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THE ACTIONS OF THE NEW TESTAMENT.

(Concluded.)

In the two cases of stilling the storm, the same connection with the Prince of the Apostles is to be found. In his boat our Lord appears to slumber, and awakes to reproach His followers generally, for want of faith, or confidence in Him, and for fear that the vessel could founder, in which He was pleased to abide. In the second instance, He seems to them to be further off, to be out of the ship, and the storm goes on, till He and Peter have shown themselves on board.

Finally, not to repeat what has been so lately described, Peter is taught to tread fearlessly the waters alone; and is reproved, in particular, for want of confidence in his powers to do so, in the very words addressed to all the Apostles in the first storm. As though it were said to him, "If the others showed weakness, in doubting of their safety in the boat, thou dost the same, in hesitating about thy security independent of it. Besides the assuring presence of Jesus in the ship, thou hast His right hand supporting thee, in personal safety, over the abyss. This can no more swallow up thee, than it." And this assurance is confirmed to him by the miracle.

We certainly do not mean to deny, that our Lord may, in the course of His Galilean mission, have entered other barks, besides Peter's. But this we claim as proved, that the Holy Spirit has been pleased to select for our special instruction, out of no matter how many, those occurrences in which St. Peter is specially concerned. A Protestant will say—this is merely accidental and secondary; what matters it if the boat were his, or anybody else's, the miracles and lessons were independent of this consideration. Now a Catholic has too much reverence to treat inspired writings so. With us there is no chance, no accident, in what God does or says. We cannot consider it a mere result of blind chance, that every evangelist should have given us narratives of our Lord's "going down to the sea in ships," and yet have, in every specific instance, been careful to let us know that Peter's was the chosen bark. Moreover, we cannot consider it accidental, that every single miracle wrought on board, should have been connected with him. If it was matter of indifference whose the boat was which Jesus took, if no lesson depended on it, why are we distinctly told, that there were two boats, and that he selected one, which was Simon's?

All this is unimportant to a Protestant because it bears on nothing in his system. When even he may be disposed to allow, that the ship tossed by the storm was an emblem of the Church, and Jesus subduing the war of elements no unfit symbol of His ruling presence in her, he will not see any connection with the destinies of the vessel, in the presence of Peter. He gives no definite meaning to those clear and most dogmatic passages, in which supremacy is bestowed on him. And so all the beauty and interest of a minute application of each detail, which we have drawn, perhaps tediously forth, is lost upon him.

But the Catholics have begun by taking in their literal force, those passages in which Peter is as closely bound with the constitution of the Church, as the foundation is with a building. The safety of one is the security of the other. He becomes an essential, not an accidental part, a primary, not a secondary element, in its formation. The Church of Peter is also the Church of Christ, because the fold of Christ is likewise the fold of Peter. These principles laid down, in obedience to other positive teachings of Christ, all the narratives which we have analysed have a consistent meaning, as well as a definite object. They not only cohere most admirably, but they complete, and illustrate, most beautifully, the constitution of the Church.

According to this view, the Church is but one; for though there may be other, and stately looking ships, launched upon the ocean, there is necessarily only one in which Jesus is pleased to abide, and that is Peter's. To it alone is given assurance of safety, whatever storms may assail it; for in it alone is He, whom winds and waves obey. All are safe who are embarked in it, none who are without it. To it alone is committed the work, not only of mastering, but still more of gaining, the world. It is not a rich argosy laden with treasure, nor a lofty galley rowed by captives, nor a fierce war-ship, bristling with instruments of destruction, but a fisherman's craft, intent on filling itself with living spoil, snatched from the gulf of destruction. Now when the Catholic reads all this described in allegory, by our Saviour's actions on the sea, and notes how exactly it fits his theory of the Church, whereof Peter is the head, his faith is strengthened and his heart consoled. For he discovers a purpose in every detail, in every word; and sees that each has been registered for his sake. These lesser coincidences serve to confirm a belief,

based upon direct teaching; they fill up the picture, they add to it color and life. If the Catholic view is right, and if Peter was meant to occupy in the Church of Christ, the place which it assigns him, then every smallest particle of these narratives has its significantness, and was studiously recorded for an important purpose. Remove him from it, and there is no intended meaning in the details of their histories; or rather, we reverently say it, they are calculated to confirm, what the Protestant must consider, an erroneous system.

And not only is the Catholic strengthened in his dogmatic convictions by these corroborative, and supplementary arguments, but he derives from them most comforting assurances. It is no fancy-picture that comes before him, when he thinks of the tempest-tossed fisherman's bark. He looks at its trials and its triumphs, through the very mist of ages. Afar, as if leaving the distant coast, its first harbor, he beholds it steering straight for the very port of the earth's capital, in serene confidence. It is not long before the gates of hell let forth, a blast more fearful than Aolus could command from his cavern of storms. The abyss is upheaved, and the might of earth sweeps over it, to destroy the daring invader.

*"Ponto nox incubat atra
Intonere poli, et crebris micat ignibus aether;
Præsentemque viris intentant omnia mortem."*

But death from such a tempest has charms for the valiant crew. On, the fearless little bark holds its course; now it is almost lost to sight in the war of persecuting elements, now it crests nobly the topmost wave, till we find it safe riding in smooth water. Peter has been acknowledged the spiritual conqueror of Rome. Yet he must not rest. After the Resurrection he said, "I go a fishing," and this is his occupation, and his delight, till the end of time. What a glorious employment it has been to him! How his heart rejoiced, much more than on taking a hundred and fifty-three large fishes, when Patrick drew in his net on Erin's coast, or Augustin in England's, or Boniface in Germany's deep streams, and brought into the ample ship their willing inhabitants! Nor was this calm and peaceful pastime for him. High in the regions of the North commenced a swelling surge, which broke, in successive waves, over the toiling bark. Hun, Vandal, Goth, and Lombard, in rapid course followed each other, and seemed to overwhelm it in their turn. And still the fisherman went on; while his tempest-tight skill shook off the cataract of waters, he plied his net in its very depths, and carried from them their living prey. And now again came the calm, and the ocean seemed still. But soon the storm began again. The rude assault of a rough, indocile age, of the world of an iron chivalry, broke loose again, and again, against the charmed ship of Peter. For centuries the conflict lasted, and the gallant vessel held on its course, dashing the spray from its prow. Then came a trial, forgotten for ages—since Arius and Nestorius divided the Church. Mutiny on board, insubordination, rebellion. Treacherous crews, from its own decks, man a hostile fleet; its own skill and prowess, learnt within it, are turned against it. Able foes, armed with all the powers of earth, threaten her destruction, and swear implacable hatred. And still the noble vessel fears them not, but goes undaunted on her errand. She sees them tossed to and fro, by every wind, sailing apart, without compass to guide them, quarrelling with one another, and only combined when they agree to assail her; and she notes how they have not been able to bear away with them the grace of her noblest functions; no shred of the Apostolic net has been allowed to be filched from her. She alone bears aloft the Cross as her banner; she alone boasts that Peter, in his successor, sits at her helm; nay, she alone dares proclaim that she has Jesus Christ Himself on board, as He was on the fisherman's craft on the sea of Galilee. Such is the Catholic's review of the past, and in it he reads the assurance of the future. When, a year ago, this country was agitated from end to end, in opposition to Catholic progress; when the Government, the Parliament, the Establishment, the Press, the aristocracy, seemed combined to thwart the purely ecclesiastical action of the Church; when all that clamor, eloquence, insolence, and calumny, addresses, speeches, meetings, essays, and journalism could do, to raise a storm, was unsparingly and perseveringly carried on for months, to overwhelm the new hierarchy; in what did we place our hopes, nay our assurance, that peace would return, and the Church would be justified, by results, in the wise measure which she had taken? Not merely in the knowledge that such a step had been long and wisely considered, not in the high estimate which we had formed, of the virtues and gifts of the Supreme Pastor from whom it proceeded. But knowing that the Letters Apostolic which he issued were given under the "Fisherman's Ring," we could not be of little faith, or doubt that what thus was declared to

be the solemn act of Peter, partook in the promises made to him, and the assurances given, that his bark should not be crushed by the tempests of earth. And so when Pontiff after Pontiff, like the sixth, the seventh, or the ninth, Pius, seemed borne apart from the vessel which he guided, to experience, in his own person, the whole violence of the storm, and walk alone over the troubled and treacherous waters, never did the Catholic doubt, that the powerful right hand in which the Psalmist trusted, and which was stretched forth to Peter, would support them, and guide them, and bring them safe back, if necessary, to the faithful friends from whom, in body, they had been torn. "Exenim illuc manus Tua deducet me, et tenebit me dextera Tua."

IV. We will now briefly bring together a few passages, which refer to a point of secondary importance, but not devoid of interest. Among the puzzling inconsistencies of Protestantism is its Sabbatarian theory. After protesting, in every possible way, against tradition, and Church authority, the Protestant accepts, without a murmur, the change of the Jewish Sabbath into the Christian Sunday, of which the only voucher is tradition, and the only foundation ecclesiastical authority. Having thus admitted perhaps the greatest stretch of his power and of that testimony that exists, he begins to forget that any change has been made, and applies to the new day of rest, all the burthens and restrictions of the old. He tries to overlook that it is the first, and not the last day of the week; nay, if he become more solemn in his speech, through increased rigour of religious notions, he rejects the profane name of "Sunday," and studiously and emphatically styles it "the Sabbath." These two terms have become positively watch-words; a Catholic never uses the latter. "Sunday" sounds to his ears as a day of radiance and joy; as a day of smiles at home, and laughing peals of gladness in the air; as a day of cheerful service to Him who loves a cheerful giver, in canticles and hymns, and noble offices of prayer.

But "Sabbath" rings with Puritanism in the ears, and gives the idea of drawling sounds, and sour looks, of bitter theology and domestic gloom. There is no balminess, no sweetness in the name. It belongs to a dispensation that is dead, and to obligations which the law of love has abated or abolished. But singularly enough, that religious system which affects to put all its faith in Christ, and to loath the Law and its works, by a judicial blindness, clings to its very dearest branches, and tries to find there its most nutritious fruit. Having reduced all its practical worship to the compass of one day, it makes that a mere superstition; it condenses, only to corrupt.

What makes this strange infatuation still more amazing is, that in the New Testament, it is so clearly attributed, as a characteristic, to the Pharisee. A simple-minded reader of the Gospel would naturally ask, who defended Sabbatarian strictness, our Lord, or His enemies? Who there represent the strait-laced party? It is impossible to hesitate in answering.

Not less than seven times in the Gospel history, He lays down His doctrine of the Sabbath, in opposition to Pharisaical objections. Surely He must have considered this an important question of moral and ecclesiastical observance, so to expound it. But applying our often repeated rule, we must conclude that, supposing our Redeemer to have never spoken besides on the subject, there was a particular reason for recording so many different inculcations of one idea. If, on the other hand, we maintain that He much oftener argued the point, we must still conclude, that a strong motive led to so many repetitions of the same subject, in a record so limited as the Gospel. In other words, the selection of this topic seven times, in picking out the materials of that sacred history from a mass left behind, proves to be one on which the spirit of God was pleased, that we should accurately know the divine doctrine in the New Law. It shows an earnestness in guarding Christianity against a particular theory; and we may safely conclude, against one sure to be taught. We must therefore take actual, not imaginary systems; and judge which among them our Saviour taught, and which he excluded. Without entering into the details of each case, we will analyse the evidence before us, and reduce it to distinct heads.

1. First therefore, we will remark, that all the Gospels give more than one instance, of attack upon our Lord for laxity on Sabbath observance. St. Matthew and St. Mark gave two cases; St. Luke gives four, two being the same as those evangelists record; and St. John three, perfectly distinct ones. This concurrence of the inspired writers on a secondary topic is very striking.

2d. Of these cases, three directly accompany in the performance of miracles, three are directly connected with miraculous works, and one relates to an ordinary occurrence.

3d. We will proceed with the first class. A

withered hand is cured in the synagogue. This is done with previous attention called to the fact of its being the Sabbath day; the Pharisees put the question, whether it be lawful to heal on that day; and Jesus first defends the propriety of doing it, and then confirms His assertion by the miraculous cure. A man sick with dropsy comes into the house of a Pharisee, where He is a guest. It is again the Sabbath, and His enemies "watch Him." He, this time, puts the very question to them which, on the former occasion, they had put to Him—"Is it lawful to heal on the Sabbath day?" Again he argues the point, and performs a miracle to prove His doctrine. A woman bowed down by an ailment of eighteen years' duration is in the synagogue on the Sabbath; she does not ask to be relieved; but Jesus calls her, and lays His blessed hands upon her, and she is made straight. "The ruler of the synagogue (being angry that Jesus had healed on the Sabbath) answering said to the multitude," (that is, not liking to address our Lord, with whom, in reality, he was displeased, reproved Him through the people) saying "six days there are wherein ye ought to work, in these therefore come and be healed, and not on the Sabbath day."—Luke xiii. 10. Again our Lord replies, vindicating what He had done, and beginning His answer by the significant words—"Ye hypocrites!"

The next instance is also one in which the attack is first made through the subject of the miracle. Jesus cured a man at the pool of Bethesda, saying to him—"Arise, take up thy bed and walk." He obeyed; "and it was the Sabbath that day." Immediately he was told, "It is the Sabbath, it is not lawful for thee to take up thy bed." Upon discovering that Jesus had given him the command, the Jews transfer their hatred to Him. "Therefore did the Jews persecute Jesus, because he did these things on the Sabbath." And when He again defended Himself, saying, that as His Father worked until now, so He worked; that is, that as His Father, on the Sabbath, went on with His beneficent work of Providence, so did He, who had the same power; the Jews only redoubled their hatred. "Hereupon therefore, the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said God was His Father, making Himself equal to God."

After this discourse, our blessed Lord left Jerusalem, where it took place, and taught in Galilee; on His return to the holy city, he again returned to this subject, in the following singular terms: "One work I have done, and ye all wonder. Therefore Moses gave you circumcision—and on the Sabbath day you circumcise a man. If a man receive circumcision on the Sabbath day, that the law of Moses may not be broken, are you angry at me, because I have healed the whole man on the Sabbath day?"—John vii. 22. Now, no miracle has preceded this speech, in the Gospel narrative; and as we can hardly suppose the allusion to be made to the miracle wrought at a former visit, nor could that be called "one work," for many signs had been wrought between, we are naturally led to suppose, that St. John, or rather the divine Spirit, considered the record of this instruction more important than that of the miracle. The latter was therefore omitted, and the former preserved.

Again the Pharisaical spirit is roused, when Jesus performs one of the most severely tested of His miracles, the cure of the man born blind. He might at once have restored his sight by a word or touch. He preferred performing the cure, by what might be called a mechanical, or manual labor. He made clay, and therewith anointed the man's eyes. "Now it was the Sabbath, when Jesus made clay, and opened his eyes." This is sufficient ground with the Pharisees for rejecting the miracle. "This man is not of God, who keepeth not the Sabbath."—John ix. 14.

