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# CATHOLLC CHRONICLE.

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NO. 32.

CONCLUDING SERMON BY HIS EMI- magnificent throne, dazzling to the sight, upon which pray and adore around it. But this is, if I may so shall give them utterance, but there will be a quiet NENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER,

Delivered in St. Mary's Church, Moorfields, on the Evening of Sunday, Feb. 13th, 1853. SUBJECT :- DEVOTION TO THE HOLY EUCHARIST.

(From the Catholic Standard.)

6 The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction."—APOCALYPSE v. 12.

I have been engaged, my dear brethren, for three Sundays in placing before you the principal motives and grounds of devotion to the most adorable Sacrament of the Eucharist.

Perhaps it may have been thought by some that I have taken a circuitous route to reach conclusions which Catholic instinct would at one bound have gained-that I have been creeping on the ground when there were wings at hand by which we could have flown to our object—that I might at once have said, pointing to that altar, "There is your God; your Blessed Redeemer is there present;" and every body would have been prostrate, every heart inflamed with lave, every soul enrapt in deep adoration. Yet, my brethren, I feel that, for our devotion to be truly solid and lasting, it is right that it should be based upon argument and reason; and at any rate, the course which I have pursued was necessary to bring me to the conclusions which I wish to develope this evening. For I have to unite deductions from all that I have said, to place them before you in a practical form, and to shew you, as I promised, that the suggestions of our former considerations find their realisation in that devotion on which we have entered here this day-in that continued adoration of our Blessed Redeemer in this most solemn and holy mystery--a devotion now so well known to every Catholic, and so fully appreciated by every child of the faith.

In the three discourses which have preceded my present address, I have endeavored to keep constantly before you the true and real parallel which exists between what our Blessed Lord is pleased to do for us through this most admirable institution, and what He did for us through His incarnation and death .-I shewed you how, step by step, there is an exact conformity in IIis affectionate dealings with man in these two marvellous dispensations. As S. Bernard when beautifully dilating upon the mysteries of our Saviour's birth, invites us, saying, "Come to Bethlehem, where we have so much to admire; so much to love; so much to imitate:" so may I draw likewise a threefold conclusion from the three motives which I have laid before you for love and devotion towards this blessed Sacrament, and show you how the three forms of devotion; which are drawn from these three divers motives unite together, and may be said to be most perfectly blended under that form in which the Church invites you now to indulge it.

For, my brethren, I first endeavored to shew you that as in the birth of our Blessed Redeemer, the angels of God were called to adore Him, because He was present on earth, who was true God no less than His Father (Heb. i. 6); so likewise, having faith that in this blessed Sacrament the same Lord and God is truly and really present, it becomes necessa-tily a duty from which we cannot shrink, to adore Him. It is in this devotion particularly that we are

invited to a loving adoration of Him.

Then I shewed you that that presence of our Lord upon earth was not merely that he might be a spectacle for us to gaze on, but that He might give Himself to us-that in His presence there was the surrender of Himself entirely to man, and therefore, that none could refuse to love Him with grateful affection; so likewise, as in this new form of mercy He yields Himself over to us, makes Himself our own possession, communicates Himself entirely to us, so must we meet Him here with love of another character. In this devotion we are called to draw near to Him in a contemplative love.

Finally, as in each of these dispensations, the giving of Himself to us involved Him necessarily in humiliation, and in subjection to injuries, and as under the one none that knew Him could refuse to pay Him a homage of affectionate compassion, and strive to make Him compensation if possible; so likewise here, especially in this peculiar form of worship of the adorable Eucharist, we have the opportunity of atoning to Him, and making Him loving expiation. Such are the three peculiar advantages of this special form of devotion to our blessed Lord.

When the mysteries of heaven were opened to John, it was not merely that he himself might be consoled and refreshed by the wonderful speciacle which was

sat One, majestic, beautiful, and awful in His grandeur. That throne was the throne of God; and Hewho sat upon it is He who bath sat there from endless eternity, and whose kingdom passes not away.-the Lord of Glory,-the Lord of Hosts,-the God of Gods, -- the same who appeared to the prophets of old especially drawn, at that time, to commemorate the hearts of distant angels' songs. For we shall find in a similar form of divine majesty. And who was actual passion of our Redeemer. The mysteries which ourselves unconsciously, almost without thought, rethat God, but He who. Three in One, forms the object of our constant adoration, that blessed Trinity. indivisible, in whom we cannot admit any difference or inferiority of divinity or attributes! The Father, the Son, the Holy Ghost, sat as One upon that throne. Jesus was then at the right hand of His Father; for right hand of God. At that right hand of God did Stephen see him (Acts vii. 55), looking down upon him with a glance of affectionate compassion, which gave him strength to overcome all the rage of his enemies. There He is still; from that throne none shall ever move Him.

Then, what is this that John goes on to exhibit beore us? What is this new and unprecedented worship of which there has until now been no trace among the prophets as existing in heaven? In the midst of that throne, in the midst of the elders that surround it, there stands a Lamb as if slain; and He becomes an object of distinct adoration to the whole of the celestial hierarchy. The sound of their songs is as of thousands of thousands; those four and twenty elders cast themselves at His feet; and the song which is uttered forms the words of my text, " The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction." And thus the shout of praise goes on, until at length it is hushed, and there is silence in heaven. There is deep and silent adoration; and an altar is before that Lamb, and upon it angels cast abundance of incense, which represents the prayers of the faithful on earth.

Now, my brethren, this is the worship which the Church presents to us in the blessed Eucharist, and especially in that form in which she invites us now to adore our Lord, in the same manner as in heaven, in a distinct form as seen by John. And yet it was not pation and enjoyment of the blessed. the form in which he had seen our Blessed Lord at the very beginning of his vision, where he recognised his well beloved Master, as He addressed to him messages for the angels of the churches; but in a visible form, to John, distinct from that which He had ward worship, to fill our souls with the contemplation on earth, He appears as an object of adoration in of Him, and in the very depths of our being lewly to heaven. John recognises a direct act of worship to adore Him? It produces an annihilation, if one may yourselves transported to that mountain of sorrow on that Lamb with an altar before Him, seperate as so speak, of self. The world is forgotten. Each which He is surrounded by so few faithful and loving souls. You will believe and know that you have bethough there was in Him a peculiar claim to adora- one is in a solitude alone with God. He sees stand- souls. You will believe and know that you have betion from those celestial beings, distinct from that ing before and near to him, Him who is God, in ma-which they pay to Him as standing at the right hand jesty and in glory. But that glory and majesty not less really there, that same victim who offered of His Father, as claiming not a share, for such wor- are so attempered by the sweetness of the love- Himself on the cross for your sakes. And will you shin is indivisible, but the full tide of song and hymn from those blessed spirits.

The Church acts in like manner towards Him .-Here is God. In His temple He is present. Over that altar, we believe that His majesty is especially concentrated far more than it was in the Jewish temple of old. But while we adore God,-while we daily offer up our prayers to the three blessed and undivided persons of the holy Trinity, we have that same bracing Him, when He appears to us as he did to contemplation of Him from one mystery to another; distinct worship of the Lamb slain for our salvation. her, and was recognised by her, though still in a dis-That Lamb is placed upon the altar under another guise (St. John xx 17). They who had seen an andisguise, but not more a disguise than was that in which He appeared to John, and in which He was but the symbol of God, would remain for three hours worshipped in heaven. In the same manner, we surround the throne on which we place Him. We ing these three hours neither spoke to, nor thought which each one places himself, he directly expresses worship Him; we lift up our voices in sacred hymns of, the other, but each was entirely absorbed in the his thoughts as he feels them, and as none other could to Him. Then we fall down in silent adoration before Him. Then the altar is spread at his feet, and infinitely gracious and good that God must have been his own heart, and then searches for the many mothe prayer symbolised by the incense, and the incense | who had deputed one of His archangels from near tives of gratitude which are not granted to every one, that symbolises the prayer rise together to Him.

This is the worship to which I invite you, asking you affectionately to join in it. And in truth, my brethren, the worship of the blessed Eucharist in the thus entranced and unconscious of all earthly things sat at His feet, and others were busy around her as Church corresponds, in the Catholic heart, and in through that long space. And shall not any of us she was listening to His word, that her thoughts were Catholic faith, most exactly to this homage which we in like manner, in contemplating the greatness of engaged merely with common-place motives of love; see directed towards that same Son of God, in the that God who is pleased thus to come near us, in that while they were asking captious questions, and very character in which we here adore Him, as the considering that we stand in His real presence, that receiving wise and sublime answers to them, she was victim of our salvation.

It is true that the highest and the most sublime worship that we can pay to Him is that which we daily render, when we assist at those divine mysteries in which more especially His death is commemorated. In the Mass it is that the solemn rite is performed, of ling love, not presenting to Him any distinct petition, be in, this day! What would have become of me bringing that Lamb, who is as slain, from the altar in heaven down to the altar on earth. And who can see but merely throwing ourselves down in the divine preany great distance between the two? Is it further in that which is infinite from the altar in heaven to presented to his view, but it was that the Church the altar on earth, than it is from the throne on which should learn lessons from what he made known, so He sits with His Father, to that altar which reprethat whatever was done in that heaven of which the sents Him in heaven as a victim? No, my brethren; Church on earth was to be the counterpart, should it is the same worship, the same victim. We believe serve as a lesson and as a model for her imitation.— therefore, that each day that same sacrifice comes nied by songs of praise, which will break forth from countenance, and seek consolation and forgiveness John, then, saw the heavens opened. There was a down to us, and is renewed upon our altars; and we time to time. It will not be with our lips that we from those tender eyes. I am privileged thus to be

united homage paid by angels and elders to the Lamb. | consciousness of an earthly existence ! It is natural, therefore, that the Church should also give us the opportunity of indulging in that which is a and feels that such contemplation is necessary for truly angelic and celestial worship—that of simple and adoration, will soon pass on to other thoughts and individual adoration.

is a joyous place, and that there is not a moment in our alters; it is likewise, that in thus adoring Him which a song in honor of God and the Lamb is not we may speak to Him in all the affection of our heart, bursting forth from the lips of angels and of saints, yet as we contemplate in Him the various forms of His we know that this is only the expression of the real mercy and kindness towards us. You see Him beand essential bliss there enjoyed, and forms not the fore you; your hearts tell you that it is the same Sasole occupation of those heavenly spirits. We believe viour who was born and died for your sakes, and rather that their felicity consists in being watchful your imagination, under the conduct of your faith, and ever intent on the face of God; in having their will easily lead you into the various scenes in which eyes never satiated with its glory, but drinking in He appeals to your love. constantly that stream of light which is full of gladness and which forms their intelligence, and in having their when He came into the world, as we have contemcars ever intent on absorbing the flow of harmonious wisdom which, far richer than any strain of even heagoured an unceasing stream of unspeakable delight, that hour. You will picture to yourselves the descsteeps it in universal fruition. This passive, this calm, earth, its nakedness, and its coldness, and His nethis unstirring contemplation of God in deep and silent gleet by men. You will think of the love of His adoration forms - we cannot doubt it - the true occu- Blessed Mother, and of the worship of those poor

And how can we come nearer to this, than when that same Lamb who was adored as if slain in heaven, and gives time and us leisure, undisturbed by any outful mystery, that he feels he can be in His presence, not feel that you have a right to stand at His feet tenderness of His look, that, instead of saying like it been your happiness there to address your Lord? Peter, "Depart from me, for I am a sinful man," we require almost to be told like Magdalene, " Touch is nought to give direction to your thoughts but your me not," to prevent our rushing forward and em- own affectionate feelings, that you will pass in the gel of old, as Tobias and his son, recognising in him face to face, as a friend speaks to a friend. prostrate in adoration after his departure; and durabyss of his own thoughts, thinking to himself how feel for him. He enters at once into the depths of His throne to bear to them mercy and blessing (Tob. but which each of us can find in those abundant xii. 22). This thought of the immense greatness and goodness of God was sufficient to keep them fested to us. Do you think that when Magdalene we have Him close to us, whom the heavens cannot following the mere didactic lessons that our Saviour contain, whom the angels cannot comprehend, whom might be imparting? No; she heard indeed all that eternity cannot measure, whom infinite space cannot came from His heart of love; but her eyes were limit—shall we not spend one brief hour, or a portion | fixed untiringly upon Him, and the thought within her of it at least, in this only appropriate homage of adornot entering into any details of specific meditation, had He not on that happy day crossed my path? sence, worshipping in spirit and in truth, making our mons which He cast forth had still remained within whole being a sacrifice immolated and consumed be- me? What would have become of me if I had not fore Him, and losing sight even of our most spiritual gone to the Pharisee's house, and poured out my wants, because all our thought is lost in that of giving honor and glory to Him alone.

This silent adoration will still not be unaccompa-

express it, the more active worship of that most sa- and still music within our hearts, which will be as the cred victim. We are, then, necessarily guided, led return of some long lost strain, not in a connected along, by the very rite which is performed; our minds form, but going and coming in snatches and gushing are not allowed to unloose themselves from the directiones, like those of the swelling breeze; or it will tion which the Church gives them, and we are more sound to us rather as if it were the echo within our are represented in this sacrifice connect our thoughts peating, "O truly this Lamb that was slain, this God with His sorrows and torments, and for what He en- who is present, this Blessed Redeemer who thus dured for us on His cross. It is a time, not of sim- comes down to me, is worthy of praise, is worthy of ple adoration (except for a moment), so much as of benediction, is worthy of divinity, of wisdom, and of active devotion in communion with the prayers of the power." Thus we shall find ourselves united in ado-Church. It is the time, too, generally, when we have ration of the Holiest with sinless spirits above, whose He was taken up from earth, and He sitteth at the to pour out supplications for the day and when our very words become so naturally ours. Deep and special prayers prescribed to us, either by rule or by long be our dive into this ocean of boundless love; our own usual practice, occupy us in conjunction with and let our spiritual sense hardly brook return from the solemn rite. This corresponds to the loud and its all-absorbing and entrancing gulf, to the bleak

> But, my brethren, the love that thus contemplates. other feelings. It is not merely to adore our Blessed For, my brethren, although we believe that heaven Redeemer that He is exposed to us solemnly upon

You will delight to remember Him as He was plated Him before, as a child in the arms of His mether, helpless, and having but one thought, the love venly music, from Him is ever flowing; while their of you and the determination to redeem you. Your hearts (I speak humanly), are as vessels into which is will dwell familiarly on all that enhances His love in and which, overflowing through their entire being, lation of that place in which He first appeared on shepherds who came to honor Him, and you will then feel as if you were in the midst of them. You will the Church, in whom we believe, places before us kneel with them, and ask Him if He will not allow you in return to love Him when He has thus in the very first instant of life, given you such evidence of affection.

You will then, in another moment of thought, find and yet not sink overwhelmed with fear. He sees and weep with those that love him, shrinking not from his Saviour before him in all the sternness of His being at His side? Will you not pour forth loving purity and holiness, but, this is so softened by the words here as ferrently as you would have done had

It is in this silence, when you are alone, when there and in each you will find motives of love, which will enable you to speak to Him as your heart dictates,

But this is not all. For, my brethren, this is the advantage of this devotion, that in the solitude in proofs of love which our Divine Saviour has maniwas, " What a wonderful position for one like me to What would have become of me if those seven deointment and my tears on His blessed feet? And here I, the sinner, the outcast, am allowed to nestle at those feet, and privileged to look into His meek

among us, searching his own heart to its depths, and looking back on his past life-it may have been, of error; it may have been, of infidelity; it may have been, of crime, even-and finding himself forgiven and at rest, and allowed to mingle with the household of God; who, contemplating all this, and seeing himself literally at the feet of his Saviour, speaking to him words of love, talking as though it were to a parent or a friend upon every detail of His benefits recalling, again and again, the way in which he was called, the manner in which the Good Shepherd took him upon His shoulders and bore him to the true fold who, feeling in himself all this, will not easily pass an hour in again and again thanking Him with expressions of natural love, for the mercies He has bestowed, even, my brethren, in such phrases as a child would use? Strangers in foreign countries are at times astonished when they hear, at the moment in which the Blessed Sacrament is exposed, or Benediction is given with it, expressions of such familiar love breaking forth from the lips of the peasant and the artisan, that it is impossible to conceive them spoken save concerning one of whose actual and real presence there, there was not a shadow of doubt; and expressions at the same time of such simple, almost infantile love, as prove how this belief is not one merely of the intellect, but one most truly of the

And then, when we have exhausted those considerations that are somewhat selfish, we may surely find abundance else concerning which to entertain ourselves with our most Blessed Saviour. Parents, speak to Him of your children, if they give you pain, if they are forgetful of their duty to God, if you fear that they are running on the paths of vice. This is your hour; this is your place; for you stand before Him who touched the bier, and raised the son of the widow, even from death. Children, are you afflicted at your parents sufferings, seeing that, as old age creeps on, sorrow and tribulation come with it, and pain, and bodily suffering; and do you wish that you could ease them and give them rest? Then pray to Him to smooth their pillow who raised from a fever the mother-in-law of Peter, and who bestowed so many wonderful benefits of cure upon the sick, and gave consolation to all that came nigh to Him in affliction. You who are just and holy, are you grieved at the sight of iniquity and sin, at seeing so many of whom you know, and whom, perhaps, you love, still hardened in vice, and feeling no desire to return to God? Are you dismayed at the spread of wickedness throughout the world, and do you fear the judgments of God may come upon it? Then come here, and pray in the very presence of Him who forgave the penitent thief upon the cross, who was ever familiar with publicans and sinners, and who came to seek and to save what was lost.

