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# CATHOLIC CHRONICLE.

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VOL. II.

## THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the True Witness.

(Continued from our last.)

**POLITICAL ADVANTAGES OF THE MISSIONS.—MORAL INFLUENCE.—THE ONLY EFFICACIOUS MEANS OF ABOLISHING THE SLAVE TRADE.**

Yes, truly, whoever will study, under all its aspects, the work of missions, shall find therein matter to call forth the noble sentiments which still lie buried in the heart of society.

To those who would, first of all, behold a crown of glory on the nation's brow, and the sceptre of moral power in her hand, let us say: That is one of the infallible effects of the missions and of the support which a nation gives them.

How comes it that France is still called by the Chinese, the *China of Europe*, the mother of arts and sciences? Why is it that a French Ambassador obtains there for the asking, what others have to wrest with the force of cannon? It is because that, from the foundation of Chinese Christianity, by the reverend Father Ricci, down to the period of their destruction, the French Jesuits, in order to obtain permission to evangelise the Celestial Empire, accepted the highest as well as the lowest offices at the Court of Peking, taught the sciences there to every one, from the emperor to the lowest of the mandarins, and practised every art.

Why is the name of Louis the Fourteenth and that of France still so great in India, in Persia, in Syria? Why was it that at the Court of Versailles the ambassadors from Siam met the chiefs of the American tribes? Why, again, in 1787, did the King of Cochin China, Gia-laong, send his son to the King of France under the care of a Vicar-Apostolic, to solicit his protection and offer him in return great commercial advantages? Because it was the temporal power of the nation that sent the missionaries; it was the result of the protection extended to them by a wise policy.

Before he sank into the tomb, the great king saw those laurels wither which he had gained, by the consummate bravery of his generals; the moral ascendancy won for him by the virtue and the learning of the missionaries still survives.

To those who are not content with glory, but would also have positive advantages both political and commercial, let us demonstrate that moral power gives all those much better than material power could, if left to itself. The latter has made fearful ravages, picked up a little gold all wet with blood and tears, and accompanied by bitter hatred; it has never made the conquest of conquests, that of hearts. Let us ever repeat with what joy, with what enthusiasm, converted nations salute the flag which has borne to them, with the men of God, the science of happiness.

There is no doubt that, whatever may be your nation, whatever may be your religion, you are sure of finding friends amongst a people trained by the Catholic priest; for, before all else, he teaches them that there is no God but one, and that all men are brethren. But of the foreigners who land on a conquered shore, he who is never a stranger, he whose presence brings joy to every heart, is the countryman of the spiritual father,—the representative of the nation who brought forth the new people to faith and to civilisation. Happy is it if that stranger do not lower by his conduct the lofty estimate which the missionary had given of his countrymen! And here it would be of importance to disclose one of the most formidable obstacles in the way of the missionaries, and denounce to the government the scandalous actions which destroy their moral influence amongst the heathens.

To those who interest themselves so justly and so energetically to bring about the abolition of the slave trade, to those who invoke the severity of the law on those who are addicted to this odious traffic, we would make our point clear.

The laws and the treaties for the abolition of the slave trade are, doubtless, honorable to Europe; but the violation of those laws will continue to disgrace humanity whilst we confine ourselves to punishing the buyers and sellers of slaves. It is to the sovereigns who, instead of picking up the gold from out their purses, prefer to gain it by the blood of their subjects; it is to the parents who, on the appearance of a slave ship, drag their children to the shore if they cannot walk as fast as their baneful cupidity would wish—it is to these that we must address ourselves. And how?

The European, thanks to Christianity, is the elder brother of the great human family; his are the intelligence and the strength, let him employ them with regard to the African as a good brother does towards a younger brother who is still a child, though already capable of reasoning. He must, first of all, present the light to that feeble mind, and grudge not the time

required to penetrate it, remembering that he, too, was once a child, and required centuries to become a man. If the light be rejected, then threats must be used, and should they, too, fail, he may strike, but lightly, prudently, and with reluctance.

"Pshaw!" cries impatience, "that method is too tedious." "All a mistake! it is the only efficacious, and, therefore, the shortest method."

But, then, before nations can be converted there will be thousands of missionaries slaughtered, empaled, and millions of negroes sold to murderous masters!

That there may be missionaries massacred is very likely, nay, quite certain—the blood of the Apostle being the indispensable fructifier for evangelical culture. If there be a grand massacre, it will be our fault. Why not add to the Apostolic commission—*Go teach!* this other mandate: *let us teach, or if not—!*

If, after ten years evangelising, we learned that those petty crowned ogres still continue their frightful traffic, our statesmen would have only to despatch the smallest of their frigates, with this message:—

"You are at liberty, both you and your people, to embrace, or not to embrace, the religion which teaches men to imitate the true God, and sacrifice themselves for others, but you are expressly forbidden to live on human flesh. Your subjects, whether they be Christians or not, are our brethren, because they are men; we will have them governed by men. If you continue to devour them, as do the tigers of your forests, then the officer who bears this message to you, and whose duty it is to see our will executed, shall put you in confinement. Should there be any resistance offered, he will call in some of our ships which are hovering round your coasts."

For reasons which we do not pretend to judge, but which certainly are less arbitrary, do we not say to a European people, deliberating on the choice of a ruler—"That one does not suit you—take this other."

Do we not say to a queen who contemplates marriage, and to her people—"The choice of that husband would cause disturbance; accept this one!"

Does not commerce obtain powerful fleets to compel a great empire to receive and to purchase the millions of chests of poison thrown each year into its bosom by a diabolical cupidity?

Be assured that our warriors, both of land and sea, who so frequently expose their lives for mere trifles, would be overjoyed to risk it for the noblest, the holiest of causes, for the life and liberty of their fellow creatures, whether black or white. Before God and man, such a war as this would expiate the guilt of many others.

## UNIVERSITY EDUCATION.

DR. NEWMAN'S THIRD LECTURE.

(From the Tablet.)

The Very Rev. Dr. Newman delivered his third lecture on University Education on Monday, May 24, in the Exhibition Rooms of the Rotundo, Dublin.—As on former occasions, the room was crowded with a brilliant assemblage of the learned and fashionable society of Dublin.

Among those nearest the platform may be mentioned the Hon. Charles Langdale, Mr. Christopher Fitzsimon, Mr. Charles Bianconi, Mr. John O'Connell, the Rev. Dr. Quinn, Mr. William Ford, the Rev. Dr. Meagher, Mr. Henry W. Wilberforce, Mr. Patrick Segrave, the Rev. Mr. Esmond, S.J.; Mr. John O'Brien, the Very Rev. Dr. Spratt, Mr. James O'Farrell, the Rev. Matthew Collier, Mr. Wm. Nugent Skelly, &c. &c.

His Grace the Lord Primate occupied a seat on the platform where also were seated the Very Rev. Dr. Yore, P.P., V.G.; and the Rev. Dr. Cooper.

Michael Errington, Esq., of Kingstown, was called to the chair, and opened the proceedings with a short and appropriate speech, in which he remarked how cheering a sign for the cause of learning and religion was afforded by the interest these lectures excited. Distinguished audiences crowded into that room, and were hanging upon the accents of the accomplished academician, the enlightened philosopher, the learned theologian, and devout confessor of Christ, whom they saw weekly by that reading-desk. Might they not fairly anticipate from all this the widely-extended, the universal enthusiasm, that would be evinced at the glorious moment when precept would be exemplified in practice, and when their distinguished lecturer would breathe his own spirit into a real, living, working, Irish Catholic University? (Applause.)

The Very Rev. Dr. Newman then proceeded with his lecture, which, as before, we are precluded from giving *in extenso*, in consequence of the rights of the publisher, but the most striking fragments of which will probably be found in the following extracts which we are enabled to furnish. The whole lecture, if possible, even exceeded the two former in brilliancy

and power, and throughout produced a very great effect on the audience. The learned President commenced as follows:—

"When men of great intellect, who have long and intently, and exclusively given themselves to the study or investigation of some one particular branch of secular knowledge, whose mental life is concentrated and hidden in their chosen pursuit, and who have neither eyes or ears for anything which does not immediately bear upon it, when such men are at length made to realise that there is a clamor all around them, which must be heard, for what they have been so little accustomed to place in the category of knowledge as religion, and that they themselves are accused of disaffection to it, they are impatient at the interruption; they call the demand tyrannical, and the requisitionists bigots or fanatics. They are tempted to say, that their only wish is to be let alone; for themselves, they are not dreaming of offending any one, or interfering with any one; they are pursuing their own particular line; they have never spoken a word against any one's religion, whoever he may be, and never mean to do so. It does not follow that they deny the existence of a God, because they are not talking of it, when the topic would be utterly irrelevant. All they say is, that there are other beings in the world besides the Supreme Being; their business is with them. After all, the creation is not the Creator, nor things secular religious. Theology and human science are two things, not one, and have their respective provinces, contiguous it may be, and cognate to each other, but not identical. When we are contemplating earth, we are not contemplating Heaven; and when we are contemplating Heaven, we are not contemplating earth. Separate subjects should be treated separately. As division of labor, so division of thought is the only means of successful application. 'Let us go our way,' they say, 'and you go yours.' We do not pretend to lecture on theology, and you have no claim to pronounce upon science."

"With this feeling they attempt a sort of compromise between their opponents who claim for theology a free introduction into the schools of science, and themselves who would exclude it altogether, and it is this—viz., that it should remain indeed excluded from the public schools, but that it should be permitted in private, wherever a sufficient number of persons is found to desire it. Such persons may have it all their own way when they are by themselves, so that they do not attempt to disturb a comprehensive system of instruction, acceptable and useful to all, by the intrusion of opinions peculiar to their own minds.

I am now going to attempt a philosophical answer to this view of the subject, that is, to the project of teaching secular knowledge in the university lecture room, and remanding religious knowledge to the Parish Priest, the Catechism, and the parlor; and in doing so you must pardon me, gentlemen, if I find it necessary to sacrifice composition to logical distinctness, and trust to the subject itself to give interest to processes of thought, which I fear in themselves may be wearisome to follow.

"Truth is the object of knowledge of whatever kind; and when we require what is meant by truth, I suppose it is right to answer that truth means facts and their relations, which stand towards each other pretty much as subjects and predicates in logic. All that exists, as contemplated by the human mind, forms one large system or complex fact, and this, of course, resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings. And as all taken together form one integral object, so there are no natural or real limits between part and part; one is ever running into another; all, as viewed by the mind, are combined together, and possess a correlative character one with another, from the internal mysteries of the Divine essence down to our own sensations and consciousness, from the most solemn appointments of the Lord of all down to what may be called the accident of the hour, from the most glorious seraph down to the vilest and most noxious of reptiles.

"Now, it is not wonderful that, with all its capabilities, the human mind cannot take in this whole vast fact at a single glance, or gain possession of it at once. Like a short-sighted reader, its eye pores closely, and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure of many parts and sides, the mind goes round about it, noting down, first one thing, then another, as it may, and viewing it under different aspects, by way of making progress towards mastering the whole. So by degrees and by circuitous advances does it rise aloft and subject to itself that universe into which it has been born.

"These various partial views or abstractions, by means of which the mind looks out upon its object, are called sciences, and embrace respectively larger or smaller portions of the field of knowledge, sometimes extending far and wide, but superficially; sometimes with exactness over particular departments, sometimes occupied together on one and the same portion, sometimes holding one part in common, and then ranging on this side or that in absolute divergence one from the other.

"Since sciences are the results of mental processes about one and the same subject matter, viewed under various aspects, and are true results, as far as they go, yet at the same time independent and partial, it follows that on the one hand they need external assistance, one by one, by reason of their incompleteness, and on the other that they are able to afford it to each other, by reason, first, of their distinctness in themselves, and then, of their identity in their subject matter. Viewed all together, they become the nearest approximation to a representation or subjective reflection of the objective truth, possible to the human mind, which advances towards the accurate apprehension of that object, in proportion to the number of sciences it has mastered; and which, when certain sciences are wanting, then has but a defective apprehension, in proportion to the value of the sciences which are thus wanting, and the importance of the field on which they are employed.

"Now what is theology? First, I will tell you what it is not. And here, in the first place, though of course I speak on the subject as a Catholic, observe that, strictly speaking, I am not assuming that Catholicism is true, while I make myself the champion of theology. Catholicism has not formally entered into my argument hitherto, nor shall I just now assume any principle peculiar to it; for reasons which will appear in the sequel, though of course I shall use Catholic language. Neither, on the other hand, will I fall into the fashion of the day, of identifying natural theology with physical, which said physical theology is a most *jejune* study, considered as a science, and really is no science at all, for it is ordinarily nothing more than a series of pious or polemical remarks upon the physical world viewed religiously, whereas the word 'natural' really comprehends man and society, and all that is involved therein, as the great Protestant writer, Dr. Butler, shows us. Nor, in the third place, do I mean by theology polemics of any kind; for instance, what are called 'the Evidence of Religion,' or 'the Christian Evidence,' for, though these constitute a science supplemental to theology, and are necessary in their place, they are not theology itself, unless an army is synonymous with the body politic. Nor, fourthly, do I mean by theology that vague thing called 'Christianity,' or 'our common Christianity,' or 'Christianity the law of the land,' if there is any man alive who can tell what it is. I discard it, for the very reason that it cannot throw itself into a proposition. Lastly, I do not understand by theology, acquaintance with the Scriptures, with what Protestants are fond of calling 'the Bible;' for, though no person of religious feelings can read Scripture, but he will feel those feelings roused, and gain various knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by theology—I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.