One more instance remains, wholly unconnected with any miraculous operation; yet three evangelists have recorded it. The incident is trifling, but its instruction very great. The Apostles going through a corn-field on the Sabbath, pluck the ripe ears, rub them in their hands, and eat the grains. This mechanical operation is construed by the Pharisees into a breach of the Law, and reproved as such. Our Redeemer defends them, in the same manner as He had defended Himself. What gives particular interest to the case is, that each evangelist who records it proceeds immediately to the narrative of the cure of the withered hand, as though our Lord wrought this miracle expressly to confirm His vindication of the Apostles.

4. From all these facts we conclude, that in seven cases, two views of Sabbath observance were discussed between our Saviour and the Jews; and that in every one, He represents and upholds the lenient and moderate side, they the intolerant and oppressive. Now, a similar discrepancy exists at the present day,

between Catholics and Protestants, and there can be no doubt which party corresponds to each of the former disputants. It may be said that zeal for the Sabbath was carried to excess by the Jews, in every one of these instances, far beyond what the most infatuated Sabbatarian nowadays would require. We are not sure of that. We need not go back to the days of wild puritanical fanaticism, for instances of extreme rigor on this subject. We need not travel to old Banbury for the well-known enforcement on feline propensities, of Sabbath observance, by making a solemn example of the cat that presumed to mouse on the Sunday. But we recollect, not many years ago, a case of death from starvation at a large town in the West of England, because the society from which relief was sought, rigidly refused to grant it on the Lord's day. Still more recently, a well-known instance was publicly quoted, of a lady of high rank, who in vain implored conveyance by railway in Scotland, to pay the last offices of affection to a dying relative, though empty mail trains passed to and fro. And we know that a similar refusal was made to a Catholic ecclesiastic of high dignity in the same country, when it was the only means of bearing the last rights of religion to a departing parishioner. Now here is Sabbatical observance preferred to charity; in one instance, though death might be, and was, the consequence. This is carrying the principle to the full Pharisaic standard.—"Come and be healed on week-days." In fact, what would any one of the four who were purposely cured on the Sabbath, have lost by waiting till next morning? After eighteen, and thirty-eight years' infirmity, one day more would not have been a heavy addition; the dropsical patient could still walk, and therefore could not be in any danger; and the withered hand could not be much needed on the Jewish Sabbath. Had our Lord said, in these cases: "to-morrow come and I will heal you, for this is the Sabbath," He would have spoken words with which Exeter Hall would have rung, and given a text to be stereotyped by tract dealers, and engraved for children's copies. But He says exactly the contrary always; and we find the upholders of the Sabbatical superstition, they who pretend to look to our Saviour for everything, carefully overlooking His teaching on the subject, suppressing His words, and raising to the law of fear, and its abolished rigors, nay to its exaggerated traditions among the Jews, for the pattern of their observance.

5. On the other hand, they tax Papists, particularly on the Continent, with being habitual Sabbath breakers. We condemn utterly every violation that is contrary to the laws of the Church; all traffic, public works, shop keeping, and unnecessary business. But we reprove no less the other extreme, which forms the Protestant principle. Rest was not meant to be idleness, and no Christian festival was intended to be gloomy. One cannot fail to be struck by the strong language employed by our Redeemer, when He denounced the rule of Sabbath observance, which our modern reformers have selected.—"Ye hypocrites!" And the charge of this hateful vice is fully justified by what we read in the passages referred to. "The poor disciples pluck some ears of corn, 'being hungry,' and eat them. The Pharisees immediately cry out—'Behold Thy disciple do that which is not lawful to do on the Sabbath days.'—Matt. xi. 2. And then we find, that 'when Jesus went into the house of one of the chief of the Pharisees, on the Sabbath day to eat bread, they watched Him.'—Luke xiv. 1. Now, is not this exactly the case with our modern Sabbatarians? They always have one law of observance for the rich, and another for the poor. The one must not pluck an ear of corn on the Sabbath, without the rich man's reprehending him, and then going home to his luxurious dinner with his friends. It used to be proposed to suppress all Sunday cooking in public bakeries, where alone the poor could have a warm meal prepared, on their only day of rest; but no Sir Andrew ever dreamt of shutting off the steam of the boiler, or putting a break on the smoke-jack, of aristocratic kitchens. There is something hypocritically profane in the spectacle, described as taking place on a Sunday at fashionable Scotch kirks, of some twenty carriages at the door, with their human appendages waiting, for devout listeners to a discourse against Sunday travelling! Nor have we ever heard that the eloquent Bonapartes ever whispered a word of reproach to the gentle folks, for their zeal to lay the burthens of the law, only on the already overburthened shoulders of the poor. Depend upon it, he never called them "hypocrites," though that is Scripture.

6. However inconsistent was the Pharisee's theory of having a good dinner himself, while he was horrified at a hungry poor man's rubbing the wheat ears in his hand, to eat them, our dear Lord, who looked to our instruction, did not hesitate to dine with him on that day. And He justified His conduct by the cure of the dropsical man, who possibly presented himself with the connivance of the host; for he, with his friends, were "watching" our Lord before the cure. He did not, however, despise Jewish prejudices merely to this extent. He braved hatred and persecution, for His views and practice regarding the Sabbath. St. Luke tells us, that the Scribes and Pharisees, on account of His healing on the Sabbath day, "were filled with madness; and they talked to one another, what they might do to Jesus."—Luke vi. 11. St. Matthew explains, that this consultation was, "how they might destroy Jesus."—Matt. xii. 14. St. John informs us, that "therefore did the Jews persecute Jesus, because He did these things on the Sabbath."—John v. 16. This contempt for the prejudices of the bigot Jews, this braving of their hatred and persecution, for the sake of a principle on such a subject, at once stamps the view of those men with the note of reprobation and wickedness. One so meek as Jesus, who had come to "fulfil all justice," who asserted boldly, and with divine truth, that "not a jot nor tittle of the Law should pass away," who attended to every legal obligation, from His twelfth year to the eve of His death, who would "not bruise the broken reed, nor extinguish the smoking flax," so tender was His heart to be on earth; one, in fine, who was come to purchase the soul of the most cynical Pharisee at as dear a rate as that of His Holy Mother, must have considered that an evil principle, which He crushed so unmercifully seven times, and which to uphold, He braved the fury and hatred of the dominant party in church and state. Hence the Catholic moralist well understands the term *scandalum pharisaicum* as opposed to the *scandalum pusillorum*, the first of which may safely be despised; and the latter, never.

7. Finally our Lord, whose example so clearly sustains the temperate and Christian views of the Catholic Church on this ritual question, lays down principles

conformable to His practice, which form the basis of this Church's conduct. "The Son of Man is the Lord also of the Sabbath; the Sabbath was made for man, and not man for the Sabbath." These two aphorisms contain the whole of our doctrine and of our discipline on the subject. He who declared of Himself Lord of the Sabbath, also said to His Apostles—"All power is given to Me in heaven and on earth; as My Father hath sent Me, so I also send you."—Matt. xxviii. 18; John xx. 21. Within the compass of this delegated power came the Sabbath; and the Catholic at once acquiesces in the transfer of its obligations, by the Apostles, to the Sunday. And if the Sabbath was made to serve man, whereas man, was not created to be the slave of the Sabbath,—man's true interests are to be the standard, whereby the Church will ever regulate her precepts respecting it. Moroseness and debauchery are equally alien from her thoughts; nor could the spouse of Christ have devised a mode of spending it, which makes its morning dull, and its evening dissipated. It could not have crammed into it the spiritual duties of the other six days, and so made it an iron yoke. It could not have sanctified it, by excluding from it the performance of even charitable works. It could not have consecrated it to stupidity and sloth, by withdrawing from it all innocent recreation and refreshing cheerfulness. All this would not have been considering or treating the Sabbath as made for man. This can only be the case where it promotes his happiness; where it instructs his mind, applies rightly his intellect, tones his feelings, by a gentle sway, to wholesome kindness, raises his thoughts by a noble and beautiful worship, improves his social and domestic relations by a more virtuous intercourse, invigorates his frame by seasonable repose, mingled with temperate recreation; and, in fine, makes him live one day of every seven of his life, under the chastening discipline of religion, but still more under the sweet influence of God's countenance, felt to be more present, more benign, more radiant than on other days, with an eye more watchful indeed, over evil, but more open to our better deeds. This is the Lord's Day of the New Law; this is the Sunday, on which the glory of the spiritual firmament reigns supreme.

V. We opened our essay with the transactions of our blessed Saviour's infancy, and we will close it with the last actions of His life. We promise to be very concise.

Here, as in the noblest tragedy, action becomes equivalent to suffering, and our Redeemer may be said to do for man, whatever man does against Him. Now, to our minds, there is nothing more decisive of the respective claims of Catholic and Protestant to be the religion of the New Testament, than the manner in which they treat its most solemn portion, that which records the final act of redemption. The very essence of modern Protestantism is to treat this greatest act as a mere abstraction. The mind is concentrated on the sole apprehension of an accomplished atonement, and its instrumentality by death. By a process eminently selfish, the price and its purchase are transferred to the individual soul appropriated by it, and are viewed extraneously to Him whose they really are. There is no contemplation in the Protestant view, it is one of mere self-application. To contrast it with the Catholic idea, and so illustrate both, perhaps a simple parable may be useful.

Let us imagine to ourselves two spendthrifts, for whose debts a loving father has given bond: the day of reckoning comes, and the surety comes willingly to pay the ransom. One son stands by, grateful indeed but cold and calculating. He looks not at the huge sum that is counted out, but is eagerly waiting for the last coin to be told, and then exultingly cries out, "I am free," and goes his way. But there is another beside him, who watches with the intensest gaze every particle of the precious offering, because he knows what it has cost his father to procure it. In every piece he recognises the fruit of some privation undergone, or some cruel humiliation endured. On one he reads his father's hunger, on another his abject toil. He remembers, as one portion of the store is brought out, that it was gained at the expense of calumny and hatred from friends; and when another is produced, that it was earned by the loss of those most dear to him. At every instalment he looks into his dear parent's countenance, and sees its manly sorrow, and his varying emotions, as these same recollections pass over his heart; and though the smile of love is on his lips, as the last golden drachma falls from his hand, at thought of what he has achieved for his children, even this is but more heart-rending to the tender one of the two, and he almost loses all sense of his own liberation, in the anguish inflicted by its price. He thinks not of himself, for love is not selfish. He goes not away, singing, "I am ransomed, I am free," but he rushes to his father's feet, exclaiming, "Thou hast purchased me, I am thine."

Such we believe to be the true difference between the Protestant and the Catholic modes of looking at our Saviour's passion. The one looks at it with an acquisitive eye, the other with the eye of love. To the Protestant it would have been the same if the simple act of death had been recorded, and its preliminary and accompanying sufferings had been suppressed.—Not one emotion would have been lost to him, any more than, in his system, any advantage. What does the cruel agony in Gethsemani give him? It does not redeem him. What does he gain by the welts and gashes of the Roman scourges? They do not ransom him. What profits him the mock coronation, and its insulting homage? It does not save him. And then what can Mary and John do for him at the cross's foot?—He declares he does not care for them. What matters it to him if the seamless garment be died for, or rent? It bears no deep mystery of faith to him. No; only let him secure that moment when the last breath passes over the Victim's lips, and it is enough—for it is the atonement.

Yet all that we have briefly enumerated was suffered for our sakes, and recorded for our profit. Although the last piece completed our ransom, all that preceded it composed the sum. For surely our divine Redeemer did nought in vain, nor aught superfluously. He was generous, indeed, but not wasteful. The Catholic, therefore, treasures up in his heart every smallest gift of love, where the smallest is immense. From this minuteness of Catholic preception springs a sense of reality, an approximation of feeling, which makes that not merely vivid, but present, which is separated from us by ages. On the other side is a mere hazy and vague generality, merging in a conception of the mind, instead of a real fact. And from this unreality easily springs up a lurking infidelity, that saps the foundation of Christianity. The mind comes to think it unnecessary to trouble itself about details, so long as the one apprehended truth is certain. "Christ died

for us, no matter how," is the whole needful dogma of an evangelical mind.

But there is another view from which the Protestant eye habitually shrinks, but one which the Catholic boldly contemplates; it is that which completes the circle, by joining the beginning and the end of the Gospel together, steadily uniting the incarnation and the death. The first of these great mysteries receives but little prominence in modern Protestantism, because it lacks the daring of faith, to believe that He who died was the Word incarnate. And it is this feebleness of belief that leads to that vagueness and generalization in doctrine, which we have described. Say to a Protestant, "God was struck in the face; God was scourged; God was crowned with thorns," and he dares not trust himself to look upon the doctrine. The eagle eye that can gaze upon the sun belongs not to his system; it is but a craven bird. He feels himself unable to grasp the awful mystery. If he deny the divinity of our Lord, his atonement is gone. But he dares not contemplate the dogma through its various applications, and he shrinks from such phrases as we have given with a misgiving terror. They sound shocking and almost profane. And thus he is driven to suppress in his thoughts those detailed sequels of the incarnation, and dwell upon only obscure perceptions of two doctrines, which he has not learnt to firmly combine. Socinianism thus becomes the refuge of a vacillating attempt at faith.

The Catholic Church is a stranger to this wavering. She pursues one doctrine through all the mazes of the other, and combines the two inextricably. The Infant and the Victim are equal realities, nay, a unity, beginning in God, and in God ending; God throughout, in feebleness as in might, in obscurity and in brightness, in suffering and in glory. Nothing in Him is little, nothing unworthy; the fool's garment on Him is as sacred as the snow-bright vesture of Tabor; the scourge of cords in His uplifted hand is as powerful as the thunderbolt; the first lisping of His infant tongue as wisdomful as His sermon on the mount, a bruise upon His flesh as beautiful to angels' eyes, as adorable to man's soul, as His first smiling radiance shed upon his virgin mother. Thus does the Church believe, thus realise her faith. She alone understands the true doctrine of her Saviour's death, as He Himself expounded it; for none other has learnt this lesson from His actions, that love is an essential condition of forgiveness as well as faith, and love it is that will linger over every detail of love.

CATHOLIC INTELLIGENCE.

EXTRACT FROM THE
PASTORAL LETTER OF HIS GRACE
THE ARCHBISHOP OF TUAM.
TO THE CLERGY AND FAITHFUL OF THE DIOCESE OF
TUAM.

St. Jarlath's, Tuam, Feast of St. Bridget.