This is the way in which all may satisfy their spiritual desires. For love, after all, is not content with silently gazing upon its objects; and they who love their Saviour, though they may indeed, for a long time dwell in secret contemplation on all He has done and suffered for them still will not be so satisfied. They will ask for more. Love is craving, love is garrulous, and love requires to entertain itself with interchange of discourse. Therefore, fear not, my brethren; pour out your supplications here, and be assured that if at any time and any place they will be lieved that which we say and profess to believe, that heard, it will be at that time when you are all collected it is not for an imagination of man, it is not for a in silence, each occupied with his own work; but, at symbol, it is not for anything unreal, but it is for the the same time, all united together and centred in one common Saviour.

For I need not say, my dear brethren, that this adoration and this contemplation of our Blessed Lord, which so peculiarly makes the worship which we are not for anything else than the object of our deepest deluge (Isai. Iv. 9;) and that it leads her always in to our devotion towards our adorable Redeemer, now engaged in similar to that of saints and angels in veneration and affection do so much, or indeed what the path of truth; that He has endowed her as a true humbled, as He is pleased to be in this holy Sacraheaven, is one which belongs, and can belong, to the could not justly be done, except to One having a spouse, with all earthly and celestial blessings—that ment. Let us, on the contrary, Catholic Church alone. And I have no hesitation in saying that a thoughtful mind, one that really believes the word of God to be full of truth, to have meaning in every page and in every sentence-one that considers that not a word has been there written which has not to bear practical fruit, might easily be brought to the admission of the whole Catholic system, by following out this thought, that the worship of the Catholic Church, based on the belief of the Real Presence, comes the nearest possible to that worship which John describes as done in heaven. If ours be not the counterpart of that worship, then has it no counterpart on earth. Is it possible any where else to have a multitude of men together, each engaged with his own thoughts, and yet these thoughts be the same in principle and in object? If you speak of religion (you, at least, who belong not to the Catholic Church) what is your understanding of the unity that holds together a congregation, if it be not, that when worship is performed, they can all join in it, that they can answer to a common prayer, that they allow themselves to be led by one minister, and that their thoughts are united through the agency of that voice which guides your service, or which instructs you? But imagine the force of a doctrine and the strength of unity in the Catholic Church, which can make, not hundreds, but thousands of persons, kneel in silence, without interchange of word, without a preacher or a priest to instruct them, or to pray with them, or to lead them in their devotions: and yet, every single heart, believing exactly the same, and paying the same acts of silent homage. It shows that the root of faith is in the heart, that that root is the growth of a common seed, which, having been cast there by the Church in each Catholic soul and nourished there by the grace of God, brings forth the same plant, bears the same flowers, and yields the same delicious fruit. Thus Catholics are united, and may be united through the whole earth, without bond or an exterior act to hold them together.

near Him who deserves so little!" And who is there most perfectly follow it. And it is, as I have said, when the Church, exposing our Blessed Redeemer in this holy Sacrament to our adoration, enables us to indulge perfectly in the suggestion of our own hearts, when she does not limit us by any particular service to the time spent in this worship-that we can truly perform this two-fold inward act of homage, adoration, and contemplation—that adoration which makes us cast ourselves down before God, and acknowledge Him to be our Lord, and that contemplation which follows Him through all the phases of His goodness, only to give greater nourishment to our love.

But, my brethren, it may be said, "Do not we Catholics, admit that the real presence is constantly in our Churches; that the Blessed Eucharist in the tabernacle is an object of constant devotion; and that, therefore, we can satisfy all these feelings without the necessity of such peculiar external pomp, as we accompany this special form of devotion with ?"

It is true, my brethren; but is no less true that we require circumstances exterior to us, and which, though in themselves trilling and worthless, assist our thoughts, to make that devotion be to its fullest extent what the Church intends it. Our experience shews it. We see how the faithful flock where the Blessed Redeemer is elevated, if one may thus speak, in royal majesty, to be especially worshipped. And though from time to time they will pass fervent moments in visiting Him when He has retired within the shelter of His tabernacle, and remain perhaps a considerable time in prayer at particular seasons when their hearts prompt them, still it requires a suggestive impulse from the Church, an invitation, a call to the faithful to come and pay a solemn homage, to give additional motives for us to do it. In fact, is it not so with all the world? Do we not hold that a monarch is as worthy of homage and of reverence at one time as another? And yet, are there not stated days and hours appointed when they who wish to shew that homage are invited to go, and do not multitudes | Him to forgive the injuries He has received, and to then flock who at other times would not do so? And therefore it is that the Church is pleased more especially to claim our devotion for the Blessed Sacrament. in a particular season, and under a particular form. But this is not the chief reason why there should

be this outward display, and why our Blessed Lord should be thus elevated in the presence of all, that men who love Him may come and adore Him. He has been outraged; He has been insulted; He has been blasphemed; He has been sacrilegiously treated for ages on account of the very love which He has shewn us. He has been the object of scorn and of jeers. The belief in it has been treated as superstitious, and we who hold it have been deemed little better than dupes and fools! Fools we gladly are for Christ's sake! Who is there that ever loved Him greatly, that ever openly confessed Him, that ever loved His cross, that has not been considered by the world a fool? Therefore it is a joy and an honor to us Catholics to be considered such now for the simplicity of our faith. But because we are called fools, and because this one belief is spurned, we will proclaim it before the world. Do you believe that we would permit all to come here and witness our manner of worshipping-do you believe that we would lay out our ingenuity and slender means in decorating that altar, and giving it all the splendor of which, under circumstances, it admits, unless we really betrue God of Gods Himself that we are thus ready to proclaim our love and our adoration? It is a proof, and it ought to convince any one of the sincerity of our faith, that we thus openly avow it. We could

right to the expression of unbounded homage.
Then, my brethren, this is a declaration of our faith, in the face of a scoffing world, of denying philosophy, of popular clamor, and of national blasphemy. We elevate our Saviour to tell the world that not only we believe Him to be here present upon our altars, but that we consider it the greatest of blessings, the highest of glories, to have Him thus in our possession, and to be able to show Him that we fear not what men say or think of us. We only wish He should know our hearts, and that He should see that we believe in earnest and that our belief leads us to that homage which it should exact.

Is it not right, my brethren, that there should be this solemn and triumphat worship of our Blessed Redeemer? Hast Thou not said, O divine Saviour, "that he who humbleth himself shall be exalted?"-And who hath humbled himself like Thee? Who hath abased himself like Thee? Who hath allowed himself to be trampled under foot by the unbeliever and scoffer like Thee? And if we wish to follow out Thy maxim, shall we not exalt Thee, raise Thee up, and worship Thee publicly; and shall we not de-clare in the face of all that we know Thee, and love

"Who has taught you," I am asked, and the declarations of the national creed put the question,-"Thus to give to your Saviour this splendid and outward worship? Where is your warrant for raising Him up, and bearing the adorable Sacrament about ? Where is my warrant? Where is the warrant for any act of direct adoration towards our Saviour in the New Testament? Where was there any order issued, or permission given, warranting blind men, when cured to fall down and worship our Lord ?-Who taught the women of Canaan, or the lener, or Peter, to prostrate before Him? Again, I ask you, Who told the disciples, when ordered to prepare a humble beast for His riding into Jerusalem, to turn a word being spoken, and without a single outward his entry into a triumphal procession? Who told the disciples to cast their garments in the way, and tical and ineffable union, may be considered as the

Jews to cut down palm branches, and follow Him in more recondite and mysterious applications. I will implanted those of grace as much as of nature in the soul. And if our Blessed Redeemer has been hum-

And this day we have borne Him, in the best manner we could, in triumph; not indeed with that maiesty and dignity we could have wished, but still we bore Him along, and in that triumph we were joined by the universal Church. There were no palms cut down by the wayside of Jerusalem, but there were palms, invisible indeed, but true, of martyrs who joined in the procession, bearing those palm-branches which the Son of God has given them. There were perhaps, but few flowers scattered in His path, but there were lilies and there were roses borne by those who earned them in their hard contests on earth, and who now follow the Lamb whithersoever He goeth, and who followed Him this day. We had no precious garments to throw before Him, but there were the garments of those who have washed them in the blood of the Lamb, and who never leave Him, but cleave to Him, and sing to Him whenever the Church invites them; -the Church on earth inviting the triumphant Church in heaven. In this way, we have had our triumph this day, poor indeed, but at the same time, consoling and gratifying to our hearts. We have done what we could to show our Redeemer that we fear not to express our love of Him. And I doubt not but many, many, have in their hearts entreated look not down on our iniquities, nor on those of our parents, nor to take revenge for past sacrilege and present unbelief, for our own lukewarmness and irreverences, and for others rejection of Him; but according to the multitude of His mercies to forget and forgive; to look down upon faith and our thoughts work our love, though cold, and to reward them, not so much in ourselves, as in others.

And in this splendor of worship, my brethren, does the Church complete that resemblance which Saint sacred vessels, and all else that belongs to it, be John in so many respects exhibits to us, between the splendid, and fear not. Say not timidly, "This is all Church on earth, and the Church in heaven. For not to symbolise virtues, or the feelings of the faithful." only is the Lamb there worshipped, and we likewise worship Him here below, but that Lamb stands in a bride of the Lamb, because she is His spouse. She more intimate relation to the Church than mere worship and adoration can give.

St. John saw the heavenly Jerusalem descending upon earth; and we cannot doubt that under this figure is represented the Church of God. And who God? She was the Bride of the Lamb. She came spouse prepared by God for His own beloved Son. She came down "as a bride adorned prepared for her bridegroom." And here we make a claim which espousal between the Lamb and the Church? Why, | slain is the great object of adoration. in that which forms it between the Church in heaven and that same blessed victim of our salvation. It fulness of joy. Let us make it the means of imconsists in this: we believe (and without this belief proving ourselves in the most essential of virtues, there would be no fulfilment of this image,) that the love to God and to our dear Redeemer. Let us Lamb which was slain, has given His very right hand | make it likewise the means of doing good to others, to His Church, and that that right hand remains for by obtaining for all the world, in this best opportuever fast locked in hers, by a compact as inviolable mity for earnest supplication, blessings and graces as that which secures us against the return of the which we so fearfully need. Oh let us put no bounds He has made over to her as a dowry whatever it is the depths of His humiliation, and from the atrocities for her good to possess—that He is, as described to us, not only standing in the midst of this His own Him, and love Him the more. Let us nour out our city, which is His bride, but that from His sacred hearts before Him. Let us dwell inwardly on the feet flows forth the river of life, inexhaustible, and multitude and immensity of His benefits. But let us ever refreshing this body espoused to Him in unity and peace, His living Church. For from Him, of silently adoring Him, and unspeakingly loving through His sacramental grace, comes forth the rich Him, addressing Him with the lips of the heart, and abundance of that salvation, which burst forth from not of the mouth. Yet while we thus make Him the His sacred heart upon the cross, and pursues its course unfailing through this city of God.

And He is the temple of this wonderful city. It has no other (Apoc. xxi. 22!) It is not merely God in His glory, but it is the Lamb particularly as a sacrifice that forms the groundwork, the focus, the very concentration of all worship in His Church. For make it the means likewise of your increased sanctiwhat else can be signified by His being the temple of His spouse, except that "through Him, and with Him, and in Him," as the Church daily says in her sublime at His blessed feet so closely as He permits you here. liturgy, is from her "to God the Father Almighty, in unity of the Holy Ghost, all honor and glory?

dor of the Lamb. "For the glory of God hath enlightened it, and the Lamb is the lamp thereof."-(v. 23.) Distinct again the two. God, as ruling all through His Son all the wisdom of revealed truths; but the Lamb, as more particularly shedding the bright lustre of His constant teaching upon His Church, and as giving to her that beauty, that brightness, that cheerfulness, that joy which characterise all her worship, all her feelings, all her actions.

And now, if the presence and adoration of our divine Redeemer in the blessed Eucharist, forms the foundation, composes the body, and raises also the the bridegroom of the Church, applies to her alone, so that the exclusive recognition by her of this mys-This devotion, then, is so eminently Catholic, that to carpet the rough path to Jerusalem with their keystone of all her liturgical, ascetic, and spiritual we should cherish it, that we should love it, and should best raiment? Who taught the children of the system. I will not pursue this subject now into its Amen."

a throng around? Who taught the little ones to ex- not attempt to shew you how this admirable Sacraclaim, "Hosanna to the Son of David"? Who ment necessarily forms the delight of chaste souls, taught them? Why, He of whom our Blessed Re- how it is the very life of cloistered purity; containdeemer said, that if the children had not cried ont, ing Him of whom it is written, "My beloved to me, His Father would have made the very stones of the and I to Him, who feedeth among the lilies"-(Cant. road call out "Hosanna" to Him. It is God that ii, 16.) For this would be beyond our present purgives the instincts of religion. It is God who has pose. But I will content myself with a lower and more homely application of this principle. As, then, the material Church partakes of the privileges of the bled for us, it is our duty, it is an instinctive call of universal constant the property of the best of our power, by her office of "Dedication," applies to the edifice, while she consecrates, the very imagery that belongs universal Church which it represents, and as this, in to herself, calls it "the heavenly city of Jerusalem," " the spouse, girt by hosts of angels, endowed with the Father's glory, the most beauteous Queen, wedded to Christ the Prince;" so may we say that in the very church in which we are assembled there is every para of the most wonderful apocalyptic description verified. The Lamb is to-day the very temple of his own temple. The rest of the church looks almost like common ground, when contrasted with the greater splendor of the sanctuary in which He receives our special homage. Towards Him there we turn, as did the faithful Jew towards his temple, whenever and wherever he worshiped the God of Israel: and He is the true lamp of our holy place. The very radiance which enshrines Him, and which fills it all, is calculated to make us feel that from Him dart forth spiritual rays more cheering, more brilliant, more penetrating than those which we behold. And still more is this church to-day the bride of the Lamb, who has come down to take possession of it, who is here as the master of the house, ruling it, and looking beneficently down upon all us His servants, admitting us, as souls joined in love, to partake of that character of bride which belongs to the general Church. And so we can explain literally what to others must be expounded allegorically. Talk not to me of symbolical forms, or of architectural details, as intended to represent some abstract dogma, or to keep up traditions which, except among ourselves, are dead. The Church of God has a higher and better symbol than these. She is the bride of the Lamb, and therefore, with no other motive, for no lower reason, she must be adorned. Seek not excuses for splendor, mystify not a very necessity of the Church's privilege. Spread the walls with the most brilliant colors; let the sanctuary dazzle with gold; let the No; it is more than this. It is the decking out the must be made beautiful, she must be made rich, for God himself has told us that He sends her down from His hand, gloriously adorned. And although the virtues of those who form the spirit of that bride are the true gems that adorn her, and although the or what was she who thus came down as a gift from array of their glorious deeds forms a more noble raiment for her than mere visible splendor, still even down dressed and decked with glory as belitted the these are necessary to complete and fulfil, as they do in the Catholic Church, that coincidence between the city which God sends down from heaven, and the bridegroom." And here we make a claim which very material Church. For in this it is no less true none other can advance. For in what consists this than in the heavenly Church, that the Lamb that was Then, my brethren, let us hail this devotion with

of injuries He has received, to exalt and praise particularly cultivate that inward power of the soul object of our inward love, be ready ever to join with the Church when she openly does Him homage, fearless what men may think or say. Make this adorable Sacrament the darling object of your love here on earth, for it contains your God and Saviour, whose face you long to see in heaven. And endeavor to fication, for you never can come nearer to your Blessed Lord on earth, nor ever pour your petitions

And then the day will come, when from the fleeting city here below, where we worship the Son of Nor is this all, He is its lamp likewise. There is God under this amiable disguise, we shall pass as we no light there except the glory of God, and the splen- humbly trust, to the lasting city above, to its blessed inhabitants, and to its unveiled worship. It will seem only as if the place alone were changed. All else will be the same, the same God, the same Saviour, by His providence, and as bestowing upon the Church the same angels, the same saints; the same Lamb upon the altar, the same incense, the same cry of praise. And they who have worshipped with us on earth, who have walked in humble procession with us, bearing the Lord of Hosts around His house, will there be the companions of our greater triumph, but of the same adoration. And how shall we then bless the day, when in the fulness of our hearts, we admitted and held unflinchingly to that belief, which more than any other, we shall then see, forms a golden very loftiest pinacle of the spiritual house of God; chain between the temple of heaven and that of you will see how all that is spoken of the Lamb, as earth, unites the worship of angels and of men, and puts into the mouth of both the same undying canticle: "The Lamb that was slain is worthy to receive power and divinity, and wisdom, and strength, and honor, and glory, and benediction, for ever and ever,

### LETTER OF THE VERY REV. DR. NEWMAN TO THE ARCHBISHOP OF DUBLIN.

The following letter has been addressed by the Very Rev. Dr. Newman, the illustrious witness to the truth and purity of the Church-the vindicator of the Spouse of Christ from the calumny of apostates—to his Grace the Archbishop of Dublin, expressing his gratitude to the Irish people for the liberality of their contributions to the fund mised to indemnify him. This letter is well worthy the consideration of our readers. To the Rev. gentleman's observations on the Judges and judgments of the Court of Queen's Bench we direct their particular attention. If the dignified and yet charitable reproof of this distinguished ecclesiastic is not felt by his ermined arraigners, his partisan jury, and their disappointed abettors, we do not envy their 'sensibility:

TO THE MOST REV. DR. CULLEN.