"For instance, I mean, for this is the main point, that, as in the human frame there is a living principle, acting upon him and through it by means of volition, so, behind the veil of the visible universe, there is an invisible, intelligent being, acting on and through it, as and when he will. Further, I mean that this invisible agent is in no sense a soul of the world, after the analogy of human nature, but on the contrary is absolutely distinct from the world, as being its creator, upholder, governor, and sovereign lord. Here we are at once brought into the circle of the doctrines which the idea of God embodies. I mean, then, by the Supreme Being, one who is simply self-independent, and the only being who is such; moreover that He is without beginning or eternal, and the only eternal; that in consequence He has lived a whole eternity by Himself; and hence that He is all sufficient for His own blessedness, and all blessed, and ever blessed. Further, I mean a being, who having these prerogatives, has the supreme good, or rather is the supreme good; all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such, that what we do not know, and cannot even imagine of Him, is far more wonderful than what we do and can. I mean one who is



sovereign over His own will and actions, though always according to the eternal rule of right and wrong, which is Himself. I mean, moreover, that he created all things out of nothing, and preserves them every moment, and could destroy them as easily as he made them; and that in consequence He is separated from them by an abyss, and is incommunicable in all His attributes. And further, He has stamped upon all things, in the hour of their creation, their respective natures, and has given them their work and mission, and their length of days, greater or less, in their appointed place. I mean, too, that He is ever present with His works, one by one, and comforts everything He has made by His particular and most loving Providence, and manifests Himself to each according to its deeds; and on rational beings has imprinted the moral law, and given them power to obey it, imposing on them the duty of worship and service, searching and scanning them through and through with His omniscient eye, and putting before them a present trial and judgment to come.

Such is what theology teaches about God, a doctrine, as the very idea of its subject matter presupposes, so mysterious as in its fulness to lie beyond any system, and to seem even in parts to be irreconcilable with itself, the imagination being unable to embrace what the reason determines. It teaches of a being infinite yet personal; all-blessed yet ever operative; absolutely separate from the creature, yet in every part of the creation at every moment; above all things, yet under everything. It teaches of a being who, though the highest, yet in the work of creation, conservation, government, retribution, makes Himself, as it were, the minister and servant of all; who, though inhabiting eternity, allows Himself to take an interest, and to feel a sympathy, in the matters of space and time. His are all beings, visible and invisible, the noblest and the vilest of them. His are the substances, and the operation, and the results of that system of physical nature into which we are born. His, too, are the powers and achievements of the intellectual essences, on which He has bestowed an independent action and the gift of origination. The laws of the universe, the principles of truth, the relation of one thing to another, their qualities and virtues, the order and harmony of the whole, all that exists, is from Him; and, if evil is not from Him, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has. All we see, hear, and touch, the remote side, real firmament, as well as our own sea and land, and the elements which compose them, and the ordinances they obey, are His. The primary atoms of matter, their properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light, and whatever other subtle principles or operations the wit of man is detecting or shall detect, are the works of His hands. From Him has been every movement which has convulsed and refashioned the surface of the earth. The most insignificant or unsightly insect is from Him, and good in its kind; the ever-teeming, inexhaustible swarms of animalculæ, the myriads of living motes invisible to the naked eye, the restless overspreading vegetation which creeps like a garment over the whole earth, the lofty cedar, the umbrageous banana, are His. His are the tribes and families of birds and beasts, their graceful forms, their wild gestures, and their passionate cries.

And so in the intellectual, moral, social, and political world. Man, with his notions and tasks, his languages, his propagation, his diffusion, is from Him. Agriculture, medicine, and the arts of life, are His gifts. Society, laws, government, He is their sanction. The pageant of earthly royalty has the semblance and the benediction of the Eternal King. Peace and civilisation, commerce and adventure, wars when humane and necessary, have His co-operation and His blessing upon them. The course of events, the revolution of empires, the rise and fall of states, the periods and eras, the progress and retrogressions of the world's history, not indeed the incidental sin, over-abundant as it is, but the great outlines and the issues of human affairs, are from His disposition. The elements and types, and seminal principles and constructive powers of the moral world, in ruins though it be, are to be referred to Him. He enlighteneth every man that cometh into the world. His are the dictates of the moral sense, and the retributive reproaches of conscience. To Him must be ascribed the rich endowments of the intellect, the radiation of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Scripture calls it) which now rears and decorates the temple, now manifests itself in proverb or in parable. The old laws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditional rules of truth, justice, and religion, even though imbedded in the corruption, or alloyed with the pride of the world, bespeak His original agency, and His long-suffering presence. Even where there is habitual rebellion against Him, or profound far-spreading social depravity, still the undercurrent, or the heroic outburst, of natural virtue, as well as the yearnings of the heart after what it has not, and its presentiment of its true remedies, are to be ascribed to the Author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-sufficient sage, and of the Pagan devotee; His writing is upon the wall, whether of the Indian fane, or of the porticoes of Greece. He introduces, He all but concurs, according to His good pleasure, and, in His selected season, in the issues of unbelief, superstition, and false worship, and changes the character of acts, by His overruling operation. He condescends, though He gives no sanction, to the altars and shrines of imposture, and He makes His own fiat the substitute for its sorceries. He speaks amid the incantations of Balaam, raises Samuel's spirits in the witch's cavern, prophesies of

the Messias by the tongue of the Sibyl, forces Python to recognise His Ministers, and baptizes by the hand of the misbeliever. He is with the heathen dramatist in his denunciations of injustice and tyranny, and his auguries of Divine vengeance upon crime. Even on the unseemly legends of a popular mythology He casts His shadow, and is dimly discerned in the ode or the epic, as in troubled water or in fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from Him.

If this be a sketch, accurate in substance, and as far as it goes, of the doctrines proper to theology, and especially of the doctrine of a particular Providence, which is the portion of it most on a level with human sciences, I cannot understand at all how, supposing it to be true, it can fail, considered as knowledge, to exert a powerful influence on philosophy, literature, and every intellectual creation or discovery whatever. I cannot understand how it is possible, as the phrase goes, to blink the question of its truth or falsehood. It meets us with a profession and a proffer of the highest truths of which the human mind is capable; it embraces a range of subjects the most diversified and distant from each other. What science will not find one part or other of its province traversed by its path? What results of philosophic speculation are unquestionable, if they have been gained without inquiry as to what theology had to say to them? Does it cast no light upon history? has it no influence upon the principles of ethics? is it without any sort of bearing on physics, metaphysics, and political science? Can we drop it out of the circle of knowledge, without allowing either that that circle is thereby mutilated, or, on the other hand, that it is no science?

When theology gives, it has a right to take; or rather the interests of truth oblige it to take. If we would not be beguiled by dreams—if we would ascertain facts as they are—then, granting theology is a real science, we cannot exclude it, and still call ourselves philosophers. I have asserted nothing as yet as to the pre-eminent dignity of religious truth; I only say, if there be religious truth at all, we cannot shut our eyes to it without prejudice to truth of every kind, physical, metaphysical, historical, and moral; for it bears upon all truth. And thus I answer the objection with which I opened this discourse. I supposed the question put to me by a philosopher of the day, 'Why cannot you go your way, and let us go ours?' I answer, in the name of theology, 'when Newton can dispense with the metaphysician, then may you dispense with us.' So much at first sight; now I am going to claim a little more for theology, by classing it with branches of knowledge which may with greater decency be compared to it.

Dr. Newman summed up in the following terms:—'It will not take many words to sum up what I have been urging. I say, then, if the various branches of knowledge, which are the matter of teaching in a University so hang together, that none can be neglected without prejudice to the perfection of the rest, and if theology be a branch of knowledge, of wide reception, of philosophical structure, or unutterable importance, and of supreme influence, to what conclusion are we brought from these two premises but this?—it follows at once that to withdraw theology from the public schools, is to impair the completeness and to invalidate the trustworthiness of all that are taught in them. Religious truth is not only a portion, but a condition of general knowledge. So to act is nothing short, if I may so speak, of unravelling the web of University Education. It is, according to the general proverb, to take the spring from out the year; it is to imitate the preposterous proceedings of the tragedians, who represented a drama with the omission of its principal part.'

Loud applause followed the conclusion of the lecture.

#### DR. CAHILL'S THIRD LETTER.

TO THE RIGHT HON. THE EARL OF DERBY.

House of Lords, May 21.

Earl of Derby said—What I have stated before is, that her Majesty's Government have no present intention of making any alteration in, or proposing any repeal of, the existing act, by which an endowment was granted to the College of Maynooth (hear, hear.)

House of Commons, May 21.

Mr. Spooner, in answer to the appeal made to him as to whether he believed in the present session that an enquiry could be carried to a satisfactory conclusion, would at once say that he did not think it could (hear, hear, from the opposition.)

The Chancellor of the Exchequer said—The vote meant that the House of Commons should express an opinion whether there should or should not be an inquiry in respect to the system which was carried on at Maynooth, and when he heard the words "a mockery and a delusion" used with respect to this debate, and the manner in which it had been conducted, he must say, that with regard to the people out of doors, it would indeed be a farce and a mockery, if, after all that had been said, and all the feeling that had been expressed, the house did not come to some conclusion on the subject of Maynooth (hear, hear.)

The Attorney General for Ireland said—The hon. member for Middlesex, referring to the Established Church, renewed the old exaggeration, with respect to the value of its property, and the right hon. member for the University of Oxford, as well as the noble lord the member for London, warned the friends of inquiry to be careful what they were about, lest they should bring about the reconstruction of religious establishments in Ireland generally. As a representative of the Church; however, he (Mr. Napier) would not accept that statement. It was thought a desirable thing, on its own merits, to interfere with the Established Church of Ireland, let such a proposition be brought forward, and he would give it a fair consideration. He did not forget that in earlier days that Church had neglected its duty; that Ireland condemned it, that the Almighty condemned it; but let it be borne in mind that England did not condemn it. Now, however, that it had become an active and living interpreter of

God's Word, speaking in the native language, and had acquired spiritual power, an inquiry into the Establishment was menaced, with a view to its reconstruction.

Caernarvon, Wales, June 2, 1852.

My Lord Earl—The history of our Imperial Legislature affords no parallel of the hypocrisy, the meanness, and the trick, by which the Government of England is now systematically executed. I presume to express towards your lordship, personally, the most profound respect; but what politician of any age of England's history has ever seen such contradiction, such swaddling, such shuffling, or, as it is now adays termed, such "dodging," as are all contained in the extracts quoted above? The mover (Mr. Spooner) for the Maynooth inquiry, who, but some few days ago, spewed such filthiness on the Confessional, now gives up that inquiry as not likely to lead to a "satisfactory conclusion;" next comes your Chancellor, who contradicts the mover, and thinks an inquiry necessary to "satisfy people out of doors," and to escape being branded with the charge of "mockery and delusion;" your lordship next comes forward in the order of the political dodging, and takes a course peculiar to yourself, by stating that you have no intention of making "any alteration in the act of the endowment of Maynooth," from whence it must be concluded that all the past debates on Maynooth have been a mere Parliamentary farce; and lastly, your Attorney-General for Ireland concludes the official melodrama, with a kind of ministerial doxology, in which he declares, as *ex-officio* theologian to your lordship, that the Irish (Protestant) Church has "neglected its duty" (oh, strange fact!)—that it had been "condemned by Ireland, and the Almighty" (what a happy coincidence of opinion between Lord Roden and the Almighty)—that at present that same condemned Church has learned to speak and pray in Irish (oh, liturgy of Elizabeth)—that consequently (the Lord be praised) it has again recovered the good opinion of Ireland and the Almighty! and is at the present moment (oh ghost of Oliver Cromwell!) "the active and living interpreter of God's word." I declare I have never read in the same number of words coming from the members of any responsible society, so much trifling inconsistency, reckless insult, and swaddling puerility, as may be collected from these specimens of cabinet wisdom. I assure you, my lord, nothing but my deep personal respect for your lordship, prevents me at present from laughing in your face, seeing the ridicule and the contempt with which your administration must be covered all over the world before every man of common sense and honor. Who can avoid smiling, in melancholy scorn, at seeing the reigns of Government in this great and powerful, and enlightened country, entrusted to men who plainly avow that they are humbugging the nation, and that, in order to please the unjust cry of a ferocious bigotry, they are keeping alive the feelings of religious rancor, and, without necessity or a useful aim, ranging two hostile parties of our common country in a perilous and a sanguinary struggle?