DEAR AND VENERABLE BRETHREN.—We are prompted to address you thus early, in order that you may avail yourselves of the assembling of the legislature, to endeavor to obtain from their wisdom and humanity the removal of all vexatious restrictions on our faith and discipline, as well as a share in the public funds, to which we are entitled, towards the extension of pure Catholic education. To your heroic patience under the most frightful privations, and to your uniformly peaceful conduct, under provocations the most cruel and exasperating, you can confidently appeal in your petition for obtaining all due facilities for Catholic education for the youth of this diocese. Of these exasperating scenes, our own town of Tuam has been for weeks the theatre, civil and ecclesiastical forces having been sent in to aid in the work of proselytism, and, thank God, not one soul has fallen away from the faith.

While thus you claim from the legislature a fair share of the taxes to which you contribute towards the proper education of the youth of the country, you will not fail to point their attention to the injustice and the danger of planting and fostering in the land seminaries and colleges fraught with the seeds of infidelity, and in which a Catholic clergyman cannot hold any office without being visited by the heaviest censures of the Church. Great must be the corruption which those who are called the salt of the earth are not able to purify by contact—nay, when all contact is forbidden, lest the salt should lose its flavor and become assimilated to the prevailing corruption. Should any of the youth of your parishes have had the misfortune of tasting them, you will take care to withdraw them from the troubled streams which, from fresh accessions "of strange and noisome errors, are daily becoming more impure and poisonous."

Besides, the Queen's Colleges, the schools known by the name of national schools, for they are national only in name, have engaged the serious attention of the Synod of Thurles, as well as of the Holy Father who inherits the keys of St. Peter, to whom our divine Redeemer confided the care of His entire fold. The former, viz.—The Queen's Colleges, have been solemnly, repeatedly, finally, and irreversibly condemned. The latter, the national schools, are of an ambiguous nature, some of them under Protestant and Presbyterian patrons, or if you will of persons having no distinct notions of any religion, but a hatred of the Catholic faith, and in the hands of such persons, especially when they are cruel landlords or parsons, the national schools become instruments of proselytism and perversion. Nothing, then, can be more deceitful for children than the sign board, "National Schools," for by it the artless, unwary children, as in Partry and other parts of this diocese might be decoyed into the very worst schools to their own destruction. It is only in the absence of Catholic schools, and with the safeguards required in the decrees of the Synod of Thurles (mostly extracted from the letter of Gregory XVI.) and again confirmed by the present Pope Pius IX., the least dangerous of the national schools should be tolerated.

To show how far those schools are from answering the requirements of the Catholic Church, the aforesaid statutes run thus:—"Now, we (the bishops) deem it our duty to declare that the separate education of Catholic youth is by all means to be preferred

to it." You will, therefore, perceive that it is your duty to establish and extend, as much as possible, schools purely Catholic, unconnected with the government system of education.

Where Catholic schools are not sufficiently provided, the following safeguards are required in order that the national may be tolerated:—First—You will take care that all books containing anything contrary to the canon of scripture or its purity, or the doctrine of the Catholic Church, or its morality, be excluded; and hence, those noxious compilations called "Scripture Extracts" are never to appear in the schools. Secondly—You will observe that the Holy See, far from being content with the system as then presented (for since it has become worse), lays down as a solemn injunction for bishops and parish priests strenuously to labor to obtain a better order of things and more equitable conditions. Thirdly—The sacred congregation attached the utmost importance to the legal dominion of the schoolhouses, declaring that it would be most useful if the school premises were, in their own right, legally vested in the parish priests or bishops. Such is the just jealousy of the Catholic Church about the freedom of the education of its children, being anxious to assimilate the tenure of schools with the tenure of its churches.

Yet far from acquiescing in this just requisition of vesting the legal right of the schools in the parish priests and bishops, the Commissioners of Education, who sometime before granted such leases, now refuse to allow aid towards building school houses, unless the right of those houses is vested in themselves. Hence the system has become immeasurably worse and more dangerous than it was before. The Catholics generally, from apprehensions justified by sad experience, as well as the advice of the Holy See, refuse to aid in building schools on condition that they should become the legal property of a corporation, of which the great majority are the steady enemies of their creed.

The consequence is that Protestant landlords, many of whom are at once rancorous bigots and exterminators, so far from feeling any difficulty in complying with the arbitrary rule of the commissioners, find it most convenient, since it affords them a useful outlay of money, and secures to them so many little fortresses on their estates to harass their Catholic tenants with the alternative of evictions from their holdings, or sending their children to schools—national ones, too—where their faith is sure to be destroyed.—And yet this bigoted regulation, which keeps the schools of Catholic patrons at a stand, while it is filling the country with the national schools under Protestant influences, is attempted to be defended on no better ground than that the commissioners will keep the schools in repair, as if they could not keep them in repair if vested in priests or bishops as well as in themselves. The necessary result of the regulation could not escape the least observing, and hence the statutes of Thurles forbid Catholic trustees to transfer into the hands of commissioners the legal ownership of such schoolhouses, observing that that body should sustain the expenses of their repair. To persuade them, however, to do to the Catholic people must have recourse to the paramount authority of parliament.

4thly—For the safety of these schools, the Fathers of the Synod of Thurles require—nay, enjoin, that those Catholics alone be placed over the schools who are approved by the ordinary, as also that the books even of secular literature to be read in the ordinary as well as in the nominal or model schools receive from the ordinary a like approbation.

We have dwelt on this subject more at length, in order that you may feel how erroneous would be their impression, who could mistake for a general approval of schools confessedly so dangerous a very qualified toleration founded on the instruction that the conditions which the bishops and the Pope require for their safety must be fulfilled. It would be trifling with all that is solemn in religion, and with that reverence which even Pagans declared was due to children, to lay down certain rules as necessary safeguards against danger, and then to abandon children to their schools, as places ordinarily safe, without the least solicitude about procuring the safeguards required. It is the more necessary to make exertions to procure those conditions, as the government have not yet paid the least attention to the requisition of the Catholic bishops on the subject. You will, therefore, we trust, take the earliest opportunity of sending your petitions to parliament to have this system accommodated to Catholic principles. As it has been the expressed wish of the synod of Thurles that the archbishops would endeavor to procure from the government this just and necessary accommodation, we shall not be wanting in lending our own share of co-operation to the accomplishment of an object in which the welfare of society and religion are deeply involved.

As purely Catholic schools are those which are deserving of all encouragement, you will endeavor to have as many as the circumstances of the people will permit you to establish. It is fortunate that the ground is already pre-occupied by several schools, which are not to be connected with government institutions, or in any way controlled or interfered with by their inspectors. Such are the schools of the monks of St. Francis, where children, besides the rudiments of learning, are deeply imbued with the principles of faith and morality, and taught that which is most valuable in education—to become honest citizens. We cannot too strongly recommend the schools of the Christian Brothers, in literary training the rivals, if not the superiors, of any teachers in the service of the government schools; and not to be at all compared with them in teaching the one thing necessary, and lighting for young children the path which will lead them to Heaven.

And finally we have some conventual schools under the care and superintendence of the Sisters of the

presentation, and of Mercy, in which the minds of the female children of the poor are formed and moulded by their pious and enlightened instruction. With any government board of education none of those schools are to be in any way connected. If we are to give a preference to Catholic education before that flexible system which is turned to proselytising purposes, and which actually is becoming more connected with Protestant influences, that unimpaired Catholic education should be chiefly found in those institutions that are consecrated to the Catholic religion. The schools of the nuns and Christian Brothers will be the real model or normal schools, to which those who feel a deep interest in the education of youth will be referred for guidance. The superior advantage of these schools over all others, are admitted by the candid and impartial; and it is fortunate for the Catholic people that there are such, standing as beacon lights to show how far the Catholic Church is superior to any other influence in training the intellect, and how its conventual schools and poorly-salaried teachers send forth pupils as superior in intellectual culture as they are in those sublime Christian virtues which cannot be so well instilled into their hearts in any secular schools.—Your faithful and affectionate servant in Christ,

† JOHN, Archbishop of Tuam.

CATHOLIC UNIVERSITY OF IRELAND—
CARDINAL WISEMAN.

We have great pleasure in laying the following letter before our readers:—

"25, Cadogan Street, Chelsea,
February 4th, 1852.

"MY DEAR MR. STARR—I make a remittance of seventy pounds. The committee must be gratified to learn that his Eminence the Cardinal Archbishop of Westminster has been pleased to say that he will preach in behalf of the Catholic University (soon as engagements already made permit), in St. George's Cathedral, which is kindly granted for the purpose by the good Bishop of Southwark. The respected pastors of Somerset and St. John's Wood have each named a Sunday for the collection—the Rev. Mr. Rolfe, Quinquagesima; the Rev. Mr. O'Neil, the second Sunday in Lent. Indeed I have every reason to expect that all classes in the Catholic community here will be allowed, at their respective churches, the pleasure of taking a part in the good work. It is quite impossible to wait on all who I know are able and willing to contribute.

"Believe me to be yours most faithfully,
FRANCIS M'GINITT.

"George B. Starr, Esq."

The Rev. Dr. Cahill has been delivering a course of lectures at Birkenhead. He has, as usual, been most successful.

We (London Catholic Standard) have heard with great pleasure that within the last few days steps have been taken for the erection of no less than nine Catholic Churches—of which three are to be raised in the Diocese of Shrewsbury, to which the noble earl who takes his illustrious title from that town, has contributed with his usual munificence, the enormous sum of £27,000. Two of the proposed Churches are, we understand, undertaken by the zeal of the eloquent Bishop of Edinburgh—the Right Rev. Dr. Gillis.

CHelsea.—The Cardinal Archbishop of Westminster administered the Sacrament of Confirmation at St. Mary's, Chelsea, on Sunday week, when near two hundred persons were confirmed, of whom one hundred and thirty-five were the school children, and among the remainder were many converts to the Faith.—*Tablet.*

MISSION EXERCISES IN THE DIOCESE OF ALBANY.—The Redemptorist Fathers, since our last account of them, have given two most successful missions in Albany Diocese. The one at St. Peter's Church, Troy; and the other at St. Joseph's, Albany, which Church is under the immediate care of the Vicar-General of the Diocese, Very Rev. Mr. Conroy. We have had the pleasure of taking part in the closing exercises of the Mission at St. Joseph's, on Sunday last. We have already repeatedly described what is common to all the Redemptorist Missions; the crowds, the fervor, the conversions, and the consolations of the close. These have in no one instance been more abundant than they were at St. Joseph's. On Sunday evening we saw a crowd standing patiently on the frozen snow and ice in front of the Church, hours before the time for opening the doors; and during the exercises of that last evening, the people who could not get inside of the Church, regardless of the severe frost, knelt on the ice outside and around the Church, responding aloud to the prayers, and receiving finally the Papal Benediction. What would Dr. Baird have said to this, since he tells us that "vital piety cannot be expected in the Protestant Establishment of Sweden, because their churches are without stoves?"

We might mention a variety of most pleasing anecdotes connected with the conversion of several Protestants during this Mission. But we fear to do a displeasure to some who are now so happy in their new found home. We have already mentioned in a part of our edition three weeks ago the conversion from Protestantism of Mansfield Walworth, Esq., the youngest son of the Hon. Ex-Chancellor and brother of Father Walworth. Miss Hardin, step-daughter of the Chancellor, and daughter of the late Col. Hardin, who gallantly lost his life in the Mexican war, has had the same blessed grace of conversion with her step-brother, and was last week received into the Catholic Church. Miss Hardin has hitherto been an Episcopalian.—*N. Y. Freeman's Journal.*

CONVERSION IN CASTLEBAR.—On Monday last, in the parish chapel of this town, the Very Rev. Archdeacon MacFale, P.P., in presence of a num-

ber of persons, had the gratification of receiving the public abjuration of Protestantism made by Mrs. Jemima Brennan, wife of Mr. Michael Brennan, and sister-in-law of Mr. T. Brennan and Mrs. J. Fitzmaurice. After the convert had made her public renunciation of the errors she had been brought up in, she received the rights of baptism from the venerable archdeacon, assisted by the Rev. M. Curley, R.C.C.—*Mayo Telegraph.*

On January 25th was baptised, and afterwards confirmed at the church of St. Joseph, by Mgr. Edoardo Humuz, Archbishop of Sirace, and Procurator-General of the Armenian Melchitarist Monks of Venice, Elia Bruto, a Constantinopolitan Jew, aged thirty-eight. The names given him were Paolo Giovanni Giuseppe Giacomo Maria, and the surname of Salvati. He had for sponsor his Excellence Signor D. Giovanni Torlonia, of the family of the Dukes of that name.—*Giornale di Roma.*

IRISH INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.

The following is a copy of the petition agreed to by the late general meeting of the Catholic Defence Association, praying for a repeal of the ecclesiastical titles act. It is important at the present moment, when Lord John Russell pretends to believe that the law in question has not been broken. The petition, it will be seen, expressly declares:—

Firstly.—That the law has been, and is continually violated.

Secondly.—That every prelate must violate it, however unwilling he may be to do so, unless he consents to deprive his flock of the exercise of the Catholic religion, even in those things which are necessary for their salvation.

Thirdly.—It prays for the repeal of the act, in order to prevent the scandal of thus exhibiting the bishops of the whole people in the character of habitual violators of the law.

The fact is and was stated, we remember, on the authority of the Archbishop of Dublin (whom no one will suspect of a desire to break the law), last year during the debates, that no bishop can canonically or ecclesiastically ordain a priest, or confer on him any spiritual office and jurisdiction, without reciting in the papers which form the credentials of that priest his own title as bishop of the see he holds, which alone gives him authority to confer jurisdiction on others. Thus, every time any prelate in Ireland or England exercises any episcopal function, he is obliged to violate the law. The testimony borne to this fact by the prelates is important, because the petition was agreed to by the primate and two other bishops, who thus declare their own practice and that of their brethren to be the habitual violation of the law.

Lord John, however, is quite contented with the degree of respect shown to his law—no doubt, whatever virtue he needs, he has that of contentment in a very high degree.

[For the House of Lords.]

"TO THE LORDS SPIRITUAL AND TEMPORAL IN PARLIAMENT ASSEMBLED."

[For the House of Commons.]

"TO THE HONORABLE THE KNIGHTS, CITIZENS, AND BURGESSES IN PARLIAMENT ASSEMBLED."

"The humble petition of the undersigned inhabitants of the (city, parish, or town and county, as the case may be), members of the Catholic Church in Ireland,

Sheweth.—That by an act passed in the last session of parliament, and entitled 'an act to prevent the assumption of certain ecclesiastical titles in respect of places in the United Kingdom,' it is, among other things, enacted, 'that no person other than a person thereunto authorised by law, in respect of an archbishopric, bishopric, or deanery of the united church of England and Ireland, shall assume or use the name, style, or title of archbishop, bishop, or dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever) in the United Kingdom.'