Birmingham, Feb. 5, 1853. My DEAR LORD ARCHBISHOP,-I acknowledge with a very grateful heart, and with feelings of extreme gratification, the bounty of the Catholics of Ireland, conveyed through your Grace, towards the liquidation of the heavy expenses in which my late trial has involved me. I praise and bless the Author of all Good. who has never failed me, that He has put into the hearts of the rich and poor, clergy and laity, thus effecmally to aid and sustain me in the most trying event of my life. May they receive an overflowing reward from Him who never forgets good deeds done in His name, and to His glory! When I first heard of their charitable intentions I knew well that an inexhaustible fount of liberality was their characteristic as a people; but I confess it, never did it enter into my mind that it would rise in my case, even to a fourth part of the sum which it has actually attained. What can I say sufficient for the occasion to them all, high, and low, to their Rev. prelates and others, who have so generously prompted and sanctioned their munificence, and to my friends, known to me personally or not, who have busied themselves in the various ar- move to do anything they fall into dissension. A matrangements which it involved! One, alas, there is, dear to your Grace, who has a claim on my perpetual remembrance, who was among the first to stir in the work of mercy, and who has been taken to his reward before the termination of our fears and of our disconragements.

I say that our discouragements have ended with our fears; for, in truth, I have to offer, first of all, my dear lord, to you, who have stood by me with such noble simplicity, and frank confidence, and affectionate earnestness, from the beginning, and then, through you, to all my Irish benefactors, my congratulations on the success, as well as my thanks for the generosity of your exertions in my behalf. The legal process is at an end; and, though it was impossible, as it now appears, from the nature of the case, that I could have satisfied what many will call the unreasonable demands of the law, still, with God's blessing, and by the undaunted zeal and greatability of the distinguished men who defended me, I have gained a moral victory, as is testified by the rejoicings of my friends and the disappointment and mortification of my opponents. What the judges have not done, is the best justification of an act which was prompted to me by a simple sense of duty, committed with great deliberation, untainted by malice or revenge, and unimpeached ever since by even a momentary misgiving or regret. Had they lelt me to be more than legally guilty of the crime laid to my charge, they would certainly have inflicted on me, for a libel which, if morally such, was (as the counsel for the prosecution insisted) the most comprehensive, the most energetic, the most malignant, the most andacious, for the perjuries by which it was supported, of all conceivable libels, an unexampled punishment, whereas they have visited me with nothing more than £100 fine. Moreover, the judge who delivered sentence has informed us that, had the question of a new trial turned simply on the evidence brought before the jury, as contrasted with their finding upon the facts, the court was so far dissatisfied with that finding that they would have sent the case to another jury for a fresh verdict; or, in other words, the difficulty imposed on me by the technical rules of law was the main cause why a new trial was refused. And, to make the matter clearer still, immediately before the judgment my counsel, when addressing the court in mitigation of punishment, distinctly stated that they had of which the jury had found me guilty; and, when the counsel for the prosecution indignantly protested against so unprecedented a proceeding, as they called it, and invoked on me a sentence of signal severity for this special offence, the beach was emphatically si-

Thus have the judges virtually revised and reversed the verdict of the jury, and I am grateful to all four for this act of justice. One of them, it is true, who delivered their judgment, to the surprise (as I doubt) of his learned brothers, took advantage of the merely accidental opportunity afforded him by the technicality of the law, to improve the spectacle before him to the benefit of an extra-judicial theory of his own, and held me up as a warning to all those who attempted to join the Catholic Church, for the evident want of affection towards the Protestant Establishment, the bad taste, and the deterioration of style, which in my case had been the result of conversion. However, I will say no more of that eminent person's words, when he was just to me in his acts, and kind to me, I am sure, in his intentions. He finished well, though he was ela-borate in the process. After half an hour's suspense, the emblem of the tediousness of the whole transaction, the subdued suspense of his auditory was surprised by his unexpected conclusion into the expression of a very opposite emotion-

" Solventur risu tabula, tu missus abibis."

But I must not occupy your Grace's attention longer: and begging your blessing, and that of the other Prelates who have taken so kind an interest in my anxieties, I subscribe myself, my dear Lord Archbishop, your Grace's faithful and affectionate servant in Christ,

JOHN H. NEWMAN, of the Oratory.

Mobile.—In the Catholic schools of Mobile, there are more children than attend the public schools—the public schools will receive 15 to \$20,000 this year, and the Catholic schools not one cent. The cause. Bigotry. Hatred of religion. For about two years the school funds were paid out to all schools, no matter whether they taught any religion or not, or whether Catholic, Methodist, or other religion-but all this has

### IRISH INTELLIGENCE.

The Parliamentary correspondent of Tablet says :-The enemies of Ireland have endeavored to propagate a report that Mr. Serjeant Shee approved of the placeholding policy, and was prepared to support the Sadleir-Keogh system of party conduct. The contrary is leir-Keogh system of party conduct. The contrary is 72; Cabin passengers, 15; crew, 21; total, 108; the plain truth, as indicated by the simple fact of the saved, 53; lost, 55.—Dublin Telegraph. Serjeant being seen sitting side by side with Mr. Lucas in their old places on the opposition. A meeting of the Irish members have been summoned, or rather is to be summoned, for the time has not been appointed, and as this will be the first meeting of the party since the schism, it will be of course an interesting and important occasion, and will serve to test the present position of affairs. Of course those of the party who have accepted office will not be present. The learned Serjeant's bill respecting the Irish Church is not intended to be immediately brought forward. Its principle appears to be involved in the appropriation clause, which was carried by Lord John Russell some sixteen years ago. That resolution affirmed most solemnly that the surplus revenues of the Irish Church ought to be applied to the purposes of instruction.-This, of course, includes spiritual instruction, to which the learned Serieant proposes to apply the funds .-Such a measure it would be extremely inconsistent for Lord John to oppose in principle, and it would be equally inconsistent in Graham and Gladstone to assent to it, for they left office rather than adopt it. This shows the shifty, sandy basis of the present administration, and the element of division embraced in it. There can be little question that the proposal of any such measure would elicit the utmost diversity of opinion in the cabinet. The importance or unimportance of exposing its weakness of course depends upon the value of what it does for Ireland or for the Church. If it do nothing of course it is worth nothing, and a government composed of men of opposite principles must do nothing, because the moment they ter is now pending (though I am not at liberty to Lord Derby, at all events not a whit more so. If this doing well." be all that is gained by having a government professedly liberal, we have not gained much.

The appointment of the committee on tenant right is about to take place. It is to be a large committee, composed of twenty-one members. The advocates of Tenant Right are to have eight members upon it; the supporters of Mr. Napier's measures are to have a similar number, and the government are to nominate the rest. Mr. Walpole is to be a member, and, of course, Serjeant Shee, Mr. Keogh, and Mr. Napier, with Sir James Graham, and, probably, Mr. Monsell. I hear that Mr. Disraeli has been asked to sit on the committee; at the present moment I do not know if ie have consented.

APPALLING SHIPWRECK AND LOSS OF LIFE IN DUB-IN BAY .- A most painful sensation was caused on Puesday morning last in this city by the news that Queen Victoria, one of the City of Dublin Company's vessels, had been wrecked during the heavy snow storm of the previous night on the frightful and inaccessible rocks on the south side of the Hill of Howth, immediately under the Bailey Lighthouse. The loss of life was known to be very great, though the num-ber of persons drowned could not at first be accurately ascertained, and was variously stated in the reports. We take the following details of this terrible and piteous disaster from the morning papers. The re-port in Saunders says:—The City of Dublin Company's steamship Queen Victoria, Captain Church, Commander, left Liverpool on Monday between two and three o'clock, p.m., with a valuable cargo, and with (it is supposed) about 100 persons, composing the passengers and crew, on board. All went on well until about one o'clock, a.m., when they passed the Kish Lightship, and shortly afterwards neared the Bailey Lighthouse. Owing, however, to the extreme darkness of first imagined, for the water rose in her at the rate of nearly a foot every minute, and she struck a second time upon the Lighthouse rock, and instantly filled and went down with her bowsprit fouching the land. This occurrence took less than fifteen minutes from the time the vessel first struck. So sudden was the closing catastrophe, that only one boat had time to be got out, which was instantly crowded to excess, and of course capsized causing a serious loss of life; the remaining boats went down with the vessel. The Roscommon steamer, outward bound for Holyhead, chartered by the Chester and Holyhead Railway Co., which had providentially been detained for some time in Dublin harbor, in making her course saw signal lights burning, and on directing her course towards them heard the cries of distress, put out her boat, al-though unable to see the vessel from which the agonising sounds proceeded, and with considerable difficulty succeded in saving forty-five persons, whom she brought into Kingstown; a few more managed to get on to the rocks, and by that means reached the Lighthouse, where they were hospitably received and attention paid to their wants. The remainder of the unhappy passengers and crew are, however, it is greatly to be feared, zone beyond all hope of recovery; and amongst the rest, it is with deep regret we have to announce the loss of Captain Church, whose kindness of manner no less than his skilful seamanship had rendered him a general favorite; he was observed by several persons standing in the shrouds at the time the vessel went down. It is needless to say no assistance could be rendered him. He was brother-in-law to Captain Batty of the Royal Adelaide, whose lamentable fate is so well known to our readers. One account states that it was in rendering assistance to a female passenger he lost his life. Some truly melancholy scenes occurred in connection with the wreck. Immediately upon the tidings reaching town, the Albert and Iron Duke steamers were despatched

portions of the masts, together with the three boats, which remained attached to the vessel-and towards evening succeeded in loosening some spars, all of which were safely recovered and brought into harbor.

SUFFOCATION BY CARBONIC ACID GAS. - On Sunday evening occurred a case of suffocation by carbonated acid gas, which had very nearly resulted in fatal consequences. It appears that the hold of one of the brigs at present lying at Lapp's Quay, Cork, having become much infested by rats, the Captain, Cornelius Jackson, with his wife, and a watchman, determined to exterminate them with burning charcoal. They accordingly, on Sunday night, put a pan of burning charcoal into the hold, after which they nailed down the hatches, and stopped the chinks with paper. The following afternoon they took up the hatches, and the Captain and the watchman went down to see what havoe had been created among the rats. The moment they reached the hold they fell down senseless. Hearing the noise, the Captain's wife ran to the hatch, when seeing her husband lying as if dead on the floor, she gave a loud scream, and jumping down after him, she immediately dropt down insensible by his side.-The scream was heard by a porter on the quay who ran to assist. On ascertaining the circumstances, Constable Belton was sent for, who had the sufferers conveyed to the South Infirmary, where, though every assistance was afforded them, they remained several hours without any sign of life. Monday morning, however, they partly recovered, and although still very weak, they were enabled to quit the infirmary, and regain the brig, which had in the meantime been thoroughly ventilated and purified.

" Doing Well at the Diggings."-- At the weekly meeting of the Marylebone Board of Guardians on Friday, Mr. Messer read a letter from Catherine Enmention it just at present) which will reveal the real 1849 by the parish, which, after praising their happy will be "sent to college." If there be a chance of three professions of the parish which after praising their happy will be "sent to college." If there be a chance of three professions of the parish which after praising their happy will be "sent to college." If there be a chance of three professions of the parish which after praising their happy will be "sent to college." If there be a chance of three professions of the parish which after praising their happy will be "sent to college." If there be a chance of three professions are the parish which after praising their happy will be "sent to college." If there be a chance of three professions are the parish which after praising their happy will be "sent to college." If there be a chance of three professions are the parish which after praising their happy will be "sent to college." If there be a chance of three professions are the parish which after praising their happy will be "sent to college." If there be a chance of three professions are the parish which after praising their happy will be "sent to college." If there be a chance of the parish which are the parish professions are the parish professions. Upon a subject of considerable importance to the cluded:-"I need only add that all the girls who Church, I am much mistaken or misinformed if the came out with me are married (a laugh), and most of government of Lord Aberdeen be not inclined to take them got children. (Continued laughter.) I have dunce, he may have the lustre of more school-floga course even less liberal and favorable than that of got a little boy. (Increased laughter.) We are all

> they could only be produced by a proportionate cause or twice during his career, and take his degree at last —we mean religious hate. If Protestantism were with difficulty, his tastes may run towards nothing charitable or benevolent, that charity, that benevolence, would be visible in the clothing and food of the serfs who work the lands of Protestant landlords. But is that charity seen there? Is there a people on the face of the earth so wretched as the Irish? It is only Protestantism which could produce such misery in the objects of its cruelty; for it would be erroneous to now mounts the reading desk, and flaunts it in the suppose that Protestant land-owners in Ireland are pulpit. The laying-on of hands has lifted him out of suppose that Protestant land-owners in Ireland are naturally crueller than other landlords. Tis their religion that makes them instruments of bigoted antipathies. The tyranny they practice—the cruelty they exercise—the ferocity with which they crush the working classes to the earth-does not spring from the baduess of their nature; it springs from their religious they treat their Catholic peasantry like wild beasts. They convert the country into a hell upon earth.-They imitate Joshua from motives which are somewhat akin to those of Joshua. If the Protestant religion were capable of teaching benevolence, humanity, or justice, Ireland was a field for the display of those virtues; but the Protestant religion has taught cruelty, rancor, and persecution; it has taught them well, and failed in everything else .- Glasgow Free Press.

# GREAT BRITAIN.

Is this Glasgow which is thus described:-"It was stated some time ago in this journal, on authority which has never misled us, that two of the most distinguished ladies in the land had reached that stage in the progress of Puseyism which naturally terminates in Popery. We added, that one of these two the night, coupled with the heavy fall of snow which noble ladies—both moving in the very highest circles was taking place at the time, those on board either of aristocratic society-might be daily expected to avow herself an adherent of the C was that the vessel struck on the rock about 400 or is no longer a secret among the friends of the lady 500 yards to the north of the Lighthouse. The shock that she has secretly gone entirely over to the Church alarmed every person on board, and orders were in- of Rome, and that the only thing which deters her stantly given to reverse the engines, and to wear round, from publicly avowing herself a member of that for the purpose of clearing the rock; but the vessel church is the resolutely expressed determination of proved to be much more seriously injured than was at her noble husband to deprive her of the education and society of her children should she take that step."-Morning Advertiser.

THE IRVINGITE CHURCH.-Those who are in the nabit of passing through Gordon Square, at the back of the London University, must of late have been struck by a building of huge proportions now rearing itself, and rapidly approaching completion. It is in the cathedral style, the architecture being gothic. This building is intended for the followers of the late Rev. Edward Irving, who, since his decease have much altered their form of conducting public worship. They call themselves the Holy Catholic and Apostolic Church. The service is conducted much in the same manner as the Roman Catholic, being liturgical and intoned, with frequent genuflexions and changes of posture by the priests who conduct the service. The vestments worn by the priests are as gorgoeus as those worn by the Roman Catholic priesthood. They recognise various orders in their Church, such as apostles, prophets, evangelists, pastors, and deacons; at the head of these is the angel or the Church. They believe that the power of working miracles still remains to the Church, and that Christ will shortly appear and reign with his saints for a thousand years in the millenium. The most prominent man connected with this religious body is Mr. H. Drummond, member of Parliament for East Surrey, who has written several works in defence of the above tenets, and is one of the angels of the Church. The building in Gordon Square, it is expected, will be completed by the summer.—London Morning Chronicle.