And is there never to be an end of this furious malignity against the Catholic name? Is the British Parliament to assemble, year after year, uttering the grossest falsehood, publishing the basest lies, and encouraging the most relentless prosecution against the creed of Catholic Ireland? From Dioclesian to Elizabeth, from Julian the Apostate to Lord John Russell, there never has been displayed, in any part of the world, a more debased, unceasing system of shameless misrepresentations, ribald insult, and debauched lies, than has been promulgated from your senate house against the faith of two hundred and fifty millions of the present population of the world—against the creed of your English ancestors—and against the venerable and imperishable records of all that has been great, learned, and virtuous of the past eighteen centuries in every nation of the earth. This frantic warfare did not begin in drunken clubs or in infuriated fanatical enthusiasm; it did not commence in Tyburn or Smithfield. No, it burst forth in the British senate; it was first announced from the treasury benches; it originated with the Premier of England; it was the offspring of the English cabinet; it was planned in silent deliberation, urged in ministerial eloquence, and executed under the sanction of Parliamentary wisdom. It employed Lord Minto to demand the Pope sent to light the fires of Switzerland, licensed Canning to endorse the pillage of the monasteries, gave a military medal to Garibaldi, feted Kossuth, aided Haynau to erect scaffolds to hang men and to flog women, encouraged Bismarck, and transported Smith O'Brien; and, while standing in Lombardy, in the sight of Europe, flinging the red hissing balls of sanguinary revolution over all the nations, it was seen, at the same time, turning with the other hand the leaves of the Bible, polluting God's Gospel with a reeking hypocrisy, and provoking the indignation of man, and the vengeance of God. Yes, my lord, the legislators of England during the last three hundred years have practised the reformation act of presenting the appearance of sanctity in language, while perpetrating, in fact, the blackest enormities of crime. From Dean Fletcher, who had the shocking indecency to preach incongruous godliness to the Queen of Scots, while the perjured executioner uncovered his murderous axe, down to the Jumpers of Connemara, it is all the same system of lies, hypocrisy, and guilt. And as a matter of course, from the 4th of November, 1850 (the date of the Durham letter), up to the present sittings of your "crime and outrage committee," there could be no possible phase of calumny and insult put forth in sanctimonious baseness against the discipline, the doctrine, the practices, and the ministers of the Catholic Church, which has not been shamelessly exhibited with a perseverance, a malignity, an indecency, and a fury, which have no parallel in the history of modern times. Depend on it, my lord, that all this base slander and national injustice will end in

the disgrace of your name and in the weakness of national power. Vespasian and Caligula tried this policy before the administration of Lord John Russell, and they failed. Attila attempted in his day to uproot the Gospel and letters before the time of Lord Palmerston; and while the furious Hun is forgotten, they both survive; and Tom Cromwell was appointed the head of a commission similar to the plan by which you now assail Maynooth, and Catholic colleges still remain in spite of Cromwell and his royal profligate master. All the enemies of Catholicity through the past ages have had the malignant triumphs of their short space of life against our Church; and they are all now dead and she lives. Their lives were counted on the narrow scale of years, months, and days, but her age is reckoned on the endless revolving circle of ages; she enjoys a perpetual spring of youth—they are sealed in the frozen winter of death. Their forgotten ashes are now inorganic clay—the grave-worm sleeps in their black hearts, and brings forth her young in their disastrous brain—while her lofty spires, and million altars, and myriad congregations, spread all along the nations, from the golden gates of the east, to her sombre turrets in the western twilight, proclaim her activity, and her life, and her jurisdiction, wide as the rational horizon, and comprehensive as the human family. Depend upon it, my lord, you are placing yourself in a wrong position, by employing the prestige of your great name (for great it is) in the cause of bigotry, persecuting a people whose loyalty is without a stain, and inflicting an unmerited insult in gratuitous vengeance against a seminary, which, during the venerable period of upwards of half a century, has sent forth a priesthood, the teachers of morality, the abettors of the public order, the promoters of peace, and the too faithful and zealous defenders of the stability of the English throne. Your lordship has acquired great practical power—you have a just political illustrious reputation amongst your followers—and hence you can, with prudence, calm the storm of party strife, subdue the rage of religious prejudice, and be the father of your country, not the demagogue of a ferocious faction. Those who presume to know best your lordship's sentiments assert with confidence (what I am anxious to believe,) that you are personally and sincerely opposed to the religious persecution of Catholic Ireland; but that the tide of popular opinion running against you, you are forced to yield to the public clamor. But it must not be forgotten that it was your official predecessor who has excited this popular fanaticism; and hence your lordship, who now holds the helm of the state ship, has only to reverse the machinery, go back to the liberal just course of Sir Robert Peel, silence insane devility, unite the conflicting energies of the empire, give liberty to conscience, correct past errors, and surround the throne with the civilised courage and the invincible fidelity of the universal people.

The entire aim of the present English legislation in reference to Ireland, is based on insult, misrepresentation, and injustice; the minds of men in office are so infected with a hatred towards everything Irish and Catholic, that it is painful to hear in every society where the traveller mixes, one unbroken tale of the grossest lies and the foulest bigotry. The slanders uttered in the Houses of Parliament have passed for legalised facts through all the walks of life in these countries; and although one listens at every turn to the most monstrous calumnies, it is perfectly useless, in the present diseased state of the public temper, to attempt to correct their absurd statements, or to allay their ferocious rancor. Time alone, and the good sense of the generous English people, will remove this wicked scheme of the English government; and as sure as the swollen tide will recede in due time to the opposite shore, the excited feelings of the nation will yet recoil in accumulated anger against the base ministry, which could, from motives of vengeance or mischievous power, gain majorities by perjury, make laws by political prostitution, and stamp on the doors of the senate house a notorious national lie on the religion and the people of Ireland. Perhaps the most fatal error your lordship has committed since the commencement of your administration is the foolish malice of your spiteful Attorney, in his Orange interrogatories at "the Crime and Outrage Committee." The attempt to connect the Priest with the murders of Louth, is a clumsy device, and shows what the heart of your subordinate could execute if he had the power. But the Priest stood considerably beyond the range of the Orange rifle, and the lead fell harmless at the feet of the unsuspecting victim. I consider the assassin of character and the assassin of life to stand in nearly the same category of guilt; and the Priests of Louth must in future begin to learn that they have foes in power with hearts as deadly scarlet as the murders of Bateson. I could wish it lay within the rules of Parliamentary usage that my oppressed poor countrymen could appoint me as an occasional chairman of that committee, and I think I should be able to prove to the satisfaction of the whole world that the English government are the real assassins of Ireland—that the English Church is the great Biblical mill where all the lies against religion and morality all over the world are manufactured—that Lord Palmerston is the Captain Rock of Europe—and that Lord John Russell is the "Ryan Puck" of Ireland. If I were permitted to examine the Archbishop of Canterbury, and Lord John Russell, and Lord Truro, for three hours, I should hope to elicit to a perfect mathematical demonstration, that all the lies, and all the uncharitableness, all the religious rancor, and all the smothered hatred, that, like the tide, rises and threatens to roll in flooded devastation over the barriers of Irish society—all the disorders, and the hearburnings, and most of the riots of Ireland, are solely to be ascribed to the irritating, unceasing provocation and insults of the Established Church. I should be able to prove that each successive Government of England have robbed Ireland (by



successive enactments of oppression) of her commerce, her protecting laws—have transferred to England every removable place of honor or emolument—have purchased her constitution by bribery—have debased her leaders by corruption—have drained her resources, weakened her strength, gutted the national fabric of her ancient rights, and left her a helpless victim, a whining beggar, and a chained slave at the gates of England. I could prove that laws are made to protect the Irish trees and the Irish fences—that the fishes and the foxes are taken within the care of our cruel masters—but that the poor Irish Catholic, the poor, faithful, grateful, enduring Irishman is placed at the mercy of a capricious or cruel landlord, that he may be ejected, exterminated, and banished without appeal; that he is deprived of the right to live in the country of his birth; that the laws leave him friendless, unprotected, deserted; that the cruelty of his legislators fills him with revenge; the ill-treatment of his landlord teaches him retaliation; that the combination of his superiors against him produces a corresponding confederacy of his class; thousands perish by his side from extermination, disease, and hunger; that the laws make him savage, and their administration provokes him to revenge, and in his madness and fury he stains his hands with murder; and while he erroneously, yet naturally, thinks you kill his class in tens of thousands, he cannot be restrained in his wild anger from taking your lives in dozens. My lord, I am not drawing a picture to my own taste. I am copying from your own original, which I abhor. I am sketching the strict historical truths of Ireland; and, so help me God, I look upon the frame-work and the administration of your laws, together with the monstrous grievance and the provoking insult and lies of your church establishment, to be the cause of all the disasters of Ireland, and the source of our social disorders, the root of all illegal combinations, and the sole maddening draught which arms the hands of the assassin, and stains our country with the red mark of murdered blood.

Lord Derby, I hereby accuse you and your subordinate with a shameful and insulting perversion of our oppression and your conduct, to attempt to shift the murders of Louth, which your laws have notoriously excited, from your own guilty hands, to the shoulders of the zealous, pure, unoffending priest.—This insulting hypocrisy and conspiracy is a crime which no time can efface—it is a sin against the Holy Ghost, since it ascribes the wicked results of your own unjust laws to the agency of the holy priest of God. Ah! my lord, we have received already superabundant insult from Russell and his despised cabinet; but, surely, while the rotting masses of human flesh still are scented on the putrid air of Skibbereen—Russell's work—while the oozing blood still reddens the clammy pit in Lord Sligo's field at Westport (where fathers, mothers, and children died under a melting sun without covering, in the wild agencies of scarlet fever and desertion), you should not have permitted your Attorney to add the last drop of shameless provocation to our former trials. While the history of the workhouses of Ballinasloe and Balinrobe is recollected—while the name of Gross Island is remembered—while the smoking roofs of demolished villages are still seen—while the emigrant ship is still laboring under its load of your ragged, starved, and exiled victims, your man should have the decency not to outrage every feeling of common sense by ascribing the clear, palpable, and ferocious results of your own vile legislation to the humble minister of God, who would arrest the murderer if he could, who counsels obedience to the laws, honors the Queen, and prays for his enemies. And he is only one of a class. Every priest in Ireland is the same—it is our duty to respect even your bad laws, to maintain obedience even to your cruel authority, to support even a wicked administration, to aid you in the suppression of all illegal societies, and to die, if necessary, in defence of the throne. Lord Derby, you have behaved very badly to insult us by the shameful insinuations of your Orange official. We are not able to resent this cruel injury, this crying injustice; but we have the gift of speech left in spite of your "committee of outrages," and we shall make all nations re-echo the meanness, the indecency, the venom, and the sneaking, cowardly insinuations of your swaddling Attorney; and we shall inform all mankind, that while religious intolerance and fanatical persecution are certainly given up in every country in the civilized world as obsolete and disgusting, England alone keeps up her heavenly hatred—England alone has sickly mottoes from the Canticles carried on her Protestant mousetraps, electrotypes her reformation-crockery-ware with orthodox prayer and lovely hymns, and pours the malignant lemon-juice of her saintly hypocrisy round every word of godly slander which she utters on Ireland.

Your Irish Attorney, my lord, has thought proper to enter the field of theology in the extract quoted above, and in his swaddling divinity has made some gross misstatements, or rather blunders, in reference to my creed. He is very candid in saying that the Irish Church had neglected its duties, and was condemned by the voice of Ireland and heaven; but that having recovered from her Church frolic, she is now rather a sober, well-conducted Church, and is going on very respectably indeed in her line, having had the advantage of learning Irish within the last twenty years, and thus is enabled by vernacular slippancy to be an active servant and very lively in the interpretation of God's word. Really, my lord, your theologian is no great witch in logic, or he could never have uttered such a facetious admixture of the forcible-comical, and the feeble-religious, as is contained in the official extract of his notable speech. I think, my lord, I understand him when he stated that Ireland condemned the Irish law Church. Your theological lawyer must have alluded to the tithe-system, when the widow Ryan's son was shot in Munster—when the murder of Carrickschock was perpetrated

for your Church in open day—when Father Burke, of Meath, refused to take the census of his butchered flock, and when the cross roads of Ireland were red with the blood of the Irish Catholic, slain in the name of God, in order to feed the profligate luxury of the huge Moloch of your sanguinary creed. I think I understand your subordinate, when he asserts that your crimson Church once stood "condemned before Ireland and before God." I think, too, I can well explain the true meaning of that passage of your law-officer, where he states that his recovered church is now "an active interpreter of God's Word." And I assure your lordship that in following the absurd positions of Mr. Napier, it is very hard to abstain from expressing the ridicule which speech deserves, and to maintain at the same time the solemn respect, the distant veneration, and the becoming reserve which suits my position while addressing your lordship. No doubt your church has been a most active interpreter of God's word since it has put seven hundred and seventy-six different interpretations on that word since the time of your great reformer, Luther, for the truth of which statement, in part, I beg to refer your lordship to Bossuet's Protestant Variations.

By the first active interpretation Luther threw off the authority of the Pope. Secondly—He modified, re-interpreted, re-modified, re-believed the doctrine of transubstantiation and the holy Eucharist.

Thirdly—He and his followers interpreted the 6th chapter of St. John as "companion, impanation, perpanation, hyperpanation," and ultimately this active church has settled down into a *Judaical type* on this Christian doctrine.

Fourthly—The old Mass, and the invocation of saints, and purgatory, and the sacraments of penance, confirmation, and extreme unction, and the sacrament of marriage, have been successively abandoned by this holy "activity" of your church; and the Archbishop of Canterbury and Lord John Russell have respectively given up the sacraments of holy orders and baptism within the last two years. The "activity" of the ministers has given up the divinity of Christ, and the "activity" of the Greek Protestants has denied the personality of the Holy Ghost; and thus your Christian church has reduced her faith to the simple idea and doctrine of merely belief in the existence of God. This is pure Paganism—and when we add to this fact, that Luther sanctioned plurality of wives, with the Landgrave of Hesse (that is Mahomedanism), we are forced to conclude, from clear premises, that your church, in its "active interpretation of God's word," has unchristianised, has Turkified, has Mahomedanised, has unscripturified, has infidelised, has paganised, and has demoralised the whole world. Believe me, my lord, that no Attorney can be a proficient in the theology; and, hence, the sooner you keep your man to his own department of *ex-officio* information the better for the reputation and the honor of your administration.