"That is a fundamental doctrine of the Catholic Church, that in addition to those offices which depend merely upon holy orders, there are other offices which require to be administered by an ecclesiastic possessing jurisdiction in the particular place in which he officiates; and that some of these offices are of such a nature that their due performance is necessary to the salvation of the faithful.

"That the jurisdiction required for the performance of the above offices can only be exercised within these realms by such priests as are duly authorised for the purpose, by bishops deriving their own authority and jurisdiction from the Pope and Sec of Rome. When such bishops be styled bishops or ordinary, as in England and Ireland, or vicars apostolic as in Scotland, that these bishops cannot give such authority beyond the limits of their own diocese or district, and consequently that in giving it they are compelled to claim authority within these limits, and to assume the local title in virtue of which they claim the same; from all which it follows, that unless the bishop appointed by, and in communion with, the Pope, within these realms, should in virtue of such appointment claim and exercise jurisdiction, each within certain prescribed limits, as diocese bishops or vicar apostolic of such and such a place, and assume the title of the same, it would be no longer possible to administer within these realms those offices which are necessary to the salvation of the faithful.

"But, inasmuch as the claiming and exercising of such jurisdiction is forbidden by the statute already named, the bishops of the Catholic Church have been reduced by the said statute to the painful necessity of either systematically violating the law or else of refusing to their flocks those offices which are necessary to their salvation.

"Your petitioners are well aware that no attempt has been made to enforce the penalties imposed by the said act, and they believe that they were never intended to be enforced; but your petitioners beg humbly to represent to your honorable house that by the mere enactment of such a statute, even although not carried into execution, the exercise of the Catholic religion is prohibited in these realms, and the bishops of the Catholic church compelled habitually to violate the law, to the great grievance of all Catholics; and also that they would represent your honorable house that it is contrary to sound policy to enact a law, which, by perpetually exhibiting to one-third of her majesty's subjects the bishops, who are the objects of their religious reverence, in the character of habitual violators

of the law, and the law not obsolete, but passed only in the last session of parliament, cannot but diminish their reverence for the authority of the law.

"Your petitioners, therefore, humbly pray your honorable house may be pleased to pass an act repealing the above mentioned act of last session.

"And your petitioners will ever pray."

TENANT RIGHT.

At a general meeting of the Council of the League, held in Dublin, on January 13, 1852, it was

Proposed by the Very Rev. Archdeacon Fitzgerald and unanimously adopted, That the following memorial from the Catholic members of the League be respectfully presented to the Catholic hierarchy of Ireland:—

"TO THE MOST REV. AND RIGHT REV. CATHOLIC ARCHBISHOPS AND BISHOPS OF IRELAND.

"The humble memorial of the Catholic Members of the Council of the Tenant League of Ireland.

"My Lords—We think it our duty respectfully to submit to your lordships' consideration the present frightful state of our unhappy country. It is known to your lordships that Ireland, having scarcely any manufacturing and still less of mineral wealth, as compared to the sister island of Great Britain, is almost wholly an agricultural country. In the year 1811 more than five millions of its inhabitants were in the position of cultivators, and the main, the almost exclusive resources that supported its trade, its professions, and its handicraft arts were all drawn from the soil. Under such circumstances, the due adjustment of the relations between those who owned and those who cultivated the soil, was at all times a matter of the highest importance, and as such had been matter of grave consideration to public men and government commission at different times. But in the interval between 1815 and the present time, changes have supervened that have made this adjustment a matter of the very last necessity. As a distinguished member of your honorable order has expressed it, the relations of landlord and tenant have become a 'question of life and death.'

"At all times those relations were placed, by law and by circumstances, in a position as unfavorable as possible to the securing of the well-being or stimulating the industry of the cultivator class. The landlord had at all times in substance, and effect, the power of imposing any rent, however exorbitant, and enforcing payment by the direst penalties. The rents before the period alluded to, were in the majority of instances, excessive and exorbitant, but by the failure of the potato and the removal of protection, rents that were before but excessive and exorbitant, became absolutely impossible to pay. Still in thousands of instances the payment of these impossible rents was urged to extremities fatal to the owner, to the cultivator, and to the interests of society at large. In consequence of those suicidal efforts to extract impossible rents, Ireland at this moment exhibits a spectacle of ruin, devastation—of human death and human suffering to an extent that has had no parallel since the days of the extinction of the people of Canaan.

"The public records attest that the population of Ireland has been diminished by two millions, by the death or banishment of its people, between the year 1841 and the month of March of last year. Within the same period 350,000 human dwellings were demolished and left desolate. At a certain time in the last year a quarter of a million were shut up in work-houses on a stinted allowance of the coarsest food, and with a total and immoral disruption of all the ties of family and of Christian marriage. We beg to call your lordships' attention to the open violation of God's revealed will, included in the shutting up in prison as malefactors, and in a state of forced immorality, those poor who are the representatives of the person of the Saviour, and who are charged with no crime but that of guiltless and wholly unavoidable destitution.

"We respectfully crave your lordships' attention to the wide demoralization, the cruelty and hard-heartedness on the one hand, the despair, hatred, and blasphemous murmurs on the other, and the universal fraud engendered by the poor law system, and we trust that your lordships' zealous and unlightened attention will continue to be directed to the evils which have, up to this period, found their best exponent in the person of an English Protestant clergyman, the Rev. and Hon. Sydney Godolphin Osborne. But to return to our sad detail: we find that since the publication of the census, in March, '51, emigration alone not to speak of the ravages of misery and disease, has diminished our Catholic people at the rate of upwards of a thousand a day; and the enemies of our nation, race, and church, already proclaim in triumph, that after the surface of our island shall have been converted into pasturage to a large extent, and covered with flocks and herds, the inhabitants, whatever their numbers may be, shall be three-fourths composed of Englishmen and Scotchmen. And how can our church and our nation fail to verge to all but total extinction, when all are flying—to whom it is possible to fly—from their native land as from a city of pestilence?

"Such is the true and faithful exposé of our calamities and disasters—calamities and disasters that have no parallel under the sun; and we beg to submit to your lordships that for these disasters, remedies, quick, decisive, and effectual, of whose efficacy, indeed, no man in his senses can doubt, are to a great extent in the hands, not of the unhappy sufferers themselves, but of a body of men whom those sufferers regard with the deepest veneration and confidence; and in whom, in this, the crisis of their dreadful agony, their trust cannot be in vain. The electoral franchise, now so widely shared by the people, would, if properly wielded, afford to the afflicted people of this country an undoubted remedy for the evils of their condition. But, accustomed for nearly a quarter of a century to wield that weapon under the guidance of their religious teachers, and not otherwise, they are, in most cases, at present quite incapable, by themselves, of making the necessary efforts or entering into that combined exertion which could alone secure success.

"The clergy taught them to use this weapon; and at the instigation of that clergy they broke all the feudal relations which formed a bond between them and those landlords on whom they were so miserably dependent. The objects for which they broke them, at the bidding of the clergy, were of a speculative nature, and in no instance of any practical benefit to the great bulk of those so acting; and now when they are suffering all the penalties of breaking with the landlords, their former guides abandon them—when a sure and efficacious remedy could unquestionably be found, if the efforts made for objects of remote benefit were renewed on behalf of objects of solid advantage, coming home to the hearth and home, and the life and

well-being of every Catholic cultivator in Ireland.—But, with the exception of the small section who constitute the Tenant League, the great majority of the Catholic clergy of Ireland have refrained hitherto from assisting in the rescue and preservation of their attached, their generous, and their faithful people. Their inaction, if we could suppose it to arise from apathy, would be perfectly inexplicable. If it be aversion to politics, it would appear to us that it comes too late. It is no more a political movement to endeavor to procure a public act of parliament to save our people from death, banishment, and workhouse prisons, than it would be to procure a private act to erect a lighthouse, and supply life-boats and life-boats on some coast that experience proved to have been fatal to thousands. Our nation, our church, is on the point of extinction, and we intreat your lordships to encourage your clergy in the preservation of the remnant of our people.

"My Lords, we of the League are no body of conspirators, revolutionists, or anarchists—we would not deprive landlords or any other human being of one particle of their just rights—we are composed of clergymen and of respectable Catholic laymen, aided by some most respectable ministers and laymen of the Presbyterian communion. We entreat your countenance and aid. It is said that some venerable members of your order are opposed to our objects—that they are giving their countenance and support to parliamentary candidates who are resolved on upholding the iniquitous system of unrestrained landlord power. We submit that such candidates are unworthy of the confidence of the Catholic people. Though they may not be themselves the destroyers of the people, they are the abettors of those who destroy them; 'atque nihil quoniam occidere posse volunt.' We are at a crisis, when the safety of the people in a great measure depends on the prelate and priesthood of Ireland. England is critically situated with respect to the mighty nation of France, and its crafty ruler. The Exodus of the universal people of Ireland has begun to create alarm. No one can reasonably doubt but that if sixty or even forty members sincerely pledged to tenant-right were returned, the success of that measure would be certain. To this consummation the aid of the prelate and clergy is indispensable. We then respectfully call on them to arrest the extinction of a church and a nation. We of the League have done all in our power, but can hardly hope for ultimate success unless we shall be enabled to procure a much larger amount of the sympathy and support of the Catholic priesthood than we have hitherto been able to obtain. We cannot doubt but that they feel the same earnest and anxious desire that we do to arrest the unexampled evils that have fallen upon their unhappy people, and we entreat, most respectfully and earnestly, your lordships to exert your paternal influence in inducing your venerated clergy to shake off the apathy which we know can arise only from despair, and to arouse themselves from that torpor which the habitual spectacle of frightful sufferings spread over a vast field and become in a manner the normal state of our people, could hardly fail to beget in the minds of the most humane. We have, we trust, shown to your lordships that for this despair there is no foundation, if general and combined exertions would be made, and that the remedy for our evils, frightful and wide-spread as they are, is still within our grasp.—May God in His mercy inspire the revered priesthood of Ireland to put forth that mighty moral strength, which they derive no less from their public and private virtues, than from their sacred character, for in their hands is the doom of life or death for the faithful millions of Catholic Ireland.

"PATRICK LALOR, Chairman."

TENANT RIGHT.—At the last meeting of the Wexford corporation, the following resolution was proposed by Mr. Roche, seconded by Alderman Walsh, and passed unanimously:—"That a committee be appointed to draw up a petition to both Houses of Parliament, praying them to pass a bill for Ireland founded on the principle of Mr. Sharman Crawford's Landlord and Tenant Bill, as we believe the welfare of the country mainly depends on the settlement of that vitally important question; and that the mayor be requested to adix the corporation seal thereto."

Mr. Charles Granby Burke, of the Connaught bar, has been appointed to fill the office in the Court of Common Pleas vacant by the resignation of the Hon. D. Plunkett. Mr. Burke is a brother of one of the members for the county Galway, and a near relative of the Marquis of Clanricarde.

REMAINS OF THE LATE MR. SHEIL.—We have authority for announcing that a communication has been received from Admiral Sir William Parker, stating that the war-steamer Merlin was to leave Malta on the 25th of January, with the remains of the late Right Hon. Richard Lalor Sheil on board; but as the Merlin had to call at Algiers and Gibraltar, she cannot be expected to arrive in this country before the 18th or 20th Feb.—*Evening Post.*

Some Protestants met at the Dublin Rotundo last week to petition against the Maynooth Grant. A joke arising from a fact goes about town. On the same day, Lord Clarendon visited the "Model of Rome" (ominous enough), now being exhibited in an upper room of the Rotundo; and his Excellency not being correctly guided entered the Protestant meeting by mistake. His error was corrected however before he was recognised; but the speakers made oratorical capital of the desertion of Protestantism and tendency towards "Rome."

The town of Ennis has been visited with greater floods during the past week than has ever been remembered by the inhabitants.

Jeremiah Ryan, a respectable farmer, and his servant boy, named Woods, were drowned at the bog of Dromallon, near the Newpallis station of the Waterford and Limerick railway, on Sunday last. The country being inundated by the flood, rendered it necessary to move about in a boat, which upset, and led to the catastrophe.—*Limerick Chronicle.*

REPRESENTATION OF SLIGO.—Mr. Charles Towneley has in a letter to the Rev. Dr. Phillips, in reply to a requisition signed, the *Sligo Champion* assures us by more than one half the available electors of Sligo, accepted the invitation to stand for the borough.

We have just learned from the most reliable authority that it is the intention of Captain Bellew, son of Sir M. D. Bellew, Bart., to become a candidate for the representation of this county at the approaching election. We are inclined to think that the principles of this gentleman will prove such as to insure his triumphant return by the constituency of this great Catholic county.—*Tuam Herald.*

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTRÉAL, FRIDAY, MARCH 12, 1852.

NEWS OF THE WEEK.

The steamer *Arctic*, which arrived on Monday morning at New York, brings the announcement of the formation of the new cabinet, of which the Earl of Derby is the head. The other members are:—

- Sir F. Sugden, Lord Chancellor.
- The Earl of Jonsdale, President of the Council.
- The Marquis of Salisbury, Lord Privy Seal.
- Mr. Disraeli, Chancellor of the Exchequer.
- Mr. Walpole, Secretary of State for the Home Department.
- The Earl of Malmesbury, Secretary of State for Foreign Affairs.
- Sir J. Pakington, Secretary of State for the Colonies.
- Mr. Hennes, President of the Board of Control.
- Duke of Northumberland, First Lord of the Admiralty.
- Mr. Henley, President of the Board of Trade.
- The Earl of Hardwicke, Postmaster General.
- Lord John Manners, Chief Commissioner of Woods and Forests.
- The Earl of Eglintoun, Lord Lieutenant of Ireland.
- Attorney General, Sir F. Thesiger.
- Solicitor General, Sir Fitzroy Kelly.
- Secretary for Ireland, Lord Naas.
- (The Chancery of Ireland has been offered to Lord Chief Justice Blackburn.)
- Attorney General for Ireland, Mr. Napier.
- Solicitor General for Ireland, Mr. Whiteside.

The defeat of Lord John Russell is attributed to the hostile vote of the Irish Brigade, which seems determined to follow out the line of policy marked out for it by the Catholic Defence Association—that of rendering all government impossible, until such time as the Penal Laws are repealed. With this prospect before him, it is difficult to see how Lord Derby can hope to avoid defeat in the House of Commons, unless we suppose, that Catholics are disposed to look more favorably upon an administration, of which Sir F. Thesiger, the mover of the most objectionable amendments to the Ecclesiastical Titles Bill, is Attorney General, than upon the man who introduced the Bill, as a peace offering to the No-Popery cry of the rabble outside. Besides, a Derby-Thesiger administration, if it be any thing at all, must be, for England, Protectionist, and for Ireland, Coercionist. Now, we do not believe that the people of England are willing to have their loaf taxed, or that the Irish will submit to military law; we thence draw the conclusion, that the present cabinet is not destined long to dwell in the elysian bowers of Downing Street.