THE PROTESTANT PARSONS AND THEIR STOLEN CATHEDRALS.—The Popish idea of a Priest is, that he is one of a caste, set apart for the performance of duties essentially holy and necessary for salvation. As long, therefore, as he is engaged in these offices he is acting up to the spirit of his mission. His union with a dozen or a hundred Priests in one cathedral adds back with contempt your lectures to them on the rights been altered by the present school officers. This is another sample of Protestant toleration.—Roman Guar-the funnel and portions of the wreck as were visible and portions of the wreck as were visibl

above the water-viz., about half of the funnel and is no inherent holiness either in his office or in the service he performs. He is in church the representa-tive of the people, offering up prayers in their name, and the teacher of the people, expounding to them doctrines which have been the exclusive objects of The following is the nearest calculation to the numbers of passengers that can be obtained:—Deck passengers, testant church, is very like an anomaly. The very building tells you, when standing in a cathedral, that it was destined to services widely different from those which Protestant churches present. Beautiful these antique cathedrals are - but not from their adaptation to the wants of the present church. You walk through a wilderness of stone, through long walks of clustered columns wonderfully carved, but there is scarcely anything to tell you for what purpose this is designed. Suddenly you come upon the portion partitioned off from the rest, where a service is being performed with accessories totally different from those which you witness in your own parish church. But you discover the service is that of the Church of England. You see at once, however, that the place is parted off, because the space it covers is sufficient for all the wants of the due celebration of the Protestant liturgical rites, and that all that space which was necessary for the due performance of the ceremonial of the Romish ritual is abandoned, because it cannot be used. You are content, however, that the building should remain, on account of its intrinsic beauty, but you are at a loss to account for the keeping up of a stall of Clergy sufficient in number for the requirements of the Church in the days when the cathedral was built.—Daily News.

TRAINING OF STATE PARSONS .- This training for the church "as at present established," this matter of university education, with its "little go's" and " great go's," its commons and wine parties, its gown-andtown rows, its profligacies and extravagances, does not contribute much towards the perpetuation of an earnest and devoted gospel ministry. It is a thing arranged at an early period of a man's, or rather of a boy's, life. It is often a question merely of £ s. d.. in the beginning, in the middle, and in the end. If church-preferment some day, if Harry's uncle, the dean, has a prospect of the lawn sleeves, Harry will "go into the church." He may be a scamp and a gings about him than any of his contemporaries, and may be proctorised more frequently at "Ox-bridge" The sufferings of the Irish are so prodigious that than any man of his term; he may be plucked once better than horses and hounds, gin-twist, and buonurobas. Still he is to "go into the church." Young Simpson, the Oxbridge man, who, a month or two before, was seen lounging at the corner of the High Street of his county town, smoking a cigar and cracking jokes with pretty maid servants in fly-away caps, the laity. Outwardly it has made him a new man.-But it has not changed his inner nature. He may no longer wear green cut-away coats, and Prussian blue neckcloths with obtrusive ends. He is doomed to the rigid misery of the "white choker." But this is all the rigidity and all the whiteness that there is about hate. They are naturally good-natured men, and yet him. He is the "Rev. Henry Simpson" on his visiting eards and the envelopes of his letters; but, in reality, he is young Simpson still; and he becomes, in due course, middle-aged Simpson, and old Simpson, and perhaps he gets a fat living in the country, and a prebendal stall somewhere or other; but he knows, and, in confidential moments, he will some-times acknowledge that he has mistaken his profession, and that the serious duties of the ministry are altogether out of his line .- Bentley's Magazme.

The progress of emigration to Australia continued without abatement. The Times of the 21st contains a statement of vessels on berth for Australia at the ports of London, Liverpool and Glasgow, from which it appears that the number loading from London is 111, with an aggregate tonnage of 50,296 tons; Liverpool 72 vessels tonnage 37,390; the Clyde 21 vessels tonnage 6,314; and yet it is added there is no scarcity of passengers or freight, and both passages and freight keep up. A steerage passage to Melbourne is charged at £18. At the same time it is added the American packets go out pretty well filled at £3.5s. to £3.10s

A SOLDIER WITH FOUR WIVES .- Two women were brought before the Sheffield Magistrates for having quarrelled about which had the greatest right to a solquarrelled about which had the greatest right to a soldier, and resorted to fighting to settle the point. The soldier was among the spectators in Court, and the Mayor ordered him to be called. On presenting himself before the Bench, the following dialogue passed:

—The Mayor—"Which of these women is your wife?" Soldier—"One of them is as near to me as the other." The Mayor—"Explain what you mean by that." Soldier (smiling)—"They are both my wives." The Mayor—"You may think it a laughing matter but you will find it is not. Do you mean to matter, but you will find it is not. Do you mean to say that you have been married to both these women. and that they are both of them your wives?" Soldier and that they are both of them your wives?" Soldies—"Yes! and I can bring you two more, if you want them." (The young prisoner, who with the soldier appeared to think the whole proceeding a rare piece of fun, here burst out laughing.) The soldier added—"I have four wives, I married one in Ireland, one in Scotland, and two in England." The light then began to dawn upon him that the matter was not quite so much of a mere joke as he had at first thought it, and the smile entirely left his countenance a moment afterwards, when the Mayor directed him to be taken into custody on the charge of bigamy.

BISHOP O'CONNOR ON FREEDOM OF EDUCATION .- Do not talk of the Madiai, or charge with intolerance the Grand Duke of Tuscany, or any one else. He punishes two persons and makes no boast of toleration which he is not willing to grant; you oppress thou-sands, if not millions, and, to the injury of oppression, add the hypocrisy of a pretended regard for conscience and religious rights. Yes, as long as the Catholic holds the tax gatherer's receipt for money for which you offer him no equivalent, or for which you offer one which his conscience spurns; as long as you make him pay for rooting his own religious principles out of the mind of his child, even under the euphonious pretext of discouraging sectarianism, he holds in his possession a certificate that your claims to toleration are delusive; a certificate that will make other nations hurl REMITTANCES TO

# ENGLAND, IRELAND, SCOTLAND AND WALES.

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# THE TRUE WITNESS

### CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 18, 1853.

NEWS OF THE WEEK.

Owing to some unaccountable delay, the English mail had not arrived in town up to the time of going to press. The news by telegraph contains the following items: --

On Thursday an important debate took place in the House of Lords on the subject of war with Ava. Earl Ellenborough moved for the production of a letter, written in 1829 by the East India Company to the Governor General, giving instructions as to the line of operation to be made in any future war tions as to the line of operation to be made in any future war with Ava, especially with reference to the proclamation for the amexation of Pegu. Earls Aberdeen and Derby both defended the policy that was pursued; and the latter read a memorandum, written by the late Duke of Wellington, going to prove that war could not have been avoided, and in justice, both to the Peguese and England, government was bound not to stop short of the annexation of that Province. In the Commons, on Friday, the subject of Jewish disabilities was discussed, the object being to extend to Jewish dissenters the same cussed, the object being to extend to Jewish dissenters the same privileges as to Protestants and Catholies. A motion by Lord J. Russeil, that the House go into Committee, to consider the subject, was carried by a vote of 234 to 205. The ship "Hemisphere" at Liverpool, from New Orleans, having the crew, 16 in number, of the Barque "Charles" of London, from Cardiff for San Francisco, abandoned at sea. The chief mate of the Steamer "Victoria," lost off Dublin, has been indicted for man-slaughter. C. P. Rooney, Secretary of the Dublin industrial Exhibition, has been appointed general Superintendent of the Quebec and Richmond Railroud. Apprehensions are entertained of an outbreak in Hungary. Mazzini is suppressed to be in Milan: we trust we may soon hear that he is in posed to be in Milan; we trust we may soon hear that he is in mrson.

### CHURCH AUTHORITY.

When we accepted the challenge of the Montreal Witness, to state the Catholic argument for the existence of an infallible Church, we did so on the understanding that he would fulfil his promise of meeting us with "a contrary and positive thesis;" that he would do something more than attempt to prove our thesis bad, but that he would bring forward a thesis of his own, which he would prove to be good. We were anxious to see a "positive," and at the same time a Protesting, "thesis, and, in the hopes of having our curiosity gratified we willingly stated our own in the plainest language-We argued -- 1st, that, the means appointed by Christ Himself for perpetuating, and promulgating the knowledge of His doctrines, amongst "all nations" and "until the consummation of all things," must needs be the very best means means, appointed by Christ Ilimself, was the teaching of a chosen "body" of men, by Him express-ly commissioned to teach; we therefore concluded for perpetuating and promulgating the knowledge of or the other.

unintelligible objections against the use of the term " body" as applied to the recipients of the commission to teach :-

corporation for the purpose of declaring in a corporate capacity, what men were to believe. They did not meet to consult before they wrote their Gos- deaths-what countries they visited-what peoples pols or Epistles, and then give them forth as the they converted—what doctrines they preached standard of a Church. Each was clearly, from the nature of the case, inspired separately and individually, for his own particular share of the great book called the Bible. In fact, if we reject the tra-

his own hook, without reference to the teaching, and without any connection with the proceedings, of another; our opponent also challenges us to prove "that the Apostles were a body."

use it, we intend to denote any number of men, bound together by a common tie-laboring for the same ends, employing the same means, and acting under a common warrant, or commission. Thus we call a regiment of soldlers a "body" of men, in virtue of the common bond of discipline wherewith | self, committed their instructions to writing. Withthey are knit together for the attainment of one com- out affirming that they did not do so, this we do say, mon object—we call even an undisciplined mob a that if they did, some most unaccountable fatality has "body" of men, if acting in concert, for the attain- attended their writings. In the Bible there is scarcely ment of one object; and for the same reason, and in a book which can, by Protestants, be shown to be the

which were imparted to them in common on the day of Pentecost.

It will thus be seen that the question raised by the Montreal Witness resolves itself into this-Was the commission, given by Christ to the Apostles, given to them as individuals, or as a "body,"-that is, as acting in a corporate capacity? We answer-it was given to them as a "body," or corporation, because only, as given to them in that capacity, could the commission have been fulfilled. The commission was universal and perpetual-"Go ye and teach all na-Apostles, in their individual capacity, did not, because they could not,- "go unto, and teach all nations;" the commission therefore, if given to them as individuals, was an unfulfilled, because an impracticable, commission. But Christ, if from God, as He represented Himself to be, could not have given an impracticable commission—a commission which was not, because it could not be, executed; therefore, we must conclude that the commission given to the Apostles, merely as individuals.

And again, unless we can suppose that Christ was delading His hearers with false hopes, never, because impossible, to be realised, when He promised " to be consummation of all things," we cannot suppose that the commission was given to them as individuals .-The only conceivable object of the promise was to encourage the body of teachers in their arduous office of teaching, and to give to all, who in future generations might believe in His name, through their teaching, a sufficient guarantee for their credibility. Looking upon the teachers as a "body," and therefore destined to continue "until the consummation of all things," we can understand, and appreciate the value of, our Blessed Lord's promise; but, if we look upon it merely as a promise made to a few perishable individuals, what silly trifling, what an impudent piece of humbug, must it not appear?

From the consideration of these circumstances, we cannot, without looking upon Christ as an impostor, avoid coming to the conclusion that the commission was not given to the Apostles, as individuals, but as to a "body," acting in a corporate capacity, capable of "going unto all nations," and of continuing until the term assigned in the promise—"even until the consummation of all things;" for, only in that capacity could the commission have been fulfilled. To these reasons our opponent opposes the following considerations:-

"If the Apostles, in a corporate capacity, taught the nations, there would be some account of their councils and decisions; and the writings which they gave for the instruction of mankind would have had the sanction and authority of the sacred college, or Ecclesia Do-

This argument is based upon the assumptions, that ve have a complete, and written, account of the proceedings of the Apostles; and that they communicated their instructions to mankind in writing. these assumptions are perfectly unfounded.

In the short treatise attributed to St. Luke, we find, indeed, an account of the Acts of the Apostles until the day of Pentecost,-" they remained in an possible, and therefore infallible-2nd. that the only upper room, persevering with one mind in prayer"; after which we have only a few, brief notices of their proceedings. The narrative, after the 12th chapter, is chiefly taken up with the journeyings, and missionary that such teaching was the very best means possible labors of St. Paul, breaking off very abruptly, and without any apparent reason, upon his arrival at Rome, His doctrines, and therefore an infallible means; and just as it becomes most interesting. But it throws finally, we called upon our opponent, if he demurred very little light upon the actions of the personal comto our argument, either to prove that Christ Himself panions of our Lord-the hearers of His doctrine, had appointed some other means for perpetuating and the eye-witnesses of this miracles, sufferings, death, promulgating the knowledge of His doctrines-or and resurrection; indeed, of many of them, it makes else to admit that He had appointed 200 means, scarcely any mention whatever after the thirteenth Clearly our opponent was bound to do either the one | verse of the first chapter; for all we can gather from it, the greater number of the Apostles may have re-And of course, like a true Protestant controversia- mained in Judea all their lives, catching fish, and list, he has done neither. He murmurs forth some mending their nets upon the shores of the sea of Galilee. From such scanty, and very imperfect, records, it is impossible to conclude anything positive as to the manner in which the Apostles " taught the na-"The Apostles were no Church, or College, or tions." Tradition tells us that, ere separating, the Apostles drew up a short summary of Christian doctrine; but of their subsequent adventures, lives, and what miracles they performed-we can derive no information whatever from any records contained in the work of recording or revealing God's truth to man:" dition of the Church, we know far more about the ac-Which means that, according to the Montreal tions of Abu-bekr, Omar, Othman, Ali, and the first Witness, the Apostles went to work, every man on propagators of Islamism, than we do of those of St. Thomas, St. Andrew, St. John, and the Apostles of Christianity; from which premises, as a Protestant, we should feel inclined to come to the conclusion, that Mahomet was far better adapted for the work By the word "hody," in the sense in which we of founding a new religion, and took far greater precautions for its perpetuation and promulgation, than was, or did, our Blessed Lord and Saviour Jesus Christ.

Still more unfounded is the assumption that the Apostles, or teachers commissioned by Christ Him-

conversion of "all nations" to Christianity, and the when, no body knows by whom; this is the opinion of easily credit any amount of Protestant ignorance; common means being the miraculous endowments | Neander, a great Protestant authority, who, rejecting the "inspiration theory," comes to the conclusion that the Gospel of St. Matthew was "founded" only, on an account written by the Apostle.

As to the Epistles attributed to the Apostles, the majority of them were not admitted into the canon of Scripture until the end of the IV century, and many of them have been indignantly rejected by the fathers of modern Protestantism, as "epistles of straw."-Non nostrum tantas componere lites.

But of the writings of the great majority of the Apostolic body, even supposing that they did commit tions;" and the promise of His assisting presence was their instructions to writing, there is not a line reuntil the consummation of all things." Now, the maining. If it was the intention of Christ that the set about the task of writing his Gospel until sixty years had elapsed. But what shall we say for the good." other Apostles? for Andrew, Philip, Thomas, Bartholomew, James, Simon Zelotes, and Mathiaswho, after the ascension "was numbered with the to "Go and teach all nations" was not given to them eleven Apostles?"-Acts 1. What were all these about? how did they fulfil their Master's intentions? And yet, if it was Christ's intention that His doctrines should be committed to writing, as the sole means of perpetuating the knowledge of His religion. with them"-the commissioned teachers-" until the it was the duty of these men to write instantly, and not to leave the work, to be done by others, or per-haps not done at all. There is but one way of accounting for this singular omission, and that is by supposing that Christ did not intend, and that His Apostles did not understand Him to intend, that the sole means for perpetuating and promulgating His opinion we are fortified by reflecting that, in its origin, Christianity was not a scriptural, but an oral religion; that the true Church, that is the Church founded by Christ Himself-if He did found a Church-could not have been founded on scripture, because that Church must be of far more ancient date than the oldest of the Christian scriptures, and even Protestants must admit that the superstructure can never precede the foundation.

We must, before concluding, correct one or two false statements of our cotemporary. The Church of Rome does not "set aside the inspiration of the Bible." On the contrary, she has constantly asserted the inspiration of the Bible; and it is only because she has, and does, assert, that we believe, it. Our reason for believing in that inspiration may be a bud reason, but-would we ask of our cotemporary-can he adduce a better? Can he assign any reason at all why we should believe in the inspiration of any of the biographical notices and memoirs published by her Britannic Majesty's authority? If he can, let him produce it: let him show, for instance, that the short notice of the life of Jesus Christ, commonly called the Gospel of St. Mark, is an inspired writing. Either he can do this, or he cannot: if he can and refuses to do it, he is inexcusable for hiding his light under a bushel; if he cannot, we will take the liberty of reminding him that, to believe without reason is not faith, but credulity.

Neither is it strictly true that we rely upon the saving-" Lo I am with you always," &c .- as the sole evidence for the infallibility of the Church. Had that promise never been explicitly given-had it nover been recorded-our reasons for believing in the infallibility of the Church would have been the same then, as they are now; because infallibility is indispensably requisite for the fulfilment of a commission to teach, and because-having ample reason, from the miracles recorded of Christ, for believing that His ing that any commission, given by Him, was likewise a divine commission, and therefore for believing that every thing indispensably requisite for the fulfilment of that divine commission was, with it, given.

