith. This work will be completed in 4 parts, 25 cents each. To be had at Messrs. Sandler's, corner of Notre Dame and St. Francis Xavier Streets.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Amherstburg, J. Kevill, £2 15s; Sorel, D. M'Cartly, £1 5s; St. Pierre les Bequets, Rev. J. B. Chartré, £1 5s; Cornwall, Rev. Mr. Cannon, £1 5s; Petit Rocher, N. B., Rev. E. J. Dunphy, £1; Chateauguay, J. Quig, £2s 6d; Williamstown, Major J. M'Donald, 12s 6d; Kingston, P. Kilduff, 12s 6d; St. Remi, H. M'Gill, 12s 6d; St. Andrews, M. Glancey, 6s 3d; S. Mountain, J. Morrow, 6s 3d; Bristol, H. Power, 6s 3d.

Early on Sunday morning, the wife of Mr. Hinley, boot and shoemaker, St. Mary Street, in throwing some water into the street, from her house, two stories high, lost her balance, fell on the pavement, and was instantly killed.

Birth.

At Villa Richelieu, St. Charles, on the 30th ult., the Lady of J. L. Leproux, Esq., M.D., of a son.

NOTICE is hereby given, that the "CONGREGATION DES HOMMES" Established at Montreal, will apply to the Legislature, at the Next Sitting of Parliament, to obtain an Act of Incorporation.  
Montreal, June 9, 1852.



## FOREIGN INTELLIGENCE.

## FRANCE.

On Saturday, May 15th, the deputations of regiments sent to Paris to receive eagles were reviewed in the court of the Tuileries by the President, who distributed several crosses and medals on the occasion. After the inspection, the President addressed them as follows:—

"Officers, non-commissioned officers, and soldiers, I have been desirous of addressing you before your departure in a few words of congratulation and encouragement. I was anxious to tell you how happy I was at the late solemnity to see myself surrounded by the representatives of our valiant army, and to assure them that my sentiments of esteem and sympathy were the same for all the corps of which it is composed. Many services and many merits have, without doubt, remained unrewarded; but be certain that the day of justice will not fail to arrive for each. Besides, if such recompences are a right, they are neither in your eyes nor in mine the principal motive of action. What constitutes your force and your glory is, that by appealing to you in the case of honor and of your native country, nothing is impossible with you. That is the real mainspring of the conduct of the army—one that will never fail—and one on which I count. Carry back with pride to your regiments those standards, the venerated symbols of our national glory, and on which is written the history of each regiment; I entrust them to your patriotism. Say to your comrades that my thoughts are always in the midst of them, and that I am always ready to share their dangers, as I share in their love and devotedness for the grandeur and prosperity of France."

This address called forth loud acclamations, which lasted until the Prince President withdrew.

The expression in this address which has attracted most notice is that in which the Prince talks of sharing the dangers of the army. This offer recalls to mind the speech which Louis Napoleon made before the *coup d'état*, closing with the memorable words—"I will not say to you as other governments which have preceded me, 'March, I follow you;' but I will say, 'I march—follow me.'"

The correspondent of the *Chronicle* thus reviews the week:—"The Paris fêtes have now terminated, and it may safely be said that there never were fêtes which, after raising immense expectations, have produced such miserable results. The empire is now as far from being a *fait accompli* as it was this day fortnight. The only real light which the fêtes have thrown upon the position of affairs is with respect to the feeling of the people. We now know that all classes, high and low, are in a state of perfect indifference as to whether Louis Napoleon shall become Emperor or not. He may become Emperor tomorrow if he choose, and, as far as France is concerned, he may continue President, and his doing so will cause no dissatisfaction. In short, he has the game in his own hands, and he may play his trumps whenever he chooses."

**LETTER OF THE COUNT DE CHAMBORD.**—The Count de Chambord has published an address to his adherents, dated "Venice, April 27th," which is, perhaps, the most public and peremptory assertion of his claims and of his power that the exiled prince has yet thought it prudent to make. In this letter the representative of the French monarchy explicitly declares that it is the duty of his adherents to enter into no engagements, and to accept no offices, at variance with the grand object of the re-establishment of the legitimate monarchy; he instructs them to protest against the empire, but without openly resisting it; to endeavor to make themselves useful to the population; to support the government against anarchy, but for no other purpose; and to promote the entire and intimate union of the monarchical party. This manifesto defines the steadfast partisans of the monarchy; it will render them, if it be obeyed, as obnoxious to persecution as the Orleans themselves; it distinctly recommends the fusion of both branches of the royal family; and it announces the resolution of the Prince "to accomplish the great duties imposed on him by Providence." It should not be forgotten that this language is held shortly after the visit of the Russian Grand Dukes at Venice, and just before the arrival of the Emperor Nicholas at Vienna; and that it is dated from the Austrian dominions. If, therefore, Louis Napoleon was waiting to find a pretext for the declaration of the empire in the hostile attitude of his competitors, that time is come.—*Times*.

The correspondent of the *Chronicle* states that the President's government dread so much the circulation of the Comte de Chambord's letter, that on Sunday all the travellers arriving from the Northern Railway from Brussels were strictly searched, and all copies of the Belgian papers were seized.

**THE OATH OF ALLEGIANCE.**—General Changarnier and M. Arago have written letters declining to take the oath of allegiance to Louis Napoleon.

General de Lamoricière has written a strong letter, refusing to take the oath of allegiance to Louis Napoleon. He complains that the law of 1834, which provided that no officer should lose his rank except by sentence of a court-martial, is trampled under foot by a government that respects neither person nor property.