The *Freeman's Journal* defines the terms upon which alone an English minister can look for Irish support. These are:—

Firstly—Religious Liberty, which involves the removal of all Catholic disabilities and the placing of all classes of her Majesty's subjects on a footing of perfect equality. The repeal of the penal statute of last year is but a small part, indeed, of the policy involved in those two words, "religious liberty." The whole code of penal laws, from the time of the reformation to the present day—the question of the church establishment in Ireland, as well as the Russell act—are involved, and should be embraced in the policy of the Irish party. Any ministry that will not actively support these views should receive the active opposition of an Irish party, and no candidate who will not pledge himself to these tactics should receive a vote from an Irish elector.

Secondly—THE RIGHTS OF INDUSTRY, which involve a settlement of the landlord and tenant question, on the basis of Tenant-Right. Mr. Crawford's bill, which has been already accepted by the Irish liberal members, embodies the views of the Irish tenantry on this subject. The minister who will not actively support this measure, should receive the active opposition of the Irish parliamentary party; and the candidate who will not adopt their views, and pledge himself to carry them out, should receive the active opposition of every elector. Any other support of Tenant-Right than this is a sham and a delusion.

Thirdly—THE MAINTENANCE OF OUR NATIONAL INSTITUTIONS AND RESTORATION OF OUR NATIONAL RIGHTS. Upon the principle of "Ireland for the Irish," there can be no compromise with ministers. Irishmen for Irish offices—Irishmen for Irish honors—Irish opinion as the guide for Irish legislation—the maintenance of the national institutions, and of the perfect independence of the Irish Church—the anti-centralization policy—must be a part of the policy of the Irish parliamentary party.

The telegraphic report of the assassination of Louis Napoleon is premature; it is said to have been a hoax got up by some rival New York reporters.

The French government is said to have demanded of the Belgian government, the destruction of the Waterloo trophy. Considerable anxiety is felt with regard to the designs of Louis Napoleon upon Belgium, and it is said that he has been officially notified by the British government, that the moment a French soldier crosses the Belgian frontier, the city of Antwerp, and the forts on the Scheldt, will be immediately garrisoned with an army of 10,000 men.

The Queen of Spain has perfectly recovered from the brutal attack committed upon her by Merino. The scoundrel was garroted on the 7th ult., and his body was afterwards burnt.

There is no additional news from the Cape of Good Hope.

The Canadian Parliament has been farther prolonged to the 17th day of April next, not then to meet for dispatch of business.

ECCLESIASTICAL CORPORATIONS.

To bring a dispute to a satisfactory issue, it is, first of all, necessary thoroughly to understand your own meaning, and in the second place, to understand the meaning of your opponent: by neglecting either of these preliminaries, men may argue away from morning to night, without advancing a single step towards the conclusion; such is our condition, with respect to the *Montreal Witness*, and its arguments against Ecclesiastical Corporations: we cannot tell what he is driving at—what his thesis is—or what are his desires and intentions respecting these unfortunate establishments, upon which he hebdomadally lavishes so much good indignation, and so much very bad argument.

That our evangelical cotemporary may have no cause to reiterate against the *True Witness* the complaint that we bring against him, we will endeavor to give a plain answer to two questions that he puts to us: "What," he asks, "do we mean by the rights of Ecclesiastical Corporations; and whence do these rights originate?" To the first question, we answer, that what we mean by the rights of Ecclesiastical Corporations is, their right quietly, and without interference, let, or hindrance of any kind, to enjoy their honestly acquired property; we mean that the property of a corporate body—of A, B, and C, conjointly—is as sacred (we don't say *more* sacred, but as sacred) as the property of any individual member of the community—or of A, B, or C, separately, or disjointly; and that the sole duty of the State towards such property is, to protect it from the encroachments of others. In answer to the question, "Whence do these rights originate?" we reply—from the acts of the original donor, testator, or vendor, who, by his act of gift, bequest, or sale, made over to the society to whom he gave, bequeathed, or sold, the same rights of ownership over the property given, bequeathed, or sold, as he, the donor, testator, or vendor, possessed, previous to the act of gift, bequest, or sale—subject to such conditions as the one party thought fit to impose, and the other to accept. Thus, we make the right of the Corporate Society to hold, to flow from the right of the individual to give, bequeath, or sell of his own; and we contend for this right, because it is "lawful for a man to do what he will with his own," according to Scripture.

In writing upon this same subject, of Ecclesiastical Corporations, about two months ago, we defined the limits of the right of the individual to do as he likes with his own, and, consequently, we defined the limits of the right of the Ecclesiastical Corporation, or any other society, to hold; we distinctly stated that the right of the individual to dispose of, or to do what he will with his own, has this limitation—that no one has the right to exercise it in such a manner as to interfere with the rights of others; hence it is a corollary from this, and the preceding proposition—that the rights of the corporation are the same as those of the original donor, testator, or vendor—that no Corporate body has the right to hold property, when by so doing it interferes with the rights of others—when it thereby compels others to do that which they have the right not to do, or prevents them from doing that which they have the right to do. In a word, we contend that the rights of Corporations over property, are the same as were those of the individuals from whom they received it, and subject to the same limitations—that they shall not be exercised to the detriment of others; we admit, therefore, not only the right, but the duty, of the State to keep a strict watch over the manner in which the rights of Corporate holders of property are exercised.

It is upon this principle that we defended the propriety, in many instances, of the old Mortmain laws, because the unlimited power of Ecclesiastical Corporations to acquire, and retain landed property, was injurious, and unjust to the other members of the community; we pointed out the fact, that Ecclesiastical property was exempt from taxation, the weight of which fell, in consequence, more heavily upon the non-ecclesiastical property of the nation; that Church lands, being held by the tenure of *Frankalmoin*, enjoyed an immunity from the public burdens, to which other lands were subject; and that, just as in the tenth and eleventh centuries, men hastened to exchange the allodial, for the feudal tenure, so at later periods, lay proprietors made grants of their estates to the Church, or neighboring monasteries, which they received back by way of a fee, held of an ecclesiastical superior, and consequently exempt from public burdens. These, and many other causes, springing from the feudal tenure of land, which it would be wearisome to enumerate, rendered it not only the right, but the duty of the sovereign power, to impose restrictions upon the accumulation of property in the hands of Ecclesiastical Corporations, because, in so doing, it was not interfering with the rights of the individual, but protecting the interests of the whole community. When, therefore, the *Montreal Witness* shall have proved that the existence of Ecclesiastical Corporations in Canada, increase the burdens upon the rest of the community, or interfere with their rights, by compelling any one to do that which he has the right not to do, or hindering him from doing that which he has the right to do, we shall be ready to join him in the demand for the suppression of these tyrannical institutions; but then, as we said before, the *onus probandi* rests with him: our opponent must prove his case, not by vague declamation, but by sound argument; not by the slang of the conventicle, but by historical facts.

Our cotemporary pretends to institute a comparison between a Banking and an Ecclesiastical Corporation, and argues that as legislative limitations are proper in one case, so must they be in the other. There is no

* This will explain how it came to pass that the Church nominally possessed so much of the land of England, and Scotland: the fact simply was, that as Ecclesiastical Corporations were always the best, the most liberal and indulgent of landlords, men preferred holding of them, to being the vassals of the lay baron.

analogy between the two cases at all; a Banking Corporation is trading with borrowed capital, and with the money of depositors—the Ecclesiastical Corporation with its own. The latter demands no control over any funds, save those which are absolutely its own; it is, we admit, the duty of government to take care, that where the original donor, testator or vendor, has attached conditions to his gift, bequest, or sale, these conditions be punctually, in so far as possible, fulfilled, by the Ecclesiastical Corporation; but we are speaking of the right of the Corporation to dispose of property given, bequeathed, or sold to it, for its own absolute use and behoof, not claiming for it any right to do what it will with property given to it for a special religious, charitable, or educational purpose. In the next place, whilst the Act of the legislature confers no right, power, privilege, or immunity, upon any member of an incorporated ecclesiastical society, which the said member did not possess before—the Act of Charter, by which a Bank is incorporated, releases the members of the society, or Corporation, from a considerable part of the pecuniary responsibilities, to which each member would be subject, if carrying on business in any ordinary partnership concern: instead of being liable to the whole amount of his property, he remains liable only in proportion to the value of his shares; hence there is a special advantage given to the member of the Corporation, and a certain amount of security lost to the depositor in, or creditor of, the Bank. Justly, then, does government insist, that in return for the immunity accorded them, the members of the Corporation shall invest their borrowed funds, subject to certain limitations, imposed, not to prevent the Bank acquiring influence, or for the sake of assuring a better dividend to the shareholders, but for the sake of guaranteeing the depositors against the loss of their deposits, by the mismanagement or knavery of the Bank, or from the funds of the Bank being locked up in securities, which cannot be rendered available in a sudden emergency. How necessary these restrictions are, and yet how easily violated, when men are dishonestly inclined, we have seen in the case of the fraudulent bankruptcy of the *Montreal Provident and Savings Bank*; in this case, nothing could have been stricter, or more clearly defined, than the restrictions which the legislature imposed upon the Directors, who, in consequence, and upon the understanding that they would submit honestly to these restrictions, were legally exonerated from personal pecuniary responsibility. We know the result: from the Parliamentary Report, we see how every rule was violated, every limitation was systematically set at defiance; how Directors used the funds for themselves, their friends, and families, and how the unfortunate Depositors were robbed and swindled out of their hard-gotten earnings. With these things before his eyes, and which, if the *Montreal Witness* dares to contradict them, we will establish by irrefragable proofs, it was at least imprudent on the part of our evangelical cotemporary, to call attention to Banks, and Bank restrictions: the very name of a Bank, wakens up reminiscences, which he, and his friends, would do well to avoid.

CARNAL JUDAISM.

We would not have our esteemed cotemporary, the *Canada Temperance Advocate*, imagine, that in our remarks of the 13th ult., or in those which we intend offering to day upon the same subject, we had, or have, the slightest intention of disparaging his efforts, or those of his Protestant fellow-laborers, in the cause of temperance; on the contrary, we admire their zeal, the energy with which they strike at the monster drunkenness, and we thankfully acknowledge the great services they have rendered to the community, by directing public attention to the evils—social, political, and commercial—that flow from intemperance. Though the means which our separated brethren employ, are not those upon which Catholics can rely, to effect the moral reformation of the drunkard, still in so far as they do seek his moral reformation, we can conscientiously, and sincerely wish them success; if we are not prepared to go the whole length with them in demanding special legislative enactments, it is not because we are insensible to, or underrate, the evils of dram-drinking, and dram-selling, but because we do not believe in the possibility of making men sober by Statute, and because we know that the legislative interference, which they demand, would only aggravate the evils of which they complain.

This explanation will, we hope, exonerate us from any suspicion of luke-warmness in the cause of temperance. Every Catholic must be a temperance advocate; in that he is a member of the Church, he is a member of the most ancient, and the most effective of all Temperance Societies; he is a member of that great Temperance Society that was founded by Christ Himself, whose branches overshadow the earth, whose members are initiated in the Sacrament of Baptism, and whose pledge is the body and blood of our crucified Redeemer. But, though as Catholics, we cannot but look upon the Catholic Church as the Temperance Society, *par excellence*, just as we look upon her, as the Chastity Society—the Honesty Society—the Total Abstinence from Blasphemy, Murder, Adultery, Theft, and All-impurity, Association—it by no means follows that we ignore, or desire to depreciate the exertions of those, who, cut off from the Church, deprived of the Sacraments, and, consequently, of those supernatural graces which in the Sacraments are imparted, are obliged to have recourse to natural, and mere earthly instruments, to effect their object. In all this we find no fault with our Protestant brethren—it is the fault of their system—it is the necessity of their position; they must be Pelagian, when they cease to be Anti-nomian—they can't help it, nor do we reproach them with it; our object, was, and is, not to give offence to our separated brethren, but to protest against the false and dan-

gerous assertions, that worldly success is the reward which men should expect for the practice of heavenly virtues—that commercial prosperity is a sign of purity of faith, and acceptability with God—or that sufferings, rags, hunger, and poverty, are to be esteemed indubitable proofs of false religion, and of God's wrath upon sinners.

We repeat, in spite of the strictures of our Protestant cotemporaries, that with individuals, worldly success is no criterion of acceptability with God, and that the reward of the just man consists not in the things of this world, which oftener fall to the lot of the unscrupulous knave, than to that of the honest and conscientious Christian. We may forgive, but we cannot applaud the novelist, who after overwhelming his virtuous hero, or heroine, with all kinds of miseries for two volumes, and plunging him, or her, as the case may be, into the depths of despair for the greater part of the third, deals out *poetic* justice in the last chapter to all parties concerned; he has a perfect right to break the neck, or otherwise dispose of the hard-hearted uncle, who has locked his nephew's title deeds up in the garret, or of the treacherous guardian, who endeavors to force his ward into a marriage with a man whom she detests; of course, too, *poetic* justice demands that the virtuous hero should be rewarded with the hand of the virtuous heroine, and that both should be recompensed for their heroic endurance of unmerited sufferings, by a happy marriage—troops of children, a fine old mansion-house, and perhaps a seat in Parliament for the gentleman; all this is very well in a novel, because it is as unlike what occurs in the actual every day world as possible; but it is sadly out of place in a work which professes to deal with facts, and not with fiction. To represent virtuous conduct as conducive to happiness in this world, is all very well and true, for happiness consists in the consciousness of doing one's duty; but to represent it as always, or generally leading to wealth and respectability, that is, gilding, is false, as every one who has derived his knowledge of life from the study of something besides novels, in three volumes, and yellow paper covers, must be aware. Men don't thrive in business, because they are honest, though they may get on in spite of it; Voltaire used to say that the two great requisites for happiness were—"a bad heart, and a good digestion"—he might have said, and with more truth, that the two requisites for success in business, are, Phrenologically speaking—"a large, and inordinately active Acquisitiveness, and a very small Conscientiousness."—indeed the less there is of the latter, the more chance is there of success.

Neither is there any reason, because of the worldly prosperity of knaves, or the sufferings of the virtuous, to impugn the wisdom, or the justice of God; if Dives gets his good things now, Lazarus shall get them hereafter; there is, for both, an eternity of recompense. We need not look, therefore, for the reward of the just, or the punishment of the wicked, in this life, or expect that God shall deal with individuals as with communities; the latter have no personal entity; for them there is no eternal future—they exist only in the natural and temporal order, and as their existence, so also must be their rewards and punishments. We expect, therefore, from God's justice, that national crimes shall be chastised, national virtues recompensed, by earthly chastisements, or earthly recompenses. In the sudden destruction of haughty Babylon—the persecutor of God's chosen people—and again, in the long centuries of exile and persecution, to which His rebellious children have been subjected, we find that retributive justice displayed; what has been, will be again, and who, after the experience of the past, can doubt of the future? Who, without impugning the Divine justice, can doubt, that for Ireland, in spite of the thick darkness that even now broods over her, there is a recompense, for her fidelity, in store, and for her cruel persecutor, a day of vengeance—when the vials of the Lord's fury shall be poured forth upon the land, and when it shall be measured out to her, as she has meted to others? No, we cannot so insult the justice of God as to doubt that the hell-begotten Penal Laws of Protestant England, and her brutal treatment of Catholic Ireland, shall yet be signally and fearfully avenged.

