

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 9, 1852.

VOL. II.

NO. 35.

LECTURE BY HIS EMINENCE CARDINAL ARCHBISHOP OF WESTMINSTER. Delivered in St. George's Cathedral, Southwark, on the Evening of Sunday, Feb. 29, 1852.

"PROTESTANT OBJECTIONS TO CATHOLICISM." (From the Glasgow Free Press.)

The cathedral was crowded by an immense congregation of Catholics and Protestants to hear his Eminence, who took as his subject the doctrine of transubstantiation, choosing for his text Psalm lxxvii. 19, "And they spoke ill of God; they said, can God furnish a table in the wilderness?" These words of distrust and complaint, he said, were strange words to come from a people who had so lately seen such mighty miracles worked before their eyes—who had seen the waters of the Nile changed into blood—the first-born of Egypt slain in a single night—the sea divided in the midst, and themselves passing over dry-shod, while Pharaoh, and his chariots, and horsemen, and all the hosts and flowers of Egypt, had perished before their eyes. "Are, then, all these things," they murmured, "done that we may die in the wilderness? and can God give us food to support us there?" And yet it was so with them—too often it is so with ourselves. We see and confess God in what is signal and strange; but in the common events of daily life we see Him and hear Him not; in the storm, and in the sea, and in the thunder, we behold His presence; but in the genial shower, and the growing blade and ear, we forget His hand. And so reasoned the children of Israel. God can do, and has done, great things for us; we forget not His wondrous works; but can He "provide food for His people," and "furnish a table in the wilderness?" Not, among her most sacred doctrines, the Catholic Church holds and cherishes one tender and awful mystery, in which it is not hard to find a parallel to what we have said above. A Protestant cries out, "I can believe in God's miracles; but can He now do such great things ordinarily? Can it be possible that He still supplies bread to His people? I can readily believe that God died to redeem fallen man—I can accept as true the mystery of the incarnation of the Son of God, though it is a mystery in comparison of which the fathers of the Church declare that creation itself was poor—I can believe that our blessed Saviour ascended into heaven, and, as man, is seated at the right hand of the Father; this I can believe; but that there should be a constant, though latent, flow of daily nourishment from above, I cannot believe."

On the other hand, the Catholic holds that as God once opened, so He does now open the gate of heaven, and gives to His chosen people manna, the bread of angels. Such is our faith; and what though it be the scorn and the ridicule of the world, it is to us our dearest treasure—the real, true, and substantial, presence of our Lord and Saviour in the Eucharist. It will be my aim, this evening, to consider the general objections urged against this doctrine. I will not enter into details, but I will show how utterly inconsistent is any other doctrine than our own with the types of the Old Testament, and with the account of its solemn institution in the New. It is no wonder that the remembrance of the manna in the wilderness should have remained, as we know it did remain, handed down by tradition among the Jews. For forty years it was their daily food in the wilderness—yes, even during that long series of wayward rebellion and idolatry, when they were so often seduced from their fidelity. Yet in vain was God provoked; the current of His goodness was never stayed. Even while the golden calf was being adored on Horeb, the manna still descended; it was once promised by God Himself, and His promises fail not. And that on which the chosen race were fed, we are told, "had in itself every savor of sweetness." It was milk to the child, it was meat to the strong man; it was suited to the sickly palate, and gave strength to the warrior. It was given day by day, at early morn; it was given so long as it was necessary—that is, so long as the Israelites were on their journey to the promised land; it was the food of the exile and the traveller, and it ceased as soon as they entered Canaan. Surely in all this we may expect to see the symbol of something greater far. The promised land, we know, was but a type of this life. If so, I say, we must expect to find some analogy between the food which sustained them and that which sustains us. But this is no mere conjecture. St. Paul expressly states that the children of Israel, and all that befel them, were types of us Christians; he declares that they eat of "spiritual food"—food, that is, in which a deep spiritual meaning lay hid. And what was this? Let us see. It was a striking symbol which He gave to them when He was delivering them from the angel of death, and from the tyranny of Pharaoh. They had as yet no altar nor priesthood, for Aaron and his family had not yet been set apart as holy. Yet a sacrifice was

to be offered by each family. The paschal lamb was to be slain as a victim, and then eaten; it was to become the food of the rescued race; its blood was to be sprinkled on the door-posts, and it was after partaking of this feast that their deliverance came; and year by year a lamb was slain to remind them of their great salvation, and to keep alive in their minds one eternal truth, that the lamb which was slain was for ever to become the food of the saved. We can, then, at once recognise the antitype of the manna in the Christian Church. The same doubts are raised now against it as were uttered of old by the Israelites in the wilderness; and, though the same objections are raised against it, the same results of mercy follow now as then. St. John tells us of a certain miracle performed by our Blessed Lord, which carries our minds back to the miracle of the manna. A crowd of 5,000 people has followed Him into the wilderness; they were hungered; and, forgetful of His wondrous powers, the disciples cry, "Whence shall we buy bread that these may eat?" Here we have the parallel to the cry of the distrustful Israelite, "Can God furnish a table in the wilderness?" Our Blessed Lord led their minds to the spiritual meaning of the manna. He feeds them, and the fragments are gathered up, and because of this miracle, so clearly marking him to be the true Messiah, the people crowd upon Him. Then, in a most sublime and magnificent discourse (John, vi. 31, 59), He declares that He is Himself the true manna, the true bread which came down from heaven; and then, arousing their attention, He says, "I am the bread of life." Now, the Catholic Church takes these words as they were spoken by His lips, and builds upon them her sacred doctrines, corresponding to His words. She believes and teaches that the living bread still comes down from Heaven transcendentally upon our altars. The manna was perishable, but our bread is undying; for it is the Incarnate God, and once worthily received it gives immortality. We may gather it daily if we will. It still adapts itself to every want—it is strength to the martyr, and love to the chaste virgin in her cloister. It is still the "Vinum germinans virgines," uniting to God the souls of His beloved ones, and nerving them for their daily life in the world; and verily like the manna, but in a higher degree, "it hath in itself all sweetness," for it is He, very God and very man. You see that we alter not a word. We have no need of distorting the words of Scripture; and yet we are told, forsooth, that this sacred doctrine is incredible. Hence, as the Jew of old said, "This is a hard saying, who can bear it?" so the Protestant now rejects it as incredible and impossible. I would say to them, then, "If our interpretation be false, you are bound to give us one that suits the context better. The burden of proof lies with you, who reject the literal and take up with a figurative meaning. If prejudice be put aside, you will admit that the Catholic doctrine, if it be true, is more near the words of Scripture than your own. "But," you say, "the Catholic doctrine is not true." Now; this is unfair; it is a mere assumption; you then bend Scripture to your ideas. Can anything be clearer? And how is the new meaning found? No learned commentator among Protestants denies the literal meaning. They all strive to admit the words, but to evade their consequences. The platform, and pulpit, and pamphlet interpretation, is known to us all. It says, "Oh! it is all easy enough; by 'eating' our Lord means believing," and by "flesh and blood" He meant simply His death—"believe in my death." And is God's word to be thus set aside, and that for the sake of persons, no two of whom can agree as to the manner in which they admit their Saviour's words to be true. We take all literally; we fill up the type given us; nothing is more simple, more noble, or more complete. But destroy the literal interpretation of those words, and what is the result? An absurdity. The people, already when He spoke, believed Him to be the true Messiah, He speaks therefore of something further. What sense would there have been in saying, "You must do that which most of you do now, and which all of you soon will do;" surely such speech would have been superfluous. Could then He, the simple and gentle prophet, go on thus deluding them? And could He have allowed the Jews and the disciples to go away thus puzzled and perplexed? Nay, if this had been all His meaning, what need for them to go away at all, as they did, in disgust at the stumbling-block which His words presented to them? Can you reconcile this? Can you account for this? No. But our version of His words is simple, "He cannot have intended to deceive or perplex." Thus as you see, the Catholic who is accused of hating his Bible, takes his Bible in its plain and obvious sense, while Protestants distort it and get from it at best a diluted meaning; they find in their Saviour's words no fulfilment of a type, no connection with anything that has gone before or that follows after. There is one expression in our Lord's discourse, on which, perhaps, I ought to touch in passing; it is that which declares

that 'the flesh profiteth not; it is the spirit that profiteth,' a text which Protestants consider to be decisive in favor of the metaphorical interpretation—in fact, to be the key of the whole discourse. But if this be an assertion that His words are not to be taken literally, why (as we said above) did the disciple turn away disgusted? I have read all modern Protestant commentators on this passage, and they one and all confess that this Protestant solution is hopeless and will not hold. Where in the Bible do the words 'flesh' and 'spirit,' in opposition, mean 'the literal' and 'the metaphorical sense?' They occur at least thirty times in the sacred volume, and in every place they have a totally different meaning; they point to the corrupt and to the sanctifying principle which are in conflict in degenerate man; and so far from favoring the Protestant version, they, in reality strongly condemn those who went away in disbelief, crying, 'This is a hard saying.' But as I cannot enter into details, I refer my Protestant hearers to my lectures on the Eucharist for further solution of the texts of Holy Scripture usually advanced against the Catholic doctrine of the Real Presence. (The book, we may observe, is a small 8 vo., published by C. Dolman.) In the desert God fed the Israelites, and Jesus Christ fed the crowds that followed him. It was at the paschal table that the victim became first the food and then the salvation of those who fed upon it. The parallel to this is to be found in the Church alone. The spotless lamb; and who is this 'lamb' but He, 'the Lamb of God who taketh away the sins of the world.' He, whom St. John saw in the Apocalypse as the 'Lamb slain from the foundation of the world.' The lamb of old was to be eaten on the eve, to become a means of salvation on the morrow. This points to Him, and to the last Paschal Supper which He eat with His disciples, when He, who was on the morrow to die for the sins of the people, gave Himself to be the food of the chosen ones. His words on that occasion were simple; he spoke not to his disciples then in parables; he spoke as the dying Patriarch Jacob spake to his children, I gave them the legacy of his latest blessing. 'With desire, I have desired to eat this Pasch with you.' Why this desire, if, after all, it were a mere commemorative rite? No; in effect, He says, 'the Lamb which is to redeem you must first become your food.' Let us observe Him; He rises, he girds himself; He washes their feet. He is about to do and to say that which, as He then well knew and foresaw, though the most loving act of His life, should hereafter become the cause of strife and division among professing Christians. Oh! blessed Lord, let thy words be simple and few, yet clear and full; let all be intelligible. What doest thou, and what sayest thou? See, He takes the bread, and gives thanks, and blesses it, saying, 'This is my body.' He takes the cup and says, 'This is my blood.' Come now, ye men of simple faith, on the one side; come, ye doubters and cavillers, on the other. Come, ye learned and disputatious Protestants. The Catholic adores in simple faith; the Protestant still questions. Stand, then, on either side, and let Him stand between us and judge. He says, 'This is my body.' The Catholic falls down, and adoring says—'Yes, Lord, this is thy body.' The Protestant cries, 'No, it is not; it is a figure.' Who is the Scriptural Christian now? And who is it that presumes to question His sacred words? There is no middle ground here between believing and rejecting. Let us, then, choose each our champions. First, then, we will choose one on behalf of the Protestants; he shall be one who has read the sacred text again and again; he shall be the very first and earliest discoverer of the Protestant interpretation. It is Luther's disciple, Zuinglius; for till 300 years ago no simple Christian, for 15 centuries, had dared to doubt or question the truth of the Redeemer's words; even Luther himself, when he adopted heretical notions on other points, still firmly believed, or professed to believe the real presence, and much did He revile Zuinglius for his novel discovery. But how did this 'Reformer' get at such a meaning? Let him speak for himself. 'Conscience,' he says, 'compels me to state whence this interpretation of mine was derived. I could not persuade the Senate at Zurich to adopt my view, and I racked my brains in vain for proof, but I could find none. At length I lay down to sleep, and in my dreams an angel came, whether white or black I cannot tell, and he quoted to me Exodus xii.—'This is the Lord's Pasch.' Good God, and is it thus that, after 1,500 years, the truth of thy word is to be found out, from a vision which some 'Reformer' cannot tell whether it is an angel or a devil? Think, my brethren, whether it follows, because our blessed Lord sometimes spoke in parables, that, therefore, He always must have spoken so? And see to what fatal lengths you will be led by such a principle of interpretation. Take these simple words—'The word was God.' The Arian, of course, says that they mean, 'The word was a figure of God';

but the very Protestant feels obliged to object here, and to say, 'I cannot admit that the words must have such a meaning—they may, perhaps, but I am not forced to adopt it.' The Protestant is right; and just so, we refuse to give up the literal meaning, when our blessed Lord says, 'This is my body.' But let us take the second champion of the Protestants. He comes forward and says, 'I am a philosopher; I know the laws of nature; I tell you plainly that you must take the words in a figurative sense; all science is against you; sense is against you; a body cannot be in two places at once.' But Jesus Christ was not addressing wise men or philosophers, nor did he intend twelve Galilean fishermen to wait for 1,500 years, till the discovery of the laws of nature and science should direct them aright. Is it not absurd to think that they were to wait until the discovery of chemical properties, and the powers of steam and of the telegraph should clear up all difficulty? Alas! the laws of nature, when once they are brought into conflict with the power of God, make sad havoc with the holiest doctrines of our faith, such as the Incarnation, and the union of the divine and human natures in one person, in our blessed Lord! The two champions of Protestantism, then, are the Swiss Reformer and the modern man of science. Against them we place our champion. That champion is a little child; and our Lord says, 'Except ye become as little children, ye shall not enter into the kingdom of Heaven.' The little child is the type of unreasoning faith. It will say—What, did not Jesus Christ walk on the water, change water into wine, and raise the dead? And are not 'all things possible with God?' Thus speaks the little child; and faith is the only fit judge of divine truth. And which champion will Christ approve?—surely the child. If we judge with the child by faith (the type is at once filled up; we have our sacrifice and our paschal Lamb; all is filled up, and becomes a consistent whole. Destroy this, and what remains? No lamb, but mere bread and wine; and so the Protestant view brings Christianity down to something lower than Judaism, and gives us a type of less meaning, less clear, and less spiritual than the type that was given to the Jew. It is only the Catholic who has a reality answering to this type; he has the Lamb, at once the victim and the food of the redeemed.

In conclusion, let me exhort the ignorant or prejudiced to 'search the Scriptures' well, and see whether so long as they adhere to the Protestant interpretation, it be not because they themselves know neither those Scriptures nor the power of God. This one doctrine once received, all Catholic truth at once rests itself upon it; it is the full realisation of our Blessed Lord's incarnation. Then concentrate your attention on this doctrine exclusively. In the end, if you do so it will make you a Catholic; and in that Holy Sacrament, on the altars of the Catholic Church, you will find all strength and sweetness, and never-failing life.

The lecture was listened to with breathless attention. We observed among the audience several Protestant clergymen. Benediction with the Most Holy Sacrament was afterwards given by the Rev. Dr. Doyle.

ST. PATRICK'S DAY IN LONDON.

THE CARDINAL'S VISIT TO ST. PATRICK'S, SOHO.

The Retreat which has been given by the Rev. Fathers Gaudentius and Joseph was to have closed on Sunday last, but, in consequence of St. Patrick's Day falling on the Wednesday after, at the desire of the Pastors the Fathers prolonged the Retreat till that day. Great numbers poured round the sanctuary at the early Masses to partake of the Bread of Life, and at eleven o'clock Solemn High Mass was sung by the Rev. T. Long before his Eminence the Cardinal Archbishop of Westminster, who sat under the throne, erected for him in the sanctuary, until the Gospel, when he ascended the altar platform, and delivered a most impressive eulogy on the Saint, of which the following is a brief and meagre outline. Taking his text from St. Paul's Epistle to the Corinthians, iv., 15, "For if you have ten thousand instructors in Christ yet not many fathers; for in Christ Jesus, by the Gospel, I have begotten you," his Eminence showed that besides the immediate Apostles of our Lord's, to few of the Saints had been given the glorious title of Apostle of a nation—the Father of an entire race. "Who has been given to you for your apostle?" said the Cardinal addressing his hearers. "Whom do you acknowledge for spiritual father? Your hearts answer in the name of that glorious Saint whose memory we celebrate today. For you are the descendants of those who received the Faith from him, and who have clung to it throughout ages in spite of all the persecutions and efforts directed against you to deprive you of that treasure." His Eminence then showed how contrary were the means employed by the Almighty to pro-

pagate His Faith from those which human wisdom would suggest. Instead of choosing an Apostle for the Irish from the great, and noble, and learned, He sought out the slave and captive in a foreign land.—God rescued him, and told him he should free the people from worse than Egyptian bondage, and made them free with the liberty wherewith Christ had freed them. He took the poor, despised, and abject one from his solitude to prepare him for the great work for which he had destined him. And wonderful indeed was the result of his labors. Not only were converts made, but Priests, Bishops, and Religious formed out of these rude converts. But how was this effected; is there not some key to this? How did St. Patrick go forth? Not certainly by his sole inspiration, for had he done so he would have produced a Babel of confusion, a multitude of sects would have sprung up from his unauthorised teaching. No; he went to the feet of the Holy Pontiff, who consecrated the inspiration he had received from God.—He was there examined, tried, and probed before he was sent on his mission, and thus did he receive the power to establish the sole religion then professed in the world—the Holy Roman Catholic and Apostolic Faith. This was the secret of his success—his mission from the Vicar of Christ on earth. After shortly alluding to St. Patrick's labors, trials, and triumphs, his Eminence continued—Every Apostle has some particular sign which distinguishes him, and places a mark on his work. The peculiarity of St. Patrick's teaching was the permanence of the Faith; the stability with which he rooted Catholicity in the land, is still visible in Catholic Ireland, for no efforts have been able to uproot it. He called upon them to look back with gratitude to God for the firmness of the Faith in the land, especially at this time, when so many efforts are being made to shake it from its high position. Racks, chains, and prisons, had been as ineffectual as they had been in the early Church to crush the Christians. But now the policy of the apostate Julian was being tried. Shutting up the schools of the Catholics, and so having the instruction of their little ones in the hands of the Church's enemies. This was what they were doing, and it was the most perfect device of the Evil One. They will not bring your Primate, as they did the holy Plunkett, to the block. Violence is not now their weapon; but by the deepest art and most wicked cunning they seek to draw you from the Faith. But, thanks be to God, their schemes are discovered; they have aroused the spirit of St. Patrick; his Clergy are coming to the rescue, and will baffle and bring to nought the machinations of the enemy. Incredible, indeed, were the means employed to delude and mislead. His eminence here related that he had but yesterday heard from a trustworthy person that in a sermon lately delivered, St. Patrick was declared to be a Protestant? (This announcement was received with a murmur of mingled laughter and indignation by the Irish present.) Be assured, continued the Archbishop, there is no art, no fallacy,—nay, no untruth they will not stoop to against you and your children. He exhorted them for the love they bore to St. Patrick, their Faith, and their country, to beware of those wolves who were seeking their destruction, and to beware how they gave way to the suggestions of their enemies, or St. Patrick would not recognise them as his children on the last day. He hoped before long that the humble chapel they then worshipped under, and which was peculiarly the chapel of the poor, would, by the zealous exertions of their Pastors, be exchanged for a large and noble church, worthy of their great Patron, and exhorted those present, whether connected with the chapel or not, to give liberally of their means for the important object of that day—the support and maintenance of St. Patrick's Chapel.

