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VOL. IIf.
CONCRIDDNG SERMON BY HIS BMT

NBNCE THE CARDINAL ARCHDISHOD OE WESHMENSTER,
Deliacered in St. Mary's Church, Monrfields, on the Evenins of Sunday, Fed. 13th 1853. subect:-beyotion to the holy eucharist. (F'rom the Cathalic Stavadarrl.)
 I have bren cugaged, my dear bretiren. For three Sundays in phacing before you the principal motires and grounds of
tnemt of the Eucharist.
lerlaps it may have been thought hy some that I mare taken a circuitous ronte to reach conellusions which Catholie instinet would at nee bound have gain-h-that 1 have been crepping on the ground when flown to our object-that I might at once have sain, rointing to thit altar, "There is your Gorl; you' Bessed Redeemer is there present;" and every body would have been prostrate, every heart inlaned with love, crery soul enrapt in terp ablomation. Yet, my
hrediren, I feel that, for our derotion to be fruly sohredren, I feel that, for onr derotion to be truly soarrmment and reason, and at any rate, he course arrmment and reason a and at any rate, he course
which 1 have pussuel was necessary to bring me to whe conchasions which I wish to develope this evenhie conchasions Fhich Ihave to unite deductinns from all that I hase said, to phace them before you in a practical form, and to shew you, as I promisen, hat the surb ation in that devotion ons which we lave entered here his day-in that continued adoration of our 3lessed Tiedeemer in this mast solema and holy mystery-a derntion now so well known to every Catholit
fully apreciated by every clidd of the faith fully appreciated by every child of the finth.
Hin the thre diseonsses which have preceded my present adidress, I have enilearored to lieep constant - before you the true and real parallel which exists us throurl this most admirable institution, and what lis through this most aumirable institution, and what
IIe did for us innough Ifis incarnation and death. Ie did or us through Jis inearnation and death.shewed you how, step by step, there is an exact hese two inarvellous dispenantions. As S. Jernard hen beantifully dilatiag upon the mysteries of out Saviour's birth, invites us, saying, "Come to Bethlehem. where we have so much to admire; so much to wre; mo med to imitate :" so may I draw likewise a lreefold eonelusing from the three motires which I hare laid hefore you for love and devotion towards his blessed Sacrabent, and show you how the three forms of derotiva: which are drawn from these three
divers motives mite tonether, and may be said to be most merferesly blendenf moder that form in which the Chureh duvites you now to indulge it.
l:or, my brethren, 1 lirst endearored to shew you hat as in the birin of our Blessed Redearer, the an ass present ou eurth, who was true God no less than His Father (Theb. i. 6) ; so likewise, having faith fort in this blessed Sacrament the sume Lord and God is truly and really present, it brcomes necessaily, a duty from whels we eannot shrink, to adore
Tim. It is in this devotion partienlarly that we are arited to a loving catortution of ITin.
Then I sliewed you that that presence of our Lord mon earth was not merely that he might be a spec-
bime for us to gaze on, but that lie might give LimIf to us-that in Ifis presence there was the surven bune could refuse to love lizin with ornteful atection none could refuse to love liun with graterun natection Himself over to us, makes Mimself our own possesou, commumeates himseff entirely to us, so must wo heet Jhinn here with tove of anomer character. m an omirmplative love.
Finaly, as in each of these dispensations, the girniliation, and in subjection to im necessarily and he one none that knew Him could refuse to pay Him a homage of allectinnate compassion, and strive to nake Ilime compensation if possible; sol likewise here, specially in this pecular form of worship of the ado o Him, and maling Him lovin'r expiation. Suci Him, and making lim lovints expration. Such of derotion to our blessed Lord.
When the inysteries of heaven were opened to Tohn was not merely that he himself might be consoled and refreshed by the wonderful spectacle whichl wa presented to his riew, but it was that the Clurch hould learn lessons from what he made known, so Chat whaterer was done in that hearen of which the serve as a lesson and as a model for her imitation-
Jolm, then, sav the heavens opened. There was a
maguilicent throne, dazaling to the sight, upan which deur. That throve was the and awful in Itis granwho sat upon it is He who hath sat there from endless eteruity, and whose kiaglom passes not away,- He
Lord of Glory,-the Cord of llosts, - the God of Giorls,-- hee same wha appared to the prophets of old in a similar foren of divine majesty. And who was
inat (iod, hat Il who. Thre in One, forms the ob llat (iod, hut Me who. Three in One, forms the object of our constant adoration, that blessed Triaity,
indivisible, in whom we cannot admit any difference indivisible, in whom we camnot admit any difference
or inferiority of diتimity or attributes! The Father, the Son, the 1Ioly Ghost, sat as One upon that throne. He was taken at from carght hand of His Father ; for He was taken ip from earth, and He sitteth at the Stephen see him (Acts vii. 5̄), looking lown upon him wilh a glance of affectionate compassion, which emies. 'There he is still ; from that threne none shall ver nove Hin.
Then, what is this that Joln roes on to exlibit heore us? What is this nev and unprecedented worshtp of whech there has untia now been no tace anmong he prophets as existing in hearen? In the nidst of that throne, in the midst of the elders that surromd
it, there stands a Lamb as if slain; and Me becomes it, there stands a Lamb as if slain; and He becomes
an object of distinct atoration to the whole of the an object of distinct athoration to the whole of the
celestial hiemarchy. The sound of their sonigs is as of thousauds of thousands; those four and twenty chlers cast hemselees at His feet; and the song hamb is bat wased sorms the words of my text, "The divinity, and wishom, and strength, and honor, and "lory, and benediction" And thus the shout of praise roes on, until at lenoth it is busbed, and there is silence in bearen. There is deep aidd silent adoration and an altar is before that Lamb, and upon it angels cast abundance of incense, which represents the prayars of the Giet liful on gerth.
Now, my lrethren, 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
dore our Lord, in the same manner as in hearen, adore our Lord, in the same manner as in hearen, in
a distinet form as seen by Jolm. Amf yet it was not a distinet form as seen by Jolm. And yet it was not
the form in which he had seen our Blessed Lord at the very beriming of his vision, where he recognised messores for the master, as lie addressed to him messages for the angels of the churches; but in a vi on earth lie appears as an object of aloration on carth, Je appears as an dibject of allorathon in that Lamb wilh an altar before Him, seperate as though there was in Him a pecular elaim to adoration from those colestial beings, distinet from that which they pay to Fim as standingr at the right hand of His Father, as claiming not a slare, for such worship is indivisible, but the full tide of song and hymn from those blessed spirits.
The Church acts in like manner towards INim. Here is God. In Fis temple Me is present. Over hat altar, we believe that his majesty is especially concentratel far more than it was in the Tewisl temple of old. But while we adore God,-while we daily offer tip our prayers to the three blessed and undivided persons of tha holy Trinity, we bave that same That Lamb is placed upon the altar under anotio lisguise, but not more a discuise than under anotier which He appeared to Jom, and in which He was worshipped in henven. In the saune manaer, we surround the throne on which we place Him. Wo o Mim. 'Then we fill down in silent aloration be ore IIin. 'Then the altar is spread at his feet, and the prayer symbolised by the incense, and the incense 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 hrechren, the worship of the blessed Jucharist in the
Chureh corresponds, in the Catholic heart, and in Church corresponds, in the Catholic heart, and it Catholic faith, most exactly to this homage winch we see directed towards ilat same Son of Crod, in the
very character in which we here adore IIim, as the ery character in of our salmation
It is true that the highest and the most sublime orship that we can pay to him is that which we daily render, when we assist at those divine mysteries The Mass it is that the solema rite is performed, of bringing that Lamb, who is as slain, from the altar in beaveu down to the altar on earth. And who can se ny great distance between the two? Is it further in that which is infinite from the altar in leaven to the altor on enrth, than it is from the throne on which He sits wih His Father, to that altar which represents Him in heaven as a viclim? No, my Urethren
is the same crorship, the same victim. We believe therefore, that each day that same sacrifice come down to us, and is renewed upon our altars; and we
pray and adore around it. But this is if I may sn shall give them wherance, but there will be a ques express it, the more active worshijp of that mont sa- and still muse within our hearts, whelh will be as the
ered rictim. We are, then, necessarily guiden, led retmrn of some long lost strain, not in a comected ered victim. We are, then, necessarily guided, led, rethrn of some long lost strain, not in a comected
along, by the very rite which is pertimed; our minds from, but gning and coiung in suateless and gushins: are not allowed to unlonse themselves from the direction which the Clurchs gives them, and we are more especially drawn, at thit time, to commemorate the actual passion of our. Redeemer. The mysteries which are represented in this sacrifice connect our thonghts
with Mis sorrows and tomments with lis sorrows and torments, and for what he chdured for us on Jlis cross. It is a time, not of sim-
phe adoration (except for a moment), so much as of active devotion in communion vilh the prayers of the Clurch. It is the time, ton. generally, when we have on pour out supplitations for the day and when on special prayers prescribed to us, either by rule or by our own ustal practice, occupy us in conjunction with
the solemn rite. This corresponds to dhe loud and united homare paid by anyelsand elders to lie Lamb It is matural, therefore, that the Church should also cruly angelic and celestial worship- ithat of simple and individual adoration.
For, my brethren, although we believe that heaven is a joyous place, and that there is not a moment in Whicha song in honor of Gool and the Lamb is not
bursting forth from the lijs of anrels and of saints, we know that this is only the expression of the reat and essential bliss there enjoyed, and forms not the sole occipation of those beaveny spirits. We believe rather that their felicity consists in being watelifu and ever intent on the face of God; in having their eyes nerer satiated with its ging, but drinking in
constantly that stream of ling constantly that strean of light whel is fulf of gradness
and which forms their intelligence, and having their ears ever intent on absorbing the flow of hamonion wisdom which, far rieler than any strain of even heaveny music, from Him is ever Howing; while the phursal an uncensing stream of tuspealkable deliglit and which; overlowing throurh their entire being steeps it in universal fruition. This passive, this callan, this uistirring coutemplation of Giod in deep aus silent adoration forms - we cannot donbt it-the truc occupation and enjoyment of the blessed.
And how can we come nearer to this, than when he Church, in whon we believe, places before us that same Lamb who was adored as if slain in heaven, and gires time and ns leisure, undisturbed by any outward worship, to fill our souls with the contemplation
of IFim, mull in the very depths of our being lowly adore Itim? It produces an anmihilation, if one ma so speak, of self: The world is forgotten. Jac ing before and near to lim, Llim who is Gous, in jesty and in glory. luat that glory and majesty ful mystery, that he feets le ean be in Wis presene and yet not sink orerwhelmed with fear. IIe see his Saviour before him in all the stermess of His
murity and huliness, but, this is so softened by the tenderness of His look, that, instead of saying like Peter. "Depart from me, for I am a sinful man"" we
require almost to be told like Magdalene, " 'l'ouch requide almast to be told like Masdalene, "I'ouch
me not," to prevent our rushing forward and cmoraciag, Him, when He appears to us as hate did to
on her, and was recognised by her, though still in a disgel of old, as Tobias and his son, recorrusing in him but the symbel of God, would remain for three hours ngr these theree hours alter his departure; and dur of, the olter, but each was entirely absorbed in the abyss of his own thoughts, hliuking to himself how infinitely gracious and good that God must have been who had deputed one of Ilis archangels from near His throne to bear to them mercy and blessing (Cob. xii. 22). Whis thongit of the imnense greatne and goodness of Good was sufficient to keep them has pntranced and unconstions of all carthly thing hrough that long space. And shall not any of that God who is pleased thas to come near us, in consilering that we stand in His real presence, that we have Ilinn close to us, whom the heavens canno contain, whom the angels cannot conpreelend, whom limit-shall we not spend one brief hour, or a portin of it at least, in this only appropriate homage of ador ing love, not presenting to IIm any distinct petition not entering into any details of specifie meditation but merely throwing ourselves down in the divine pre sence, worshippiug in spirit and in truth, making our
whole being a sacrifice immolated and consumed be fore Him, and losing sight even of our most spiritual ing honor and glory to Him alone.

This silent adoration will still not be unacoompa sed hy songs of praise, which will break forth from nied hy songs of praise, which wil break forth rom
form, but gning and coning in suntelhes and gushing ones, hise thone of the swetling breeze; or it will hearts of distant angels' songs. For we shall fint ourselves unconsciously, almosi willoit wought, rupeatings "O truly tiis Tamb that was shin, ihis (iod who is present, this Btessed Redeemer who tha omes down to me, is worthy of paise, is worthy of benctiction, is worthy of divinity, of wisdom, anil of hower." Thus we shall fud ourselves united in atoation of the IIoliest with sinless spirits abowe, whosery words hecone so maturally ours. Deep and nge be our dive into this ocean of boundless lne spe: its all-absorbint and entraucing buols return from its all-absorbing and entrancing gelf, to the bhats
onseiousuess of an earthly existence
But, iny brethren, the love that thus contemplate: and leels that such contemplation is necessary for other feedings. It is not merely to adore our ble and hedeemer that life is exposed to us solcmuly orr al'ars; it is likewise, that in thes adomuly apou e may speak to thim in all the aflection ol on theart as we contemplate in IIm the various forms of Jlis merey and kinduess towirds us. You see Hin beTore you ; your hearts tell you that it is the sane Siayour , imagimation, umder the conduct of your fait will easily lead you into the carions scents in whici Ie appeals to your love.
You will delight to remember Hion as He wan when de came into the worh, as we have conten. her, helpless, and having but one arms of his the. of you and the determination to redecin you low will dwell familiarly on all that culauces His love in that hour. You will picture to yoursclves the deseslation of that place in which Iite first appeared on lect by men. You and its caldress, and his nis Blessed Mother, and of the worship of those poor shepherds who cane to honor Tlim, and you will hem eel as if you were in the midst of them. Sou will knee with them, and ask Him if He will not allo: yon in return to love Him when He has lhas in the vely first instant of life, given you such eridence of
aflection.

