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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, NOVEMBER 19, 1852.

NO. 15.

LETTER OF THE REV. DR. CAHILL.
TO THE RIGHT HON. THE EARL OF DERBY.
New Brighton, Saturday Oct. 21, 1852.

MY LORD EARL—Some few months ago our gracious Queen, in a speech from the throne, very emphatically announced her royal determination to uphold the principles of the Protestant Church, and she called on her servants there assembled in her presence to assist her in maintaining the liberties of the Protestant constitution. There must be, my lord, in the royal mind some hidden fear of this Church being in danger, in order to account for the large space which this idea has taken up in the royal oration. If this declaration had been made by your lordship, or by any one of the present Ministry, it would still command an important attention; but when it proceeds from the head of your Church—from the eccumenical source of all Protestant truth—it comes before the world invested with all the realities of Parliamentary gravity and English history. For the first time in my life I do agree with the sentiments deduced from a royal speech; and I do, therefore, believe that your Church is in imminent danger at the present moment, and, I believe, moreover, that neither her most gracious Majesty, with all her royal power, nor Lord John Russell, with the base Whigs, nor your lordship, with the most judicious combination of Whig and Tory, which your skill in Parliamentary chemistry can produce, will be able to stay much longer the downfall of an institution which is a libel on God's Gospel, a fortress of public injustice, and the scandalous disturber of our national peace. The danger to be apprehended, however, will not proceed, in the first instance, from an external enemy; it will come from her own long internal rottenness; and the public shame, and the public common sense, and the public indignation, will soon be seen struggling for the mastery in levelling with the earth, and eradicating from the soil, this anti-Christian monster, which has been reared on the plundered food of the widow and the orphan, and which now makes its enormous daily meals and annual feasts on the life-blood of the entire nation. The long silence of the Catholics under your shameful and shameless calumnies, and our superhuman endurance under savage Parliamentary insults and lies, such as are actually unknown in any other country in the whole world, have had the effect of encouraging our insatiable enemies, in place of mitigating their fanatical ferocity. The oblivion which our writers have cast in charity over the first flagrant iniquities of your Church has been misunderstood by your professional bigots, who, like a swarm of locusts, crowd every thoroughfare in the empire, enabling the passenger of all nations to read, in the malignant domination of their brows, that the hatred of Catholicity, the fury of unappeasable malignity, and not the mild spirit of Christianity, is the predominant feeling of their hearts and the very mainspring of their entire conduct. The Catholic public, too, have forgotten the early pedigree of the Reformation, and have, therefore, considerably relaxed in their watchfulness against their deadly foes; and hence the public mind must be again roused to a universal resistance against a congregation of calumniators who, not content with living on the plunder of our ancestors, are engaged year after year, in maligning their victims, spreading abroad uncharitableness, disturbing the public national peace, and positively, and without any doubt, damaging the name and maternal interests of England throughout the entire world. As Lord John Russell and your lordship have been the principal promoters of this strategic evangelism, I have decided on addressing to you twelve letters on the subject just referred to. They shall be divided into three sections, in which I shall prove beyond all doubt, firstly, the unscriptural enormities and the theological incongruities of these Protestant principles which you say are now endangered; secondly, I shall demonstrate beyond all contradiction that this Protestant constitution has committed the largest crime of plundering the poor ever recorded in history; and thirdly, I shall enumerate, to the satisfaction of every impartial man, the historical records by which this Church is charged with spilling more blood of innocent, and defenceless, and unoffending Catholics, than has ever been shed by the most ruthless tyrant that ever crimsoned the page of human woe. In the treatment of this subject I wish to inform you that I mean no offence to the present generation of generous-hearted, honest Englishmen: my charges are not against individuals, but against the anti-Christian system of which they are made the wretched dupes. Nor shall I found my observations upon exclusively Catholic authority, or on hearsay, however respectable the testimony, or on loose historical assertion. I shall quote all my proofs from your own grave historians, from the Protestant synods of Germany, Switzerland, Holland and France; and I shall complete my demonstrations from the acts of the English parliament. I shall not confine my

views on the horrors of your evangelical system to Great Britain and unfortunate Ireland. I shall trace them through northern and central Europe; and I shall place before the Christian world the clear fact, viz., that in whatever country Protestantism has been introduced in the room of Catholicity, there may be traced all the maddening disorders which have ever accompanied and followed it—namely, ferocious bigotry, relentless persecution, sanguinary atrocities, social disunion, and the universal wasting public brand of beggary and national distress, graven by the ruthless bigot on the heart, and the bones, and the marrow of the wretched subdued Catholic. And if I shall fulfil faithfully these my preliminary promises, there is no honorable English or Irish Protestant (who will take the trouble to read my proofs,) who can, as a scholar, a gentleman, and a Christian, be reasonably angry with me for exposing to the public indignation a system calling itself the Gospel of Christ, and which, on examination, will be found an iniquitous aggregate of hypocrisy, lies, rebellion, spoliation, murder, and blasphemy. I own it requires much deliberate reflection before these grave charges should be made against your national Church, and addressed to so exalted a personage as the Earl of Derby. I feel this responsibility, and I fully conceive my position; but I again repeat my charges, and I shall forfeit all claim to truth, if I do not perfectly substantiate every point I have adduced. It is with feelings of tremulous confusion that the historian of the present day will even attempt to write the details of the crimes of this infamous band of anti-Christian monsters; and hence, who can describe what must have been the bewildering, the shocking, the racking woes of the persecuted past generation which witnessed and bled under their terrific realities? The first unparalleled imposture which the "Reformation" invented, and which it has practised to this day, was the self-appointment and self-consecration of Henry VIII., to assume the title of "Head of the Church." One might suppose that a man who robbed the convents of Englishmen to the amount of millions of money, built and secured by the ancient laws of the realm, would be ashamed to appear before his countrymen, stained as his character was, with this public profanation. One might believe that a monster who had divorced three wives, and beheaded two (one of them probably his own daughter), would be afraid to let the eye of mortal to see his hands reeking with the blood of his innocent victims. Through all the past history of mankind, if such a demon succeeded in escaping the arm of public justice or the hand of the revenging assassin, he fled from human intercourse to bury his guilty head and racking conscience in the lonely cell of perpetual penance in order to expiate the thrilling enormity of his black crimes. But your apostle, the first head of your Church, seemed rather to rise than sink by his iniquities; they appear rather to qualify than incapacitate your Gospel-founder, for his exalted spiritual post; and hence he stands before your tabernacle with his red hands lifted in prayer to God! Yes—in prayer to God—your accredited proto-apostle—your appointed bishop, and your consecrated Pope!—the guardian of innocence—the model of virtue—the terror of vice—the teacher of Gospel truth—the ornament of religion—the standard of evangelical perfection—the infallible guide to heaven—the successor of the Apostles, and the vicegerent of Christ Himself on earth! He appointed and consecrated himself (Act Par., 1532) Pope and head of the Church; and he appointed Tom Cromwell (Act, 1533) his "vicegerent in spirituals," and he gave him, as his *vicar-general*, a commission, with nineteen sub-commissioners, named by his "English Holiness," to report on the discipline, and moral conduct and faith of all the religious orders of England! The only parallel that could be devised to equal this incomprehensible farce on Christianity would be to see the devil ascend the Mount where our Lord delivered his first sermon, and to hear him address the multitude on the Eight Beatitudes in mimicry of our Saviour, without any attempt, during his discourse, to conceal either "his cloven foot or his tail" from the congregation. Do you wonder, Sir, why we Catholics laugh and shudder at this your first hierarchy? Can you be surprised why a learned Catholic trembles at this blasphemy of the Holy Ghost, this mockery of Christianity, this jesting with God, this sporting with the Gospel, this jibing with damnation? There is nothing like this scene of palpable mimicry of Christ and the Apostles to be found in the entire record of the most insane infidelity. It surpasses in atrocious and tragic infamy anything that has ever happened in the whole world, and it stands before all mankind as the first page in the charter of your religion, the inauguration of your hierarchy, and the undoubted source of "the Reformation." There were many faithful, courageous Englishmen who resisted this monstrous iniquity; and if you wish to learn their names, go to the prisons of your apostle, where

thousands of your countrymen died in confinement; go to glorious France, where hundreds of your relatives fled for safety; and, Sir, go to the reeking block, where you can read in the martyred blood of the illustrious More, the venerable Fisher, and in the shameful murder of the noble lady the Countess of Salisbury. Read, Sir, there the origin of your creed, the law of your gospel, and the decalogue of your ethics. If these astounding scenes were enacted under the excitement of mere popular or mere political fury, they should not find a place in this letter to your lordship, which is intended for the discussion of the religious foundation of your Church, but they were the acts of Henry as your ecclesiastical superior (see act)—they were executed in the name and under the sanction of this new Church as such—they were agreed to by the Drummonds, and the Russells, and the Derbys of that day of English infamy, and in the preambles of the acts of Parliament, the assembly sat in deliberation "in the spirit of the Holy Ghost," and hence these acts of Henry form, without contradiction, a record of your ecclesiastical jurisdiction, and not of your political history. There is no generous, candid English Protestant at the present day who, I believe, does not blush at the recital of these atrocities, and yet he lives contentedly and unconsciously under the very same hierarchical law, is governed by the reigning monarch as the head of the Church, pays religious obedience in faith and morals to the persons called, appointed, and commissioned to lead men's souls to heaven, and all this by virtue of the royal prerogative as the supreme spiritual authority of the realm. Take away the crimes of your first founder, and your present system is perfectly the same—namely, human commission, human jurisdiction in the kingdom of Christ! You might as well apply the laws of gravitation to the souls to adopt a temporal rule to produce the spiritual results of grace. You might as well tell the world that original sin is remitted in baptism according to the laws of hydrostatics, as to assert that the queen or king of any country can give *ex officio* a commission to save the souls of their subjects. It is the monarch alone of that spiritual kingdom who can frame its laws, appoint his officers, give them authority, define their duties, and decide rewards and punishments; and this leads me to examine this principle of supremacy in the reign of Edward the Sixth. Mr. Cobbet has already glanced at this subject; but Mr. Cobbet was no theologian. I am. And he confined his views to England. I shall extend mine to every country in Europe where your gospel has been preached; and I hereby humbly request of the ambassadors of the Catholic courts now resident in London (to each of whom I shall send a copy of this letter,) that they will so far have mercy on Ireland as to publish my proofs in each of their capitals, in order to inform their nations of the insatiable injustice exercised towards us by the cruelty of the English Government, and to warn their countrymen of the danger of permitting English missionaries and English spies to reside amongst them, calumniating their creed, and revolutionising their laws. One can scarcely avoid bursting out into a commingled torrent of indignation, contempt, and horror against a band of plunderers, infidels, and assassins, who, in the face of civilised Europe, could set up a child of ten years of age as Pope the Second, thus placing the nation in a position of spiritual ruin, and perpetuating the mad apostasy of the last reign. This my lord, is a new practical spiritual phase of your Church. In the late reign the king proclaimed himself Pope; but here we have a born Pope—a born bishop—an apostle in swaddling clothes—coming into the world with a mitre on his head—the inspiration of the Holy Ghost transmitted to him from his father. Henry, like freehold property—the grace of God running in the child's pure blood by virtue of the character and ecumenical position of his father, a born saint, like his father, and, like a child born with a wooden leg, holding the crozier in his new born hand, and wearing the mitre on his apostolic hereditary head! Lord Derby, are you serious in belonging to a system of such disgusting, incomprehensible folly? You might as well assert that a hawk could beget a whale as that a bishop could be naturally elaborated from the blood of Henry VIII. But this is not all; this child-pope made the "Book of Common Prayer," and almost entirely drew up the Thirty-nine Articles of what is called your creed. And what renders the thing so utterly shameful is, that this weak, sickly boy, never, perhaps, saw the book or read one of the articles referred to; so that this principle of the headship of the Church which, in itself, is so ludicrous, is, besides all this, a most monstrous, notorious, palpable lie, as the baby-Pope, who is said to be head, had actually, and in point of fact, no more part in this Reformation-jugglery, than the Grand Turk. The idea of a child making articles of faith, and composing prayers, through an Act of Parliament, as head of Christ's Church, is so pal-

pably ridiculous, that the Catholic at once asks you—"what insanity has come over you to leave a learned old Pope and a council of bishops, in order to follow a child in a cradle, and a senate of shopkeepers?" You decide religion as you decide the duty on your manufacture; you settle the way to heaven as you fix the direction of a turnpike road—namely, by a majority of votes; and in the face of mankind you set up a baby in a cradle as the expounder of the Gospel, although it cannot read; as the teacher of the Gospel, although it cannot speak; and as the head of your Church in all its duties, although it has not got one idea in its head of any one thing in this world! But the principle has to be examined in a new astounding third phase, viz.:—After the death of Edward it is to be seen residing in a young woman of six-and-twenty years of age; of course, she, too, is the sanctified descendant of the first head, Pope Henry. She, too, it seems, inherits her father's sanctity; but the inspiration of the Holy Ghost does not fall upon her till the mature apostolic age of twenty-six. Blessed family! to have men, women, and children, all born apostles—angels of grace.—This lady-Pope—this royal Nun—this consecrated virgin, was the person who completed the inspiration of the far-famed Thirty-nine Articles of your Faith, not more than ten of which any educated respectable Protestant can conscientiously believe. Some of them are contradictory, others absurd, and two or three of them impossible. You, my lord, who are so deeply read in canon law as to see heresy in our cravats, and to read the violation of your constitutional laws in our shoes and hosiery, will you say how many of these articles do you believe? I never knew any Protestant who had such a capacious draught of sanctity. Lord John Russell, although a Presbyterian, Puseyite, a Methodist, a Protestant, and a Pagan (as he has expunged Baptism), does not perhaps believe from the five creeds of his so many as these Thirty-nine Articles of godliness. I believe it to be true, my lord, that—like the razors made to sell but not to shave—these articles are made more for show than devotion. Excuse me, my lord, if I at that present moment smile in your face at seeing your name enrolled in such an incongruous, insane system of absurdity, imposture, and infidelity. But, my lord, I am not quite done with this young lady-Pope. There is a new feature in her apostolic reign, which we learn from an act of parliament passed in the year 1571, and in the thirteenth year of her reign, to which I refer you. In this act, passed by her parliament of Englishmen (manufacturers of faith) and subscribed, of course, by her holy hand as head of your Church, it was enacted (Christ protect us!) that the crown of England should descend, if she had no lawful heirs, to her "natural issue." Do you blush, Lord Derby, to see the crown of Alfred and Edward given by your evangelical senate to such "an issue" by act of parliament! Do you blush to see the head of your Church subscribe a public law of her own public shame! signing her hand manual to an act which would degrade the most infamous inmate of the lowest of your London brothels—haunts of pollution! I fancy it was this act of parliament which Mr. Drummond read on the night when he spewed the filth of his Reformation creed on the spotless consecrated Catholic virgins of Europe. He mistook them for the virgin head of your Church; he did—the wretched old Reformer—he did mistake them; and in his filthy language he was protected by the Speaker, and thus applauded by the whole senate of England. I say, Sir, he was—and Catholic Europe should never forget this insult offered to their honor, their morality, and their creed. My lord, what do you now say, so far as I have gone as yet, to the early foundation of your "Reformed Church?" Amidst the records of the human race there is a sense of shame in the most abandoned which prompts them to conceal their personal crimes—wretches who have lost every virtue, and are immersed in every vice, have still left in their black hearts one small remnant of untainted nature—namely, the inward feeling of condemnation of their own guilt. It is so the most degraded wretch who expiates on the scaffold the enormities of a long obdurate life; it is particularly so in woman, whose fine nature can never be utterly trampled out by vice but with her life. And hence, when we find a Queen of a most powerful empire, the head of a Church calling itself Christian, in the face of mankind, at the age of forty-nine, summon a parliament to make her prospective shame legal by English law; and when we behold herself in person sign the record of her own crime, she stands before the world the vilest miscreant, the most abandoned wretch, the most shameless monster in woman form that has ever stained the profligate records of either ancient or modern infamy. We have borne your calumnies too long in charitable forbearance—we have abstained these many

years past from repeating the anti-Christian, the scandalously incongruous tenets of your abhorred creed—we have carefully kept from the hands of the rising generation of Ireland the records of your Church infamies—we have actually robbed our Irish children of the history of their fathers in order to maintain peace with you; but you have outraged our endurance—you and your Church party, both Whig and Tory, have aided in calumniating us with an indecency of falsehood that makes even bigotry blush, and you have forced us to come forward against our inclination to recommence the exposure of your blood-stained creed, which will end, as sure as I am penning these lines, in the overthrow of this iniquitous Establishment, and, perhaps, in the degradation of your country. We shall no longer be silent on a system of religion where your piety is vice, where your Gospel is imposture, and where the charter of your creed is hypocrisy, shame, and sin. In order to meet the objection "that these acts of parliament had reference to the political, the religious, not prerogative of Elizabeth," I subjoin the words of the Synod of London:—"The sovereign government of all her subjects, lay and Clerical, belongs to her in all matters, without being subjected to any foreign power."