We may here mention that a sum of upwards of £4,000 has been collected for the purchase of the present chapel and adjacent buildings, but this sum is scarcely half what will be required, and the time is fast approaching when the purchase must (if ever) be effected.

The collection was then made, and amounted to something under £50. After Mass a procession of the Blessed Sacrament took place, and the Most Holy was exposed all day till the evening, when the Retreat was solemnly closed with a sermon, the Papal blessing, profession of Faith, and Benediction of the Most Blessed Sacrament. As the Cardinal left the chapel he was greeted with the hearty cheers of thousands of his faithful Irish subjects.

His Grace the Archbishop of Tuam, accompanied by the Very Rev. P. Reynolds, President of St. Jarlath's College, was engaged during the week in attending the conferences of the several deaneries in the diocese.

CATHOLIC UNIVERSITY OF IRELAND.—The Secretaries of the Catholic University of Ireland desire to acknowledge having received, through his Grace the Lord Primate, £200 from Anonymous. The Secretaries desire also to acknowledge the sum of £20, collected at SS. Peter and Paul's Church, Rosamond-street, London, per Rev. J. Kyne, five pounds of which sum is the contribution of Mr. Sheriff Swift.

THE COLLEGE OF ALL HALLOWS.—The Rev. Luke Hand, brother of the rev. founder of All Hallows, and the Rev. Charles Quinn, left this establishment last week for the diocese of Sydney, Australia. They were accompanied by the Rev. Mr. Fitzpatrick, of Maynooth College, and the Rev. Mr. O'Brien, of the College of Carlow.

RECEPTION OF A NUN.—Miss Ellen Killian, eldest daughter of our highly esteemed fellow-citizen, Nicholas Killian, Esq., received the white veil among the Sisters of the Ursuline Convent in Sligo, on Monday the 15th instant. The ceremony of reception was performed by the Right Rev. Dr. Browne,

Bishop of Elphin, assisted by several of his Lordship's Clergy. The young lady, after having been handed over by her immediate relatives to the rev. mother, was conducted, in procession, to the foot of the altar, where, after a most impressive address from the bishop, she was invested with the veil of the noviciate, and was admitted to her place among the novices, after having received the most welcome and fervent embraces and congratulations of the entire sisterhood.—*Galway Vindicator.*

The appointment of the successor of the Rev. Mr. Harrington is thus mentioned in the *Kerry Examiner*—"We have much pleasure in announcing the appointment of the Rev. George O'Sullivan, P.P. Camp, to be parish priest of Killorglin, vice the Rev. Timothy Harrington, P.P., deceased. The parish of Camp is annexed to Annescaul, and the very worthy parish priest of the latter, the Rev. William Brick, is appointed to the special charge of the united parishes."

Died, on Friday morning, after a lingering illness, the Rev. Michael Tobin, P.P., Caher. To say that his death is a source of deep regret, is but to convey an inadequate idea of the poignant feelings experienced by all who had the gratification to be ranked amongst his friends. As a priest he was beloved and revered by a highly respectable congregation; as a private gentleman his hospitality and benevolence often outstripped his means, for his warm and generous heart was open as day to melting charity; as a patriot he loved poor Ireland with an affection as ardent as it was unbounded, need we then add that his irreparable loss will be deeply mourned as long as truth, honor, and virtue shall be revered.—*Requiescat in pace.*—*Tipperary Free Press.*

DEATH OF THE REV. TIMOTHY HARRINGTON, P.P. KILLORGLIN.—The *Munster News* says—"We regret to announce the premature death of the amiable, excellent and estimable young clergyman, to whom the spiritual charge of the important parish abovementioned had been entrusted by the Lord Bishop of Kerry; and by whom the duties had been discharged with zeal and efficiency up to the period when debilitated health rendered his retirement to his own house an essential expedient. The grave never closed, so far as we know, above a clergyman, or man, whose life was more sinless; and the mourning that follows when relatives and friends see one of their circle removed from among them, even though by the progress of graduated decay, must be alleviated by the assured conviction of the eternal happiness that purity and holiness like his had deserved. The Rev. Mr. Harrington breathed his last in Castletown, Berehaven, in the house of his mother—and the tribute of respect that Catholic clergymen pay to their brethren who have labored well was certainly not diminished because the affliction has visited a matron so exemplary and charitable."

CONFIRMATION.—The Cardinal Archbishop of Westminster administered Confirmation at St. Mary and St. Michael's, Virginia-street, London, on Sunday last to the very large number of 480 persons.

CONVERSION.—We learn from the *Leeds Mercury* that the Rev. J. Watson, M.A., of Long Wharton, Leicestershire, was received into the Catholic Church on Sunday last, at Rugby, by the Rev. Moses Furlong, Catholic priest. The rev. convert is brother-in-law to the Rev. Mr. Barff, formerly curate of Holy Trinity Church, Hull, whose secession about a year since will be in the recollection of our readers. Mr. Barff is now residing at Preston, in Lancashire.

IRISH INTELLIGENCE.

THE SISTERS OF MERCY.

The following eloquent and truthful description of the services and mission of that inestimable organisation was delivered last week by the Rev. Dr. O'Brien, at Limerick:—

"You know the Sisters of Mercy well. You have met them on their rough road of daily toil—many of you have heard their soft accents of sympathy stealing like the voice of a happy future into your troubled hearts. Not long ago, they sat in the sanctuary by your side; and you remember what a treasure of young affection they spread before the eye of Jesus, as they made Him the offspring of their innocent souls. They had happy homes and friends; and parents, who loved them, and who saw with an excusable throbbing of parent pride the mature virtues that brightened their early womanhood. With what anxiety they watched them, and how many radiant hopes affection wove around their destiny! To save them from the drudgery of fortuneless toil, and from the humiliation of unresisting poverty, how many plans were conceived and laboriously matured and successfully accomplished!—How many nights of thought and days of exertion, vexatious encounters, disappointments!—but the parent forgets them all, as his child presented herself happy, hopeful, innocent, and good. And, yet, behold them now. From early dawn till night, and after laboring on, stooping over the bed of wretchedness—breathing the hot air of contagion—piercing the dungeon-darkness of the cellar—ascending the tottering stairway to the garret—exhorting the obtuse—soothing the despairing—weeping with the unhappy—servants, sisters, and saviours, their lives are devoted to a mission—days, weeks, and years are unremittingly worn in sacrifice, from which the stoutest heart might well recoil, and the most vigorous spirit shrink with terror. To enable them to perform these miracles of self-subjugation, to light the fire of this sacrifice, they invoke you by the law of love. They ask nothing, and they need nothing for themselves. The coarse garment and the frugal meal they have brought from their father's and mother's hearth—the love that circled them in infancy and offered them willingly to Jesus still follows them on their pilgrimage, and stands by them in their humble cell. Refusing recompense for toil—declining even aid to sustain her in her exertion—the courageous Virgin of the Gospel seeks at your hands only the unpaid stewardship that lays the alms of Christian love by the bed of hopeless destitution. There she stands ready for work. Scattered through your lanes and alleys, and stretched on their hard couches of straw, the agonies of hunger and

the hopelessness of guilt await her coming. At the door of refuge the fair and pure inheritor of indigence weeps for the protection of a home. Thousands of your little ones—the fashioners of the society in which your children and even yourselves are yet destined to move—the scourges or hopes—the harlots and vagabonds, or the intelligent domestics and instructors of the future, cry for an education. There is the angel of God—praying without reward, hope, or even acknowledgment, to be allowed the privilege of encountering the darkest evils that threaten yourselves. Oh, dear brethren, who can doubt, deny, or hesitate to bid the gentle missionary, 'God speed!' We have been gripped by a mighty power, and our resources have been wrung out by an injustice or a vengeance which the world had hardly ever confronted. Plague, pestilence, and mistaken power, have buried and banished the health and honor of our creed and race, until we are written like a proverb in the mind of the nations. We are stricken with dismay and confusion, that inspire exertion, or create flight, where they have not spread despair; but if the day ever arrive when the meek exponent of the Church's spirit, and the minister of the love of Jesus Christ, shall vainly call for sympathy and aid for the dying, unprotected, and innocent—our sternest fate shall have obtained the mastery. We shall have been, indeed, extirpated or accursed."

THE LATE ARCHBISHOP OF DUBLIN.—The following beautiful tribute was paid to the memory of our late beloved Archbishop by the Rev. Doctor O'Connell, when making allusion to St. Patrick and the episcopacy of Ireland, in a sermon, delivered on Wednesday in the Church of Adam and Eve:—"He was about to stand within the pavilion of the temple, to offer the mystic sacrifice of the lamb, when the Angel of Death brought the last summons, announcing—'Thy eyes shall see the king in his beauty in a far off land;' and he closed them to this world—to a long path of many years—up weary mountains, and through broken ways, full of perils, and full of thickening toils. In the twinkling of an eye all is changed. About his departed spirit, and before it, is the 'vision of beauty,' too intense for thought! Armies of martyrs—companies of prophets—the majesty of patriarchs—the glory of the apostles, each revealing the warfare of faith, the triumph of the church, and the power of the cross now throng upon his blessed spirit. Oh! healing and kindly death of God's saints, which refines mortal flesh to a spiritual body, and makes the lower nature chime with the eternal will, in faultless harmony! Blessed death, which is but the beginning of life, when the unimpeded soul puts forth new-born powers, as a tree in a goodly soil invited by a gentle sky! Even such was the death of the late venerable beloved Archbishop. The growth of his piety resembled the growth of the oak. It was as solid as it was gradual, and as far as the branches spread upwards in benevolence and zeal, so far the roots shot down in humility and faith. Of those who knew him best, one was heard to say that every day seemed to ripen him for the garner of heaven. His long day had no evening—no protracted, cold, shadowy twilight. His sun never descended. It arose full orbit into the eternal sky. His intellect was all vigor—his heart was all tenderness—his graces were all beauty, as he passed away to the 'far off land.' There was but a moment between his shining here and his shining there, when the 'just shall shine forth as the sun in the kingdom of their father.'—*Freeman.*

THE REV. MR. STRICKLAND IN TUAM.—In these days when penal enactments are revived, and English gold is flowing into the country—not to amend the effects of English misrule, but to enlist the emissaries of Exeter Hall, in an unholy and abortive crusade against the faith of our people, to set a premium on apostasy, and bribe reckless and mercenary men to the utterance of blasphemies against our common Christianity, and the dissemination of oft-refuted calumnies against the practices and doctrines of the Catholic Church—it is cheering to mark the religious convictions of the people, rising superior to these base allurements, and the love of Catholicity in their hearts, to borrow the beautiful image of Goldsmith, "Like some flower that, only when trodden upon, yields the full store of its hidden fragrance." The visit of the Rev. Mr. Strickland to Tuam, during the past week, gives occasion to these remarks. This clergyman has been engaged for some years upon the mission in Southern India, and has returned to Europe for a few months, in order to raise sufficient funds to enable the missionaries to extend their labors among the Hindoo and Mussulman population of that country. The Rev. gentleman preached at the Tuam Cathedral on Sunday last. The appearance of the rev. missionary—the flowing beard which, owing to the custom of the country in which his mission is cast, he is obliged to wear, and his cheeks embrowned by the fervor of the tropical sun—was peculiar and prepossessing. Having read the gospel of the day, the rev. gentleman proceeded to address the congregation in a strain of pulpit oratory, which for purity of style we have seldom heard surpassed, occasionally rising, when fully warmed with his subject, into fervid eloquence. He first remarked upon the appearance, so extraordinary in their eyes for a Catholic Clergyman, which he was obliged to present, in obedience to the habits of the East. He then proceeded to sketch the career of the apostate, his miserable lot here, his dreadful punishment hereafter. This portion of the rev. gentleman's discourse created the most marked sensation on the congregation that thronged the aisle of the chapel. He next passed to the immediate subject of his mission, gave a rapid but succinct account of the history of the Indian mission—the terrible privations to which the missionaries were subjected. How many of them, reared in luxury and surrounded by worldly comforts, have relinquished all these, and filled with holy zeal which the Catholic Church alone can call forth, with a moral heroism, before which the triumphs of military glory grow pale, have faced contagion and privation, and for no earthly reward have enlisted beneath the banner of the cross, to spread the torch of Christianity through heathen lands. He made some touching allusions to the Irish soldiers in the Indian service, and observed how mysteriously God's providence worked. How many a thoughtless and reckless youth had left his home, and being sent to join the Indian army, had, under the chastening influences of absence from his native land, and religious feelings, become an example to those among whom he was cast—and how often the missionaries were beholden for aid and support to those poor Irish soldiers. The rev. gentleman concluded his discourse by asking their most trifling contributions to aid his holy labor. It gives us much pleasure to say that the appeal made

by the rev. gentleman was responded to more munificently than he could have expected, considering the depressed state of the country. The writer proceeds to notice the eagerness with which the poorest of that poor locality came forward to contribute their mite for the furtherance of the rev. gentleman's most benevolent object, and concludes with the following scathing observations on the fanatical absurdity of the paymasters of the proselytisers:—"And it is to convert a people wedded with such unalterable attachment to their faith like this, that rabid bigotry is suffered to let loose its skull-cracking apostles, threatening the very safety of society! And 'tis for this hopeful object that English dupes furnish the means! What mischievous madness! But it is only a new phase of that fanatical mania, which seems periodically to seize on the people of England, that at one time deifies a Johanna Southcote or a Thom, and now makes a diversion in favor of a Seymour, a Nangle, or a Dallas!"—*Correspondent of Galway Mercury.*

CATHOLIC DEFENCE ASSOCIATION.—The Parliamentary Committee met on Wednesday, March 19, at the rooms of the association, Rutland-square, Dublin, and resolved to open an account in the Hibernian Bank for a fund to assist in the return of members at the ensuing election on the principles of the association. The Hon. Thomas Preston, Mr. James O'Ferrall, Mr. Errington, Mr. Bianconi, and Mr. Wilberforce were appointed treasurers of the fund. A resolution was also passed cautioning the electors not to promise their votes prematurely to any candidate until they have ascertained whether one, of whom they can entirely approve, will offer himself.

ST. PATRICK'S DAY.—THE CASTLE GUARD.—The time-honored observances which a long series of years had attached to this military formula at Dublin Castle on the anniversary of the patron saint of Ireland, but which had fallen into disuse for the first time under our late centralizing and abolishing Chief Governor, were renewed on Wednesday the 17th, and the event passed off with great eclat and enthusiasm. Long before eleven o'clock the approaches to the upper gate by Cork-hill and Castle-street were crowded with people, and when the guard arrived from the Royal Barracks it was with some difficulty they made their way through the crowd. A large body of police were stationed at the gate, and admitted none but a favored few within its portals; but his Excellency having learned that a vast number of the citizens were assembled outside, anxious to witness the ceremony, issued immediate orders that the gates should be thrown open and the public admitted without any hindrance or distinction whatever. The Castle-yard was soon densely thronged, when the Lord Lieutenant, accompanied by the Countess of Eglinton, presented himself in front of the balcony. The noble pair were received with hearty and prolonged cheering, which they repeatedly acknowledged in a gracious manner, his Excellency remaining uncovered the whole time.—The band played "God Save the Queen," and then "Patrick's Day," and the cheering was continued for a considerable time. The guard having been relieved, the assembled crowds soon after dispersed in a spirit of good humor and satisfaction. We should not omit to mention that the Countess of Eglinton displayed a rich bunch of shamrocks, worn under a diamond ornament, in the front of her dress, which was splendid and tasteful, and, better than all, of Irish manufacture. His Excellency also wore a bunch of shamrocks in his bosom.—*Freeman.*

THE CORPORATION OF DUBLIN AND THE NEW LORD LIEUTENANT.—On Monday, at two o'clock, the Lord Mayor, Aldermen, and other members of the Corporation, waited on his Excellency at the Castle, for the purpose of tendering their congratulations to his Excellency on his arrival in this country. The Lord Lieutenant received the address in St. Patrick's Hall. The Presence Chamber was so crowded during the presentation of the address from the University, that part of the flooring gave way. Fortunately no harm was given; if there had, a rush must naturally have taken place, and loss of life would have been inevitable. It was subsequently ascertained, by a survey, that the ceiling sunk nearly four inches, and but for the support afforded by the pillars underneath, the most fearful consequences might have resulted.

VICEROYAL COURT.—On Tuesday, his Excellency the Lord Lieutenant held a levee at the Castle, which was attended by about 1,700 persons, including upwards of thirty peers, a great number of military men, and a legion of clergymen of the established church. On Wednesday night their Excellencies the Lord Lieutenant and the Countess of Eglinton, held their first drawing-room. The attendance, as at the levee, was very numerous.—*Freeman.*

Addresses to the Lord Lieutenant were presented on Thursday by deputations from the Parent Board of Irish Manufactures, the Society for the Promotion of Irish Manufacture and Industry, and the Benevolent Society of Saint Andrews.—*Ibid.*

In reply to an address presented on Monday, the Lord Lieutenant expressed his opinion against the abolition of the vice-royalty; he would use his best endeavors to improve the state of the country.

LAW APPOINTMENT.—Mr. Edmund McCarthy has been appointed to the office of Sessional Crown Prosecutor for the city of Cork, in place of Mr. Murphy, whose resignation the Attorney-General has been pleased to accept.

THE MAGISTRACY.—On the recommendation of Lieutenant Colonel Caulfield, lieutenant of the county, Parker George Synnot, Esq., Ballymoyer, has been appointed to the commission of the peace for the county Armagh. The Lord Chancellor, on the recommendation of the lieutenant of the county, has been pleased to appoint David Harrel, Esq., of Downpatrick, a magistrate for the county of Down. J. Richardson, Esq., Poplar Vale, and H. Hawkshaw, Esq., Dromore, county Monaghan, have, on the recommendation of Lord Rossmore, lieutenant of the county, been appointed to commissions of the peace.

DEATH OF SIR JAMES ROSS MAHON, BART.—It is with inexpressible regret we have to announce the death of Sir J. Ross Mahon, which melancholy event took place within the present week in Yorkshire at the residence of his brother, the Rev. William Mahon, who succeeds to the baronetcy and estates. Sir James was a kind and indulgent landlord—a strong and leading feature in the character of an ancient family which he represented.—*Ballinacloe Star.*

THE RATE IN AID.—A paper has just been printed, by order of the House of Lords, in respect to the rate in aid in Ireland. The amount of rate imposed on the unions in Ireland to the 31st of December last was £322,628 7s 4d. The amount remaining unappropriated on the 31st of December to the total sum assessed in the several unions was £22,404 13s 6d.