Still our cotemporary studiously avoids coming to the real question at issue betwixt us-" What means did Christ Himself appoint for the promulgation and nerpetuation of His doctrines, amongst all nations," and "until the consummation of all things?" It is not sufficient for him to deny, or attempt to disprove, the solution, we adduce to this important problem; he must give one of his own. It is not enough for him to show that our position is bad; he must show that his is better: he must show, as we said before, from the Bible, either that Christ Himself appointed some other means for the preservation of Christianity, or admit that Christ appointed no means: which would be tantamount to admitting that Christ was an impudent impostor, Christianity a humbug, and the Apostles a parcol of silly dupes. We again call upon our cotemporary for his long promised, but still deferred "positive and contrary thesis."

# THE JESUITS AND THE GLOBE.

It seems that the Catholics of Kingston have thought fit to exercise their right of devoting the money, which, by law, they are compelled to contribute to the School fund, to the support of a Catholic | they might go -School presided over by the Frêres Chrétiens, or Christian Brothers. This contumacious act is too much for the temper of the Globe:-

"The Board of Trustees in Kingston have actually adopted a Seminary established by the Christian Brothers, or Jesuits, as one of the Common Schools."

By this paragraph, the writer evidently intends to convey, to the uneducated mass of his readers, the the same sense, we apply the term "body" to the men work of an Apostle. The most eminent for their impression that the Christian Brothers, and the Jesion to teach—because of their common object, and testants can affirm positively of that of St. Matthew, are blockheads, ignorant enough to imagine that the of the means which they used in common for the attain- is that it was not written by the Apostle whose name it | Christian Brothers, and the Jesuits, compose, one and | Thank God-we are not yet members of a Demoment of that object—that common object being the bears, but is merely a translation made, nobody knows the same order, we can readily believe, for we can cratic community, nor obliged to submit to mob-rule-

yet no one but a very ignorant blockhead, or a very impudent liar, would ever venture to assert publicly the identity of these two entirely different orders: an assertion as palpably ridiculous as it would be to mistake the editor of the Globe for a well informed, or honorable man. The two orders are, as every person but moderately acquainted with history well knows, entirely distinct; the Jesuits having been established in the XVI century, by St. Ignatius Loyola; the Christian Brothers in the XVII, by J. B. de La Salle. But this specimen of ignorance, or dishonesty, on the part of the editor of the Globe-we cannot undertake to say which—is but a trille compared with maining. If it was the intention of Christ that the what follows :- He asks the Protestants of Kingston Apostles should teach by scripture, and convey, to if they would give their children to be taught by the future generations, His doctrines in writing, never had disciples of Loyola-men whom he represents as a master such a negligent, such a disobedient, set of teaching in their public Schools that-"lying, under disciples; even St. John-the "beloved"-did not certain circumstances, is a virtue"-and "that any amount of evil may be done, if the object in view is

It is painful to be obliged to make use of harsh language; we never employ it with gentlemen, but with men like the editor of the Globe, there is no way of avoiding it. When he talks about schools, in which it is taught-that "lying is, under certain circumstances, a virtue-and that any amount of evil may be done, if the object in view is good"-he must excuse us for telling him, that such schools may be, and very probably are to be, found in Protestantdom-that it was at some such school doubtless that he. the editor of the Globe, received his early education -and that he proves himself, in his mature age, to to be a faithful practiser of the lessons he learnt in his youth. And he must also excuse us for saying that the man, who ventures to assert, or insinuate, doctrines should be by written documents. In this that the Jesuits teach that- lying is, under certain circumstances, a virtue-and that any amount of evil may be done, if the object in view is good? -must be either a fool or a liar, and, very probably, both. We hope the editor of the Globe will understand our meaning, for we have endeavored to express it plainly, if not pleasantly. Should be find the language disagreeably barsh, the remedy is patent; he has but to adduce, from the recognised writings of the disciples of Loyola, proofs that they, the Jesuits, do teach the meritoriousness of lying, and the lawfulness of doing evil. When he shall have done this, we will publish his proofs, and willingly make him the amende honorable.

### PROTESTANT RIOTS AT CHARLES-TOWN.

No-Popery rascaldom has been busy again at its old trade of lying, and rioting; happily for once, the Mayor and authorities of a Protestant city did their duty like men, and the disturbances were quelled without bloodshed. We glean the following particulars from the American journals :-

Mary Corcoran, a young Irish girl, the Catholic child of Catholic parents, was incantiously placed by her mother in service, in the family of a rich Protestant Free-Will Baptist, and a Dencon to boot. In a short time the mother had reason to believe, that the Deacon was trying to corrupt her poor child's faith; and, as in duty bound, she, the mother, the natural guardian of the child, exercising over it a parent's legitimate authority, removed the young Mary Corcoran from the house of the rev. seducer, and placed her in service in another, and a more respectable family, where her faith, and morals would not be exposed to the arts of a Protestant Deacon, and where "of her own free will" the child remained until the occurrence of the riots. But, in a Protestant Republic, parents it seems are not allowed to mission was divine—we have ample reason for believ- have the control over their own children; the " friends" and "fathers" indignant at the impertment "independence" of the mother, started, and diligently circulated, a lie, to the effect that, the child had been forcibly abducted—carried off to Canada—and confined in a Convent. As usual, amongst a Protestant community, the lie found plenty of gaping fools to believe it, and a still greater number of canting knaves who pretended to believe it, in order to have an excuse for attacking and plundering the Catholic establishments in the neighborhood. So Protestant rascaldom issued its placards, called meetings, and gathered its unwashed ruffians together in large numbers, with the avowed object of wrecking the Catholic Churches, and charitable asylums, a design which -but for the praiseworthy exertions of the Mayor. Richard Frothingham, Esq., and the steady conduct of the militia—the scoundrels would most likely have carried into execution. However, on the appearance of the troops, the cowardly rascals turned tail, and ran away manfully; a few of the ringleaders were arrested, and held to bail, and the mother, appearing before the Mayor, made affidavit as to her child's place of abode, and promised to produce her in town. We must say that we regret this servile compliance, on the part of the mother, with the clamors of a rascally canaille; she should have bid defiance to the rabble rout, and spat upon them—told them that she was not responsible to them for her actions, and that - wherever they liked, but that explanation they should have none from her: this would have been the proper way to treat the impertinence of a Protestant mob. However, in America the people are so rapidly becoming degraded by the vile democracy under which they live, that they have nearly lost all sense of personal independence, or dignity: instead of keeping her child in the service where she had placed her, as she had the right to do, and as she would have done in a free country, the appointed by Christ Himself to teach, because of the crudition amongst the Protestants of Germany reject tie by which they were united, and at the same time, the book called the Gospel of St. John, as a Gnostic Church, but of the same order, and that by way of her daughter back in service with the heavy headed distinguished from all other men-viz., their commis- forgery of the end of the second century : all that Pro- exciting a prejudice against the former. That there old Deacon, who had previously tried to corrupt her faith. A pretty commentary this on Yankee liberty.

### HOW IT WORKS.

The following communication from the Very Rev. Dean Kirwan, to the Hon. A. N. Morin, Provincial Secretary, is a fair-illustration of the working of the present School Law in Upper Canada, and of the justice which Catholics may expect from a Methodist Chief Superintendent. How long will the Catholics of Upper Canada submit to be dictated unto by such a fellow? We copy from the Toronto Mirror:-

London, C. W., 28th Feb., 1853. Hon. Sir,-A case of great grievance occurred in the Township of Williams in the United Counties of Middlesex and Elgin, during the past year, between the Roman Catholic inhabitants residing in the north west part of said township, and the Local School Superintendent and Township Councillors of the same. The part of the township to which I allude is peopled by Scotch Emigrants who came from the Highlands within the last three years, and are under my spiritual jurisdiction. The settlement occupies six miles in extent, and comprises at least between six and eight hundred inhabitants. They had no School till last summer, when by the encouragement of the Township Councillors they crected a School house at their own expense. The then Local Superintendent, the Rev. Mr. McPherson, is a minister of the Presbyterian Free Church, and I believe, all the Township Councillors were, and are, members of the same Church. When the School house was built, a young man who represented himself as having been sent by the Free Church Society of Toronto, to give gratuitous education to the children who might attend, presented himself as teacher. Certain of the inhabitants suspecting that a private conspiracy had been formed for proselytising purposes, consulted me on the propriety of allowing him to conduct the School, and although I knew that nothing good could come out of Nazareth, I advised them, in consideration of their poverty, and want of School convenience, to send their children to him, provided he would not attempt to interfere with their religious belief. Scarcely had he occupied the School four days, when he commenced to introduce religious exercises at variance with the religious principles of the children and parents. The first Saturday, he an-nounced to the pupils that he would hold religious service in the School, and at which he desired them and their purents to attend. The people at once discovering that he was a preacher, withdrew their children, and emplayed Mr. Charles McKinnon, who is a legally qualified Teacher, and conducts their School to the entire satisfaction of the people. The Township Councillors who had previously promised aid, refused to do their duty when the former teacher was discarded, and the Local Superintendent, of course in concert with the Conneillors, refused aid from the public School funds, alleging that they (the people) "were ungrateful wrotches who did not accept the Teacher sent to enlighten them in the Bible."

On behalf of the people, I appealed for aid to the Chief Superintendent of Schools, the Rev. E. Ryerson, The application was unsuccessful, and I then appealed for an investigation into the matter, and had reason to believe from the tenor of a letter, dated the 4th of November last, that he would fully investigate the case. But to my astonishment, I find by a tener of his dated the 15th instant, that he did not think proper to give even the satisfaction of a mock investigation, after a delayfor more than three months. I am thererefore reluctantly compelled to appeal to His Excellency the Governor General in Council, against the extraordinary conduct of the Rev. Egerton Ryerson, Chief Superintendent of Schools for this section of the Frovince, and hope that His Excellency, in whose wisdom, spirit of justice and impartiality, I place the fallest reliance, will take the matter into consideration. A copy of this complaint I this day transmit to the Chief Superintendent aforesaid, and would most respectfully request you to call on him for a copy of the whole correspondence between him and me on this subject, for the better information of His Excellency, under whose notice I hope you will bring the matter at your earliest convenience.

I have the honor to be,

Sir, Your very obedient Servant. Tur. Kirwan, R. Dean.

Hon. A. N. Morin. Quebec.

# PERSECUTION IN THE U.S. SERVICE.

We would call the attention of the Catholic press in the United States-and, above all, the attention of the New York Freeman's Journal-to the following statement of facts, requesting of them, to give it all the publicity in their power, and to exert their influence to procure, for their Catholic brethren serving in the ranks of the U.S. army, deliverance from the cruel treatment of which the writer complains.

John Crotty was left an orphan in Montreal, in the year 1845, being then about ten or eleven years of age; his parents were frish, and Catholics. After their death he was taken into the St. Patrick's Asylum, where he remained about eighteen months. when he was received into the family of Mr. James Mullen, grocer, Wellington street, Montreal, who treated the boy as his own child, and took great pains to procure for him the benefit of a sound Catholic education. In October last, the lad, being about 17 years of age, started, to try his fortune in the United States, and enlisted in the Band of a regiment now stationed in "Governor's Island," near New York. Here John Crotty, though a Catholic, was compelled, under the penalty of being flogged if he refused, to learn Protestant Scripture lessons, and to attend the Protestant place of worship; under these circumstances the boy wrote to his only friend, Mr. James Mullen, of Montreal, asking for his advice, which Mr. Mullen gave. What that advice was, and what its results, will be seen from the following letter from John Crotty, to Mr. James Mullen, dated-

Governor's Island, 28th Feb., 1853.

My DEAR FRIEND-I received your kind letter some time since, and am obliged to you for the fatherly advice you therein gave me. On the receipt of your letter, I at once decided upon laying it before the Commanding Officer, Major Sprague, which I did; and peace, and conduct themselves as becomes Christians and children of St. Patrick.—I am, Mr. Editor, and he then told me that he would take the matter into consideration. The next day he sent down an order

to the Sergeant placed over us-boys-that I was to learn no more scriptural lessons; but the last Sunday I was again forced to go to Church—that is, to the Protestant Church,—the Sergeant telling me that it was the Major's orders. I expostulated, but all of no use. The next morning I cailed again upon the Commanding Officer, who told me that I must go to this Church; that I had enlisted to obey all orders from my Officers, and consequently I must do so. I told him that I had not been brought up in that faith, and that it was against my conscience to attend any form of worship but my own. What am I to do under these circumstances? If I resist, or attempt to do so, I will be severely flogged! and not gain my point, as they can, by force, take me there. I again ask-what am I to do? I, therefore, call upon you as my friend and adviser, to tell me. I must inform you that there is only one place of public worship on this Island, and that is according to the Church of England. The best part of the soldiers and boys belong to our Church; the men are not forced to attend, but the boys are,-I hope you will, as you say, write to New York about this matter.

If it were possible that I could go to New York every other Sunday to attend Divine worship, I would feel, comparatively speaking, happy; but of course this is out of the question, unless you intercede, and this can only be done by your writing to some citizens in New York, who will take up the matter, and expose the doings on this Island through the press. The Democracy is in power here; and you must know that the Irish Catholies compose the greatest number of that party; an exposure, therefore, of their proceedings is what they dread, as the party in power would never allow the Military Department to interfere in religious matters. In the British Service-which has a State Church—they are not allowed to do so. The boasted Freedom of this country is only a name; there is ten time more Freedom in England—such as it is—than there is here.—I remain, my dear Friend, your much oblized, Jons Caerry.

And so the vaunted liberality and religious liberty of the Yankee Republic, in practice, amount to this, -that, having decoyed Catholic lads to enter into its service, it gives them the alternative of Apostacy, or Corporal Punishment-of attending Protestant worship, or of being Flogged! We trust the Catholic press in the United States will see into this matter.

We see by the Montreal Gazette that Sir Allan N. M'Nab is reported as having said, on the debate upon Mr. Drummond's Bill, that " they," the conservatives, " were opposed to a reckless abandonment of the supervision of Parliament over the education and morals of the people." Who the mischief, we should like to know, ever gave to Parliament any right of supervision over, or jurisdiction in, the moral, or intellectual order? Its functions lie, wholly and solely in the material order: it has the right to exercise supervision over railroads and canals, drains and sewers, and our outward acts; but over our souls, and consciences, over the inner or moral man, it has, of itself, no rightful jurisdiction whatever; and any claims, on its part, to exercise such supervision or jurisdiction, can only expose it to well merited contempt and decision. We have the Church of God to take care of our education and our morals; we therefore want not, and will not tolerate, any impertinent "supervision" on the part of Parliament.

His Lordship the Bishop of Toronto arrived in town on Saturday last, and took up his residence at the Seminary of Montreal: his Lordship's health is, we are happy to say, notwithstanding his unceasing labors, much improved.

A large number of signatures have already been obtained for the petition in favor of "Freedom of Education." Persons desirous of signing are requested to do so without delay, as the petition will be forwarded to Quebec immediately.

# To the Editor of the True Witness,

Montreal, March 16, 1853. DEAR SIR, -You are, of course, aware that the congregation of St. Patrick's Church have been making a Novena in honor of St. Patrick, preparatory to the celebration of his festival. Still, as your numerous readers throughout the Province cannot be so well informed on the subject, I know it will give them pleasure to hear of it, and I therefore take the liberty of troubling you with a few lines.

It was both edifying and consoling to see the vast numbers of people who approached the Sacraments during the Novena just concluded. The piety and devotion wherewith all assisted at the public exercises, and the docile attention with which they heard the instructions of their pastors, left nothing to be desired on that head, and we have now only to hope that the good work thus commenced will be followed up and persevered in to the end. Then, indeed, will our people be an honor to that great Saint, who may be truly called "our father in Christ;" then will the reproach be taken away from amongst us, and our national virtues will shine forth resplendent as the day. Irishmen and Irishwomen may be poor and lowly in the eyes of a godless world; they may have to endure many things, but let them only be mindful of their high destiny as a Christian people, and never do anything to disgrace themselves or their holy religion; let them keep the bright example of those who have gone before them ever in view, and then they may defy the world, for they will triumph over its malignant and envious hatred. If we would only remember that we are the children of saints-descended from a long line of Christians, who suffered and bled (when necessary) for the faith of Christ, delivered to our nation by St. Patrick, we would, then, spurn with contempt whatever is contrary to the law of God, and the teaching of His holy Church. It is now that we begin to prepare in good earnest for the due celebration of our great national festival; and there is every reason to hope that the plenitude of grace will come down upon us, through the intercession of our great Apostle. We have every reason to hope that no dis-order, or revelry, will disgrace St. Patrick's Day; and

AN IRISH CATHOLIC.

COLONIAL PARLIAMENT.