The *Times*, in a leading article on Louis Napoleon's prospects, says:—"Louis Napoleon is safe from all foreign intervention as long as he confines himself strictly to the domestic affairs of France, but that is precisely what it is most difficult for any French government to do, and more especially for a government founded on the name of Bonaparte. He has, therefore, continually turned his mind to various external projects, though each of them has been

abandoned or postponed when he contemplated all the difficulties to which it led. In so reserved and tenacious a mind, moulded by captivity and solitude, conspiracy is the habitual form of the pursuit of power. He conspired during the reign of Louis Philippe against the monarchy and the charter; he conspired during the Republic against the constitution which he had sworn to uphold; and, since all internal impediments to his dominion are now removed, he still conspires against those usages which exclude him from the rank of a Sovereign and forbid him to hope for the territorial limits of the French empire."

Count Molé has addressed a letter to the *Constitutionnel*, denying that he ever attended a meeting at the Tuileries, at which it was proposed by Gen. Changarnier to arrest Louis Napoleon, and to send him to Vincennes, or that anything of the kind was ever contemplated.

## ITALY.

**A BRITISH SUBJECT SENTENCED TO DEATH AT ROME.**—A Mr. Edward Murray, a British subject has been sentenced to death at Rome, with eight other persons, for being connected with the assassins of a Papal officer three years since. The British visitors and residents in Rome are endeavoring to obtain a mitigation of the penalty, and in furtherance of that object, have drawn up and signed the following petition:—

"To the Holiness of Pope Pius IX., gloriously reigning, the undersigned British subjects petitioners.

"Most Blessed Father—The humble petitioners of your Holiness, subjects of her Britannic Majesty, respectfully expose that they have been informed, from sources worthy of credit, that Edward Murray, their fellow-countryman, the son of a meritorious British officer, has just been condemned to the penalty of death, for most serious offences, by the Tribunal of the Sacra Consulta.

"The petitioners, deeply penetrated with the horrors of such a penalty, commiserating the desolation of the wretched family, and fully trusting to the clemency of your Holiness, make an appeal to the most noble prerogative of a Sovereign, imploring mercy for the life of an unhappy man, at once son, husband, and father, who has been long seriously ill in prison, having been confined for nearly three years—first in Ancona, and subsequently in Rome—amidst every kind of filth and privation. Let this, Most Blessed Father, be an incentive to compassion, so that the clemency of your Holiness may deign to mitigate the extreme sentence, receiving in return the acknowledgments of numerous individuals, who, without entering into the merits of the case, are deeply touched with the fatal lot of the unhappy young Murray.

(Signed)

"Lord Walpole, G. J. Johnson, Captain; J. Stoddart, commanding H. M. S. Growler at Civita Vecchia; W. G. Moore, Major-General; H. Caldwell, Lieutenant-Colonel; James McClerverty, Captain, R. N.; C. W. Howman, clerk; John Nicholl, Privy Counsellor to Her Britannic Majesty, and M. P.; James Ramsay, Bart.; Richard Deakin, M. D.; J. Spencer Meade, M. A., Cambridge; Eneas Macbean, Banker; G. J. MacDowell, Lieut. Col.; C. B.; Laurence MacDonald, Arthur J. Strutt, Lieut.-Colonel Napier."

## AUSTRIA.

**THE CZAR AT VIENNA.**—The Vienna correspondent in the *Times* is full of details about the visit of the Emperor of Russia to Vienna. On the 9th he inspected the new arsenal, and in the evening went to the Burg Theatre, which may be styled the high school of the legitimate drama. In the piece given—a comedy entitled, *The Prison*—the gaoler calms the fears of one of his prisoners lest his name should become known, by the assurance that, like all persons committed to his care, he had a number but no name. The whole audience must have thought of Siberia, for every opera-glass was suddenly directed to the imperial box. The eyes and mouth of the Emperor underwent no change whatever, but a slight contraction of the skin around the former showed that he was suppressing a smile.

**POLICY OF THE TWO EMPERORS TOWARDS LOUIS NAPOLEON.**—The Paris correspondent of the *Times* says:—"It may be safely affirmed that the sovereigns, as well as their confidential advisers, earnestly desire to maintain peace in Europe, at the same time that they are determined that no one shall infringe the treaties of 1814 and 1815, which form the public law of Europe; and that both the spirit and the letter of those instruments shall be respected. The sovereigns do not hesitate to recognise the right of each nation to select its own government; but on condition that it shall at the same time respect the rights of its neighbors. Such, in fact, were the premises established at the very opening of the conference; they were at once admitted; and it appears certain that the necessity was avowed of coming to an understanding as to the general line of conduct to be followed in future with reference to the affairs of Europe. My letters continue to state that it has been agreed on that the three cabinets of Vienna, Berlin, and St. Petersburg, should become bound by a closer alliance; that they should not treat separately, and that, in a word, all affairs should be conducted in common."

The Vienna correspondent of the *Times* confirms this, and adds:—"Austria may have no objection or dislike to Louis Napoleon, but always provided that the treaties of 1814 and 1815 shall be strictly adhered to in spirit and in letter. The elective Emperor, or the Empire *à vic*, would not encounter any decided opposition, but when you inquire as to the hereditary empire you are answered that it is a question that cannot be mooted and discussed at this moment, exposed as it is to eventualities of all kinds."

## GERMANY.

**BADEN.**—A conflict has arisen between the new Regent of Baden and the Catholic Archbishop, as to the performance of a solemn funeral service for the late Duke. The Regent had ordered that it should

take place on the 10th; the Archbishop appointed a service for that day consisting only of a funeral sermon and a psalm, without specifying it as the "solemn funeral service" required by the head of the state, and afterwards changed the day and time of the service to the afternoon of the 9th. A direct remonstrance from the government was not attended to, and the Minister of the Interior has therefore issued a circular, charging the Archbishop with purposely evading a duty always performed on former occasions, and announcing that, as the government does not recognise the ordered service as the fitting one, all the officials of the land are released from any attendance at it. Further measures are also reserved. This collision with the Ecclesiastical power at the commencement of a new reign will, it is expected, be the precursor of others.