ELECTION MOVEMENTS.—REPRESENTATION OF DUBLIN.—MOVEMENTS OF THE PROTESTANT PARTY.—A meeting took place on Friday, the 6th inst., at the house of Edward Grogan, Esq., M.P., to take into consideration the representation of Dublin, and to select a fitting colleague in conjunction with Mr. Grogan. About one hundred gentlemen attended, amongst whom were Sir J. K. James, Sir E. Borough, Sir J. J. Donohoe, the Attorney-General, Colonel La Touche, B. L. Guinness, ex-Lord Mayor, John Barlow, A. Boyle, W. D. La Touche, &c. The Attorney-General was called to the chair. It was then stated by Mr. James Saurin that John Vance, Esq., son of one of our oldest merchants, would be a suitable colleague for Mr. Grogan. It was resolved that the secretaries should invite Mr. Vance to meet the electors on the following Friday. On Friday last the adjourned meeting was held in the same place, J. Barlow, Esq., in the chair. Mr. Vance at great length addressed the meeting, and was throughout warmly applauded. On the motion of Sir E. Borough, seconded by W. D. La Touche, Esq., a resolution was then passed unanimously inviting Mr. Vance to stand as a candidate in conjunction with Mr. Grogan, and pledging those present to support him.

DROGHEDA.—We are happy in being able to inform our readers that James McCann, Esq., of Staleen House, has consented to become a candidate for the representation of Drogheda. Mr. McCann is well known by his charity, good works, and benevolence; and his love for Ireland is not of to-day, nor of yesterday. For the last twenty-five years he has been laboring in her cause.—*Dundalk Democrat.*

COLERAINE.—Lord Naas thought to take the electors of Coleraine asleep, and purloin the representation before they could well rub their eyes. But it seems, with all his promptitude, and the "ingenious device" whereby Dr. Boyd and the government thought to surprise the electors, they have been on the alert, and threaten a contest. Mr. Wilson Kennedy, an active friend of Tenant Right, and well known for his energy in the Presbyterian body, is about to be put forward as an opponent to Lord Naas, to repeat in Coleraine the struggle, perhaps the issue, of Kildare. An address from the friends of Mr. Kennedy appears in the *North-Whig*, and when the invitation, which is reported to be "numerously and respectfully signed," shall have been accepted, as it will be immediately, the struggle will commence.—*Freeman.*

COUNTY OF LONDONDERRY.—On Saturday, Thomas Blatney, Esq., a Lord of the Treasury, was re-elected for the county of Londonderry.

TYRONE.—The election to fill the vacancy left in the representation of Tyrone by the acceptance of office by Lord Claude Hamilton, took place on Friday the 19th of March, in the Court House at Omagh. After the usual formalities the noble lord was put in nomination by C. Eccles, Esq.; and seconded by Samuel Galbraith, Esq.; and there being no other candidate he was declared duly elected.

KILKENNY.—John Otway Cuffe, Esq., intends coming forward at the next election as a candidate for the county on Conservative principles. Mr. Cuffe is the proprietor of large estates in the barony of Cranagh.—*Daily Express.*

GALWAY COUNTY.—The *Galway Vindicator* says:—"Since our last publication, we have heard that Mr. Gregory, of Coole Park, will be a candidate for the county." A letter, which appears in the same paper, from Captain Bellew, son of Sir Michael Dillon Bellew, reveals a new Whig candidate for the county.

YOUGHAL.—Mr. Anstey will never again meet his constituents. Mr. Butt, Q.C., who has canvassed the electors on Protectionist principles, will most likely be returned without opposition. It is understood the Duke of Devonshire will not put forward a nominee.—*Constitution.*

CLONMEL.—Mr. Barton, of the Leinster bar, and brother to Mr. Barton, of Rochestown, Cork, is expected to offer himself a candidate for the representation of Clonmel.

CLARE.—Cornelius O'Brien, Esq., Birchfield, has declared himself a candidate for Clare, upon essentially Irish policy; but he will not canvass the electors, nor give a pledge.

KILDARE.—Sir William Hort, Bart., who formerly represented this county, has issued an address to the electors, avowing his intention to offer himself as a candidate at the general election.

LOND NAAS.—We (*Daily Express*) believe that this nobleman will be soon in a position to serve his country in parliament.

THE "PRACTICE BOYS."—The bills against the "Practice Boys" have been ignored by the grand jury of Derry, and the event was celebrated on Saturday by the display of banners and the firing of cannon.

THE CROPS.—The weather is gloriously fine, and the people are taking advantage of it. Potato planting and all kinds of farm work are going on vigorously.—A large breadth of oats has already been put down.—*Ballymore Star.*

The *Longford Journal* states that the planting of potatoes is more extensive in that neighborhood than for the last ten years.

This was the finest week that could be desired for country spring work, and the breadth of grass land turning up for potato planting is incredibly large.—Should the ensuing week's weather be propitious, the greater part of the potato crop will be then sown in Limerick, Clare, and Tipperary, and at the earliest season of the year ever known.—*Limerick Chronicle.*

There are 188 miles of railway opened between Cork and Dublin, and the charges are only 10s. a ton for goods. Between Galway and Dublin there are 126 miles opened, but the charge is 16s. a ton.

The Railway from Tipperary to Bansha was opened last week. The line to Clonmel, will be open in a fortnight.

EMIGRATION.—The Mars steamer sailed at noon on Friday for Liverpool, with about 400 emigrants. They appeared to be slopkeepers in our local towns, and of the higher class of farmers.—*Waterford Chronicle.*

An inquest was held on Monday by Mr. Hyndman on a child named Peter Dunne, whose death was caused by a hackney car running over him, which fractured his skull, causing immediate death. The occurrence took place on the quay near the Four Courts, where he was playing with other children. A gentleman who was on the car deposited the facts, and stated that the driver, James Gannon, had done his best to avoid the accident. Verdict accordingly.—*Idid.*

Mr. James McConnell, of Belfast, shipbroker, has been committed for trial, charged with having kept his wife locked up in a room, without light or ventilation, for the last year and a half.

GREAT BRITAIN.

Contracts have been entered into with Birmingham-manufacturers for the immediate supply to the Board of Ordnance of 18,000 rifle muskets.

It is confidently reported that a permanent increase is to be made to the present force of the navy to the extent of 3,000 men, who will, however, be entered only for Channel and home service.

The army and ordnance estimates, as prepared by the late government, will be proposed by the new Secretary-at-War, Mr. Beresford, and the Clerk of the Ordnance, Colonel Dunne, without any alterations. In entering upon new contracts for ordnance supplies for Ireland, the present government have already encouraged the industry of Ireland by taking them from the manufacturers and dealers of the sister kingdom.—*Morning Herald.*

LORD JOHN RUSSELL AND LORD PALMERSTON—RECONCILIATION.—We mentioned, a few days since, that the ex-Premier was exceedingly anxious that a reconciliation between him and Lord Palmerston should be brought about. For some time the latter noble lord gave no encouragement to those who, in the name, and as the friends, of Lord John Russell, made overtures to him. The solicitations, however, eventually became so urgent from a great variety of quarters, and the assurances of regret, to use no more expressive word, for what had happened, were so emphatic on the part of the ex-Premier, that Lord Palmerston felt he could stand out no longer. A reconciliation has accordingly taken place between the two noble lords. A personal meeting was brought about between them some days previously, when a mutual interchange of assurances were given that the past would be buried in oblivion; and on Saturday evening they met for the first time in public at Lady Palmerston's soirée. It is worthy of remark, as showing the importance which Lord John Russell attaches to this reconciliation, that he and Lady Russell were among the earliest arrivals at Lady Palmerston's re-union on Saturday evening.—*Morning Advertiser.*

THE WHIG EX-PREMIER—HIS PLANS FOR THE FUTURE.—We learn from a quarter in which the best information may be presumed to exist, that Lord John Russell, seeing there is not the slightest chance of his restoration to power, unless he make advances to the Liberal party, is just now, through means of parties in his confidence, causing to be conveyed to the independent Liberals, that should he be recalled to the councils of the Queen, he will construct his new cabinet on a much broader foundation than before. And hints, not to be misunderstood, are thrown out, that any future ministry which he may receive her Majesty's command to form, will have comparatively little of the aristocratic element in it. A few Liberal members may possibly be galled by these artful representations, but the country will not.—*Ibid.*

FOREIGN POLICE IN LONDON.—The Prussian government has appointed a lieutenant of police (greif) to be stationed in London for the purpose of watching over the movements of the German refugees there, and reporting to head-quarters thereon.

THE LAW OF MARRIAGE.—At the Clerkenwell police-court on Wednesday, a young man applied to Mr. Corrie in the following terms:—"Please your worship, I wish to know whether it is lawful for a man to marry his own aunt?"—"A laugh." Mr. Corrie—(smiling)—"It is a most extraordinary question. Have you married your aunt?" Applicant—"Yes, my mother's sister?"—(laughter.) Mr. Corrie—"How old are you?" Applicant—"Nineteen." Mr. Corrie—"And what age is your wife?" Applicant—"Twenty." Mr. Corrie said that such a marriage was certainly illegal according to the Scriptures, and he referred to Leviticus and the Common Prayer-book. The wife, a good-looking young woman, here said—"He is a fool. I am willing to do everything to make him comfortable." Applicant—"I can't live with her, she has got such a bad temper." Wife—"If the marriage is illegal and he leaves me, is he not bound to support me?" Mr. Corrie—"Oh, no." Wife—"Then can he marry again?" Mr. Corrie—"Yes." Wife—"And can I do so?" Mr. Corrie—"Yes." Wife—"Oh, then, that's all right?"—(laughter.) Applicant—"I'll take good care I'll not get married again. I have had enough of it for the last six months?"—(loud laughter.) The applicant then left the court, followed by his aunt-wife, who continued abusing her nephew until they got out of sight.

Kalabergo's execution was to take place on Monday, the 22d of March, over the entrance to the prison at Oxford Castle. Notwithstanding several letters have been sent by Mr. Maggione, the interpreter at the trial, and one by the prisoner himself, to his relatives in Italy, none of them have come to England, nor has any notice been taken by them of the letters. On Friday week, about the middle of the day, Kalabergo attempted to escape from goal. Attached to his day room is a spacious airing yard, in which he is allowed to walk. While he was in the airing yard he took advantage of the keeper being at the farther end to clamber to the top of a wall, and immediately the keeper, seeing what he was about, ran towards him, and endeavored to seize him by the leg, but the prisoner was too nimble for him, and got out of his reach by running in an extraordinary manner between some spikes till he reached the roof of the female ward.—On reaching that part he found that what he took to be the boundary wall was not so, and that there was no chance of escape, and the turnkeys being apprised of his attempt, a ladder was fetched, and he quietly descended and returned to his quarters.—*Oxford Journal.*

MOTHERS OF ILLEGITIMATE CHILDREN.—It is shown by a return just printed, that on the 1st of January last there were 3,453 mothers of illegitimate children in the receipt of out-door Poor Law relief. At the like period of the preceding year the number was 3,707.—*Times.*

DISCOVERY OF AN ALLEGED MURDER.—Within the past week a statement was made by a woman residing at Pickup Bank, near Blackburn, who supposed that she was on her death-bed at the time, of a nature calculated to implicate a man, whom she stated she knew, in the murder of a man named Walsh, who resided at that place, and who suddenly and mysteriously was missed from his home about 25 years ago. The woman's statement was to the effect that one night, about the time that Walsh disappeared, a man now living, and known to her, came to her house, and from his depressed and melancholy appearance she asked him what was the matter, when he stated that he had murdered Walsh, and thrown his body into a coal-pit in the neighborhood. She added that she could not bear to leave the world without divulging her guilty knowledge of the murder of the deceased, and the place where the body had been concealed, with the view of bringing the murderer to justice.—

Since this statement was made the woman has recovered, and denies all knowledge of the matter, and says she must have been unconscious when she made the statement. The relatives of the deceased have, however, it is said, taken up the matter, and badings have been fixed to the pit mouth into which the body was said to be thrown, with the view of drawing out the water, which is several yards deep, and searching for the body. Should the body be found, identification will in all probability be impossible, from the long period it has been in the pit, but the presence of any remains of it might lead to a discovery of the mysterious occurrence.—*Preston Pilot.*

Some time since, two attempts to affiliate a child upon the Reverend Stephen Matthews, the incumbent of Hanging Heaton, failed. The mother of the child was a young girl, a teacher in a parochial school under the clergyman's care. The people in the locality were much dissatisfied with the decisions of the Magistrates. The matter has since come under the judgment of Mr. Matthew's spiritual superior, the Bishop of Ripon; and the inquiry has terminated by a judgment against Mr. Matthews—he is deprived of his benefice for adultery.—*Spectator.*

Mr. Thomas Phillips, a farmer of Pentreaboth, in Brecknockshire, is in custody on a charge of murdering his illegitimate child, by giving it to a sow which devoured it! The accusation was made by a discharged laborer, in consequence of a quarrel with Phillips; but a boy corroborated his statements.—Williams, the accuser, deposed, that in March, 1850, he had reason to believe that Margaret Morgan, Phillips's servant, had given birth to a child; this infant the farmer threw to a savage sow! the sow was eating the child when Williams came up. Phillips threatened to kill Williams if he divulged the matter. Margaret Morgan stood at the door of the house and saw the child devoured. The woman was in court, and the Magistrates now ordered her into custody.—From a cross-examination it came out that Williams has a "delusion"; he believes that a ghost has lately carried him many miles across the country. This might have been useful for the prisoners; but the boy Thomas Davis, gave an intelligent straightforward corroboration of Williams's evidence. The prisoners were remanded, that more witnesses might be summoned. Some of these further witnesses have made depositions increasing the credibility of the charge.—The prisoners were again remanded.—*Ibid.*

THE ENGLISH ANTI-SLAVER.—The following is an extract of a letter from a British resident at Leghorn, dated Feb. 20, 1852:—"They are talking of making all the British take out permissions from the police every six months, and some every three months, to remain here, and every time the permission is renewed there is about 5s 6d to pay, and every one of a family to have a separate one, which would come to be a considerable tax. Their object is twofold:—First, to raise money to support the Austrians; and, second, to have it in their power to send any away when their leave is out. The old merchants who have been born and lived always here are quite indignant at this.—There was a public meeting at the Consulate to-day about it."—*Times.*

UNITED STATES.

THE CATHOLIC UNIVERSITY OF IRELAND.—The appeal of the Rev. Delegates, in behalf of the University, was well responded to, last Sunday, by the congregation of St. Peter's, in Jersey City; the collection exceeded four hundred dollars. A contribution of the Rosary Society will probably increase the amount to nearly five hundred dollars. In view of certain drawbacks arising from the frequency of similar appeals, as well as from the many urgent wants at home, for the support of schools and other religious and charitable institutions, this collection is, certainly, very creditable both to the zeal and eloquence of the Delegates, and to the liberality of the good people of St. Peter's.—On next Sunday the Rev. Messrs. Donnelly and Devlin will be at St. John's Church, in Newark. We wish them a success proportionate to their zeal and their cause.—*N. Y. Freeman's Journal.*

The Rev. Mr. Prescott, (lately tried in Boston for heresy), having refused to comply with the condition prescribed by the Ecclesiastical Court, has been, in accordance with the recommendation of the Court, suspended by the Bishop of the Diocese. The sentence of suspension was pronounced, in Trinity Church, in presence of several clergymen.—*Boston Pilot.*

NEW ENGLAND PHARMASEES.—Our New England ships frequently carry rum and missionaries to the heathen, and ultra temperance reformers are said to be concerned in the traffic. Abolitionists are also said, and we believe truly, to be engaged in the traffic mentioned in the following paragraph, which we (*Boston Pilot*) copy from the *N. Y. Herald*:—"But it seems that, if the slave trade is still stealthily and secretly prosecuted in that Spanish dependency, the evil receives aid and support from some of the strongest anti-slavery States in this Union, and probably from some anti-slavery ship builders, who are the loudest in denunciation of slavery of all kinds. From the facts furnished in one correspondence, it appears that one vessel, prepared as a slaver, to trade between Cuba and the coast of Africa, was built in this country, and narrowly escaped arrest and condemnation, when it first sailed on its illegal mission; it is no doubt equally true that many of the other vessels still engaged in this contraband traffic in that region, have been furnished from several of the ship yards in New England—the builders being probably among the loudest in their denunciations of everything like slavery in the South, or the slave trade anywhere."

INSOLENCE.—In a letter from F. Pulszky (an attaché of Kossuth) to the editor of the *New York Tribune*, in speaking of the opposition to the course pursued by Kossuth, he has the insolence to speak of those American citizens who will not consent that this foreign adventurer shall plunge the United States into war with the Powers of the continent, as "Russo-Austrians" and "Austro-Russians." This man was brought here at the expense of the country, in a Government vessel; was entertained with Kossuth at Washington, at an enormous cost to the nation; and now, because the American people will not submit to be dictated to and browbeaten by his leader, they are denounced by him as "Russo-Austrians;" the significance of the epithet being that they are false to their country, and favorable to the despots of the continent. A stranger who thus abuses the hospitality which has been kindly extended to him deserves to be forcibly ejected from all respectable American society.—*Bull. Clipper.*

Kossuth arrived at New Orleans on the 27th ult.—No preparations were made to receive him, and but little excitement was shown.

The Germans, Hungarians, and Creole Cubans, that were among the captured in Cuba, have not been released. They are doomed to ten years' hard labor in the prison of Centa. It was only the Americans and English that have experienced the mercy of the Spanish Government.

The Mexican insurgent leader Carvajal, the nominal instigator of the recent insurrectionary movements on the Mexican side of the Rio Grande, has been captured on the American side of the river by Gen. Harney, of the U. S. Army, and taken a prisoner to Brownsville. He will be tried, we presume, and we hope justly punished, for having violated our neutrality laws. His followers, it is stated, have been all dispersed.

Six men and women emigrating west were massacred in the house in Doddridge county, Virginia, by another party who put up at the same house. They robbed them of \$22,000 and escaped.

THE MAINE LAW.—We have abstained from comment upon this extraordinary effort of legislation, until we could acquaint ourselves somewhat with its nature and probable workings. We have considered it attentively, and we are now prepared to express an opinion on the subject. It is, that the Law is not a good law.

The advocates of laws forbidding the sale of liquor were as sure, sixteen years ago, that the stringent license laws would effect the desired purpose as they are now sure that the new law will succeed. Yet they have been sadly mistaken. Drunkenness yet abounds, and perhaps more liquor is sold than ever. Liquors of unusually poisonous quality have, in most bar-rooms, taken the place of pure liquors. They are much cheaper, hence a profit is made, large enough to enable the seller to drive a lucrative business, and to pay whatever fines may be imposed upon him by the law. Meanwhile, if people were poisoned before by inches, they are now poisoned by the yard. Extraordinary pains are taken to evade the law and to hide the evidences of traffic. Hence, perjury has grown too common. The stuff that was formerly sold in open shops, is now dealt out in private rooms, in the presence of women and children. Crime has naturally increased under this state of things.