Loud and long have been the debates in the House of Assembly upon the motion for the second reading of Mr. Drummond's Bill, for the incorporation of Religious and Charitable Societies. Mr. George Brown was exceedingly indignant at, and of course opposed to, a measure which does not prevent people from disposing of their property as they think fit; and he took occasion of the debate to vent his superabundant venom against the Catholic Church, and her institutions; but we have not room for a full notice this week. As a stump orator, Mr. George Brown is great; as a pot-house politician, he has few equals; but like all the rest of your little great men, he has rather too good an opinion of himself, and his oratorical capabilities, and wastes a deal 100 much time in the House with his long, dreary, crudities. This he has no right to do; he is paid, and very handsomely paid too, out of the public purse, and he has no right to prolong the Session with his interminable speeches. It would be an improvement—if our legislators must be paid—were they paid by the job, and not by the day; there would be a good deal more work done, and a great deal less non-sense spoken. Still less has Mr. George Brown the right to enunciate falsehoods from his place in the Colonial Legislature, as he was convicted of doing by Mr. Hineks and Mr. Drummond. The Hon. Member for Kem had the impudence to assert—"that already 10,000,000, of acres were lacked up in mortmain in these institutions?"—the ecclesiastical corporations. To call upon Mr. George Brown for a detailed statement of his 10,000,000 acres, "locked up in mortmain,22 would be useless; for men of his stamp are totally regardless, not only of verity, but of verisimilitude; the best way of treating them, is as Mr. Hincks did, who told Mr. George Brown to his face "that he knew nothing of what he talked of." Mr. Drummond, in winding up the debate, gave a list of all the Corporations, both in Upper and Lower Canada; "he repeated the names of the Seigniories held by the Church, and religions bodies-the whole of which did not amount to a 20th part of the quantity named. But, in these Seigniories, the lands were not held up from the people ; on the contrary, they were covered with a population, each of whom held his land by as firm a lenure as any Freeholder in Upper Canada." The Hon. Gentleman also pointed out the difference betwixt the corporations in Europe, where lands were held in mortinain for ever, and those of Canada, where they might be sold, or otherwise disposed of. Thus it will be seen that the assertion of Mr. George Brown contained two untruths: the first as to the quantity of the second as to the manner in which are held, the lands of the religious corporations in Canada. Not only did he, according to Mr. Drummond, multiply twenty-fold the quantity of those lands, but he misrepresented the tenure upon which they are held. The teligions corporations are, in Lower Canada at least, almost invariably, not proprietors of the land, but merely Seigneurs; two things totally distinct, and which none but a very ignorant, or a very dishonest, man would attempt to confound. The Seigneurs are no more proprietors of the lands of which their Seigniories are composed, than is Mr. George Brown himself; they are proprietors only of certain feudal dues accruing from those lands, upon the payment of which the cen-sitaire is secured in as full and firm a proprietorship of his "concession" as is the freeholder of Upper Canada in his freehold; so that, even were it true that there were 10,000,000 acres held on Seigneuric by the religious corporations—a fact which Air. Drummond denies, but upon which, not having the details before us, we offer no opinion—it would still be a gross mis-representation to describe these lands as "locked up in mortmain;" or as belonging to the said religious cor-porations. The Hon, Mr. Hineks might well have used even harsher, and more contemptuous, language towards Mr. George Brown, than that which he is reported as having used. After a protracted debate, the second reading of Mr. Drummond's Bill was carried by a majority only of six, in a full House of 72 members :- the numbers being-Yeas, 39; Nays, 33.

Although much irrelevant matter has been mixed up with the discussion of this measure, the real question at issue is simply this—"Has the individual the right to dispose as he will of his own?" or, in other words,—"Is a man's property his own?" for, of course if it is, he has absolute right over it. The State can only have the right to impose restrictions upon the individual, upon the hypothesis that, strict there is no such thing as an absolute right of proprietorship; that the holder is not the proprietor, but only the administrator, of that which belongs to all in comit is, to say the least, singular to see the opposition to a Bill, which "does not prevent people from disposing of their property as they think fit," proceeding from one who professes to be an advocate of the " Voluntary Principle;"-a principle which, if it means anything means the right of the individual to do what he will with his own. However, we must not forget, that a large class of persons-liberals and democrats, especially-can only conceive of, and only value, liberty as giving them the power, to coerce others, and of preventing them from doing what they will with their

As Mr. George Brown, in his argument against Mr Drummond's Bill, thought fit to go out of his way to cast reflections upon the Sisters of Charity, we will return to the subject next week.

# ST. PATRICK'S SOCIETY, QUEBEC.

The Annual General Meeting for the election of officers for the ensuing year, was held at the City Hall, on Saturday evening, the 5th inst., when the following gentlemen were chosen:

President.—C. Alleyn, Esq. 1st Vice-President.—P. D. Moffatt, Esq., M. D. 2nd Vice-President.-M. Connolly, Esq. Treasurer .- John Hearn. Secretary.—Jno. A. Ely. Asst.-Secretary.—John Roche.

Chaplain.—Rev. D. Nelligan. Physicians.—R. H. Russell, Esq., M. D., and John Fitzpatrick, Esq., M. D. Committee of Management.

Messrs. P. Lepper. W. Quin, J. O'Farrell, J. Doran, L. Stafford, J. O'Kane, G. R. Browne, W. Mc-Kay, M. Ryan, B. O'Lone, W. Bogue, C. McDonald, Wm. Duggan, D. Maguire, Senior, John Giblin, E. G. Cannon, M. Mernagh, M. Plunkett, F. O'Rourke, Hugh Murray, E. J. Charlton, P. Whitty and P. Nestler, P. Whitty and P. ville.

Committee of Instalment .- Ed. Hartigan, and Luke Brothers. Grand Foot Marshal.-R. G. Browne.

The meeting then adjourned.

### ST. PATRICK'S SOCIETY, KINGSTON.

At the annual meeting of the St. Patrick's Society, held at their Rooms in the National Hotel, on Monday evening, 7th March, inst., the following gentlemen were elected office bearers for the present year:—

President,-J. O'Reilly, Esq., Vice-President,—J. Patterson, Esq., Cor. Secretary,—Mr. Dennis Delany, Rec. Secretary,—Mr. H. Cummins, Treasurer,—Mr. Christopher Farrell, Physician, - Dr. Mengher, Marshall, - P. Connell Murdock, Esq., Assistant Marshall,-Peter Farrell Esq.,

The Society intend celebrating the anniversary by a procession to the Catholic Cathedral, where a grand Mass will be celebrated, and a sermon preached appropriate to the occasion .- Kingston Herold.

#### REMITTANCES RECEIVED.

Quebec, M. Enright, £5; St. Raphael, A. M.Doald, ±1 5s, L. D. McDonald, 7s 6d; Haldimand, J. Lilly, 5s; Belleville, Rev. Mr. Brennan, £3 5s; Vankleekhill, W. M'Rae, 6s 3d; Howick, O. Patnode, 10s; St. Mary, Rev. M. Gironard, 6s 3d; Cobden, M. Mulligan, 10s; East Hawksbury, J. W. Ward, 18s 9d; Rawdon, E. Calull, 6s 3d; St. Valentine, Rev. Mr. Morrison, 12s 6d; Long Pointe, Rev. Mr. Legarde, 6s 3d; Thorold, J. Heenan, 15s; N. Lancastar, J. McDonell, 6s 3d; Lochiel, A. McMillin, 7s 6d, V. Chishelm, 5s; Prescott, B. White, £1 5s; Barrie, Mrs. Bergan, 15s; Pockmonche, M. Rivers, £15s; Fitzroy Harbor, J. M Donald, 10s; Hamilton, Very Rev. E. Gordon, V. G., £1; Tyendinaga, J. Gargan, 6s 3d; St. Andrews, Rev. G. A. Hay, 6s 3d; Cornwall, A. Stuart Macdonald, 12s 6d; Buckingham, John Starrs, 12s 6d; Drummondville, P. Travers, 6s 3d; Crosby's Corners, Joseph Nigh, 12s 6d; Martintown, D. M'Do-

MUNICIPAL ELECTIONS .- On Thursday, the 10th inst. the poll for the City Elections was closed. The results are such as we anticipated, and, indeed, montioned, after the two first days of the poll :-

For Mayor, Mr. Wilson. Centre Wind .- Mr. Edward Thompson. West Ward,-Mr. H. H. Whitney. East Ward .-- Mr. Leclaire.

St. Antoine Ward.—Mr. Coursol. St. Ann's Ward.— Mr. McCambridge. St. Lawrence Ward .- Mr. Bronsdon.

S!. Lewis Ward .- Mr. Homier. St. James Ward .- Mr. Montreuil. St. Mary's Ward .- Mr. Papin.

The number of votes for the Mayoralty, at the close of the Poll, stood thus :--

For Mr. Wilson " " Campbell . . . 111 " " Sandham . The contest has been of the most quiet character.

The very greatest indifference prevailed as to the resuft. We have reason to suppose that the selections will be found judicious, and are calculated to advance the interests of the city. — Transcript. We learn that our Postmaster, Mr. Porteous, has re-

ceived leave of absence from his duties for one year, at the expiration of which time, he is to be superseded in his official duties by Mr. Affred Laroeque, of this city, who during the absence of Mr. Porteous will act as Postmaster.—Ib.

We are happy to be able to state that Miss Doncer, who we mentioned in our last as having met with a serious accident in Notre Dame Street, is rather better. and that her medical attendant entertains some slight hopes of her recovery .- Pdot.

On the evening of the 10th inst., Drs. Nolson were called to attend a man named Hennessy, found lying insensible in the snow in St. Bernard street. All the efforts of these gentlemen were ineffectual to restore him to consciousness. He remained completely in-sensible till he expired. Drs. Nelson and Holmes held a post mortem examination on the body, and gave as their opinion that the unfortunate man died of apoplexy, superinduced by the excessive use of intoxicating liquors. It is rumored that poison was administered to the deceased; so the stomach has been submitted to chemical investigation. Hennessy was to mon. But whichever of these opinions we may adopt, have appeared in a case in which a man named Welsh was implicated, and which was to be tried on the 11th. On the morning of the 10th, Hennessy left his own house in company with this Welsh, and was not seen from that time till found as above stated. A warrant has been issued for the apprehension of Welsh, who has not since been heard of .- Pilot, 12th.

> SMALL Pox .- We have been informed that this disease has made its appearance in this city and its environs, and that it has already numbered some of our most respectable citizens amongst its victims. It is strange that the public should be so indifferent to their own safety as not to take care that their own children, and they themselves, should be protected against its attacks by vaccination; for, though veccination does not secure the individual completely against the disease, yet when it does attack him, it is always in a mild and harmless form, leaving no disfigurement of the person, and not subjecting him to any danger .-Those who have been vaccinated in early youth should undergo the operation again, for the result of observation clearly establishes the fact, that the protective property of the vaccine virus, wears out, in about every seven years. This point has been fully established by the experiments on in-vaccination in Austrian and Prussian armies. To all, we say:—Re-vaccinate; it cannot possibly do any harm, and will make your minds easy. If the operation do not succeed, you will then know, that your system is proof against the infection of small pox; if it do succeed, you will be satisfied that your system is now protected against the disease. — Transcript.

### WILLIAM HALLEY, TORONTO, C. W.,

GENERAL AGENT FOR CATHOLIC LITERATURE: Including Newspapers, Periodicals, New Publications, &c. W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada. W. H. is also agent for the Taue Wirness for Toronto and

### FOREIGN: INTELLIGENCE.

### FRANCE.

The greatest efforts were being made to reduce the estimates within the limits necessary to produce a budget, on which the Emperor has set his heart.

The budget will be laid before the Assembly in March.

One hundred and fifty political prisoners have been amnested by decree.

The Monitour of Paris publishes the following article (supposed to be from the pen of the Emperor himself) on the pamphlet entitled "Lettres Franques." It will be seen that the sanguinary longings of the writer of the pamphlet, which caused so much uneasiness in England, are entirely disavowed by the

French government :-" Parties cannot accustom themselves to see France and Europe escape from their hands. The peace of the world is onerous to them. Not daring to hope anything more from the public spirit, abused for a moment, their only hope is in the return of disorder .-For that all means are good to them; on one hand, sanguinary provocations; on the other, anonymous calumnies, writings which, under pretext of awakening the generous instincts of the country, only tend to lead them astray, and to keep up by those means distrust and agitation. Such is the subject of a new pamphlet, entitled "Lettres Franques," published by a writer of the legitimist party, and which would no more merit the attention of the government than of the public, if there was not reason to believe that silence would be falsely interpreted. The author addresses himself, sans facon, to the Emperor of the French; he decides with an incredible self-sufficiency on the highest diplomatic questions and the destinies of Europe. After having taken for the motto of his pamphlet the memorable words of the speech at Bordeaux, "The empire is peace," the author only applies himself to urge France to war by holding up to its resentment established treaties, and endeavoring to revive an ancient hatred against England. The tactics of those who inspire such publications are not difficult to be understood. They said to themselves that the Government of the Emperor would be placed in the disagreeable alternative, either of wounding the national feeling by combating these writings, or by its silence giving them a sort of tacit approval which should be for Europe a permanent cause of disquietude and distrust. It is so painful for the vanished parties to see peace and the general prosperity established without them and in spite of them. The snare is of too gross a kind for the country and the government to be caught in it. The Emperor, as well as France, wishes for peace-a fruitful, honorable peace, the only one which becomes the nation; and certainly it is not to the old parties that the heir of Napoleon the Great will go to ask counsel about national honor and dignity. One cannot feel too much surprised at such provocations proceeding from those who entertain legitimist opinions. Do those writers believe, then, that France has forgotten her recent history, and do they not know that it would be easy to confound them with it? But the government has too much at heart the interest and the glory of the country, it considers the cessation of our ancient dissensions of too much importance to allow itself to have recourse to recrimination, even the best founded, by reviving melancholy recollections."

# AUSTRIA.

Vienna letters are full of the recent attempt on the life of the Emperor. The assassin says he had no accomplices, and that it was not his intention to kill the Emperor; but only to give him a mark. He to the prison, he cried, " Vive Kossuth."

German papers state that a rising was anticipated at Pesth, and that fears are entertained of an outbreak in Hungary. Extraordinary precautions are taken by the authorities in consequence.

Milan letters state that the Austrian authorities, believing Mazzini to be in Milan, had taken most rigorous steps to prevent his escape. The inhabitants are forbidden to appear on the Bastions after seven o'clock. In case of disturbance, house-holders are to close their doors, and every man found in the streets to be considered concerned in an affray.

It is not believed that the difficulty between Austria and Turkey will result in war.

# GERMANY.

PROTESTANT EDUCATION .-- M. Eugene Rendu has been employed to investigate the methods of popular education in Germany, has returned and delivered to the Emperor a very copious report, in which he gives the modes of education adopted in Prussia. Saxony, Hanover, and the Catholic States of Bavaria and Austria. He reduces his report to the following results:—"Has primary instruction given as it has been during the last half century successfully contended with evil? No! Has it established such entire harmony between the faculties which it has stimulated to exertion, that the will inclines towards rectitude in the same proportion as the understanding apprehends truth? No. Why not? For three reasons,-1. The development of the religious sentiment has not been proportionate to the develop-ment of the intellect. 2. The communication of knowledge has too often superseded the formation of habits. 3. Instruction has not been properly adapted to the classes to whom it has been imparted." M. Eugene Rendu winds up an elaborate and very important report, since it sets the much vaunted schools of Prussia, Saxony, &c., in a new light, by observing, "If your Majesty should think it useful if the idea presented to you in this memoir should appear to you worthy of being reduced to practice, I shall be pre-

the requisite machinery, and the means of its applica-

### AUSTRALIA.

DISAPPOINTMENT AND CRIME AT MELBOURNE -From every part of the world as well as from Great Britain, vessels are daily pouring in, filled with living cargoes, to swell the houseless number. I have not once, but frequently, within the last month, counted in the daily returns of published arrivals, from two to three thousand passengers and emigrants in a single day, and 'ive are told that this is as yet but the commencement. What to do with this superabundance of population is now the great question where to lodge them, and how to feed them? Immense numbers, it is true, hurry at once to the mines without delaying in Melbourne, and the once lonely road from thence to Forest Creek and the Bendigo Diggings is now little less thronged than that between London and Epsom on a Derby day, although with a somewhat different-looking class of travellers. Nevertheless, the town remains crowded to suffocation; every house doing treble duty by accommodating three times its proper quantum of occupantswooden villages are rising in the suburbs, and encampments of tents line the banks of the Yarra, or spring up like mushrooms in the flats adjoining the town. The social condition of the colony can never be much worse than it is at this moment. The law, enforced as it is by a few underpaid policemen and a handful of soldiers only, is almost powerless, at a time when it ought to display itself in its fullest viroads to the mines swarm with mounted ruffians of the same class, who, under the name of bush-rangers, emulate in Australia the doughty deeds of the Dick Turpins and Claude Duvals, who in former days took! the road on our English heaths and highways. Murders, robberies, and outrages of every kind are so fearfully prevalent as to have become wearisome in their constant repitition, and even the quietest and most peace-loving individuals in the community cannot now stir out of their houses after dark without carrying with them the protection of revolver, dagger, or life-preserver. You will find that the newspapers I send with this parcel fully bear me out in this description of the golden age in Australia. I would draw your particular attention to the Argus of Monday, the 19th of October, in which you will find a detailed account of the proceedings of a party of five or six armed bush-rangers, who actually, on a fine sunshiny afternoon, took possession of the public road leading from Melbourne to St. Kilda and Brighton, within three miles of the metropolis, and for upwards of two hours robbed every individual (upwards of thirty) who passed up and down the road; taking them afterwards into the bush, tying them together, and detaining them as prisoners, until they had brought their day's operations to a satisfactory conclusion. I might cite numberless other instances of similar lawless outrages, but I think that this in itself is a sufficient specimen of the unprotected state of the colony, and the insecure tenure by which we hold our property and our lives.—Eickens's ' Household Words."