Having thus glanced at the principle of the supremacy of your monarch, the next point in the regular order of your Hierarchy is the ludicrous variety of your confessions of Faith. From the year 1530 to the year 1557, Protestantism has issued not less than eighteen confessions of Faith—all different and varying, not only in general principles, but contradictory in most of the articles of Faith, and contrary, on the same points of belief, in not less than four essential dogmas of Christianity. Your confessions of Faith are as follows:—Augsburg, 1530; Geneva, 1531; France, 1534; Melancthon's Apology, 1535; Scotch Confession, 1536; Smlacald, 1537; Dort, 1541; Czenzer, 1543; Sendomar, 1546; Saxonie, 1551; Wurtemberg, 1552; Book of Concord, 1556; Explications repeated, 1557. Now, my lord, if any one of our theories in chemistry, in reference to the analysis or the product of any chemical agents, underwent eighteen different contradictory and contrary demonstrations, is there any science-scholar in the whole world who would take his oath that all these contrary theories were right; and, moreover, who would hang, behead, and quarter any one who should refuse to take his oath in the same contrarieties? And if this doctrine in science would make all mankind shudder, will you say in what language shall I attempt to explain your Faith, which ascribes to the inspiration of the Holy Ghost eighteen different systems of the grossest lies, the most palpable contradictions, and absurd contrarieties? If the meanest man in Great Britain were charged with wilful pervarication on his oath in his statement in eighteen different assertions, he would be branded as a debased wretch, a public perjurer; and hence to ascribe this conduct to the Holy Ghost, in your eighteen sworn confessions of Faith, is a depth of blasphemy, a hardihood of insane iniquity beyond the comprehension of the impartial observer; but like an old juggler swallowing a dozen of razors at a time—a feat which would kill twelve ordinary men—your long habit of unpunished infidelity has accustomed you to stand before the gates of Heaven, and call God a liar to His face. Saint Paul, endeavoring to express to us unity of Faith, could find no other image by which he could convey his belief, except by likening it to the unity of God, in that remarkable passage of Holy Writ, where he writes to the Ephesians—"one Lord, one Faith, one Baptism." As this language is so clear, it follows that there cannot exist in true Faith any change, contradiction, or contrariety, any more than in the very being of God; and it follows, moreover, from the clear logic of the text, that two or more Faiths are just as absurd as two or more Gods. But what signifies the testimony of St. Paul, in comparison of Elizabeth, and what value can be attached to any Scriptural record when placed in juxtaposition with an English act of Parliament! When a Church has arrived so far in the mysteries of Faith as to place at the head of all-spiritual power a monster who has discarded three wives and murdered two; when it can propose for the salvation of the soul a creed said to be made by a child in a cradle; when a public sin against the Sixth Commandment by the head of a Church is made legal by an act of English parliament; when the Holy Ghost is publicly declared on oath to have published for the guidance of the soul in sanctity eighteen avowed systems of palpable lies, in the short space of twenty-six years, I fearlessly say, if these records cannot be disputed, there is no candid Protestant who can complain if such a system of perjury, pollution, and blasphemy be vigorously denounced before the indignation and the horror of the entire Christian world.

Notwithstanding these synodical contrarieties, we learn the strange doctrine from "the Synod of Chartre" that the entire varying Protestant communities of Europe are still "the one society" of true Christian believers—that eighteen different "distinct things" is the self-same "one thing," is a proposition so utterly incomprehensible as even to surpass the phenomenon of your supremacy. The only thing I ever read which can at all approach this article of your Faith in point of absurdity is the Dutch tragedy representing Adam about to be created. At a certain part of the tragedy, when all eyes are turned to the deep, solemn tragedian who is about to perform the act of creation, Adam himself, the first man (though not yet created), comes out on the stage with a new dockin-breeches, boots, and spurs, to be created! With these palpable absurdities, you call your church the spouse of Christ—a lie which makes the skin creep and the blood run cold to hear you connect with the name of the Saviour such an aggregate of obscenity and impiety. From the first year of your

foundation, through the three hundred years of your existence, no three individuals of your coreligionists could agree in doctrine; and at this moment you present to the laughing world a congregation divided in all points, except the stereotyped doctrine of "hatred of Catholicity." Lord John Russell, who can agree to almost any form of faith, cannot admit Baptism—the Archbishop of Canterbury, who is paid twenty-four thousand pounds a year for the gigantic amount of his Faith, will not admit Holy Orders as necessary even in time of general English cholera—our Doctor Whately in Dublin, the pro-anti-Catholic Archbishop of Ireland, exempts all married Clergymen from their attendance in blue Asiatic cholera.—In their Lordship's theological opinions, the attendance of Clergy is only necessary in fine weather, when new kid gloves can be worn, when the tainted air does not blow from the east, when the patient can receive these apostles on Turkey carpets, and when there is no fear of the stench of the dying Christian coming "between the wind and their holy nobility." And, more strange than all, is the new change of the Bishop of Exeter, approving the practice of "hearing confessions"—what an edifying church you have! what a venerated senate! You abuse, malign, and insult us for the practice which your good Exeter now exclaims is the secure road to Heaven. And this is what you call "the enviable wisdom of the English parliament, and the evangelical unity of the Reformation." And these are the laws which you call on us to respect and obey—this is the religion to which you hope to convert the Irish people—and this is the creed which you offer to poor old Erin, in the fourteen hundredth year of her Christian age.—The venerable old lady, I assure you, is not accustomed to see her Apostles dressed in diamond rings and London boots. After her long tuition under St. Patrick she is quite surprised to receive religious instruction from your Voltaires and Paynes; she cannot understand why the education of faith in Christ must be preceded by the knowledge of potash and pyrites; and she is utterly astounded to hear men assert that the temple of the science of the Saints must be approached through fields of Swedish turnips and nicely-drilled-mangel wurzel. After her long intercourse with Columbkil and St. Bridget she has learned so completely the Irish accent that she can with difficulty comprehend your lordship's Saxon tongue; and although she has often heard of the dialects of Greek, and the vocalic varieties of the Eastern languages, she has never understood, till she read your eighteen confessions of Faith, how there could be such a thing possible as varieties and dialects in the unchangeable professions of God's Gospel.

If you give me fair play, my lord—if you do not set your *Times*, and your *Globe*, and your *Standard*, and your *Punch* to ridicule and to abuse me—if you call on them to reply to me by argument, and not by abuse, I undertake to rid this nation of your Church Establishment, and thus to save for the empire the eight and a half millions annually which it devours from the just revenues of the naked widow and the starving orphan. Depend upon it, my lord, that I shall lay bare the appalling foundation of your Church before I shall have concluded my next three letters on that subject. And believe me I shall convince you that it is far wiser to make Catholic Ireland your friend than to make all Europe your enemy; it is cheaper to secure the arms and the hearts of one million of Catholic Irishmen by the voice of truth, honor, and justice than to pay half a million a year to an inefficient militia, by a useless, a pernicious, an angry taxation. Rely upon it that your diplomacy will be more respected and feared by foreign nations at seeing peace than divisions in your own country; and take the advice of an humble individual when I presume to tell you to commence the next parliament (where you will keep office precisely till the Christmas recess) by retracing your steps towards Ireland, and legislating for your country, not in the burning records of persecution and insult, but in the imperishable laws of eternal truth and public justice. And never forget the remarkable words of the illustrious Louis Napoleon the Third:—"Voe be to him (that is to you) who gives the first signal of collision, the consequences of which will be incalculable."—I have the honor to be, my lord earl, your lordship's obedient servant,

D. W. CAHILL, D.D.

CATHOLIC INTELLIGENCE.

THE ARCHBISHOP OF DUBLIN AND THE CHRISTIAN SCHOOLS.—The Rev. Archbishop of this diocese, and Primate of Ireland, is about to give a marked and most gratifying proof of the confidence he so justly reposes in the excellent and pious Christian Brothers by himself preaching the annual charity sermon on behalf of the schools of St. Laurence O'Toole, which are under the care of that invaluable community.—*Tablet*.

THE SEE OF ARMAGH.—The vacancy in the See of Armagh and Primacy of all Ireland, has been filled by the appointment of the pious Dr. Dixon of Mayo. We congratulate the Church and people of Ireland on this auspicious event. The name of Dr. Dixon is synonymous with learning, clarity, humility, and holiness. May he long fill the exalted place to which the voice of Christ's Vicar has called him to the glory of God, and the salvation of souls.—*Ibid*.

CATHOLIC UNIVERSITY OF IRELAND.—THE BISHOP OF HEXHAM.—We have very great pleasure in publishing the following commendatory letter from the venerable and venerated Lord Bishop of Hexham, in favor of the collection made in his diocese by the Rev. Father McGinity, the zealous and efficient delegate of the University Committee in England. The lists of subscriptions from the diocese of Hexham, published in the *Tablet* on the 2nd

and 9th ult., show how well his Lordship's generous call has been responded to by his Clergy and people. The Rev. Mr. McGinity, after passing a short visit to home, left on Thursday last to resume the arduous labors of his fruitful mission in England. The following is Dr. Hogarth's letter:—

"Darlington, 23rd August, 1852.

"Reverend Brethren—We specially recommend to your notice the bearer of this, who is duly commissioned to receive the alms of the Faithful for the purpose of establishing a Catholic University in Ireland. Whatever assistance you can render to him in this arduous and most important undertaking, we earnestly request you to afford him.

"We trust that collections will ere long be made in every church and chapel for the above object, and that we shall see this noble project fully realised to the great benefit of religion, not only in Ireland, but also this country.

"With sincerity and affection, we are yours faithfully in Christ,

"† WILLIAM, Bishop of Hexham."

The Rev. Dr. Grant (who had been lately in Kilkenny on a visit to his friends) has taken his departure for Sydney, and is accompanied on his voyage by fourteen clergymen, who are to be engaged on the mission in Australia. The Rev. Dr. Grant is a most pious, zealous, ecclesiastic; a true friend; a perfect gentleman; beloved by all who have the pleasure of his acquaintance. We met him on a late occasion in Dublin, previous to his departure from that city for Rome, where he had several audiences with the Holy Father, and we believe his object in visiting the Eternal City was connected with the mission, which he has now so zealously undertaken. We wish him every happiness in the scene of his future labors.—*Kilkenny Journal*.

At the convent of Mercy, Limerick, on Thursday, the interesting ceremony of reception of two young ladies took place. The venerable Diocesan, the Right Rev. Dr. Ryan, in full pontificals, celebrated the Holy Sacrifice, after which Miss Chappel, daughter of Mrs. Chappel, of George street, and niece of the late Martin Honan, Esq., of Quinsborough, and Miss Lysaght, daughter of Mrs. Lysaght, of this city, took the white veil. An admirable discourse, suited to the solemn occasion, was delivered by Dr. O'Brien. The attendance of Clergy and laity, was very numerous.—*Limerick Reporter*.

DEATH OF THE LADY SUPERIORESS OF NEWRY CONVENT.—We have to announce the demise of Mrs. Tracy, Superioress of Saint Clare's Convent, Newry, who died on the 21st October, in the forty-third year of her religious profession, and sixty-sixth of her age. Mrs. Tracy was a native of Dublin.

CONVERSIONS.—The Rev. J. H. Pollen, Fellow of Merton College, and late Senior Proctor of the University of Oxford, was received into the Catholic Church on Wednesday, October 20th, at Yvetot, in Normandy, by the Archbishop of Rouen. This is an event which our readers will hear of with great pleasure, Mr. Pollen's conversion having been long looked for, and his name held in the highest respect for his piety and goodness. He is the author of that most interesting book, "Four Years at St. Saviour's, Leeds," in which he recorded the history of the great attempt, of which that place was the theatre, to carry out Catholic principles in the Anglican communion. Almost all the excellent men who were conspicuous in that movement have had the grace to enter the Catholic Church, and Mr. Pollen, their associate and historian, has at length obtained the same blessing. He is also well known as having been one of the party who accompanied Mr. Allies some years ago to see the state of Catholicity on the Continent with their own eyes, the results of which are contained in Mr. Allies' celebrated work, the "Journal in France in 1845 and 1848." Our readers may probably remember that in that work there is a letter of Mr. Pollen's, in which, with a courage, truthfulness, and sincerity which must have been pleasing to Almighty God, he, regardless of the ridicule of the world, stated his belief in the miraculous character of the Estatica and Adolorata. When we remark that that letter is dated so far back as August 1st, 1847, it will be apparent that in no case ought conversion to be despaired of, strange as it may appear that the grace was so long delayed. We need scarcely add that as Fellow of one of the first colleges in the University of Oxford, Mr. Pollen sacrifices a considerable position and prospects. He is also, we believe, highly connected, circumstances which we mention in order to put our readers in possession of all the facts of a conversion of such interest, so far as we are acquainted with them.—*Tablet*.

The *Bath Gazette* gives a report that Lord Charles Thynne, uncle of the present Marquis of Bath, and son-in-law of the Bishop of Bath and Wells, a canon of Canterbury, and rector of Brixton Deveril, near Warminster, contemplates seceding to the Catholic communion.

It gives us pleasure to state that the work of conversion, though quietly, goes steadily on. Among several very lately received at St. Anne's Church by Dr. Forbes, we are happy to hear the name of Frederick W. Pollard, A.M., for some time Rector of the Episcopal Church at Nantucket, and more recently the associate of the late Dr. Crosswell, of the Church of the Advent, and the Rev. E. M. P. Wells, of St. Stephen's Church, Boston. Mr. Pollard is spoken of by those who know him as a person of the most sterling integrity, deep earnestness, and real devotion to what he believes to be truth. Whilst we rejoice in the conversion of all who honestly seek the Catholic Church, it is especially in the conversion of such men of intelligence, pure lives, and straightforward action, that we see most clearly the great things God has yet in store for His Church in this land. By the divine grace the example of Mr. Pollard has already, we are gratified to learn, not been without its effect upon others.—*N. Y. Freeman's Journal*.

RELIGIOUS EQUALITY—THE CONFERENCE.

The Conference of the friends of Religious Equality, decided upon by the preparatory meeting held in the Northumberland Hotel, Dublin, on the 10th ult., took place on Thursday last, in the Concert-room of the Rotundo. The attendance was numerous and influential, embracing representatives of the Clergy and laity from almost every part of the country.

At shortly before twelve o'clock, Mr. Potter, M. P. for Limerick, moved that the chair be taken by G. H. Moore, Esq., M. P. for Mayo.

The Rev. P. Quaid, P. P., seconded the motion, which was unanimously adopted.

The chair was then taken amid loud cheers by G. H. Moore, Esq., M. P.

On the motion of the Rev. Mr. Dowling, P. P.; seconded by the Rev. Dr. Kearney, P. P., Mr. Lucas and Dr. Gray were appointed to act as Secretaries to the meeting.

Doctor Gray announced the receipt of a letter that morning from his Grace the Archbishop of Tuam, which he proceeded to read as follows:—

"St. Jarlath's, Tuam, Oct. 27th, 1852.

"My dear Mr. Moore—The policy, the justice, and the necessity of doing away with the monstrous grievances of the ascendancy establishment are at length so generally acknowledged that I deem it superfluous to waste a word of argument on a subject which requires no further elucidation. It was not any fresh evidence of its evil working that was hitherto required; but it was the firm and vigorous resolve to grapple with the huge injustice, and not to relax from strenuous exertions to abate it until the country should be relieved from its disastrous pressure.

"That resolve has at length been taken. The representatives in parliament and their constituencies are now committed to an unflinching opposition to this hideous abuse, and I have no doubt but the practical measures which they will adopt for effecting it will, in all their details, be in perfect accordance with the principle of strict justice which has been the basis on which the conference was founded. From the correspondence that has already appeared on this subject, displaying so much of temperate firmness, one may draw the most encouraging anticipations of success, and the elaborate letter of the able member for Manchester shows what a strong ray of light has broken in on the English mind relative to the source of our social disorders, as well as the practical remedy which, if the country is to be saved, must be sternly applied. Trusting that the efforts of the conference will not cease except with the extinction of the injustice which called it into existence, I have the honor to remain, my dear Mr. Moore, your faithful and obedient servant,

"† JOHN, Archbishop of Tuam.

"G. H. Moore, M. P."

The sentiments conveyed in his Grace's letter were received by the entire meeting with loud and cordial cheering.

Dr. Gray then proceeded to read the following report from the Preparatory Committee:—

"REPORT, AS REVISED FOR SECOND READING.

"Your committee have to report that, in accordance with the instructions given them when appointed by the important meeting of the Friends of Religious Equality, held in Dublin on the 10th ult., they took immediate steps to consult with the leading friends of religious freedom in Ireland—first, as to the holding of the proposed conference; and, secondly, as to the form in which the several questions involved in the movement for the Establishment of perfect religious equality should be brought before the public and parliament.

Your committee, having ascertained at an early stage of their proceedings, that the general opinion of the country was in favor of holding the conference as suggested by the meeting of the 10th, and that the last week in October would be the most convenient period before the meeting of parliament for the rural Clergy and the Irish members to attend, decided that the conference should be called for the 28th day of October, and took measures by circular invitation and by public advertisements to give that decision the greatest possible publicity.