What proof is there that the advocates of coercive laws may not be now as sorely mistaken as they were then. They are clamoring against the present law, the work of their own hands, and which they were sure would succeed. They now declare it to be utterly valueless. They are as liable to err now as they were then, because they have not changed their principles, they have only changed the law. Its motives and principles are precisely the same with those of the present law. Why should it succeed, if that has failed? And why has that failed? Because the authorities could not, or would not enforce it. Why so? Because it was said by many, by, if not a majority, at least a powerful minority, to be too stringent. At all events, they have prevented its enforcement. If that be the case, what is to be thought of the present far more stringent law?

The Example of Maine is urged. It is said that she has succeeded. To a certain apparent extent, we believe that she has. But there is, we fear, a great delusion with regard to the success of the law in Maine. It has certainly, for the present, either prevented or kept out of sight several manifestations of crime.—And it is very probable that, to some person and families, an immediate, if not temporal benefit has resulted, in consequence of the increased difficulty with which, not drinkers but drunkards find in obtaining their poison. Yet a careful inquiry suggests other conclusions. Bloodshed has already resulted from the law. Perjury, lying, false invoices, and other dishonest and wicked practices, have increased to an alarming extent. There is nearly as much liquor as ever sold and drunk in Maine, but the sellers have been forced to adopt three expedients, all of them demoralizing and pernicious. They take extraordinary pains to conceal the traffic, hence, it is forced yet more closely into the inner parts of the house, in the presence of women and children, who see and hear all the nameless abominations resulting from this state of things, and who are yet more strongly incited to drink in company. Perjury, and every possible evasion of the law are constantly practised, thus bringing into contempt, not only the law, but all laws. The number of people who *crave* in successful evasions of the law, is alarmingly increased. The sale of extra poisonous, drugged liquors, is becoming universal. Brandy, for instance, which costs from two to five dollars the gallon, is seldom smuggled into Maine, because its seizure might ruin the seller, while the seizure of stuff costing from thirty to fifty cents may occur, at intervals, without seriously injuring the dealer. He submits to it,—brings it into his calculations, as a *payment of license to sell*. And so the people are poisoned by wholesale. If this state of things lasts, Maine will fill hospitals and graves; she may, in certain cases, save the money expended to support poor and criminal persons, but she may also become a vast prison filled with drunkards and perjurers, and a vast almshouse for the support of the families of perjurers and drunkards.

The principle upon which the law is based, is false. It makes the temperate drinker equally infamous with the drunkard; and the respectable dealer equally criminal with the drunkard maker. No principle, that we know of, justifies this conclusion. Men of common sense know that it is not true. Fanatics, however, are not noted for their common sense. Any course of argument, based upon the principle that the sale or use of liquors is in itself immoral or evil must, in the end, fall to the ground. The common wine of Syria, Greece, Italy, and other wine-growing countries intoxicates, yet Christians have the highest authority for its use.

It is certain that wealthy persons who want liquor can get it under any law. This new law will not,—it does not in Maine,—prevent poor men from getting their stuff, but while it places no obstacle in the way of rich men, it multiplies difficulties in the way of the poor man who wants his grog. It forces him, in most cases, to take drugged and miserably cheap liquors, if he perjure himself even then. Such class legislation will scarcely endure. It is an excellent commentary upon the democratic influences which some dupes sent to the State House to kill Whiggery.

The intemperate language of the fanatics is a serious obstacle to their final success. A man who presumes to doubt their wisdom, is set down by them as a rummy, a drunkard, or a favorer of drunkenness.—In our opinion, the State suffers less from drunkards than from fanatics; and if the question should arise, as to which party should be imprisoned, we would vote for the locking up of the fanatics, by all means. Their love for temperance is, we fear, in many cases, a sham, like themselves.—*Boston Pilot.*

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 3 McGill Street. TERMS: To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 9, 1852.

NEWS OF THE WEEK.

The Baltic, Steamship from Liverpool, arrived at New York on the evening of the 4th inst., and puts us in possession of intelligence up to the 24th ult. No great change had taken place in the relative positions of political parties, nor had the ministry been compelled, distinctly, to enunciate their intentions as to the re-imposition of protection on corn. In the House of Lords, the Duke of Newcastle profited by the occasion, of presenting a Free Trade petition from Manchester, to urge upon the noble Lord at the head of her Majesty's Government, the propriety of making the nation acquainted with his intended financial policy. Little information could be obtained on this point from the Premier. In reply to the question put to him, he said, "that he was anxious for a settlement of the commercial policy, and that he hoped that the autumn would not pass over without a new Parliament having had the opportunity of pronouncing a decisive verdict upon the course of policy proposed by her Majesty's Government."

In the House of Commons, the attack was commenced by Lord John, who asked the Chancellor of the Exchequer to inform the House whether her Majesty's Ministers were prepared to advise the Crown to dissolve the present Parliament, and summon a new one without delay. Mr. D'Israeli replied that it was his wish, and the intention of the government to meet a new Parliament as soon as possible, so as to obtain the decision of the nation, and its approval of the intended ministerial policy. Lord John Russell announced that it was not his intention to offer any opposition to the voting of the Naval and Military supplies, or to the passage of the Militia Bill; but as a dissolution of Parliament was desirable, as soon as it was consistent with the public service, he thought that no measures, not absolutely required, should be brought forward in the present House.

The new Viceroy of Ireland is giving balls, and endeavoring to make himself generally agreeable to her Majesty's lieges in Dublin. It is unfortunate for the noble Earl's popularity, that he is surrounded by men distinguished for their hostility to Ireland, and to everything Irish. "With one exception" says the Freeman, "they are Orange all. His Excellency may think it good taste to wear a shamrock on his breast, but we have long been accustomed to see every emblem of national pride or faith, spurned by the men who encompass him. Naas and Napier are names to be found in every division list, against political enfranchisement, or religious equalisation; it is not therefore strange, that rumors should already be rife, that the policy of the new Executive is to be nearly as possible, a resuscitation of the ancient exclusion and ascendancy." Amongst these rumors there is one that is exciting very general dissatisfaction, and that is, the rumored restoration of the name of Lord Roden, the hero of the brutal massacre of Dolly's Brae, to the commission of the peace; should this rumor prove to be well founded, one of the first acts of Lord Eglinton's administration will have been to destroy all confidence in the good intentions of the present ministry, and to render the tranquil government of Ireland impossible.

The defeat of the government candidate, M. Moreau, and the return of M. Carnot, whose hostility to the policy of the President is well known, for the fourth Electoral Circumscription of Paris, betoken no good to Louis Napoleon; all however remains perfectly tranquil in the capital. A considerable reduction of the army, to the extent of from fifty to sixty thousand men, is spoken of, as a proposition that will shortly be laid before the consideration of the Legislative body. The President was present at a grand review of the troops on Monday the 22nd ult., and was greeted with loud shouts of "Vive l'Empereur," on his return to the Elysee. It is said that General Cavaignac, having expressed a wish to be allowed to visit Belgium, in order to consult his friends, Gen. Lamoriciere and Bedaud, on the propriety of refusing a seat in the Legislative Chamber, was politely informed that if he wished to go, his passports were ready for him, but that he would find the frontier closed against him, if he wished to return.

The news of the settlement of the Kafir war has not been confirmed. Great advantages had been gained by Sir Harry Smith, and the gallant troops under his command, and large quantities of cattle, stolen from the colonists, had been re-captured. Under these circumstances, the hostile chiefs had manifested a disposition to treat, not so much, it is thought, with any design of accepting the terms proposed by the British government, as with the view of gaining time, and securing their growing crops from destruction. The opinion of many is, that peace is as far off as ever, and can only be obtained by the total extermination of the enemy.

The Africa arrived at New York on the 7th inst., she brings three days later news. It is confidently announced that the dissolution of Parliament will take place after the Easter holidays, or, at latest, immediately after Whitsuntide.

Mr. Hume's motion for extending the elective

franchise to every man in England, of full age, and not morally or legally disqualified, has been rejected by a majority of 155—the numbers being, for the motion 89, against it 244.

In France, the government has sustained another defeat, in the defeat of their candidate for Lyons, who, it is said, was rejected by a majority of 5,000 votes. It is rumored that the Empire will soon be proclaimed in spite of the opposition of Russia.

Some weeks ago, we observed a paragraph going the rounds of the Protestant papers, stating that a Manchester gent, apparently more plenteously endowed with money than with brains, had challenged the Rev. Dr. Cahill, for the sum of £1,600, to prove the truth of his religion from holy writ, though he did not specify what writ was to be considered holy. Accustomed to these silly, and somewhat irreverent bravados, on the part of Protestants against Catholics, and of Protestants against Protestants, we allowed the statement to pass unnoticed, as we did another, to the effect that the Baptists of the United States, had challenged the other Protestant sects, to prove the lawfulness or propriety of Infant Baptism or "Baby Sprinkling." We see daily so many of these challenges, that we rarely give them more than a passing glance; nor should we have treated this, of the Manchester Protestant, differently, had not a friend called our attention to the fact, that during the past week, the walls of this city have been plastered over with placards, containing, both in the English and French languages, an account of Mr. Atkinson's sporting offer, and of Dr. Cahill's inability to reply to it; lest this silence, on our part, should be misinterpreted, we will offer a few remarks upon the document in question.

Without alluding to the bad taste of making the mysteries of religion the subject of a wager, or objecting to the system of betting upon the teaching of Christ and His Apostles, as upon the performances of a favorite horse—we would observe, in the first place, that no man can be held bound to undertake the proof of anything that is not contained in his thesis. Unless therefore the points which Dr. Cahill is called upon to prove, are contained in the Catholic thesis, neither he, nor any other Catholic, can be called upon to undertake their defence. The error of the challenger in this instance, is just the ordinary error of Protestant controversialists; they assume that their thesis is true, and expect their Catholic opponents to admit it to be so, and to argue as if its truth were something, which Catholics and Protestants alike recognised. The challenger's thesis apparently is, that a book published by the authority of the Queen's Most Excellent Majesty, is the Word of God, and contains the whole of God's revelation to man, and that no doctrine, which cannot be proved to be therein contained, is to be considered true—he then argues, that such or such a doctrine is not in the book, and therefore is not to be received, forgetting, that first of all, it is incumbent on him to prove his major premise—that the book to which he refers is the Word of God—and that therein is contained the whole of God's revelation to man.

The Catholic's thesis is different: he asserts that Christ—having by His miracles, and above all, by His resurrection from the dead, given unmistakable proof of the divinity of His mission, and of His right to implicit belief—appointed a body of teachers, to whom He promised His continual presence until the end of time, to go and instruct all nations in the truths which He had revealed to them; in other words, that Christ appointed a Church, or ecclesia docens, and that the same Church, with the same duties, the same rights, the same privileges, and the same authority, exists at the present day, and that it is only from her, that men can learn what Christ did, or did not reveal. From this statement, it is clear, that the Protestant has no right to call upon the Catholic to prove from scripture, or writing, the truth of any article of his creed, because the Catholic does not undertake to assert the thesis—that the whole of the Christian revelation was originally committed to scripture, or writing. The Catholic may be called upon to prove from history, that Christ did appoint a perpetual body of teachers—and that the Church in communion with the See of Rome, is that Church, or body of teachers; and having done so, he will have proved that the teaching of that Church, is the teaching of Christ and His Apostles: if his Protestant opponent objects to him, that such or such a doctrine is not to be found in the Protestant Bible, the best answer to make is—"Well! what then? It does not follow that because a doctrine is not scriptural, or written, that it is not therefore true." The whole of the Protestant's argument is worthless, until he shall have proved that the whole of God's revelation to man, has been committed to writing—that none of those writings have been lost or destroyed—and that in the book, published by royal authority, are contained all the divine scriptures, or writings. Until our Protestant friends shall have proved this, they must excuse the scepticism of Catholics upon this point; the latter do not believe that the Apostles committed all that Christ revealed to them, to writing—and they know that many of the scriptures, both of the Jewish and Christian authors, (and for aught they know to the contrary, some of the most important,) have been irretrievably lost.

Having premised this much, we will turn to the challenge itself. The first paragraph (there are 16 in all) contains an offer of £100 to any person who will produce the Roman Catholic rule of faith. To this we reply, that the Catholic rule of faith, in 1852, is just what it was in the year after our Lord's ascension, viz., the teaching of the Apostles, and of those whom the Apostles commissioned to teach; it is expressed in the Apostle's Creed, by the short and easily remembered formula—"I believe in the Holy Catholic Church"—(not a word about belief in scrip-

tures, or writings)—and is repeated every day by every Catholic child, who recites his Act of Faith. "Lord I believe all that the Catholic Church believes and teaches, because Thou, who art truth—who canst not either deceive or be deceived—hast revealed all truth unto her." The advantages of this rule of faith are—first, that it is identical with the only rule of faith that could have existed in the early ages of Christianity—for our Protestant friends must remember, that the Christian Church, preceded the Christian Scriptures, and therefore, unless a superstructure can precede, in point of time, its foundation, that the true Church could not have been founded on scriptures, or writings, which did not exist. Another advantage of this rule of faith is, that it always, in all times, and in all places, produces one fixed quantity of belief amongst all who admit it. Take a Papist from the saloons of London, or Paris, and question him as to his creed—on every point it will be found identical with the belief of the wild Indian Papist, who adores the sweet name of Jesus on the banks of the St. Lawrence, or the Amazon, the Ganges, or the Indus. In China, or in Canada, from Hudson's Bay to Cape Horn—the same answer will be returned to the same questions, by every one who professes to believe in the teaching of One, Holy, Catholic and Apostolic Church. Whether true or false, the Catholic rule of faith invariably produces the same results; this is certainly an argument in its favor, for we may be sure that a rule of faith, which does not do so, must be false.

We have not space to notice separately every article of this silly bravado—fortunately the majority of them are not worthy serious attention. When asked to prove the truth of the traditions of the Church, our answer is—that they are traditions of the Church—and that if Christ did appoint a Church, her traditions must be true; thus we come again to the old question, the sole question at issue betwixt Catholics and Protestants—"Did Christ establish a Church?" If He did, then, what the Church teaches must be true; if He did not, then, it is no matter what absurdity a man believes, for if there be no infallible Church, there can be no means by which man can infallibly ascertain the truth; and if man has no means of infallibly ascertaining the truth, it would be an act of gross injustice, on the part of God, to hold man responsible for his belief.

The challenger calls upon any Catholic to show "the best mode of discovering the true Church, without the exercise of private judgment." We answer—God has given to man no means of discovering the Church, save by the exercise of his reason. Private judgment, though unable to discover the truth of the doctrine revealed, (for if it were, there would have been no need of a revelation,) is amply sufficient to take cognizance of the claims of the revealer to be believed. Thus the Jews—though by the exercise of their private judgment upon the doctrines themselves, they could arrive at no conclusion as to the credibility of the mysteries propounded to them by our Saviour—were quite able, through the exercise of that same private judgment upon the mighty works done before their eyes, to conclude, with infallible certitude, that He who wrought those works was a teacher sent from, and approved of by, God, and therefore, entitled to belief. It was because the Jews refused to make this right use of the reason wherewith they were endowed, because they preferred to exercise it upon facts beyond reason, upon the doctrines propounded, saying—"How can these things be so?" that our Saviour condemned them—*Si opera non fecissent in eis que nemo alius fecit, peccatum non haberent*; but they "had sin," because they would not make a right use of their private judgment, upon the works which He did before their eyes—those works being His credentials. Still, today the Church employs the same argument—still she produces her testimonials, the evidences of her divine commission, and challenges investigation thereof, submitting these testimonials to the exercise of men's reason, or private judgment; upon these testimonials, human reason is well able to decide, though quite incompetent to take cognizance of the truth or falsity of the doctrines which the Church propounds to our acceptance. The question, "Which is the Church?" is a simple historical problem, as easy of solution, as it is for an Englishman to discover the true House of Commons, the true Court of Queen's Bench, or any other constituted authority; and no man who diligently sets himself to work to discover the Church, will fail in his object. But, unfortunately, instead of exercising the right of private judgment upon facts within the natural order, the majority of Protestants apply their human reason to facts in the supernatural order, facts of which reason is unable to take cognizance; they try, in fact, to prove the Church from her doctrines, instead of proving their doctrines from the Church. Now, though human reason is able to decide with unerring certainty upon the historical question—"Which is the Church?"—it is utterly incompetent to form any judgment upon the truth or falsity of the doctrines taught by the Church, for they are above reason, are matters of revelation, and therefore beyond the reach of private judgment. The reasons why Protestants reject the authority of the Catholic Church is, not that there is a deficiency of historical evidence, to prove that she is the Church appointed by Christ to teach all nations—but is to be found in their opposition to the doctrines taught—doctrines repulsive to unregenerate human nature, and humiliating to human pride; they reject her because she will not accommodate her teaching to their passions, and because she will not betray the trust committed to her for the sake of conciliating human prejudices; their will, and not their intellect, is in fault.

We are called upon to tell where the infallibility of the Church of Rome can be found? As we cannot understand the existence of a Church of Rome, distinct from the Catholic Church, we take it for granted

that by the Church of Rome, the writer means the Catholic Church, in communion with the See of Rome. The infallibility of that Church is to be found in the decisions of the Universal Council—whether speaking through a general Council, presided over by the Pope, or by the mouth of the Sovereign Pontiff—*loquens ex Cathedra*—in the name of, and addressing the Universal Church; there is not, and never was, any difference of opinion amongst Catholics upon this point; the man who denies it, ceases, *ipso facto*, to be a Catholic.

One extract more and we will conclude. £100 are offered "for the production of any article of Divine Faith necessary to salvation, which cannot be read in, nor proved by, the Bible." Most Protestant sects make the duty of observing Sunday, or the first day of the week, an essential of Christianity, and treat its violation as a breach of God's commands; we may therefore conclude that they consider the observance of the Sunday as an article of Divine Faith, although there is not in the Protestant Bible a single passage which can be produced to authorize their neglect of the positive command of the Old Testament—"to keep holy the Sabbath, or seventh day"—nor one which can be tortured into sanctioning or commanding the observance of the Sunday, or first day of the week, as a day of total abstinence from labor, and worldly occupations and amusements. We do not offer £100, or any other sum, to any Protestant who can prove from the Bible the obligation of keeping holy the Sunday, but when we see the proof we shall be most happy to publish it; until then we shall conclude from their practice, that Protestants as well as Catholics hold, as necessary to salvation, and as of Divine origin, doctrines which cannot "be read in, nor proved by, the Bible."