Penetrated with the deepest respect for your great name and lofty position, I wish I could presume to tell you how much good you can effect for the empire by a course of truth, honor, and justice to Ireland.—The disastrous divisions which your Government has excited at home; the unmeasured contempt with which your name is assailed abroad; the perilous state of your commerce; the conflicting interests of the various factions of your country; but, above all, the keen watchfulness with which a hostile neighboring power observes all your panics, should induce you to heal the public acerbity—to forget past rancor—to begin a new era of legislation, and combine all your strength—to govern with impartial justice—to leave conscience between God and man—to soothe the flagrant oppression of Ireland—to soften the tyranny of ages—to be the father of the poor—the advocate of the oppressed—the emancipator of the slave—to have your name graven on our hearts in national love, and to combine, unite, concentrate, and bind in indissoluble amity the energies, the courage, and the loyalty of this great empire in one great invincible bond of national fidelity. This is a work worthy of you, and a work which you can execute, and a victory over bigotry and falsehood which will transmit your name to posterity as the benefactor of my country, and not the persecutor of my name and race.

I have the honor to be, my lord earl, with profound respect, your lordship's obedient servant,  
W. D. CAHILL, D.D.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.  
From the Rev. Francis McGinity Delegate of the Catholic University Committee in England:—

"25, Cadogan-street, Chelsea,  
June 5th, 1852.

"My dear Mr. Star—I send £130 by this post to the Hibernian Banking Company, Dublin, for the credit of the Catholic University fund. In my last I mentioned for the information of the committee that his Eminence the Cardinal Archbishop of Westminster, has kindly arranged to preach in St. George's Cathedral, on Sunday, the 27th inst., on the all important and vital subject of the Catholic University of Ireland. I have now to state that his Eminence has, in the most gracious and kindest manner, given me permission to make the necessary arrangements to have said sermon printed and published for the benefit of the fund.—I remain, my dear Mr. Star, very faithfully yours,

"FRANCIS M'GINITY.

"George B. Star, Esq., &c., &c."

THE SEE OF DUBLIN.—The ceremony of inducting his Grace the Lord Primate into the metropolitan See will take place on the 29th June, the feast of SS. Peter and Paul. After the pontifical High Mass, the installation sermon will be preached

by the Rev. Michael Sullivan, of Cork. In the afternoon grand pontifical vespers will be sung. We have heard that his Eminence the Cardinal Archbishop of Westminster will be invited to be present at the solemn ceremonial.—*Telegraph.*

THE ENGLISH PROVINCIAL SYNOD.—The hymn "Veni Creator Spiritus," has been sung in all the churches and Chapels in the Archdiocese of Westminster, to implore the light of Heaven upon the Bishops and others during the approaching Synod of the English Church, which will take place at Saint Mary's College, Ascott, in the early part of July. From Trinity Sunday till the close of the Synod, the above hymn will be daily recited before or after the principal Mass, into which the Collect, &c., of the Holy, will be introduced. It is understood that there will be nearly one hundred Bishops, dignitaries, and other Ecclesiastical personages assembled within the walls of St. Mary's during the term of the Synod.—*Correspondent of Tablet.*

Brother Anthony Coyle, of the Order of Saint Francis, from Galway in Ireland, is at present on a tour in this district, collecting the alms of the Faithful to aid in the erection of a monastery and schools in the parish of Kiltulla, situated in the western wing of Roscommon, and in the county of Mayo.—a district where great poverty and destitution exists. The parish is fourteen miles in length and seven in width, having not one resident gentleman. Owing to the pressure of the famine, and the consequent deprivations of the inhabitants, there is at present but one school in the whole parish, and that one situate at the extreme western end of it, about eleven miles from the other end. Charles Lynch, Esq., of Windfield, has generously given a grant of ground for a site suitable for the monastery, on which there is at present an old farmhouse with offices attached, which will be used as a temporary residence for the Brothers of St. Francis.—*Northumberland and Durham Cor. of Tablet.*

THE VERY REV. DR. NEWMAN.—The Very Rev. Dr. Newman left Dublin for England on Wednesday evening. We understand that the trial of Achilli v. Newman, is to come on about the 23d inst., and that the friends of the illustrious defendant are full of hope that the cause of justice and truth will be triumphant after all. An analysis of Dr. Newman's fifth lecture on University Education, will be found in another part of our columns. We have to state, that in consequence of the necessity existing for Dr. Newman's personal attendance at the approaching trial, the delivery of his lectures will be discontinued for a few weeks.—*Tablet.*

ST. GEORGE'S, SOUTHWARK, ENGLAND.—On Whit-Sunday, before High Mass, the Lord Bishop of Southwark administered the holy Sacrament of Confirmation to nearly 250 children, converts and adults.

DEATH OF THE REV. THOMAS MINSTER.—Pray for the soul of the Rev. T. Minster, once Vicar of St. Saviour's, Leeds, and one of those who were received into the Church about Easter, 1821. Fortified by the Holy Sacraments he expired on the 2d of this month at the Presbytery of St. Mary's, Hanley, Worcestershire, where he had retired to pursue his theological studies, and to prepare himself for the Priesthood, for which he had a longing desire. He had received the minor orders, and had it been God's Holy will to spare him, he would have become a most efficient and zealous Priest. To the last he expressed his deep gratitude to God for having called him to the bosom of the one true Church. *May he rest in peace.—Tablet.*

PROVINCIAL.—I hear by private information from Rugby, that the number of converts in that town still increases, and that several more Protestants have been recently received in the Church.—*Corres. of Dublin Telegraph.*

CONVERSIONS.—I have to announce to you the recent reception into the Church of Miss Fraser, who has for some time been head of Dr. Pusey's Protestant nuns at Rewley House, St. Thomas's, Oxford, and now an inmate of Miss Prestwich's religious house at Kensington. Miss Fraser is a cousin of Dr. Forbes, the Protestant Bishop of Brechin, the same who gave to Messrs. Wynne and Patterson, while Anglicans, letters of recommendation to all orthodox bishops throughout the world; and also a relative of Lord Forbes, the munificent founder of St. Ninian's Cathedral at Perth.—*Correspondent of Dublin Telegraph.*

E. Badgely, Esq., Q. C., was received into communion with the Catholic Church at the Church of the Immaculate Conception, Farm-street, London, on Sunday last, by the Rev. H. E. Manning, late Archdeacon of Chichester.—*Tablet.*

IRISH INTELLIGENCE.

THE CORK EXHIBITION.—This exhibition of industry opened with considerable eclat on Thursday. On Wednesday, at half-past four o'clock, the Lord Lieutenant and the Countess of Eglinton reached Cork by railway for the purpose of being present at the opening of the exhibition. His Excellency was received by the Mayor and other authorities, and went in procession through the city, the streets of which were lined with troops.

THE WEATHER AND THE CROPS.—The genial showers of the last week have been productive of incalculable advantage to the crops of every kind. The wheat and oats are very luxuriant, and we have strong hopes that the potatoes will this season prove a most abundant crop. A finer season, or richer promise, has seldom been seen.—*Meath Herald.*

THE CROPS.—The crops in the counties of Leitrim, Cavan, Fermanagh, Tyrone, and Armagh, never presented a more healthy or luxuriant appearance at this season of the year than at present. In Leitrim and Cavan some fears were entertained that a miss in the potato crop had set in, but we are happy to say that the recent rain has fully removed those fears.

On Tuesday a deputation from the Catholic citizens of Cork waited upon the Rev. Mr. Marshall, at the residence of Mrs. J. J. Murphy, Sydney Place, for the purpose of presenting him with an address expressive of their gratitude for his labors in this city. Among the gentlemen who attended were nearly all the leading Catholics of Cork.—*Cork paper.*

A MEETING OF THE BRITISH ASSOCIATION.—The amount raised in Belfast towards defraying the expenses of the intended meeting of the British Association in that town, in September next, falls considerably short of the amount required, the sum of £500 being only as yet contributed.

ROBBERY OF A CHAPEL.—On Saturday night some ruffian broke into the vestry of the chapel of Skoughvosteen near Mountloftus, and took therefrom a small copper vessel and a couple of knives, which were the only articles in the building, as the Rev. Mr. Doyle, P.P., has for several years taken the precaution of removing the vestments and sacred utensils every Sunday.—*Kilkenny Moderator.*

In consequence of the low rate of interest obtainable on bank deposits, several English and Scotch capitalists are flocking to the West of Ireland in search of a profitable investment for their money. The ex-Lord Mayor of Dublin, who purchased a portion of the Hedges Eyre estate in Galway, has arrived in that city from Dublin, with a view of looking after his property, and making such arrangements as he may deem necessary.

ALLEGED MILITARY INTERFERENCE AT AN ELECTION.—A report of undue interference by General Thomas, a commanding officer, with the votes of the enrolled pensioners in Enniskillen, was circulated last week, but pooh-poohed by the Government until distinct charges were preferred by persons worthy of attention. Two versions of the story have been published in the *Northern Whig*; the one is signed by the pensioner against whom intimidation was used, the other by Major Beaufoy. The latter sets out by contradicting a part of the report—viz., that General Thomas's interference took place at an inspection of the pensioners of Enniskillen, but it is true that the pensioners met General Thomas, at his own express request, when he visited Enniskillen on a round of barrack inspection. The statement of the pensioner M'Kinlay is, that General Thomas having assembled the pensioners, gave them two guineas to drink, and asked them to vote for Mr. Whiteside at the next election. M'Kinlay refused, and after some apparently temperate discussion the General left the office. But meeting the pensioners soon after, in the barrack-square, "the General turned round and came in the direction of M'Kinlay, and shook his clenched fist in a most violent manner at M'Kinlay, and said he (M'Kinlay) was a disgrace to the name of an Enniskillener." Major Beaufoy speaks only of the scene in the office, and alleges that M'Kinlay represented himself as having been coerced at the last election to vote against Mr. Whiteside.

ALARMING RIOTS IN BELFAST.—One of the extraordinary and unforeseen occurrences which from time to time arise out of the most trivial causes, took place on Monday evening in Belfast, in the shape of disturbances, amounting to riots, which continued at intervals for some hours. In the morning a very large body of teetotallers met in procession in town, according to annual custom, and proceeded by the Belfast and Ballymena Railway to Randalstown, where a public meeting was held. The procession on its return, which was expected about six o'clock, not appearing, the want of something to beguile the time induced a few boys to commence throwing tufts of grass at each other, which they procured at a field hard by. This went on harmlessly enough for some time, until their blood becoming warmer, or from the supplies of grass becoming scarce, they banded stones among each other. The stone-throwing fever communicated itself to others; and before one hour had passed over, the state of things became resolved into this—the crowd had swelled up York-street, as far as Earl-street; and those who chanced to be on either side of the street stood methodically ranged against each other. Stones were flung to and fro, and many blows were given. A party of local police now came to the spot, and their presence had, for a time, some effect in restoring order. However, the paucity of their numbers in comparison with the dense bodies of people who lined the streets only emboldened the mischief-makers. The county police, under Mr. Hill, S. I., also came on the ground, and exerted themselves with much energy; but the mob was paramount, and regardless of the presence of the authorities, they became momentarily more excited and unruly. For some time after considerable numbers thronged the streets, and at past ten it was necessary to form lines of fixed bayonets across the foot of York-street with a view of clearing it. The files also marched through Donegal-street in like fashion, and at eleven the streets were as quiet as usual. It is remarkable that at the heat of the riot the animus of the mob, which previously had been divided against sections of itself, was united in the onslaught on the police. They were now the marks for combined assault; and it is to be regretted that every one who was engaged on the ground has been, as we understand, more or less injured, and some of them must be unfit for duty for some days.—*Belfast Mercury.*

Mr. Tracy, resident magistrate of Belfast, is seriously ill from the injuries received in the attempt to suppress the recent riot. Sub-Inspector Hill is also confined to his bed, having received a severe wound in the head; and several of the police are in a similar condition.

EXTINCTION OF "JUMPERISM."—In the parish chapel of Cong, on Sunday last, one of the most notorious of the "Jumpers" yet remaining was received back into the Holy Roman Catholic Church by the venerated Parish Priest, the Rev. Michael Waldron. In the presence of the entire congregation he made a public declaration, setting forth the artifices—chief amongst which were money, food and clothing—used first to seduce him from the old faith, and then to retain him when he declared his intention of returning to it, which desire arose on the occasion of the Archbishop's late visit here. This occurrence has caused the deepest chagrin to the proselytisers here, as their mode of carrying on their unholy trade has received such a signal exposure.—*Telegraph.*

THE "PROTESTANT ALLIANCE."—The first annual meeting of this association of bigots was held on Saturday at the Freemasons' Tavern, Great Queen-street, the great hall of which was about half filled, the gallery being occupied by ladies. The assembled fools or fanatics were addressed by Lord Shaftesbury, who occupied the chair, by Admiral Harcourt, Lord Roden, Rev. Baptist Noel, Sir Culling (or Gulling) Smith, &c. Several resolutions of the usual nature having been carried, the gathering dispersed.—*Telegraph.*



## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 2, 1852.