"Your committee, in furtherance of the second branch of the duty assigned to them, issued a circular signed by their chairman, in which attention was called to the galling inequalities under which the Catholic population of this Kingdom suffer. A copy of the circular is appended to this report, and the conference will perceive that the subject was divided into four general heads for the purpose of eliciting opinions on each separately, and with greater distinctness. Your committee here briefly enumerate these several heads:

"1. The Irish Church Establishment oppression, including its revenues and their future appropriation.

"2. The penalties and prohibitions imposed by law upon Catholic Ecclesiastics.

"3. The laws which disqualify Catholics and Dissenting subjects from holding certain offices.

"4. The practical oppressions which, though not directly sanctioned by law, are connived at by the executive, and cannot be redressed by an appeal to the existing laws.

"The communications in reply with which your committee have been favored have for the most part dealt with the general questions in form suggested by this division; and your committee have to report, that an almost unbroken unanimity appears to prevail on these subjects generally; all agreeing that a prompt, vigorous, and combined effort should be made for the immediate and absolute removal of the iniquitous system of penalty, exclusion, and indignity that exists under the present laws, and for the establishment of that perfect equality between all classes of her Majesty's subjects in Ireland, without which social peace or material prosperity cannot be established among us. All the correspondents of the committee agree in asserting that religious equality and the Irish Church Establishment, as at present constituted, cannot co-exist—that the Establishment is the key-stone of the entire question—that the other injuries and wrongs inflicted on the Catholic people are designed as supports to that iniquity, and that the removal of the "monster grievance" would render the other useless for the purpose for which they were designed, and thus indirectly involve their gradual and entire removal. Your correspondents are perfectly unanimous as to the necessity for abating this great evil, and the only difference of opinion which is developed in the correspondence has reference to the secondary and less important question—the future allocation of the revenues now exclusively appropriated to the Protestant Church in Ireland. The conference will observe that the various plans of appropriation which have

been heretofore suggested were enumerated in the circular issued by the committee, in order to elicit the opinion of the country on their merits.

"These may be briefly stated to be—appropriation in relief of grand jury rates—in relief of poor rates—to general education—and, lastly, to the building of churches and the maintenance of the Clergy of the whole Irish people, of all religious denominations.

"Your Committee cannot say that there was any very decided preference given to any one of the several suggested secular appropriations. The general purport of the communications was rather to enforce the primary necessity of establishing a system of entire equality, than to support any special plan of appropriation. All, however, agree as to the necessity of such allocation of the revenues as would ensure to all classes, as well as the members of all religious denominations, an equitable participation. Your committee, however, feel bound to state, that though some opinions have been expressed in favor of an allocation of a portion of the Church property to its original uses, including the partial maintenance of the Catholic Clergy, there exists among the Irish Clergy generally a strong repugnance to any mode of appropriation which would seem to have for one of its objects any pecuniary advantage for their own Order.

"Some of the Clergy have expressed themselves very strongly on this point, urging with considerable force their unwillingness to endanger those long-cherished ties which have sprung up between them and their flocks under the operation of the voluntary system. Some have even expressed their readiness to have the Maynooth grant withdrawn, on conditions that the Church question should be simultaneously settled on the voluntary basis.

"The opinion of lay Catholics, as well as of the liberal Protestants who have favored the committee with their views, are divided between the establishment of the voluntary system and the partial allocation of the present Church revenues to Ecclesiastical uses—to building and repairing churches, providing a suitable residence and glebe for the Catholic, Protestant, and Presbyterian Clergy, and applying the surplus revenue to public and secular uses, leaving each Clergyman to depend on the voluntary contributions of his flock for the additional means of support.

"Your committee, having thus placed before you a brief outline of the character and tone of the communications with which they have been honored, venture as briefly to state the conclusions which the expressed opinions of the country suggest to their minds as those at which the conference might conveniently arrive.

"1st. That the public opinion of this country demands for all classes and denominations of Irishmen complete religious equality in the eye of the law; and will not willingly tolerate, in any religious denomination, civil power, pre-eminence, or ascendancy over any other.

"2nd. That the settlement of the Church question on the basis of perfect equality is essential to the establishment of that equality, civil and religious, which alone can or ought to produce content.

"3rd. That the present Irish Church Establishment is at once a badge of conquest and a legalized robbery of the Catholic population, which—while it insults and wrongs the people—convulses society, and impresses the Catholic people with a belief that the legislature which sanctions its continuance is hostile to the peace and prosperity of this kingdom.

"4th. That all laws which impose penalties on the Ecclesiastics of any Church or prohibit the performance of spiritual functions, or the exercise of Ecclesiastical rights, order, or jurisdiction, or require peculiar oaths or tests from the members of any religious persuasions, are inconsistent with the constitution of these realms—practically declare the parties affected thereby to be inferior in the eye of the law to their fellow-subjects, and ought to be at once absolutely and unconditionally repealed.

"5th. That religious equality is inconsistent with the exclusion from public offices of any subject of the crown because of his religious Faith, and that all such exclusions should be at once abolished.

"6th. That we consider it the special duty of the Irish Liberal members of parliament to urge upon the attention of the legislature at all convenient times the grievances endured by the poor and friendless Catholics in all parts of this empire, so far as these grievances depend upon bad laws or a bad administration of them; and that in order to enable the members of parliament efficiently to discharge their duty in these matters we respectfully request of the Catholic Bishops and Clergy at home, in Great Britain, and in the colonies to supply, at their earliest convenience, the statistical and other information, without which it will be impossible to have the claims of these unprotected classes adequately laid before parliament.

"Your committee have further to report that, in the opinion of many of your correspondents, an equitable settlement of the Church question might be attained either by the entire abolition of the present Church Establishment and the application of all its revenues to purely secular uses, or by an equitable apportionment of the Church revenues between the several religious denominations in which the people of this country are divided.

"Your committee does not feel called upon to express any opinion in favor of either of these alternatives. Should the former be adopted it seems to your committee that it would meet with general approval:—should the latter be forced upon the Irish public by those English statesmen who desire to provide for the support of the Protestant Episcopal Church from the public revenues, your committee would urge the importance of adopting means to guard against the slightest attempt on the part of the legislature to fetter the liberties of any Church or religious community by any condition or restrictions.

"Into these questions your committee will not now further enter. It was their duty to lay before the conference a condensed account of the various plans proposed for the securing the object which called this conference into being—religious equality. Having fulfilled that duty to the best of their ability, they now resign into the hands of the conference the trust reposed in them in the confident assurance that the great question of religious equality will find a full and satisfactory solution in the wisdom and discretion of its deliberations.

"G. H. MOORE, Chairman.
"FREDERICK LUCAS, } Hon.
"JOHN GRAY, } Secs.

Mr. Macan, M.P. (Drogheda,) rose and said he felt great pleasure in moving that the report just read be received and adopted.

Mr. Charles Gavan Duffy, M.P., seconded the resolution, which was put from the chair and carried amidst loud cheering.

Dr. Gray then proceeded to announce the receipt of a letter from the Right Rev. Dr. Vaughan, Lord Bishop of Killaloe, together with several others from members of parliament and other friends of the principle advocated by the conference. All these communications, in apologising for the inability of the writers to attend, expressed their strongest concurrence in the object proposed by the conference, and their anxious desire that all should act in one united body in carrying out that object to a successful issue. (Cheers.) All these letters expressed the regret of the writers at not being enabled to attend the meeting of the conference, and declaring their fullest and heartiest concurrence in its object.

We have given the Resolutions on our fourth page.

GREAT TENANT RIGHT MEETING IN BORRISOLEIGH.—A tenant right meeting of the parishioners of Borrisoleigh and Glankee was held on last Sunday, the 24th instant, in Borrisoleigh, which was convened by the Rev. Mr. Morris, P.P. Our worthy Pastor was unanimously called to the chair, and, after explaining the objects of tenant right in his usual persuasive happy manner, amongst other important matters he gave his reasons for being so long seemingly apathetic on this important subject, that in this locality we are blessed with good landlords and agents; but at the same time we should unite in the universal cry of tenant right, which is now agitating this country. Mr. Richard W. Bourke was appointed secretary, and Mr. Richard Chadwick treasurer. District collectors were then nominated to collect funds during the week, and on next Sunday to hand in the various sums collected, together with a list of the subscribers. The Rev. Mr. Morris, P.P., handed in £1, and the Rev. John Power, C.C., 10s., as their subscriptions. From the public spirit at all times displayed by the parishioners here a large sum is expected.—*Tipperary Vindicator.*

RENEWAL OF THE TENANT RIGHT CAMPAIGN IN THE NORTH.—The men of Killinchy have begun the new tenant right campaign with proper spirit and on Wednesday evening the "true blues" of Boardmills are to follow their example, when a testimonial will be presented to Mr. Orr Bennett, one of the most indefatigable individuals in the tenant right phalanx at the late election for the county Down. The local associations everywhere ought now to put their forces in motion, in order to be ready for every possible contingency which may arise on the assembling of parliament.—If Mr. Napier's bill be a humbug, the whole country must be ready to proclaim it so; if it be tolerable, susceptible of amendment, and if the Attorney-General be squeezable, the tenant right power must not let the hon. gentleman want for pressure. Should the Derbyites go to the wall, and Sir James Graham aspire to their vacated position, it will be necessary to lay down the tenant right "law" to the right honorable baronet, to look sharply after the Irish "Brigade," some of whose members are slippery customers, and to teach Mr. Bright a little of the philosophy, as well as the technical forms of "Political Economy." So there is abundance of work to be done during the winter, and our friends must not be idle, if they mean to succeed.—*Banner of Ulster.*

THE NEW ROSS ELECTION.—The Council of the Tenant League have appointed a committee for the purpose of establishing a fund to defend the New Ross petition. They recognise in that petition a mere partisan attempt to annoy and plunder Mr. Duffy, and the beginning of a system which would deprive the people of any genuine representation. The Reverend Thomas O'Shea, the Reverend B. Daly, and Mr. Plunket, T. C., are joint secretaries to the committee and treasurers to the fund. An address from the committee will be published in a few days, and also an audited account of the New Ross Election Fund.

PETITION AGAINST THE MEMBER FOR NEW ROSS.—We are glad to find that a movement is being originated for the sustenance of Mr. Duffy against his Whig and Tory opponents in the borough of New Ross. Irish popular constituencies, to be successful in the policy of having the people, as contra-distinguishable from landlordism, fully and adequately represented in parliament, must be prepared to make sacrifices, and those sacrifices must be of purse, as well as honesty in the use of the franchise. An exclusively landlord parliament have had long enough the monopoly of making laws for their own protection, and the nation has felt to her cost the fruits of this one-sided legislation. The results of imperial law-making and of landlord legislation have been fully, fatally, and fearfully seen in the starvation and the annihilation of two millions of the Irish peasantry during the last seven years. When an outraged nation, then, takes by the hand such men as Mr. Lucas, Mr. Duffy, and others, in whom they have confidence, as able defenders and exponents of their feelings and their rights, it implicitly undertakes the correlative responsibility of sustaining them against the attacks of those who would perpetuate the monstrous ascendancy of an alien Church, and the legal right of the landlord to the fruits of the tenant's industry.—*Tuam Herald.*

THE ANGLICAN ESTABLISHMENT IN IRELAND v. THE CHURCH OF IRELAND.—If report be a creditable authority, the Ministers of the Crown have it in contemplation to propose a fresh penal law to Parliament against the Irish Church as a punishment upon the Priests for the efforts they made, as enfranchised citizens, at the late general election, to counteract the overt efforts of an alien clergy, and return *bona fide* representatives of the feelings and convictions of the country. An additional incentive to so reckless a policy is, 'tis said, supplied by the "Religious Equality Conference" now sitting in Dublin.—*Catholic Standard.*

THE DUBLIN EXHIBITION AND LOUIS NAPOLEON.—Mr. Rooney, the Secretary of the Exhibition to be held next year, in Dublin, had an interview, on Saturday, with the Prince-President, at the Palace of St. Cloud. The President inquired whether he could be of any service to Mr. Rooney, who replied that he would be of immense advantage to the Exhibition to have the produce of the French Government manufactures at Sevres, Beauvais, and the Gobelins. The President said he should be most happy to contribute to the success of the manufactures alluded to, and they should not only be sent, but forwarded free of expense.

GREAT INDUSTRIAL EXHIBITION OF 1853.—RAISING OF THE FIRST PILLAR.—Monday (October 25) afternoon, shortly after three o'clock, the Lord Lieutenant, accompanied by the Lady Eglinton and suite, arrived on the site of the building, and were met at the entrance by the Chairman and Committee of this great national undertaking. The ground—at least that portion where the ceremony was to take place—was neatly boarded over and tastefully decorated with flags,

&c. A band was also in attendance, and played during the afternoon several very select pieces of appropriate music. There was a numerous and highly fashionable company assembled on this interesting occasion, and one and all seemed to take the deepest interest in the proceedings. Mr. Benson, C.E., the able and talented architect, having explained to his Excellency the nature of the day's proceedings, and his Excellency and the Countess having examined the various plans, orders were at once given to make the necessary preparations for the raising of the pillar. This being done, his Excellency and the Lady Eglinton advanced, and having ascertained that its height was in the perpendicular, his Excellency gave the orders for its lowering, and its permanent fixing in the socket in the most workmanlike manner. The pillar having been rivetted and his Excellency seeing that it properly fitted, he struck the final blow, and the first pillar of the building of the Great Industrial Exhibition stood erect. The company having walked over the grounds, his Excellency and suite adjourned to the offices of the Exhibition, Upper Merrion street, Dublin, where an elegant collation was prepared.—*Dublin Telegraph.*

IRISH TRANSATLANTIC PACKET STATION.—Mr. Vincent Scully, M.P., has addressed a long letter to an evening contemporary on the above subject, in which he makes the following suggestion:—"That from the extreme point of the projecting ground on which the lighthouse of Cork harbor is erected at its very entrance, a small pier shall be constructed in order to serve as a 'place of call' for the transatlantic packets. This idea struck me irresistibly (continues the learned gentleman) whilst standing near that lighthouse on the morning of Sunday, the 10th of October, instant. On that occasion I observed, about four miles distant, a large steamer passing on its way from New York to Liverpool; and in a few hours afterwards another steamer, at about the same distance, on its voyage outward from Liverpool to New York. I have been told that the transatlantic packets usually pass and re-pass within about four miles of Cork harbor lighthouse, and that the unfortunate President, on its last outward voyage, was seen from that point by hundreds of persons, within the short distance of two miles. Were a port of call established at Cork harbor lighthouse, a visit to it might perhaps involve a total delay of one hour, or at the utmost two hours, in order to afford full time for taking telegraphic despatches, and for shipping the mail bags, with all additional passengers, coals, and freightage. Ample materials for making a stone pier are to be found upon the sloping ground above the very spot, and so convenient are they that a sum of £10,000 ought to construct a pier sufficient for a first class steamer. To unite Cork harbor lighthouse with Dublin by railway would involve no difficulty, and but little expense."

THE SUBMARINE TELEGRAPH BETWEEN SCOTLAND AND IRELAND.—The report of Captain Hawes, R.N., to the Admiralty with reference to the submarine telegraph between Portpatrick and Donaghadee, states that, in pursuance of the directions of the Lords Commissioners, that he should give the undertaking all the assistance in his power in laying down their cable; he submitted to the parties when they came to Portpatrick that two steam vessels should be employed to submerge the cable, sinking the bight in a deep gully, and in a channel, by which ease and success might attend the operation. The parties having adopted another plan as soon as their arrangements were completed, Captain Hawes states that he joined them at Donaghadee, and, notwithstanding some difficulties occurred, above fifteen miles of the cable were successfully laid down across the Channel, from Donaghadee to the coast near Portpatrick, in a good line, under favorable circumstances, the insulation being perfect. In consequence of the remaining rope on board not being ready to pay out, the end was dropped, and securely buoyed within a few miles of the Scotch shore. He had urged on the parties the great importance of immediately continuing the cable to the shore before the bad weather set in, and from the survey he had made he was satisfied of the strength of the cable, and that it might with perfect success be submerged across the deep water channel. The undertaking, it may be remarked, has remained in this position since August, from inability, it is understood, on the part of the promoters to obtain the additional quantity of cable required from the manufacturers, who are full of other orders for submarine cables in connection with the Continent, and which they are bound under contract to complete first. The depth in fathoms, according to the submarine chart of the Channel, over the 21½ miles between Portpatrick and Donaghadee, it may be interesting, beginning on the Scotch coast, to state, is in fathoms, 9, 15, 37, 79; midway, from 84 to 100; and running up to the Irish coast, 73, 62, 24, 21, 8; the bed of the Channel consisting of loose sand and shingle.