APPROACHING VISIT OF DR. BROWNSON.

This renowned champion of Catholicity is again about to visit our city, at the earnest solicitation of many amongst us; and we do hope that all our people who can afford to do so, will avail themselves of the opportunity of hearing him. Let all who can conveniently do so, attend his lectures, and we can venture to promise them no ordinary gratification. The subjects chosen by the learned gentleman for his lectures, are the two comprehensive questions—"WHY AM I NOT A PROTESTANT?" and "WHY AM I A CATHOLIC?" embracing in their solutions all the main points of difference between the Catholic and the Protestant; and those, given on Dr. Brownson's own personal experience, promise to be of paramount interest to the latter, as well as to the former. We need not say anything of Dr. Brownson's merits as a lecturer, for his fame fills the entire continent, while, as a writer—a reviewer—he is known even in the Old World as one of the great thinkers, and master minds of the age. As a logician, he has few equals; while his depth of thought, and solidity of judgment, place him high amongst the great men of our time.

To Catholics his lectures, and his presence, will be alike welcome, for he is the well-approved defender of their cherished faith; the uncompromising foe of all heresy, and the fearless advocate of truth. He has himself walked in the way of error, and wandered through the trackless desert of doubt; he has received the grace to discover the abode of truth—in the one—the everlasting Church—he has himself experienced both ways, and no one better than he, can describe the infinite difference between truth and error—between false and true religion. Hence it is that we venture to promise our readers a rich treat in these lectures, and invite all to attend. Let us prove our attachment to our religion, by the welcome we give its defender.

CATHOLIC STATISTICS OF UPPER CANADA.

From the Report of the Census, taken in Toronto during the month of January last, and published by the Colonist newspaper, we are able to gather some very interesting particulars, respecting the comparative progress of Catholicity and Protestantism, in the capital city of the western section of this province.

The population of Toronto consisted of—

Catholics.	Protestants of all denominations, including Methodists.	Jews.	Total.
In 1847—4,371	16,843	12	21,226
In 1852—7,939	22,768	56	30,763
Inc. in 5 yrs. 3,568	6,396	44	9,708

From these statistics, it appears that during the last five years, the whole population has increased at about the rate of 46 per cent., whilst the Protestant and Infidel portion, has increased at about the rate of 37, and the Catholic population at the rate of upwards of 80 per cent. As compared with the progress of any, and especially of the more powerful, wealthy and numerous, of the Protestant sects, the increase of Catholicity is equally astonishing and gratifying. Of all the numerous Protestant denominations, the Church of England was, and still is, the most numerous, and, in a worldly point of view, the most important; it numbered amongst its communicants

In 1847—8,679 members.
In 1852—11,565 "

Increase in 5 years, 2,886, or about 33 per cent.

Thus, whilst at the taking of the census in 1847, the Protestants of the Church of England were just twice as numerous as the members of the Catholic Church—in 1852, five years later, the former can only boast of being superior in numbers to the latter by about one-third. As there is no reason to doubt that the same causes, which have operated so favorably for the progress of Catholicity during the last few years, are still in operation, and will continue to act with a continually increasing force, it may be safely concluded, that before the census of 1872, the Catholic population will not only be far more numerous than that of any one single Protestant denomination, but will be equal to, in point of numbers, if not superior to all the different Protestant sects put together.

Le journaliste est le seul... 4, 929... 7, 9...

Next to the Anglicans, the Wesleyan Methodists are the most important of the sectaries of Toronto. Their numbers were

In 1847—2,171
In 1862—3,251

Increase in 6 years, 1,080, or about 50 per cent; an increase greater than that of the Anglican Establishment, but still far less than that of the Catholic Church, during the same period of time.

Under God, the credit of this wonderful progress of the true faith, and its victories over heresy and infidelity, must be attributed to the apostolic labors of the Most Reverend, Bishop of Toronto, whose ardent charity, and indefatigable zeal, for the moral and religious welfare of all the inhabitants of his Episcopal city, have called forth the wonder and admiration of all who have the honor to be acquainted with the illustrious Prelate, whom it has pleased the Sovereign Pontiff, Pius IX., in his tender regard for the spiritual destitution of Upper Canada, and in the virtue of the spiritual supremacy conferred upon him as successor of St. Peter, by Christ Himself, to appoint as Chief Pastor, and Bishop of the Diocese of Toronto.

ST. PATRICK'S SOCIETY.

At the Annual Meeting of the St. Patrick's Society, held at the St. Patrick's Hall, on Monday last, the 5th inst., the following gentlemen were chosen as Office-Bearers for the ensuing year:—

- President—Thomas Ryan.
1st Vice-President—John Collins.
2nd do —Charles Curran.
Treasurer—John Phelan.
Corresponding Secretary—Isidore Mallon.
Recording do —H. J. Clarke.
Chaplain—Rev. J. Connolly, and the Clergy of St. Patrick's Church.
Physicians—R. L. MacDonnell, M. D., T. McGrath, M. D.
Committee of Management—Henry Harkin, Patrick Lawlor, Francis MacDonnell, Henry Kavanaugh, H. J. Larkin, Patrick Muldoon, F. Campion, W. P. Bartley, Michael Gavin, Edward Murphy, Edward Skiddy, Patrick Dunn, William Brock, Owen C. Foley, Henry Lashan, John McClosky, Denis Carey, James McCann.
Chief Marshal—John McDonald.
Assistants—George Groves and Patrick Gavin.

ON THE UNITY OF THE HUMAN RACE.

T. S. Hunt, Esq., of the Geological Commission, delivered a lecture on this subject, some days since, before the Mercantile Library Association and Mechanics' Institute. The lecture was given in the Old Fellows' Hall, and was well received by a large and select audience. As the theme is one of interest, and has lately been the subject of considerable discussion, we are happy to be able to furnish our readers with a sketch of the learned discourse of Mr. Hunt.

He commenced by defining the characteristics by which man is distinguished from the lower orders of creation, and then proceeded to speak of the different classes into which the human family may be divided. He preferred that of Blumenbach, based upon the characters of the skull, and adopted by Cuvier, Lawrence and others; according to these writers, there are three typical stocks, to which all nations may be reduced, the Caucasian or bearded race, the Mongol or beardless race, and the Negro or woolly haired race. The Caucasian stock presents the highest type of man, and has been, from the earliest historic period, the ruling race. The Egyptian, Phœnician, Assyrian and Hebrew nations, belonged to this stock; with the Caucasian race have originated all civilisation, literature, science and art, as well as religion. It has been the receptacle of the Jewish and Christian revelations, and the founder of the creed of Islam was himself an Arab of the seed of Abraham, while it was the power of Arab arms, that propagated that faith over so great a portion of the world. Brahminism, and probably also Buddhism, had a Caucasian origin. The Caucasian race are the traders of the world, and in ships or caravans, carry on the commerce of the east and the west.

We find from history, that their early seat was in Central or Western Asia, and that their progress westward gradually peopled Europe. The Mongolian race, at an early period, inhabited northern Asia, and pushing southward, forced out from Central Asia, successively the Colic, Sogdian, and Sclavonic tribes. It forms to-day the population of Chinese Tartary and Siberia; the American Indians are also clearly a portion of the same stock, who have migrated by Behring's Straits, and peopled this continent. The Negro race appear at an early period to have existed in northern Hindostan, and from thence to have emigrated south-west to Africa, and south-east to the Australasian Archipelago—being driven from India by the invaded Caucasian tribes, its present inhabitants. The present seat of the Negro race is in Africa, where intermingling with a Caucasian stock, it has produced the Ethiopian nations of Northern and Central Africa, which offer every gradation from the perfect Negro to the Arab. The natives of Papua and some adjoining islands, and the aborigines of Tasmania, are Negroes. The meeting of the Caucasian and Mongol in south-western Asia, has produced a mixed race, the Malay, which occupies Malacca, Cochin China, and Japan, and spreads throughout Polynesia, sometimes with a Negro admixture. The natives of New Holland are of this Malayan race.

In north-western Asia, the mixture of the two stocks appears in the Finnic and Lapponic tribes, some of which, in a state of barbarism, still people northern Europe. The Magyars of Hungary are of a kindred stock, and the Turks also, but the predominant Caucasian blood in these latter, has given them a character superior to their pure Mongol brethren. A Caucasian intermixture, resembling the Malay, is found in America among the Caribs, and many of the Mexican tribes. The historic and religious traditions of the Mexicans, clearly show that their origin was Asiatic, and that their migrations to this continent were not until long after the Christian era.

The lecturer insisted upon the fact, that history points to Central Asia, as the spot from which all races have migrated, as an argument in favor of their common origin, and proceeded to show that climate and modes of life, strikingly modify the characteristics of a race, and that the varieties arising from these and other causes, become permanent. These propositions he illustrated at length, by allusions to the natural history of the lower animals, and by facts which prove that even in acknowledged Caucasian races like the Hebrews and Arabs, every variety of color is met with under different conditions of climate and modes of life. He remarked that the Negroes in the United States, who adopt the habits of the whites, lose, in two or three generations, many of their African characteristics, and asserted that the skulls of the descendants of Englishmen in America, have a form which approaches more or less to that of the native Indian. He suggested that the national characteristics of the American people, which are so apparent to Europeans, were evidences of a deterioration of the white race, by which it is gradually conforming to the American or Mongolian type.

While, however, he admitted the powerful influence of climate in modifying races, he remarked that from the earliest historic period, the peculiarities of the three great stocks have been recognised, and insisted that in the earlier epochs of our history, there was a formative energy displayed in the production of varieties, which is now only rarely called in operation, but which, in newly peopled countries, and in newly transplanted races, even now, manifests itself in a manner showing that nature yet possesses a vigor which, although remaining latent in ordinary circumstances, is capable of producing these great results, of which we find evidence in her early history. The lecturer closed by alluding to the inspired historian,

Moses, and showed that the sacred narrative gives no countenance to the view proposed by some writers, that there were more races than one created. He alluded, moreover, to the evidence furnished alike by science and revelation, of a universal deluge destroying all flesh, with the exception of the family of Noah, from whom "the whole earth was overspread." The prophetic language of Noah, with regard to the future destiny of his three sons, is remarkably fulfilled in their descendants. The patriarch pronounced a malediction upon Ham, who was to be "a servant of servants among his brethren" and the African race, which all history asserts to be the offspring of Ham, are to day as they have ever been, the most degraded in the scale of civilisation, and too often in servitude, expiating the crime of their progenitor. Japheth, who was "to be enlarged, and to dwell in tents of Shem," is the ancestor of the Mongols, who, having driven out the Caucasians from Central Asia, are now masters of almost the whole of that part of the globe, and who first peopled America; while to Shem, "blessed of the Lord God," has been given the light of God's truth, and the blessings of civilisation.

IRISH EXILES.

On Saturday evening, Councillor Starnes will move that the following petition, praying for the release of Smith O'Brien and his brother exiles, be adopted by the Mayor and Corporation of the City of Montreal:—

To her Most Excellent Majesty the Queen.

MAY IT PLEASE YOUR MAJESTY,

We, the Mayor, Aldermen and Citizens, of the City of Montreal, most respectfully beg leave to approach your Majesty, and on our own behalf, and on that of your Majesty's faithful subjects, the Citizens of Montreal, whom we represent, humbly beg leave to submit, that we have observed with satisfaction, the exertions now being made, throughout the whole Province, and by all classes and origins of your Majesty's devoted and loyal subjects therein, to obtain your Majesty's most gracious pardon, for the Irish Political Exiles of 1848, Messrs. O'Brien, Meagher, O'Donoghue, O'Doherty, Martin and Mitchell.

We should be wanting in humane consideration for their calamitous position, did we not feel deeply sympathise in the movement now undertaken in their behalf, or did we not zealously co-operate in the efforts now being made to procure their restoration to their country, and their afflicted families. And we dare to hope from your Majesty's compassionate magnanimity, and well known desire to extend the prerogative of mercy, on all occasions, where it may be done with safety to the public weal, that the period is not far distant, when such a happy restoration may be graciously vouchsafed to these unfortunate individuals.

Wherefore, your Petitioners most humbly pray, that your Majesty will be pleased to take their lamentable condition into your favorable consideration, and that you will be graciously pleased to release them from their present unhappy exile.

We learn from Yamaska, that the inhabitants of that district are up and stirring in the cause of humanity. A petition to her Majesty, praying for the release of Smith O'Brien and his fellow-exiles, has been adopted and numerous signed; amongst the signatures are to be found the names of many French Canadians, a proof of the sympathy of all our fellow-citizens, for their brethren of a different origin.

THE CADET, "devoted to the interests of the Juvenile Teetotallers of B. N. A.," is a neatly printed "Temperance advocate," published on the 1st of every month, by J. C. Becket, Great St. James Street, at 1s. 3d. per annum. The first number, which we have carefully perused, contains a variety of reading matter, original and selected, well adapted to impress upon the youthful mind a vivid idea of the blessings of sobriety, and the awful evils of intemperance. Mr. B's labors in the cause of temperance are too well known to require any commendatory remark of ours; but we cannot but observe that this publication gives him a new claim to the generous patronage and support of every friend of temperance.

CATHOLIC INSTITUTE.

We have received the following Report of the proceedings of the Catholics of Perth, upon the evening of the 28th ult., from the Secretary of the newly formed Catholic Institute. We return our cordial thanks to the Society, for their very flattering notice of the TRUE WITNESS and its humble efforts in the cause of truth, and will endeavor to approve ourselves not unworthy of their good opinion:—

Pursuant to notice, a public meeting of the Catholics of Perth, and vicinity, was held in Perth, on the 28th March, for the purpose of taking into consideration the forming of a Catholic Institute, in connexion with the parent Institute of Toronto.

The Very Rev. J. H. McDonagh having been unanimously called to the Chair, and Mr. James Lenihan requested to act as Secretary—the Chairman then, at some length, explained the object of the meeting, the necessity that existed for Catholics being united, the want of a good Library for their instruction, and the good results arising from the other Institutes already established in Canada.

The following resolutions were then severally proposed and unanimously adopted:—

1st. Moved by Mr. Edward Byrne, seconded by Mr. John McKinnon, and Resolved—That this meeting is of opinion that a Catholic Institute should be established in the Town of Perth, having for its objects the protection and advancement of the civil and religious interests of Catholics, and the circulation of useful information among them.

2nd. Moved by Mr. Patrick Dowdall, seconded by Mr. John Mitchell, and Resolved—That a Catholic Institute be, and the same is hereby established, bearing the name of the "Perth Catholic Institute."

3rd. Moved by Mr. Thomas Patterson, seconded by Mr. Angus McDonald, and Resolved—That the officers of said Institute shall consist of a President, Vice-President, Secretary, and Treasurer, and a Committee to be composed of twenty members, in addition to the other officers who shall be, ex officio, members of the Committee.

4th. Moved by Mr. Paul Kerr, seconded by Mr. Martin Doyle, and Resolved—That the affairs of the Institute shall be managed by the Committee, seven of whom shall form a quorum for the transaction of business, and that it shall be the duty of said Committee so soon as may be convenient, to provide a suitable Library for the use of the Institute.

5th. Moved by John Doran, Esq., seconded by Mr. Wm. O'Brien, and Resolved—That the thanks of this meeting are justly due, and are hereby respectfully tendered to the Editor of the Toronto Mirror, for his able and indefatigable exertions in combating the enemies of our religion, and advocating our rights and privileges, both political and religious, and that we have full confidence in the course he is pursuing.

Mr. Doran said that he felt much pleasure at having an opportunity afforded him of publicly testifying his approbation, and that of the meeting, of the course pursued by the Toronto Mirror. He then spoke at some length on the opposition set up, by some of the Toronto Journals, their untiring efforts to restrain the rights of Catholics, and prevent the already rapid increase of their religion, and the able and efficient manner in which the Mirror related their charges, showing them what privileges Catholics were entitled to, and what they should have.

6th. Moved by Mr. Wm. Decline, seconded by Mr. Patrick Dooherty, and Resolved—That our warm thanks are also due to the Editor of the Montreal True Witness, for the energy and ability which he has displayed in exposing and repelling the wily intrigues of the enemies of our faith in the Lower Province.

7th. Moved by Mr. Denis McManava, seconded by Mr. Thomas Williams, and Resolved—That the Secretary do communicate with the Toronto Institute, and obtain from them a copy of their Constitution and Rules.

8th. Moved by Mr. Wm. Lee, seconded by Mr. Philip McGowan, and Resolved—That a copy of the proceedings of this meeting be furnished the Montreal True Witness, Toronto Mirror, Lathurst Courier, and Lanark Observer—for publication.

The following officers were then unanimously elected for the ensuing year:—

- Very Rev. J. H. McDonagh, President.
John Doran, Esq., Vice-President.
Mr. Wm. Gill, Treasurer.
Mr. James Lenihan, Secretary.

COMMITTEE.—Richard Bennett, Thomas McCaffry, Joseph Legary, Jas. Burrows, Esqrs.; Messrs. Wm. O'Brien, Michl. Stanley, Dan. Kerr, Thos. Patterson, Wm. Doran, — Alloyd, Peter Henratty, Denis Noonan, Edward Byrne, Patrick Dowdall, Denis McManava, Angus McDonald, Jas. Mitchell, Patrick Sheridan, Lewis Greener, Philip McGowan.

A vote of thanks having been given to the Chairman and Secretary for their services, the meeting adjourned.

J. H. McDONAGH, A. M., Chairman.
JAMES LENIHAN, Secretary.

To the Editor of the True Witness.

SIR,—Allow me to trespass on the columns of your invaluable journal with a few remarks on the celebration of the festival of Ireland's patron saint in Toronto, by the Total Abstinence Society, and Irishmen in general. A school-busy sky, with a keen north wind, ushered in the morning of St. Patrick's Day, and early on that morning the members of the Total Abstinence Society repaired to the Cathedral, where Mass was celebrated by the Rev. Mr. FitzHenry at 7 o'clock, and upwards of 500 persons received the Holy Communion. It was truly edifying to see so many good people humbly and modestly kneeling down at the banquet of love, to receive their divine Saviour, after having fervently and penitentially sought pardon for their sins, the previous days, through the sacrament of penance. After divine service, these pious souls retired full of spiritual joy and religious enthusiasm to exhibit, by a public act, their sincere love and filial affection for their patron saint; thus the morning that was ushered in so brightly, and so religiously commenced, found them at half-past five o'clock assembled, in perfect order, at the Church of St. Paul. The marshals having arranged the entire body in processional order, they proceeded from thence to St. Michael's Cathedral (accompanied by a splendid brass band, playing national airs) where his Lordship, the Bishop of Toronto, celebrated a Pontifical High Mass, after which an appropriate discourse was delivered by the Rev. Mr. O'Doherty. His Lordship then, in his usual eloquent and impressive language, exhorted the congregation to prove themselves worthy children of St. Patrick by their conduct on that day; he hoped that God would grant them His grace to imitate the virtues of that glorious saint; he prayed to God to bless Ireland, and Irishmen; he invoked St. Patrick to intercede at the Throne of Mercy for his afflicted, but ever faithful children. Pen cannot describe, nor the imagination conceive, the effect which this pathetic exhortation had upon the audience.