We are not disposed to quarrel with our Protestant cotemporary, the *Canada Temperance Advocate*, because of our different views of the object of religion; his mode of advocating the practice of temperance, or indeed, any other Christian virtue, is the only one that can be consistently adopted by a Protestant; whatever other faults he may have, it is impossible to reproach the writer in the *Canada Temperance Advocate* with want of candor, or with not speaking out plainly—he does not even attempt to rebut the charge of *Carnal Judaism*, with which Dr. Brownson taxed Protestantism, and which drew down such a volley of reproaches from our Protestant cotemporaries; he rather glories in it.

"We are willing," he says, "to make confession of our views if not of our sins, and we confess that we have no faith in the soundness of that religion, including temperance, which does not, as a general rule, bestow upon its votaries a fair share of the blessings of this life, including food, raiment, and general comfort."

Well, that is just what Dr. Brownson says of the advocates of Protestantism; they put no faith in Catholicity; they reject it, because it does not profess to bestow worldly riches upon its votaries; why then do they object to the term *Carnal Judaism*, as applied to their religion? The essence of *Carnal Judaism* consisted in the belief that the Messiah was to found an earthly kingdom, and that the object of his coming was to secure the temporal happiness, and terrestrial well-being of mankind. When the Jews saw "poverty, misery, and bad dwellings," they immediately concluded with our Protestant cotemporary,

that there was something "essentially rotten in theory, and corrupt in practice," because Christ held out to His followers no prospect of "food, raiment, or general comfort," they had no faith in him, and did just as our separated brethren would do, if Christ were again to appear on earth in great humility, and in the form of a servant—they crucified Him betwixt two thieves.

This is why we protest against the dangerous tendencies of *Carnal Judaism*—because it leads men to form a false estimate of the intentions of Christ, and the object of revealed religion. That our Protestant opponent has formed this false estimate is clear from the surprise that he expresses, and the objections that he takes to our exposition of the spirit of Catholic teaching.—It seems wonderful to him that a Catholic should not esteem the pursuit of wealth as the great object for which he was created, and for which all else should be neglected—such a doctrine is quite novel to one who puts no faith in a religion which does not bestow upon its votaries "a fair share of the blessings of this life." "Indeed," says our cotemporary, with profound disgust at such "objectionable matter," but evidently inclined to doubt the truth of our statements as too monstrous for belief—"Indeed," if the True Witness be a true and faithful teacher of, or in, his Church, the Catholic is instructed to pray for poverty and crosses, rather than sufficiency and prosperity. He is taught to despise the world, and look to heaven alone for all his good." Oh monstrous! oh soul-debasing superstition! What, despise the world, and look to heaven alone for good? Yes, good brother. Though few Catholics do walk worthy of their high calling, such is, and ever has been, the teaching of the Church, because such was the doctrine of her Divine founder; we are taught, to desire crosses, to avoid the snares of riches, to despise the world, and to look to heaven alone for all our good; would to God, that we could add, that we faithfully practised what we have been carefully taught. We are taught to pray for our daily cross, because Christ told us to take up our cross daily, and because we are told that—"Whom the Lord loveth He chastiseth, and scourgeth every son whom He receiveth;" but if we be without chastisement, "then are we bastards and not sons." We are taught to take heed what we shall eat, or what we shall drink, nor how we shall be clothed, (for after these things the Gentiles seek,) and not to seek riches, because "they who would become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition."—1 Tim. vi. 9; we are taught to despise the world, because in our baptism we renounced it, and because in the world we are but pilgrims and wanderers, with no abiding resting place; and, most monstrous of all, we are taught to look to heaven alone for all our good, because in heaven alone is the Christian's treasure, and where the treasure is, there will the heart be also.

A HARD CASE.

We have had put into our hands, a broadside, containing a full, true and particular account, of the "victimisation" of Mr. J. P. M. Lecourt, Architect and Civil Engineer of the City of Quebec, and describing in glowing terms, but, in sad violation of the laws of grammar, how "the means resorted to by the Roman Catholic Clergy, but more especially by the Archbishop lately incorporated by an Act of our Legislature under the name of the Archi-Episcopal Corporation, in obtaining possession, for their own benefit, of the property and effects of dying persons induced to leave their families and relatives in want and poverty, is at length arousing the attention of the public and the measures to be adopted in remedying and suppressing an evil so dangerous to society and the peace and welfare of families, are being discussed."

As we are not in possession of the counter statements of the other party in the case, we shall, according to our usual custom of hearing both sides of a story, before hazarding an opinion, content ourselves with reproducing the story of Mr. Lecourt's wrongs, with one or two trifling remarks upon one part of his statement: by next week, we shall, very likely, be in possession of the full details.

Mr. Lecourt is the affectionate nephew of a rich old uncle—or, with due regard to our senses, we should say was, for death has deprived him of the relative—and a will, in favor of the Archbishop of Quebec, has bereaved him of the long expected succession. The love of nephews for uncles, especially when uncles are unmarried, well stricken in years, and passing rich, is a holy, and a delicate thing; and doubtless, Mr. Lecourt loved his uncle with a love, surpassing the love of nephews: so ardent, was the affection of the nephew, and so wealthy was the uncle, that the former "very naturally expected he would have come in for" a portion of the latter's riches; in fact, Mr. Lecourt had settled in his own mind, that he was to be—in part at least—his uncle's heir. But alas! it is ill waiting for dead men's shoes, as poor Mr. Lecourt has cause to know: uncle died, without so much as leaving to the nephew who loved him so truly and fondly, even a lock of his hair. Unconscious of his relative's testamentary arrangements, the nephew hurried down, to shed a tear on the grave of the dear departed, and to seek that consolation in his affliction, which the succession to a valuable property, alone can afford. Judge, then, of the bereaved one's agony, when he learned that uncle, with a heart harder than nether millstone, inaccessible to all the fond endearments of a loving nephew, had devised the bulk of his property to the Archbishop of Quebec. What could the disconsolate nephew do? where, seek for balm to heal his wounded spirit? It was not the love of filthy lucre that moved him, ah, no! but then, to be left out of uncle's will; was this a return for years of "warmest friendship?" he had loved his uncle, alas how was this

love requited? In vain did the nephew talk about taking possession: the priests told him that they were in possession already; in vain did he protest: his protestations were treated with contempt. The upshot was, that the priests—those unwelcome intruders—walked off with bags and boxes crammed with gold and silver coins, Bank Notes, and other valuables, exceeding in value—according to Mr. Lecourt, who seems to have measured his uncle with a scientific eye, and to have known, before hand, as butchers do with their cattle, how he would "cut up,"—the sum of Forty Thousand Pounds, "to say nothing of the plate, worth hundreds of pounds," which the greedy Priests had carried off from the house, before the old gentleman's death. We must confess, that we were a little startled, at the announcement of an elderly gentleman, resident in a country parish, keeping the sum of £40,000 in gold, silver, and bank notes, in his house; but, as we have no desire to throw any doubt upon the strict accuracy of Mr. J. P. M. Lecourt's statement, we can only conclude that his uncle was a most eccentric character, with as strange notions on the best way of taking care of his money during life, as he had of the proper way of disposing of it after his death.

Mr. Lecourt then—thus cruelly deprived of his share of the £40,000, to say nothing of plate worth hundreds of pounds—appeals to "the generosity of the most enlightened, liberal and patriotic members of our community," in the hopes that, as his uncle has left him nothing, they will take compassion on him in his affliction; in plain words, Mr. Lecourt, Architect and Civil Engineer, requests donations, in order to enable him to combat the enemy—His Lordship the Archbishop of Quebec. The smallest trifle, will be thankfully received at the applicant's residence, No. 29, Baude Street, Quebec, and will be faithfully applied—no doubt, as Mr. Lecourt is determined "to improve the occasion" of the death of his uncle.

There is also a story about two little boys, nephews of Mr. McMahon, who have been defrauded of their interest in the sum of £1,000, left originally by the Rev. gentleman for their use, but which, through the agency of "sacerdotal emissaries," has been devoted to other purposes; the public are called upon to rescue these two little boys, nephews of Mr. McMahon, "from the outspread jaws of this gold-glutted vulture." As we said before, in default of any information, we will postpone our remarks upon this ornithological monster—"the gold-glutted vulture"—until next week; in the mean time, we hope that all needy nephews of rich uncles will interest themselves in behalf of poor, cruelly ill-used Mr. Lecourt.

ECCLESIASTICAL.

On Saturday last, his Lordship the Bishop of Montreal, conferred the Order of Sub-Deacon upon the Rev. Thomas Horace Pinet, one of the Brothers of the Rev. Pères Oblats, in the church belonging to that Order.

We learn from the *Melanges Religieux*, that Mgr. Taché left Lyons on the 6th ult., on his return to Canada.

We would call the attention of our esteemed cotemporary, the *Shepherd of the Valley*, to the following communication from a gentleman who takes a warm interest in the elucidation of the history of the early Missions of the Jesuits on this continent. An answer at the earliest opportunity, will oblige:—

(To the Editor of the True Witness.)

Sir,—I read with that interest which the subject must inspire, an article in the *True Witness* of the 13th February, headed Catholic Intelligence, and professedly borrowed from the columns of the *Shepherd of the Valley*, which treated of the early Catholic Missionaries who established themselves in Illinois, and along the valley of the Mississippi. The author of the article in the *Shepherd of the Valley*, gives to a Jesuit Father, whom he calls Jean Deguerre, the credit of having founded the first named of these Missions, for which purpose, he represents the Reverend Father as starting from Lake Superior, for Illinois in the year 1653. The writer gives to this Mission the name of St. Louis, places it near Peoria, and adds that no vestige of this Mission remains:—"It is supposed, that as soon as the settlements of Kaskaskias, Cahokias, Fort Chartre, St. Anne, and Prairie du Rocher were formed, the few Indians, Canadians and Metifs residing at the St. Louis Station abandoned it, and went to join the new settlements." The article under review, further informs us that the Rev. F. Deguerre was killed by the Indians of the Mississippi, whilst pursuing his evangelic functions in 1661.

We are next told of the lot that befell several of the successors of the Father Jean Deguerre, in the Apostolic labor of converting the Indians in the valley of the Mississippi; we are told that Gabriel de la Rivourde, Recollet, was killed by them in 1680; Father Maximus Leberok, (or rather Leclerc) Recollet in 1687; John Francis Dubuisson de St. Come, (or rather Buisson de St. Cosme) in 1717; Mons. Daniel Tetu, in 1728, and that Father Vercailler, Recollet, (or rather Verquaille) was drowned in crossing the river in 1750.

I do not doubt, but what the writer is able to make good the greater part of these statements, of which, several are of historical notoriety. But, might I take the liberty of asking him, to point out the source from whence he derived his information, especially with regard to the existence, and apostolic labors of the Rev. F. Deguerre? Where was the establishment of Peoria? what the date of the formation of the Missions of Kaskaskias, Cahokias, Fort Chartre, St. Philip, St. Anne, and Prairie du Rocher? I should also be much obliged to the writer in question, if he would indicate the original source from whence he has derived the brief, but accurate notices of the fate of the Rev. P. P. De la Rivourde, LeClerc, and Verquaille, and of that of the Rev. Mess. Buisson de St. Cosme, and D. Tetu, Secular Priests, Canadians by birth, and members of the Seminary of Quebec.

By giving insertion to this request in your journal in such a manner that it may fall under the notice of the *Shepherd of the Valley*, you will greatly oblige Yours, truly,



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TEMPERANCE ASSOCIATION, AND THE CONGREGATION OF ST. PATRICK'S CHURCH, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

- Gzo. Groves, Asst. Marshal, on Horse-back.
- JOHN McDONALD, Grand Marshal, on Horse-back.
- P. GAVIN, Asst. Marshal, on Horse-back.
- TWO DEPUTY MARSHALS.
- Supporter | BLUE BANNER OF THE CROSS | Supporter
- BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.
- TWO STEWARDS WITH WANDS.
- Supporter | ORIGINAL HARP BANNER | Supporter.
- IRISHMEN OF ST. PATRICK'S CONGREGATION, Not Members of the ST. PATRICK'S SOCIETY, or the TEMPERANCE ASSOCIATION, FOUR ABREAST.
- TWO STEWARDS WITH WANDS.
- Suppr. | FATHER MATHEW'S BANNER | Suppr.
- Members of the Temperance Society—Four abreast.
- TWO STEWARDS WITH WANDS.
- Supporter | GREEN MEDAL BANNER | Supporter.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- Supporter | TREE OF TEMPERANCE BANNER | Supporter.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- BAND.
- Supporter | BANNER OF ST. PATRICK, | Supporter with Spear.
- TWO DEPUTY MARSHALS.
- MEMBERS OF THE ST. PATRICK'S SOCIETY, TWO AND TWO.
- Supporter | LADIES' HARP BANNER | Supporter.
- TWO STEWARDS WITH WANDS.
- Members Two and Two.
- Two and Two | COMMITTEES | Two and Two.
- HONORARY MEMBERS, PHYSICIANS, SECRETARIES, TREASURERS, PAST PRESIDENTS AND VICE PRESIDENTS, VICE PRESIDENTS, PRESIDENTS, CHAPLAINS AND CLERGY.
- Supporter | GRAND SUNBURST BANNER | Supporter with Battle-axe.
- OF IRELAND.
- FIVE STEWARDS WITH WANDS.

THE MEMBERS of the ST. PATRICK'S SOCIETY and the TEMPERANCE ASSOCIATION will ASSEMBLE at ST. PATRICK'S HALL, PLACE D'ARMES, at EIGHT o'clock, A.M., from whence they will proceed in Procession through Great St. James, Henery, and Languechietiere Streets, to ST. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, and the Grand Sunburst Banner of Ireland), strike up the National Air, "St. Patrick's Day."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Irish Societies, will resume the same order in Alexander Street, and proceed by the Hay Market Square, McGill and Notre Dame Streets, to Dalhousie Square, and thence through St. Paul, McGill and Great St. James Streets, to ST. PATRICK'S HALL, where the Societies will disperse in order.

By Order, JOHN McDONALD, Grand-Marshal, St. Patrick's Society and Temperance Association.

CELEBRATION OF ST. PATRICK'S DAY.