## You

You will then, in another moment of thonght, fint which IIe is surrounded by so few faillfful and lowing which Ife is surrounded by so few tailhful and lovin;
souls. Jou will believe and know that you hiace hop fore you, veiled and concealed from your sight. bun nt less realls there, that same rictim who onierel Himself on the cross for your sales. And will you not feel that you lave a right to stand at IIis feet and weep with those lhat love him, shrinking nol from being at Hlis side? Will you not nour forth lovind
rorids here as ferrently as you woud lave done haid rords here as ferrently as you woud have done had
it been your happiness there to address your Lord? It is in this silence, when you are alone, when there snought to give direction to your thoughts but your own aftectionate bolings, that yon will pass in the colitemplation of Mill from one inystery to another and in cach yor wis to Hin as your , hich face to face, as a friend speaks to a friend
But this is not all. For, my brethren, this is the drantage of this derotion, that in the solitude in whin each one phaces himself, he direcily expresse-
lis thoughts as he feels them, and as none other could feel for him. He enters at once into the depths of his own heart, and then searches for the inany moives of gratitude which are not granted to every one but which each of us can lind in those abundant roofs of love which our Divine Sariour has manifested to us. Do you think that when Magdalene sat at His feet, and others were busy around her as she was listening to His word, hat her thoughts were engaged merely with common-place motives of love that while they vere asking captious questions, and receiving wise and sublime answers to hem, she was
following the nere didactic lessous that our Saviaur might be imparting? No; sle heard indewd all tint caine from lis lieart of love ; hut her eyes were fixed untiringly upon Hin, and the thought within her was, "What a wonderful position for ane like ne in be in, this day! What would have become of the had He not on that happy day crossed my path? What would have become of me if those seven demons which fe cast forth hain sill remained wilhn me? What would have become of the if I had no gone to the Plarisee's honse, and poured out my ointment and my fears on His bessed fect. And here 1, he sinner, the onlcast, ous foct, and meek fron those tender eyes. I an prixileged thus to be
near Him who deserves so little !". And who is there among us, searcling lis own heart to its denths, and
booking back on his past life-it many hare been, of error; it may lave been, of infidelity; it may have error, it may lave been, of infielty; in may ine then, of crime, even - and hindigy imself forgenold
and hat rest, and allowed to mingle with the liosiliold
of God ; who, contemplating aill this, and seeing limof God, ; who, contemplating sill his, and seing lim-
self literully at the feet of lis Sariour, speaking to him wards of love, talking as though it were to a
parent or a friend unon every detail of His benefits; parent or a ariend upon every detail of whis bene swas called, the manner in which the Good Slepherd took him upon His sloulders and bore him to the true toid:
who, feeting in limself all this, will not easily pass an who, feeling in limself all this, will not easily pass an
Lour in again and again thanking Him with expresLourr in again and again thanking Him with expres-
sions of natural love, for the mercies He has besions of natural love, for the mereies He has be-
stowed, even, my bretliren, in such plirases as a cliild would use? Strangers in foreign countries are at which the Blessed Sucrament is exposedt, or Benediction is ofiren with it, expressions of such familiar lore tion is giren with it, expressions of such amiliar lore
theaking forth from the lips of the peasant and the irttisn, that it is impossible to conceive the in spoken save concerning one of whlose actual and reai pre-
sence there, there was not a sliadow of doubt ; and expressions at the saine time of such simple, almost infransile love, as prove how this belief is not one
inerely of the intellect, but one most truly of the merely
heart.
And then, when we lave exhausted those considerations that are somewhat selfish, we may surely find abundance else concerning which to entertain our-
sillves with our most Blessed Saviour. Parents, sifeaks to Him of your cliiddren, if they give you pain, if they are forgetful of their duty to God, if you fea your hour ; this is your phace; for you stand before hidow, widow, even from death. Cliluren, are you allicte at your parents sulterings, seeing that, ass ou age
creeps on, sorrov and tribulation come with it, and pain, and bodily suffering ; and do you wisl that you could ease then and give them rest? Then pray to Hitu to smooth their pillow who raised from a fever the mother-in-law of Peter, and who bestowed so
nany wonderful benefits of cure upon the sick, and gave consolation to all that came night to Tiim in af-
liction. You who are just and holy, are you grieved the sight of iniquity and sin, at seeing so many of whom your know, and whom, periaps, you love, still hardened in vice, and feeling no desire to return to
God? Are you dismayed at the spread of wickedness tliroughout.the world, and do you fear the judgments of God may come upon it? Mlen come here, and pray in the very presence of Hinl wio forgave the peni-
ient thief upon the cross, who was erer faniliar with publicans and sinners, and who came 10 seels and to ave what was lost
itual desires. For which all may satisfy their spiwith silently gazing upon its objects; and they who with silently gazing upon ths objects; and they who ong time dwell in.secret contemplation on all He has They will ask for more. Love is craving, love is garrulons, and love requires to entertain itself with
interchange of discourse. Therefore, fear not, tny rethren; pour out your supplications here, and bo ssured that if at any time and any place they will be heard, it will be at that time whien you are all collecte the same time, all united together and centred in ond common Saviour.
For I need not say, my dear brethren, that this which so peculiarly makes the worship which we wh how engaged in similar to that of saints and angels in hearen, is one which belongs, and can belong, to the saying that a thoughtrul mind, one that really be-
lieves the word of God to be full of truth, to hare neaning in every page and in erery sentence-ouve
hat considers that not a word has been there written whictl has not to. bear practical 1 ruit, might easily b hrought to the adnissian of the whole Catholic sys-
tem, by following out this thouglit, that the worship ten, by following out this thouglit, that the worshing
of the Catholic Cluurch, based on the belief of the Real Presence, comes the nearest possible to thi vorship which John describes as dore in heaven. If
nurs be not the counterpart of that worship, then has it no counterpart one earth. Is it possible any where Elise to have a multitude of men together, each enbe the same in principle and in object? If you speal of religion (you, at least, who belong not to the Caholit Church) what is your understanding of the that when worship is performell, they can all join in it, that they can answer to a common prayer, that
hey allow themselves to be led by one minister, and hat their thouglits are united through the agency of thructs yon? But imagine the force of a doctrine and the strength of unity in the Catholic Clurch sons, kneel ins silence, withoutt interchange of word without a preacher or a priest to instruct them, or to end yet, every, single lieart, belie wing enactly th sume, and paying the same acts of sitent homaga? It oots llat the root of faith is in the heart, that that been, cast there by the Church in each, Catholia soul and nouristed there by the grace of God, bring.f.forth mame de pliant, bears the same flowers, and yieds the and may be united througl the whole earth, witlou a word being spoken, zad without a single outwar
Tlis de exterior act to liold them together
Tlis devotion, then, is so eminently Catholic, tha
most perfectly follow it. And it is, as Thare sain
whine the Church, exposing our Blessed Redeemer in this holy Sacrament to our adoration, enables us to when slerfectly in the suggestion of own own lears to the time spent in this worship-lhat we can trul perfform this two-fold inward nct of homage, adoration, and conlemplation- that a cloration which inales us cast ourselves down before God, and acknowledge Him to be our Lord, and that contemplation which
follows Hinn through all the plases of His goodness, follows Him through all the phases of His ge
only to give greater nouristhent to our love.
But, my brethren, it mary be said, "Do not we Ca tholics, admit that the real presence is constantly in our Churches; that the Blessed Eucharist in the bernacle is an ohject of constant derolion, and
therefore, we can satisfy all these feelings without tie necessity of such yeectiar external poinp, as
It is true, my brethren; but is no bess true that we require circumstances exterior to ns, and which though in themselves triling and worthless, assist our thoughis, to make that devotion be to its fullest exshews it chich the faitiful liock where tho Blessed Redeemer is elevatel, if one may thus speal in royal majesty, to be especially worshipped. And though from time to time they will pass tervent mo-
ments in visiting Him when He has retired within the shelter of His tabernacle, and remain perlinps a con silerable time in prayer at particular seasons when their hearts prompt them, , tull it requires a suggestive faitfrul to conne and pay a solemn hornage, to give so with all the woild? Do we not hold that eme narch is as worthy of homage and of reverence at one time as another? And yet, are there not staled ays and hours appointed when they who wish to shle then flock wha invited to go, and do not muntitudes Jerefore it is that the Clurch is pleased more espe cially to clain sur devotion for the Blessed Sacranent a a particular senson, and under a particular form. But this is not the clief reason why there should be this outward display, and why our Blessed Lori should be thus ele vated in the presence of all, that
men who love Him may cone and adore Him. He men who love Him may come and adore Him. He
tas been outraged; HiLe has been insulted; He las been blasphemed; ; He las been sacrilegiously treated ror ages on account of the ery lore which He ham
shevn us. He has been the object of scorn and of jers. The belief in in las been treated as superstietter thane who hols! Fools what better than dupes and fools! Fools we gladly are for
Christ's sake! Who is there that ever loved Him Mreatly, that ever openly confessed Tilim, that eve vorld a fool? Therefore it is a joy and an lonor to us Catbolics to be considered sucli now for the sinn plicity of our faith. But because we are called fool claim it before the Dothe Do you beliere that wo would permit all to come here and wittess our man ner of worshipping-do you beliere that we would lat altar, and giving it all the splendor of whichl, ul er circumstances, it admits, unless we realfy leved that which we say and profess to beliere, that it is not for an imagination of man, it is not for a
yymbol, it is not for anytling unreal, but it is for the true God of Gods Himself that we are thus ready to roclaim our lore and our adoration? It is a proo nd it ought to convince any one of the sincerity tot for anything else than the object of our deepest eneration and aflection do so much, or indeed whit coukh not justly be done, except to One ha
ight to the expression of tumbundel lomage.
Caith, in the face of a scofing world, of denying phis losophyy, of popular clanor, and of national blasphemy
We elevate our Saviour to tell the world that We elevate our Sariour to tell the world that no only we believe Aim to be hare present upon ours al
tars, but that we consider it the greatest of blessings, the higlest of glories, to have Him thus in our po: session, and to be able to show Hine that we fear noo
what men say or think of us. We only wish He what men say or think of us. We only wish He we believe in earasst and that our
Is it not right my hould exact
Is it not righlt, my brethren, that there should be deemer? Hast Thour not said, o divine Saviour "that he who humblethr timmself slalll be exalted?", And who hath lumbled limself lilie Thiee? hath abased himself like Thee? Who hath allowed himself to be trampled under foot by the unbeliever nd scoffer like Thee? And if we wish to follow out Thy maxim, shall we not exalt Thee, raise Thee lare in the face of alt that we know Thee, and love Thee?
"Who has taught you," I am asked, and the de
Clasations of the national creed put the question, Thus to give to yourr Saviour this splendid and sutHim up, and bearing the adorable Sacrament about? Where is my warrant? Where is the warrant for nhy act or Testrect adoration towards our Sakiour issued, or permission given, warranting blind men when c cured, to fall down, and worship our Lord?
Who taught be women of Cana Peter, to prostrate before Him? Again, I ask you Who. todid the discinles, when ordered. to prepare is entry into a triumplal procession? Who tol he disciples to cast their garments in the way, and carpet the rough path to Jerusalem with thei
west raiment? bo taught the children of the
throng around? Who tanght the little ones to ex claim, "Hosanna to the som of David"? Who
taught them? Wliy, He of whom our Blessed P leemer said, that if the clifidren had not cried ont His Faller wouil have made the very stones of the oal call out "Hosanua" to Him. It is God that ives the instincts of refigion. It is God who lass soul. And if our Brace as much as of rature in the bled for us it is or duly it is an mastinc
 the most solemn and triumplant act of worship and
adoration.
And this day we have borne Fim, in the best manesty and dignity we could have wisbed, but still ma bore IHim adong, and in that triumph we were joine by the universal Church. There were no palins cut own by the wayside of Jerusalem, but there were ed in the procession, bearig which the Son of God has given them. There were perhaps, but few ilowers scattered in His path, but here 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 Fim this day. We bad no precious garments to throw before Him, but there were the
garments of those who have washod them in the blood of the Lamb, and who never leave Him, but clease them;-the Church on earth iuriting the triumplant Church in hearen. In this way, we bave had our riumph this day, poor indeed, but at the same time, done what we could to show our Redeemer that fear not to express our love of Him. And I dombt lim to many, many, have in their hearts enfeate look to forgive the injuries He has parents, nor to take revenge for past sacrilege and wesences, and for others rejection of Him ; but according to the multitude of His mercies to forget and orgive; to look down upon faith and our thoughts so mnch in ourselves, as in others.
And in this splendor of worship, my bretbren, loes
位 Church complete that resemblanee which Sain Tohn in so many respects exhibits to us, between the Churets on earth, and the Church in hearen. For not vorship Him here below, but that Lamb stands in nore intimate relation to the Church then mere wo slip and aloration can gire.
an Jomn saw the lieavenly Jerusalem descending figure is represented the Clurch of Gool. And thit or what was she who thas came down as a gift from Gou? She was the Bride of the Lamb. She came
 he came dod by God for tisonn belored Sonbridegroom." And here we make a clain whic none other can advance. For in what consists this
espousal between the Lamb and the Church? Why, espousal between the Lamb and the Church? Why, in that which forms it between the Church in he
and that same blessed victim of our salration and that same blessed victim of our salvation. It
consists in this: we believe (and without this belie onsists in this: we believe (and without this betie Lamb which was slain, has given This very right hand His Chureh, and that that right hand remains fo s that which ind by a co pact as inniolab! leluge (Isai. Iv. 9;) and that it leads her always in pouse, with all earthy and celectial blesings a true He has made over to her as a dowry whatever it is for her good to possess-that He is, as described to as, not only standing in the midst of this lis own
city, which is His bride, but that from Hils sared feet flows forth the river of life, inexhnustible, and ever refreshing this body espoused to Hin in unity dirough Fis sacramental grace, comes forth the rich abundance of that salvation, which burst forth from
His sacred heart upon the cross, and pursues its His sacred heart upon the cross, and
course unfailiag through this city of God.
And He is the temple of this wonderful city. I has no other (Apoc. xxi. $22!$ ) 7 is not merely God
in His glory, but it is the I amb particularly as a sacrifice that forms the groundwork, the focus, the very oncentration of all worslip in His Church. Fo His spouse, excent that "through FIim aud winple nd in Hin," as the Church diaily says in her sublime nity of them her "o God the Father Aming Nor is this all, He is its lamp likewise. There is no light there except the glory of God, and the splen-
dor of the Lamb. "For the glory of God hath enightened it, and the Lainb is the lamp thereof."v. 23.) Distinct again the two. Gou, as ruling all
by His providence, and as bestowing upon the Churc by Lis providence, and as bestowing upon the Churc
through His Son all the wistom of revealed truths bright lustre of as more particularly slisedding the Church, and as giving to her that beauty, that bright ness, that cheerfulness, that joy weanty, that bright all her worship, all her feelings, all her actions. vine Redecmer in the blessed Eucharist, forms the veundition, composes the body, and raises also the
very loftiest pinacle of the sparitual house of God you, will see how all that is spoken of the Lamb, as the bridegroom of the Church, applies to her alone rical and inefiable union, may be considered as the keystone of all her liturgical, ascetic, and spititual
system. I will not pursue this subject now into its
more recondite and mysterious applications. I wil forms the delight of chastera how it is the rery life of cloistered purity; containing Him of whom it is written, " $M y$ beloved to me
and I to Him, who feedeth among the lilies"- (Cant
For this would be beyond our present pur-
But I will content myself with nore homely applicationt myself our a lower and universal Cumen partakes of the privileges of the her office of "Dedication," applies to the edifice, while she consecrates the very imagery that ben to herself, calls it "the heavenly city of Jerusalem" Father's slory, girt by hosts of angels, endowed with the Clurist the Prince" so way we say that wedded church in which we are assembled there is the re of the most wonderful apocalyptic deseription verilied The Lamb is to-day the wery ter prion verilie The rest of the elhurch looks almost like com mon gromad, when contrasted with the greater sple homage. Towards Hinn there we turn, as did tial faithfill Jew towards wis temple, whenever herever he worshiped the God of Isracel: and H diance which enshmines Hinr, and which fills it all cacuaned to make us feel that from JFin dart fortl puritual rays more cheering, more brilliant, more pe uetrating than hose which we behold. And still who las come down to tale possession of it hamb here as the master of the honse, ruling it, and look mitting us, as souls joined in love, to partake of tha Chareter of bride which belongs to the gener:al
Church. And so we cin explain literally what others must be expounded allegorically. Tall not as intended to represent some abstract dogma 0 seep up traditions which, except among ourselvos, an ymbol than these. She is the bride of the Lamb and therefore, with no other motive, for no low phendor, mystify adorned. Seek not excuses fo pivilege. Spreal the walls with the onost brillian colors; let the sanctuary dazale with gold; let the plendid, and fear not. Say not timidy so to it, b symbolise virtues, or the feelings of the failhfull." bride of the Lamb, because she is Alis spouse. Sh hust be made beautiful, she must be made rich, fo from His hand ploriously ad 1 an he virtues of glorionsy adorned. And althourg are the true gems that adorn her, and alhough the: aiment for har larious deeds forms a more nobl hese are necessary to complete and fulfil, as they to the Catholic Church, that coincidone , as they do ity which God sends down from beaven, and the ery material Church. For in this it is no less tru ain is the great object of adoration
Then, my brethren, let us hail this devotion with fulness of joy. Let us make it the means of int love to God and to our dear Redecmer. Let us make it likewise the means of doing good to others
by obtaining for all the world, in this best oppertuty for earnest supplication blessing and grace which we so fearfully need. Oh let us put no bound humbled, as He is pleased to be in this holy Sacriment. Let us, oa the contrary, take occasion from of injuries He has received, Him, and love Hin the more. Lee exalt and praise parts before film. Let us dsell inwardly on the particularly cullivate that inwand power of the soul of silently adoring Him, and unspeakingly loving ot of the mouth. Yet while we thus make Hing the object of our inward love, be ready ever to join will
he Church when slie openly does Him lomage, feness what men may. chink or say. Make this adorable Sacrament the darling object of your love here on
eartl, for it contains your God and Saviour, whow: ace you long to ses in heaven And endearor in cate it the menns likewise of your increased sanctiBlessed Jord on earth, nor crer pour your petition: His blessen feet so closely as.ble permits you liere And then the day' will come, when from the lleeting eity here below, where we worslip the Son of
ciod under this aminble disguise, we slatl pass as we humbly trust, to the lasting city above, to its blessed minabitants, 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, the same angels, the same saints; the same Lamb pon the altar, the sane incense, the same cry of praise. And they who have worshipped with us on urth, who have waked in humbire procession will there be the companions of nur greater triumph, but of the seme adoration. And how shall we then admitted and held mullinechingly to that belief, which inore than any other, we shaill then see, forms a golden clain between the temple of heaven and that of earth, uniles the worship of angels and of men, and
s into the mouth of both the same undying canti-
and divinity, and wislom, and strength, and honor, and glory, and benediction, for ever and cver,