QUEEN'S BENCH CHAMBER.—SIXMILEBRIDGE AFFAIR.—An application was made on the 26th ult. by Mr. Hayes, on the part of the Attorney-General, for an order to have the inquisitions taken at the inquest upon the bodies of the people killed by the military at Sixmilebridge removed into the Court of Queen's Bench. Mr. Justice Moore granted the application.

QUEEN'S COLLEGE, GALWAY.—The examination of candidates for matriculation in this college commenced on Tuesday, when twenty-four students presented themselves for admission. The number of students seems to be growing smaller each successive year, although the number of scholarships is considerably increased.—*Galway Mercury.*

Although the Rev. Dr. Singer has been elevated to the see of Meath, it is understood that he will not be appointed one of the Commissioners of National Education.

COMMISSIONERS OF CHARITABLE BEQUESTS.—Her Majesty has been pleased to appoint John Ennis and Henry Roe, Esqrs., to be Commissioners of Charitable Donations and Bequests for Ireland.—*Freeman.*

From the 1st Sept., 1851, to the same date in 1852, there were exported from Belfast nineteen cargoes of flax, containing one thousand and sixty-three tons. This is a great feature in Irish enterprise and in French manufacture, which is rapidly superseding English fabrics on the continent.

The Customs' revenue of the port of Limerick for the last week exceeded £3,900.

Five young ladies, the daughters of a Limerick gentleman, whose property is involved in Chancery, are desirous to accept situations as ladies' attendants, assistants in shops, or preparatory governesses.

At the meeting of the Waterford board of guardians last week, the county coroner said, that within the last year he had held no fewer than twenty inquests upon persons who had died in the fields and by the wayside from destitution.

NEW CHIEF JUSTICE OF BOMBAY.—Mr. Robinson, of the Connanght bar, has been appointed to the office of Chief Justice of Bombay.

By a return furnished this week we find that there are 8,586 rank and file in the Dublin district, including Royal Horse Artillery, Royal Artillery, Cavalry, Infantry Regiments, and Depots.

The following regiments of Infantry stationed in Ireland are first on the roster for foreign service, viz.: 71st Highland Light Infantry, 1st battalion; 89th, 39th, 14th, 9th, 62nd, 17th, 52nd (Light Infantry), 63rd, 81st, 27th, (Inniskilling), 90th (Light Infantry), 91st (1st battalion), 46th, and 12th (1st battalion under orders for foreign service); 1st Royals (2nd battalion); 31st and 57th Regiments.

A private of the 31st was drowned at Blackwater, Fermoy, on Thursday, Oct. 28.

AN OASIS IN THE WEST.—The *Sligo Journal* thus reports of the state of that county:—"The improved state of the country is, thank God, becoming more marked, and everywhere one goes, and in every dealing one has, it is plain to see that the people are more comfortable than they have been for years. Two circumstances contribute mainly to this most desirable state of things; first, a splendid harvest gathered in in the finest weather; and next, the admirable prices which every sort of farm produce now brings. At the quarter sessions just past the landlords had no business, the tenants had all paid their rents, and at no sessions for years were there so few disputes on this vital matter between two such important classes, the landlords and tenants. Land is now in this county well worth the rent paid for it, and, if it pleases Providence to grant us a few more such seasons, Ireland will be a different country."

THE DOON SOUVENIR.—THE WAY PROSELYTES ARE MADE.—A case illustrative of the way in which the Church Establishment in Ireland endeavors to prop up its falling pillars, was tried on Monday before the Assistant-Barrister of the county Limerick, R. Tighe Esq. The case was a civil bill process, at the suit of Patrick Davoran, an eating-house proprietor at Cappamore, against the Rev. William Fitzpatrick, Protestant Curate of Doon, and one of the most active and zealous missionaries of proselytism in the country; and the ground of complaint was, that the Rev. Wm. Fitzpatrick, after having made himself liable for the support of one Thomas Connell, a Scripture-reader, to Patrick Davoran in the sum of £3 6s 5d., refused to pay the amount, and permitted Davoran to make several ineffectual applications since the year 1850 for the maintenance of this man, one of his Reverence's most indefatigable apostles! It is curious to observe that Davoran himself also rejoices in the calling of a Scripture-reader, as well as of an eating-house proprietor. The case having been proved by Davoran and two witnesses, the Rev. Mr. Fitzpatrick was examined. He admitted that Connell, the Scripture-reader, had been employed by him to convert the Papists from the error of their ways—that Connell had been for a long time lodging and eating at Davoran's to witness's knowledge—that he (Connell) had gone away to some other district without paying the amount due for his board and lodging; but that he (the Rev. Mr. Fitzpatrick) did not consider himself liable for the amount. The Barrister at once decreed the Rev. defendant, who, before he left the court, paid the amount, with the costs. No doubt his Reverence is supplied with most ample funds, not only to meet Davoran's legitimate demand but also to run up a score for the support of some one equally worthy of his regard as the fugitive Connell. We believe that Connell was found to be rather an experienced propagator of the Word in the region of Cappamore, Doon, &c. Be this as it may, he is neither better nor worse than the generality of his class. His trade was prosperous in some degree as long as the people groaned under the combined terrors of famine and extermination. Their numbers now are lessened, and there is a symptom of returning food, of which they had been so long bereft. The trade of the Connells *et hoc genus est*; and the Rev. William Fitzpatrick could not do better for the future than mind the remains of his own flock.—*Limerick Reporter.*

HOSTILE RENCONTRE.—At the Royal Dublin Society on Monday afternoon, an encounter of a most disagreeable nature took place. Major Fairfield had just entered the hall of the Society in company with one or two gentlemen, and was proceeding to the lawn, when Mr. Henry MacDermott, barrister-at-law, walked rapidly after him, and on coming up with him, uttered some very strong epithets, adding, "I have caught you at last;" and on Major Fairfield turning hastily round, Mr. MacDermott struck him two or three severe blows with a heavy horsewhip. Major Fairfield, on finding himself assaulted, hastily retreated, calling loudly for the interference of the police, several of whom were stationed at the door and about the premises. They, with several gentlemen, interfered, and prevented any further assault. Mr. MacDermott exclaimed, "That's Major Fairfield, and I have whipped the— for insulting my wife." The police in a short time suffered the assailant to withdraw, and the matter has so far terminated.

The extensive flax mills of Mr. Parker, of Mount Kearney, near Newry, were completely destroyed by fire, together with a large quantity of flax, on Wednesday week.

MELANCHOLY LOSS OF LIFE.—On Friday a Claddagh boat employed in fishing for turbot, between Blackhead and the isles of Arran, was struck by a sudden squall and upset, and three men were unfortunately drowned. They were all married, and leave families.—*Galway Mercury.*

An inquest was held on Friday at Cashel on the body of C. Colgan, a jockey, who was killed the preceding day while riding a steeple chase at the races in the vicinity of that town. The horse struck a fence with his chest, and fell back over the unfortunate rider, breaking the spine of his neck, his jaw bone, and two ribs. The verdict was accidental death.

MURDER OF MR. MANIFOLD.—Just before going to press we have ascertained the following additional particulars relative to this tragic event:—It appears that Mr. Morris was the purchaser of the Mount-pleasant property, under the Incumbered Estates Court, his brother's wife having been the previous owner. The purchase money not having been lodged till after November, Mrs. Morris claimed the rent due up to that date, and the consequence was that the tenancy refused to acknowledge her brother-in-law as their landlord. In pursuance, however, of an order of the Commissioners the land was forthwith cleared of the defaulters, and thus delivered up to Mr. Morris. Mr. Manifold was the person who carried the evictions into effect, and in that, we believe, lies the chief cause of his unpopularity and subsequent melancholy death.—*Leinster Express.*

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**THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, NOV. 19, 1852.

NEWS OF THE WEEK.

The following circular has been addressed by the
 Chancellor of the Exchequer to such members of the
 House of Commons as are supposed to be inclined to
 support the Derby Ministry:—

Downing Street, 18th Oct., 1852.
 Sir,—The meeting of Parliament has been fixed for Thurs-
 day the 4th November, when the House of Commons will im-
 mediately proceed to the choice of a Speaker, and to the
 consideration of business of the highest importance. I take
 the liberty of earnestly requesting your presence on that day,
 and, I trust, you will also excuse my expressing a wish that
 you would let me know whether it will be consistent with
 your convenience to attend at the opening of the Session.—I
 have the honor to be, Sir, your faithful and obedient servant,
 B. DISRAELI.

The Chancellor of the Exchequer is known to be
 a famous conjurer, but what new trick he is about to
 exhibit for the amusement of the people of England
 —whether he will perform the *quart bottle feat*, or
 the pea and thimble feat, or walk along the ceiling,
 head downwards, or swallow his own words—is as yet
 a great Asiatic mystery. It is expected, however,
 that the Queen's Speech will contain a full and dis-
 tinct recognition of the principles of Free Trade,
 and a candid avowal of the impracticability of a re-
 turn to Protection, in which case a coalition between
 the present Ministry and some of the leading Peel-
 ites is probable; it is said that some of the members
 of the present government are prepared to vacate
 their places for this purpose. The ministry it is rum-
 ored have it in contemplation to introduce a
 measure for depriving the Catholic Clergy of Ireland
 of their rights as citizens, and for checking the
 growth of Popery, in her Majesty's dominions.
 Troubles are crowding thick and fast upon the State-
 church; the government Bishop of Exeter has been
 sadly ill-treated by the evangelical, or low-church
 rabble of his diocese, on account of his declaration
 in favor of the legality of "confession and priestly
 absolution;" he was hooted and assailed with every
 devious epithet that his evangelical adversaries could
 devise: the church at Eldad in which Mr. Prynne
 officiates, has been repeatedly attacked, as has also
 poor Miss Sellon's Protestant convent. A great
 Anti-Tractarian agitation, the result of which will be
 the annihilation of the High Anglican party in the
 State-church, and a long list of conversions to
 Catholicity, may therefore be expected.

The Sovereign Pontiff has been pleased to invest
 his Grace the Archbishop of Dublin with the Pal-
 lion, by the hands of his Lordship the Bishop of
 Pittsburgh. The investiture took place in the Cath-
 edral Church of Dublin, on Sunday the 24th ult., and
 was a most magnificent and imposing ceremony. The
 Bishop of Pittsburgh preached the sermon customary
 upon these solemn occasions, after which the Arch-
 bishop of Dublin gave to the faithful assembled his
 episcopal benediction. The Sovereign Pontiff has
 also confirmed the election of Dr. Dixon to the
 Archiepiscopal See of Armagh, and has been pleased
 to confer upon his Grace the Primacy of all Ireland,
 the Ecclesiastical Titles Bill notwithstanding.

The great event of the week in Ireland has been
 the meeting of the Conference for "Religious Equal-
 ity," on the 28th ult.; the meeting was numerously
 attended, and the resolutions, as will be seen, are plain
 spoken and intelligible, striking at the roots of the
 monster grievance of Ireland—the State-church:—

1. That the public opinion of this country demands for all
 classes and denominations of Irishmen complete religious equal-
 ity in the eye of the law; and will not willingly tolerate in any
 religious denomination, civil power, pre-eminence, or ascen-
 dency over any other.
2. That the settlement of the Church question on the basis of
 perfect equality is essential to the establishment of that entire
 equality, civil and religious, which alone can or ought to pro-
 duce content.
3. That the present Irish Church Establishment is at once a
 badge of conquest and a legalized robbery of the Catholic popu-
 lation, which, while it insults and wrongs the people, convulses
 society, and impresses the Catholic people with a belief that the
 legislature which sanctions its continuance is hostile to the peace
 and prosperity of this kingdom.
4. That in order to prevent any misapprehension as to our
 objects, this conference deems it right most emphatically to de-
 clare and put on record that our sole object is to remove from
 the country the intolerable grievance of religious inequality;
 and though on grounds of justice the Church of the majority of
 the people might claim at least a share in the redistribution of
 the overgrown and mis-applied Ecclesiastical revenues of this
 country; yet, in our unanimous opinion, our representatives in
 parliament should not, on our behalf, or on behalf of the
 Catholic Clergy and laity, urge such a plan upon the legisla-
 ture; that the mode of accomplishing our object is of very se-
 condary importance, and that we shall be content with any
 secular application of the Church revenues which shall be at
 once just and reasonable and for the common good of all classes
 of the community.
5. That all laws which impose penalties on the Ecclesiastics
 of any Church, or prohibit the performance of spiritual func-
 tions, or the exercise of Ecclesiastical rights, order, or jurisdic-
 tion, are inconsistent with the constitution of these realms, or
 require peculiar oaths or tests from the members of any reli-
 gious persuasion—practically declare the parties affected
 thereby to be inferior in the eye of the law to their fellow-
 subjects, and ought to be at once absolutely and uncondition-
 ally repealed.

6. That religious equality is inconsistent with the exclusion
 from public offices of any subject of the crown, because of his
 religious faith, and that all such exclusions should be at once
 abolished.

7. That we consider it the special duty of the Irish Liberal
 members of parliament to urge upon the attention of the legis-
 lature at all convenient times the grievances endured by the
 poor and friendless Catholics in all parts of this empire, so far
 as these grievances depend upon bad laws or a bad adminis-
 tration of them; and that in order to enable the members of
 parliament efficiently to discharge their duty in those matters
 we respectfully request of the Catholic bishops and clergy at
 home in Great Britain and in the colonies to supply, at their
 earliest convenience, the statistical and other information,
 without which it will be impossible to have the claims of these
 unprotected classes adequately laid before parliament.

8. That George Henry Moore, Esq., M.P., be requested to
 place a notice on the books of the House of Commons in refer-
 ence to the Irish Church question and to bring same forward at
 such time, as on consultation with his colleagues and the other
 Parliamentary friends of religious equality, may seem most
 suitable.

9. That Mr. Keogh be requested to prepare a bill or bills, for
 the absolute and unconditional repeal of all laws that impose
 penalties, prohibition, tests, or oaths interfering with that per-
 fect religious equality which all her Majesty's subjects have a
 right to enjoy.

10. That in the opinion of this Conference, all members of
 Parliament returned by Liberal Irish constituencies, should
 continue independent of, and in opposition to, every Govern-
 ment which will not make the concession of perfect religious
 equality, as explained in the foregoing resolutions, a part of its
 policy.

11. That in the opinion of this Conference, it is absolutely
 necessary that the people of this country should immediately
 give public expression to their strong disapproval of the relig-
 ious inequalities under which they labor, by petition to Parlia-
 ment from every parish in Ireland.

12. That this Conference hereby resolves itself into a perma-
 nent committee, to carry the resolutions this day adopted, into
 practical effect.

The tenth "Resolution" is the most important of
 all, and if honestly carried into execution cannot fail
 of the desired effect—the procuring the repeal of all
 the obnoxious laws of which the Catholics of Ireland
 complain. In seconding this "Resolution," in a
 speech of great ability, Mr. Lucas did not shrink
 from asserting his determination, to adhere to the
 principle therein contained, and of carrying it out to
 the fullest extent. To every ministry—whether
 Whig or Tory—Conservative or Anti-Conservative
 —Protectionist or Free Trade—which does not make
 the repeal of all the Anti-Catholic statutes a part of its
 policy—he and his colleagues will offer an uncompro-
 mising opposition upon all questions, and, to the
 utmost of their power, render all government impossible
 until the just demands of the Catholics of Ireland
 be complied with. This is the only true policy of
 the Irish Catholic members: if the Imperial Parlia-
 ment will persist in refusing to Catholics, perfect
 equality in all respects with their Non-Catholic fel-
 low-citizens—it must be made to pay for its bigotry:
 it must be content to see all legislation impeded, and
 the whole machinery of government obstructed and
 brought to a stand still, no matter how pernicious this
 obstruction may prove to what are called the inter-
 ests of the British empire. May God give to the
 Irish Catholic members of Parliament grace to ad-
 here inflexibly to the course of policy indicated in the
 tenth "Resolution," and to treat with contempt all the
 clamors of their enemies about "factious opposition."

John Bright, Esq., M. P., has addressed a long
 letter to Dr. Gray, upon the question of "Religious
 Equality," congratulating the Irish members upon
 having grappled with a question "which must be
 settled on some just basis if Ireland is ever to be
 tranquil and content. The case" continues Mr.
 Bright, "of the Catholic population of Ireland is so
 strong, so unanswerable, and so generally admitted,
 that nothing is wanting to ensure its complete suc-
 cess but the combination of a few able and honest
 men, to concentrate and direct the opinion which
 exists." Mr. Bright then proceeds to discuss how
 the revenues of the State-church shall be applied,
 whenever that curse of the country, that libel upon
 humanity, that disgrace to religion, and standing in-
 sult to God and man—shall have been abolished—
 whether they should be restored to the original owner
 —the Catholic Church—or equally distributed
 amongst the different denominations, in proportion to
 their numbers. Mr. Bright takes as his starting
 point—"That henceforth there must be no Church
 in Ireland, in connection with the State;" to this
 proposition it is impossible to conceive that the Non-
 Catholic sects, dissenting from the Parliamentary
 church, will offer any serious opposition. The learned
 gentleman then proceeds to develop his scheme for
 the application of the enormous revenues which this
 Parliamentary Church has so long unjustly enjoyed
 —according to Mr. Bright:—

The Parliament Church has a revenue of £500,000,
 representing, at 20 years purchase, a capital sum
 of £10,000,000.