Drinking here would astonish you. A case of champagne is a common order. A digger in Melbourne called for half a hogshead of port wine, which was brought him, and anybody might drink that wanted. Ale and spirits are double price, but that is no matter. I was talking the other day to one of a party of four, who said that the expenses of the four for the fortnight amounted to £1,000. He met with a woman one morning at 8 o'clock, and before 10 they were married. He had the fireplace in his had it in contemplation since 1850. On being led room filled with champagne, gave £35 for a musicalbox, and used to drink and dance until he could stand no longer. And then for gold rings you would be surprised .- Melbourne Correspondent of the Times.

# REASONS FOR LEAVING ANGLICANISM.

The conversion of the Rev. Lord Charles Thynne, late Vicar of Longbridge Deverill, and Canon of Canterbury Cathedral, must be fresh in the memories of many of our readers. It appears that the government bishop of Salisbury, took occasion, the other day, to impugn his Lordship's motives for leaving the Parliamentary Church; in self-defence Lord C. Thynne has published in a letter to his former parishioners, his reasons for abandoning the State communion. "I am blamed" says his Lordship.

1st,-For leaving you at all. 2nd,—For entertaining opinions which have made it necessary that I should leave you and the Establish-

The first point may be dismissed in a very few words. I did not leave you for the sake of any worldly advantages, but I left you because I could not honestly hold the position in which I had been placed. By this I mean that I did not consider it to be the act of an honest mind to believe one thing and to teach another. I will give you some instances of this.

I believed that in order to obtain the remission of our sins by absolution, it was necessary to confess them to some one possessed of authority to receive confessions, and to give absolution. I believed this to be necessary for all who have fallen into sin after Baptism. But when I had recourse to the only means within my reach, when I was a member of the Church of England, I was pained by the very secret stealthy way in which alone my necessities could be met, showing that so far as the Church of England was concerned there was something unreal and unauthorised in the act; and after a fuller inquiry into the matter, it appeared to me, both from the practice of the Church of England, as well as from the testimony of to save the world; and when Jesus Christ came fulfillthe Bishops, that it did not sanction confessions, except in extreme cases, and as a kind of religious He still maintained the same principle of unity. He law it; but I knew not that it was the Lord who luxury for the dying. I mentioned this to the Bishop founded the one Church, He laid her foundation upon called me. I have sought for the pearl of great price,

He very candidly told me that as a Minister of the Established Church of England I could not enforce the necessity of Penance, which is a Sacrament in the Catholic Church of Christ, and of which Confession forms one important part. Conceive then, my distress of mind. The very peace which I felt to be so necessary I could neither obtain for myself, nor lawfully apply to others equally in need; nay more, I could not even encourage them to seek it, so long as they continued to be members of the Church of England. That blessed fountain for the remission of sins has been faith; she is the visible presence of our Divine Lord's closed against the people of England for three hundred years. Ever since the Reformation successive generations have passed away, unabsolved; and it seems to be the intentions of the Church of England (so long as it shall remain) that future generations shall pass anyway in the same procomferted, where the state away in the same uncomforted, unhopeful state.

Again, I had always maintained that all who dis-sented from the Established Church were by the very fact of their separation excluded from the graces and the certainty of salvation, which are inseparable from the True Church of Christ. I, at that time, held that, absurd notion, that it was possible that separate national courches, distinct from each other, and anothematising each other, could make up the one Church of Christ, and on this ground I pressed upon Dissenters the necessity of union with the Established Church. But here a difficulty soon presented itself to my mind. The Church of Rome, as the centre of all unity, claims jurisdiction over all baptised Christians. The Church of England denies this claim, and yet at the same time asserts a similar claim over all Christians in England, affirming that she represents to them the Catholie Church, though she is herself divided from the rest of Christendom. In endeavoring to maintain this, I was led to admit the claim of the Church of Rome, for gor. The streets at night are filled with prowling if found that in admitting the argument by which the desparadoes, ticket-of-leave holders, expirees, or es- Church of England justifies her separation from the there are seven Sacraments,—Baptism, Confirmation, Holy Orders the argument by which Dissenters defend their separation from the Church of England; for the Dissenter justifies his separation from the Church of England upon grounds very similar justifies her those upon which the Established Church justifies her separation from the Catholic Church of Christ, whose circumference is the world and whose centre is Rome. Step by step, I became convinced that union with Rome is as necessary to the vitality of a Church, as the union of a branch with the trunk is necessary to the vitality of the branch. How, then, could I honestly maintain my position, holding as I did the necessity of unity, while division is the principle of the Church of Eng-

Again, I had believed that the Established Church maintained as its exclusive teaching the doctrines of baptismal regeneration, and of the real presence of our Lord in the Holy Eucharist. But I soon found that these doctrines were, at least, as frequently denied as they were taught, by the ministers of the Established Church: and that even the Bishops of that Church are so little agreed upon the true doctrine of Holy Baptism that when it was denied, they could not agree to vindicate it. How, then, could I remain where I had no authority for my teaching, or where at least the same authority was equally claimed for the denial as for the assertion of the true doctrines of Christ's Catholic Church? How could I remain amongst you, and remain true to God,-to my own conscience, and to you? This, then, is the reason why I left you, because I believed more than I dared to teach, and because for my teaching I had no other, no higher authority to fall back upon than the authority either of individual men, or of my own mind; and, professing to be a messenger from Christ, I could not rest upon less than a divine authority, and this the Established Church does not possess, and therefore cannot give.

The other point on account of which I may have been blamed is, that I have allowed these opinions to have any place in my mind. Now I think that you will admit that if these opinions are of God it would be very sinful to attempt to resist them; if they are of God they cannot be overthrown, - if they are of Satan they will soon show that they are his, and will fade away. The advice of Gamaliel is applicable here, and should be followed, lest men be found fighting against God. Yet seeing how much of the happiness of others would be involved in my act, I consulted the most learned, and even endeavored by an act of the will to crush the thoughts which rising up in my mind. For this I must ever humble myself in deep penitence before God, that in my blindness I once strove against Him, when He would in mercy call me to Himself. But the stirrings of God's grace are mightier than any human efforts, and, thanks be to His Holy Name, He did not leave me till He had blessed me; He did not forsake me, but has guided me to His holy hill, where I hope and pray to dwell in safety for ever. But perhaps you will say to me, "Why did you not go on struggling against these doubts, you might have succeeded in overcoming them at last?"

My dear friends, I will tell you why I did not do so. First, because I did not date. I believed that God's grace was at work, and I dated no longer resist it. Secondly, I remembered that the principle of the Church of England, of which I was then a Minister, was that each man should satisfy his own mind, by examining every doctrine for himself, and should not be required to accept anything as true, until he had satisfied his own mind upon it. I, therefore, searched the Scriptures, and by the exercise of the right of private judgment, which the Church of England affirms to be the right of all her members, I was convinced that my plain and obvious duty was to submit myself to the one True Church of Christ,-the one holy Catholic and Apostolic Church, which is governed by Bishops united under one visible Head, the Bishop of Rome. It would weary you if I were to go through the several points which presented themselves to my mind, and have led me to take the step which I have taken. Therefore I will speak as briefly as I can of those points which I have already mentioned.

1.—The Unity of the Church. 2.—The Sacraments of the Church.

1st.—I read in the Bible that unity is the mark which God has set upon all His works. When the world was sunk in guilt, and Almighty God overthrew it, He saved one family, the family of Noah. Afterwards He called and blessed one family, the family of Abraham. Then He chose out one nation, and then established one Church. Afterwards He sent His Son into the world, the visible manifestation of God in the flesh, ing the law, He was not the author of confusion, for

herd,—the one vine,—the one kingdom; He instituted one Baptism and one Eucharist. As the Jewish Church was the shadow of that more perfect Church which was to come, and was one, so the substance which cast forth the shadow, the great reality which had been prefigured, is one also. So we find the Apostles alterwards speaking only of one Church—of one society of Christ of one body, one House, and of Christian unity as the abiding in the Apostles' doctrine and fellowship. The Church is the one dove, the one ark of safety, the one mystical body upon earth, and like the eternal God-head one. Her object is to preserve Christianity, or the revelation of God, by which salvation has been, and is continually announced to man; and as Christianity or revelation is one, so the Church, the keeper of that revelation, is one also.

It is, therefore, impossible to admit the theory of independent national churches—of churches bounded by territory and separated from all others. The principle of particular churches is a dissolution of unity, and destroys Catholicity. "As the sun is one and the same throughout the universe, so the preaching of the truth shines everywhere and enlightens all men who wish to come to a knowledge of the truth."

Holy Scripture has taught me the value of this unity -Holy Scripture has taught me to believe unity to be a mark of Christ's Church. Does the Established Church possess this mark? Is it one with the rest of Christendom? Nay, is it one with itself? Is it not the house divided against itself? Three hundred years ago it lost this mark of a true Church, and cannot recover it but by returning as a penitent to the centre of unity, from which at that sad period it broke loose.

2nd.—And now let me speak of the Sacraments, Encharist. Penance, Extreme Unction, Holy Onlets, and Matrimony. The Church of England acknowledges but two.—Baptism and the Supper of the Lord; and in her rejection of the other five she is condemned by Holy Scripture, by antiquity, and by the great majority of Christians. Even the Greek Church, though it has broken away from the unity of the Catholic Church, yet retains seven Sacraments. This fact in itself condemns the Established Church of England for her rejection of five out of the seven. No one can deny that the agreement between the Catholic Church and the Greek Church affords a very strong testimony in favor of those points on which they agree, testifying, as it does, that such must have been the doctrine or practice (as the case may be) of the Catholic Church previous to the Eastern Schism-that she teaches now that she has always taught.

What, then, can the Established Church of England say in her defence for having thus tampered with the great verities of the Catholic Church? How can she ustify her isolated position, having, in her pride. broken up and (so far as she is concerned) destroyed that sacramental system which our Blessed Lord established for the consolation of His children. How great a loss she has sustained by this rejection of Sacraments which are, and ever were, the strength, support, and consolation of saints and penitents in the Catholic Church, it is impossible to form a just estimate. Yet the continual contention and fret against everything like Church anthority, and the jealousy existing between the laity and the clergy, prove how great a blow has been inflicted by the denial of the Sacrament of Holy Orders, while the carelessness and immorality with which matrimony is generally approached by the English people, and the little acquaintance of the clergy with the spiritual condition of individual souls committed to their charge, prove how ruinous has been the effect of the Church of England's rejection of the Sacrament of penance, and of her degradation of the Sacrament of matrimony.

Secondly,-The Church of England has mutilated the force and meaning of the only two Sacraments which she has kept. Upon holy baptism she allows two conrary doctrines. In this article of her faith she at least

connives at heresy.

In the service for the Holy Communion she denies the real presence of our Lord. To prove this I need but refer you to the Rubric at the end of the Communion Service, though there are parts in the service itself which sufficiently prove it. I might also bring forward the general practice of the clergy with regard to the consecrated elements, which is a forcible commentary upon the service itself, and confirms the Church of England's denial of the Catholic doctrine of our Lord's Presence in the Sacrament of the Holy Eucharist. And here I would remark but one of two doctrines can be held upon this article of faith, either a Real Presence or a Real Absence, and of these but one is the truth; I know of nothing between the two. The Catholic Church of Christ, under the guidance of the Holy Spirit, has ever maintained the Real Presence. The Church of England seems to prefer the Real Absence. But it is painful to have to write upon these subjects, for I cannot forget that I was very lately a minister of that church which I in my conscience believe to be in schism and in error. There are some. I know, who lament the position of the Church of England, and who profess to desire to bring about the restoration of unity and hope to do so by remaining to fight on. But for what do they fight, and against what do they fight?

They fight for a Church (if it be one) which for three hundred years has been in a state of wilful schism,—has at least doubtful orders,—has mutilated the Sacraments,-has no living voice, no definite teaching, has surrendered its highest trust to the Crown, which is now its head, and the judge of its doctrine. In a word, they fight for a shadow.

The fight against a Church of unbroken succession -of undoubted unity—herself the centre of all unity -possessing all the Sacraments-the mother and guide of souls distinct and clear in her teachingwhose voice can be heard above the tumult of the world,—whose visible Head upon earth is the successor of St. Peter, the Prince of the Apostles,-which has lasted for more than 1800 years, in spite of all the trials and adversities which would have overthrown any human kingdom, but which cannot hurt or prevail against her, for she is founded on the rock. The Almighty dwelleth in her; she is the kingdom of God and of His Christ; the one Holy Catholic and Apostolic

My dear friends, this is my defence. I have acted honestly by you and by myself. My only repentance (and it is one which I must carry with me to my grave) is that I did not obey the call at once when I first pared to submit to the Minister of Public Instruction, of Salisbury, and asked his opinion upon the subject. one rock; He called her the one fold of the one Shep- and, God be praised, have found it, and you, my dear

### THE TRUE WITNESS AND CATHOLIC CHRONICLE.

friends, must not quarrel with me, if in stretching forward to seize upon that pearl, and to make it my own, I have severed the tie which bound us. Do you yet ask to what Church I belong? I will tell you. I belong to that Church which Jesus Christ Himself and His Apostles founded-in which the great saints and learned men of old were numured—which built those beautiful cathedrals and ancient parish churches which are scattered up and down through the length and breadth of his land, and which are even now the boast and glory of our country—which founded our universities, and all the noblest institutions we have. Day by day do I now hear the same services which were heard in your old church when it was first built, and consecrated, as your village tradition says, by St. Thomas of Canterbury, otherwise called Thomas a Beckett, and I have no doubt that, if he were to come amongst us again, he would weep over the deserted altar of your church, and would with sorrow tell you that you are wrong-that you have lost Catholic truth in rejecting Catholic unity and Catholic practice-that the way in which I now worship God is the same as the way in which he, and the whole company of saints and martyrs before him, worshipped the God of our fathers. Farewell, my dear friends. May God ever bless you, and watch over you, and may it please him to restore to our country her lost inheritance.

Always your affectionate friend, CHARLES THYNNE.

Clifton, Feast of the Purification of the B. V. Mary.

# PROTESTANTISM AND THE BIBLE. (From the Lenten Pastoral of his Grace the Archbishop of Halifax.)

The Bible, the Bible is in every mouth; but very few of those who rant and rave about it, and who think themselves fully qualified to sound its mysterious depths, know anything whatsoever of its real history. People speak of the Bible as if it were all one book, written at one time, by one writer, for one purpose, in one language, in one country, and in one familiar style, equally intelligible to all. But what in reality is the Rible? It is a volume written by many different pens. The labors of upwards of thirty different individuals have formed its materials. Some of those authors are known; respecting others all is ignorance or doubt. The writers of the Bible were of different nations, but principally Jews. They wrote at different periods, and frequently at long intervals. From the composi-tion of the first chapter in Genesis, to the last text in the Apocalypse, some two thousand years, nearly twenty long centuries intervened! Not one word of a most important portion of the Bible, namely, the New Testament; not one word of the Gospels, the Epistles, he Acts, or the Apocalyse, was written during the life of Christ. Not one advice or command, or direction was given by Christ to write any part of the New Testament. It is not recorded that He ever wrote one sentence Himself, except in one solitary instance, upon the ground, and even these few words have not been preserved. He gave a solemn commission to his Apostles to preach the Gospel and to leach all nations, but made no allusion whatsoever to the writing or publishing of books. And when the Apostles met together for the last time, and dispersed themselves throughout the world to fulfil their great commission, stranger still, not one word of the New Covenant was written. The Epistles and Gospels were written very many years after the death of Christ; the inspired writings of St. John so late, as between sixty and seventy years after our Lord's Crucifixion.

The Bible is a series of unconnected Treatises, and on a vast variety of subjects; at one time prophetic, ad another historical; now doctrinal and again poetic; a narrative, a code of morals, a genealogical tree, a satural history, a catalogue of names and numbers, a geography, a book of rites and ceremonies, an allegory, a mystery. We know not the objects for which many of those treatises were written; we know not

the dates.