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

LETTER OFE THE VERY REV. DR. NEWMAN The following leiter has been addressed by the Very Rev. Dr. Newman, the illustrings witness to the truth C rist tiam he mlamny of apostalas-lo his Grace the Arclubishop of Dublin, expressing his gratiude
the Irish people for the liberality of their contributions
then to the furad nised to indernaify him. This lether is
we:ll werthy nue consideration of our readers. To the weill worthy vile evisidereation on our readeres. To the juigmerne paticular attention. If the dignififed and yet charitable reproof of this distinguished ecclesinclij is
not felt hy hise ermined arraigners, his partisuil ury, and their ensitilit

## to the most rev: Dr. ciesen

Mr Dear Lown Airryingham, Feb. 5, 18 3̄3. Mr Dexry grateul heatt, and with reekings of exireme grailitication, the bouny of the Catholics of Ireland,
 We never failed me, thit lio tha never fined poe, thergy hand haity, thus effecnally to aid and sustain me in the most irying event of my life. May hiey receive ano vertlowiug revand ame, and to His glory! Wren first heard of their le fount of itberality was their characteristic as a penple; but I confess it, never did it enter iuto nyy ant of the sum which it has aceually altained. What In 1 say sufivieut ior the octasiond home all, hight, Ea genererusly prompted and sanclioued their munilit, who lave busied themselves in the various areair ta your Grace, who has a claim ou my perpeual
euntmbrance, who was among the first to stir in the vinembrance, who wan nmong the first io stir in the It say tia
 hear simplicity, aud fraik coundidence, aud aflectionate earnestuess, from the beyiuniag, and then, through
jou, to all' my lrish benefactors, ny collgratuations a the success, as wellitis my thanks for the geunerosity at in end ; and, honyghis was impossible, as it now appears, fiom the nature on the case, hate could have mands of the law, ethl with Goul's blessing, and by
the undaunted zeal and sreat ability of the distinguish ed men wlo tefented ree, I have gained a morial viclory, as is testified by the rejoicings of my fi iemds ant
the disappointment and morification of nny opponents. What ite judges have not done, is the lest justification
 by even a momentary, misgriving or reactied. Hever Hid they
telt me to be more thaia legally guily of the crime aid to my charge, they would certainly have infficted on el for the prosecution insisteds the most comp rehensive, the most euergetic, the most maliguant, the mos. zudiacious, for the periuries by which it was supported,
of all conceivalle libels, an unesanples punishment, whereas they have visited me with nuthing more than
 trial turried simply on the evidence biougtut before the jury, as contuasied with theien finditing upon the facts, they would have sent the ease to auother jury for an
frest verfict; or, in other woris, the difficulty imposeid on me by the tecturical rules of law was the maiu
celuse why a new trial was refused. And, to malke the matter cleareel still, immediately befor the judit
 of which the jury had found me suilty; and, wien
ohe coansel for the prosecution iulisulantly protester
 Thius have the judges vittually revised and reversed
 ered their juitrment, to the surpisise (as I doubt) of his
enrned biolters, took advantage of the merely accideni:1 opportunity alforiled him by the teclnicienity on the law, to improve the spectacle before himm to to the
benenetio of en exta-juticial. cheory of lis own, and held me up as a warning to all those who attempled to join
the Caitholic Church, for the evident want of aflecion lowards the Prolestant Establishment, the bad taste, been the restill of conversion. Whowever, 1 will say
 borate in the process, Atter half an hour's suspense, the emblem of the tediousne:s of the whole transaction hie subdued suspense of his auditory was surprised by lis unespected connclusion into the expression of a ver
opposite emotion-

But I must not occupy you: Grace' sutertion longer nul begriilg your blessiug, and that of the other Pre
hates who
have taken so kind an interest in $m y$ ansie lies, subscribe myself, my dear Lord Archlishop,
your Grace's faithrul and affectionate servant in Christ JOHN H. NEWMAN, of the Oratory.


The Parliamentry correspondent of Tablet sass: The enemies of Trelund have endeavored to propagat holding policy, and was prapared to sunport the Sad-
leir-Keogh system of party conduct. Tle coutrary is liei-Keogh system of party conduct. The coutrary is
the plain ruvih, as indicaled by the simple fay: of ite cas in thein sulan sint of the Irish members hive beenp sunn moned, or mallher is to be summoned, forthe time las not been appoiat
ed, and as this will be the first meeting of the part edince the schism, it will fer of counse ant interesting
sing ent mportant octusion, and will serve to test the pre sent position of affairs. Of course those of the party
who have accepted office will not be present. The learned Serjean's's bill respecting the firish Church is not intended to be imineduately $\begin{aligned} & \text { brough forward. It } \\ & \text { principle appears } \\ & \text { to }\end{aligned}$ be involver in the appropriation sisteen years ayo. Thit resolution affirmed most solemnly that the surplus reverues of the lisish Chareht
ought to be appleel to the purpuses of instuctioul
 the leaned צerieant proposes to apply whe funds
Such a measure it would be extremely incounsiste Lord. John to oppose in priticiple, atud it would sent to th for they leit ulitiee rather than idlopt it. Thin ration, There cian be lietle question that the proposal of
sucll measure would elicit the ulnmust divers opiniou in the cabintet. The impontance or unimy



 Upon a abbect of cousiderable imppontatuce th
Charch, 1 am much mistaken or misintormen if
 be all that is gained by having a governt
edly liberal, we have not sained muctl.
The appointment of the committee on tenant right
is about to take place. It is to te a larne cominn composed of twenty-one members. The tuatvocite sinapileorters of Mr. Napier's ineasures are to hail
 of conrse, Serieant Shee, Mr. Keorlh, and Mr. Nipier,
with Sir James Ghatiam, and, probably, Mr. Monsell.
ither comnitite ; at the present momeut
he have consented
Appalling Simpwrick and loss of Life in DunTuesiay morniing list in this cily by uhe news that
Queen Victoria, one of the City of Dublin Company's vessels, had been wrecked during the henvy sinow
stornof of the previous night on lie thightitil namd nuacmmediately under he Bailey Lighthonse. The las
 ascentained, and was variously stated in the reports.
We take he following deails of llis terrible anil piteous disaster from :hye morning papers. The re-
pottin Saunaters says:-The City of Dublin Company

 supposed) about 100 persons, composing the pansen-
gers aul crew, on board. All went on well umbil about one o'clock, a.m., when they passed the Kish Lighth-
ship, and shortly afterwards neared the Bailey Lijithhouse. Owing, however, to the extreme darkluess of the night, coupled with the heavy fall of suow which
was takking place at the time, thase ou board either did not tse, or mistook he he light, and the consequence was that the vessel struck oif the rock aboutt 400 or
500 yards to the norll of hle Lighthonse. The slock alarmed every person on board, and oriters were intaritly givent to reverse he engines, and to wear round, proved to be much more seriously inimitred than was al first imagined, for the water rose in ler tat the rate of nearly a foot every minute, and she struck a siecond
time upon the Lighthouse rock, and instantly filled and courrence took less than fifteell min the land. This ime the vessel first struck. So sudden was the closing catastrophe, that only one boat had time to be
got eux, which was inslantly crowded to excess, and of course capsized causing a serious locs of lifie; , the
emaining boats went down with the vessel
 shich had providentially been delained for some time Doblin harbor, in making her course saw signal ghs heard the cries of distress, put out her boat, although unable to esee the vesses Irrom which thea, agonsing sounds proceedeld, and with considerable difficul-
y succeeled il saving forty-five persons, whom stre rought into Kingsiown; a few more managed to get ouse, where they were hosputably received and atlention paid to their wants. The remainder of the unbappy passengers and crew are, however, it is greaty to be feared, , zone beyonn alil hope of recovery;
and amongst the rest, it is with deep regret we have ness of minner no less than his skiiful seamanship lad rendered him a general favorite; he was observed y several persons standing in the shrouds at the time
he vessel went down. II is neelless to say no sssistie vessel went down. It is neelless to say no assislan Caplain Baty of the Royal Adelatidid, whose lamen-
table fate is so well known to our readers. Ore actable fate is so well known to our readers. One ac-
count states that it was in rendering assistance 10 a emale passenger he lost his life. Some truly
melancholy scenes occurred in connection with the melancholy scentiaty upon the tidings reaching town, the Albert and Iron Duke steamers were despatched engaged the entire day in securing such portions of
the finnel and potions of the wreck as were visible
above the waier-vit,, about half of the tunnel and
portions of the mais, torether with the three boais, which remained auached to the vessel-and towards vening succeeded in loosening sunte spars, all of The folluwing is the nearrest calculation to the wher of passengels than can be oblained :-- Deek passengers, 2: Catiin passengers, 15; crew, il
Suffocantux me Carbonic Acio Gas.-On Sunday ucidy yas, which a had very nuearly resuliterd bin fatal brigs at present lying at Lanp' (Quyy, Conk, having
becume mucl infestel by nat, she Cypain, Cornelius ackson, with his wife, and a watchman, deternnined oe exterminate them with harring charcoal. They nc-
cordingly, oul Suutay night, put a pan of buruing he hateles, andl stoppell the chinks with paper. The followirg atiennon they yook up the hatches, and the
Captain and the wactiman went down to see what Captain and the watenman went diown rotse whe moHearing the noise, the Captain's wife ran to the hatch, When seeing her husband ying as if teat on the tloor, ste gave a Joud screarn, and jumping down atter him,
she immediutely drapt down iusensible by lis side-She mome suialely dropt down insensible by his site.ta assist. On astertaining the cirtumstances, Coneveal to the south lutirmary, where, thongth every

 horoughly ventilited and puified.
"Dows: Whit. AT Tue Difisisis."-at the weekly


 The sufterings of the Irish are so profigions that

 of the eanthe so wretcliet as the Itisist? It is only

 justruments of biguted ant
 working classes to the eanh i-cloes not spriug fiont the
batcuess of their nature; it spriugs fiom their retigions thate. They are naturally goul-natured men, and yt
they treat their Catholic peisannry like wild bensts They convert the connty into a hell upon earth.They imitate Joshua fiom motives which are some
whitat akin to those of Josluat. If the Protestant reli ginn were capable of teanching bene voletice hammatity