THE MEMBERS of the YOUNG MEN'S ST. PATRICK'S SOCIETY will meet at the ROOMS, ST. HELEN STREET, on the Morning of the 17th instant, to proceed from thence to attend Divine Service at the ST. PATRICK'S CHURCH. After Mass, the Association will take up its usual position in the rear of the Procession.

The Banquet will take place at RYAN'S HOTEL, St. Paul Street. The Chair will be taken at Seven o'clock precisely. Irishmen, and the Friends of Irishmen, wishing to attend the Banquet, may procure Tickets at the Bar of the Hotel, or from any of the Committee.

By Order, FRIS. MAGUIRE, Grand Marshal.

WM. RYAN, WM. O'BRIEN, MICHAEL MURPHY, DANIEL MCGANN, Deputy Marshals.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Pembroke, T. Lee, £2; Pictou, Rev. Mr. Lalor, £1.5s; Williamstown, R. McDonald, 12s 6d; Howick, O. Patnode, 5s; Huntingdon, J. Flynn, 6s 3d; Chatham, P. Golden, 6s 3d; H. St. Joseph, Rev. M. Legarde, 7s 6d; Windsor, D. Ouellette, £1 5s; Aughnacloy, Ireland, Rev. C. McBrien, 12s 6d; Kemptville, Rev. D. Farrelly, 12s 6d; Rawdon, E. Cahill, 6s 3d; St. Columban, J. Kenny, 6s 3d; Lochiel, O. Quigly, 10s; Plantagenet, J. Paxton, 6s 3d;

ST. PATRICK'S HOSPITAL.

We have been requested to mention that an adjourned meeting of the friends of the St. Patrick's Hospital, will be held on Sunday next, immediately after Vespers, in the large room of the St. Patrick's House.

"IMPROVING THE OCCASION."

The *Quebec Morning Chronicle* don't like it at all, he thinks it to be a piece of the evangelical Charlatanism of the day; we agree with him, but warn him, that if he presumes to ridicule the extravagancies of the conventicle, he will soon have a nest of hornets about his ears; can't is not bow down and worship it. However, let us see how our Quebec cotemporary "improves the occasion" on his own account:

"A species of charlatanism prevails in this province, which is most offensive to the right thinking. Every now and then we hear of clergymen improving the deaths of their wives and other relations, and exhibiting such 'improvements' in the shape of sermons which are hawked about like patent medicine. Indians are permitted to ascend the pulpit, and it is even advertised that as they will preach in full Indian costume, and as they speak English pretty fluently, though with a peculiar accentuation, which lends a charm to their speaking, there will be 'great attraction.' Cauting humbug, and alas! much grosser impiety is not so common in the world. Still it is wonderful how honest people can countenance the Barium-like proceeding of advertising that 'next Sabbath evening the citizens of Quebec will, by attending a certain chapel, have a real treat afforded them.'

"A great sensation was created in Liverpool when the celebrated minister of St. Jude's preached upon the text—'Every eye shall see him, or Prince Albert, coming to Liverpool.' Dissenters and churchmen were alike shocked, and cried out against the blasphemy, but here we do far worse, and there is neither remonstrance made, nor indignation felt."

What would the writer say to one of our Montreal Anniversary meetings? For rant, cant, and humbug, they have nothing to equal them in Quebec.

We have received the first three numbers of the *International Journal*, a paper published at Boston, with the design of advocating the cause of commercial reciprocity between Great Britain and the United States, and in the words of its prospectus—"To encourage and foster the important and rapidly increasing trade, and cement the friendly feelings between the United States and the British North American Colonies." From the appearance of the numbers before us, we should be inclined to prophecy a prosperous issue to the publishers of the *International Journal*, and much amusement to its readers. The agent for Montreal is Mr. R. Wood, No. 8, St. Francis Xavier Street.

MUNICIPAL ELECTIONS.—Our Municipal elections terminated on Thursday, the 4th instant, and resulted in the almost unanimous re-election of C. Wilson, Esq., as Mayor; a better choice, or one more generally popular, could not have been made. The following is the Official Return made by the Board of Revisors:—

	EAST WARD.	Mayor.
Tiffin,	99	98
Trudeau,	91	
CENTRE WARD.		
Cuvillier,	63	113
Harkin,	61	
WEST WARD.		
Starnes,	105	123
Macfarlane,	23	
ST. ANN'S WARD.		
Larkin,	161	292
Corse,	158	
Spier,	142	
Belinge,	123	
ST. ANTOINE WARD.		
Atwater,	319	528
Valois,	297	
Masson,	229	
Laurie,	186	
ST. LAWRENCE WARD.		
Campbell,	197	393
Whitlaw,	197	
Devlin,	194	
Paré,	178	
ST. LEWIS WARD.		
Gronier,	213	316
Marchand,	203	
Bourgeau,	203	
ST. JAMES WARD.		
Labello,	225	317
Bleau,	211	
Greaves,	97	
Lamarche,	61	
ST. MARY WARD.		
Adams,	158	283
Goyette,	142	
Coursolle,	115	
Damour,	115	
Henderson,	24	

Birth.

In this city, on the 11th instant, the wife of Mr. M. P. Ryan, of a son.

Died.

On Tuesday night, the 2nd inst., at Sillery, Quebec, Denis, infant son of Joseph Cantillon, aged 5 months and 5 days.



THE ST. PATRICK'S SOCIETY will celebrate their NINETEENTH ANNIVERSARY, by a DINNER at O'MEARA'S HOTEL, (late Compaïn's) on THURSDAY, the 18th instant, at Half-past Six o'clock. Irishmen, and the Descendants of Irishmen, can obtain Tickets at the Bar of the Hotel, from any of the Committee of Management, and of the Secretary, prior to Wednesday, the 17th instant, at FIVE o'clock. H. J. LARKIN, Secretary. Montreal, March 4, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

NEW PRESS LAW.—The following is an outline of the new law on the press:—

"It is necessary for every one wishing to publish a journal or periodical to be a Frenchman. Offences of the press are to be tried by the correctional tribunals instead of by jury. In the case of libel the evidence of witnesses will not be admitted before the latter courts. The maximum of caution-money for the daily newspapers is increased to 50,000fr. The stamp duty is fixed at six centimes, and raised to seven centimes for numbers containing a *roman-feuilleton*. Foreign newspapers may enter France after having been authorised by the government; but they will be subjected to the same stamp duty as those published in France. The fines imposed upon newspapers for publishing false news, or for giving an incorrect account of the sittings of the *Corps Legislatif* and the tribunals are to be paid within three days. One condemnation for crime, or two condemnations for delinquency or contravention committed by means of the press, will occasion the suspension of the journal. The signature of articles ceases to be obligatory. Booksellers are obliged to obtain a license."

The signature of the protest against the confiscation decree, seems to have produced an irreparable breach between Louis Napoleon and the Ex-President of the National Assembly. The *Siecle* publishes a list of opposition candidates—Dupont d'Ancre, Genl. Lamoriciere, Genl. Cavaignac, Carnot, Goudehaux, Eugene Sue, and Ferdinand Lasteysie. In support of their election, the *Siecle* says a few words, and which will not be lost upon the intelligent electors of Paris, who read the independent addresses with more avidity now that it is prevented by brute force from speaking out.

It is said to be certain that the state of siege in Paris will be raised immediately after the meeting of the Senate and the Corps Legislatif. The meeting of this convention is not yet fixed—the 20th of March and the 5th of May are spoken of, but it appears, however, to be the intention of the Government not to convolve the deliberation of political bodies before having issued all the decrees which it considers necessary for the organisation of a vigorous authority and administration.

SPAIN.

THE EXECUTION OF MERINO, THE SPANISH REGICIDE.—The regicide Merino was placed in capilla. Previously, however, he underwent the ceremony of ecclesiastical degradation. The first part of this ceremony was performed by stripping the criminal of his sacerdotal ornaments; he was then led into the large hall of the court, when with his own hands he took off the bonnet *carré* of his order, and placed it in the hands of two singing boys, who were assisting. M. Cascallana, Bishop of Astorga, replaced the Archbishop of the diocese at this sad ceremony. His cape, stole, manipule, alb, and soutaine, were then removed from Merino, without his betraying by word or gesture the least emotion. But when his consecrated fingers and the palm of his left hand were scraped according to usage, a paleness came over his countenance, and his whole demeanor was troubled. After this ceremony he was delivered to the keepers of the prison. On the 6th ult. several priests, among others one named Esteve, visited him; and after some general conversation, which was a necessary introduction after the many vain attempts which had been made to engage him upon the subject of religion, spoke to him kindly of his condition and a future state. For a long time he maintained a stoical calmness; and when the tenderness of his visitor at last affected him, it was but to call forth a bitter complaint of his hard lot. He recounted his trials and losses, which he said had exacerbated his mind, and made him misanthropical. Esteve endeavored to divert him from this morbid indulgence of a mere self love; and with that view read to him certain passages from the gospel of John. He said to one of the priests who offered to confess him:—

"I thought some honest friar would have been sent to me for the purpose. As to you, I know you too well to have confidence in your ministry. You are as great a reprobate as I am myself. Your conduct is well known to me. Begone."

Merino at first quietly listened to the second ecclesiastic, but when the latter spoke to him of hell and his crime, he suddenly stopped him, saying:—

"Let us not talk of such nonsense. You no more believe in hell than I do. Leave me quiet. I can dispense with your sermons."

Merino refused to take any substantial food, and under the pretext of suffering from his stomach, he confined himself to drink a little broth and wine. After this, Merino desired to be left to his own reflections. He passed four or five hours in walking up and down his chamber, lying down every now and then, until in the evening, Senor Esteve again came to see him. He now professed his penitence, and declared his desire to receive the sacrament, which was administered to him.

After the administration of the sacrament to Merino, M. Arrazola tried a last effort to obtain some revelations from him. He asked him whether, before going to another world, he had not something to unburden his conscience of? He replied, "I have already told you, and I repeat it, that the idea of the crime belongs to me alone." He then asked for a pen, and, with a firm hand, wrote as follows to the Queen:—

"MADAM—When this writing comes to your hand, the regicide will have ceased to exist; I shall not, therefore, be suspected, in writing to you, of having wished to solicit pardon or clemency. Your Majesty may live tranquilly; I never had any accomplice."

"MARTIN MERINO."

At this time Senor Ordenez, governor of the province of Madrid; Senor Lopez y Cordova, chaplain of the Duke of San Carlos; Senor Martinez y Sauds, curate of Chamberi, and several others, including the commander of the guard, and the alcade of the prison, were in the chapel of the prison, and conceiving the terms of the document to be neither respectful to royalty nor of a character to re-assure the Queen's mind, drew up the following, which Merino made no objection to sign:—

"SENORA—Martin Merino, unworthy to count himself among your Majesty's subjects, cannot do less, in order to calm the inquietude of his conscience, than humbly supplicate your Majesty to deign, as a Christian, to forgive him the atrocious injury which in a moment of deplorable error he has had the misfortune to commit against your Majesty's august person. The infinite mercy of the King of Kings causes him to hope to have obtained his pardon; and, in order to die tranquilly, he desires to obtain, or, if not sure of this, at least to implore that of your Majesty. With this object, and in the presence of all those who surround him, whom he entreats to sign with him, he, declaring that he has had no accomplices, humbly supplicates that you will deign to add a new proof of your Christian charity to so many others which you have given, by casting to perpetual oblivion the horrible attempt of the unhappy

"MARTIN MERINO."

The execution took place on the 7th ult., at an hour after noon, on a high platform in the Campo de Guardias. The criminal was conveyed there on an ass, a priest carrying a crucifix walking on each side. All the city seemed to have come out to cover the road traversed by the procession, but the immense military force present was amply sufficient to ensure order. Merino, dressed in a sulphurous looking robe and a blood red cap, ascended the scaffold and said a few words, which were drowned by the shouts of the crowd, and then taking his place at the post, was executed in an instant by the same process employed in the punishment of Lopez, his countryman, not long before.

The re-establishment of the health of the Queen is so complete that the register on which the persons coming to inquire after her health inscribed their names had been removed. Queen Christina had returned to her place, all danger having ceased.

SWITZERLAND.

The alarm created in Switzerland by the threatening attitude assumed by the French government is becoming every day greater. You are already aware that, in the note presented to the Swiss government by M. Feneelon-Salignac, the French minister in that country, France demands the expulsion of all refugees, the suppression of all clubs and political associations, a strict surveillance over the newspapers, and, what is still more extraordinary, the postponement of the general elections. The ground upon which this last demand is made is, that elections at the present period would agitate the country, and give uneasiness to the neighboring governments. Upon receiving this extraordinary note, the President of the Helvetic Confederation remonstrated mildly against the unwonted harshness of the language used towards the republic, and ventured to hint that the demands themselves were not such as could be honorably complied with by an independent state. Upon which M. Feneelon-Salignac is stated by a Berne paper to have replied, in an insolent tone, that the orders issued by the government which he represented were to be executed and not discussed.—*Cor. of Morning Chronicle.*

BELGIUM.

"The Duke of Bassano, the new French envoy to the court of Belgium, arrived at Brussels on Thursday last. I am able to assure you, on good authority, that one of the demands which M. de Bassano is charged to make from the Belgian government is the removal of the monumental lion from the field of Waterloo, and the demolition of the pyramidal mound of triumph which it crowns. You are aware that soon after the revolution of July the destruction of the same trophy was talked of as a point insisted on by the government of Louis Philippe; and when the French expedition returned from the siege of Antwerp, in passing over the plains of Waterloo, it was expected that they would have taken the lion into their own hands, and hurled the offensive symbol of victorious force from his proud eminence. But they were dissuaded from this violent project by an officer, who suggested that it would be much easier to stamp the trophy with ridicule than to overturn it. Therefore, he proposed that they should knock out the lion's teeth and pare his claws. This practical sarcasm was unanimously approved, and the expressive mutilation forthwith carried into effect. The application now made by Louis Napoleon for the demolition of the trophy makes one recall his laconic declaration before the court of peers, when tried for the seditious attempt at Boulogne. He then said: 'I represent as principle the sovereignty of the people, as system the empire, and as action the retrieval of Waterloo.' The first two points have been carried, and it is certain that no means will be neglected to achieve the last." —*Correspondent of Daily News.*

DESTRUCTION OF LAGOS BY THE BRITISH SQUADRON.—LOSS OF LIFE.

The admiralty despatches, brought to Southampton on Sunday, from the coast of Africa, by the Brazilian mail packet Severn, relative to the affair off Cape Lagos, were considered so important that Lieutenant Scriven, the Admiralty agent of the Severn, was despatched to London with them immediately, in order that no time might be lost in placing them in the possession of the Admiralty.