"The tie of affection can never be riven,
That closely unites his dear children to him."

Divine service being over, the procession proceeded through the principal streets of the city with their banners flying, and music playing. All was peace and good order; no offensive expression was heard; neither was there one solitary case of intoxication to be seen during the day. But the most interesting part of the procession was that of the Christian Brothers' Schools; it was edifying to see the manner in which these pious and devoted men conducted their children, who are so much attached to them, that the slightest motion from any of the masters commands immediate respect. The Catholic parents of Toronto are particularly blessed in having such estimable men to take charge of the moral and religious education of their children. Thanks to our noble Bishop, it was he (under God) that procured these blessings for us. The children of St. Patrick's Ward School, under the control of their teacher, Mr. Taule, were very well conducted. Each school was preceded by a banner to distinguish their different localities, and smaller flags, with appropriate emblems, were to be seen conspicuous amongst them. On the whole, it was the most creditable display that has ever been seen in Toronto. It is impossible to give anything like a correct idea of the number of persons congregated on the occasion. The members of the Total Abstinence Society alone extended three-quarters of a mile, in their appropriate insignia. Oh! what a glorious sight to behold so many persons coming forward, actuated by a spirit of Christian charity, to erase that foul stain of degradation from the Irish character, which calumny, tyranny, and oppression have so much aggravated. The Irish Catholics of Toronto have shown on this occasion, that they know how to appreciate and commemorate the anniversary of their patron saint, with the same Christian spirit in which it was originally dedicated. This moral reformation must be attributed to the indefatigable exertions of the Rev. Mr. FitzHenry since he came amongst us. Let the Pharisaical lawyers and calumniators of the Catholic Priesthood cease their vituperations and misrepresentations of men and things which they understand not; for the piety, loyalty, and morality of the Catholic clergy of Toronto give the lie direct to all their slanders.

I remain, Mr. Editor, yours,
A. SCHNEIDER.

MONTREAL CITY AND DISTRICT SAVINGS BANK.

The Sixth Annual General Meeting of this Institution was held on Monday the 5th instant, at the Office of the Bank, St. Francois Xavier Street.

Francis Mullins, Senr., Esq., was called to the Chair, and Mr. Collins, the Actuary, officiated as Secretary.

Mr. Alfred LaRoque, Vice-President, in the absence of Mr. Wm. Workman, President, read the following

REPORT:
To the Patron and the Honorary Directors of the Montreal City and District Savings Bank:

Gentlemen,—In assembling again on this, the Sixth Annual Meeting of this Institution, the Board of Managing Directors have much pleasure in presenting to you a balance Sheet, which shows a steady increase in the prosperity of the Bank, and indisputable proofs of its utility. For this, the Board would give credit, not so much to themselves, as to the system and Regulations which govern the Institution, and their strict adherence thereto, and they may add, to the confidence with which this it has been honored in consequence.

The following Statement, will show the position of the Bank on the 31st of December last, the day on which our Financial year closed:—

There was then due to Depositors, the sum of £87,274 7s 4d; of this £31,108 17s 7d are invested in loans at short dates on promissory notes, endorsed, and with the collateral security of Government and City Bonds, and Stocks of Chartered Institutions, to a sufficient amount in excess, to secure the loans beyond all risk.

In Montreal Court House and Quebec-Pire Debentures.....£11,235 15 0
In Champlain and St. Lawrence Railroad Bonds, bearing seven per cent. per annum..... 10,040 16 8

In the Stocks of various Banks of the Province..... 25,584 10 3
In City and Water Works Bonds..... 8,350 9 9

There have been besides, laid out in Office Furniture and Office expenses, repairs, &c..... 232 2 3
And the Cash Balance on hand on 31st December last was..... 2,296 11 7

It will be observed, that the Funds of the Institution have been invested in as many different ways as possible, in order to ensure perfect safety; and upon that portion loaned, no loss has as yet occurred; and from the firm adherence of the Board to the Rules requiring ample

collateral security, of a convertible nature, to cover the best names that could be offered, it is hardly possible, that any loss can occur.

It may not be uninteresting to mention, that during the past year, there were received in Deposits £103,658 17s 2d, and paid out to Depositors £84,873 0s 8d, leaving a balance of increase on that account, of £18,775 16s 6d, which, added to the balance £68,498 10s 10d on 31st December 1850, will make £87,274 7s 4d the amount due Depositors as per statement.

There were 1,313 Accounts remaining open, of which 506 were opened during 1851 and 194 closed, shewing an increase of 312 during the year; and it may be added, that the increase of business since the closing of the year, has been of the most satisfactory nature, and such as to warrant the expectation of the continued prosperity of the Institution.

The Board have thought it for the interests of the Bank, to decide on removing the Office to Great St. James's Street, and, with this view, have leased the corner house, presently occupied by the Hon. P. McGill, a commodious position for business, and one easily designated, even to a stranger. They did so at a lower rent than that now paid here, and not without first securing a Tenant for those premises, to whom they have transferred their remaining term of lease.

In now surrendering to you Gentlemen, according to the By-Laws, the trust reposed in them, the Directors would fain hope, that their Management will be found satisfactory to you, and to the public, especially to those who place their confidence in the Institution. Of this you may be assured, that no attention or zeal has been wanting on their part, and no endeavor spared to do their duty, and they feel gratified by the reflection, that their services have been of use to the industrious working classes, for whom, especially, the Institution is founded, in affording them a safe depository for their earnings, thereby holding out to them a strong inducement to economise and lay aside, the result of their frugality; in this, they feel their reward.

The Board cannot close this Report, without adverting with regret to the fact easily perceived, in the absence from the meeting of our worthy President, William Workman, Esq., who, for some weeks, has been called away in the discharge of other important duties, to a distant part of the Province; and the Board advert to this circumstance with the more pain, from the intimation they are called upon to make, at the President's own request, that his numerous other duties render it quite impracticable for him again to accept the honor conferred upon him for the last six years, of re-election to the office filled by him so long, and with such efficiency and manifest advantage to the Institution.

The Board, however, are warranted in assuring the meeting, that although officially disconnected with the Institution, he will continue to take a deep interest in its progress, and be ever ready to lend his council and direction, which for the past, it is but just to say, has been greatly instrumental in raising the Institution to its present honorable position.

The whole respectfully submitted.
By order, JOHN COLLINS, Actuary.

Montreal, April 5, 1852.
It was then moved by Jacob DeWitt, Esq., (with hearty expressions of his satisfaction at the Report, and the prosperous position of the Bank,) and seconded by Mr. Francis Clarke:—

That the Report of the Managing Directors of the City and District Savings Bank for the past year, now submitted to the meeting, is highly satisfactory, and be received, adopted and published—carried unanimously.

Moved by Mr. Charles Curran, seconded by Mr. Edward Murphy:—

That the thanks of this meeting are justly due to the President, Directors, and Actuary, now rendering their accounts, for their able management of the Institution for the past year—also carried unanimously.

The meeting next proceeded to fill up three vacancies in the list of Honorary Directors, caused by death, and Messrs. Henry Starnes, Thomas Ryan, and Isidore Mallon, were duly elected.

The election of the Board of Managing Directors for the ensuing year, was then undertaken, when the following gentlemen were elected:—

- Hon. A. N. Morin, Henry Judah,
" Joseph Bonnet, J. P. Smith,
Alfred LaRoque, E. Atwater,
H. Mulholland, Alex. M. Delisle,
L. H. Holton, Henry Starnes.

Thanks were voted to the Chairman, for his kindness in presiding over the meeting, which then closed.
JOHN COLLINS, Secretary.

Montreal, 5th April, 1852.
On the following morning (Tuesday) the Board of Managing Directors newly elected, met at 10 o'clock, when Mr. Alfred LaRoque was elected President, and Mr. Edwin Atwater, Vice-President, for the ensuing year.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Bytown, E. Burke, £2 10s; Lindsay, Rev. J. J. Clisholm, £1 15s; Richmond, A. Donnelly, £1 5s; N. Lancaster, J. M'Donell, 6s 3d, Capt. D. M'Rae, 12s 6d; London, Dean Kirwin, 15s; Norwood, Rev. B. Higgins, 15s; Aylmer, J. Newmar, 8s 9d; New Glasgow, P. Shovlan, 12s 6d; St. Hyacinthe, Rev. Mr. Allaire, 12s 6d; St. Henry de Mascoche, Rev. Mr. Chevigny, 6s 3d; Danville, N. Power, 6s 3d; Williamstown, J. M'Donald, 15s; Peterboro' P. Kelly, 5s; Tyendinago, P. Kilmurray, 10s.

Births.

At St. Roch L'Achigan, on the 17th ult., Mrs. Daniel McGale, of a son.
At Beaver Hall Terrace, on Monday, the 5th inst., the lady of J. B. Bruyere, Esq., of a son.

DR. BROWNSON'S LECTURES.

THE COMMITTEE of the CATHOLIC INSTITUTE have the pleasure to announce, that they have succeeded in making arrangements with O. A. BROWNSON, Esq., LL.D., to deliver a COURSE of FOUR LECTURES. The first Lecture will take place at the ODD FELLOWS' HALL, on THURSDAY EVENING, APRIL 16th inst. Subjects—"WHY AM I NOT A PROTESTANT?" and "WHY AM I A CATHOLIC?"

The time of the other Lectures will be announced in due time.
Tickets for Sale by all the Members of the Committee, and at Salliers' Book Store.
Price for the Course, 5s; Single Tickets, 1s 3d.

FOREIGN INTELLIGENCE.

FRANCE.

M. Carnot was on Tuesday elected deputy of the Seine by a majority of 3,410 votes over M. Moreau, the government candidate, the total number of voters being 30,096. Considering the desperate efforts of the government to bring in its candidate, and the nature of the population of the 4th electoral circumscription of Paris, this is certainly the most serious demonstration which has yet been made against the despotism of Louis Napoleon, with the exception of the election of General Cavaignac for the 3rd circumscription.

A decree, published in the *Moniteur* on Sunday, authorises the reimbursement of the Five per cent. Rentes inscribed in the Grand Livre at the rate of one hundred francs for every five francs of Rente, and to effect the conversion thereof into new Rentes, four-and-a-half per cent., on which the right of reimbursement is suspended until the 22d of March, 1852.

An article in the *Public* on Saturday, signed by M. Amédée de Césena, and announcing the consent of the Orleans princes to a fusion with the elder branch, has made much sensation. "Tout ce que fera le Roi sera bien." "Such," says M. de Césena, "is the answer of the Orleans princes to the ambassador of the head of the house of Bourbon, who came to treat with them on a fusion of interests." The explanation given of this unconditional submission—which, however, is not stated to be confirmed in other quarters—is, that the younger branch can discover no more convenient mode of recovering their property confiscated by the decree of Jan. 22nd. The same journal says:—"According to information derived from a source which we are bound to regard as certain, the fusion has been consolidated on the following conditions and bases:—The national arms to be such as was adopted by the sections of '89—viz., tricolored, quartered with fleur de lis. The reign of Louis Philippe is to be recognised for the eighteen years during which it lasted. As preliminary acts, the Duke of Nemours is to go to Frohsdorf to pay an official visit to the Count de Chambord. In his turn, the Count de Chambord is to present, either in London or at Naples, his homage to Queen Marie Amelie."

A new Swiss question engages public attention this week. It appears that the people of Bale, in their carnival frolics, exhibited a still more shocking irreverence for the Prince President of the French Republic than the burghers of Ghent have done. A monkey, dressed up in a general's uniform, with a large nose and black mustaches, was paraded through the streets to represent Louis Napoleon, escorted by an immense concourse of people ornamented with asses' ears. These followers were supposed to be French citizens. The crowd sang republican songs, into which couplets, turning the President into ridicule, were introduced for the occasion. What makes the matter worse is, that the whole affair was known and arranged a week beforehand, and the police of Bale carefully abstained from interfering. Satisfaction has been demanded by the French government.

The Bishop of Orleans has declined to accept the seat in the Supreme Council of Public Instruction to which he was opposed.

SPAIN.

A letter from Madrid in the *Independence Belge*, dated March 6th, says:—

"The entrance of Lord John Manners into office greatly occupies the attention of the Conservative party of Madrid. The noble lord always showed himself a warm partisan of Don Carlos, and the particular friend of the Count de Montemolin. The marriage of Cabrera to a wealthy heiress, which enables that general to resume hostilities when he may think fit, is generally attributed to his influence. The sympathies of Lord John Manners for the Pretender are no secret; and it will suffice to mention his sojourns at Don Carlos' head-quarters when the latter was at the head of his army in the Basque provinces."

SWITZERLAND.

The *Constitutionnel* announces that the last accounts from Switzerland are of the most satisfactory nature. A new note couched in the most conciliatory terms, was presented on the 7th by the French Minister to the President of the Confederation, and it was probable that the Federal Commissioner sent to Geneva would remove the cause of grievance on which the reclamations of France are founded.

The Government of the Valais has resolved to plunder the hospice of the Great St. Bernard of the landed property which it held from the piety of the faithful, and which was devoted to the assistance of the poor and of travellers. This unworthy spoliation was commenced by a sale of a portion of the property on the 17th November, 1850. Further sales were to take place on Sunday last. Under those circumstances, M. Clot, a delegate from the hospice of the Great Saint Bernard, has addressed a remonstrance to the Council of State of the Valais.

PRUSSIA.

The royal family of Prussia have received invitations from the Emperor of Russia to be present at the solemnities to be observed at Moscow this year, in honor of the thousandth anniversary of the foundation of the Russian Empire. It is confidently expected that the King and Queen will visit the Industrial Exhibition to be open at Breslau next May in a crystal-palace on a reduced scale.

Accounts come in from all parts of the sufferings of the poor in consequence of dearth of grain and potatoes, from Posen, Westphalia, Greis, the Tyrol, Cassel, Niederlausitz, &c. In Posen there are regular bands of robbers, driven on by hunger, so

that cavalry are obliged to patrol the roads to protect travellers from attack. In Westphalia beans boiled with roots have superseded bread and potatoes with the poor. In Wermeland and Oesland (Sweden) recourse has already been had to straw and the bark of trees for food. In Naumberg a mother has drowned her two daughters and then herself in despair at the approach of starvation. In the neighborhood of Danzig the failure of the potato crop has induced several landowners to turn their attention to the so-called Russian potato, which is at present very little cultivated here; it is said to contain from 30 to 36 per cent. more saccharine matter than beet-root: if true this would be worth the attention of the company about to manufacture beet-root sugar in Ireland.

TURKEY.

A letter from Constantinople of the 25th ult. states that as the question relative to the Holy Places was settled, M. de Lavalette, whose health has for some time been in an unsatisfactory state, has applied for leave of absence for four months. M. Sabatté will represent him during his absence. M. Botta, the French Consul at Jerusalem, had left the Turkish capital to return to his post.

A letter from Constantinople of the 25th ult. in the *Constitutionnel* says:—

"M. de Titoff, the Russian Envoy, has certainly protested against the arrangement passed between the Porte and France relative to the Holy Places. The Turks are uneasy on this point, looking on a rupture as imminent; though it is difficult to say on what it could be based, since the Emperor Nicholas cannot arrogate to himself the power of preventing the Porte from observing the treaties concluded with other states. Sir Stratford Canning, who always was noticed for his hostility to the Russians, has drawn closer to them since their diplomatic check. There must not be seen in that conduct anything else than the annoyance felt by the English Ambassador at seeing France obtain a success in spite of himself, since every one knows that, after having failed in his endeavors to be chosen mediator, he never ceased to act as our adversary."

A telegraphic despatch, dated Assam, March 7th, states that a great Panslavish conspiracy, with widely extending ramifications, has been discovered in Bosnia. Imprisonments were taking place daily. The aged Vladika of Mostar had been escorted to Serajewo. The population of the Montenegrin border were being disarmed. The Catholic Clergy had been ordered to pay tithes for their monastic establishments; the erection of a Catholic chapel at Serajewo had been forbidden.

RUSSIA.

The *Journal de St. Petersburg* contains new bulletins from the army of the Caucasus. It is stated that on the 10th and 18th of January different columns, which had been directed upon the valleys of lesser Tchetchina, encountered bodies of mountaineers, of whom they slew great numbers, and set fire to their villages. A hotter contest took place in Daghestan. A column was sent out on the 14th of January, which, after destroying the village of Mischkil on the 17th, on the 18th invested Schellagi, rendered almost impregnable by the fortifications which the mountaineers had raised there. After a fierce struggle the place was taken and burnt, but the Russians lost first 130 men killed and 341 wounded; among the latter were two colonels. All the inhabitants perished. Incidents such as these have filled the bulletins of the Russian army of the Caucasus for these last six years.

CAPE OF GOOD HOPE.

Sir Harry Smith has had the same protecting mantle which saved the glory of Lord Gough, and defeated the malice of his enemies, thrown round his shoulders. The old warrior struck the decisive blow in the critical moment. General Cathcart had landed at Cape Town, just as Sir Charles Napier at Calcutta, to hear that the Amatola Mountains had been penetrated by seven columns, and the Kaffirs despoiled of 60,000 head of cattle, their crops destroyed, and their chiefs driven to sue for peace. The war is virtually ended.—Lord Grey must feel rather uncomfortable about his celebrated dispatch.

[The following valuable summary of the state of affairs to February 3d, has been furnished to us by a distinguished Irish officer, who has just returned from the theatre of war in South Africa.—*Ed. Tab.*]

KAFFRARIA.—The intelligence brought by this mail is satisfactory. The Trans Kei expedition has been successful; 30,000 head of cattle had been captured by our troops and allies with very little fighting; the severe loss which the enemy had sustained (100 killed) in opposing Colonel Eyre's passage of the Kei, had gradually disheartened him. Our casualties during the whole campaign (of six weeks' duration) amounted only to five men killed and fourteen wounded—all of Eyre's division. The troops suffered, however, severely from the inclemency of the weather. General Somerset and his staff, returning from the Kei, reached King William's Town on the 9th, and Colonel Mackinnon with his division on the 11th January. Col. Eyre's division arrived in a few days afterwards, bringing with it the European settlers of Butterworth, and about 7,000 Kaffirs with their families and property, all rescued from the clutches of the Kaffir. The latter have been located at Yellowwoods, eight miles east of King William's Town. A large portion of the captured cattle, upwards of 14,000, was brought into King William's Town by Col. Mackinnon, on the 11th January—800 of them were presented by Sir Harry to our trusty friend and ally, old Pato, and 100 to Toise, who had accompanied Colonel Mackinnon's division across the Kei. The remainder were sold for the benefit of the troops; and although so large a number was disposed of at a time they realised fair prices, ranging from 19s to £5. The share of each soldier would, it was calculated, amount to two

pounds. General Somerset left King William's Town on the 12th January, en route to the colonial frontier, taking with him the 2nd (Queen's) Regiment to relieve the 45th at Fort White, Fort Cox, and Fort Hare, by which way he marched.