## great bittan

Is this Glasgow which is thus described:-" It wa lated some time ago in this journal, on authority tinguished laties in the annd had reacherle that stage nates in Popery. We uulted, what ore of these two nobie adies-both moving in the very biglust circle
of aristoratio society-timht be daily expected
avow herself
is no longer a secret anung the frients of the iady
thin she has secrely gone entirely over to the Church of Rome, and than the only hing which delers, he from publicly avowing herself a member of tha
cluurch is the resolutely expresseid determination of her noble hasbund to deprive her of the education and society of her chilidr
Blorving Advertier.
Ture Invingrite Chuncri.-Those who are in the nait of passing through Gordon Square, at he back
the condon Univerity, must of late llave been struck by a building of huse proportions now yearing the calledral style, the architecture veing, yohic. This build iug is intendel for the followers of the hate
Rev. Edward Irving, who, since lisis decense have mich altered their form of conducting public worship.
They call hemselves the Holy Cathoic ind A A posiolic Church. The service is conducted much in the same manner as the Roman Cathotic, being liturgical and intoned, with trequent genufexions and changes of
posture by the priests whic conduact the service. The vosim by the Roman the priests are as govirous as those wornise vaious orders in their Chirrch, suct: as apos-
cognt tles, prophets, evangelists, pastors, and detcons; al
the head of these is the anyel or the Cnurch. They velieve that the power of working miracies stin re
mains to the Church, and that Christ will shortly ap mears anil reign with his saints for a thousand years in the millenium. The most prominent man connected
with this religious body is Mr. H. Drummond, mem wilh this religious body is Mr. H. Drummond, mem-
ber of Parliament for East Surrey, who has written on.o of the argels of the Church. The building in Gordon Square, it is expected, will be completed by
the summer.-London Nlormng Clronicle.
Tife Protestant Parsons and thein Stolsm one of a one of a caste, set apait for the performance of dat
es essentially holy and necessary for salv nation. long, therelote, as he is engased in these offices he ${ }^{2}$ acting up to the spirit of hiss mission. His union with
a dozen or a huidred Priests in one cathedral adds nore show and splendor ot ceremonials. He is is in his
element when, therefor, is a cathedral. Ti. The Proelement when, therefore, in a cathedral. 'The Pro-
teslant idea of a Priest, on the contrary,
is that there
is no inherent holiness either in his office or in the ervice he perfurns. He is in church 1he representa-
ve of the people, offering on prayers in their man and the teacher of the poople, expounding to then
doctrines which liave been the exclusire objects of doctrines which liave been the exclusive objectis ou
his stady. A pluality of Priests, herefore, in ia Prat

 Which Protestant charelpes present. Beantiful thest
mitique caltiedrals are-but not from their tulaptaluan tique cathedials are - wut not from theit alappiat a wideness of stone, throngh long walks of clustere uing to tell youl tor what purpose this is designe ditenly yon conme whon putpose portions is partitionenged of hess in your own parish eharch. But yon discove nuce, however, that the phace is parted off, becaus
 that all that space which was neeessiry for the dde Lent, honeverer, that the huilding should remain, on you are at a loss

Tranikg of State Parsons.-Tlis, trating for

 carnest tetad deroted gosipel ministry; It is a dian oys, ifie. It is ofieli ia question merely of $t \mathrm{~s}$. $d$ in the begining, in the nuidtle, mend in the enid. if
M. Simpson's business is prosperons, Harry Simpsut
 "oo into the church." He mixy be a stanp aud
 tall aly man of his term; hie may be pluckel oice

 street of lis county bovil, smoking a cigar tad crack

 Snyer wear sreen cut--away coans, and prussian thes rigid misery of the "white ctioker") but this is all
ihe rigidity nad thl the whiteness that there is abom ngs cards ind the envelopes of his letters; but, it reatity, he is younc Simpson still; and he becomes,
in due conrse, niddle-iged Simpson, and old Simpson, and perhaps he gets a fat living in the country; imes acknowlelge that hee hat mistaken bis profession, and that the serious dutitics of the ministry ary
atogether uat of his line.- Benley's Meremene The progress of emigration to Australia continued
willout abatement. The Times of the 2list teolitiuls :



 ait at At At the same time it is added the Ameri:
 dierrelled nabont which hat the greatest right to tisthing to setter the point. The Mayor ordered hiin to be called. On presenting limself foefore the Beneth, ,he following dialogene panssed:
-The Mayor-"WWich of these woonen is your wife?" Soldier-"One or them is ns near to me ar
he chier," The Mayor "Extain what you meiul
y that." Soldier (smiling)-s The The re both my wives." The Mayor-"You may think it a langhing ay that you have heen married to both these wamen, - "Yes! and I can bring you two more, if you want hem." (The young prisoner, who with the soldier prearere burst out laughingr.) The soldier added-Scolland, and two in England.") The lighlit tlen be Solland, and woo in Englana. mat town upon lim that the matter was nol quite so much of a mere joke as he had at first thought it, terwards an the iNayor directed lim to be takell into custody on the charge of bigamy

Bishor O'Connor on Frebiom of Euvcation.--Do ot talk of the Matiai, of charge with intolerance the
irand Duke of Tuctany, or ary one else. He punishes two pereons and makes no boast of tolerationwhich he is not willing to grant ; you oppress thou-
sands, if not millions, and,
to the injury of oppression, dd the hypncing of yes as conence holds the tax gatherer's receipt for money for which you offer him no equivalent, or for which you offer one pay for rooting his own religious principles out of the discouraging sectarianism, he holds in his possession a certificate that your claims to toleration are de-
lusive ; a certificate that will make other natiuns hurl back with contempt your lectures to them on the rights call you with at least as good reason, both, intolerant and hypocrites.

## ENGLAND, IRELAND, SCOTLAND AND WALES.



THE TRUE WITNESS AND CATHOLIC CHRONICLE, At the Office, No. 3 MrGGill Street.

THE TRDE WITNESS CATHOLIC ChRONICLE. MONTREAL, FRIDAY, MARCH 18, 1853. NEWS OF THE WEEL.
Owing to some unaccountable delay, the linglisl maiil had not arrired in town up to the time of goiurg
to press. The news by telegraph contains the folto press. The n
lowing items:-
On Thursdiy nn imporiant debate took place in the House
of Lurds on he subject of war with Ava. Earl Ellemburourh








## ChURCII AUTHORITY.

Witheess, to state the Catholic argument for the ex-i-tence of an infallible Church, we did so on the understandiug that he would fulfil lis promise of mecting w. with : a contrary and posilize thicsis ;" that he
would do something more than attengt to prove our would do something more than attenpt to prove our
thesis ball, but that he would bring forward a thesis
oi luis own, which he would prove to be boorl. We We
 time a Protesting, "thessis, and, in the hopes of har-
Hugy our curiosity sratifed we willingly stated our own ing our curiosity gratined we wilingly stated our own means appointed by Collist Himself for perpectuating
anl promulgating the knowledge of IIs doctrines, ami promurgating the knowledge of His doctrines,
anongst "all nations" and "tutil the consummation
of itl things," must needs be the very best means of "ll things," must needs be the very best means
iossible, and therefore infallible-2nd. that the only means, appointed by Christ Ilimself, was che teach-
ing of a closen "body $\%$ of men, by Ilim expressing of a chosen "body" of men, by llim expressthat such teaching was the very best means possible
for perpetuating and promulgating the knowledge of lis doetrines. and therefore an infallible means; and taily, we called upon our opponent, if he lemmarred
in our argument, either to prove that Christ hall appointed some other neans for perpetuating and promulgating the linowledge of IIis doctrines-or Clearly our opponent was bound to do cither the one or the other.
list, he has done neither. He murmurs forth some unintelligible objections against the use of the term

$\therefore$ The Apostles were no Church, or College, or corporation for the purpose of declaring in a cor-
primale capacity, what men were to believe. They puts or Epistles, and then give then forlh as the puts or Epistles, and iben give then forth as the
standard of a Church. Fach was clenty, from vidually, for his own particular sthare of the great worl: of recording or revealing God's truth to man :" Which means that, according to the Montreal
Witmess, the A postles went to work, every man on his awn look, wilhont reffrence to the teaching, and withnut any connection with the procecdings, of an-
witer; our opponent also challenges us to prove By the word "blere a body.
Be tite word "body," in the sense in which we
ise it, we intend to denote ony number of men, bound torelther by a common tie-taboring for the sume conds, employing the same means, and acting
under a common warant, or commision. Thus we call a regiment of soldlers a "body" of men, in
vitue of the common bond of discipline wherewith ther are knit torether for the attanment of one com"body" of nen, if acting is concert, for the attainmunt of one olject; and" for the same reason, and in appointed by Christ IIimself to teach, because of the tie by which they were united, and at the same time,
disfiuruished from all other mendivfiuruished from all other men-riz., their commis-
sion to teach-because of their common object, and sion to teach-becanse of their common object, and
of the means which they used in common for the attainment of that object-that common object being the
conversion of "all nations" to Christianity, and the
commen means being the miraculous endowments common means being the miraculous endowments
which were imparted to thein $i / l$ of Pentecost.
Moutral thus be seen that the question raised by the Montrcal Witness resolves itself into this- Was the commission, given by Christ to the A posters, 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 "Lody", or corporation, becausa only, as given to them in chat capacity, could the commission have been fuldiled. The commission was
univergal and perpetual-" (Go ye and teach all nations;" and the promise of His ansisting presence was -"until the consummation of all ling:s." Now, the they conld not, "go unto, and teach all nations;"
the commission therefore, if given to them as indivithe commission therefore, if given to them as indivi-
duals, was an unfulciled, becanse an impracticable comnission. But Christ, if from God, as He represented Ifimself to be, eondd not have given an impracticable commission-a comnission which was not, be-
cause it cordd nol be, executed; therefore, we must conclude that the commission" given to the Aposthes,
to "Go and teach all nations" was nol given to them mercly as individuals.
And again, unless we can suppose that Christ was
delading His hearers's with false hopes, delnding His hearers with false hopes, never, heeanse
impossible, to be realised, when He promised is to be with them", -the commissioned teachers-"until the consummation of all things," we cannot suppose that the commission was given to them as individuals.-
The only conceivable object of the pronise was to encontrage the body of teachers in their arduous office of teaching, and to gire to all, who in future genera-
tions might believe in IIis name, throurh their teaching, a sufficient guarantee for their credibility. Joook ins upon the teachers as a "body," and therefore
destined to continue "until the consummation of all destined to continue "until the consummation of all
things," we can understand, and appreciate the ralue of, our I3lessed Lord's promise; but, if we look arous it microly as a promise made to a few perishable in-
diriduals, what silly trilling, what an impudent piece of humbur, must it not appear?
From the consideration of these circumstances, wo camol, without looking upon Christ as an impostor
aroid coming to the conclusion that the connmission was not given to the Apostles, as individuals, but as to a "boily," acting in a corporate capacity, capable of "going unto al nations," and of contimeny until
the term assigned in the promise-"even until the consumination of chl things ;" for', only in that capa-
city could the commission have been fulfilled. To these reasons our oppouent opposes the followiug con-siderations:-
"If the A postles, in a corporate capacity, taught the
tiors, there would be some account of heir countils nuld decisitns; nad the writings which thes couve for
the instraction of mankind would lave hat cens."
This argument is based upon the assumptions, that ceediners of the $\Delta$ postles ; anten, account of the protheir instructions to mankind in writing. Both of hese assumptions are perfeclly unfounded.
In the slort treatise attributed to St. Lube, we find, indeed, an account of the Aets of the Apostles
until the day of Peutecost, -" they remaincl in an upher roon, persevering with one mind in prayer";
after which we have only a few, brief notices of their proceddings. The narratire, after the 12 lh chapter labors of St. Paul, breaking of wings, and missionary labors of St. Paul, breaking of very abruptly, and just as it becomes most interesting. But it throws just as it becomes nost interesting. But it throws
very litte light upon the actions of the personal compaine eyc-ritnesses of II is miracles of his doctrine and resurrection; indect, of many, of then, it makes scarcely any mention whatever after the thirtenutl it, the greater number of the Aloosthes may hare remained in. Tudea all their lires, cateling fish, and
mending their nets upon the shores of the sen of Galike. From such scanty, and rery imperfect, vecords, it is impossible to conclude anylhing positive as to the mumprer in which the Aposiles "taught the na-
tions." I'radition tells us that, ere sepniating, the Apostles trew up a short summary of Christian doc-
trine ; but of their subsequent advet trine; but of their subsequent adventures, lives, and diney converted-what dnctrines they preachedwhat miracles they performed-we can derise no information whatever from any records comtaned in the dition of the Church, we know far more about the ac tions of Abu-bekr, Omar, Othman, Ali, and the first propagators of Islamism, than we do of those of St. Cluristianity; from which premises, as a Protestant we slould feel inclined to come to the conclusion,
that Mahomet was far better adapted for the work of founding a was far better adapted for the work cautions for its perpetnation and promuligation, than was, or did, our Blessed Lord and Saviour Jesus
Still m
postles, or unfounded is the assumption that the Apostles, or teachers commissioned by Christ Flim-
self, conmmitted their instructions to writing out affrming that they did not do so, this we do
 attended their writings. In the Bible there is scarcely a bonk which can, by Protestants, be shown to be the work of an $\Lambda$ postle. The most eminent for their ctue book called the Gospel of St. John, as a Gnostic forgery of the end of the second century: all ulat Proestants can afirm positively of that of St. Mathere is that it was noi written by the Apostle whose name it
beare, but is merely a translation made, nobody knows
when, no body knows by whom ; this is the opinion of
Neander, a great Protestant nuthority, who, rejecting Neander, a great Protestant nuthority, who, rejecting
the " inspiration theory," comes to the conclusion that the "inspiration theory," comes "the conclusion that an account written by the A posile.
As to the Episiles attributed to the Apostles, the Scripture until the end of aimilted inta the canan of of then lave buen indirmanty rejected by the fathers of modern Protestantism, as "epislles of strav,"Nran nostrum tecntus compjonfre lites."
But of the writings of the 'great majorily of the apostolic body, eren supposing that they did commit heir instructions to writing, there is not a line remaining. If it was the intention of Christ that the A postles should teach by scripture, and convey, to future generations, Ifis doctrines in writing, nerer had a master such a negligent, such a disobedient, set of
disciples; even St. Joln-the "beloved"-did not set about the task of writing his Giospel until sixty Fars had elapsed. liut what shall we say for thie other Apostles? for Andrew, Pbilip, Thomas. Barholomers, James, Simon Zelotes, nod Mathias-
who, after the ascension "was numbered wilh the eleven Apostles?"-Acts 1 . What were all these about? how did they fullil their Master's intentions" And yet, if it was Christ's intention that Ihis doo means of perpetuating the knowledge of His religion. it was the duly of these men to write instanty, and not to leare the work, to be done by others, or per-
haps not done at all. There is but one wray of accounting for this singular omission, and that is by supposing that Christ did not inteni, and that His solc tneans for perpetuating and promulgating His doctrines should be by written documents. In this aniniol we are fortined by rellecting that, in its origin,
Christianity was not a scriptural, but an oral religion that the true Church, that is the Charell founded by
Christ IImself-if IIe did found a Church-cound Chist Inimself-if He did Sound a Church-couid Church must be of far more ancient date than the oldest of the Christian scriptures, and eren Protestants must admit that
V'e must, before
false statements of concluding, correct ane or two Rome does not "set aside the inspiration of the Bible." On the contrary, she lias consistantly asserted the inspiration of the Bible; and it is only because ceason for beliering in that inspiration may be a buid reason, but-would we ask of our colemporary-can
lie adduce a better? Can hie assign any repson at all lie adduce a betier? Can he assign any reason at all biagraplical notiers and memoirs publishel by her Britannic Majesty's authority? If he can, let him pro duce it: let him show, for instance, that the short notice of the life of Jesus Clirist, commonly called
the Gospel of St. Mark, is an inspired writing. Either he can do lhis, or he cannot: if he can and refuses to do it, he is inexcusibie for hiding his light of reminding him chat, to believe wilhout reasen not failh, but credulity.
Neither is it strictly true that we rely upon the solc evidence for the infallibility of the Clurch. Inad that promise never been explicitly giren-had it never been recorded-our reasons for believing in the then, as they are now; becanse infallibility is indispeusably requisite for the fulfiment of a commission to teach, and because- laving ample reason. from the miracles recorded of Clurist, for beliering that His mission was dirme-we have anple reason for beliesing that any commission, given by llim, was likewiven
divine cominission, and therefore for bielieving that erery ching indispensably requisite for the fulfilment very thing indispensally requisite for the full
of that divine comnission was, with it, given. Stifl our cotemporary stuliously aroids coming did Clurist Irimself apoint for the prombt perpetuation of His doctrines, anormst all mins; and " until the consummation of all diungs" "It is no sufficient for lim to deny, or attempt to disprove $t$ th solution. we adduce to this important problem; he must give one of his own. It is not enough for thim oo show that our position is bat ; he must slow that his is betier: he must show, as we snill before, from other means for the preservation of Christianity, or admit thant Christ appointed no means: which would be Lantamount to allnitting that Christ was an impudent inpostor, Christianity a luunbug, and the Apostles a parcel of silly dupes. We again call
upon our cotemporary for his long promised, but still deferred "positive and contrary thesis."