## SWEDEN.

The Copenhagen correspondent of the *Chronicle*, writing on May 5th, says:—

"In Sweden religious matters are daily becoming more embittered. Sectarian movements are very numerous, some of them merely pietistic, others more or less heterodox and immoral. The consistories are accordingly exhibiting the melancholy spectacle of hundreds of free citizens cited before them for conscience sake. Discontent, with both Church and State, is rapidly extending, and is assuming in some districts the shape of a large emigration, partly to Australia and partly to America. From Gothenburgh alone, within the last few weeks, about 1,000 people have sailed for these countries, and others are preparing to follow. This is a melancholy spectacle, and people are beginning to consider the question with more seriousness. At this moment a large Society for Religious Liberty in Sweden is under formation in Stockholm.

"Professor Huss, the first physician in Sweden, has just published an important book on the diseases of the Swedish people. He proves that the Swedes are rapidly deteriorating, physically as to stature and strength, and morally as to intellect and virtue, a state of things which he attributes principally to the enormous use of brandy in the country."

## SPAIN.

At Madrid, there is vague talk of certain important changes contemplated by government, in a reactionary sense, against the present constitutional régime. The changes anticipated are supposed to refer to the electoral law, which will be greatly modified.

## SWITZERLAND.

The *Basle Gazette* of the 11th instant announces that the Grand Council of Berne met on the 10th. The Executive Council, however, proposed the repeal of the decree expelling the Sisters of Charity from Porentruy, and an amnesty in favor of the persons implicated in the affair of Jenner. That proposition, adds the correspondent of the *Basle Gazette*, proves that the government considers itself sufficiently strong to act with moderation.

On the 12th instant, the Grand Council adopted a proposition for a very extensive political amnesty, extending as far back as the events of 1846. This measure of clemency was regarded at Berne as a clear indication of the force of the Conservative party. The Radical party in the Grand Council was becoming more and more weak. Some of the members had given in their resignation.

## INDIA.

**THE BURMESE WAR.**—Advices from Bombay to the 17th of April state that the troops for Burmah were all embarked by the 30th of March, and a portion of them arrived in the Rangoon river at that date—viz., the 40th M. N. L., and the wing of the 18th Royal Irish. The Governor of Rangoon had sent word to Commodore Lambert to come up at once and fight it out, as he was tired of "seeing our ships riding at anchor, doing nothing but making mysterious signals to each other, vanishing for a while, and then re-appearing." The town of Rangoon is believed to be strongly fortified with immense planks of timber through which our heaviest shot will not penetrate—we must in this case only set fire to the place at once. On the arrival of the entire expedition, which would be about April 5th, Commodore Lambert was to shift his flag to the little iron steamer *Phlegathon*, which was to take the lead in the attack on Rangoon. The town once taken, it is thought the force will remain for some short time, to see what effect it will have on the golden-footed monarch, before proceeding further. It is thought exceedingly improbable that he will care two straws for this, and that we are now only entering on a bloody campaign, which will last for months, and which will end in our annexing a goodly slice of his empire to our dominions. It is believed that a large body of his forces, some thirty thousand men, is now ready to enter Arracan, to carry on reprisals. Rangoon was expected to be in our possession by the 10th of the same month. The forces would then advance as speedily as possible further up into the country before the rainy season, and would then await reinforcements and the return of more favorable weather.

The expedition under Sir Colin Campbell returned to Peshawur on the 27th of March. Three days afterwards, however, new outbreaks upon the frontiers were reported, and it was expected the troops would again be sent off.

Intelligence has been received from Candahar down to the 10th April, at which place authentic accounts are said to have been received from Heerat, which are to the purport that Meer Afzool Khan, nephew of the Dost of Cabul, had reached and invested that fortress with ten thousand troops.

In consequence of discoveries recently made in the Punjab, the crime of Thuggee is supposed to have been carried on to an alarming extent since the occupation of the country by our troops. It is said

that no fewer than 3,000 victims have been traced within the last two years. Colonel Sleeman and Major Graham have been ordered to investigate the matter.

## THE LONDON WEEKLY DISPATCH ON THE CATHOLIC QUESTION.

We observe that the Whigs are in a desperate taking about the full embodiment of the Popish contingent to the collective folly of Saint Stephen's. The hierarchy whom they insulted, and the laity whose religion they degraded, have established a "Catholic Defence Association," which has organized and disciplined the whole nation to resistance and mutual protection. The *Economist*, pitched altogether from his centre of gravity at the prospect, thus outpours the vials of his wrath upon the combination:—

"Napoleon himself never assumed a more dictatorial tone, or issued a more imperial decree. If this line of conduct should be persisted in, and should be successful—if the Irish nation will submit to have their functions thus usurped, and their liberty of choice coerced, by a self-elected board of priestly oppressors,—the result may become in the last degree dangerous and mischievous. The Irish members will form a 'brigade' more united, more disciplined, more isolated than ever. They will represent not Ireland, but Rome; they will not be representatives of a Catholic community, but delegates of a sacerdotal club; they will form a compact and numerous body, pledged to nothing but a vindictive and anti-imperial policy,—anxious at all hazards to avenge themselves upon the Whig party, for a legislative enactment in which Tories concurred, and which England and Scotland almost unanimously supported,—and presenting themselves before the British House of Commons, not as an integral and homogeneous portion of it, but as a hostile and foreign body, fettering its action, clogging its progress, and degrading its character.—a band of mercenaries, taking their orders from without, and ready to sell themselves to any faction or party which will aid them in their plans of vengeance. We confess, we look upon the possible return of such a numerous and compact battalion with very great uneasiness, not only on account of the immediate difficulties which their conduct may cause, but from a dim and reluctant foresight of the possible measures which may, sooner or later, be required to counteract the mischievous effect of their proceedings. We scarcely like to speculate, even in fancy, on the steps it may be necessary to take when time shall have developed the full evil consequences resulting from the existence of a faction amounting to one-seventh of the whole House, acting as one man in obedience to foreign influence, and where parties are at all evenly balanced, able to overturn any party by throwing its numbers into the scale of its opponents. It may thus easily succeed in rendering any continuous and consistent political action, impossible except by its permission and support; a support which will only be purchasable by degrading compliances and noxious concessions to which no British statesman of any party, we believe, will stoop."