The other Non-Catholic sects have a revenue of
 £400,000, representing a capital sum of £800,000.

The Catholic Church has £26,000 per annua, re-
 presenting a capital sum of £520,000.

Mr. Bright proposes that a commission be formed
 to acquire and "hold in trust" all the property now
 held by the Parliament Church, until, as the livings
 and benefices fall vacant, it becomes possessed of
 the whole £10,000,000; granting at the same time
 every facility to the landed proprietors of buying up
 the tithes; that this commission be empowered to
 appropriate certain portions of this fund "as a free
 gift" irrevocable by the State, to the Catholic Church
 —and to the Presbyterian, Anglican, and other Non-
 Catholic sects—of course the Maynooth grant, and
 all other special grants to be withdrawn; that of this
 sum of £10,000,000—one million should be given to
 the Catholic Church, two millions to the Non-
 Catholic sects, and that the remaining seven millions
 should be devoted to purely Irish purposes—for the
 general education of the people and the creation of
 free libraries in all the towns of Ireland. Though
 Mr. Bright's scheme holds out but a scanty measure
 of justice to the Catholics of Ireland, to whose Church
 of right, the whole £10,000,000, now enjoyed by
 the Parliament church, belongs, and though the ap-
 propriation of any part of that sum to the establish-
 ment of a Non-Catholic system of education is what

Catholics will never consent to—yet the abolition of
 Parliamentary-churchism in Ireland will be such a
 blessing to the community, that Mr. Bright's letter
 will be generally well received, and some of its recom-
 mendations will very probably be acted upon; at all
 events the Establishment will soon be made to dis-
 gorged some of its ill-gotten wealth. As the property
 of the Establishment was acquired by robbery—as
 by brute force it was taken from the Catholic Church,
 to which it rightfully belonged, and given by the State
 to the church which Parliament created—that State-
 created, and plunder-endowed church can have no
 cause to complain of being harshly dealt with, if its
 creator should resume what it gave; and having rec-
 ognised, and pleaded, the right of the State to set at
 naught the intentions of the original donors of the
 church property, and to divert the revenues arising
 from that property, to purposes which the donors
 never contemplated, the State-church cannot deny
 the right of the State, to amend, alter or revoke al-
 together, its own acts. Mr. Bright anticipates the
 cry of spoliation, but he, and the "Religious Equal-
 ity" conference, are well prepared to meet it.

A Berlin journal places a speech, delivered some
 time ago by Louis Napoleon before the Chamber of
 Peers, in amusing contrast with the pacific oration
 lately delivered by the Prince President at Bourdeaux.
 On the former occasion Louis Napoleon said:—
 "The Emperor, my uncle, chose rather to part
 with throne and empire, than to allow himself to be
 bound by treaty within narrow frontiers—frontiers
 which daily expose France to foreign distrust and
 menace, as we now see. Not a day of my life
 passes in which his example and teaching are not
 present to my mind."

The frontiers of France remain the same as when
 the speech, of which this is an extract, was delivered,
 and so no doubt does the policy of the future Emperor,
 viz., war with England, and the natural limits of the
 Empire.

The steamer *Atlantic* brings a few days later
 news. The policy of the Derby ministry is still a
 matter of conjecture; but the impression is general
 that they will desert all their old principles, and come
 out strong as Free Traders.

Great preparations are being made in Paris for the
 approaching ceremony of the restoration of the Em-
 pire. The report that Louis Napoleon is about to
 be married to the Princess Vasa gains ground.

THE "MAINE LIQUOR LAW."

In replying to the *Canada Temperance Advo-
 cate* and the *Montreal Witness*, it can hardly be
 expected that we should go over the old ground
 again; we have given our opinions as to the merits
 of this measure, and we have seen nothing in any
 of the arguments of our opponents to induce us to
 alter or retract them. Of our opponents themselves
 we would speak with respect, as of men actuated by
 the purest motives—as of men whose objects are ob-
 jects which every honest man, every Christian, must
 have at heart—the suppression of the beastly and soul-
 destroying vice of drunkenness, and the extermina-
 tion of those accursed dens of iniquity and de-
 bauchery which pollute our soil, and infect our moral
 atmosphere with their abominations. Would to God,
 we say, that these places could be suppressed; if by
 the strong arm of the law, by the vigilance of the
 police, they could be put down, and their keepers
 brought to justice, and subjected to severe, and cer-
 tainly well-merited punishment, we should rejoice as
 sincerely as the warmest advocate of the "Maine
 Liquor Law." But we have opposed that measure,
 or rather the chief argument by which its supporters
 seek to recommend it, because that argument involves
 a principle theologically false—"That the use of al-
 cohol, in any form, as a beverage is essentially evil;"
 and we have opposed it, because we believe it to con-
 tain a political principle which, if carried out, would
 prove fatal to the best interests of the Church and
 society, fatal to religious and civil liberty. We
 have opposed it as Catholics and as freemen; because
 it enunciates a damnable heresy, in order to establish
 an odious social despotism.

There is no mistake about the language of the
 "Maine Liquor Law" men; they have the honesty to
 avow their Manichean principles, and to put them
 prominently forward as the reason for enacting their
 law. "The use of alcohol," says one, "as a bever-
 age, is injurious to all our best interests, for time and
 eternity." The *Canada Temperance Advocate*
 says, p. 319—"the use of alcoholic drinks is *malum*
per se, and that therefore the manufacture and sale
 ought to be prohibited;" again on the same page he
 repeats the same doctrine—"it is this product" [al-
 cohol] "when used as a beverage that we consider
malum per se . . . the traffic in liquor is *malum*
per se." It is this doctrine that we have opposed,
 and will, please God, always oppose, whenever, and
 under whatever disguise we meet with it; it is this
 doctrine which is the fundamental principle of all the
 arguments adduced in support of the "Maine Li-
 quor Law," and which compels the Catholic layman
 to refuse it his support, no matter how good its ob-
 jects, or the intentions of its authors; it is this abo-
 minable and blasphemously heretical doctrine which
 has compelled His Grace the Archbishop of Quebec
 (we say this advisedly) to refuse his signature to the
 "Maine Liquor Law" petitions, when solicited to
 give them the sanction of his name. We denounce
 the abuse of alcohol as strenuously as any Protest-
 ant; we know no language too strong to be applied
 to the vice of drunkenness—a vice which on earth
 degrades man below the level of the beasts of the
 field, and which, if not timely repented of, will con-
 sign his soul to hell for all eternity; but there we
 stop; we cannot condemn the use of alcohol as es-
 sentially evil; because we are Catholics, and the
 Church teaches no such doctrine.

On the contrary, when exhorting, from the pulpit,

their people to temperance, and when by way of set-
 ting a good example, the Catholic clergy of Lower
 Canada almost universally renounced the use of al-
 coholic beverages, they at the same time were most care-
 ful to impress upon their hearers—that the use of
 all such beverages was not evil—was no where for-
 bidden by the written Word of God, or by the
 teaching of the Church—and was therefore to the
 Christian man—so long as it did not become to him
 an occasion for sin, by excess—perfectly lawful—
 that if, for the glory of God, and for the sake of
 strengthening his weak brother, any man thought fit
 to deny himself the use, he did a good work, pleasing
 unto God, useful unto man, and which would most
 assuredly obtain its reward; but never did the
 Church teach that such abstinence was obligatory
 upon those who could use without abusing. Thus
 the Catholic Church, speaking as the Holy Ghost
 gives her utterance, enjoins temperance always, upon
 all—applauds, encourages, and prays for blessings
 upon, those generous spirits whom a zeal for God's
 glory, and charity towards their brethren, induce to
 renounce the perfectly legitimate use of alcoholic be-
 verages; but she prohibits the use of these bever-
 ages to none who can use, without abusing them.
 Hence, as Catholics, we conclude—that, as the
 Church—which is the supreme moral and spiritual
 authority upon earth—has pronounced the use of al-
 coholic beverages lawful, and has not deemed it ex-
 pedient to prohibit that use in order to put a stop to
 the abuse, so neither should the State—a far lower
 authority, and whose functions in the moral order
 can only be legitimately exercised, when exercised as
 ancillary to the Church—presume to legislate against
 the use of alcoholic beverages upon the pretence that
 that "use is *malum per se*." This argument can be
 appreciated only by the Catholic; it is worthless
 against the Non-Catholic who denies the sole authority
 in the moral and spiritual order which the former re-
 cognizes, and betwixt whom and the Catholic there
 can therefore be no "first principles in common" in
 the moral and spiritual order.

With the Non-Catholic we argue that, as the State
 has no right to legislate upon false pretences, it has
 no right to prohibit the use, manufacture, or sale of
 alcoholic beverages, upon the pretence that they are
 essentially evil—for we assert that such use, manu-
 facture and sale are not essentially evil.

We prove our assertion by appealing to the Bible,
 not as the word of God, nor as an inspired work, but
 simply as a true history of events that have occurred.
 We appeal to the conduct of Jesus Christ, and ar-
 gue that, unless He did evil, the use, manufacture,
 and consequently the sale of alcoholic beverages are
 not essentially evil. Christ moved amongst all classes
 of men, conforming to their customs; He was an
 invited guest at the rich man's banquets, as well as at
 the frugal board of the humble artisan; He habitually
 partook of all kinds of meats and drinks, lawful to
 the Jews, and we know from history that the Jews
 habitually used wine at their repasts; we may there-
 fore anticipate that He in this also conformed to the
 customs of those with whom He moved, especially as
 the contrary is never mentioned. We have accounts
 of our Saviour's life by which our anticipations are
 confirmed: Christ used wine at His repasts; He
 blessed it, and He gave it to His disciples. In St.
 Matt., xi. 18, 19, our Saviour alludes to this custom
 of His, and to the hostile remarks made thereon by the
 Jews—"John came neither eating nor drinking, and
 they say he hath a devil. The Son of man came eating
 and drinking, and they say, behold a man gluttonous,
 and a wine-bibber."—(Prot. Ver.) From
 this it is clear, that the Son of man came eating and
 drinking in a very different manner from John the
 Baptist, who led the life of an ascetic; for we can-
 not suppose it to mean that John did, literally and
 altogether, abstain from all kinds of food. In what
 this distinction between the dietary habits of the Son
 of man and the Precursor consisted, we are told in
 the latter part of the verse—"behold a wine-bibber"
 —the reproach of the Jews would have been as
 meaningless as it was malicious, if our Saviour had
 not habitually used wine, like the generality of His
 countrymen at their repasts. But Christ made wine
 out of water; and whether we look upon the change
 as noumenal, or as merely phenomenal—as implying
 the annihilation of the substance of water with its
 accidents, and the creation of the substance of wine
 with its accidents—or as merely the transfer of the
 accidents of wine to the substance of water—the
 moral value of the action remains the same; and this
 miraculously made wine our Lord caused to be
 handed round to the guests—although from the words
 of the master of the feast, it is clear that previous to
 this they had been using alcoholic beverages. If
 we turn to the Old Testament we see that by the
 Law of Moses, the use of wine was expressly sanc-
 tioned. Not to multiply instances we will but cite
 —Numbers, vi. c., in which the rules for the Nazarite
 —or the person who had vowed a vow unto the Lord
 —are laid down. During the days of his vow he
 was to abstain from grapes, moist or dry, from vine-
 gar, wine, and the use of the razor; but when the
 days of his vow were accomplished, we read he was
 to make certain offerings, and—"after that the Na-
 zarite may drink wine."—20. v. Thus whether we
 turn to the founder of Judaism, or of Christianity, to
 the son of Amram, or the son of Mary, we find the
 use, and as a logical consequence, the manufacture,
 and sale, of alcoholic beverages, formally sanctioned;
 we have therefore the right to conclude that that
 which the two greatest legislators of the human race
 have sanctioned; cannot be essentially evil.

We have hitherto argued that the State has not
 the right to prohibit the use, manufacture or sale of
 alcoholic beverages, upon the pretence that they are,
 or that their use is, essentially evil. But there is
 another argument which the "Maine Liquor Law"
 men might have employed; and which, as involving no

question of theology, would have spared us the necessity of combating the dangerous heresy—that alcohol in any form is *malum per se*. They might have argued that, though the use of alcoholic beverages, and consequently their manufacture and sale, are not evil, and therefore perfectly lawful, yet, the abuse of such beverages is the inevitable consequence of their use; and that the State having the right to put a stop to that abuse, the State had therefore the right to prohibit the use, as the only means of putting a stop to the abuse. To this we should have replied by asserting that the general principle—that the State has the right to prohibit the use of that which it is perfectly legitimate to use, because of the abuse, which is the inevitable consequence of that perfectly legitimate use—is false, because if logically and consistently acted upon, it would lead to conclusions from which its propounders would themselves recoil. No principle is worth a straw which does not admit of universal application: there can be no compromise, no *via media* in truth, nor can a true principle ever be carried too far; there can be neither more nor less in truth, for truth is absolute. Now, if, as a general principle, the State has the right to prohibit the use of that, which though perfectly legitimate, is always, as an inevitable consequence of its use, abused, it would follow, as a logical consequence, that the State has the right to prohibit the printing and sale of books, and put its ban upon the freedom of the press, because that freedom must inevitably degenerate into license. Bad books, blasphemous, heretical, and obscene publications are, to say the least, as injurious to society—have caused as much evil upon earth—and sent as many souls to hell—as the abuse of alcoholic beverages; nor is it possible to prevent entirely their sale or publication, without prohibiting the printing and traffic of all books. Will our Protestant brethren then prohibit printing, and place an interdiction upon the freedom of the press? No, indeed; if wise they will call upon the State to punish the license, or abuse, of the press, but they will deny the right of the State to prohibit its use. The reason of this is obvious—because man is not God, and cannot do the work which God in His inscrutable wisdom has reserved unto Himself. Still, the wheat and the tares—the use and the abuse—will grow up side by side; man cannot separate them, nor can they be entirely separated until the great day of harvest. But man is loth to acknowledge his impotence; he is too proud to admit that there are evils beyond his control; and he flatters himself, that with a little rubbing up here, and a little filing down there, he will at last be able to bring the great machinery of the universe into capital working order. It is a pity that these men were not consulted at the creation; they might have saved the Creator a world of errors.

With the following letter from "Sacerdos," who we are authorized to state, is a Canadian ecclesiastic, and who writes "advisedly," we would fain conclude the discussion of the "Maine Liquor Law" question. We argue not for argument's sake, but for the sake of asserting a great principle, which our opponents, actuated by the best motives as we have often admitted, but who unfortunately allow their zeal in a noble cause to outstrip their discretion—have too often overlooked. It is enough for us to have asserted the Catholic principle, and to know that our conduct in so doing has been approved of by those whose approbation we chiefly seek to obtain. Our correspondent wishes us to preface his communication with the deprecatory remark, that—being a Canadian, he cannot be expected to write "*Comme un Anglais*."—a perusal of the correspondence will show that all apologies are unnecessary:—

To the Editor of the True Witness.

MY DEAR FRIEND,—I was not a little amused, in perusing the *False Witness* of the 15th inst., to meet with such sentences as these: "the Bishops of Montreal and St. Hyacinthe declare that our non-Catholic doctrine is by far the best, and ought to be adopted."—"*The Catholic Bishops of Montreal and St. Hyacinthe are bound to take our part.*"

As far as impudence goes, I was aware already that the *False Witness* is emphatically the leading paper, but I must confess that I was not prepared for this amount of pharisaical hypocrisy, even from the *Montreal Witness*; really it beats everything.

The question at issue between you and your infatuated adversaries is this:—They, in upholding the "Maine Liquor Law," maintain that "the use of spirituous liquors is evil in itself," and therefore should be completely abolished:—You, in opposing the "Maine Law," do oppose it, principally, on the ground that it implies what its supporters openly profess, viz: that the use, as well as the abuse, is evil in itself." Now, that this opinion, considered as an abstract principle, is wrong, and in fact "is nothing short of Manicheism" as you have said yourself, no Catholic will deny, much less the venerable Bishops of Montreal, and St. Hyacinthe,—and it requires nothing less than the barefaced impudence of the *False Witness* to boast that our Bishops declare that this heretical doctrine of his, "The use is essentially evil"—is by far the best, and ought to be adopted; our Bishops declare no such thing. The *True Witness* lays great stress on a certain phrase contained in a petition addressed to the Legislature by 5,000 inhabitants of the District of Montreal, and signed by the Catholic Bishops at the request of the "Central Board of Temperance." This petition prays for certain regulations of police in order the better to prevent the granting of too many licenses, and to check, by means of certain specified penalties, the drunkards and their abettors—at the same time expressing the wish that at some future time a law may be framed for the purpose of abolishing the trade in spirituous liquors, as the only certain means of repressing intemperance.