THE JESUTIS AND THE GLOBE.
It seems that the Catholics of Kingston hane moner, fit to excrcise their right of devoting the bute to the School fund, to the support of a Catholic School presided over by the Freres Chreitiens, or Clisistian brothers. This contumacious act is too much for the temper of the Glove:-
"The Board of Trustees in Kingston have actualis adopted a Suminary established by the Christiam, Hro-
By this paragraph the witer uidaty i
By this paragraph, the writer evidently intends to
conrey, to the -uneducated mass of inpression that the Claristian Brothers, and the Jesuits, nee members, not only of the same Callolic Cluurch, but of the same order, and that Catholic exciting a prejudice against the former. Thynt there are blocklocads, ignorant enough to imagine that the
Christian Brothers, and the Jexuits, compose; one and
eisily eredit any anount of Protestant ignorance et no one but a very ignorant blockliead, or a very the identity of these two entively difere publicly assertion as palpably entirely different urders: a mistake the editor of the Globe for a well informed io but mole man. 'I'he two orders are, as every perso but moderately acquainted witls history well knows in the XVI
 Salle. But this specimen of ignorance, or dishonesty undertart of the editor of what follows:- He asks is but a trille compared win if they would give their cliildren to be taughingston disciples of Loyoln- wen whem he by lin teaching in their public Schools that-"lying, under certain circunstances, is a virlue"-and "that any anount of evil may be done; if the objeet in riew is grood.'
It is painful to be obliged to make use of harsh lannuage; we never employ it wilh gentlemen, but
with men like the editor of the Glabe, there is no way of avoiding it. When lie talks about schools in which it is taught-that "lying is, umber certain may be done, if the -abjet that any amonut of evil may te done, fhe object in view is good"-lie bo, and wery probably a lim, hat such schools mis doin - that it was at sum subschond doubtuss istant Lhe editor of the Glate, rerciral his culy educatia -and that he proves himedf in lis mature ase to be a faithful practiser of the lessons he learnt in his youth. And le must also excuse us for sayime hat the Jesuis remores to assent, or insinuate tain circunstances, a sinut-band hat any amom of evil may be done, if the object in vieve is soon' bably, be eilhar a fool or a liar, and, very pro-
bope the ellitor of the Gillue vill understand our meaning, for we have ender-
ored to express it phanly, if not pleasamtl. Should he find the language disigretably harsh, th emedy is par; he las but to addice, irona
 of Iying, and the lawfiuness of doing evil. Witen lu hall have done this, we will publish his prools, and willingly make lim the amende honorude.

PROTESTANT MOTS AT CIMALIRS-
No-Dopery maceadion has been husy arain at it old tade of lyiug, and rioting; hapily for once, the Mayor and authorities of a lrotestant city did their wity like men, and the disturbanes were ghelled
without bloodshed. We glean the followitr farticuhas from the American journas:- -
Mary Corcorm, a youry Irish girt, Watholic Mary Corcoran, a youns Irish girl, we Cathofic,
chillt of Catholic parents, was ineantiously placed h; her mother in service, in the family of a ricl. ProIn a shore time the monther hain reason to believe ilit. the Deacon was tryiug to corrupt lier poor chills; the Deacon was trying to conrupt her poor chish:
frith; and, as in dhty bomid, sue, the mother, the maturnd guardian of the child, exercising over it a paConcoglegimate authority, removed the yonng a faced able fanily, where her faith, and morats would not be exposed to the arts of a l'rotestant Deacon, and atil the aceurence free will" the chind remaine ant Republic, parents it secins. are not allowed to Friends" and "futhers" indirment at chidren; "imlependiuce" of the modber, started, and diligendly ted a lie, to the eflect that, the child had bee areibly abducted-carried of to Canadi-and confined in a Convent. As unsul, amonsit a Protestant commanity, he lie fomm plenty of gaping fools to snaves who preteaded to believe it, in order to has an exeuse for attacking and plundering the Catholi: establishanents in the neirlborhood. So Protestan rascaldom issued its phacards, called meetings, and gathered its unsastuell rullians together in large num rers, with the aronted object of wrecking the Catho-- but for the and charitable asyhums, a design wha Richard Frothingeworthy exertions of the Majo if the militia-the scoundrels would mosit likely here of the into expeculion. Iinorever, on the appearabce of the troops, che cowardly rascals turned taul, an arrested aud heth to bil and the mother apearin before the Mayor made affacit as to her chide's place of abode and promised to produce her in toran. We must say that we regret this servile compliance, o the part of the mother, with the clanors of a ras cally cuncible; 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 tha explanation go mey should wareverer they liked, bin tha nhey shoula hare none from her . berineu of been the proper way to trent the impertinenc peopie are so rapioly. howerer, in Aherica rile democrary under whinch they live, Lhat they lare nearly lost all sense of porsonal inuependence; whiere she and as she would have done in a fre country the mother fielded to the chamors of the mob, and pul hur daugliter back in serrice mith the hoary beaded deacon, who had previously tried to corrupt her Thank God-we are Thank God-we are not yet members of a Demo-
cratic community, nor obliged to submit to mob-rule

HOWIL WORKS
The following sommunicationficm the Very Rev: Dean kiryu present Selool Tas iv in Upper Canata, and of the nustice which Catholics may expect rom a Methotist - Eipur Canada subuit to be diciated unto by suel fellow? We copy from the Toronto Mliver:London, C. IV., 2sh Feb., 1553. Hon. Sir,-A case of great brievance occurred ia
Hac Townshif of Williams in he United Connties of Middlesex and Elgrin, daring the past jenr, between est part of sadd townsinip, and the Local School Superimendent and he pait of the towaship to which I rillucle is peopled Suthen the last th jurisidiction. The sethement xtent, and comprises at least between six athed eight
nudred inhabitias. They hal no Schoon till fast maner, when by the ensouragement of the Tuwnship cypense. The then Eocal Superintement the Rev. ir. Mc Pherson, is a minister of the Prestyterian Free church, and I believe, all the Township, Conaciltors were, antholre, memhers was buith, a young inan who repreociety of 'Jo hiliden who might atlent, prestonted himself as ember. Certain of the iahabitatits suspecting that private conspirncy ham been imed for prose yisine purpoets, conselted me on the propriety of alluwing
ing to conduct the Seloml, and inthogh 1 titew hhat ohling suod conld comes ant of Nazaretia, 1 advised hem, in consideration of heir povery, cunl want of selimen couvemience, to send their elibldrun to him,
 our dials, when he commeticed to monace religion estesists at vaiance witt the reterions, minciples of
 nts to utlend. The perple at onte disobven ing that
 disifactim of the people. The Towniship Councillors whe hai previonsly promised aid, refused to do their
suly when the fonmer teacher was discarded, and the why when the tomer teacher was discarden, and the :ubueillars, tefused aid from the publice Sctioul funds, "retches the dide wo
On bethat of the people, $\{$ appenied for nid to the Ground. The application was, unsuevessent, amp 1 hal reasua to beliese from the ienor of a Petter, dated He the of Novenher last, that he wonld frilly inveshiath proper to give even the satisisfaction of a mook avest thution, after a dulaytof more than three months.
am thererefore relusemanty compelled to ippeal to His
 chiesf Superimentent of Sehowls for this sertion of the Powinee, imd hupe hat His Excellency, in whose wis-
houn, spini? of justire and impartiality, [ phace the Husi feliance, will watke the matherinto consideration. wepry of his complaint I this day manmit io the
 abjest, fur tha bether information of His Excellency, under whase nutite I hope you will brime the matle

## L hatre the huthr to be,

lour very' ohedient Servam.

## Hin. A. N. Morm,

## secretary,

R. Death

MRSECUTION IN TTHE U. S. SERVICE. lio would eall the attention of the Catholic press
hice Unied States-and, above all, the altention the Fitw Turte wremon's Toumb - to the fot ming staternent of facts, requesting of them, to give Hil the pubbieity in their power, nam to exert heir or on the rates of $U$ S S . her cruel treatment of which the writer complains. iolin Cronty was left an orphian in Montreal, in year 18tas, beiug then about ten or eleven years if asy; his parents were frish, and Catholics. After cir death lee was taken into the St. Patrick's Hon lie was receired into the family of Mr. James Iullen, grocer, Wellington strect, Montreal, who reated the boy as his own child, and took great pains procure for lhim the bencfit of a sound Catholic ducation. In Oclober last, the lad, being about 7 years of age, started, to try lis fortune in the Finited States, and enlisted in the Band of a regiNew York. Here Jolin Crotity, thourli a Catholic New York. Here Jolin Crotty, though a Catholic, lus compelled, under the penalty of being hogged in attend the Protestant plase of worship; unter Ir. James Mullen, of Monireal, asting for his adiae, which Mr. Mullen gave. What that adrice ns, - and what its resulte will be seen from the folhaving letter from John Crotty, to MIr. James Mullen, duted

Governor's Tslanil, 28th Fe b., 1853. My Drar Friand-I received your kind letter some
me since, and am obliged to you for the fatherly ad ice you therein rave me. On the receipt of your
patter, I at once dee:ided upon laying it before the and he then told me that he would take the matter into consideration: The next day he sent down an order
othe Sergeart placen over us-hoys-that I was to I was agitin-forced to yo to Charch-that is, to the Prulestant Church, - the serientht telling me that it Was the Major's orders. I expostulated, "bui all of'no mauling' Officer, who tohl the that 1 must go to thi Churrh; thitt I had enlisted to abey all orders from
my officers, and consequemty I must do soo. I told him that I had not besen bromght up in than faith, and that it wats agnimst my consetience to itlend auy form of wonship but my nurn. What am I to do minder these
circumstances? If resist, or antem io to do so, I will circumstances? If resist, or antemfit to do so, I will
be severely flogged!? and not gain my point, is they de severely fogged? and nut gain my point, ist that adviser, only ore place of publie worship on this Island, ant that is aceording io the Church of Bhyland. The
best jart of the soldiers and brys belone twour Chureh; thest part of are not forced to anemal, hut ilie boys are. I hope you will, as you sisy, write to Newf Yurk abom this matter.
If it were possible that I enuld $n 0$ to New Yurkevery
 comparatively spertainu, happy; but of connse his is
out of the question, unless yon intercede, and his can Ouly be done hy yom writing to some citizens in New doings on this: Islanke thenge matter, and expose press. The Demo
 paty; atr expasure, therefure, of their proveedings is
what ines dheml, as the pary in allow the Military Departmemt to intertere in religions:
mathers. Iu the brition Service-which has a State mathers. In the British Service-which has a state
Church-they are nat allowed to do so. The boasted Frectom of has cominry is only a mamee o there is te
time more Freedum in Eusland there is here. - I remain, thy dear liriad, yonr mine And so the cament liberality and religions liberty the Yanken keprobic, in mactice, amount on his -hat, hatiog deofer canhole lats to enter mino in servies, it gives hem the alternative of $\Lambda$ phstary, on shis, or of being Floged! We inast the Catholic We soe by the Alontrete Giuzette unt Sir Alma N. M'Nab is reparted as having said, on the delate
upon Mr. Drummont's Bin, that "they," the conserantives, "were oppaseyl to a reektess a bandomament of cmi pherrels of the people." Wiou the miscliuf, we shomh like to know, erer gate to l'arlianent any right intellectual order? Its funtrions lie, wholly mond on or in :he material orter: it has the righit to exae cise superrision orer railroids and canals, drains and sew, and our outward acts; but orer onr souls, non itself, mo rightial jurishiction whatever; and any urisdiction, can only expose it to we!l merited conempt and derision. We have the Church of Gor o take care of our edmeation and our morals; we inent "supervision" on the part of Parliament

Iris Tnnedshity the Bishop of Thronto arrived in he Seminary of Mantreal: his Tondmhip's health is we are happy to say, notwilhstanding his uncensing tabors, much improved.