Our readers will do us the justice to remember that we predicted these results just twelve months ago. We are only surprised at the effrontery of those whose parish curates and rectors are the most active and effectual electioneers in England, and who are, at this very moment, turning the tide in favor of Lord Derby, by exciting the bigotry of the country against the Liberals who support the Maynooth grant, and yet who venture to effuse the bitterness of their bile when the Popish goose is basted with the same sauce as the Protestant gander. We cannot affect to concern, or even to regret, the institution or the growing power of this Catholic Defence Association. On the contrary, we must heartily rejoice in its efficiency, and wish it every success. When a nation's religion is assailed, the people are perfectly right in resigning the means of its protection into the hands of their clergy. "Sacerdotal Clubs" are not confined to Papists. It is perfectly notorious that the Ecclesiastical Titles Bill was only carried by the coercion of the Members by the Protestant parsimony of England and Scotland. We told Lord John Russell that he had ruined the Liberal party, by cutting off the support of the Irish members; and the division of Monday last proves that our prophecy was too literally fulfilled—for "revenge sleeps, but never dies." It has been too long the reproach of the sister kingdom, that "if you want to roast an Irishman you will get another to volunteer to turn the spit." It has been that disunion, jealousy, and mutual envy and suspicion, which have enabled British oppressors to gain too easy a victory over Meslesian suicidal folly. Our neighbors begin to see their mistake, and to cement themselves in the discipline of strict and cordial combination and obedience—and accordingly they now make themselves thoroughly formidable, and therefore really powerful.

It is equally useless to denounce this, and dishonest to affect to condemn it. The conduct we abuse is exactly that which we would ourselves pursue, although we affect, with pious and patriotic horror, to deprecate the principle. "The villainy you teach me I will execute, and it shall go hard but I will better the instruction." If the Legislature had dared to do for Presbyterianism in Scotland what it has ventured to perpetrate upon Popery in Ireland, the General Assembly would have been a council of war—the moderator the commander of the rebels; and the clergy would have become dictators by the acclamations of the people, as they did before in Cromwell's time, when commissioners from the Kirk ordered General Leslie to retreat or do battle, according as the spirit moved them. If, also, John Bull would be candid, he would confess that, if he were out-voted by a Popish and Presbyterian coalition to put down Episcopacy, there is nothing the Bench of Bishops could direct which the whole people would not willingly obey.

The truth must be told, however unpalatable it may be, that the Irish are meeting the emergency in which they have been left, by the unneighborly conduct of the sister kingdom, just exactly in the same spirit in which the British people would have provided for a similar contingency. It is this very Saxon way of facing the danger that gives us reviving hopes of the capacity of Paddy for working out his own political redemption. When he makes himself feared, he will make himself respected. Nobody plays tricks with a giant. The Philistines did not scoff at Sampson until Dablah had deprived him of his strength.

We rejoice at the result for another reason. The English and Scotch must be taught that intolerance and persecution is a game at which two can play; and that, if they desire to indulge in the luxury of bigotry, they must lay their account with being made



to pay for it. Ireland, we trust, will now be a bit in the mouth of British fanaticism. A body of one hundred and five Members, united exclusively for the protection of their country and of their self-respect, will seize the balance of party, and make faction kick the beam as they list. The No-Popery cry will be found to be a very expensive amusement; and, in fact, to secure the ascendancy of the party it was intended to crush. The Irish Brigade will, in turn, join itself to any discontented party to beat its enemies in detail. The Dissenter will probably find no hesitation now among Catholics in voting for the separation of Church and State—the Chartist, in letting in Democracy upon the constitution. The Papist will tell Churchman and Tory—"If that I be a dog, beware my fangs."

If anything were wanting to confirm this resolution, and to add the bitterness of a wounded sense of injustice to the zeal of faith and the enthusiasm of self-respect, it would be the conduct of all parties in the debate on Mr. Horsman's motion, for an address to the Queen on the subject of the institution of Mr. Bennett, to the rectorate of Frome.

Let us say to begin with, that we have no sympathy with an attack on such small deer, when the Bishop of Exeter and his brother of London or Oxford are suffered to carry on their practices unmolested. Indeed we regard Mr. Bennett as a consistent professor and practical exponent of that rank Popery of which Church of Englandism is but a beggarly disguise. The least thing a man can do who believes that God had a mother, is to worship her. If he has faith in apostolical succession, why should he deny the supremacy of the Church, or its infallibility? If he swallows consubstantiation, why should he hoggle at transubstantiation? If he is sure that God had brothers, what should deter him from praying to them to make intercession with the Lord? If he subscribes to the service at the visitation for the sick, how can he deny the doctrine of absolution? If he asserts, which, as a Churchman, he is bound to do, that an Anglican priest, by virtue of the sacred tradition of the virtues of the inspired times to his office by an electric spiritual chain, can wash away original sin; but that no other sort of priest can, or, at least, none other but the Popish priest against whom, on that very account, apparently, his *odium theologium* is all the deeper, where is there room or reason for such a believer stopping short of Rome?