We most earnestly request of our Subscribers to remit to us, without delay, the amounts due to this Office.

## NEWS OF THE WEEK.

The proceedings in Parliament, during the past week, have been singularly barren of interest. Indeed, they may almost be called *dull*, and dull they would have been, had it not been for the amusement afforded by the vagaries of that very eccentric senator, the member for Nottingham, who, by way of enlivening the debate, varied the dull routine, by pitching into his neighbors, right and left, poking them in the ribs, and indulging in practices which were, to say the least, very unparliamentary; the hon. member has been committed to the care of the Serjeant-at-Arms, and will probably be transferred to a lunatic asylum.

Mr. Horsman, not contented with the ministerial *bonâ fide* enquiry into the case of the Rev. Mr. Bennett, and the alleged misconduct of the Government Bishop of Bath and Wells, in instituting the above-named reverend gentleman to the vicarage of Frome, has felt himself obliged to bring the case again before the notice of the House, and to state the additional facts which have come to his knowledge. These are—that Mr. Bennett had attended Mass at Kessengen, “and had travelled upon the continent with a consecrated stone (?) in his possession, as Catholics were accustomed to do.”—Mem.—We have heard of a man going about “with a brick in his hat,” but we were really not aware that it was the custom for Papists to travel about the continent with “consecrated stones” in their possession.—However, from the fact of his having attended Mass, and gone about with a “consecrated stone” in his possession, Mr. Horsman triumphantly concluded that the Rev. Mr. Bennett was not at all the man for Frome, and that the Government Bishop of Bath and Wells had been guilty of gross dereliction of duty in instituting him as Vicar of that very intelligent and evangelical parish. Mr. Gladstone attacked Mr. Horsman, and Sir J. Pakington retaliated by giving it to the poor Government Bishop. On a division, Mr. Horsman’s motion for an enquiry, was carried against the Ministry, by a majority of 44—the numbers being 155 to 111.

No practical results, from this victory of the Low Church party, are likely to be realised during the present Parliament; its days are numbered, and the 26th ult., was spoken of as the day when her Majesty was to inform her faithful Commons that she had no more demand for their services. But, for the fun of the thing—just to see how a Government Bishop will act, when summoned before the bar of the House of Commons to give an account of himself, and of the manner in which he exercises his spiritual (?) functions—it is greatly to be hoped that Mr. Horsman will renew his motion during the ensuing Session of Parliament. Mr. Bennett may, perhaps, plead that, however supreme and absolute may be the spiritual authority of the Queen, or rather of the House of Commons, in England, that authority does not extend beyond her Majesty’s dominions; that the spiritual allegiance of every baptised person is due to the Bishop of the diocese in which he is, for the time being, residing; and that, as no Bishop can have any authority or jurisdiction in any other Bishop’s diocese, he, Mr. Bennett, whilst at Kessengen, was absolved from all allegiance to his Anglican Diocesan, and bound to submit himself to the authority of the Bishop of the diocese in which he found himself; and that, therefore, it was as much his duty, whilst in a Catholic country, to go to Mass, and conduct himself like a good Catholic, even to the carrying about with him a “consecrated stone,” as when, in Protestant England, it was his duty to worship God by Act of Parliament, to believe according to Statute, and to do—*n* the Pope as the Man of Sin. Much fun will yet flow from this motion of Mr. Horsman.

The most remarkable circumstance connected with politics during the past week, is the appearance of Mr. D’Israeli’s address to the electors of Buckingham, in which the eloquent, but versatile Chancellor of the Exchequer sings his palinody, and proclaims to the world the abandonment, by the Derby administration, of the Protectionist policy. The following are amongst the most important paragraphs from this quasi-official document:—

“The time has gone by when the injuries which the great producing interests endure can be alleviated or removed by a recurrence to the laws which, previously to 1846, protected them from such calamities. The spirit of the age tends to free intercourse, and no statesman can disregard with impunity the genius of the epoch in which he lives. But every principle of abstract justice and every consideration of high policy counsel that the producer should be treated as fairly as the consumer, and intimate that when the native producer is thrown into unrestricted competition with external rivals, it is the duty of the legislature in every way to diminish, certainly not to increase, the cost of production.

“It is the intention of her Majesty’s ministers to

recommend to parliament, as soon as it is in their power, measures which may effect this end.

“One of the soundest means, among others, by which this result may be accomplished is a revision of our taxation. The times are favorable to such an undertaking; juster notions of taxation are more prevalent than heretofore; powerful agencies are stirring, which have introduced new phenomena into finance, and altered the complexion of the fiscal world; and the possibility of greatly relieving the burthens of the community, both by adjustment and reduction, seems to loom in the future.

“But nothing great can be effected by any ministry unless they are supported by a powerful majority in parliament.”

By the “Atlantic,” we learn that her Majesty has been graciously pleased to prohibit Catholic ecclesiastics, and members of religious orders, from exercising any of the rites or ceremonies of Catholic worship, except within doors, and from wearing the habits of their order in public; this fresh proof of her Majesty’s regard for civil and religious liberty, will not fail to endear her, and her Government, to her Majesty’s Catholic subjects. Of course, the prohibition does not extend to ministers, and mountebanks, of the holy Protestant faith, who, from stumps and inverted tubs, are, and have long been, accustomed publicly to perform the rites of the holy Protestant religion—said rites, consisting in insulting Catholics, and telling lies about the Church of Christ. The proclamation has been issued, but it remains to be seen whether any Government will dare to enforce it, or if a man, whether layman or ecclesiastic, can be prevented from walking about the streets in any costume he may think fit to adopt. It was a difficult job, after the 45, to compel the Highlanders to encase their nether limbs in the bifurcated garment of the Saxon, in spite of the cruelties and atrocities perpetrated by the Hanoverian Government upon the brave and loyal adherents of their exiled sovereign; and, if we know aught of the temper of the Catholics of the British Empire, it will be a still more difficult task to compel obedience to a law which forbids the Catholic priest to wear his time-honored vestments, whenever, and wherever he thinks fit. But, now, that gracious Majesty is deigning to occupy herself with the wearing apparel of priests and religious, what mighty revolutions in costume may we not soon expect? Will her Majesty come out strong as a Bloomer, or as an anti-Bloomer? Will she encase herself in Albert’s princely—“Oh-no-we-never-mention-them”—or will she, by gracious proclamation, reinstate the petticoat in possession of its former dignity? These are important points to which, when her Majesty shall have satisfactorily settled the question of ecclesiastical garments, we hope she will turn her royal attention. We have an Albert hat, why not a Victoria pantaloons, or *culottes à la Reine*? Shall not that supreme authority which can make or unmake Bishops, and proclaim articles of Faith, decide upon the cut of a coat, or the orthodox dimensions of a pair of breeches?

Turning from these impertinent, but, thank God, impotent attempts at interference with the rights of Papists, it is pleasant to contemplate the cool, and calmly majestic demeanor of the Catholic Church. Whilst Royal Proclamations are being launched at her,—whilst from Senate-house and Meeting-house,—from the pulpit, the tribune, and the pot-shops, her enemies assail her with abuse—despising the *brutum fulmen* of the one, and scorning to notice the low ribaldry of the other, she still holds on her way, relying upon the assistance of Him who promised that the “gates of hell should never prevail against her.” Acts of Parliament prohibit her, and declare the exercise of their functions, by the successors of the Apostles, felony, and she answers Acts of Parliament and Penal Laws, by summoning her Bishops to meet in Holy Synod, there to take such measures, and to devise such plans, as to them in their wisdom, shall seem best, in order to set at defiance the malice, and to counteract the machinations of her foes; this is the only answer the Church deigns to afford to Protestant Legislators. On Tuesday next, the 6th inst., for the first time for many centuries, the Bishops of England will meet in Provincial Synod, at St. Mary’s College, Oscott; and, whilst the Prelates of the Catholic Church are there assembled, and deliberating—whilst kneeling before the altar, the faithful are giving thanks to the Most High, that He in His mercy has been pleased once more to restore England to the rank of a Christian and Catholic country,—whilst the fanatics of Exeter Hall are clamorously invoking the arm of the civil power to repress the audacious aggressions of God’s Holy Spirit, and the Government Bishops—the pampered menials of the State Establishment—are humbly, yet in vain, craving permission from Parliament, and Lords of the Treasury, and Downing street officials to meet in Convocation and set their house in order,—we, the children of the One, Holy, Catholic Church, should join our prayers to the prayers of our brethren on the other side of the Atlantic, that every power that presumes to set itself in opposition to that Church may be put to shame, and that all the deliberations of her assembled Prelates, may redound to the honor and glory of God’s most holy name, and the good of His Church. For this purpose, and in order to excite the pious ardor of the faithful, his Lordship the Bishop of Salford has addressed the following circular to all the priests in his diocese:—

Ad Clerum.

“Rev. and dear Sir—We have received official notice that the ‘Provincial Synod’ will be solemnly opened on the 6th day of July. In order to implore the light of the Holy Spirit upon the Bishops therein assembled, we direct the Collect, &c., ‘*De Spiritu Sancto*,’ to be added after Mass, after the conclusion of the Jubilee in our diocese until the termination of the ‘Synod.’ We also appoint that the hymn ‘*Veni Creator Spiritus*,’ with the versicle and prayer, be sung or recited in Latin or in English before the principal Mass on all Sundays and holidays during the same period. You will also request the prayers of

your flocks that the Holy Spirit will deign to enlighten our mind, that so whatever may be done by us may be done for the greater honor and glory of God, and for the welfare of the holy Church.”

From France we have little of interest. M. Courgeon, Professor of History at the College of Bourdeaux, has declined to take the oath of allegiance to the President. Several other functionaries, amongst whom one naval officer is mentioned, have followed the example of the Professor.

The affairs of Switzerland are becoming more and more complicated. By the telegraphic report of the news brought by the “Atlantic,” we learn that on the 1st June,

“The Federal flag of Switzerland was brought from Basle to the city of Neuchâtel, and set up in the centre of a square formed by officers of the Canton. The Major of the Neuchâtel Rifle corps then addressed the officers, calling on them to be true to that flag, and, if necessary, the Federal Government would assist them in maintaining their independence.—A large crowd witnessed the ceremony.”

The telegraph from Washington on the 29th ult., announces the death of Mr. Clay:—

WASHINGTON, June 29.

“Although Mr. Clay’s death has been momentarily expected for this some time, those in attendance on him did not seem to think this event so near. He seemed to be perfectly resigned, and died with the utmost composure at a quarter-past eleven o’clock to-day.”

The Kossuth mania in the United States has, by this time, pretty generally subsided. The “great patriot” appears before the people in his true colors, and is now known as the “great humbug;” in a word, the man has been for some months before the public, and is now thoroughly known and appreciated. The N. Y. correspondent of the *Montreal Pilot* thus describes the late wretched failure of the attempt to revive the Kossuth excitement by a great meeting, and talk at the Tabernacle, on the evening of Monday the 23rd ult.:

“The fact cannot be concealed, however, that the enthusiasm in the cause of Hungary, which spread itself so rapidly on Kossuth’s arrival in America, has been lately declining with equal rapidity. He returned to New York, after his recent tour, scarcely noticed. The nation on reflection has found out that ‘hero worship’ is not the soundest policy.—Some still seek, and doubtless with sufficient honesty, to prolong the excitement; but the public mind has pronounced emphatically against their efforts. Intervention is a thing impossible; and the mission of Kossuth, so far as that is concerned, could not have proved anything else than a failure.”

## THE JESUITS AND THE MONTREAL WITNESS AGAIN.

In a late issue, we flattered ourselves that we had given as plain, and as explicit a denial of the infamous libel published by the *Montreal Witness* against the Jesuits, as possible. We were not sanguine enough to hope that any thing we could say, or do, would suffice to induce our evangelical cotemporary to enact the part of a straight forward, and honest man, or to follow the line of conduct pointed out to him—*viz.*, either to prove, or to retract his scurrilous accusation, and the event has shewn how accurately we had estimated our opponent’s character. His reply to us consists of nine paragraphs, to each of which we shall give a short and concise answer.

The first three paragraphs contain the writer’s profession of faith, as to the Jesuits, Monks, Nuns, Priests, and religious generally. He believes the Jesuits to be capable of anything. He believes that no Monk or Nun, can leave his, or her, convent, or order, without undergoing great and dangerous persecutions. He believes that Jesuits and Priests can incite their followers to use any amount of intimidation and violence, so craftily, that it is next to impossible to prove their complicity—(we should like to hear his opinion of the noble-minded Protestant ministers of Boston, who excited their equally noble-minded followers to burn the Ursuline Convent at Charlestown, on the night of the 11th August 1834, and to insult and outrage the inmates, a few charitable ladies, whose lives were dedicated to the worship of God, and the service of their fellow creatures.) Finally, our cotemporary assures us that he believes that the “individual alluded to”—but without mentioning who the “individual alluded to is”—“escaped from among the Jesuits, and was afterwards, in various ways, cajoled, threatened, and molested by Roman Catholics (whether at the instigation of the Jesuits or not, would be difficult to prove) until he, and those with whom he had taken refuge, believed his personal safety endangered, and he had to flee to the States.” It will be seen, that in this recapitulation, our cotemporary omits the gravest part of the original charge against the Jesuits. “*At last he was entrapped and taken back, but escaped again*,” and that (the individual in question) was in dread of being either “murdered, or taken to the cells of the new *Holy office*”—he has dropped the recapturing part of the business—and concludes by asking, whether “he is to understand the *TRUE WITNESS* as affirming, authoritatively, that the person in question was never among the Jesuits, wearing their garb; that he did not escape from, or leave them, and that they made no efforts to get him back, or to drive him away from the country?”