The Kaffir chiefs had despatched a messenger on the 14th January to Sir Harry, to know on what terms they might have peace, as their "people" were tired of war. Sir Harry had replied, "that they should surrender unconditionally, but that he would spare their lives." Eight days were suffered to elapse, and, as nothing further was heard from them, the troops were again ordered out in seven different divisions provided with sickles and swords, to penetrate the Amatolas, cut down the enemy's crops, and devastate the country. Such was the state of affairs in Kaffraria on the 22nd January. Since then Kreills has sued for peace.

THE FRONTIER DISTRICTS.—The frontier districts, guarded by the 12th, 74th, 91st, Burgher Levies, and Fingoes, under the command of Colonels Percival and Yarborough, had not suffered much of late from the depredations of the enemy, although it was generally believed that Stock and Seyolo were still in the Fish River-bush, and Macomo in the Waterkloof.

THE WESTERN DISTRICTS.—Our brethren of the western districts had been for a while grievously discomposured by rumors of disaffection among their colored dependants. A commission, however, appointed to investigate the matter had pronounced these rumors groundless, and had so far tranquillised the minds of our white brethren as to enable them to resume their political agitation. Numerous attended meetings had been held in Cape Town and elsewhere to thank her Majesty for the constitution accorded to the colony, and to complain of the conduct of Cape officials who continued to withhold so gracious a boon.

THE SOVEREIGNTY.—The affairs of the sovereignty were in a fair way of being satisfactorily adjusted. The friendly advances of Prætorius had been met in a corresponding spirit, and the writ of outlawry against him had been reversed. The establishment of amicable relations between our government and the Trans Valal Boers had already produced a wonderful effect upon the native tribes, who will think twice before they provoke the displeasure of so formidable a coalition.

DEATH OF MAJOR WILMOTT, R. A.—The only drawback to the pleasing intelligence now conveyed will be found in the loss of Major Wilmott, R. A., killed on New Year's Day in the Fish River-bush, when in command of a patrol operating against the enemy. His death was deeply deplored by his brethren in arms, especially those who had served under him; by his Excellency the Governor, and by the colony at large. A better man, or a more gallant officer, never lost his life in the service of his country.

INDIA.

Trieste, March 14.—The steamer Egitto arrived here at half-past twelve to-day, with advices from Bombay to the 18th of February. No other collisions with the Burmese had taken place up to that date. Troops and provisions had been sent to Arracan and Moulmein, and it was said that the Burmese were arming themselves.

AUSTRALIA.

By way of Adelaide and Batavia, we have received accounts from Sydney and Victoria to the 10th and 12th December. Nothing can show the effect of the gold discoveries at Victoria, more than the fluctuation in the price of flour. So much fear is entertained for the standing crops, on account of the want of hands for the harvest, that the price of flour had again risen. The Melbourne *Argus* quotes flour at £18 per ton for fine, and £17 for seconds. At Mount Alexander, gold is found in great abundance, and all the diggers were doing a good trade. The following notice is extracted from a private letter dated Melbourne, Dec. 5th:—"The mines at Mount Alexander have caused the greatest excitement, and numerous crowds abandon their homes, directing their steps thither. The gold is more generally spread, more abundant, and easier gathered, than at Ballarat. At Mount Alexander, as elsewhere, some are very fortunate, others less so, and some again truly pitiable. The correspondent of the *Geelong Intelligencer* announces that the gold is imbedded in iron ore, and that it is found 32 feet below the surface. The *Argus* estimates that the amount of gold received at Melbourne and Geelong since the commencement of the licensing, about two months, at £201,000, reckoning the gold at £3 per ounce."

THE MODE OR ORDER OF RECOMMENDING TO THE POPE THREE CANDIDATES FOR A VACANT SEE.

(From the *Dublin Freeman*.)

As the usage of the Catholic Church in Ireland, in regard to filling a vacant see, is now different from that adopted when our late venerated archbishop was elected, it must be interesting to our readers to be made acquainted with its details.

The late archbishop (Dr. Murray) was specially recommended to his Holiness by the Most Rev. Dr. Troy as the most fit and proper person to be appointed his coadjutor and, after his demise, to succeed his grace as archbishop. This recommendation was made under the Bull of Pope Clement XIV., dated 8th of March, 1771, appointing Dr. Egan as coadjutor to Dr. Peter Crea, as Bishop of Waterford and Lismore, with the alteration in the pontifical oath taken by bishops at their consecration, as prescribed by Pope Pius VI., the 9th of June, 1791, on the recommendation of the four archbishops of Ireland. But the arrangement of what is called domestic nomination (or rather recommendation) was conceded, in accordance with the earnest wishes of our bishops and clergy, by the late Pope Gregory XVI., almost contemporaneously with emancipation, the 29th October, 1829. According to the decree the mode now adopted is the following:—

Whenever a see becomes vacant, a *vicar capitular* is to be appointed, agreeably to the form prescribed by the canons. If the deceased be only a bishop, the metropolitan, or archbishop, presides at a meeting of the dean and chapter of the vacant see. If the deceased be, as is now the case, the metropolitan himself, then the senior suffragan bishop (on this occasion the Right Rev. Doctor Haly, Bishop of Kildare and Leighlin) presides over them, and the *vicar capitular* is named (as was in this case, the Very Rev. Dean Meyler, V.G.), who acts with the vicar-general and archdeacon until the new prelate shall have been appointed by the Pope. In the meantime the metropolitan (or, as in this case, senior suffragan), being duly acquainted with the vacancy, sends his letters mandatory to enjoin on the vicar, that on the twentieth day from the date thereof he is to assemble all the parish priests of the diocese, who are free from censures, and in actual possession of their parishes, together with the canons or members of the diocese, if such a chapter exists, that they may recommend to the Sovereign Pontiff three candidates, each of whom would be worthy to be advanced to the vacant see. The vicar, being thus supplied with the letter of the metropolitan, or, as in this case, the senior bishop of the province, is, within eight days after its receipt, to notify the same to the parish priests and canons, stating the day and place of meeting (in this case, the Metropolitan Church, on Friday, the 2d day of April, when the mass of the Holy Ghost to direct them in their choice, will be solemnly celebrated.) At this meeting, the metropolitan, or, as in the present case, the senior bishop is to preside, or, if unable, one of the other suffragan bishops delegated by him. He is to be supplied with a list of the names of all those who are entitled to vote, and these names are to be publicly called by the secretary. In this case there are eight parish priests in the city, not including the metropolitan parish, 39 in the country parishes, the parish of Blessington being vacant by the death of its pastor, and 28 members of the chapter; but as that number includes 19 parish priests, the number is but 9, leaving all entitled to vote but 54. Should one or more of the parish priests or canons be absent, the vicar must certify that regular notice had been given to the absent priests in due time. The proceedings of the meeting are valid, provided one-fourth of the parish priests and of the canons be present. Such as are absent from infirmity or other just cause are entitled to transmit their suffrage or vote in writing to the president of the meeting by any parish priest or canon of the diocese, provided it be accompanied by the certificate of two medical men, and that such parish priest or canon, in recording his suffrage or vote, had declared in the presence of two parish priests, or canons, that in this act he was altogether uninfluenced by either favor or affection. After the usual prayer, the election and scrutines take place. The names of the three persons who shall have the greatest number of votes are then to be announced by the president as—1st, "The most worthy; 2d, the very worthy; and 3d, the worthy." After this two copies of the proceedings are to be drawn up—one of them to be transmitted by the vicar to Rome; the other to be referred by the metropolitan, or, as in this case, by the senior prelate, to the other suffragan bishops. These bishops of the province having assembled, are in a solemn manner to place on record their judgment and opinions as to the merits of the three priests named, to which document they are to attach their signatures, and transmit it by the president, the metropolitan, or, as in this case, the senior prelate to the Apostolic See.

The same order is observed in the recommendation of coadjutors. The individuals recommended must be natives of Ireland (thus securing us against undue foreign influence); also he is to be gifted with those qualifications which the exalted dignity of the episcopal state so imperatively requires. All those preliminary proceedings are not, however, to be termed an election, installation, or nomination, but simply a recommendation; for it is still understood that the Sovereign Pontiff, as in the late case of the election of the Primate, is not bound to elect any one of the three thus recommended, but may appoint one whom, in his wisdom, he may deem still more suitable to the office and to the emergency of the times.

THE PLOT AGAINST MAYNOOTH.

(From the *Dublin Freeman*.)

The clerical staff of the Establishment in Ireland evince a bad spirit and worse discretion in the assaults which they have been lately making upon Maynooth. Whilst their spinster allies are stimulated to put forth all their strength, and as much cash as they can spare, for the perversion of the starved peasantry of the west, every effort is being made to organise a political corps of sappers and miners to blow up the parliamentary grant to this national and Catholic College. They have got into their heads the idea that if this inadequate and, as it might be called, miserable pittance were withdrawn there would be no means wherewith to educate the Irish Catholic clergy. Full of this brilliant notion, it is astonishing what an amount of folly and folly enter into these designs of leading the peasantry into Protestantism, and of starving out the priesthood. The great desideratum is to excite amongst the anti-Catholic party in England a fanatical clamor against Maynooth. This is conceived to be a practical step towards extorting from candidates at the hustings in England such a pledge on the subject as would place in the next parliament an overwhelming anti-Maynooth party. Once there, the strong hand is to accomplish everything. The public faith which is supposed to guarantee the Maynooth grant is to have no more value than if the obligation were one of those Pennsylvania bonds to which a late witty prebendary of St. Paul's has so often taken exception in the name of *British rectitude!*

Never was there a more childish calculation than that the "New Reformation" would be promoted if the Irish Catholics could be deprived or debared of the means of educating their clergy at home. If public faith were broken with the Catholic people of this country to-morrow by the withdrawal of the grant to Maynooth, there would not be one priest less this day twenty years. It is to be hoped Lord Derby, and those immediately about him, have read history to some better purpose than to allow himself to be forced by his fanatical followers to make such an experiment as this—an experiment which in its consequences would be sure to be fatal not only to his own power, but perhaps to infinitely more important interests.—The policy now proposed by the bigots is neither new in its origin nor novel in its failure. Since the days of King Hal—that righteous defender of the faith—the Catholic institutions of this country have been the objects of the most unscrupulous and systematic plan-

der, and yet they have flourished and spread over the land in spite of spoliation. On the other hand, the Protestant establishment, notwithstanding its revenue of £700,000 a year, has never taken root in the Irish soil. In Ireland it is no more than a source of rich endowment for a large professional class, having no sympathy with, and exercising no influence over, the great bulk of the population of the country.

In such a condition of affairs, the impolicy of disturbing the grant to Maynooth is as obvious as its injustice. It is no argument, that many of the proteiform temptations to a statesman, that many of the varieties of Protestantism suspend for a time their mutual hatred, in order to combine their forces against a Catholic institution, whose importance may be estimated by the intense animosity with which it has so often been assailed. It is, no doubt, true that even if the paroxysm of bigotry were to be successful, Ireland would still retain her religious faith—she would, even in her poverty, maintain the requisite educational institutions—and she would, as heretofore, during centuries of persecution, receive assistance from Italy, Spain, Portugal, France, from Catholics in every part of the habitable globe.

But, besides these considerations, there are principles of justice involved in the maintenance of the Catholic Ecclesiastical College by the public revenue of the Kingdom, which forbid our yielding it to any amount of clamor, and which would fully sustain us in demanding that the annual allowance (for which the national faith is the guarantee) in future, so far from being diminished, should be very largely augmented.

We have no disposition to under-rate either the numbers or the importance of our Presbyterian countrymen, but we cannot avoid contrasting the liberal grant of thirty-eight thousand pounds which, under the name of a royal gift (*Regium Donum*), they annually receive out of the public revenue, with the pitiful thirty thousand which is doled out to the Catholics. The Catholics, even in the present reduced state of the Irish population, are at least ten times the number of the Presbyterians, and would, therefore, on the principle of equal justice, be entitled to the annual sum of three hundred and eighty thousand pounds.

But in addition to the just claims founded on the national faith, and on the example we have just adduced of state support given to a religious sect, the Catholics of Ireland have a further and most cogent argument in the circumstance that their church has been forcibly divested of an ample endowment, which has in great part been transferred to the present established church. An eminent Catholic prelate, referring to the means by which this transfer was effected, indignantly and expressively described it as *latrocinium magnum*, an enormous robbery, effected, as we learn from history, by military violence as much as by clerical hypocrisy. We need not here enter into any detail—we would, if requisite, prove our case by the admissions of our opponents, but we shall now content ourselves with one instance from the monstrous historian, Leland, a Fellow of Trinity College, Dublin. In describing the first missionaries of the reformed faith, Leland says—"The Irish animators pathetically describe the garrison of Athlone issuing forth with a barbarous and heathen fury, and pillaging the famous church of Clonmacnoise, tearing away the most inoffensive ornaments, books, bells, plate, windows, furniture of every kind, so as to leave the shrine of their favorite St. Kieran a hideous monument of sacrilege."

JUSTICE IN IRELAND.

(From the Tablet.)

The last kick given—the parting shot fired—by Lord Clarendon at the Catholics of this country, were given and fired at Newry; and form a mixture of injustice and impertinence calculated to produce some practicable results of not a very desirable kind. The case was this. In a proclaimed district—that is, a little out of the town of Newry—a policeman of the name of Allen, upon some imaginary suspicion altogether without foundation, stopped on the public road and searched two respectable persons, father and son, of the name of Raverty. It is related by a quaint modern writer that, on the happening of a pleasant piece of good fortune to a company of taciturn and phlegmatic Dutchmen, some of them ejaculated "goot," others said "fary goot," and some hot-headed young fellows said "tam goot"—such being the nature and degrees of Dutch enthusiasm. The reception given by Terence and Thomas Raverty—father and son—to the rude interruption of the policeman, was not dissimilarly graduated. The father submitted patiently while the policeman "searched him all over, then open his waistcoat, and searched all his pockets." The old man made no complaint, and offered "no objection to be searched." But it was different with the son Thomas. That hot-headed young fellow, after being pushed about with the policeman's gun, after being searched all over, after enjoying the pleasure of feeling the muzzle of a loaded weapon in the hands of a rude and passionate officer pressed against his breast, and after having fed himself with the remembrance of a former search, in which he had been "stripped to the skin in the middle of the road"—became so Celtically audacious and "excited," that in the words of the policeman's advocate, he "very flippantly asked for the policeman's warrant." His bad manners, and intolerably "flippant" disrespect to "the dress" roused the indignation of Allen, who forthwith revenged himself upon the weaker vessel. The old man having been searched, done with, and told to stand aside; his son having been previously dealt with in like manner; nothing appearing on either of them to justify the smallest particle of suspicion; and the search being entirely at an end—even Terence rose to the third degree of Dutch emotion, and remarked that "it was too bad to prevent 'civilised' people going quietly home, and that if Allen objected to his walking on the footpath, he would go on the middle of the road." Straightforward he fulfilled this horrible threat, whereupon Allen followed him into the middle of the road, and, pointing his gun to him, said, "By G—d, if you move a step further, I'll blow your brains out."

This was the case, and the defence left it pretty much as we have stated. Of three magistrates on the bench, when the Ravertys brought their complaint against Allen, one was for dismissing the case altogether; the other two were of opinion that though the policeman may have been justified in making the search—even without visible or producible reason—yet that in insulting, abusing, and threatening with sudden death, persons who gave him no provocation, and of whose demeanour under search, the worse that could be said was, that it was "very flippant," he had quite exceeded the limits of his duty, and deserved a fine of ten shillings.

So far so good. The next we hear of the case is that the police, in the person of the sub-inspector, who was not even in court when the evidence was given, forwarded a report of the case to Lord Clarendon, and that Lord Clarendon, without instituting any inquiry whatsoever—without requesting the sitting magistrates to state their reasons for the fine they had inflicted—at once, on the complaint of the sub-inspector, remitted the fine, and thus annulled the magisterial decision. Allen, it should be stated, is not now—even if he was then—altogether a new offender in this, rather more than "flippant" style of conduct. A short time ago he figured in another case of assault, and at the last petty sessions there were no less than six charges against him, in which women were the complainants, but which the Orange justices thought better to adjourn for three weeks. Secure of the favor of the Castle, and of the patronage of either Lord Clarendon or his successor, Allen and his compeers are, of course, at full liberty to indulge whatever wild fancies seize them upon the highway, and whether a man or woman be the object.

But the main part of the grievance is the unbounded contempt expressed practically by Lord Clarendon in this case for magisterial authority, when it is directed to the protection of the people against the freaks of the police. The magistrates were not entitled to support if they were wrong; but right or wrong they were entitled to the courtesy of a demand for their reasons. Of those reasons Lord Clarendon had no official statement, and consequently no knowledge; but simply on the complaint of those partisans of a convicted criminal, he sets aside a magisterial decision, in perfect ignorance of whether it was right or wrong.

Do you ask the reason for this? The convicting magistrates were Catholics in an Orange district, and this was his Lordship's parting kick.

Of course, it was natural for the magistrates to feel themselves insulted by this treatment, and their legitimate authority wounded by that which ought to be not merely the head of the police, but the head of the magistracy. Accordingly, they both forwarded to Lord Clarendon a request to be superseded, and were replied to by Lord Clarendon and Sir Thomas Reddington with the low insult of a demand of 12s 5d, "payable at this office on the issuing of the commission."

Such a method of treating Catholic magistrates is, of course, perfectly familiar to Lord Clarendon, the Whig patron of Catholics, and to Sir Thomas Reddington, the Catholic lickspit of Whig rule. It gives us nothing to be surprised at, and we only lament that the two magistrates who have been made the victims of this insolence, should have fallen into the trap laid for them, and withdrawn from the bench themselves, the only protectors of our innocent people, against the rampant violence and fury of fanatical Orange despotism. The Catholics of Newry have now upon the bench no security for law or justice. On the highway they are at the mercy of every brute—if such there be—who wears a policeman's uniform, and threatens to blow out their brains; in the court-house they are at once the absolute property of their most malignant Orange enemies. Lord Clarendon, by his unbearable insults, has driven from the bench the only Catholic magistrates in Newry—Lord Stanley, by his restoration of Lord Roden, has given to the Orange magistrates who remain behind, the signal to draw their weapons, and to "fall on."

AN IRISH HERO GONE.

(From the New York Truth Teller.)

"The truest, the last of the brave."