Yet, look at the handling which this subject received from the leaders of the factions into which the House of Commons is divided. Here was a Parson driven from London for his Romanism, which was too great even for the Bishop of that ilk—convicted of pure apostasy on the Continent—introduced into another diocese by declarations on the part of his clerical sponsors which they knew to be absolutely false, and even helped on by a certificate from Fulham Palace—set over the care of so many Protestant souls against their earnest protest, and having the sole patronage and regulation of five or six supplementary curacies. Here was the lady patroness of the living, and the Bishop of Bath and Wells, forcing this man upon a Protestant people and half the clergy of his diocese, in defiance and spite of their most solemn remonstrances. The Papal Aggression was nothing to this. That was an advance from without: this was a betrayal from within. But

"That in the captain's but a choleric word  
Which in the soldier is rank mutiny."

Cardinal Wiseman is to be a Papist at the peril of penalties, imprisonment, banishment. When the Bishop of Bath is the culprit, the Chancellor of the Exchequer proclaims the inability of the law to reach him, and declines to interfere to make a law for the purpose. So Lord John Russell, who could write a studied epistolary insult to the Catholics, and frame Bills of pains for their hierarchy for exercising the functions of their faith, tries hard to quash the investigation into the conduct of the Protestant Countess and her Right Reverend Father in God; and, that manœuvre failing, he suggests "an inquiry, in a friendly spirit." There was no inquiry precedent to the Ecclesiastical Titles Bill. *The law not being able to meet the case, a law was expressly made to meet it.* How is it possible to conciliate the goodwill and loyalty of Irishmen when they mark the scandalous partiality of those diverse modes of treating Anglican Episcopacy and Milesian Popery? Who can exonerate the Whig leader and the Tory back from the charge of the most palpable bigotry and glaring prejudice, when it is seen that such different measures are meted to Mr. Bennett and Dr. Hendren—to Wiseman and to Wells?

We say, then, heartily and earnestly, that we wish all success to "the Catholic Defence Association." We hope it will return every Irish Member; and that, when they have reached Saint Stephen's, they will so stick by one another, their country, and their creed, that they will for ever cure Episcopal bigotry and Scotch fanaticism of their itch for persecution. We need Irish fire to rid us of cant and hypocrisy; and, as one fire eats out another, we are not sorry to pull rival creedmongers by the ears.

RELIGION IN INDIA.

(From the Catholic Miscellany.)  
The following is an extract of F. Strickland's new work, entitled the "Jesuit in India." He speaks of the Protestant plan of making proselytes:—

"The sums spent in printing and distributing all these books are almost incredible; the Protestants themselves are obliged to acknowledge how few converts they have made, for in one of their tracts they say that perhaps not one in ten thousand is ever read, and of late years they lessened the issue of them. Father St. Cyr, who has traversed the district of Madura in almost every direction, says that he never but once met a Hindoo who said he had been converted by reading; he was not then baptised, but had been promised a small pension by the Protestant missionary on declaring himself a Christian. This purchasing of converts is common among the Protestant ministers, and it is curious that it should not have won over more of the natives. The majority of their converts, except in Timmelvaly alone, were already Christians, and in Tanjore, Pratacendi, and Madura proper, they have gained many—some of these by carefully assuring them that their religion was not in any degree different from that of St. Francis Xavier! To maintain this delusion, they have in some places actually returned to Catholic practices, which they had at first condemned, as for instance, at Amapaty, where about fifteen families turned Protestant; the minister at first assured them that confession was a modern innovation, but finding how much they clung to it he yielded, and for a time heard the confessions of those who chose! In the same way the sacrament of the Lord's supper, as they call it, was at first administered by distributing

pieces of bread dipped in wine; but after a time they, in some places, made the bread like the hosts used by the Catholic clergy. Yet this imitation is by no means general, on the contrary many of the Protestant ministers exhaust the usual topics of abuse and misrepresentation of Catholic doctrines and practices; and though confuted again and again, they persist in their assertions, as if they knew the realities of the Catholic creed better than those who profess it. In many of the small stations their efforts are directed rather to make the Catholics become Protestants than to win the heathens to Christianity. Several of their schools are in Catholic villages; their catechists are much more often sent to these than to those inhabited by pagans, nor, as has been already said, do they hesitate to give money as a motive for the desired change."

The author mentions many curious illustrations of this mode of making Christians, and shows that not only money but patronage of every kind is freely distributed to the natives who nominally embrace Christianity, even though few of them may be ever baptised. The pains taken to induce the Catholic children to attend at Protestant schools, and the obstructions put in the way of Catholic missionaries in endeavors to afford instruction to the children of Catholic soldiers, are succinctly mentioned. As to the very different kind of incomes which the two classes of missionaries have to subsist on, we find that while those Catholic clergymen who are paid as chaplains to the army received no more than 50 to 100 rupees (£5 to £10) per month; and those who are not so paid are obliged to exist with extreme difficulty on the poor pittance which the Society for the Propagation of the Faith is able to afford them; the salaries paid by government to the Protestant chaplain vary from 300 to 700 rupees (£30 to £70) per month; and others who are supported by the various missionary societies have 200 rupees, if unmarried, and 250 rupees or £25 per month, if married, allotted to them. The author estimates that within the last thirty years no less than 200 lakhs of rupees, or about two millions sterling, have been spent in the Protestant missions in India, while according to their own exaggerated accounts they have not more than 32,000 converts from heathenism, being at the rate of about £60 a head.