A largn number of sigmatures have alreany been nhtaned for the petition in faror of "Frecdonn o quested to do so without delay of siguing are rich be formarded to Quebec immediatels

Ti, the Editor of the True IFuness,
Dear Smb,-Youn Monlreal, Marela 16, 1853. ramation of, St. Patrick's Churel have been makina a Novena in honor of St. Patrick, preparatory to the
celebration of his festival. Still, as your numerous selebminn of his festival. Still, as your nimeroms
readers thromrhont the Province camot be so well inormed on the suhjeet, I know it will sive them pleasure to hear of it, nud I therefore take the liberty of It woin yon with a few lines
 numbers of people who approfelied the Sacrameats
during the Novema just coneladed. The piety and devotion wherewith all ansisted at the public everaises and the docile atention with which they heard the instructions of their pastors, left tunhing to be desired
on that head, and we have now only to hore that the on that head, and we have now only to hope that the
roond work hus. commenced will be falloved up and persevered in to the end. Then, indeed, will may be truy called "our father in christ"," then
will the repronch be taken away from amongst us, andiour national virtues will shine forth resplendent as lowls in the eses of a rodless warld; they may have to endure many things, but let them ouly be mindful of their high destiny as a Caristian people, and never do anything to disgrace themselves or the her holy reli-
gion; let them keep the bright example of those who may defy the word, for they will triumph over its m lignant and envious hatred. If we would only remember that we are the children of sninis-descenten (when a nectessary) for the failh of Christ, delivered our nation by St. Harrick, we would, then, spurn with coutempt whatever is contrary to the law, of God, and
the teaching of His holy Church. It is now that we the teaching of His holy Church. It is now that we
begin to prepare in mood earnest for the due celebratimn of our great nutional festival; and there is every
reason to hope that the plenitude of grace will come down upon us, through the interceseion of our grea
Apostle. We have every reason to hope that no disorder, or revelrs, will disgrace St. Patrick's. Day; and that fishmen will all meet together in brotherly lave
and peace, and conduct themselves as becomes Chislians and cli,
yours, \&c.,

As Iatsh Cathonic.

Colonial parliament
Ainal ong lave been the debates in the Lhouse Mr. Drumponds ne notion for the second readity gions aud Claritable Sucieies. Mr Geon of Reli was exceedingly iudirran at, and of couns oppean in, a neasule which dues nol pretent people from dis posing of their propery y as they think fit; and he ook oceasiuft of the debate to vent his superabundam tints ; but we have unt owm for a full wotice her instith As at stump orator, Mo. Georne Bown is urat weth, put-house politieitu, he has tew equals; "but like an he rest of your limle great men, he lias rather too yoo and wastes a deal soo much lime in the House with his lung, dreary, erndities. This he has no rinuse with he is paid, amd very handsomely paid ton, val of the publie purse, and he has no right to prolung the Ses-
joun wilh his jotermimalle speeches. It woukd be a mprovement-if our legisilitors must bo paid-were

 in the Cohmial Leagislature, as fue was comvicten of

 tate nemt of his $10,000,000$ acres, " corked wa an wort mata," wond be useless: lar mea of his stamp aro litude; the best way of reatinur them. is :as Mr. Hinek
 in winding op the debate, gave a list of all the Cor
 and religions bolles-the whole of which did rind Hese Suighiories, the hats were nut hed up from the mume as any of whan held his land by as firm
 hein in manthan ber ever, and thne of Camada, where

 wenty-find he quantity of those lames, but he misic-
 almosi in variably, not proprietors of the land, bol mere-
ly Seiguears ; two things totally distinct, and which
 would atempt to cunfonad. The Seignemrs are 10 mo
 fonin thase lande, upouthe pryment of which the cen
 were $10,000,000$ ateresthen ch Seigneurtie by the rel sious corporations-it fuet which MIT. Dramnonid demes, but upou which, hot havinir the details befor us, we offur un opinion-it wonld still be a gross mis
representation to deseribe these lauds ns "loched up in mortmain;", or as belonging to the sidid religious cor-
porations. The Hon. Hitr. Hincks migha woll have uset even harsher, and nure ematemplunas, Lanquag towarls Mr. George Brown, wan that which he is re
ponted as having ised. Afer io protracted debate, second reading of Mr. Druminand's Bill was carried by a majowity only of six, in a fill Holse of 72 ment
bers :-ihe numbers beinn-Yeas, $39 ;$ Nass, 33 . Athough much irretevitm mather has tuen mixat up with the disenssion of this menerne, he real gues. right to dispose is he will or his own?" ur, in othe words, "" Is a matn's property his own?", for, of course
if it is, he hasis atsulute ringt uver it. The State can only have the rimht in impose restrictions upon the in thertua, upon the hyponhesis that, strienty speating torship; that the holder is wat the proprietor, buth ouly the auministrator, of that which belougs to all in com-
mon. But whichever of these opiniens we may adopt it is, to say the least, singular to see the opyssition of their propery as they think fin," proceeding from one who professes to be anadrocate of the "Voluntary
 with his own. Howerer. we must not furget, that ginfy-can ouly conceive of, and only value, liberiy as giving them the power, in coeve others, and of
preventing them frum doug what they will with thei As Mr. Genrge Brown, in his argumert against M casi reflections upon the Sisters of Charity; we will relnen to the subjech next week.

ST. PATRICK'S SOCLETY, QUEBEO
The Annoal (General Meeling for the elention of of on Saturday evening, ithe jith inst., when the following genalemen were chiosen

Presitfent-C. Allern, Fiq.
1s Vice-Presidfent.-P. D. Mnfant, Fing., M. D
and Viee-President-M. Consolly, bise
Treasurer.-John Hearn.
Asst.-Secretary.-Dohu Roche
Chaplain.-Rev. D. Nelligan
Physicians,-R. H. Russell, Esq., M. D., and
John Fityoariek, Esc., Mr. D.
Messrs. P. Lepper. W. Quin, I. OFFarell, I. Da
ran, I. Saflard, I. O'Kane, G. R. Browne, W. Mc ran, I. Siaflard, J. O'Kane, G. R. Browrle, M. Me
Kay, M. Ryan, B. O'Cone, W. Bogue, C. McDotal!
Wm. Duggan, D. Maguire, Senior, John Giblin, E.
G. Cannon, M. Mernagh, M. Plunkett, F. O'Rourke G. Cannon, M. Mernagh, M. Plunkett, F. O'Rourke,
Hugh Murray, E. J. Clartion, P. Whitty and P. Ne

Cornmittee of Ins!aiment--Ed. Hartigan, and Lube
Brothers.
Graid Foot Marshal-R. G. Browne.
The meeting ihen adjourned.

TT. PATRICK'S SOCIETY, KINGSTON At the amnual meeting of the St. Patrick's Societs,
held at their Romms in the National Hutel, on Montiy erening, thi mareh, inst., the following sentlem

Presintem,-J. O'Ruilly, Fsis.,



The Suciety intend celebrating the aniversiary by a

hemitrances rieceivido.






 Coriders, duse
nald, os 30.

Musictrat Remarioss.-On Tharsclay, the 10h jast he poll for the City Elections was closed. The re
sults are such is we nutiepmen, ind, indead, menned, after the two tirst datys of the poll : For Mayor, Mr. Wilson.
West Ward. - Mr. H. H. Wh
East Ward. - Mr.
Mr Leelaire.
S. Ann's Ward-Mr. Ar Cambridge.
St. Latreme Ward-Mr. Bromsdon.

S!. Iarzis Ward-D Mr. Honier.
St. James Ward-DIr. Montreuil
St. Aury's Wert- - Mr. Papin.
The munler of votes far the May
The nuabler of votes fro the Mayoraly, at the elns: of the boll, stom iluas:
For Mr. Wilsen Campheell
Sandlana
The contest hat been of the moit quiet chatamer The very greatest indifference prevailed tas to the wewile interests of the city.- Thanscriph.

We learm inat our Postmaster, Mr. Porteons, has re cived leave of absunce from bis duties for out year,
inhe oxpimiton of which time, he is to be supersule hise oflicial dinies by Mr. Alfred Laroeque, of thit Postmaster.--II.

We are hinppy to be able to stite that Miss Domeen
who we mentinued tu cur tast as haviug met with: serions atesident in Noure Dirme Sireet, is rather better, upes of her recovers. - I'dut.

On the evening of the 10th inst., Drs. Nolson were alled to athenal a man unmed Hempess, found ying
insensible in the snow St . Bernarl strect. Al th ifiurts of these gentilemen were ineffectual to restor - Cusciousuess. he runainen completely in mination on the body, and gave as their opinion that the unformale man deat of apongy liesurs is rumored that poisou was adminisered to the decensed; so the stomaeh las been subnittei to churnical investigration. Heunessy was to have appeared in a cease in which a man mumed Welsh
 On the morning of the 1 nth, Hethessy lett his own
house in company with divis Welsh, aud was not seen from that time till foumd as a hove stated. A warrank has been issuel for hes apprehension of
has not shee been heard of. - Pitot, $12 / h$.

Smani. Pox.-We have been informed that this disease has mate its appearance in this city and itsenvi-
ons, mon that it has alrealy numbered some of our
 own safety as not to take ciare that heir own chaidren, ccination does not secure the individual completely aghimst the dis-
aise, yet when it does attack him, it l always in a midd and harmless form, Jeaving no disfisiorement of
 undergo the operation again, tur tho resuft of observaan clearly establisher the: lact, hat the protective property of the vaccine viry, wears out, in about every he experineuts on ie-vaccination in dustrian and
2russian armies. To ail, we say:-- The-vaccinate it cannot possibly do anj harm, and. will make your
minds e:isy. If the operation do not suceced, you wild then know, thy your system is pronf against the iniisfied that your sistem is noiv protected against tho
isease.-7raiscript:

## VILLbAM HALLEX

TORONTO, C. W.,
GEKERA AGENT FOR CATHOLIC LIUERATURE;


## 6

THE TRUC WITNESS AND CATHOLC CHRONICEE:

## FOREIGN: INTELLIGENCE,

## FRANCE

The greatest efforts were being made to reduce a budget, on which the Emperor has set his heart: The
One hundred and fifty political prisoners have been mnested by decree
The Monitcur of Paris publishes the following articie (supposed to be from the pen of the Emperor It will be seen that the sanguinary longings of the
 iness in England, are entirely disavowed by the Frencla government
"F Parties cannot accustoin themselves to see ITrance and Europe escape from their lands. 'The peace of
the world is onerous to them. Not daring to hope he world is onerous to them. Not daring to hope ment, their only liope is in the return of disorder.For that all means are good to them; on one hand,
sanguinary provocations; on the beller, anouymous calumnies, writings which, uniler pretext of awakening the genaus instincts of the contry, only tend distrust and acitation. Such is the subject of a new pamplitet, entitien "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 sidresses himself, sants facon, to the Emperor of the French; he decides with an incredible self-sufficiency on the bighest diplomatic questions and the desthies of Europe. After haviigg taken for the motto of his pampliet the menorable words of the sperch at Bordeaus, "The empire is peace," the author onty ap-
plies himself to urge JFrance to war by halding up to is resentment established treaties, and endearoring to revive an ancient hatred against England. The difficult to be understood. They said to themselves that the Government of the Emperor would be placed in the disagrecable 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 lisquietude and distrust. It is so painful for the vanished parties to see peace and the gereral prosperity
established without then and in spite of them. The nare is of too gross a kind for the country and the government to be caught in it. The Emperor, as ble peace, the only able peace, the only one which becomes the nation; and certainly it is not to the old parties that the heir at Napoleon the Great will go to ask counsel about mach surprised at such provocations proceeding from those who entertain lecitimist opinions. Do those recent history, and do they not know that it would be easy to confound them with it? But the governof the country, it considers the cessation of our ancient dissensions of too much importance to allow itself to have recourse to recrimination, even the AUSTRIA.
Vienna letters are full of the recent attempt on
 kill the Emperor; but only to give him a mark. He had it in contemplation since 1850. On
to the prison, he cried, "Vive Kossuth."
German papers state that a rising was anticipated at Pesth, and that fears are entertaned of an outbreak in Hungary. Extraordinary pr
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 inhabi-
tants are forbidden to appear on the Bastions after eren o'clock. In case of disturbance, house-holders are to close their doors, and every man found in the It is not believed that the difficulty between Ausria and Turkey

## GERMANY

Protestant Enucation.--M. Eugene Rendu has been employed to investigate the methods of povered to the Emperor a very copious report, in which
he gives the modes of edncation adopted in Prussia Saxony, Hanover, and the Catholic States of Bavaria and Austria. He reduces his report to the fol-
lowing results:-"Inas primary instruction given as it has been during the last half century successfully 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 sen-
timent has not been proportionate to the del ment of the intellect. 2. The communication of knowledge has too often superseded the formation of to the classes to whom it has been imparted." M. portant report, since it sets the muche and very imof Prussia Savons \&ce in a new light by "If your Majesty should think it useful if the idea presented to you in this memoir should appear to you pared to submit to the Minister of Public Instruction
tion.
Disappointhent and Crime ait Melbourne -From every part of the world as well as from Great Britain, vessels are daily pouring in, filled with living cargoes, to sivell the
not once, but frequently counted in the daily retins of publishas month from two to three thousand passengers and emigrants in a single day, and 'ive are told that this is as yet hut bundance of population is now the great question where to fodge thein, and how to feed them? Im netise nuinbers, it is true, lurry 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 tittle jess thronged than that be tween London and Epsom on a Derby day, althoug with a somewhat different-looking class of travellers Nevertheless, the toma remains crowded to sufioca tion ; every house dong treble duty by accommodat ing three tunes its proper quantum or occupamtscampments of tents line the banks of the Yarra spring up lite mulrooms in the thats adoining the spring up the social condition of the colong cang teve be much worse than it is at this moment. The law enforced as it is by a few underpaid policemen and time of soldiers only, is almost powerless, at gor. The streets at night are filled with prowling desparadoes, tieket-of-leave holders, expirees, or es
caped convicts from Van Diemen's Land; while the caped convicts from van Diemen's Land; while the
roads to the mines swarm with monnted rufians the sime chass, who, under the name of bush-rangers Turpins and Claude Durals, dhaty deeds of the Dic the road an cur Eelish heaths and ders, robberies, and outraces of crery lind wa fearfully preralent as to have become wearisome in nost constant repitition, and even the quietest an not now stir out of their houses after dark without ger, or life-preserver. You will find chat the newspapers I send with this parcel fully bear me out i would draw your partieular attention to the Argz of Monday, the 19 th of October, in which you wil
ind a detailed accomit of the proccedings of a part of five or six armed bush-rangers, who actually, oi a fine sunshiny afternoon, took possession of the pab-
lic road leading from Melbourne to St . Kilda and Brighton, within three miles of the metropolis, an (upwards of thirty) who passed up and down yhe them together, and detaining them as prisoners, until they had brought their day's operalions to a satisfac tory conclusion. I might cite numberless other' in
stances of similar lawless outrares, but I think that this in itself is a sufficient specimen of the unprotecter state of the colony, and the insecure tenure by which we hold our property
Drinking here would astonisl you. A case o Dhampague is a common order. A digger in Mel was brought lim, and anybody might drink that is no matter. I was talking the other day to one of party of four, who said that the exnenses of the with a woman one morning at $8 o^{\prime}$ clock, and before
10 they were married. He had the firaplace in his room filled with champague, gave $£ 35$ for a masical box, and used to drink and dance until he could stan no longer. And then for gold rings you would be
surprised.-ALelbourne Correspondent of the Times.