On Monday, the 22d ult., Henry P. Gibson, the last surviving member of Washington's Body Guard, was consigned to the grave with military honors. He had lived far beyond the span usually allotted to mortals here below—he had lived to see the country, from a few feeble colonies, spring into a great and free Republic—and he passed to the tomb, with a century's frost upon his venerable brow. A brief sketch of the eventful life of this glorious old man, may not prove uninteresting to our readers. He furnishes another leaf to the many undying chaplets which adorn the fame-worn brow of poor old Ireland; he was an Irishman. His parents, flying from oppression in their native land, on the emigrant ship, which bore them to our shores, the young patriot first saw the light. He joined the army, besieging Boston, a few days after Washington had been called to command the troops of the young republic, and throughout the whole war, was first among the first who distinguished themselves during the memorable struggle. He was present at the siege of Boston, the battles of Long Island, White Plains, Monmouth, Brandywine, and that crowning glory of our arms, the Surrender of Yorktown. He also accompanied General Sullivan, (another Celt) in his expeditions against the Indians.

What a glorious moment it must have been for the white-haired veteran, when the conquered army of Britain, passed before him in defeat and submission, on the Plains of Yorktown. What memories flashed before him of the Old Land beyond the wave, her miseries and her wrongs; and how sweet the recollection, that he had done his part towards humbling his nation's hereditary foe. Peace to the old man's ashes—honor to the land, who, in her own hour of trial, sent forth her sons to do battle for the stranger! The procession which bore him to his last resting-place, was large and magnificent, and prominent among the various military companies which composed it, we were pleased to see the "Continental," and the "Order of United Americans," who are deserving of praise, for uniting in doing honor to the "poor old Irishman." Thus he was carried to the tomb, the green and the blue hand in hand o'er his coffin, the young republic acknowledging its indebtedness to the land of his fathers, and his exiled brethren cherishing, in a silent corner of their hearts, the memory of deeds, and a determination, should opportunity offer, of doing as he did.

THE "MONK" LEAHEY.

(From the United States Catholic Miscellany.)

That our readers may know something of the antecedents of this wretched apostate, we subjoin the following particulars, which we can substantiate on the best authority. Leahey is an Irishman by birth—not the first who has disgraced by his apostasy the Island of Saints—and emigrated to this country some fifteen or more years ago. Some twelve or fourteen years ago, he was in Philadelphia, where he was to all appearance a devout Catholic layman (nobody there had ever heard of his Monkship) frequent in his attendance at Church, in approaching the Sacraments, &c. Yet, with all his show of piety, some Catholics persist-

ed in believing him a hypocrite, and expressed themselves freely to that effect. In Philadelphia he was married to a young girl, a native of that city, by the Rev. Mr. Barbelin of St. Joseph's Church; who, with many others, could substantiate upon oath, that Leahey's oft-repeated tale about dispensation from vows, and the payment of a large sum of money, &c., is a barefaced fiction. In Philadelphia Leahey published a polemical pamphlet (printed by E. Cummsky) which, on examination, turned out to be nothing else than an imposture. It was, with a few trifling and unimportant changes, a controversial sermon of an English Catholic Bishop (Bp. Baines of Bath) previously printed in England. It was perhaps the disgust occasioned by the discovery of this shameless article, that induced Leahey to leave Philadelphia and direct his course to New Orleans. Here we find him employed as a public watchman and subsequently dismissed for misconduct. Here too it was that he sought in a court of justice to ruin his wife's character by swearing that she held criminal intimacy with a young man (whose name we know, but will not mention) at a time when she was sick of a dangerous illness.—After his pretended recantation to Protestantism, which he made at the hands of the notorious Dr. Berg, he figures as pastor of some church in Albany, over the front door of which he had his name carved in stone. How his connection with that church was dissolved, is a matter over which there hangs some mystery, and we should like to hear an explanation from Leahey or his Northern patrons. Since that time he has taken to the trade of an itinerant lecturer, going about from place to place, at one time on his own account, at another exhibiting in company with two other wretched apostates, Hogan and Giustiani. He has been in almost every city of the Union, delivering lectures of the most indecent kind about the confessional, treading in the footsteps of another profligate apostate (Sparry), and pretending, like him, to translate portions of Catholic Moral Theology for the entertainment of gaping crowds. He is, we believe, in the pay of some Protestant Associations at the North, bodies, as most of our readers are aware, composed of fanatics, Abolitionists, &c. That he was at any time a Monk by profession, we do not believe, nor has the unfortunate man any proof of his ever having been one. The clergy and Catholics of Philadelphia, who were well acquainted with him, never heard from him any intimation of the kind. It is evident, therefore, that he never was a Monk; if he was he either ran away, or was expelled from his order, which circumstance, if true, he would naturally conceal, to the best of his power. There is much of his life, the details of which, however scandalous they may be and ruinous to his reputation, we are unwilling to publish, because we cannot substantiate them in a satisfactory manner; but we shall do so, as soon as documentary evidence reaches us. And we earnestly beg of our cotemporaries of the Northern and Western States to send us whatever evidence may be in their possession or on their files, against this miserable apostate. There are thousands of honest, sensible Protestants who would think of him, just as we do, if suitable evidence could be laid before them. It is a mistake to suppose, that all Protestants will patronize him, merely because of his hostility to the Catholic Church. There are more of our Protestant citizens, than we imagine, who hate fraud and deception, and scorn to see their doctrines upheld by such a vile advocate, as the wretched Leahey. We applaud their honesty, while we admire their good sense and discretion; for if Protestantism cannot be supported without the assistance of such champions, as the obscure Leahey, it must be given up, as untenable and absurd, by every reasonable man.

ANCIENT BLUE LAWS.

(From the New York Freeman's Journal.)

The following are part of the ancient laws of the original American Colonies, not of Catholic origin. They were inspired by orthodox Protestantism in its purity and in its prime:—

"CONNECTICUT HISTORY.

"The Governor and magistrates, convened in general assembly, are the Supreme Power under God, of the independent dominions. From the determination of the assembly no appeal shall be made.

Whoever says there is power and jurisdiction above and over this dominion, shall suffer death and loss of property.

Conspirators, attempting to change or overturn this dominion shall suffer death.

The judge shall determine controversy without a jury.

No one shall be a freeman, or give a vote unless he is converted, and a member in full communion with one of the churches allowed in this dominion.

No man shall hold an office who is not sound in the faith, and faithful to this dominion; and whoever gives a vote for such a person shall pay a fine of 20 shillings for the first offence; and for the second shall be disfranchised.

Each freeman shall swear by the blessing of God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the worship of the established dominion, shall be allowed to give a vote for the election of magistrate or any officer.

No lodging or food shall be offered a Quaker, Adamic, or any other heretic.

If a person turns Quaker, he shall be banished and not suffered to return on pain of death.

No priest shall abide in these dominions—he shall be banished, and suffer death on his return.

Priests may be seized by any one without a warrant. No person shall cross a ferry but with an authorised ferryman.

No one shall run on the Sabbath day, or in the garden, or elsewhere, except reverently to and from meeting.

No one shall travel, or cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath day. The Sabbath day shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden, shall be deemed theft.

A person accused with trespass in the night shall be judged guilty, unless he clear himself by oath.

When it appears that an accused has confederates and refuses to discover them he may be racked.

Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks to be whipped 15 stripes.

No minister shall keep school.

Whoever brings cards or dice into this dominion shall pay a fine of £5.

A debtor in prison who says that he has no estate, shall be let out, and sold to make satisfaction.

Whoever sets fire in the woods and burns a house shall suffer death; and any person suspected of this crime shall be imprisoned without the benefit of bail.

No one shall read Common Prayer, keep Christmas, or saints' days, make mince pies, play cards, or play on any instrument of music except the drum, trumpet and jewsharp.

No minister shall join people in marriage; the magistrate only shall join people in marriage, as they may do it with less scandal to the Church.

When parents refuse their consent to marriage, the magistrate shall determine the point."

A PARSON IN PETTICOATS.

(From the Boston Herald.)

Rev. Miss Antoinette L. Brown, a graduate from the Theological School at Oberlin, Ohio, was received at the Melodeon, yesterday afternoon, by a crowded congregation, assembled to listen to a discourse from her on St. Paul's doctrine that women should keep silence in the churches.

The Reverend but youthful maiden was conducted to the pulpit by Rev. Theodore Parker; he, however, did not sit beside her, but took a seat with the congregation, leaving the young divine to conduct the services herself, alone.

The dear preacher is apparently 21 years of age. She is slender and genteel in form, and pretty in feature, with a fine expressive face. She wore glossy black hair, neatly arrayed, a close-fitting, high-necked dress that became her vastly, and altogether she made a favorable impression upon the audience by her modest deportment and her pretty face, as well as by her chaste language and logical discourse. If she were to remain in the city and would accept of some loud call, there would be a powerful revival among our young men, and hundreds would come under the influence of the preached word, who now pass the hours of the Sabbath in idle and vain pursuits.

After a voluntary on the organ, the preacher arose very quietly, and gracefully folded her hands in prayer. From this performance it was very easy to discover her theological education. The prayer had the good old puritanical twang about it. It was a perfect daguerrotype of a prayer we have heard scores of times in our Sunday School days, by a good old pious North End Baptist deacon, who would always then, and does now, commence his invocation by thanking God He had established a church on earth.

After the prayer, the young clergywoman read the XIV. ch. 1st Corinthians, (there was no choir,) in a peculiarly soft, mellifluous voice. Her reading was very correct, clear and distinct. She then announced her text from the 34th and 35th verses of the chapter she had read:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Lord."

"And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church."

Her bold stand in thus taking the great theological bugbear of St. Paul by the horns, was admirably sustained throughout her whole discourse. She took the position that St. Paul had had bad commentators, and that his language and meaning had been very much distorted by divines, who, from prejudice and education had prejudged the question, and commented on the text to bring it to meet their views. Had she been born a man, she said, she might possibly have thought as they do; but she thanked God she was born on the other side of the question. To illustrate this sentiment, she told a feeling and impressive fable of a bear, who, passing down Broadway one day, saw a picture of a hunter drawing out his knife, reeking with the life blood of his shaggy victim. Ah, Ah! thought the bear, if I was an artist, I could give quite a different view of this subject.

The preacher contended that St. Paul never forbade women to speak in the churches in the sense that commentators contend for. She was forbidden to speak or talk unless she does teach. This was illustrated by the context. Had St. Paul so forbidden, he would have gone contrary to God's own word, who has said, "I will pour out my spirit upon you, and your sons and daughters shall prophesy."

The enchanting divine was particularly severe upon Prof. Stewart, and Dr. Samuel Hanson Cox, who had said that the reason of Paul's prohibition was found in the fact of the universal gullibility and silliness of women. Dr. Cox's idea of womanhood, she thought, might be drawn from his recollections of his mother.

The Rev. charmer paid a handsome compliment to the gallantry of St. Paul. He was, though much abused and slandered, the most polite of all the Apostles, and was far ahead, in social qualities and high appreciation of woman's character, of any of his flippant commentators, either past or present.

The discourse was ably written, handsomely delivered and well received.

Mrs. Folsom was present, of course. After the lecture she regretted that she had not an opportunity to speak from the text. She would have illustrated it differently. A wag who heard her lamentation suggested that she should commence a lecture right off, on the principles of the new letter just discovered. "What is that?" asked Abby. "Why, let'er rip, to be sure." Abby was no such a woman, and declining the invitation, she pursued her way, while the congregation dispersed to their several homes.—Boston Herald.

The poet Moore, we are informed, kept a journal with singular regularity during many years of his life, extending, indeed, from a very early period up to the commencement of his fatal illness. It occupies three volumes of closely written MS., and was always intended by the poet for publication; it will, therefore, we are told, be prepared for the press by Mrs. Moore—who will probably associate with it other documents—as soon as circumstances shall enable her to undertake the labor.—Athenaeum.

MAZZINI.—The Austrian Lloyd's of Vienna, of the 1st ult., says—"We are informed that Mazzini fancies himself in constant danger of being assassinated.—Night and day he has four friends near his person for his protection. He is pale and haggard, eats little, and smokes from 20 to 30 cigars a day."

MONTREAL MARKET PRICES.

Table with 4 columns: Item, Unit, Price, and Date (April 6, 1852). Items include Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Onions, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Honey, Eggs, Flour, and Oatmeal.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various regions: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Carleton, Chamblay, Cornwall, Counties of Kamouraska and L'Islet, Daville, Dundas County, Eastern Townships, L'Orignal, Ottawa, Mosca, Norwood, Oshawa, Pembroke, Percé, Perth, Petit Rocher, Percé and vicinity, Picton, Prescott, Quebec, Sherbrooke, St. Thomas, Shipton, Three-Rivers, Tiguish, and Toronto.

ALL Persons indebted to the late MICHAEL FLYNN, in his lifetime of Montreal, are requested to come and pay to the undersigned the amount of their respective accounts...

JAMES FLYNN, 13 Alexander Street. Montreal, 6th April, 1852.

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

NEW CATHOLIC BOOKS,

(LONDON EDITIONS).

JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE.

- List of Catholic books for sale, including 'More's Catholicism', 'The Faith of Catholics', 'The Difference Between Temporal and Eternal', 'The Little Office of the Blessed Virgin', 'Memorial of a Christian Life', 'ALICE RIORDAN', 'WILLY BURKE', 'The Orphan of Moscow', 'The Castle of Roussillon', 'The Christian Directory', 'The Orphan of Moscow', 'The Castle of Roussillon', 'The Christian Directory', 'The Orphan of Moscow', 'The Castle of Roussillon', 'The Christian Directory'.

NEW WORKS IN PRESS.

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

NEW CATHOLIC WORKS,

FOR SALE, WHOLESALE AND RETAIL,

BY THE SUBSCRIBERS.

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

- List of Catholic works for sale, including 'Religion in Society', 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', 'Columbille's Prophecies', 'Pastorini's History of the Church', 'The Bible against Protestantism', 'Tales on the Sacraments', 'The Sinner's Guide', 'Catechism of Perseverance', 'Loretto, or the Choice', 'The Governess', 'Rose of Tarnborough', 'Devotions to the Sacred Heart of Jesus', 'The Eucharistic Month', 'Protestant Converted by her Bible and Prayer Book', 'The Sinner's Conversion', 'The Spiritual Combat', 'The Devout Communicant', 'The Rules of the Rosary and Scapular', 'Lessons for Lent', 'The Novena of St. Francis Xavier', 'The Golden Manual', 'Haydock's Folio Bible', 'Archier's Sermon', 'Gahan's Sermon', 'McCarthy's Sermon', 'Bourdalo's Sermon', 'The Difference Between Temporal and Eternal', 'The Little Office of the Blessed Virgin', 'Memorial of a Christian Life', 'ALICE RIORDAN', 'WILLY BURKE', 'The Orphan of Moscow', 'The Castle of Roussillon', 'The Christian Directory', 'The Orphan of Moscow', 'The Castle of Roussillon', 'The Christian Directory'.

ALSO, JUST RECEIVED, A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 5s.

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

Dec. 30, 1851.

TO THE CATHOLICS OF CANADA.

CAUTION.

BEING credibly informed that in this city, and elsewhere, agents of Protestant Book Publishers are going about amongst Catholics, endeavoring to procure subscribers for works, (in numbers) by representing themselves as Agents for the Sale of our publications, we caution Catholics against them.

To prevent imposition for the future, Agents employed by us, will have a written certificate. Parties desirous of subscribing for our works, will be careful to see that our names are on the cover.

We have seen histories of Ireland circulated by these worthies, which are full of lies. We do not object to their selling their Books the best way they can, but we caution them against using our names for the purpose.

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

Feb. 25, 1852.

BLANK BOOKS,

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

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

Dec. 30, 1851.

HEALTH AND ECONOMY;

OR, A SURE PRESERVER OF GENERAL UNDERSTANDING.

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

232 St. Paul Street, Montreal.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR APRIL.

SUBSCRIPTION, only \$3 a year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

DYEING BY STEAM!!!

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

No. 33 St. Lewis Street, in rear of Donegana's Hotel, BEGS to return his best thanks to the Public of Montreal, for the kind manner in which he has been patronized for the last seven years, and now craves a continuance of the same. He wishes to state that he has now got his Establishment fitted up by Steam on the best American Plan. He is now ready to do anything in his way at moderate charges, and with despatch.

DR. THOMAS McGRATH.

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

P. MUNRO, M. D.,

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

DEVLIN & HERBERT,

ADVOCATES, No. 5, Little St. James Street, Montreal. B. DEVLIN, ALEX. HERBERT.

February 13, 1852.

H. J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

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

M. DOHERTY,

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

JOHN PHELAN'S

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

FOR SALE.

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

L. P. BOIVIN,

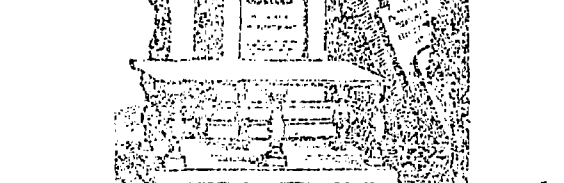
Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT OF ENGLISH and FRENCH JEWELRY, WATCHES, &c.

THOMAS PATTON,

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

WILLIAM CUNNINGHAM'S

MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



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

UNCLAIMED AXES.

LEFT, a short time ago, at the house of the Subscriber, a BOX of AXES. The owner can have the same by proving property, and paying expense of advertising.

THOMAS HANLEY, Banker, corner of Common and Prince Streets, fronting the Canal. Montreal, April 1, 1852.

EDUCATION.

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

MR. DORAN begs leave to inform the inhabitants of MONTREAL, that he will, on the 5th of APRIL next, OPEN the above School, under the superintendence of the Catholic School Commissioners of this City. The course of instruction will comprise Reading, Writing, Arithmetic, English Grammar, English Composition, Epistolary Correspondence, History, Geography, Book-keeping, by Single and Double Entries; Analytical and Synthetical Plane and Solid Geometry; Plane and Spherical Trigonometry; Algebra, Mensuration, Linear Drawing, Theory and Practice of Land Surveying, Conic Sections, Navigation, the Use of the Globes, &c., &c., &c.

Mr. D., from having received a diploma of competency as a Model School Teacher from the Board of Catholic School Examiners of Montreal, and from his long experience in imparting instruction in the above branches of Education, trusts he will receive a share of public patronage. He assures parents and guardians, that he will pay unremitting attention to the moral and literary training of the children who may be confided to his care. Terms for Tuition extremely moderate, and known at the School. Boarders admitted as Members of the Family. N.B.—The above School will be REMOVED on the 3rd of MAY next to the House in which Mr. GRAFTON keeps his School at present, in St. JOSEPH STREET.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

F. McKEE, 53 St. Paul Street. Montreal, October 9, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs. Liberal Credit will be given. ROBERT McANDREW, No. 99, St. Paul Street, Montreal.

CANTON HOUSE.

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

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented inhaling taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Consumers, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Province. CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate dispatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS.

103, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash. The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

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

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

AMERICAN MART,

Upper Town Market Place, Quebec.

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

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