Let the reader now turn to the picture which the author draws of the position of the Catholic priest in India. We extract only a few sentences out of several pages to the same effect:—

"Often has the missionary been obliged to deprive himself of even the most necessary things for a European in order to support his catechist, whose services were indispensable for the cure of his flock. The poor missionary of Madura, from his cabin in some plain of India, where a mat and a straw pillow are his only bed, whose furniture consists of a chair and a table (if he have one), after a long day spent in toil and privation, raises his voice to the Catholic of Europe, and begs him, by the compassion of Christ, to send him the means of supporting his catechists and servants, whose self-devotion is often tasked far beyond the bounds of ordinary virtue. Though the missionary's own strength of mind is often brought low by the lassitude of his body, produced by too much privation, he feels his own wants less than the wants of those about him; for in India, as in every other country, it is next to impossible to command the zealous co-operation and help of ill-paid attendants. Devout reader, believe that there is no exaggeration when you are told by the missionary that your alms would materially contribute to the prolongation of his life of usefulness. There is, perhaps, no part of the world where the Catholic Church does not more or less stand in need of the charitable alms of her children for her support; but still the startling mortality amongst the missionaries of Madura, which can scarcely be attributed to any other cause than the privations endured, sufficiently proves that at present no other foreign mission is in the same want and need of assistance; for in no other part of the Church has the mortality of the clergy been so great as one in about two and a-half within ten years. The wants in England are uncontestedly immense, but at least the personal wants of the Catholic clergy are in general tolerably supplied: this is not the case in Madura, where there is no sort of fund to fall back upon, and where, if by wars in Europe, or other causes, the Association for the Propagation of the Faith should come to fail, both the bishop and every one of his missionaries would be exposed to literal starvation."

PROTESTANT GRATITUDE TO CATHOLICS.

(From the Dublin Telegraph.)

For three long centuries there has lived in Protestant England a body of men whose unflinching energy and inflexible fidelity have been tested and tried in a thousand ways, and who, though they have seen both themselves and their religion, during that time, treated with systematic scorn and contempt by the majority of their countrymen, have ever proved themselves true to their sovereign and their country. It was a Catholic who, under the Protestant Elizabeth, commanded the naval force with which the Armada was driven from off our shores, though it had set out from Catholic Spain; and in the times of the Great Rebellion, the Catholic gentry and aristocracy of England fought side by side with their Protestant fellows in the service of that king, who, above all others, is identified with the cause of the Anglican reformed Episcopate. In short, whether it be the "chaste" Elizabeth who is on the throne, or the Puritan James, or the Hanoverian George, the Catholic body in England have required their exclusion from posts of honor, wealth, and command, by proving themselves, the most faithful and devoted of England's subjects. And how has England rewarded them? What has been her line of policy towards this portion of her citizens? At all times she has used her best and utmost efforts to root out their religion; and when this has been found impracticable, she has placed its professors under every possible disability, civil and religious; for a long time she debared them as a body, from the magistracy, from the law, and from the English army and navy, on the plea, forsooth, that a belief in the spiritual jurisdiction of the Bishop of Rome is incompatible with a firm and hearty allegiance to the Temporal sovereignty of the reigning monarch—a position which every page of history, we affirm abundantly disproves. And here we say nothing of the still more cruel, though, perhaps, not more insulting, measures of the "thumb-screw," and the "gibbet," and the constant fines and imprisonments with which the English sovereign and people thought fit to visit all who refused to acknowledge such beings as Henry VIII. and Elizabeth for the "heads of the Church," and declined to recognise in a Parliamentary State Establishment, the lineaments

and features of the divine Church of Christ. . . . And yet, to speak only of the present country—of America, of the Peninsula, and of Waterloo (we use the words of a cotemporary here)—England "must own that Catholic Ireland was her sword-arm; that Catholic Ireland furnished her bravest, truest, and most daring troops; and that Catholic Ireland gave her the wisest, the most skilful, the most successful generals that ever led the British flag to victory; and that for her hearty and devotion Britain has repaid her . . . with gratuitous and wanton insult—with proscription and chains."

It was but the other day that we chanced to be glancing over the pages of the *United Service Journal* for 1848, and to find a very marked instance, so exactly to the point of our remarks above, that we cannot forbear quoting its substance. A gallant officer, Lieutenant Colonel Macdonnell, a near relative, we believe, of that Catholic nobleman, Lord Arundell, of Wardour, so long ago as the year 1813 had the misfortune to be a Catholic, and the good fortune to raise, by his spirited exertions, a Catholic troop in French Canada, with which he contrived to render England signal service on two occasions; first, by the capture of the fortress of Ogdensburg, under circumstances of peculiar hazard and difficulty; and soon afterwards by driving from the field at Chateaugay, with only six hundred men, the enemy's force of nearly twelve times their own number—a force, be it remembered, who, though they were enemies of England, were disciplined troops, and men with English blood flowing in every vein. Now, had these two actions been fought upon the more lucrative and dazzling arena of the Peninsula, or, what is more, had they been gained by a Protestant officer, they would not have gone unrewarded. They would have gained a riband and a title too. But it did not suit the taste of Protestant officials thus to reward a Catholic officer, though England probably owes the possession of Canada now, in the year 1852, to the successful and hazardous enterprise of Lieutenant Colonel Macdonnell, in 1813.—That gallant officer never was rewarded with honors or pension; and why? The answer is plain,—he was a Catholic. Here is the gist of the matter—"hinc ille lachryma." The Governor General in America, and the Commander-in-Chief at home, both agreed in representing the gallant Colonel's services as deserving of reward; and both felt that but sorry justice was done him by the Tory bigot, Earl Bathurst, then in office, who refused to meddle with the matter in England, or by the more plain-spoken Puritan Speaker of the House of Assembly in Canada, who, when a motion was made to present Lieutenant-Colonel with a sword of a hundred guineas value for the capture of Ogdensburg, "quashed the motion by showing that the Lieutenant Colonel was a 'Papist,' and, as such, ought not to receive from a Protestant Government any reward for any victory. And to mark the bigotry more strongly, two such swords were voted to Irish Protestants; gallant fellows indeed, but men who had never held a separate command in any action." (*United Service Journal*, March, 1848, p. 439.) Surely Catholic loyalty has often been cruelly rewarded in England, and that land of boasted toleration and liberty, and miserable fanaticism oftentimes has held sway in high places; but seldom, indeed, can we find a more cool and deliberate insult to the Catholic religion, in the person of one of its members, than that offered by Tory bigotry to the captor of Ogdensburg. Can the paid officials of the Crown call this a distribution of even-handed justice? And, if such were the systematic treatment of Catholic merit by Protestant intolerance, could we wonder if, in the course of time, Catholic Ireland at least should call to mind an ancient proverb which says that "England's difficulty is her own opportunity."