REASONS FOR TEAVING ANGLICANISM The conversion of the Rev. Lord Charles Thynne ate Vicar of Longbridge Deverill, and Canon o Canterbury Cathedral, must be fresh in the memorie of many of our readers. It appears that the govern ment bishop of Salisbury, took occasion, the othe
day, to impugn his Lordship's motives for day, to impugn his Lordship's motives for leaving the Thynnentary Church; in self-defence Lord C rishioners, his yolisted in a letter to lis Sormer pa munion. "I am blamed" says his Lordship.
1st,-For leaving you at all.
2nd,-For
necessary that 1 should leave you and the EstablishChurch.
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 becanse I could not honestly hois I mean than in which I had been placed. B an honest mind to believe one thing and to teach ano ther. I will give you some instances of this. I believed that in order to obtain the remission
our sins by absolution, it was necessary to contes our sins by absolution, it was necessary to contess
them to some one possessed of authority to receive
coufessions, and to be necessary for all who have fallen into sin after Baptism. But when I had recourse to the only mean
within my reach within my reach, wher. I was a member of the Church
of England, I was pained by the very 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 unauthoris ed in the act; and after a fuller inquiry into the mat Church of England, as well as from the testimony the Bishops, that it did not sanction confessions, ex cept in extreme cases, and as a hind of religious
luxury for the dying. I mentioned this to the Bishop
of Salisbury, and asid

He very candidy told me that as a Minister of the necessity of Penane, "Which is a Sacramentin the Ca-
tholic Church of Chrisi, and of which Confession forms one important part. Conceive theil, my distress of miud. The very peace which Ifelt to he so necessary could neither obtaitu for myself, nor lawfully apply encourage them to seets it, so long as they continued lessed fountain for the remission of sins has been losed against the people of England for three hundred rations have passed away, unabsolved; and it seems o be the intentions of the Church of England (so long as it shall remain) that future generations shall pass Again, I had always maintained that ath state.
Again, I had always maintained that all who dis-
ented from the Established Church were by the very act of their separation excluded from the graces and he True Chureh of Christ. I, at that time, held that, absurd notion, that it was possible that separate na-
tional cnurches, distinct from each other, and anathetonal cnurches, distinct from each other, and anathe-
matising each other, could malie up the one Church of he necessity of union with the Establinh Dissenter But here a difficulty soon presemted itself to my mind. The Chureh of Rome, as the centre of all unity, claims
juristiction over all baptised Christians. The Church juristiction over als baptised Christians. The Church ime asserts a similar claim over all Christians in Engand, afirming thal she represents to them the Calbo-
ie Chureh, though she is herself duvided from the res of Chinstendom. In endeavoring to maintinn this, I
was led to admit the claim of the Chureh of Rome, for Church of England justifies her separation from the Church of Rome, , it in fact, ndmitted ot the sime time the argument by which Dissenters defend their sepa-
ration from the Chuch of Ensham ; for the Dissenter istifies lis separation from the Church of England upon grounds very similar justifies her those upon from the Catholic Chareh of Christ, whose circumfe-
rence is the world and whose centre is Rome. Step by step, I became convinced that maion with Rome is necessary to the vitality of a Charelh, ns the union
of a branch with the trunk is necessary to the vitality of the branch. How, then, could I honestly maintain
mys position, honding as 1 did the necessity of unity
white division is the principle of the Church of Eng Alyain,
Aginain, had believed that the Established Church 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 tausht, by the ministers of the Established Chureh: and that even the Bishops of that Church are so little agreed upon the trine doctrine of Holy laptism
that when it was denied, her could not arree to virdihat when it was denied, they condd not agree to virdi-
cate 1 How, thent, could I remain where 1 had no anthority far 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 assertion of the true doctrines of Christ's Catholic main true to God,-to my own conscience, and to you?
This, then, is the reason why I left you, because 1 be-
lieved more than I dared to tench, and hecause for my enching 1 had no other, no higher :uthoive to fall
back upon than the andhority eilher 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 The other point on account of which I may have
been blamed is, that I have allowe! these opinions to ave any place in my mind. Now I lhink that you will admit that if these opinions are of Gout it would be
very sinful to attempt to resist them, if they are of
God they cannot be overthrown, if they are of Salan God they cannot be overthrown, - if they are of Salan
hey will sonn show that they are his, and will fade
wway. The adyice of Gamel away. The advice of Gamaliel is applicable here, against Goi. Yet seeing how much of the haphiness
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 were continually 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 Himiself. But the stirings of God's grace are mightier than any human effors, and, thanks
be to His loly Name, He did not leave me till He had blessed me; He did not forsate me, but has guikl-
ed me to His lioly hill, where I hope and pray to
dwell in safety for me, "Why did you not goon struggling against these me, ", you might have succeeded in overcoming them
My dear friends, I will tell you why I did not do so Frace was at work, and $i$ dared no longer resist it. Scondly, I remembered that the principle of the was that each man should satisly his own mind, by
examining every doctrine for himself, and should not examining every doctrine for himself, and should not
be required to accept anything as true, until he had
satisfied his 0 隹 the Scriptures, and by the exercise of the inght of pri-
vate judgment, which the Church of Englaid affirms vate judgment, whici the Church of Englaid 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 Heal, the Bishop of Rome. It would weary you if I were to go through the severa points which presented themselves to my mind, and
have led me to take the step which I have taken. Therefore m will spealk as briefly as I can of those 1.-The Unity of the Church. 2.-The Sacraments

1st.-I read in the Bible that unity is the mark
which God has set upon all His works. When the world which God has set upou all His works. When the world
was sunk in guilt, and Almighty God overthrew it, was sunk in guilh, and Almighty God overthrew it
He saved one family, the family of Noal.. Afterward He called and blessed one family, the family of Abraished one Church. Afterwards He sent His Son into he workl, the visible manifestation of God in the fessh, ing the law, He was not the author of confusion, tor He still maintained the same principle of unity. He
founded the one Church, He Jaid her foundation upon
herr,--the one vine,-the one kingdom; He inslituted was ihe shadow of that more peffect Chish Churel was to come, and was one, so the substance which cait figured, is onealso the great reality which had been prie speaking only of ore Chureh of A oposiles aflenvant of one body, one House, and of Christiat unity as 1 Church is the one dove, the one ark of safely, fine on
faith. mystical body unon earte and of our Divine Lords head one. Her object is to pleserve Christian Godt the revelation of Gout, by which salvation has been, amt or revelation is one, so the Church, the keeper of tity It is,
Int is, therefore, impossible to almit the theory on bydependent national churches-of churches boundel ciple of particular churches is a dissolution of urial and destroys Cutholicity. "As the sun is one aud il
same throughout the universe, so the preachin of same sroughout he universe, so the preaching of the
truth shines everywhere and eulightens alf men whin Holy Scripure has taurht mether or Holy Scripture has taught me the value of this mit
Holy Scripture has taught me to believe mark of Christ's Church. Does the Dasity 10 th Church possess this mark? Is it one with the rest of
Chistendom? Nay, is it onc with itself? Is it the house divideri against itself? Three hundred yen cover it but by returning as a penitent to the centre unity, from which at that sad period it broke loosice. 2ncl. - Arut now let me speak of the Sacraments to their number. Throughout Calholic Chistendon There are seven Sacraments,-Baptism, Confirmation
Enclarist. Penance, Extreme Unction, Holy Orders and Malrimnny. The Chmreh of Engiand neknow Jedges but two.- Baptism and the Supper of the Lord by Itoly Scripure, ly antiquity, nand by the condeat ma
ority of Chritians. Even the Greek Chut infily of Christians. Even the Greek Chureh. though
it has broken away fiom the unity of the Cuhbli Chureh, yet retains seven Sacrament:. This fact for her rejection of five ont of the seven. No No cuiz
deny that the agreement between the Catholic Church deny that the agreement between the Catholic Church
and the Greek Church aloords a very strong testimon and the Greek Church allords a very strong testiminy
in favor of thase points on which they agree, tesifiy. ng, as it loes, that such must have been the doctrihy hat she the always taught. -lial she teaches in What the con the
y in her defence for Established Chureh of Englan siteat verities of the Cathong Chus tompered with the
grow can slu justify her ssolated position, having, in her purde
broken up and (so far as she is concerned) destrog hat sacramental system which our Blessed Lord esh a loss she has sonstained by this rejection of Sacra grea which are, and ever were, the strength, support, nand
eonnoniation of saints and penitents in the Catholic Church, it is impassible to form a just estimate. T Whe cominual contention and fret arainst everything
like Chnrch anthority, and the jealousy existing be tween the laity and he clergy, prove how great : hlow has been inficted by che deniavor the sincrament
of Holy Orders, while the carelessness and immorality With which matrimony is generally approached by th English people, nand the little acquaintance of th
clengy with he spiritual condition of individual son committed to their charge, prove how ruinous has bee
the eflect of the Charch of England's rejection of th Sacrament of peuance, an degradation of tha Sacrament of matrimony
Secondy,

解 she has kept. Upon holy haptism she allows two con-
trary doctrines. In this article of her faith she al leas In the scrvire for the Holy Communion she denie the leal presence of nur Lord. To prove this Inee
but refer yon to the llubric at the end of the Communion Service. though there are parts in the servic itself which sufficiently prove it. I might also brin.
forward the general practice of the clergy with regarl mentary upon the service iself, and confirms th Church ot Eng land's denial of the Calholic doctrine of
our Lord's Presence in the Sacramert of the Holy our Lord's Presence in the Sacramerit of the Holy
Eucharist. And here 1 would remark but one of two octrines can be held upon this article of fanh, eithe is the truth; I know of nothing between the two. The
Catholic Church of Christ, under the guidance of the Catholic Church of Christ, under the guidance of th Holy Spirit, has ever naintained the Real Presenct.
The CCurch of England seems to prefer the Real tosubjects, for I cannut forget that I was very lately a
minister of that church which I in my conscience: I know, who lament the position of the 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 tho
fight on. But for what do they fight, and oramst what do they fight?
They fight for a Church (if it be one) which fo schism,-has at least doubtul orders, -latas mutilate. the Sacraments, -has no living voice, no definith
leaching, has surrendered its highest trust to that leaching, has surrendered its highest trust to the
Crown, which is now its head, and the jodge of its The fight arainst a Church of indoro.
The fight against a Currch of unbroken successioit
of undoubted unity-herself the centre of all unity - possessing all the Sacraments-the mother anit whose voice can be heard above the tumult of the
world, whose visible Head upon earth is the successor of lasted for more than 1800 years, in spite of all th has lasted for more than 1800 years, in spite of all the
trials and adversities which would have overihrown
any human kinglom, but which cannot hurt or prevail any human kingdom, but which cannot hurt or prevail
against her, for she is founded on the rock. The Al mighty dwelleth in her ; she is the kingrdom of Ged
and of His Christ ; the one Holy Catholic and Afostoli
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 If frst called me. I have sought for the pearl of great price.
and, God be praised, have found it, and you, my dear

## UNITED STATES

friends, mist not quarrel with me, if in stretcting forfriends to seize upon that pearl, and to make it my own,
ward to I have severed the tie which S will tell you. I belong
ask to what Church Ibelong? to that Church which Jesus Che great saints and learned men of old were nurtured- which boilt those beausied an and down through the length and are scatth of his land, and which are even now the boast and glory of our country-whinh counded our univerrities, and all the noblest institutions we have. Day by day do I now hear the same services which were jeard in your as your village tradition says, by St. Thomas of Canterbury, otherwise called Thomas a Beckett, and have no doubt that, if he were to come amongst us again, he would weep over the deserted
allar of your church, and would with sorrow tell you han you are wrong-that you have lost Catholic truth rejecting Catholic unity and Catholic practice-that the way in which I now worship God is the same as
the way ia which he, and the whole company of snints and nartys befote him, worshipped the (rod of our bless you, and watch over you, and may it please him 10 restore to our country her lost inheritance.
lways your aflectionate friend
Clifton. Feast of the Purification of the B. V. Mary 853.