It is understood that these hostilities were undertaken in consequence of the refusal of the king or chief of that place to sign a treaty for the effectual suppression of the slave trade in his dominions. It

was accordingly determined to attack Lagos, and, after two days fighting, the object was accomplished, and the place nearly destroyed, an immense number of the natives being killed. The chief or king has also been deposed, and another one substituted.

The total number of casualties in the English squadron was 15 killed and 75 wounded.

A PROTESTANT'S IDEAS OF PROTESTANTISM ON THE CONTINENT OF EUROPE.

The following quotation, which we take from a new work, entitled "Letters written during a Tour in Holland and North Germany, in July and August, 1851, by John Howard Hinton, M. A.," conveys a very forcible idea of the existing state of Protestantism on the Continent. The body politic seems in a singularly melancholy predicament to that of some poor patient, whom his medical advisers have bulletined, that "they entertain no hopes of his recovery," consequently his dissolution may be speedily looked for as a natural sequence. The author, Mr. Hinton, it may be necessary to state, and a Dr. Steane, were deputed by the Baptist Union, at their last annual session, to attend the Triennial Conference of Baptist Churches existing in Germany and Denmark, to be held at Hamburg, consequently his remarks may be taken as the honest opinions he formed, from what came actually under his own observation.

Throughout the whole of his tour, the impression seems gradually to have deepened in Mr. Hinton's mind, that the cause of Protestantism on the continent is in a very discouraging state. When at Dresden, the author saw enough to satisfy him that in Saxony, "the cradle of the Reformation," "Protestantism is lifeless and decaying, while Romanism is vigorous and progressive." When he was in Wittenburg, he attended public worship in the "Schloss Kirche"—the church to the door of which Luther nailed the ninety-five propositions, and in which are the graves of both Luther and Melancthon. The following letter gives a very mournful picture of Lutheranism, as it is now:—

"SUNDAY MORNING.

"Oh! most melancholy! In the Schloss Kirche, adapted with its two galleries to accommodate at least 500 persons, I have counted fifty-three. Here was an altar, and on the altar a crucifix, and two dingy tallow candles—they wanted snuffing dreadfully—burning one on each side of it. With his back to the altar, the officiating minister, in a gown and bands much resembling the pulpit dress of English clergymen, read the prayers and lessons, being responded to by the organ, and by a set of as ill-behaved boys as ever I saw in a church, or, I was going to say, out of one. The pulpit, in a manner to me not only curious, but unique, projected from above the altar in the very centre of the space usually occupied by the altar-piece, whether of sculpture or painting, and was entered from behind. The minister having announced his text, the people stood up out of reverence, as I conjectured, for the word of God. Ah! would it were truly revered! At the conclusion of the discourse, which lasted more than half-an-hour, and was followed by a psalm, standing at the altar, with the face first towards it, and then towards the people, the minister intoned two or three prayers. The Amen to these had no sooner been uttered than the boys scampered noisily from the organ loft, like rats running away from a terrier.

"And this in Wittenburg, the town in which Martin Luther attacked the Papacy, and convulsed the civilized world! It was not on such congregations as these that his words fell, nor could it have been such discourses as these that he poured forth to listening crowds. How utterly has the living impulse which he generated, and which, for a time, diffused itself so widely, departed! Verily, more formal Protestantism is dead, and hideous in death. The candles which are still kindled on its altars may be compared to lights glimmering in its sepulchre. Give me, give me the Gospel, Christ and him crucified, for whom I count all things but loss; but if you will not,—if, on the contrary, you will give the candles, and choristers, and crucifixes, then, at least, do the thing in style. Set before me, not an ugly brown crucifix, but a carved and gilt one; light not two candles, but a dozen; let me see the singing boys, not in their blue jackets, but in white and scarlet surplices; and let the organ pour out to me, not the dulness of Protestant psalmody, but the inspiring compositions of Mozart, Beethoven, and Mendelssohn. As for Lutheranism as it is, Germany seems to grow to be rid of it; or rather, the population of Germany have already turned from it with disgust, to an unbridled frivolity." —*Western Tablet.*

FRENCH SATIRE UPON THE "INVASION."—*Charivari* gives a series of letters which it asserts have been addressed to the editors of the London daily papers by various citizens afraid of an invasion. "John Richardson, Member of the Peace Congress," is made to suggest in the *Morning Advertiser*, that the French be allowed to disembark and be invited to the Crystal Palace, when they may easily be disposed of by fifty barrels of gunpowder, collected in a mine underneath the building. "Job Thompson, Professor of English Grammar and Grecian History, 95, Oxford-street," informs his countrymen, through the *Morning Chronicle*, that it is very easy to set fire to the enemy's fleet, by "placing along the coast a number of burnished mirrors, so as to concentrate all the rays of the sun upon the French vessels, and thus most indubitably ignite them." He has no doubt that our patriotic countrymen will hasten to send the Duke of Wellington all the mirrors they do not absolutely require. "I, Mr. Editor, at once place in your hands, the little mirror by which I have shined for seventeen years. It is the only glass I possess, but I surrender it with joy. Whilst the French menace Old England, I shall go to be shaved at the barber's. It will cost me a penny every time, but I shall easily be consoled for this expense, by the thought that I have saved my country—'Rule Britannia!—God Save the Queen.'" One Nicholas Blagson is made to write to the *Times* as follows:—"Sir—For three nights, my wife and I have contemplated the means of destroying these French dogs, and we think—my wife and I—that we have at length discovered it. When these French dogs disembark, we must starve them to death. Every Englishman knows that Frenchmen feed entirely on frogs. Their stomachs are incapable of digesting any other aliment. Well—Is there not time for the English to commence a frog fishery, to be continued until the very last which can be found in our marshes is carefully destroyed? The French, once having disembarked, will soon have consumed the millions of frogs which they will bring with them, and when they try to procure others, they will hunt in vain for them in

all the marshes of the three kingdoms. As to those among them who dare to feed on beefsteaks, they will die of indigestion in less than twenty-four hours. *Death to frogs and Frenchmen!*—This should now be the cry of every true Englishman. Mr. Editor, my wife and I present our respects to you."

Extract from a letter by an officer of the 91st regiment, to the editor of the *Times*:—"What an error is made in calling British Caffraria a nasty sandy desert. Caffraria is the finest part of the whole country, capable of great tillage in the low grounds, and thickly wooded in the high; full of high stony mountains and deep precipitous kloofs. There are but few places in Caffraria where you can go a mile without going either up or down hill. Gaitas-kop and the Hog's-back are two very high mountains, constantly covered with snow. Persons in England fancy Caffraria to be the same sort of place as Sahara. I wish those gentlemen of the Peace Congress and Exeter-hall were sent out here to form a levy. I fancy they would not be quite so fond of raising subscriptions to clothe little niggers in flannel waistcoats and such-like trash. Let them shoulder their muskets, put on their blankets, and carry three days' rations in their haversacks, and go to Caffraria, and I suspect they would not find the Caffres quite such harmless people as they imagine. Had they held their tongues, this war, in all probability, would have been over, for if a strong force had been sent out at once this business might have been settled, instead of getting worse and worse. I should like to see Bright and Cobden on escort duty, going through a road out from the solid rock, with a thick bush on either side, from which a villain can fire at you at a distance of three yards in almost perfect security. Let them toil up the side of the Waterkloof after a ten hours' march, without breakfast, and I wager they will be the first to cry out for reinforcements."

IRELAND.

POOR RELIEF (IRELAND).—A return has been presented, by order, to the House of Commons, showing the total number of paupers relieved, and the rate of mortality in the workhouses in Ireland, for the years ended the 25th day of September, 1843, 1849, 1850, and 1851, with the extent of workhouse accommodation on the 25th of March and on the 25th day of September, in the same years; also, the number who received outdoor relief during the years ended the 25th day of September, in the same years.—The number relieved in the workhouses during the year ended 25th September, 1844, amounted to 610,573; deaths, 47,756. In 1849, the numbers relieved were 552,297; deaths, 73,179. In 1850, numbers relieved in workhouses, 726,532; deaths, 47,172. In 1851, numbers relieved in workhouses, 703,226; deaths, 43,332. It will be seen from the foregoing that although the number of those relieved had greatly diminished, the deaths have increased. The mean rate of mortality on the four years—1848, 1849, 1850, and 1851—was about seven in the 100. Total relief out of doors in Ireland, in 1848—1,419,620; in 1849—1,210,436; in 1850—3,38,300; in 1851—62,251.

THE POLICE FORCE.—STATE OF THE COUNTY.—The magistrates of the county of Cork assembled last week to consider the propriety of adopting a memorial to the Lord Lieutenant, for the reduction of the extra police force in the county. The meeting had been convened by the Earl of Bandon, as Lieutenant of the county, upon a requisition numerously signed. That noble lord, however, spoke strongly against the reduction, observing that intelligence had reached him that "in one or two parts of this county funds were being collected in aid of the Tenant Right League," and that "there were persons going about the country cautioning the farmers not to pay rents." Mr. J. French moved the adoption of a memorial for the reduction of the entire extra police force, on the ground of the present state of tranquillity. A protracted discussion ensued, during which, some of the magistrates expressed apprehensions that the Ribbon system in the north might yet extend to the south. On a division, there appeared twenty-five for, and the same number against reduction. The chairman gave his casting vote against the motion, which was lost accordingly.—*Evening Post.*

SHIPWRECK.—During the past few weeks large portions of wreck and several hales of cotton have been cast on shore at several places along the bay and coast. On Friday a gentleman, named Toole, from Liverpool, arrived here, who, on proceeding out to Barua, found an arm of a figure-head and portion of the cabins, from which he was able to discover that the wrecked vessel was the John Toole of Liverpool, his own property, bound for that port from New Orleans. A water tank, with the name of the maker on it, was also found, which left no doubt as to the identity of the unfortunate vessel. One portion of the cabin fittings which drifted ashore, had inscribed on it "Mr. O'Mara's berth." The John Toole left New Orleans about the 25th of December, with a cargo of cotton, ten cabin passengers, and twenty-five hands on board. It is to be feared that all these persons have met a watery grave, as not one of them has been heard of, nor has there been the slightest trace of them up to the present time. The John Toole was a fine ship and registered 533 tons burden. Mr. Toole has proceeded to Ballyvaughan, and along that coast, to gather what information he can regarding her. How, or when the melancholy accident occurred remains a perfect mystery.—*Galway Mercury.*

GREAT BRITAIN.

It has been stated that it is resolved to organise a powerful Channel squadron, which will be cruising between Spithead, Plymouth and Queenstown, during the summer. A gallant vice-admiral, who distinguished himself in China, will most probably have the command of this evolutionary force, which will comprise the finest sailing and steam-ships in the British navy, and will include all or most of the following:—H.M.S. *Waterloo*, 120; *Queen*, 116; *Neptune*, 120; *St. George*, 120; *Impregnable*, 104; *St. Vincent*, 100; *Prince Regent*, 92; *Rodney*, 92; *London*, 92; *Ganges*, 84; *Superb*, 80; *Boscawen*, 79; *Blenheim*, 56; *Phaeton*, 50; *Indefatigable*, 50; *Leander*, 50. The whole of the above ships, with the exception of the *Ganges* and *Edinburgh*, are already in commission. The Queen will have some time to serve on her arrival from the Mediterranean station, which it is intended she shall complete by cruising. The flag-ship of this new squadron of evolution will be the *Sans Pareil*, a new two-decker of 81 guns, and the commander-in-chief, Vice-Admiral Sir Thomas Cochrane, K.C.B.

MONTREAL MARKET PRICES.

Table of market prices for various goods like wheat, barley, peas, buckwheat, etc., with columns for item, unit, and price.

AGENTS FOR THE TRUE WITNESS.

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

NEW CATHOLIC WORKS,

- List of new Catholic works including 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', etc.

NEW CATHOLIC BOOKS.

- List of new Catholic books including 'The Devout Soul', 'The Catholic Offering', 'The Golden Manual', etc.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR JANUARY. Subscription only \$3 a-year.

TO THE CATHOLICS OF CANADA.

CAUTION. BEING credibly informed that in this city, and elsewhere, agents of Protestant Book Publishers are going about amongst Catholics...

NEW AND IMPROVED EDITIONS OF READERS FOR CATHOLIC SCHOOLS.

THE SUBSCRIBERS respectfully call the attention of the Rt. Rev. Bishops, Rev. Clergy and Superiors of Catholic Colleges and Schools...

First Book. New and enlarged edition. Strong muslin back. 72 pages, (old edition 48) price only 4d each, or 2s 3d per dozen.

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Old editions of these Readers, published many years ago, having much less matter than ours, and having none of the above improvements, are now put forward by other parties as being the books used by the Christian Brothers...

LESSON TABLETS.

- List of lesson tablets including 'Walker's Pronouncing Dictionary', 'Murray's Grammar', 'Murray's Exercises', etc.

BOOKS SUITABLE FOR THE HOLY SEASON OF LENT.

- List of books suitable for Lent including 'The Lenton Monitor', 'The Office of Holy Week', 'The Way of Salvation', etc.

TO CLERGYMEN.

- List of books for clergymen including 'The Golden Manual', 'The Office of the Dead', 'The Stations of the Cross', etc.

CATHOLIC WORKS.

- List of Catholic works including 'The Devout Soul', 'The Catholic Offering', 'The Golden Manual', etc.

IF HEALTH be a blessing, and surely it is, There are many who do not deserve it; How is that you will say?—well, my answer is this: They take no care at all to preserve it.



AN ADJOURNED MEETING of the SAINT PATRICK'S SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 15th of March, at EIGHT o'clock precisely.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



AN ADJOURNED MEETING of the above body will be held at the Rooms, ST. HELEN STREET, on TUESDAY EVENING, the 16th MARCH, at Eight o'clock precisely.

TO BE LET,

(Possession First of May next), A COTTAGE and GARDEN, as now enclosed, known as the BOURGOYNE COTTAGE, belonging to the Estate of the late Hon. Louis Guy...

DYEING BY STEAM!!!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel...

DR. THOMAS McGRATH.

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

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

DEVLIN & HERBERT,

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

H. J. LARKIN,

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

JOHN O'FARRELL,

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

M. DOHERTY,

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

JOHN PHELAN'S

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

FOR SALE.

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

L. P. BOIVIN,

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

Lodgings for Female Servants out of Place,

AT FLYNN'S Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 28, 1851.

TOBACCO, SNUFF AND CIGARS.

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

F. McKEE, 63 St. Paul Street. Montreal, October 9, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock...

CANTON HOUSE.

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

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES.

with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee...

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1031, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS...

OWEN McGARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business...

RYANS HOTEL, (LATE FELLERS)

No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house...

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Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

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Upper Town Market Place, Quebec. Bank Notes of all the solvent Banks of the United States Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

AMERICAN MART,

Upper Town Market Place, Quebec. Printed by JOHN GILLIES, for the Proprietors.—GEO. E. CLERK, Editor.