DIPLOMATIC RELATIONS WITH ROME.—The *Times* takes up with favor Lord Malnesbury's remark, recalling the question of having a diplomatic agent at Rome, and regrets the adoption in the bill of 1848 of the clause providing that any agent sent by the court of Rome must not be in Holy Orders:—"We do not hesitate (says the *Times*) to avow our conviction that if the Diplomatic Relations Bill had received the sanction of parliament as it was introduced by the Marquis of Lansdowne, and without Lord Eglington's clause, and if a discreet and influential minister of the crown of England had at once been accredited to the Papal court, the disastrous consequences of Lord Miuto's mission might have been repaired, and the Papal government might have been so informed and enlightened as to the policy which it was then the earnest wish of her Majesty's government to pursue towards the Roman Catholic subjects of the crown, that the acts of provocation and retaliation we have since had to deplore would have been altogether avoided, and we should have had less reason to denounce a course of aggression and intolerance on the part of Rome that drives us back to the defensive weapons of past ages. Far from increasing the spiritual power of the Pope by a recognition of his temporal power as Sovereign of the Roman States, it is precisely by effecting to ignore his existence as a temporal power that we have left his spiritual authority wholly uncontrolled." The case of Murray is then quoted as an instance of the difficulties which arise from the want of diplomatic relations. It appears Murray was an officer of police at Ancona, and in that post had formed a connection with a gang of criminals. "The weightiest charge against him is, that Count Severido, and another partisan of the Pope, who had been imprisoned by the Republican faction, were murdered in prison while they were in the custody of Murray, and this at the very time when an order had been given by the governor of that place that they should be released. The appeal made to the Pope by the English residents in Rome is merely a supplication for mercy made in favor of Mr. Murray, and we observe that no attempt is made in that document to dispute his guilt."

A GENEROUS REVENGE.—If Sir Harry Smith had been a cunning master of rhetoric, he could not have devised a more bitter rejoinder to the despatch of Earl Grey. Failing in his colonial policy, badgered about this Caffre war, determined to confess or concede nothing, Lord Grey turned round upon his servant in the colony, dismissed him, and in a scolding despatch upbraided him for his deficiencies. Sir H. Smith replies by acknowledging the receipt of a despatch "intimating to me that her Majesty's government had deemed it an unavoidable duty to relieve me from my present position; that my Sovereign had approved of the measure, and that my successor was immediately to leave England." The eloquent dignity of this simple acknowledgment is

enhanced by the sequel. No sudden throwing-up of a duty so suddenly withdrawn; his "sense of duty" made him persevere in the expulsion of the rebels from their strongholds; and, still under the ban of disgrace, he realised a striking success—probably the greatest of the war. Disgraced, told to bear the whole burthen of the failure, the veteran seeks no vent for spleen, no transfer of blame by scolding his subordinates. On the contrary, although accused of hyperbole before in praising his officers and men, with a cordial obstinacy he now insists that the praise had been fairly and hardy earned; and he clenches it with repetition. We can imagine the feelings of the late Colonial Secretary on reading the passage in which Sir Harry vindicates the justice of giving the soldier his meed of applause; "he does his duty, but human nature renders even the soldier's intrepid heart sensible of the approbation of his superior"—*Spectator*.

MR. JOSEPH HUME, M. P., ON WHISKEY AND BEER.—Mr. Joseph Hume, in a letter to a Scotch correspondent, (quoted by the *Arbroath Guide*), enters into a statement of his views on the intemperance of Scotland, and the best mode of suppressing it, which he conceives to be by washing out the whiskey with abundance of beer. He says—"The population must and will have some other beverage than water; and you should give them, if by law you can give them, a beverage that will nourish them, and not drive them mad as spirits do—a drink that will never inebriate to cause acts of violence, nor leave the desire to repeat the excess—if at any time there should be an excess—so strong as excess in spirits does. In Scotland there is more of spirits used, in proportion to the population, than in either England or Ireland, or in any country in the world; and as I believe the change from a moral, religious, and thrifty, to an immoral, irreligious, inconsiderate people, has been chiefly caused by the high price of beer—a price, in fact, that has put an end to the use of beer in the working man's family, and introduced strong drink—I desire, by taking off the duty on malt and hops, to throw the trade open, and to bring back good wholesome beer and porter at 6d. the gallon, or 1½d. the quart, instead of at the present price of 1s. 4d. the gallon for indifferent beer. Prepare a cheap and wholesome drink for the laboring man, and the habits of drunkenness—now caused and continued by high duties on malt and hops, by public-house monopolies, and other means that prevent the working man from getting any wholesome beer with men and for his family—will cease. Let us have a relief from that taxation; and as we have now cheap food let us have cheap drink, and moderation will then be the rule of conduct of the population now driven to excess."

DRINKING AT FUNERALS.—This barbarous and most unnatural practice is still continued in some districts of the north to a serious and demoralising extent. It is chiefly, if not exclusively confined to the laboring classes, with whom education has made little progress. A respectable and very worthy man, a tenant on the estate of Brahan, died there the other day, leaving a young family from whom he has been prematurely cut off. His remains were interred in the churchyard of Urray. The company were entertained with whiskey in abundance, and not less than half an anker of it was taken to the churchyard, and quaffed beside the grave of the deceased. Some of those present, it is said, took not less than six or seven glasses of raw whiskey—a quantity which the drouthiest Highlander might, without violation to his feelings, call by another name than a proper refreshment. It is singular how, with the proper feelings which the Highland people almost invariably show at other times, a custom so bad should have been permitted to attain the height to which it has reached.—*Inverness Courier*.