Upon our cotemporary’s belief we have but this little to say: firstly, if he really believes all that he says he does, he is a greater goose than we took him to be, and we never had a very exalted opinion of his intellectual faculties; secondly—that because he is credulous enough to believe all the silly lies that he has enumerated, that gives him no right to avail himself of the accident of possessing types, and a press, in order to publish these, his silly conceits, to the world, as truths. To his questions we reply as follows:—When he shall have informed us who “the person in question” is, we shall be able to answer his query, as to “whether he ever was among the Jesuits?” We

affirm, authoritatively, that no person, whether member of the order of Jesuits, or inmate of their establishment, has ever *escaped*, or *run away*, from them, in the ordinary acceptation of the words—that is, has ever left the college of the Jesuits, surreptitiously, or violently, or that any person has ever left the establishment without the knowledge and hearty concurrence of the Superior, and other members of the Order. Although, with his usual candor, the editor of the *Montreal Witness* classes *escaping*, and *leaving* as one and the same thing, we beg leave to remark that they are essentially different, and convey two totally opposite ideas. We will illustrate our meaning. We believe that our cotemporary was once a resident in, if not a native of, Scotland. Would he think that we gave a fair account of his exodus from his native land, or did justice to his many excellencies, if we were to speak of him as having “*escaped from Glasgow*,” or “*run away from Scotland*?” Would he not have cause to complain that we placed him in a very unenviable light? he would at once perceive the difference between *escaping*, *running away*, and simply *leaving*. We can not say whether the “individual in question” has left the Jesuits, because we must first be told who the “individual in question” is. Individuals constantly arrive at, and leave the Jesuit’s College—it is an affair of every day occurrence; but, as we said before, we distinctly assert that no person has *escaped* or *run away* from the Jesuits—that is, has left them without their knowledge and consent, first asked and obtained, since the first establishment of the order in Montreal; and that the Jesuits have never made any efforts, directly, or indirectly, by themselves, or by others, to induce any person that has ever left them, to return to them, or else to leave the country. We trust that this time we have been clear and explicit enough.

In his fifth paragraph our cotemporary complains that we do not “say a word more about Savings Banks;” well, perhaps, we shall leave him nothing to complain of on that score. If he challenges us we will give to the world some extracts from the Parliamentary Report upon the said *Montreal* Provident and Savings’ Bank, for which, we assure him in advance, that his friends will have no cause either to thank us, or him. We will prove, firstly—that the failure of that Bank was occasioned by the gross dishonesty of the Directors, who lent the money of the poor depositors to their friends and relatives, and made use of their influence, as Directors, to compel the Bank to purchase their almost worthless, and certainly, greatly depreciated Railroad Stock, at a price far exceeding its value, thereby entailing a serious loss upon the depositors, and feathering their own nests, at the expense of the public—that Directors of the Bank used the money of depositors for electioneering purposes, and lent the money of the poor widows and orphans, in order to secure the votes of the electors for the city of Montreal; these and similar mal-practices on the part of the Directors, we will prove, by unimpeachable testimony—from the Parliamentary Report, published last Summer by order of the Legislative Assembly. We will prove, also, that, gross as was the dishonesty which caused the failure of the Bank, the dishonesty of those who were charged with winding up its affairs was, if possible, still more glaring. We assure our cotemporary that before we are done with the subject, he and his evangelical friends will curse the folly of the *Montreal Witness*, that provoked us to make the exposure. Perhaps our cotemporary imagines that all the copies of the Report have been bought up and destroyed; he is mistaken.

In the sixth paragraph, the *TRUE WITNESS* is upbraided with not noticing the case of poor Marcotte, who, according to the *Montreal Witness*, was sued by a “rich parish Corporation,” or *Fabrique*. “for masses, &c., at his father’s funeral”—and who died in consequence of the annoyance and vexation thereby produced. We did not notice this complaint against the said “rich parish Corporation,” for two reasons, of which it will be sufficient to give one, and that is—that the story bears “*lie*” imprinted on the face of it, as any one acquainted with the customs of the Catholic Church must at once perceive. The *Fabrique*, or “Parish Corporation,” (and if our cotemporary will take the trouble to enquire he may easily satisfy himself as to the accuracy of our assertions) has nothing whatever to do with the saying of “masses,” or with the trilling sum that is paid for them, and, consequently, has no legal power to sue for their amount, and therefore, never did sue for them. The payment of the price of a mass is an affair solely between the parishioner and the *Curé*, and one with which the *Fabrique*, or Parish Corporation, has nothing whatever to do: the latter provides the ornaments used at the funeral, the *drop mortuaire*, the hangings, or draperies, the wax-lights, furnishes the bell ringer, charges for the bell ringing and other incidental expenses, which are all regulated by the individual who conducts the funeral of the deceased. These expenses may be small or great, but the man who regulates them has no cause to complain if he is subsequently compelled to pay for his love of ostentation, and desire of having a brilliant and pompous funeral; neither is it surprising that the *Fabrique*, the Corporation which furnishes the goods ordered and consumed, should demand payment, and that, if not paid, it should take legal steps to recover its dues.—However, we know nothing personally of Marcotte or the *Fabrique* of Cap Sante; but we will endeavor to obtain the particulars.

It is true that we have not a word in reply to our cotemporary’s very impudent letter to his Lordship the Bishop of Montreal. We are not aware that it is customary for gentlemen in the position of the latter, to notice such silly impertinencies, and, assuredly, what his Lordship does not think it necessary to do for himself, we have not the presumption to do for him. The old proverb says—“a cat may look at a



king—but that is no reason why the king should notice the eat, or why the Bishop of Montreal should condescend to reply to the vulgar diatribes of the conventicle. There is nothing else in our cotemporary's article worth noticing; we will only request of him, as we have not shrunk from answering any of his questions, to be kind enough to answer two, that we shall put to him:—

1. If the legitimate successors of the Apostles be not the divinely appointed, and supernaturally assisted body of teachers, commissioned by Christ Himself, to teach all nations, even at the present day, what proof can you adduce from the government version of the Scriptures, that Christ has appointed any way of preserving and promulgating His religion?

2. If an infallible body of teachers be not necessary to decide upon what writings are inspired, how is the fallible individual to ascertain, with infallible certainty, what writings are inspired? How, for instance—for we will restrict ourselves to a single case in point—how ascertain the inspiration of St. Luke? for our cotemporary must remember that every separate book of which the Bible is composed, stands on its own merits—that the proof of the inspiration of one, is no proof of the inspiration of another, and that the accident, that the writings of St. Luke are, by the book-binder, arranged in the same volume as the prophetic writings of Isaiah, is no proof of the inspiration of the contents of the former.

#### ORANGEISM.

We learn from a correspondent of the *Ottawa Citizen*, that the inhabitants of the Upper Ottawa district express a feeling of great alarm at the terrible tone of party spirit up the river. "The Orange procession of the ensuing anniversary of the Battle of the Boyne, is the cause of the alarm," says the writer, and he seems to fear, that the Orange processions, if persisted in, will lead to riot and bloodshed. We trust that the writer's gloomy anticipations are ill-founded, and that, even if the Orangemen of the Upper Ottawa persist in insulting and outraging the feelings of their fellow citizens, the Catholic population will shew their good sense and Christian moderation, by refraining from all reprisals. Yet it cannot be denied that there is cause for anxiety, proceeding from the very nature of Orangeism, and Orange processions. These processions differ essentially from all other processions tolerated in this, or in any other country. The St. Jean Baptiste—the St. George's—the St. Andrew's and the St. Patrick's processions, are purely national demonstrations in which, French Canadians—Englishmen—Scotchmen, and Irishmen join together, in order to proclaim their love for, and their pride in, their native country; the procession of the *Fete Dieu* is a religious ceremony, the undisturbed enjoyment of which is guaranteed to the Catholics of this country, by international treaty; but an Orange procession is neither national, nor yet religious, and has no counterpart in any civilised community, either in ancient, or in modern times. Indeed, we believe that the Irish Orangeman is the only man on the face of the earth—so dead to every honest impulse, so lost to every noble and chivalrous feeling—the only man, in whose bosom the sentiment of patriotism, and love of Father-land has become so entirely extinct, as to celebrate the defeat and disgrace of his native country, and the subjugation of his fellow countrymen beneath the foul yoke of the stranger.—No Frenchman need be ashamed of the misfortunes that befell the gallant legions of France upon the field of Waterloo: but search France through, and amongst her teeming millions, we doubt if one man could be found, vile enough to rejoice in the success of the foreigner's arms. Scotchmen are justly proud of Bannockburn, but never did we hear of a Scotchman vile enough to celebrate the victories of his Southern foes, or to speak with exultation of the short lived triumphs of England over Scotland's nationality.—The Pole, if he bears submissively the Russian yoke, does not at least degrade himself by thanking his Russian master for having kicked him, or for having blotted out the name of Poland from amongst the nations of Europe; the Irish Orangeman alone, on the anniversary of the day when the Dutchman overthrew the liberties of Ireland—when foreign bayonets completed the subjugation of his native land, makes that defeat and national degradation a cause of rejoicing and revelling, and a pretext for insulting the memory of these brave but unfortunate Irishmen, who, on that fatal day, poured forth their hearts' blood in defence of their country's liberties, and their lawful sovereign's rights. To find a parallel to this conduct of the Irish Orangeman, we must search, not amongst men, no matter how savage, or how low in the scale of humanity. We find, indeed, the cringing, well-whipped, but well-fed spaniel, fawning upon his master, lumbly licking the hand upraised to strike him, and cheerfully submitting to hard blows and contumelious usage, for the sake of the broken victuals, and garbage, that are thrown to him from time to time; but even the mean, cringing, well-whipt hound is a noble animal in comparison with the Irish Orangeman; the former fawns, and makes itself vile, not because of the whipping it has received, but because of the pudding it expects; whilst it is the whipping—it is the humiliation—it is the defeat of his own countrymen, by foreign mercenaries—it is the misery and degradation of his native land, and her reduction to the condition of a petty province of the British Empire, instead of being, as she ought to be, and as, please God, she yet shall be, a free and independent nation—it is the cruel penal legislation of the last century—it is the destruction of Ireland's Legislature—the extinction of Ireland's nationality—his brethren's sufferings, and his own ignominy,—that the Irish Orangeman celebrates in his procession on the 12th July.

We can understand how an Englishman can sometimes be an Orangeman; for, alas! knaves and flatterers have long practised upon the Englishman's

naturally generous and unsuspecting nature, and have taught him to hate Ireland, and Ireland's children; we can understand how a Scotchman can sometimes be an Orangeman; for it is but natural that the descendant of the hypocritical, psalm-singing knaves, who sold their foolishly confiding sovereign to the stranger, and found a text of Scripture to justify their villainy, should be an Orangeman—though every true-hearted Scotchman throughout the world, must execrate the memory of the author of the massacre of Glencoe; we can understand how the mercenary, cold-blooded Dutchman can be an Orangeman, for your true Dutchman is ever ready to sell his king and country, his conscience, and his God; the man, who, for the sake of a market for his dry goods, will consent to trample under foot the symbol of man's redemption, and to deny the Saviour who bought him with His blood, is surely, by nature, an Orangeman.—But how an Irishman can be an Orangeman—how an Irishman can join himself with the enemies and oppressors of his country, passes our comprehension. We do not believe it possible—we do not believe that these men are Irishmen, or that in their veins flows one drop of Irish blood: they are mongrels, unworthy of the name of Irishmen—a disgrace to the land, that gave them birth, but which disowns them as her sons. No, they cannot be Irishmen. Orangeism is not indigenous to Ireland. Is it not written of St. Patrick—"That he banished all the varmint?" and that since his days, the soil of Ireland brings forth no noxious creeping thing? How, then, can an Orangeman be indigenous to Ireland?

If these Orange processions have no claim to be called "national," equally unfounded are their pretensions to be considered as "religious," demonstrations. A Christian religious procession is a procession in commemoration of the great mysteries of our holy religion; it is a profession of belief in their truth, and a peaceful celebration of the triumphs of Divine love, and of the Christian's faith; it is the outward and sensible expression of an inward and spiritual devotion. But what mystery of Christianity—what triumph of a Redeemer's love, or of the martyr's steadfast faith—what sentiments of piety towards God, or of peace and good-will towards men, do these Orange processions commemorate, confess, celebrate, or express? "Religious" they may be called, only in the sense in which the mystic rites of the Yezidi, or Devil Worshipers, are called "religious" rites; and, if offered up as a tribute of homage and propitiation to Moloch "bloody king." In his nostrils, the smell of human blood, steaming up from the fields of Rathcormac and Dolly's Brae, may be as an acceptable odor; pleasant in his sight, the orphan's tears, the widow's anguish, and the outraged maiden's agony of shame; and sweet to his ears the cry of despair, ascending from earth to heaven, from the victims of Orange lust, and Orange brutality; sweet to his ears the execrations, the hideous blasphemies and fetid orgies, with which these Orange "religious" processions are usually accompanied and concluded; but "religious," in the sense of the word "religious," as understood by the great majority of the Christian world, they are not.