PROTESTANTISM ANB THE BIBLE. From the Lenten Pastoral of his C
of Malifax.)
The Bible, , lie Bible is in every moull; but very
fell of those who rant and rave about it, and who think Themsel wes folly qualiied to sobme its mysterious Yeople speak of the Bible as if it wese all one book, out languare, in one country, nod in one familiar slyle, pqualty iutelligible to all. Bunt what in reality is the Pible? It is ivolume writlen by many different pells. hhe libors of upwards of thirly difterent indivituats
lave formed its materials. Some of those authors are thawn ; respecting others all is ignorance or doubi.
The writers of the Bible were of diflerent nations, but principally Jews. They wrote at different perions, and frequently at long intervals. From the composition of the first chapter in Genesis, to the last text in
the Apocalypse, some two thousand years, nearly ite Apucalypse, some two thousand years, neary
weny long cennuries intervened! Not one word or a nost importani portion of the Bible, namely, the New
Thestament ; not one word of the Gospels, the Epistles, ie Acts, of the Apocalyse, was writen during the
fie of Christ. Nut one advice or command, or direche of Chisist. Nut one advice or command, or wect-
imp was giver by Chist to write any part of the entament. Himself, excent in one solitary instance, upin the gromil, and even these few words have not heen preservel. He rave a solemn commission to
his A postles to preach the Gospel and to leach all na nis, hat made no allusion whatsoever to the writiner weller for the last time, and dispersed themselves thunghou the world to fulfil their great commissiun,
wanger still, met one word of the New Covenant was sainger still, wet one word of the New Covenant was
writter? The Epistles and Gospels were wriuten very many years atler the death of Clirist; the inspired
writings of St. Jothn so late, as betwen sixty and
 a wist variety of subjects; at one time propletic, a narrative, at code of morals, a genenlofical tree, a
natural history, a cataingree of names ind numbers, a engriphy, it book of rites and ceremonies, an allemany of
Of the writers in the modern portions of the Bible, loin were ere-winesses of most of what they relate;
Bi. Luke and St. Mark were not A postles, and wote fim hearsing and the testimongy of ofliers, Five orly
of the Episiles are termel Catholic or Universal, is ithe Epistles are termed Catholic or Universal, is
dine addressed to Christians in gereral; six were writen to individuals, and ten others to Converts i
arimens and distant countries, in Italy, Palestine, Co Epistles, written at so many places, by so many auinns, and under so many circumstances were floating
bont the woild for bundreds of years hefore thes ere collected together in
Tust be admitted that it is the moist absitruse, the most dificult, the most mysterious volume that, was ever publisthed to the worlid. No: one autogriply line of its varions writers is now extant, or has bech known to
arist for more than a thousaml years. Not even one py of the original worls in which Si. Matthew's inginel was penvert, has been preservert. The Bible,
such as we have it, canes down to us through the such as we have it, connes down to us through the
Callolic Charch, and through her alone. It was in er keepiug for many centuries. fts various versious medividuals upon whose capabilities it would be im masible for any one to pronounce a judgment. The hade has come down to nur Protestant brethren through The Catholic Churoh alone. The first founders of Horesiantism did not receive the sacreni book from
Heaven, nor from the hands of Christ or His A postles, from any of their early disciples: they did not reeive it from the Jews; nor from the Greek Church, hich never had any connection with them, which :ifferms from us, and which still retains in the Bible, the very bonks which Protestants are pleased to call Aporyphal, withmot pissessing any authority whatsoever acred Canon. Thus, with marvellons incousisitency, hey accept the very foundation, and what they call gainst whom they have rebelled; whom they accuse of idolatry and seperstition, and perversion of truth;
whom they hold up othe detestation of all mankind. And if they sincerely believe that the Callolic Church. ach a bideous monster, and for so many tenturies, how can they receive the Bible from her?
How can they be certain that this arfful, wicked and unscrupulous Church (as they are plensed to term her) olume during corrupted and mutilated the sacred volume during the many lang centuries that it was
her custody? How can they believe her on this o
point, aud reject her

In Boston, the venerable Charitable Irish Societ by a public dinner at the Merchnuls Exchange. Governor of the State, the Mayor of the City, and in all probability, dine with the society. The commiltee of arrangements have alreatly issued the
and they are going off rapidly.- Bosion Piot.
Romanism on the lacibease.-If what we hear be Romanism las been alarmingly large during the pasi few months. Several eases in ihis and adjoining cities have come to our knowledge recently. They were principally ladies, it seems to have assumell a tors of Divinity to look to their patients, and to admin ister a cure, if not a pievention.-Auburb, N. Y. Ad vertiser.
The
The Catholics of Symaruse are abnot erec:ing a
church in that city next spring. It will be 146 feet church in that city mext spring. It will be 146 fee
long by 66 feet wide, the elevilion of the cross will ong by 66 feet withe, the
The New York Passons tried lately 10 impose a Daphin of France. All seans community ats the rick, und like the Kossuth aflair, each preterds that A mangistrale of Cha
at one döllar a piece, if îhey will form clubs of twoles at one dollar a piece, if they will for
and get "fiseel" at the same time.
Methodism in Western Nen Yori.-The following nccoumt of the spiritual state of the Genesee
Conference is taken from the Northern Christian Aldrocale. As to dollars and cents, and other proofs of physical ind pecuniary prosperity, they are uncom
monly well off:-us And yet, continues the writer with all these marks of prosperity, there has beeu an actual dectease of more than eleven hundred member wurng the last ten yeals. This great decension in numbers is prima focic evidence that onr spinitual con
lition is not very inool. We are, as a Conference, low in spirituatity. There is sreat watu of the nower, and
even of the form crodliness. In many, ind perhap in most of our charg gres, probably nol one-tatf of our mem brs ate enjoyiug justifying grace, aceordiner to the able viees, and enioins duties itcsome to the carral
 profess in feel no condemnation. A tide of worldiness Chearch and soweep awny hemer in. There muth canses lor the existence of this state of things."
The Gondess Conmon Schools. - Read the fol-
havine and leann the condition to which education without religion will reduce society:-
"Snatian Scarat Socretr.-The police of Per "Sville, Ashand county, have just dititovered of Ped exposed a "Secret Sociely" among the yonth of that
own which is starting enough in its feantures; the renally a litle hader than usial:-The society num-
bered a band of fifteen young men and boys, formed sered a band of fitceen young men and boys, formed
for the purpose of rubhery. A captain was chosen on whegular Constitution and by-Laws, he viohation
of which was death, were adopted. One of the band sole trom Lis dewn father $\$ 10$, which he liad on the beded for i poor widow, who had a son belonging to the band.
Learning that the money belonged to her, the bund Learning that the money belonged to her, the band
stole sio from another woman to replace it. The cash-draver of a landiord in Perrysville was opened
by two of the baud, and a ten-doliar bill taken from it
Then The one who changed the bill to divide with his comrade, chayged a premium for making change. This
being a violation of the By-Laws, he rest of the band unknown to him, hedi a meening and determined on
 cut in skate, nind that a!l should appenr stuck at som
cuiosity of the water, and louk in. and when this on chinsity of the water, and ook in, and when this one youls man, whose hear was not so cortupt as the rest, relented, and by givng information prevented she
murder. Several of the compans are now in the tsitand jail.
Grast Dranpmanment. - For several days past substratum of creduluns ignorance in some parts of
the city, that his Ishand and Brooks an and Williamshurr were to be last night swallowed up by an earth quake. The story is that 1 wo angels appeated to a
policeman and totd the lerrible jutelligence. (Oniy hink of nugets appeariug to a New-York policeman! Riliculous as it was, there were really somp betievers But the result is not at alt flattering to the prophet Sodom is still permanent, and the Gomorrah on the
oher side of the Sast river looks as pleasamt and toa other side of the Enst riv
as evel.-N. Y. Tribune
Insanity appents to be on the increase, ander the
prevalence of the "spirituat" delusions of the day. From Monday to Friday of last week-five days seventeen new patients were admitted into the Lunatic
Asslum at Uticathe greatest number ever admited 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 Pitsburg-who obained so mnch influence over him, that he was indu-
ced to turu all his property into cash, and even force ced to turn al his property into cash, and even force bout $\$ 13,000$, paid it over to the witch, who immediately took French leave, and he has ittempled to k il himself, and is now in the New York Lanatic Asylam. He has a wie and two inerestiag daughters.
 nawha Salines, states that a man named Sloghin hundred dollars he owed him. As he was not see afterwards, his friends instiluted inguiries fur him, and finally searched the twuse where he had gone, without success, until one of them commenced seraping the
ashes of a large fire-place, and to his surprise, found several human teeth and the cheek-bone-also, par of the flesh, supposedi to be that of the missing man, which had run into a crevice in the fire-place, party
roasted. The occupant of the house was immediately roasted.
arrested.
John McCabe, a native of Dublin, Ireland, was at pey, whon a fler assanling him, wemt out and brough
in two of his companions, who violently assaulte

McCabe, and after knooking him prostrate upon the
side-walk, beat his brains out with a weight or slung-side-walk, beat his brains out with a weight or slung
shot, killing him immediately. The police took the parties into custody
The New Yoric Daily Times, in an anticle upon ca-
pital punishmenn, says:-"Of the two persons who pital punishmen, says :--rdof the iwo persons who and the cther was lef in the enjoyment of life-long was indalged by Governor Seymour we do not know. Doubtless he is in possession of evidence which las not appeared on the record; for whatever has been wo convicts as nearly eqval as may be. Some may fancy that palliatory facts may have been recently etainent its original darkness of dye to the last. From the apportionment of the punishments, we should sup-
pose precisely the reverse. The punishment of Sulliran is in fact more cuvel than that of Clatke. A man barely past the prime of manhood, is condemned to be buried alive. What weary years are before him, as-
suming that his existence in his earthly purgatury be suming that his existence in his earthly purgatury be
prolonged to the ordinary term. Labor for the benefit prolonged to the ordinary term. Labor for me benend physical degradation; mental decay; everything that endens life tolerable, gone lopelessly, and all that
can make it wretched intensified by remorse! Fortunately, bint a portion of this song period can be atife implisonment is no worse than a term of 10 years. Linle is left at the end of the shonter period to which
further inlfiction cant add anylling of pain or punish ment. The enfeeble! intelleet is hue prey of stoli!
indifierence. The feelings and facnities have become sensible. The man is intellectually dead; and his "mitignteld sentence" onls sents him to the bar of
udgment, an imbecile and idion, instead of a sune and repentant man. it is, no doubt, true that the prisoner
eceived the news of his commuted sentence with nomingled coment. Those who were piesent at thic scene, deseribe lis joy as almost tho great fur enduy
ance. When the man Jolussan was similarly re prieved the other diy, the same effect was observed. aything tather than doath. And it is this very prinfuss of Anti-dealh penaing Philanthropists contempt-
ible. Life confinement has 10 terors which can be
 But the fear of death appeals directly to ever-matural
instinct. The dread of the morial penaly has staye many an uplified hand, bron which the most power-
al delineation of solitary coulduement and its lovor onld have been ineftectual. And thos while long imprisomment is really the more barbarous infll
it las mone of the preventive efficacy of deatlo. The Boston Chronicle sass :--" Thoosauds lave been made liars ind dishonest by the Maine Law, bat hat
it has ever made cule temperance man we have yel to

TO MR. " PUNCH."
Sir, - Having had the pleasure of hcaring one Mr. Peace Corferrence a clarming anecelote of a French aptain who, haviug captured ia Quaker's vessel, infight, I have goue through various histories in my pos-
sesion, and have transcribel a few similar Peace necloles, equally andhentic, nud equally satisfaciory potenn. I bear you to accept hem. Yon may rely pon the accuracy of the detaiks, because 1 got Mr.
Cobden to be so find as to collate them with the very
puthorites from which he proved that the last wat athorites from which he broved that
arainst Frince was begun by Lugland.
obedient well-wisher,
Macaular Mos
Juring the war in Spath (which wos cansed by the
ouke of Wetlingoms criminal ambition to become Marcuis of Domio) a native family was peacefinly stiing down to its sicetf, or mid-thy meal, which con-savage-tookitug Freuch dragron (wot that he reaily was savage, none of them are, like our own brutal
soldiery) entered. "Soh !" he exchamed, drawing
 Eh?: "And fort," replied the fither of the family, Frenchman paused a moment, burst into fars, ate up Dicu rous ténisse
At the stomity of San Sebastian (where the British armys wickednesis sc wifavarably contrasted with the
conduct of the French, who only set the town on fire by atcident, and treated the woinen and prismers so
umanely) a Britsh grenadier, who was in otie of the orlorn hopes, was Fushang turiously-with levelled ayonet and dreadful execratious-upon the gallant eet of a young. French officer, who, swerd in hamd, was directing the defence. Instead of passing bis weapon through :he Englisiman's boly, the noble-
minded young hero picked him up, resioring to him his gun, which had slipped from his fingers, and sail,
"Now, mon ami, at it again." the grenadier again en-this time on his knees-and registered a solemn believed that when Picton heard this, insteal of being afected at the auecdote, he flurged the man?
After the storming of Seriugapatam, while the
Ah sordiers were scatteretl over the town-killiur, robbing, and debauching-a privale in the 19th Dragoons strayed into a garden, and suldenly found himself surroumled by 10 or 22 armell followe were about to cut him to pieces. Happennss, fortunately, to speak their lanquate, "Tudarilly puis ree bundy," that is, "The object of the English here s simply the liberation of the prisonets so inproperly more, and the general adjustment of the discal and arily said arrangements of the con the down hair arms, and salued him, saying, "Mow Mffernugrar not this explained to us by arbitralors? and it should:
have been done wihout bloorlshat." Why, indeed? As the grean Na,olem, dasherl 1riumplantly into
Ladi, in pursuit of the Anstrina Beaulieu, his eje fell upon a pretty hitle girl at a watow, who, scarcely
heeding the military chamor, was tranguilly singing
a song. The conqueror, arrestei by the srectacle, "I sing the 'Maid of Lad, "Rue chantez-vous, pectite?", cently. "Tu as rawson," replied Napoleon, monrnfully, "s and I too would sing, if my curmies wonld
give me tume, and if I had it voice. ${ }^{\text {. }}$ And hat day pive me ume, and if 1 had it voice. ${ }^{31}$ And that day he would not attack. Yet it was a man with these White, at Trafalgar, the French vessel l'Pndomitabie and the English Trmonerbonb were lying yard-arm and yard-arm, a french and a meit int sime each heir respective ships, and each took aim at an afficer of the enemy. While their fingers were on the triagers their eyes happened to meet, and the commonense which nalure has implanted in inll of as came
 our fust cove of yourn in the sprangles, and you kills fust wh lulf down here, what's tha odds? We'se quid." " $0^{\prime}$ os $i$ juste," said the Frenchman, and the hendy enemies, having arrived at the real state of both ships blew up.

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