SCIENTIFIC WRITING.—The *Polynesian* gives a formidable, and most learned description of the eruption of Mauna Loa, and the condition of the city. "It seems," says the writer, "as if the bowels of Pluto were being disgorged. . . . The horizon is hung with murky drapery; detonations like distant thunder are heard from the mountain, and capilliform silaceous vitrefactions are filling our streets." Very annoying to the corporation, if there is one, must be these same "capilliform silaceous vitrefactions."

Some poetaster wrote the following:—"Long is that morn that brings no eve; tall is the corn that no cobs leave; blue is the sky that never looks yellier; hard is the apple that never grows meller; but longer, and bluer, and harder, and tall, is my own lady love—my adorable Poll." P.S.—The author has since died in great agony.

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

NEW CATHOLIC WORKS,  
JUST RECEIVED BY THE SUBSCRIBERS.  
Travels in Tartary, Thibet, and China. By M. Hue. s. d.  
Missionary Priest; 2 vols., illustrated, price, 8 0  
Another Edition, in 2 vols., without the illustrations, 5 0  
The Ceremonial, for the use of the Churches in the United States, with an explanation of the Ceremonies, 5 0  
Manual of Ceremonies, 2 6  
Explanation of the Ceremonies, 1 10½  
Blanche: a Tale. Translated from the French, 1 3  
The 'Spear-wife'; or, the Queen's Secret, by the Author of Shandy Maguire.—Part I, 1 3  
Valentine McClutchy, the Irish Agent; together with the Pious Aspirations, Permissions, Vouchsafements, and other sanctified privileges of Solomon McSlime, a Religious Attorney. By Wm. Carleton. 12mo. of 408 pages, in Muslin, 3 1½  
(This is a New Edition of Carleton's celebrated Work. It is, without exception, the most correct picture of Irish Life ever written. All who have not read the Work should do so.)  
Catechism of the Christian Religion, being a compendium of the Catechism of Montpelier. By the Rev. S. Keenan, 3 9  
The Protestant Christian standing before the Judgment Seat of Christ. By the Rev. J. Perry, 0 7½  
D. & J. SADLER & Co.

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



MONTREAL MARKET PRICES.

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

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations: Alexandria, Aylmer, Beauharnois, Brantford, etc.

NOTICE.

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

WILSONS & NOLAN, BOOK AND JOB PRINTERS, No. 27, McGill Street.

THE Subscribers having OPENED a BOOK and JOB PRINTING OFFICE, and furnished it with entirely NEW and ELEGANT materials, are now prepared to execute orders for PRINTING, in all its branches; and they hope, by superior WORKMANSHIP, PUNCTUALITY, and MODERATE CHARGES, to merit a share of public patronage.

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

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

NOTICE.

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

NOTICE.

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

A 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.



A SPECIAL MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, TOMORROW EVENING, (SATURDAY, 12th inst.) at Eight o'clock. A full attendance is requested, as business of importance will be submitted to the Meeting.

June 11, 1852.

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

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

- List of Catholic works for sale, including 'Religion in Society', 'The Catholic Pulpit', 'The Bible against Protestantism', etc.

Haydock's Folio Bible, with notes to every verse, in 2 vols.; beautifully illustrated, for the low price of 50s currency—the publisher's price being £3 3s sterling.

- Continuation of the list of Catholic works, including 'Archer's Sermon', 'The Golden Manual', 'The DUTY of a CHRISTIAN TOWARDS GOD', etc.

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

Mrs. REILLY, MIDWIFE, No. 146, St. Paul Street, Up Stairs, Is prepared to attend to her profession on the shortest notice. Montreal, 3rd May, 1852.

TOBACCO, SNUFF AND CIGARS. The Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEY, 83 St. Paul Street. Montreal, October 9, 1851.

DYEING BY STEAM!!! JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel, BEGS to return his best thanks to the Public of Montreal, for the kind manner in which he has been patronized for the last seven years, and now craves a continuance of the same.

DR. THOMAS McGRATH, Surgery, No. 33, McGill Street, Montreal. December 16, 1851.

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

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

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

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

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

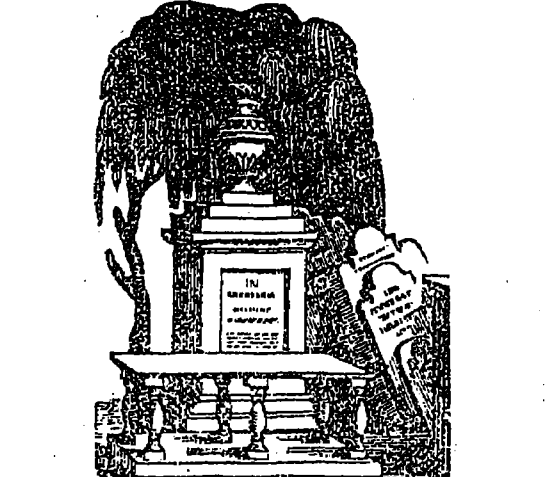
JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

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

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

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

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



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

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

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

- List of Catholic books for sale, including 'More's Catholics', 'The Faith of Catholics', 'A Treatise on Chancel Screens and Rood Lofts', etc.

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

Legend on the Seven Capital Sins. Translated from the French of J. Colin De Plancy. APPROBATION OF THE ARCHBISHOP OF PARIS. "We have caused them to be examined, and, according to the report which has been made to us, we have formed the opinion that they may be read with interest and without danger."

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

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

FOREIGN WINE AND SPIRIT VAULTS, 103, 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 quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

AMERICAN MART, Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbinets, and Fricze 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. CLERK, Editor.