Hereupon the *False Witness* is bellowing that the Catholic Bishops are siding with him against you, and that they declare that his doctrine is by far the best. Of course, a great cause of joy it would be to this *Witness* of bigotry, and rank fanaticism, if our Bishops would declare his doctrine to be the best; but, poor little fellow, no such happiness shall be ever enjoy.

No Catholic Bishop that I know of, either in Canada or in any other part of the world, has ever subscribed to this heretical doctrine, that "the use of spirituous liquors is in itself evil." Some, amongst them, may perhaps hope, that by abolishing altogether the trade in spirituous liquors, intemperance may be the more easily repressed; but none has ever wished the suppression of the trade because "the use of these liquors is evil in itself." Now, the petition which the *Montreal Witness* endeavors to bring to bear against you, implies no such error. True, it expresses the desire for a complete suppression of the trade, although it does not ask it formally. For my part, I have signed it—(although I do not believe the total suppression of the trade is the only certain means of repressing intemperance, not even the best.)—because I was in hopes that it would be the means of diminishing the number of licenses, and of protecting more effectually good and decent hotels, when and where needed.—That our Bishops have signed it, also under the same impression, I am in a situation to know; I say this advisedly. Hence, I cannot but laugh to scorn the egregiously pretensions of your adversary, viz., that the Bishops approve of his non-Catholic doctrine, that "the use of spirituous liquors is in itself essentially evil;" and that "they are bound to take his part against you." How can heretical error, and Catholic truth ever agree? "*Quæ conventio Christi et Belial?*"

In conclusion, my dear friend, if you believe me, you will allow "the son of perdition" to go his own way, with his poor deluded supporters, for well you know, "*causæ habent, et non audient; oculos habent, et non videbunt.*"

As a staunch and victorious defender of Catholic truth, you have done enough to put your Catholic readers on their guard, in this instance, as in many others. As for the rest, have patience, "*desiderium peccatorum peribit.*"—Believe me,

Your very devoted-in-Christ.

SACERDOS.

Montreal, Nov. 16, 1852.

To the Editor of the True Witness.

MY DEAR SIR,—I observe that your adversary, the *Canada Temperance Advocate*, in his learned editorial on "Supply and Demand" brings in some allusions to the history of distillation, for what end it is difficult to imagine, unless to display his erudition. He speaks of "the art of distillation of aromatic waters, as probably known to the Greeks, Romans, and Arabs, in very ancient times." Now as this phrase leaves the antiquity of such knowledge very undecided, and as there were Greeks and Romans and Arabs before, as well as after, the Christian era, it were well if he had told us something more definite as to the early history of this art. The distillation of wine was certainly not a novelty to the pious Raymond Lully, (not Sully as the *Advocate* calls him,) of Majorca, who fell a victim to his missionary zeal in Africa, in 1315; for Alexander of Aphrodisias, in the time of Caracalla, in treating upon the preparation of fresh water from that of the sea, by distillation, alludes to a similar process as applied to wine. The eastern origin of all chemical science is well known to those who have investigated the literature of the Hindoos, to whom the Arabs, and probably the Egyptians, were indebted for the greater part of their learning, and we must not be surprised to find farther eastward, evidences of a still earlier knowledge of the art of distillation. Pliny describes the process of distilling tar and vinegar from wood, precisely as practised in England at the present day, and tells us that the product was employed in Egypt to preserve the bodies of the dead. Of this use we have the fullest evidence in the remains of mummies, whose embalment dates from about 1600 years before our era; and not less curious in this connection is the fact, that the cerecloths of a mummy of this date have been found to be marked with the supposed modern preparation, known as "*Indelible marking ink*;" the preparation of this, it is unnecessary to inform the chemist, not only involves the knowledge of the art of distillation, but supposes an advanced state of chemical science.

But all this is *apropos* of a notion of mine, gathered from certain passages in Holy Writ, which is this, that the Israelites knew the art of distillation, and the preparation of strong liquors from the fruit of the vine. Their departure from Egypt was at a later epoch than the one we have just mentioned, and their lawgiver, "learned in all the wisdom of the Egyptians," would have carried with him the knowledge of these chymic arts. To some alcoholic beverage, more potent than the fermented juice of the grape, the sacred writers repeatedly refer under the name of "strong drink"—a cordial to him "that is ready to perish;" but as, at the same time, maddening and deceiving; and in both cases it is spoken of in connection with wine, but distinguished from it. This very probable view, which I throw out for the consideration of the learned in sacred lore, will only be a confirmation of the wise man's assertion, "that there is nothing new under the sun;" and perhaps some zealous "Maineac" will be able to show that the famous "Maine Liquor Law" originated with the son of Amram, who was but the prototype of Neal Dow,—and that the Hebrew prophet-bards were but the unworthy predecessors of Gough, Jewett, and the *Canada Temperance Advocate*.

Yours truly,

HERMS.

Montreal, Nov. 18, 1852.

DR. BROWNSON ON THE "MAINE LIQUOR LAW."

In his address as President of "Central Naturalization Society" to his fellow-citizens of Massachusetts the learned doctor speaks of this much discussed law as one "which no Catholic free man can honestly support"—He says:—

"The object contemplated by this law may be good, but the law itself is one no Catholic free man can honestly support.—It involves a false and most dangerous principle, that the State has the right to enforce the practice of private virtues which were conceding to the temporal power the spiritual authority of the Church. It involves the ancient Manichean heresy, that evil is a positive principle, and not merely the privation or abuse of good; and, moreover, it violates the right of property, and the liberty of the citizen. It is unconstitutional, as it authorizes the taking of private property for public purposes, without indemnifying the owner. It is but one step in a vast system of sumptuary laws, established by Calvin in Geneva, attempted by the early settlers of the colony of Massachusetts, but which no high-spirited people will submit to, and which no State or despot is powerful enough to enforce. It must fail of its end, for it cannot be executed. Perjury, evasion of the law, ill-will and other disorders have already followed the law, and will continue to follow, if it is not repealed. Intemperance is a vice of terrible magnitude, but it is one beyond the power of the State or civil law to cure. It springs

from the corrupt heart of man, and only that which can change the heart and give it power to resist and overcome its vicious inclinations, can eradicate it, or even to any considerable extent, check it. Civil enactments have uniformly failed to make a people moral and virtuous. Never yet did the State legislate the moral out of a single vice, or into a single virtue. For either our reliance is on the Church, the Sacraments, and moral and religious instruction and example, you cannot, then, with any consistency give your support to so unwise, unjust, and inefficient a law as this, 'Maine Liquor Law.'"

PUBLICATIONS RECEIVED.

"*Relation Abrégée de Quelques Missions des Pères de la Compagnie de Jésus dans la Nouvelle France, par le R. P. F. J. Bressani de la même Compagnie.*"—Translated from the Italian, and preceded by an introduction, and a biographical notice of the author, with a number of explanatory notes, and wood cuts, by the Rev. P. Martin of the Company of Jesus. Montreal, 1852.

The Rev. P. Martin has rendered an important service to his countrymen by introducing to their notice a book so little known, and yet so well deserving of notice. The Rev. P. Bressani, one of the early Jesuit Missionaries in North America, was long a captive in the hands of Iroquois, by whom he was cruelly ill-treated, and on the point of being burnt to death.—Ransomed from the hands of his savage captors by the instrumentality of the Dutch, he lived to return to France, and with his mutilated hands he then composed the work of which the Rev. P. Martin has favored us with a translation. It is indeed astonishing how long these interesting memoirs—interesting to the historian, the naturalist, and the geographer, but, above all, interesting to the Christian and Catholic—have been allowed to remain in obscurity; published in 1653 at Macereta in the Papal States, and containing most important information on the physical and moral condition of the North American Indians, it seems that the copy of which the translator availed himself is, or was, but a short time ago, the only copy on this continent, the scene of the author's labors and long protracted martyrdom. This apathetic indifference to the exploits of the hardy soldiers of the cross, is not flattering to the people of Canada, either as the descendants of Frenchmen, or as Catholics; but we hope that the publication of the work before us will have the effect of drawing attention towards a subject, in which, both on account of their national origin and their religion, Canadians ought to take a lively interest. In reading the "Relation" of the Rev. P. Bressani, a Frenchman, or the descendant of a Frenchman, should feel proud of his origin, and the Catholic must feel his attachment to his Church increased, whilst his heart must yearn to see justice done to the soldiers of Jesus, by whom the standard of the cross was planted in the forests of Canada, and whose blood cemented the fabric of the Catholic Church in North America.

The day has gone by when it was thought the mark of an intelligent or liberal mind to speak slightly of the Jesuits. Profligates and infidels, pimps and prostitutes, may revile their memory, and affect to deprecate virtues, which are as far above the reach of their calumny, as they are beyond their power to imitate; but by all men, who can appreciate the truest heroism, the most exalted courage, courage which never faltered, and which no dangers could appal—or whose hearts can be moved to sympathy by records of zeal indomitable, pure devotion, and ardent charity, the Jesuits will be ranked first, amongst the benefactors of the human race. What though the world hate them? it hated their Captain before them, and the hatred of the world is the surest proof that they are His disciples, for if they were of the world, the world would love its own. What though puny libellers malign them? it is a proof that the powers of hell tremble at them, and that they are dreaded, because of the mighty works which they have done, and will yet do, as much as they are hated for their virtues; we accept the hatred and the dread which our adversaries have of the Jesuits, as the best and noblest homage that vice can pay to virtue, that the enemies of the cross can yield to the soldiers of Jesus.

But the Jesuits need no panegyric from man; their works, their missions, the blood of their hundreds of martyrs are their praise; in the simple, unadorned narrative of the Reverend Fathers, will be found their best eulogium. No holiday missionaries these Jognes—these Brebeuf's and Noue's—quite a different race of men were they from the sleek, black-coated gentry who go out with wife and families—to comfortable homes, little work and much salary—with extras for every additional baby, and a liberal doocour from the parent society when the missionary's lady happens to be in an "interesting situation;" very unlike our modern Brummagen apostles, and Exeter Hall evangelists were these hardy Jesuits, who, crucifix in hand, braved the summer's heats, and winter's frosts—who trembled not at the Indian's scalping-knife—who shrank not when the fire was kindled round them at the stake—and whose patience in enduring, outwearing the savage ingenuity of the Iroquois in inflicting. There is indeed no resemblance between the "Relation" of the Rev. P. Bressani, and a modern *Missionary Record*; of the latter we have had enough, and more than enough, and we turn with pleasure from the namby-pamby details of the sham sufferings of bible-pedlars and scripture-readers, to the unpretending, yet affecting history of the first planting of the gospel in Canada. Reading that history, and tracing therein the marks of a divine hand, and an Almighty power, we feel assured for the stability of the Church in Canada; for never, we feel convinced, will God allow that to be easily overturned which was raised up with so much toil; never will the Colporteur be able to undo the work of the Jesuit; never shall the F. C. M. Society triumph over the glorious Company of Jesus.

With reference to the work which has called forth these remarks, we would say to our readers, to all at least who can read French—procure the "Relation" of the Rev. P. Bressani, the most interesting and instructive book yet published in Canada; for the use of those who are unacquainted with the language in which it is written, we purpose giving a translation of some of the most important passages, more especially of the narrative of the captivity, sufferings, and martyrdom of the Rev. P. Jognes—we know not a better service that we could render to our readers.

We have received from Messrs. Dunigan & Brother the first two books of the "Catholic Educational Series," which are admirably adapted for the use of schools; these works are, we believe, extensively employed by the Christian Brothers; they need, and can receive, no higher recommendation. We have to return thanks also for a bundle of controversial tracts, extracts from which have already appeared in

the *True Witness*. By the same publishers: "Outlines of History," by Pierce C. Grace; a brief sketch of general history, ancient and modern, sacred and profane. These books are for sale by Z. Chapeleau, Notre Dame Street, Montreal.

SCORE'S CANADIAN ALMANAC FOR 1853. For sale by John Armour, Weir, & Dunne, R. & A. Miller, C. Bryson, and B. Dawson, Montreal.

This is an elaborate compendium of general statistics: never have we seen so much statistical information within so narrow a compass.

We have received the November number of the *Missionary Record* of the F. C. M. Society; it is, if possible, a trifle more silly than usual, and the Colporteurs figure as greater sponges than ever; but as we shall have something to say on the subject next week, we will refrain from all remarks at present.

TO CORRESPONDENTS.

We have received from "Candid Enquirer" a communication purporting to be a reply to our defence of the doctrine of the lawfulness of "*advocatio modis expositis*,"—as laid down by St. Liguori—and which we are requested to insert. We decline to do so, because its great length, and the rejoinder which it would call forth, would take up more space than we can devote to a subject so uninteresting to the general reader; and as it would not be fair to "Candid Enquirer" to give only mutilated extracts from his letter, so, by so doing we should justly lay ourselves open to the imputation of unfairly stating our opponent's argument. There are many channels through which "Candid Enquirer" can make known his views to the public; and if he thinks fit to adopt this method we shall not be unwilling to enter the lists with him. We seek not, but neither will we decline, the contest.

FLYNN'S REGISTRY OFFICE AND FEMALE SERVANT'S HOME, 13, ALEXANDER STREET.—Mr. Flynn has opened a Circulating Library, and has always on hand a collection from the best Catholic authors, of works on History, Voyages and Travels, Religion, Biographical Notices and Tales—to which we would draw the attention of our readers, as calculated to prove very useful to those whose means do not allow them to have libraries of their own. Mr. Flynn's collection of books is well chosen, and is rapidly increasing; we hope we may say the same of his subscribers. Mr. Flynn wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false, for Protestants as well as Catholics are received if their characters be good.

A CARD.

The Council of the St. Patrick's Society of St. Vincent de Paul, and the members of the different Conferences of which the same is composed, beg to return their grateful acknowledgments to the "St. Patrick's Ladies Charitable Society of the City of Quebec," for their very liberal and handsome donation of one hundred pounds to the funds of this Council, for the poor of St. Patrick's Church.

G. M. MUN, President.
MOORE H. HIGGINS, Secretary.

CATHOLIC INSTITUTE OF ST. ROCH'S.—At the inauguration of this excellent institution 50 new members were enrolled; and the eloquent and instructive lecture of the Rev. Mr. Bolduc, induced a like number to join its ranks; thus has it been augmented by one hundred members within a very short time. The zeal and even the enthusiasm of the inhabitants of St. Roch for the success of this Institute increase daily, and to such an extent, that the erection of a new and commodious hall in a central part of the parish, is now in contemplation. We highly applaud this noble project, and earnestly wish to see it carried into effect. We should have added that the council of the Institute, at its last sitting, ordered the purchase of three hundred volumes to be added to the library.—*Journal de Quebec.*

RT. REV. DR. DE CHARBONNEL.—His Lordship arrived in this city on Friday last, the 5th inst., in excellent health and spirits. His Lordship has, we understand, been eminently successful in his mission to our friends in the United States, and that a very splendid contribution in aid of the funds for liquidating the debt of the Cathedral, bears testimony to the cheering result of his Lordship's labors. From the Most Rev. Dr. Purcell, Archbishop of Cincinnati, our venerated Prelate received the most flattering and marked attention. Dr. Purcell and Dr. de Charbonnel had been fellow-students in Paris, thirty years since, and the intimacy then commenced has suffered no abatement from the lapse of years. The recent interview has afforded an opportunity of renewing the most exalted friendship between the eminent, gifted and pious Prelates, and we look forward to the most favorable results to the sacred cause of Religion, by promoting a more familiar intercourse with our brethren in the adjoining Republic, and uniting us more cordially in the sacred cause of our nationality and our Faith—of our suffering country and our persecuted Church. Dr. Purcell presented His Lordship, the Bishop of Toronto, with a most splendid gold embroidered stole, as a testimonial of respect and esteem, and the inhabitants of Cincinnati contributed a very handsome sum towards the funds of our Cathedral. His Lordship's energetic and indefatigable exertions for promoting the best interests of Religion, give him little time for repose; and prompted to renewed action, His Lordship leaves to-day, for Hamilton and Waterdown, on his Episcopal labors, and it is His Lordship's intention to continue his Visitation of the Diocese, as far as practicable, during the coming winter. The best wishes of his devoted people will accompany his Lordship. May his mission be successful and his return happy.—*Toronto Mirror.*

REMITTANCES RECEIVED.

Port Daniel, J. Enright, 12s 6d; Buckingham, W. Russell, 6s 3d; Danville, T. Donegan, 15s; Grand River, Port Daniel, J. Carberry, 12s 6d; Baie du Pebrro, Rev. Mr. Carrier, 12s 6d; Norton Creek, O. Dunne, 6s 3d; St. Therese, G. A. Masson, 15s; Milton, T. Hackett, 12s 6d; Granby, P. Hackett, 12s 6d; Huntingdon, J. O'Neill, 6s 3d; St. Remi, W. O'Brien, 3s 1 1/2d; Alexandria, Colonial Bishop, 12s 6d; Frasersfield, Mrs. McCann, 12s 6d; Bolton, J. O'Connor, 10s; Quebec, M. Enright, 25; Bradford, J. Ryan, 12s 6d; Penetanguishene, Rev. Mr. Charest, 12s 6d.