But abandoning their pretensions to "nationality" and "religious," perhaps we shall be told by the advocates of Orangeism, that their processions are "loyal" demonstrations. Loyal, forsooth!—we know what Orange loyalty means—for history,—for the records of the British Parliament, can throw some light upon the subject. We still remember the disclosures elicited by Mr. Kume's select committee, on the *Orange Conspiracy*, and we know, that, if Queen Victoria wields the British sceptre to-day, it is not owing to the loyalty, but in spite of the machinations of Orangemen, and of their grand master. Of him we will not speak: he is gone to his account; charity forbids us to speak harshly of the dead, but stern truth compels us to assert that he was a true and worthy scion of the house of Brunswick—a most worthy and worshipful grand master of Orangemen. Luckily for the cause of freedom, fortunately for the cause of humanity, the leading conspirators were as destitute of prudence, as of honesty—their folly was as great as their knavery, and the loud cackling they set up over the iniquity they had concocted, led to its discovery, and to the suppression of Orangeism. With these facts yet fresh in our memory, with the proceedings of the Parliamentary committee before our eyes, it is "coming it a little too strong" for Orangemen to boast of their "Loyalty."

And now, having shown what an Orange procession is not—that is neither "national," nor "religious," nor yet "loyal," we will say, what, in the opinion of every honest man, no matter of what politics, or of what religion, an Orange procession is—it is a disgrace to the community—a foul outrage upon humanity—treason towards Ireland's nationality, and an insult to the Majesty of heaven.

#### INCENDIARISM.

On Sunday evening, about half-past nine, a fire was discovered in the cellar attached to the block of buildings situated at the corner of McGill and Commissioner streets, the lower part, of which is occupied as a store, and the upper part as the printing office of this paper, and the dwelling house of Mr. Gillics.—The alarm was given by one of the men belonging to the office, and the engines were quickly on the spot, through whose exertions the fire was extinguished before the flames had time to spread.

There can be no doubt that this fire was the work of an incendiary, though what the object of his nefarious attempt, it is impossible for us to tell. It is the interest of the Insurance companies, many of whom must have suffered severely by the late terrible conflagration in St. Paul street, and it is the duty of the civic authorities, to cause investigation to be made into this affair. Incendiarism is, we fear, by no means an uncommon crime in this city; and unless prompt

and active measures are taken to bring the guilty to justice, it is to be feared that the torch of the incendiary may again be seen in our streets, setting the law at defiance, as during the melancholy and disgraceful scenes of 1849. We say again, that we hope the authorities may deem it their duty to order an investigation into the origin of the fire on Sunday last, for there can be no doubt but that it was the work of an incendiary. Our thanks are hereby tendered to the fire companies, and their chief engineer, Mr. Perrigo, to whose timely assistance the property of this office was saved from destruction.

#### ST. PATRICK'S HOSPITAL.

In our last, we published the report of a meeting of the friends of this institution, in which report it was stated—"that a large outlay was necessary," in order to enable the committee of management to put the interior of the St. Patrick's Hospital in a fit condition for the reception of patients. We have this week the pleasing task of reporting that the liberality of the Irish Catholics of Montreal has amply provided the committee with the funds necessary for carrying out the designs of the founders of the St. Patrick's Hospital. On Sunday, and again on Tuesday, the Festival of S.S. Peter and Paul, a collection was taken up at the doors of the St. Patrick's Church, and, despite the pressure of the times, despite the numerous calls upon the charity of the congregation, a sum exceeding £250 was the result of this appeal to the charity of Irishmen and Catholics. The intended purchase of iron bedsteads, for the use of the Hospital, has been completed, and the internal alterations are progressing rapidly, so that, in a few days, we hope that we shall have it in our power to announce that the new Hospital is open for the reception of patients. We may mention that the collection will be resumed on Sunday next at the door of the St. Patrick's Church.

Dr. Brownson has been lecturing with great success at New York: his subject was—*Protestantism incompatible with Liberty*. Of course the announcement of such a thesis must seem very extraordinary to the majority of Protestants, who, with the good sense, [modesty and accurate acquaintance with the history of the middle ages, for which they are so generally distinguished, flatter themselves that they enjoy a monopoly of the commodity in question, and imagine that the liberties of England date from the days of bluff King Harry, of pious and reforming memory. Catholics, however, who believe, that freedom existed in England, long before she had been subjugated by Dutch William, and his foreign mercenaries—that the principles of true liberty were well understood, and thoroughly carried out, by Popish Kings, Lords, and Commons, many centuries before the days of Luther and Cranmer, can at once see that the learned Doctor would have no great difficulty in supporting his thesis. We would not undervalue the effects of the Reformation—to it we owe many great, and singular blessings, amongst which may be enumerated—Poor Laws, Pauperism, and Work-Houses—the ignorance and depravity of vast masses of the population, and the intense hatred with which the poor regard the rich—a hatred, which, in a few years, will discover some very significant way of expressing itself; for all these we are indebted to Protestantism, and it would be unjust not to acknowledge our obligations. But when Protestants ask us to give them credit for being the founders and protectors of our liberties, they are really a little too exorbitant in their demands: we cannot, even to oblige them, shut our eyes to the fact, that the Catholic England of the Plantagenets was a more moral, a more prosperous, and in a mere worldly point of view, a far more powerful and influential country, than the Protestant England of the Tudors, the Stuarts, or the Hanoverians—that her people were far better fed, and far happier in every respect, than the miserable abortions who swarm, now-a-days, in our densely inhabited manufacturing districts—and that the Legislators to whom we are indebted for *Magna Charta*, *Trial by Jury*, and *Habeas Corpus*, were, to say the least, as sincere admirers, and as conscientious advocates of true liberty, as the passers of Penal Laws, or the Ecclesiastical Titles Bill of last session.

The object of Dr. Brownson's lecture was to show that Protestantism was opposed to *intellectual, religious, and civil liberty*, because Protestantism, by substituting the principle of the "private judgment" of the individual, for the principle of obedience to authority, has left no choice between despotism, or anarchy—"between these two the Protestant world has been swinging, as a pendulum, for the last three hundred years." He admitted that Protestantism was compatible with *license*—but *license* is not *liberty*, any more than *authority* is *despotism*; on the contrary, license, as well as despotism, is incompatible with the idea of liberty, both asserting the supremacy of the *will*—the one, the will of the individual, and the other, the will of a majority, but in the words of the lecturer—the supremacy of the *will* of a majority is as much despotism, as the supremacy of the will of the individual.

The *American Celt*, a journal well-known to most of our Irish Catholic readers, and justly appreciated by all who read it, for the soundness of its religious principles, and the zeal with which the cause of Ireland and Irishmen is advocated, has been removed from Boston to Buffalo, where it will continue to be conducted by its present talented editor, Mr. Darcy McGee, as the official organ of the Bishop of the diocese. Though called upon to labor in different fields, or rather, in different portions of the same great field, still the office of Catholic journalists in Europe or in America—in the United States, or in

the dominions of her Majesty of Great Britain—is one and the same: their task is still to wage unceasing war with heresy, and infidelity—with cant and hypocrisy: their duty is ever to oppose Protestantism, in all its forms, whether protesting against the Church, or against the State—against society, or against the family—thus having the same great objects in view, they should be animated with the same spirit, and ever ready to extend to one another the right hand of fellowship. The editor of the *American Celt* well understands this; above all petty rivalries and jealousies, he has always shown his desire to avoid all bickerings and contentions with his brother editors, and to devote his great talents to the service of God and of His Church. In noticing the change of the *American Celt* from Boston to Buffalo, we are happy to have it in our power to assure our cotemporary of our best wishes for his success, and to congratulate the Catholics of the latter city upon the acquisition of so able, and so zealous a champion of their cause.

#### SINGULAR FACT IN NATURAL HISTORY.

Mr. Lucas, the well known editor of the *Tablet*, at an address to the electors of the County Meath the other day, mentioned some curious facts in natural history, which are worth preserving. He said, that it was a remarkable circumstance, that whilst the young of a sheep was a lamb, the young of a mare a foal, the young of a cow a calf—the young of a Protestant Bishop in Ireland was an "Archdeacon." This breed is a bad breed, but, unfortunately for the happiness of Ireland, very numerous; it is to be hoped, that through the exertions of the Catholic Defence Association, it may soon become extinct, for both the parent bishop, and its progeny, the archdeacon, are remarkable for their insatiable appetites; nothing can allay that voracity, and what is perhaps still more singular, is the extraordinary partiality they manifest for devouring widow-houses, and swallowing the substance of the poor.

The new Protestant sect of "Spiritual Rappers" is progressing rapidly in the States. We read as follows in the *Marshall (Wis.) Democrat*:—

"Some of the clergy in the eastern part of the county (Clarke) say that they are inspired by the spirits, and that their sermons delivered out of the pulpit are not their own, but that they are the instrument through which the spirits operate upon the mass of the people. We understand that these divines, or mediums, through them, say, that the Millennium has commenced, and that in less than five years the wicked are to be swept from the face of the earth, and the righteous are to inherit it forever. It is reported that one of the divines said, on Sunday last, while preaching to a crowded house, that no more than a dozen of his audience would ever pass through the shades of death. It is also said that the spirits have informed the people, through the mediums, that the old way of baptising is all wrong, and that they should use water instead of wine for sacramental purposes; and we are informed that the people are following the directions to the letter. A new church has been organised, called the Church of Christ, and a meeting is now being held, which commenced one week ago, and is to continue until the spirits tell them to stop. We are told that some are so infatuated with this new religion that they do not do a single thing without first consulting the spirits. The excitement in the neighborhood is great, and some of the best men in the country are mixed up with it."

ST. PATRICK'S HOSPITAL.—We understand that Dr. R. L. MacDonnell, the Surgeon of this Institution, left Montreal for Quebec on Thursday evening, in order to purchase 150 iron bedsteads, for the use of the Hospital; the patients, now in the temporary buildings in the St. Mary's Suburb, will be removed to the magnificent building, lately the Baptist College, in St. Antoine Suburb, in about a fortnight, when the Hospital will be ready to receive, in its various wards, two hundred patients. The admirable internal arrangements of the New St. Patrick's Hospital, the alacrity of the situation, and the well known abilities of its Medical Staff will, ere long place the Institution among the first of its kind in North America; it has already been resorted to by persons from every part of the Province, and the success of the treatment will without doubt spread far and wide the reputation of the medical gentlemen under whose care it is, and induce persons laboring under severe surgical complaints to seek relief by operation or other treatment within its walls.—*Montreal Courier*.

Parliament is further prorogued until the 5th of August next, not then to meet for the despatch of business.

#### REMITTANCES RECEIVED.

Maskinongé, Rev. L. E. Bois, 15s; Prescott, B. White, £1 11s 3d; Hamilton, P. S. McHenry, 15s; Jersey City, Rev. J. Kelly, 6s 3d; Norton Creek, A. McCallum, 6s 3d; Perce, Rev. Mr. Gingras, £1 10s; Beauharnois, H. Bogue, £1; Three Rivers, J. Keenan, £6 5s; Westmeath, P. Flanagan, 6s 3d; Cowansville, D. Durack, 12s 6d; Toronto, W. Hally, 15s; T. Hayes, Esq., £12 10s; Aylmer, J. Doyle, 15s; Buckingham, W. Russell, 6s 3d; Howick, J. McGonigle, 7s 6d; Ogdensburgh, A. R. McDonald, 12s 6d; Bytown, E. Burke, £2; Merrickville, M. Kelly, £1; St. Polycarpe, R. McDonald, 6s 3d; Quebec, M. Enright, £5; Pakenham, D. McGillis, Esq., 6s 3d; Fort William, W. McSorly, 6s 3d; Picton, Rev. M. Lalor, £1 12s 6d.

#### Died.

On Sunday, the 20th ult., after a lingering illness, at his residence, near Peterboro' the Rev. Hugh Fitzpatrick, Parish Priest of Dorro, aged 47 years, much regretted by his parishioners and a large circle of friends.

#### INFORMATION WANTED

OF ROBERT JACKSON, native of Queen's County, Ireland, who emigrated to Canada in 1842. Any information respecting him will be thankfully received by his brother, THOMAS JACKSON, Holliston, Mass., U.S.



## FOREIGN INTELLIGENCE.

## FRANCE.

The *Constitutionnel* of Saturday contains another article against Belgium, which professing to explain, and perhaps, modify the mischievous character of the first, may nevertheless, be expected to aggravate its effect. The writer, M. Grenier de Cassagnac, professes to speak with authority. He says plainly, that having the honor of access to the chief of the state, he could not have committed an act of such indelicacy and want of respect towards his person as to have committed him in matters so eminently grave and delicate, without having previously consulted his views and his convenience. In the *Moniteur*, of Sunday, however, there appears a communicated note, disclaiming the responsibility sought to be attached by M. Grenier de Cassagnac to the Government in respect of an article on Belgium published in the *Constitutionnel* of Saturday. Dr. Veron has published an article in the *Constitutionnel*, in which the writer declares, notwithstanding the contradiction of the *Moniteur*, that he believes M. Grenier de Cassagnac to have been authorized by the President of the Republic to write as he has done on the subject of the relations with Belgium. The Minister of Police has sent a first warning to the *Constitutionnel* for having persisted notwithstanding the "communiqué" of the *Moniteur*, in declaring untruthfully, Grenier de Cassagnac was authorized by the President. Veron declares that Mocoard, the president's secretary, sent for a hundred copies of the first article on Belgium. He will in future exclude Cassagnac's articles.