Of the writers in the modern portions of the Bible, of the very Gospels themselves, St. Matthew and St. John were eye-witnesses of most of what they relate; St. Luke and St. Mark were not Apostles, and wrote from hearsay and the testimony of others. Five only of the Epistles are termed Catholic or Universal, as being addressed to Christians in general; six were written to individuals, and ten others to Converts in various and distant countries, in Italy, Palestine, Corinth, &c. Thus, so many treatises, and histories, and Epistles, written at so many places, by so many authors, and under so many circumstances were floating about the world for hundreds of years before they were collected together in one Book, and authorita-

lively reduced to one Canon.

This book is the Bible; and, taken as a whole, it must be admitted that it is the most abstruce, the most difficult, the most mysterious volume that was ever published to the world. Not one autograph line of its various writers is now extant, or has been known to exist for more than a thousand years. Not even one copy of the original words in which St. Matthew's Gospel was penned, has been preserved. The Rible, such as we have it, comes down to us through the Catholic Church, and through her alone. It was in her keeping for many centuries. Its various versions were the translations of fallible men, the works of individuals upon whose capabilities it would be impossible for any one to pronounce a judgment. The lible has come down to our Protestant brethren through the Catholic Church alone. The first founders of Protestantism did not receive the sacred book from Heaven, nor from the hands of Christor His Apostles, or from any of their early disciples: they did not receive it from the Jews; nor from the Greek Church, which never had any connection with them, which condemns them on almost every point on which they differ from us, and which still retains in the Bible, the very books which Protestants are pleased to call Apocryphal, without possessing any authority whatsoever (for they admit their fullibility) to decide upon the sacred Canon. Thus, with marvellons inconsistency, they accept the very foundation, and what they call the only rule of their faith, from the hands of a Church against whom they have rebelled; whom they accuse of idolatry and superstition, and perversion of truth; whom they hold up to the detestation of all mankind. And if they sincerely believe that the Catholic Church has been such a hideous monster, and for so many centuries, how can they receive the Bible from her? How can they be certain that this artful, wicked and unscrupulous Church (as they are pleased to term her) has not grossly corrupted and mutilated the sacred volume during the many long centuries that it was in her custody? How can they believe her on this one point, and reject her testimony on every other?

### UNITED STATES.

In Boston, the venerable Charitable Irish Society celebrates its one hundred and sixteenth anniversary. by a public dinner at the Merchants Exchange. The Sovernor of the State, the Mayor of the City, and other distinguished individuals, are invited, and will, in all probability, dine with the society. The committee of arrangements have already issued the tickets, and they are going off rapidly.—Boston Pilot.

ROMANISM ON THE INCREASE.—If what we hear be rue, the number of conversions from Protestantism to Romanism has been alarmingly large during the past few months. Several eases in this and adjoining cities have come to our knowledge recently. They were principally ladies. It seems to have assumed an epidemic character, and it behaves the learned Doctors of Divinity to look to their patients, and to administer a cure, if not a prevention. - Auburn, N. Y. Ad-

The Catholics of Syracuse are about erecting a church in that city next spring. It will be 146 feet long by 66 feet wide, the elevation of the cross will be 210 feet above the street.

The New York Parsons tried lately to impose an Indian, named Williams, on the community as the Dauphin of France. All seems now ashamed of the trick, and like the Kossuth affair, each pretends that he was not mistaken at all.

A magistrate of Chicago proposes to marry couples at one dollar a piece, if they will form clubs of twelve, and get "fixed" at the same time.

METHODISM IN WESTERN NEW YORK .- The following account of the spiritual state of the Genesee Conference is taken from the Northern Christian Ad-As to dollars and cents, and other proofs of physical and pecuniary prosperity, they are uncom-monly well off:- " And yet," continues the writer, with all these marks of prosperity, there has been an actual decrease of more than eleven hundred members during the last ten years. This great declension in numbers is prima facie evidence that our spiritual condition is not very good. We are, as a Conference, low in spirituality. There is great want of the power, and even of the form godliness. In many, and perhaps in most of our charges, probably not one-half of our members are enjoying justifying grace, according to the scriptural and Methodist standard. The discipline is a dead letter. The Bible, where it forbids fashionable vices, and enjoins duties irksome to the carnal heart, is virtually repealed. The conscience is seared. Many living in open violation of God's commands, profess to feel no condemnation. A tide of worldiness threatening to sweep away the boundaries between the Church and the world, is setting in. There must be causes for the existence of this state of things." "

THE GODLESS COMMON SCHOOLS .- Read the folowing and learn the condition to which education

without religion will reduce society:—
"Singular Secret Society.—The police of Per rysville, Ashland county, have just discovered and exposed a "Secret Society" among the youth of that town which is startling enough in its features; the penalty a little harder than usual:—The society numbered a band of fifteen young men and boys, formed for the purpose of robbery. A captain was chosen and a regular Constitution and By-Laws, the violation of which was death, were adopted. One of the band stole from his own father \$10, which he had collected for a poor widow, who had a son belonging to the band. earning that the money belonged to her, the band stole \$10 from another woman to replace it. The cash-drawer of a landlord in Perrysville was opened by two of the band, and a ten-dollar bill taken from it. The one who changed the bill to divide with his comrade, charged a premium for making change. This being a violation of the By-Laws, the rest of the band unknown to him, held a meeting and determined on his death. It was arranged that all were to go out upon the ice (in which a hole was to be previously cut) to skate, and that all should appear struck at some enriosity of the water, and look in, and when this one should stoop down over the hole one of the company should strike him with a club and pitch him in. young man, whose heart was not so corrupt as the rest, relented, and by giving information prevented the murder. Several of the company are now in the Ashland jail.

GREAT DISAPPOINTMENT.-For several days past there has been a startling prophecy current among the soldiery) entered. "Soh!" he exclaimed, drawing substratum of credulous ignorance in some parts of the city, that this Island and Brooklyn and Williamsburg were to be last night swallowed up by an earthquake. The story is that two angels appeared to a policeman and told the terrible intelligence. (Only hink of angels appearing to a New-York policeman!) Ridiculous as it was, there were really some believers, and extraordinary preparations for escape were made. But the result is not at all flattering to the prophet; Sodom is still permanent, and the Gomorrah on the other side of the East river looks as pleasant and real as even .- N. Y. Tribune

Insanity appears to be on the increase, under the prevalence of the "spiritual" delusions of the day. From Monday to Friday of last week—five days seventeen new patients were admitted into the Lunatic Asylum at Utica-the greatest number ever admitted in so short a time.

A respectable Long Island Farmer, having become interested in the spiritual delusion got entrapped by a "medium,"—A Mrs. French of Pittsburg—who obtained so much influence over him, that he was induced to turn all his property into cash, and even force his wife to give up her interest, and having obtained about \$13,000, paid it over to the witch, who immediately took French leave, and he has attempted to kil! himself, and is now in the New York Lunatic Asylum. He has a wife and two interesting daughters.

ANOTHER WEBSTER AND PARKMAN TRACEDY .- A letter in the Lynchburg (Va.) Express, from the Kanawha Salines, states that a man named Stoghin, went to the house of a neighbor to pay him several hundred dollars he owed him. As he was not seen afterwards, his friends instituted inquiries for him, and finally searched the house where he had gone, without success, until one of them commenced scraping the ashes of a large fire-place, and to his surprise, found several human teeth and the cheek-bone-also, part

McCabe, and after knocking him prostrate upon the a song. The conqueror, arrested by the spectacle, side-walk, beat his brains out with a weight or slung-shot, killing him immediately. The police took the parties into custody.

The New York Daily Times, in an article upon capital punishment, says: - "Of the two persons who were to be executed yesterday, one received his doom, and the other was left in the enjoyment of life-long imprisonment. For what reason this discrimination was indulged by Governor Seymour we do not know. Doubtless he is in possession of evidence which has not appeared on the record; for whatever has been published on the subject makes the criminality of the two convicts as nearly equal as may be. Some may fancy that palliatory facts may have been recently elicited in favor of Sullivan; while the case of Clarke retained its original darkness of dye to the last. From the apportionment of the punishments, we should suppose precisely the reverse. The punishment of Sullivan is in fact more cruel than that of Clarke. A man barely past the prime of manhood, is condemned to be buried alive. What weary years are before him, assuming that his existence in his earthly purgatory be prolonged to the ordinary term. Labor for the benefit of others; shame that may not be effaced; moral and physical degradation; mental decay; everything that renders life tolerable, gone hopelessly, and all that can make it wretched intensified by remorse! Fortunately, but a portion of this long period can be attended with acute suffering. Time and habit will produce their usual effect. For all practical purposes, life imprisonment is no worse than a term of 10 years. Little is left at the end of the shorter period to which a further infliction can add anything of pain or punishment. The enfeebled intellect is the prey of stolid indifference. The feelings and faculties have become insensible. The man is intellectually dead; and his "mitigated sentence" only sends him to the bar of judgment, an imbecile and idiot, instead of a same and repentant man. It is, no doubt, true that the prisoner received the news of his commuted sentence with unmingled content. Those who were present at the scene, describe his joy as almost too great for endur-When the man Johnson was similarly reprieved the other day, the same effect was observed. Anything, the human nature within him reasoned, anything rather than death. And it is this very principle, this terror of the gallows, which renders all the fuss of Anti-death penalty Philanthropists contemptible. Life confinement has no terrors which can be realized. It requires a powerful exertion of the mind to form even a faint and partial preconception of them. But the fear of death appeals directly to ever-natural instinct. The dread of the mortal penalty has stayed many an uplifted hand, upon which the most powerful delineation of solitary confinement and its horrors would have been ineffectual. And thus while long imprisonment is really the more barbarous infliction, it has none of the preventive efficacy of death.

The Boston Chronicle says :-- "Thousands have been made liars and dishonest by the Maine Law, but that it has ever made one temperance man we have yet to

### TO MR. "PUNCH."

Sir,-Having had the pleasure of hearing one Mr. Barclay Fox, of Falmouth, narrate to the Manchester eace Conferrence a charming anecdote of a French captain who, having captured a Quaker's vessel, instantly restored it on finding that the owner would not fight, I have gone through various histories in my possession, and have transcribed a few similar Peace anecdotes, equally authentic, and equally satisfactory as proofs that we have nothing to fear from Louis Napoleon. I beg you to accept them. You may rely upon the accuracy of the details, because I got Mr. Cobden to be so kind as to collate them with the very authorites from which he proved that the last war against France was begun by England.

Your obedient well-wisher, MACAULAY M'ALISON MACKENZIE.

During the war in Spain (which was caused by the Duke of Wellington's criminal ambition to become Marquis of Donio) a native family was peacefully sitting down to its siesta, or mid-day meal, which consisted of Spanish onions and Spanish liquotice, when a savage-looking French dragoon (not that he really was savage, none of them are, like our own brutal his sabre, "Palafox proclaims 'War to the knife.'—Ha! And doubtless you cry 'War to the knife,' also. Eh?" "And fork," replied the father of the family, mildly, and pointing to a chair at the table. The brave Frenchman paused a moment, burst into tears, ate up all the onions, and departed, saying, " C'est different. Dieu vous bénisse!"

At the storming of San Sebastian (where the British army's wickedness so unfavorably contrasted with the conduct of the French, who only set the town on fire by accident, and treated the women and prisoners so humanely) a British grenadier, who was in one of the forlorn hopes, was rushing turiously-with levelled bayonet and dreadful execratious—upon the gallant defenders, when his foot slipped, and he fell at the feet of a young French officer, who, sword in hand, was directing the defence. Instead of passing his weapon through the Englishman's body, the nobleminded young hero picked him up, restoring to him his gun, which had slipped from his fingers, and said, a Now, mon ami, at it again." the grenadier again fell-this time on his knees-and registered a solemn oath never to shed another drop of blood. Will it be believed that when Picton heard this, instead of being affected at the anecdote, he flogged the man?

After the storming of Seringapatam, while the British soldiers were scattered over the town-killing, robbing, and debauching-a private in the 19th Dragoons strayed into a garden, and suddenly found himself surrounded by 10 or 12 armed followers of Tippoo Saib, who were about to cut him to pieces. Happening, fortunately, to speak their language, he exclaimed, "Tula ko harnee punah-be-khodah kondapilly pugree hundy," that is, "The object of the English here is simply the liberation of the prisoners so improperly incarcerated by your inconsiderate master, now no more, and the general adjustment of the fiscal and financial arrangements of the country." He had hardly said the words, when they all threw down their arms, and saluted him, saying, "Mozuffernuggar yetwaddy baguewitter bung gong?" or, "Why was not this explained to us by arbitrators? and it should have been done without bloodshed." Why, indeed?

checked his horse and said, "Que chantez-vous, petite?" I sing the 'Maid of Lodi," replied the child innocently. "Tu as raison," replied Napoleon, mournfully, "and I too would sing, if my enemies would give me time, and if I had a voice." And that day he would not attack. Yet it was a man with these amiable feelings whom the Allied Armies hunted to. his grave.

While, at Trafalgar, the French vessel l'Indomitable and the English Thunderbomb were lying yard-arm and yard-arm, a French and an English sailor, each armed with a blunderbuss, climbed into the tops of their respective ships, and each took aim at an afficer of the enemy. While their fingers were on the triggers their eyes happened to meet, and the common-sense which nature has implanted in all of us came to their aid. They both laughed. Jack was the first to speak, "Why, mon bo," he said, "if so be as I kills that cove of yourn in the sprangles, and you kills our fust luff down here, what's the odds? We're just where we was. Let's save powder, and have a quid." "C'est juste," said the Frenchman, and the friendly enemies, having arrived at the real state of the case, held a peace conference of their own until both ships blew up.

21, Main Street, St. Lawrence Suburbs. MRS. COFFY begs leave to inform her Friends and the Publie in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

#### BRANDY, GIN, WINES. FOR SALE.

Martell's Brandy, in Bond
Do Free
DeKnyper's Gin, in Bond
Do Free, and in cases
Wines, in Wood and Bottle
Teas, a few good samples
Tolorgo, No. No. No. Tobacco, &c. &c, &c.

G. D. STUART, 154½, St. Paul Street, Opposite the Hotel-Dieu Church.

Montreal, December 16.

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Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

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

### DR. HALSEY'S

GUM-COATED FOREST PILLS.

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

# SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad con-dition as beare. Dr. Halsey's Forest Pills act on the ganf-ducis, and carry all morbid, billions matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

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In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-conted Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Hal-

sey's genuine Pills will henceforth be coated with

# GUM ARABIC,

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

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

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

nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you desire a mild and gentle purgative, which neither

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

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If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good-health, keep a box of HALSEY'S PILLS in your house. Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your

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John McCabe, a native of Dublin, Ireland, was attacked in a grocery store, New York, by Peter Laspey, who, after assaulting him, went out and brought in two of his companions, who violently assaulted:

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July 2nd, 1852.

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Montreal, 24th February, 1853.

# P. MUNRO, M. D.,

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

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Montreal, July 3, 1852.

MIDWIFE.

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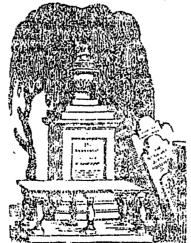
Convent, near the Court-House. Quebec, May 1, 1851.

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We keep constantly on hands the largest and greatest va-riety of Prayer Books, and Bibles, to be found in America, a prices varying from 71d to £5.

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30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal.

500 Reams of Foolscap, Letter and Note Papers. We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada.

D. & J. SADLIER, & Co., Corner of Notre Dame and St. Francis Navier Streets, Montreal.

For Sale by H. COSGROVE, 541 St. John Street, Quelec. December 2, 1852.

### INFORMATION WANTED.

OF PATRICK MALONEY, a native of Tomgrany, near Scariff, County Clare, Ireland. He sailed from Limerich about the month of March, 1850, and, when last heard of, was residing at New Orleans, United States. His Mother and two brothers, Michael and James, are now in Montreal, and are very anxious to hear from him, by addressing to A. Canton, Esq., Ship Builder, Montreal, for the Widow Maloner.

Papers giving the above a few insertions, would confer a great favor on a poor widow.

### NOTICE.

THE Subscriber begs leave to inform his friends and the pulsa in general, that he has REMOVED from No. 99, St. Par Street, to No. 154. Notre Dame Street, where he will carrow his business WHOLESALE AND RETAIL of DRY GOODS, both STAPLE and FANCY, and would direct the attention of GOUNTRY MERCHANTS to visit his STOCK before parchasing elsewhere. chasing elsewhere. Liberal Credit will be given.

ROBERT MCANDREW Montreal, May 19, 1852.

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AND FEMALE SERVANTS HOME, 13 ALEXANDER STREET.

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BY M. P. RYAN & Co.
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Is entirely new, and of superior quality. THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the

NOTICE.

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

Montreal, May 6, 1852.

M. P. RYAN

REMOVAL.

# DYEING BY STEAM!!! JOHN MCLOSKY,

Silk and Woollen Dyer, and Scourts, (FROM BELFAST,)

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

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

Montreal, July 21.

Montreal, July 21.

Printed by John Gillies, for the Proprietors.—George E. CLERK, Editor.