FOREIGN INTELLIGENCE.

FRANCE.

THE IMPERIAL CORONATION.—The Paris correspondent of the Times writes:—"The interesting topic of the imperial coronation and the visit of the Pope is not yet exhausted. It is now said that however well disposed Austria may be towards the present government of France, she is yet unwilling to leave to her the undivided honor of a Pontifical consecration; and that Francis Joseph, who has not yet been crowned Emperor of Austria, or King of Hungary, is anxious that the same hand should bless his imperial diadem. Among the *en dits* current, one is that the Pope will, after his visit to Paris, be persuaded to repair to Vienna. The impatient zeal of some petitioners of the departments, who pray the Pope to come and crown Louis Napoleon, has not met with approbation; and it is considered more politic to leave his Holiness to his own inclinations, which—whether true or false I am unable to say—are described as favorable."

THE QUESTION OF THE IMPERIAL SUCCESSION.

—The Paris correspondent of the Times says:—"The *Senatus-Consulte* of the 4th November is much discussed and much speculated upon in political circles. It appears certain that some members of that body desire that, in order to avoid all discussion, one sole article to the following effect shall be submitted to the people:—

"The French empire shall be hereditary, in the direct line, in the family of Louis Napoleon. In the event of Louis Napoleon having no male issue, he shall have the right to name his successor. Louis Napoleon shall be empowered to introduce in the constitution the modifications he may think necessary, with the view of harmonising the new powers of the State with the new régime."

"It is alleged that such a resolution would again confer a dictatorship on the President; but those who object to it on this score can scarcely be serious or sincere, as no enactment of the Senate could render Louis Napoleon more decidedly absolute than he is at this moment. The matter has at all events given rise to discussion, and unpleasant comments amongst some of the senators; but it is probable that it will pass after all."

THE IMPERIAL CIVIL LIST.—The civil list of the future Emperor will, it is said, be fixed at thirty millions of francs. The civil list of Louis XVI., as fixed by the Constituent Assembly, was only twenty-five millions; and the Emperor Napoleon was satisfied to fix his civil list at the same sum. The *Senatus Consultum* is to reserve to Louis Napoleon the right of giving dotations to any members of the Bonaparte family that he may consider deserving of that favor, and of fixing the amount. The ex-King Jerome is to have a dotation of two millions (£80,000 sterling).

Prince Lucien Murat, it appears, is to be Viceroy of Algeria, and the appointment will without doubt give umbrage to Naples.

THE SENATE.—Forty members in addition to the Senate are now spoken of, and amongst them will be some Legitimist names of no small importance in the departments. Of the Napoleonists who are likely to augment the Senatorial body, MM. de Moustier, de Maupas, de Lavalette, de Bourgoing, Macquard, and others, are currently spoken of. Two Archbishops, three or four generals, and two or three members of the Institute, are also mentioned as likely to obtain the same rank. Rumors are also current of the creation of a new nobility soon after the empire.

THE COUNT DE CHAMBORD.—Something is again said, but that something partial and uncertain, with reference to the often-mentioned protest of the Count de Chambord. On this, in fact, there seems to be a good deal of hesitation. In the document allusions will be made, it is said, to "national liberties crushed," and the protest will be made in the name of public opinion, compelled to silence by the censorship exercised on its organs, and by which means alone millions of votes can be given for the establishment of the empire.

THE EXILED GENERALS.—The exiled generals have been informed by their friends that the gates of France are soon to be opened for them. It is said that they have intimated their intention of availing themselves of the amnesty, and returning to their country. It appears that they hesitated at first, but that they ultimately made up their minds as to their conduct, on the ground that the civil leaders of the party to which they belonged having shown the example of availing themselves of the amnesty, there was no reason why the military leaders should hold out.

M. de Montalembert has at length published the work so long spoken of on the subject of passing events. It is entitled *Des Intérêts Catholiques au dix-neuvième Siècle*, and notwithstanding the title, it is nothing more or less than a defence of the parliamentary form of government as exercised under Louis Philippe, and even under the republic, in opposition to the despotic form of government established by Louis Napoleon. He declares that it is a duty to take part for that system of government which during the thirty-four years of the restoration, and of the dynasty of July, secured peace and prosperity to France. He denies that absolute governments are longer lived than liberal governments, and, as a proof of that fact, adduces the case of the French empire, which, though established by the Great Napoleon himself, only lasted from 1804 to 1814; while the parliamentary governments which followed it lasted thirty-four years. He also states, in proof of the same fact, that in 1848, while all absolute governments like Austria, Prussia, and others were shaken to their very foundations, the parliamentary governments established in England, Belgium, Holland, Spain, Portugal, &c., were hardly sensible of the

shock. M. de Montalembert lashes with eloquence and with the sharpest irony the courtiers who press round the new government, and profess to condemn all those who have gone before; and he expresses a hope that the same amount of indulgence will be accorded to him and to his book that was recently accorded to M. Proudhon. Towards the end of the book, M. de Montalembert makes some remarks on the severe dynasty of Louis Philippe, and for the first time condemns the revolution of July. He concludes by declaring that the illustrious house of Bourbon is at the present moment the depository of the liberties of Europe. This remarkable work is likely to create an immense sensation not only in France, but throughout Europe. People wonder how the government has allowed it to appear, and it would seem that it hesitated for some time, but at length gave the permission, on the ground that, if it were suppressed, it would be published in foreign countries, and produce a greater impression than if it appeared with the consent of the powers that be.

PRUSSIA.

The Prussian government continues to insist on prohibiting the Jesuits from entering Prussia without its authorisation, and of interdicting from leaving the kingdom the young Ecclesiastics who wish to go to Rome to pursue their studies in the Germanic College. And not satisfied with maintaining these pretensions, the cabinet of Berlin raises a new pretension—it arrogates to itself the disposal of the benefices.

The 18th Article of the Constitution gives to the Church the right of patronage, a right constantly ignored in Prussia since the suppression of the Religious Orders. Relying on this provision of the fundamental law, his Eminence the Cardinal de Diépenbrock, Bishop of Breslau, as well as all the Catholic Episcopate of Prussia, has resumed the exercise of that right. But now it is announced that "M. de Raumer has threatened to institute legal proceedings against the eminent Cardinal if he continues to exercise it." If this fact, which the *Volksstimme* of Cologne relates, be confirmed, it is easy to foresee what complications will be the consequence of it, or rather, we may say, that the persecution has already commenced.

As for the prohibition against young Ecclesiastics from entering the Germanic College, and against the Religious authorised by the Bishop in each diocese exercising the holy Ministry if they have not previously obtained a like permission, no law sanctions such exactions, and even if a law did sanction them, it would be annulled by Article 3 of the Constitution, which guarantees the liberty of the Church; *à fortiori* this article abrogates the temporary decrees to which the minister appeals, Catholics cannot acknowledge, even for a special case, the necessity of demanding from the minister the permission in question, for that would be to recognise in ministers the right of refusing in each special case, and to make dependent on ministerial caprice the exercise of a liberty which belongs by Divine right to the Catholic Church, a liberty which the Prussian constitution proclaims and guarantees. The duty of the Catholics at present is to watch over the preservation of the rights they acquired after the events of 1848, and which have for their legal foundation the constitution itself, against which a simple ministerial decree exhumed from the bureaucratic frippery of the ancient régime, should not prevail.

SPAIN.

RESTORATION OF CONVENTS IN SPAIN.—The Madrid correspondent of the *Chronicle*, writing on Oct. 15th, says:—

"Another long list of convents is published, which are authorised to receive novitiates under the Concordat, so as to complete the legal number of Nuns which each convent is entitled to have, and which is twenty to thirty in most cases, descending as low as eight, and ascending up to sixty. The present list contains the names of 133 convents, in the provinces of Palencia, Segovia, Seville, Tarragona, and Tortosa, and the total number of Nuns which they may contain is 4,168. The *Nation* observes that when the convents were suppressed in 1835, there were about 1,700 Nuns in them; whereas, looking at those which have already been authorised to receive novitiates, and those that still remain to be so, the total number will probably not be less than 40,000."

ROME.

The French general, Thierry, has arrived in Rome to inspect the army of occupation. Parades and reviews are the daily consequence. On the evening of the 10th, ult., Cardinal Antonelli made a state visit to his Imperial and Royal Highness the Duke of Modena, and the day following, at twelve o'clock, Prince Esterhazy, the Austrian ambassador, repaired to the Vatican with the duke and a numerous suite, where they had an interview with his Holiness. He afterwards had a private interview with Cardinal Antonelli, the Secretary of State. Rome is still very empty; even the *corps diplomatique* is very incomplete, and but very few of the winter residents have as yet made their appearance—Italians not expected.

PIEDMONT.

HOW MIXED EDUCATION WORKS IN PIEDMONT.—As for public instruction, experience confirms more and more what has been said so frequently: the university, half abolished in France, revives in the Sardinian state with all its vices, with all its despotism, which stifles the faculties instead of developing them, and dubs bachelors instead of making men of learning, of talent, and good citizens. In Piedmont, as in France, people run after the unlimited extension of a material and mechanical education, and they let disorder and immorality make in certain colleges frightful progress, to which the masters attached to the various departments of the institution contribute very much by their example. Already some of the Rectors have informed the spiritual di-

rectors of the colleges that families alone would henceforth have the responsibility of seeing that young people fulfil the essential duties of the Catholic religion. If they neglect going to Mass, or receiving the Sacrament at Easter, their masters will have no right to meddle with that; the law wills it so—obedience and respect to legality. Amongst the professors it is not rare that the partisans of the new ideas declare an inexorable and perfidious war against those of their colleagues who desire before everything to remain practical Catholics, and that war is supported sometimes with the help or at the instigation of some of their superiors. Even the communal teachers themselves do not escape from attacks of the same nature.

SARDINIA.

The Chapter and Clergy of the diocese of Cagliari (Isle of Sardinia) have addressed a petition to the senate of Turin against the law for the secularisation of marriage voted by the Chamber of Deputies, the discussion of which will take place in the senate immediately after the opening of parliament. The following are the principal passages in this petition, which we translate from the *Univers*:—

"This project is in distinct opposition to the dogmas and the morals of the Catholic Church. It separates the contract from the sacrament, and permits concubinage in the face of God and of His Church; it authorises adultery, and legalises incest. It joins that which God has separated, and separates that which God has united; it opens the door to the terrible evil of indifference and of scepticism; it destroys Faith and morals.

"Not only does it involve contempt of a sacrament august in the sight of God and of His Church, but it degrades human society by dragging it down from the dignity of its relation with God to the mere machinery of a worldly contract.

"It places the Clergy in the fatal alternative either of betraying their mission or of being obliged unceasingly to protest against unions authorised by this scheme, to fulminate anathemas against them, to refuse the sacraments at the hour of death, and to deprive of Christian burial the unfortunate persons who shall avail themselves of that law.

"In short, it tramples under foot the decrees of an œcumenical council; it puts the state in direct opposition to the Pope and the Bishops, and fosters a tendency which leads directly to schism.

"For these reasons, and a great many others which their political nature does not permit us to express, but which cannot escape your sense of justice, we conjure you, most excellent senators, in the name of the Sardinian people, and of all Catholics, to reject as a poison this project with which we are threatened. It is the first time that you have heard the voice of a Clergy, to whom hunger and even death appears less terrible than this iniquitous project. You whom Charles Albert and the Sardinian people have chosen to defend the sacred deposit of the Faith, and transmit it without blemish to our most remote descendants, reject this project. Defend religion and the law, and let your good sense make known to Sardinia, to Italy, to Europe, that we can only be happy in preserving the sacraments established by the Saviour, as well as Catholic unity and submission to the Holy See.

"And you will have the satisfaction of having contributed, as in the past time, to the sanctity of marriage to the glory of the royal family, and of the people who love them.—Accept, &c.,

"OPPO, V. G."

GREAT BRITAIN.

RUMOR OF MINISTERIAL CHANGES.—As the day approaches there are, it is said, increasing misgivings as to the effect of the first ministerial exhibition. Candor and humility, artless ingenuousness and modest good sense, are all good things in their way, and will be displayed in perfection by the whole administration corps; but these qualities only tell on the moral sense; and a moral appeal will no more carry the House of commons than a pathetic excuse for failure will appease a multitude assembled to see a man walk across a ceiling or into a quart bottle. Many things are necessary to give a man a lead in parliament, and no ministry can stand without a good deal of metal.—What amount of metal are we to look for in the speeches of our Secretaries of State? Unless they can devise good measures, state them, and recommend them, they will soon have to resign office, under even less flattering circumstances than those under which it came into their hands. If they rose without merit they will fall not without disgrace, and will be held indebted to fate for a great opportunity, which they know not how to turn to account. How far these considerations have prevailed in the proper quarter, we know not, but it is said there is an increasing willingness in the less important members of the administration to sacrifice themselves for the good of their party. As many as seven places have been mentioned as being at Lord Derby's disposal, should he be able to find more weighty and powerful occupants. There are those who say that the late Foreign Secretary is as willing, as he would doubtless be acceptable, to give government the strength of his counsels and the brilliancy of his eloquence. As for Lord Palmerston, he is said not to be unwilling to make some arrangement—that arrangement being, however, that he and Lord Derby should meet on equal terms, each bringing his contingent of colleagues to the construction of a new cabinet. Rumors of this sort would hardly be in circulation without some little truth in them, and no one would be surprised to hear that Lord Derby wished to meet parliament with somewhat better men.—*Times*.

THE ELEGY OF PROTECTION.—One result of the recent deliberations of the cabinet will, it is now confidently stated, be the prominent insertion in the Queen's speech of a passage fully recognising, and fully accepting, as the consequence of the general election, the permanence of the present Free Trade legislation.—*Standard*.

JERSEY GARRISON.—The military and artillery force at the garrison in Jersey is to be considerably augmented. The militia force in Jersey is now 50,000 strong.

THE FUNERAL OF THE DUKE.

The funeral of the Duke of Wellington will take place on Thursday, the 18th of November. In order that as many of the public as possible may be enabled to view this interesting ceremony in the Park, and throughout the line of the procession, it will be formed in the open space called the Parade, in the rear of the Horse Guards—a most appropriate as well as convenient spot—and it will then proceed, at a slow and solemn pace, through the St. James's Park by the Mall, up Constitution-hill, between Buckingham Palace and the Green Park, and under the equestrian statue of the Duke at Hyde Park corner. The cortege will then pass in front of his late town residence, Apsley-house, and continue its mournful progress down Piccadilly, St. James's street, Pall Mall, Charing-cross, the Strand, Fleet street, and Ludgate-hill, to the western door of St. Paul's cathedral. This line of procession which has been decided on will enable a much larger number of the population to witness the interesting and imposing ceremonial, and will, we doubt not, considerably reduce the market price of windows east of Temple-bar, where the citizens, with their usual anxiety to turn a penny, have been flooding the newspapers with advertisements, offering seats and floors at prices ranging from two to twenty guineas. The sums asked are comparatively moderate along the Strand, but as soon as we come "east of Temple-bar," we find first floors from fifty to sixty guineas, and second floors from thirty to forty guineas, with single seats from two to five guineas; and, to crown all, regular agency offices appointed, where seats may be bought, sold, or exchanged.

The enclosure round St. Paul's, more especially the western entrance, presents the appearance of a timber yard, so thickly is it strewn with solid beams and scaffolding, which are being rapidly deposited at the entrance, and as quickly conveyed into the interior. Several piles of prepared seating have been already laid down at the entrance, and in the interior of the vast pile the din of hammers, mallets, and saws goes on unceasingly during the day. The solid platform along which the bier will be conveyed from the entrance to the vault has been already constructed. It is upon a level with the floor of the building, and projects out beyond the flight of steps to a height of about six feet, which will bring it upon a line with the funeral car. Two main gas pipes have already been laid down from the western entrance up the aisle, from whence they diverge round the open area under the dome. From these main branches will be carried along the galleries and round the upper part of the dome, so as to illuminate the entire building. Close to these main pipes the tramway will be laid, on which the body will be conveyed from the funeral car to its last resting place. In the vault beneath the dome a number of workmen are now employed in preparing for the reception of the coffin, and the cornet and other decorations are already fixed in their places. The large perforated brass plate which covers the vault will of course be removed, and the coffin lowered by machinery. The Messrs. Cubitt have between two and three hundred workmen employed in fitting up the galleries, the framework and solid timbers of nearly all of which are already up.—The whole of the monuments in the body of the cathedral have been covered up with thin planking, and the only ones now visible are the statues of Lord Cornwallis and Earl Nelson, standing on either side of the gates leading to the choir, which surmount their respective monuments. The whole of the planking will be draped with black cloth. The work, so far as it has hitherto gone, appears to be one of the most substantial character, and the arrangements have been so judiciously made, that the largest possible number of spectators will be accommodated.—It is calculated that in three days from the present time the whole of the galleries and seats will have been erected, and the drapery and decorations of the interior will then be proceeded with. In order that there may be as little interference as possible with the labors of the workmen, notices have been posted up at the different entrances, stating that the public will not be admitted to view the cathedral till after the funeral ceremonial has taken place. The choir has not been interfered with, and the contemplated changes in this part of the building are comparatively trifling. In addition to the galleries originally projected, a smaller one running round the aisle at the top of the arches is being prepared, from which a very good bird's eye view of the whole of the interesting ceremonial may be obtained. The decorations and fitting up of Chelsea Hospital for the lying in state will be commenced on Monday, and we may here state that it was originally intended by the Earl Marshal that the arrangements of the whole of the funeral obsequies should be placed in the hands of Messrs. Banting, of St. James's Street, who have been for half a century the state upholsterers, and who have had charge of the funerals of the three last reigning sovereigns of England. The apartment in which the lying in state will take place will be lighted up by eighty massive silvered candlesticks, each eight feet high. In these will be placed huge wax lights, six feet in length, and there will be in addition to this a supply of gas pouring a brilliant flood of light upon the upper part of the hall, where the coffin is to rest. In front of the coffin there will be four fluted doric columns, surmounted by heraldic ornaments and devices, and the chamber will be lined by troops with their arms reversed. The public will pass in through a covered passage, hung with black at the end of the hall, proceed up through a double row of wax lights to the front of the coffin, filing off to the right, and passing out through a temporary exit-door, which will be formed by removing one of the windows of the hall. The mourners will remain in their places during the whole of the four days the body is to lie in state. The octagonal chamber, which divides the hall from the chapel, will also be hung with black, and from the centre of the ceiling will be suspended a very large plume of feathers, lighted by jets of gas. The chapel will also be draped in black cloth, and the whole of the military establishment assume the garb of grief and mourning for their departed commander. The conveyance of the body to London will be devoid of all ceremonial, the state obsequies not commencing until the body has been deposited, on the night of the 13th of November, in Chelsea Hospital.—*Observer*.

EMIGRATION.—The London correspondent of the *Manchester Examiner* says:—"All London seems to be exceedingly prosperous and flourishing. A very large emigration is daily going on, particularly to Australia. You can hardly enter into a middle class family without finding that either they or some of their relatives or servants are considering what they shall do—whether they shall go or stay. Next year the departures

will be enormous. There will not be ships enough to take the crowds eager to depart for the land of promise. As a necessary consequence, the places thus left vacant must be filled by those who remain, and prosperity, already very general, will be thrust upon every individual wise enough to avail himself of it. Never do I remember seeing people look, as a whole, so comfortable and happy. In Spitalfields, Bethnal Green, Wapping, and Rotherhithe, everybody appears contented, so far as content can be made visible in their countenances and habiliments; and those who will work need not be without employment for a single hour."

ATROCIOUS MURDER IN STAFFORDSHIRE.—One of the most tragical murders which have been committed in Staffordshire for many years was perpetrated early on Monday morning, about three miles from Stafford, on the road to Wolverhampton, down a narrow and secluded lane. The house was occupied by an aged couple named Blackband, who were the owners of several fields of land. Naturally of a penurious turn he invariably carried about with him a large quantity of gold, and it is supposed to have been the knowledge of this fact which induced some person or persons to conceive and perpetrate the horrid idea of murdering the old man and woman for the purpose of possessing their wealth. At about 8 o'clock a. m., his cottage was discovered to be on fire, and assistance having been procured, the doors were forced open. On ascending the stairs, the old man and woman were discovered at the further end of the bedroom on a bedstead, still burning. The head of Blackband had been cloven with some heavy weapon. The body was reduced almost to a cinder.—Across the bottom of the bed lay the burnt trunk of his wife's body, arms and legs being entirely gone. She had received a heavy blow over the right eye. For many years the old couple, through infirmities, had slept apart in different rooms in the house. The stairs to the old man's room ascending from the house-place and those to his wife's bedroom at a distant part of the dwelling from the pantry. At the bottom of the pantry stairs is a large pool of blood; and it is supposed that, after the murderer had despatched the old man, he proceeded to the other part of the house, where his second victim was descending the stairs, when he immediately dealt the fatal blow which deprived her of life. Having committed this twofold deed of guilt he must have carried her through the house to the bedroom of her husband, and placing her on his bed, have set fire to the clothes, intending to destroy every vestige or mark which would tend to his detection by burning the house and all it contained, and thus lead to the supposition that the fire was one of accident. The dog, which was kept in the house, was found in the well opposite the door, a heavy blow on the head having, no doubt, previously deprived it of the power of making any alarm. The murder must have been perpetrated after daylight. At half-past seven o'clock a gentleman passed the house, when there was no sign of fire, but he observed a man walking through an adjoining field, as if leaving the house. No clue, however, has arisen as to whom the guilt of this barbarous transaction attaches.

BARBAROUS INFANTICIDE.—BARNSTABLE, Oct. 23.—Our usually quiet town has, within the last day or two been shocked by the rumor that a young woman named Eliza Boucher, a servant in the employ of Mr. W. Wadham Hill hairdresser and perfumer of High-street had been delivered of an illegitimate child, which she had afterwards destroyed by burning it in the wash-house furnace. It appears that her condition was suspected by her mistress, who taxed her with being enceinte, but the young woman stoutly denied such an insinuation. Discoveries were made, however, which left no doubt of her confinement having taken place, whereupon she was again questioned as to her conduct. She then admitted that she had been confined, and that she had thrown the child into the river. Subsequently, however, she said she had buried it in the ashpit, and, as if to give a plausibility to her story, she commenced digging herself as if to bring it out. At length, however, all attempts to conceal the truth failed, and she confessed that she had burned the infant in the washhouse furnace, where she had kindled a large fire early on the washing morning. She was then, of course, handed over to the police authorities, but she was now too ill to be examined. Such an act of barbarity has not been perpetrated in the county of Devon for many years.

EXTRAORDINARY CHILD MURDER.—On Tuesday great excitement prevailed in Peckham and its vicinity from the discovery of the body of a female child in the house of Mr. Whitby, a highly respectable inhabitant of James street, Commercial-road, Peckham, which had undergone the most extraordinary mutilation by the inhuman mother. It appears that on or about the 16th ult., a young woman named Mercy Steer, who was servant to Mr. Whitby, seemed to be in very ill health, and in consequence her mistress conceived that all was not right. She, however, left her service on the 20th ult., without any elucidation taking place, and proceeded to her native village, a place called Billingham, near Petworth, in the county of Sussex. Having there continued in an ill state of health, she found it necessary to obtain medical advice, and the result of which was that she was found to have been recently delivered of a child. After a persevering search in the house of Mr. Whitby, the remains of a newly born female child were brought forth from the water-closet; but the child had been separated into, so many minute portions as to be almost calculated to destroy all traces of the previous existence of any human body. The object of this mutilation, it would seem, was to force the respective portions through the soil-pipe, for which purpose the skull had been divided longitudinally, and the vertebrae had undergone a similar process. Prior to the foregoing examination, information was transmitted to Mr. J. S. Flower, surgeon to the P division of police, who promptly attended, and to whose surgery the whole of the mutilated remains were conveyed with a view to a post mortem examination. From a cursory view it would appear that the child was born alive, and must therefore have been subjected to horrid mutilation by the inhuman mother. The woman Mercy Steer is now under the surveillance of the Sussex constabulary, and when sufficiently restored to health, will be brought to London, in order to undergo the necessary judicial inquiry relative to the horrid deed she is supposed to have committed.

WEDNESDAY.—A shocking tragedy had just been perpetrated here, a married woman having drowned her child, aged 15 months, in a tub, and afterwards made an attempt on her own life by hanging herself. The jury, after a charge from the coroner, returned a verdict of "Wilful Murder" against Sarah Smith.

DIPLOMATIC RELATIONS WITH THE HOLY SEE.

A Mr. James Lord, the chairman of the Protestant Association, has published the following correspondence:—

October 18, 1852.

"My Lord—You were pleased to favor me with a prompt reply to my former letter, dated June 28th, and to give an unqualified denial to a report to which I had drawn your attention, with reference to the alleged mission of some diplomatic agent to Rome, to treat with the Pope on certain important subjects then referred to. Since then a rumor has gone abroad, attended with some matters of so circumstantial a kind as to give probability to it, and to have impressed many with a belief of its truthfulness. The rumor to which I now refer appeared in substance in the *Debats* and other papers. It is to the effect "that Sir Henry Bulwer had visited Rome; and, when there, had an interview with Cardinal Antonelli, on which occasion Sir Henry is represented as having hinted that it would be advisable for the British Government to accredit to Rome an agent with a higher title than that of consul, and that Cardinal Antonelli had replied that it would be time to discuss such a question when a Papal nuncio was admitted to the Court of England, &c., &c. may I then request of your lordship information on the following points:—

"1. Whether Sir Henry Bulwer has been accredited as ambassador or minister to the Court of Rome, or to act there, in any diplomatic relation, on behalf of the British Government?

"2. If any communication, official or otherwise, has been made by him, or others, to her Majesty's Government of any such interview as is above referred to?

"Your lordship's exalted position may place you above noticing mere ordinary rumors; but I trust that, in a question of so much importance, and in which many feel so strongly, and one thus specially brought under your notice, a speedy and satisfactory reply will be afforded.

"I have the honor to remain, my lord, your lordship's obedient servant,

"JAMES LORD, Chairman.

"The Right Hon. the Earl of Derby."

"Downing street, Oct. 20, 1852.

"Sir—I am directed by Lord Derby to acknowledge the receipt of your letter of the 18th instant, in which you request to be informed whether Sir Henry Bulwer has been accredited as Ambassador or Minister to the Court of Rome, or to act there in any diplomatic relation on behalf of the British Government, and also whether any communication, official or otherwise, has been made by him or others to her Majesty's Government of any interview with Cardinal Antonelli; and I have, in reply to your first question, to acquaint you that Sir Henry Bulwer has not been in any way accredited to the Court of Rome; and with respect to your second question, that it does not consist with Lord Derby's duty to answer any inquiries as to private and unofficial communications which may have passed in conversation between Sir Henry and Cardinal Antonelli, or any other person at Rome.—I am, Sir, your obedient servant,

"W. T. TALBOT.

"James Lord, Esq."

FIRST REPORT OF THE LADIES' ASSOCIATION OF CHARITY OF ST. VINCENT DE PAUL, attached to the Metropolitan Parish of Dublin, and instituted for the Spiritual and Temporal Relief of the Sick Poor. Dublin: Powell.

In carrying out their design of affording religious instruction to the ignorant, the members of the Society have formed classes of adults who attend in the Church of St. Francis Xavier on Tuesdays and Thursdays. They also, some time ago, undertook to prepare for first Communion the children of the parish schools of St. Michael's, a task which was performed equally to the satisfaction of the Clergy and the benefit of the poor children. The inquiries instituted by the Society relative to proselytism realised discoveries of an extended and active organization for the perversion of the children of the Catholic poor. The following report from the Lady Superintendent of the Educational and Anti-Proselytising Department, will be found of peculiar interest as showing how these stealthy and soul-destroying practices have been carried on almost unnoticed at our very doors:—

We have elsewhere mentioned that the children of the poor had excited deep sympathy. It soon became our duty to examine into the cause of so great a number frequenting Protestant schools. Here our path was beset with difficulty. Persons were found to question the fact, and even to deny the existence of so many proselytising schools. Those parents who acknowledged sending their children to Protestant schools excused themselves by saying "nearly all the children there are Catholic." Some of the parents were ignorant of the pernicious system of such schools; they did not clearly discern the difference between private Protestant and the National schools, and in many instances were persuaded that, as they said, "the children's religion was not meddled with." To ascertain if the children were principally Catholic, as the poor people asserted, we sought, and often obtained admittance into the Protestant schools, which cover, as the snares of the fowler, the face of the city. Alike in the streets and by-lanes, in respectable looking buildings, bearing their date of erection in legible characters, and in back rooms and decaying houses is the work of proselytism stealthily carried. Into the schools in Lower Rutland-street we vainly sought admittance. We witnessed, however, outside the place quite sufficient to establish the fact of the chief part of the school being baptised Catholics. The children whom the Ladies of St. Vincent observed leaving the school were generally Catholic; the mistress tried to prevent us speaking to the children; one they seized by the waist, and carried away from us into the school-house; another they dragged away by the arm. The mistress told the ladies none should be allowed to leave while they remained in the street.

The friends of the infants especially were surprised and dissatisfied at the unusual delay in letting out the children. One child addressing our ladies said, "O, ma'am, the children would burst the walls to get to you if they could!" By degrees some children were let out, a few at a time; the ladies who direct the schools came also themselves into the street.

"What brings you here?" said one of the ladies, evidently the chief directress of the school.

"We are looking for the Catholic children," was our reply. Thereupon a buzz of approbation ran through the crowd.

"What new thing is this?" asked the chief lady. Then addressing the children, by this time pretty numerous (all the boys were out)—

"You come of your own free will," she said.

"We deny it, we deny it," rejoined the juvenile crowd.

"You come by the free consent of your parents," continued the lady.

"We deny it, we deny it," echoed the voices of women bearing babes in their arms.

Murmurs and whispers of bribes, and of "being forced" to the school, ran through the crowd.

"It is a charity in you to look after the children! God bless you!" "More power to you!" were aspirations often repeated.

The lady above mentioned had obtained a cross from one of the children, to whom we had given it.—Holding it out in her hand, and showing it to a lady standing near her, she cast upon this emblem of our redemption a look of ineffable contempt, and said—"See the idols these ladies distribute among our children."

Something equally indicative of their noxious character is generally found by those who watch these schools. Catholic infants will lip out, "I am a Protestant!" and the teacher remarks "These children have made their own selection." Parents who thus sacrifice souls for food, raiment, and employment are not without remorse. In one abode familiar to the Ladies of St. Vincent, the tears chased each other down the withered cheek of the father, and he exclaimed—"A time there was when I used to receive every first Friday, and now I never go for I cannot get the absolution." He sighed deeply. His children still go to the Protestants, because there is nothing else to keep them out of the poorhouse.

Sad, harrowing, is the hypocrisy witnessed in adult schools. Some, indeed, listen to their teachers with stolid indifference; others seek to propitiate good will by pious grimace. Winks and signs are given to the initiated. To the question, "For what are they come there?" one friend teaches another to reply, "To hear the word."

Into the adult school, where we penetrated, the females sit in circles, the children at their feet, and very frequently infants in their arms. On talking with these unfortunate creatures in their homes, we found their dread of the poorhouse so great that, for the morsel of dry bread doled out to them in the Sunday school, they pledged their immortal souls.

The results of these discoveries we embodied in a series of reports, which, without any intention upon our part, found their way into the hands of our late Archbishop. Their startling contents failed not to excite his Grace's alarms, and though it would be a criminal presumption in us to take to ourselves any credit for measures subsequently adopted, we may legitimately derive comfort from the reflection that these measures have been extensively effective in achieving what we had in view, namely, the checking of proselytism, by providing increased and more convenient means of education for the children of the poor.—(Pp. 21—24).—*Tablet*.

VOCAL MUSIC.

MR. GRANT has the honor to inform the CONGREGATION of St. PATRICK'S CHURCH, that he proposes, in the course of a few days, to resume his class of VOCAL MUSIC.

Persons desirous of joining the Class, are requested to meet at the St. PATRICK'S HOUSE, on TUESDAY, 16th inst., at HALF-PAST SEVEN P.M.

Montreal, November 11, 1852.

CATHOLIC FEMALE SERVANT'S HOME, AND REGISTRY OFFICE,

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

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

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

There is room at present for EIGHT BOARDERS.

REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

W. N. B. Goods kept subject to the claim of the owner twelve months, and no longer.

Montreal, August 13, 1852.

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.

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W. DORAN, Principal.

September 25th, 1852.

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SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

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The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC,

an article which, in every respect, supercedes Sugar, both an account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

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July 2nd, 1852.

MONTREAL MARKET PRICES.

November 16, 1852.

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

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton Place, etc.

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.

ROBERT McANDREW.

Montreal, May 19, 1852.

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- List of new books including 'ROME and the ABBEY', 'LIFE OF CHRIST', 'THE SPEWIFE', 'MOORE'S MELODIES', 'SADLER'S NEW EDITION OF THE CATHOLIC FAMILY BIBLE', 'ESSAYS AND REVIEWS ON THEOLOGY', 'THE FOLLOWING OF CHRIST', 'NICHOLAS, Cardinal Archbishop of Westminster', 'A SALVE FOR THE BITE OF THE BLACK VIPER', 'SKETCHES OF THE LIFE AND TIMES OF THE RIGHT REV. DR. FLAGET', 'A TREATISE ON GENERAL CONFESIONS'.

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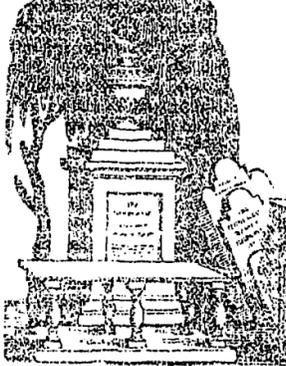
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