We (*Times*) are authorized and requested, on behalf of General Changarnier, formally to contradict an assertion which has twice been put forth by two of the least scrupulous writers in the French press, to the effect that General Changarnier made a proposal to the Provisional Government of 1848 for the military invasion of this country. "He is too old a soldier to suppose that an invasion of England is a thing to be attempted with 12,000 men, and was never so warmly attached to the republican government of 1848 as to have the slightest desire to propagate its principles by force of arms, least of all in this country."

The advocates of the Council of State, M. P. Fabre and M. Mathieu Bodet, charged to defend the appeal of the Princes of the Orleans family against the decrees relative to their property, have published a memoir, from which it appears that they intend to rely on four points, viz.:—1. That the Princes possess the property in virtue of the deed of the 7th August, 1830, and that property could not return to the State before the 9th of August. 2. That they are heirs of the King, their father, for that part of Neuilly which was purchased subsequent to 1830, and of Madame Adelaide for part of the domain of Monceaux. 3. That they have enjoyed the property for more than 20 years, on what they considered a good title and with good faith. 4. That the property has been made the subject of marriage settlements, which have created irrevocable rights for the married parties and their children; and, finally, that the ordinary judicial tribunals have jurisdiction in the case.

M. P. J. Proudhon, the well-known Socialist writer, has been set at liberty, having completed the three years imprisonment to which he was condemned by the Court of Assizes of the Seine.

A report is circulated that Louis Napoleon has made a formal application for the hand of the Princess Vasa, grand-daughter of the Grand Duchess Stephanie of Baden.

PARIS, JUNE 9.—The *Moniteur* announces that a second warning has been addressed to the director of the *Constitutionnel*, in consequence of the article published on Tuesday, the 8th inst.

## AFFAIRS OF ROME.

## THE CASE OF MURRAY.

The *Giornale di Roma* of the 31st ult. contains the following:—  
"Some journals have taken occasion of the affair of an individual, named Murray, to calumniate the Roman laws and the mode of rendering justice at Rome by the supreme tribunal of the Sacred Consulta. It being our duty to characterize that act of impudence, we will first observe that independently of the penal code, published on the 20th of September, 1832, Rome has a code of criminal proceedings, promulgated on the 5th November, 1831, which is still in vigor. The latter is the result of the elaborate studies of learned men, conversant with such matters, and leaves nothing to be desired. Fixed rules and not the caprice of the judge, lead to the knowledge of truth, prevent fraud from whatever side it may emanate, and offer the accused the means of demonstrating his innocence, should the charge be unfounded. Edward Murray, born at Cephalonia, was brought by his father to Italy, and, after being engaged for some time in banking operations at Rome, he removed to Ancona, where he resided ten years, and married Ursula Gabrieli, a native of Loreto. During the catastrophes of 1848 and 1849 he was appointed Inspector of Police at Ancona. The state of the population at that period is well known. According to the correspondence of Mr. Moore, the English Consul, with Sir George Hamilton, the greatest disorder prevailed in the town, where an infuriated rabble publicly stabbed, killing right and left, all those who chanced to read the newspapers. Those murders were perpetrated at the rate of three per day. Many of the assassins were well known, but nobody dared to arrest them, the police and national guard refusing to act." In a letter to Lord Palmerston, dated the 22nd of April, 1849, Sir George Hamilton calculates at from six to eight the daily number of victims, which, on the previous Sunday, had amounted to ten. A few days afterwards an English ship of war having arrived to

protect the person of the English Consul, who appeared to be menaced, the governor caused several of the murderers to be arrested in the night of the 27th of April. Among them was Murray. To-day these facts are overlooked. Pity is expressed, not for the victims of terror; but for Murray, who abetted it. His case has been brought before one of the parliaments of Europe, and, accepting as true the assertion of a public newspaper, it was alleged that the Pontifical tribunals were slow and accessible to corruption. As regards the first assertion, we will confine ourselves to observe that the promptitude or delay attending a judgment depends on the progress of the preparatory investigation. Now, the *procédure* in which Murray was implicated contained 18 counts of accusation of the most serious nature, and comprised no less than 40 individuals. As for the second we reject it with indignation, because our magistrates are models of impartiality. The cause has been regularly tried by a competent tribunal. The tenor of the sentence remains to be known."

## BELGIUM.

The patriotic press of Belgium resents warmly the gross attacks of M. Grenier de Cassagnac, of the *Elysée*, upon the Government. The article in the *Constitutionnel*, intended to influence the coming elections, and aid the triumph of the clerical party now in opposition, by inspiring the constituencies with apprehensions for the safety of the material interests of Belgium in the eventuality of a triumph of liberal principles is producing a reaction most unfavorable to the ultra-churchmen, who are placed in the position of allies of the most formidable enemy of the country. A copy of the *Constitutionnel*, containing M. Grenier's article, has been sent to every representative, and to nearly all persons holding prominent position in Belgium. Last Sunday, the pulpits of Eastern Flanders were converted into political tribunals. The priests in that part of the kingdom read to their congregations a circular by the Bishop of Ghent, in which the people were told that those who voted in support of the present Government might look for the ruin of the country, the downfall of religion, and eternal damnation.

The trial instituted by the Government on the demand of M. Louis Napoleon, against the *Nation*, took place at Brabant on the 7th. The defendants were charged with publishing an article characterized as an outrage upon the President. The jury acquitted the accused.

The Belgian elections are in favor of Liberals, 25 of whom have been elected against 19 of the opposition.

Government has decided to withdraw the allowance for the past twelve years to the Polish refugees.

A telegraphic despatch from Brussels, received in Paris on Tuesday evening, announces that twenty-five Liberal and nineteen Opposition members have been elected.

## INDIA.

Advices from Bombay are to the 12th of May—from Rangoon to the 23rd of April. The Governor of Rangoon had offered 50 rupees for every head of a white man. In the attempt to retake Martaban, the Burmese suffered immensely. The English only had two artillerymen slightly wounded. The cholera was subsiding amongst the troops.

## PROTESTANT VIEW OF SCHISM.

(From the North British Mail.)

We have received some letters respecting the prevailing tendency in Scotland to form new religious bodies on the slightest and most unwarrantable pretences. Ecclesiastical schism, which was regarded by our forefathers, and is denounced in all the canons of the Church, as a most heinous sin and grievous calamity, has arisen in some districts of the country to a fearful height. Congregations have worried, split, and re-split, till they have almost disappeared, like the Kilkenny cats, from the scene of their contentious. The result of these deplorable divisions is generally a lapse either into some form of heresy or into a state of confirmed irreligion. A story told of a popular preacher, formerly of the Establishment, now of the Free Church, illustrates the general progress of schismatics out of one division into another, till at length they have none to differ with but themselves. "Weel, John," said the minister to one of his former hearers, who had seceded from his congregation on a point of doctrine, "are ye still attending the meeting-house down bye?" "Na, na," quoth John, "I hae left that lang since." "Dear me, what's the meaning of that?" asked the minister. "Ye see, sir," replied John, "we couldna atehither agree among ourselves, and a when o' us at last split frae the main body on a certain point." "And where do ye worship, noo, John?" again asked the Minister. "Atweel, sir, to tell ye the truth, we just hae a bit meeting uoo and then doon in oor ain house." Such was the honest admission of John; and such, we will venture to say, is the final terminus of three-fourths of that class of persons who are always splitting on "points," quarrelling with congregations and ministers, and defying all ecclesiastical rule and authority.

In speaking of schism, we refer not to those great ecclesiastical movements which have laid the foundation of Churches co-extensive with the nation itself; and which, however deeply to be regretted, can never be contemplated without admiration for the strength and consistency of principle displayed by the leading actors. These secessions, if we mistake not, may yet be as instrumental in permanently uniting, as they have hitherto been in apparently dividing the Church. But we refer to the schism of individuals rather than to dodges of men; and to those successive eliminations to which all our Churches are subjected, and which are, more than almost any other cause, a source of weakness, especially to the non-Established bodies in this country.

"I have perused your remarks," says a correspondent, "on the movement in the Original Secession Synod for a union with the Free Church with great satisfaction. Would that the process of union were now indeg to take the place of the process of division and secession. I reside in a place very thinly peopled,

where there are two bodies of Cameronians or Reformed Presbyterians—where, till the happy movement of the United Presbyterian Church made them one body, there were also Relief and Seceders—and where there are three or four kinds of Independents and Baptists, besides the Free Church, of course, and Establishment. The Baptists are for the most part off-shoots from the other denominations; and though not embracing more than five or six families, are already divided into two or three parties. Division cannot much farther go in that particular quarter; but we are constantly threatened with new schisms in the other and larger bodies. The truth is, there a class of men in our small towns who must some way or other distinguish themselves. They acquire an art of speaking in public, attend soirées and Sabbath-schools, grow wise in their own conceit, set themselves up as the censors of their ministers and fellow-Christians, and as soon as, by a parade of piety and philanthropy, they imagine they have got a tail of followers, they adopt some high-handed step, break off from the body with which they are connected, and endeavor to establish a meeting or congregation of their own. Such is the course, which I have seen traversed repeatedly, and to which I attribute our unhappy religious divisions and the miserable weakness of our congregation."

This ridiculous system must naturally cure itself, but it can only be cured by a sound public opinion. When we get our people to look on schism as a crime, and to regard with dislike and suspicion those inveterate sectaries who are continually stirring up strife and division, we may expect in all our churches a healthy reaction in favor of union, and of that strength of which union is the source. Every blockhead who has deemed himself the subject of special illumination on some particular question of theology, though in all likelihood only picking up the worn-out heresies of former ages, has striven to make himself the founder of a sect—every religious spouter, craving for notoriety, has sought to gather round him a congregation by some affected peculiarity of discipline or creed—and many feeble-minded though sometimes conscientious men have considered it their duty to obtrude every doubt in the light of day, to urge every captious objection, and fan every flame or discord, in the vain expectation of finding themselves at last in a state of full assurance and in perfect harmony with all around them. To succeed in these various parts requires a constant emphasis on the point of difference. The question in dispute is ever with the sectary "the one thing needful." Hence bitterness and intolerance—hence a narrow way of thinking—and hence a continual effort to deepen and perpetuate divisions. The baneful influence of such a system is felt in the Church, in politics, in society, and through all the intercourse of life.

## PROTESTANTISM IN PRACTICE.

We shall give but a single illustration more of the corruption and oppression of the Established Religion of England.

In Ireland this oppression is not borne with so much moderation. England has been obliged to keep a large standing army there to execute her injustice. Lord John Russell declared that without this army, not a penny would be collected from a single Catholic in Ireland for the support of the Church.

The Irish blood is often too hot to submit tamely to these violations of home and property, this enormous tax to support what they bitterly hate. Who that ever read it, has forgotten the slaughter of Rathcoormac? Having procured a military force from the government, Archdeacon Ryder headed the troops himself, and led them down to the cottage of widow Ryan, to force the collection of £5 tithes, which she had not paid because she could not. It was regarded by the populace as a barbarous cruelty upon a poor widow, and they pressed him to desist. "He gave orders first to draw swords, next to load, and at last to fire. He was obeyed. Nine persons were killed, and as many wounded.

There were 2900 Catholics in the parish and only 29 Protestants, and half of these were members of the Archdeacon's family. The tithes of the parish were between \$7000 and \$8000 a year. The "Minister of the Cross" shot down more persons than his whole congregation amounted to, exclusive of his own family! The heart-sickening details of the widow searching among the dead bodies for her son, her finding him with his mouth open, and his eyes set in the fixedness of death, the closing of his eyes, and the arranging of his body in the decency of death, amid the blood where he lay, are all too terrible to be minutely described! Another widow had two sons killed in this ecclesiastical slaughter. "When their lifeless, but still bleeding bodies were brought into her house, she threw herself on them, and exclaimed in Irish, 'They are not dead, for they are giving their blood.'" And when the terrible truth forced itself on her that her noble boys were no more, she went mad.

This bloody massacre was to get £5 worth of corn due to the Archdeacon for tithes. Stanzas have been composed to commemorate the bloody scene, which shall be sung at the funeral of the Church Establishment in Ireland. The last verse runs thus,—

"The widow knelt, and she muttered low,  
"On the men of Rathcoormac wo! wo! wo!"  
The curse of the widow who shall bear:  
God of the childless, hear her prayer!"

He will hear it, or the Bible is a fable, and Heaven a lie. The song will be incorporated in the barbaric literature of the lower classes of Ireland. The fearful tragedy shall be handed down from generation to generation, making each Irishman a sworn Hannibal to the English Church until it is overthrown. It shall yet ring in their wild battle cry as they pour on their foes. That murder scene shall be emblazoned on their banner, and nerve many a heart to deeds of wilder strength, long after the descendants of him who committed it shall have crumbled to dust. Covered by the tremendous physical force that continually frowns on them, they remain silent. Yet each of these deeds of oppression and murder are treasured up in their hearts, handed down from father to son, and wait the day of vengeance! Whether Ireland shall ever be free or not we cannot tell, but that she will have a bloody reckoning with England unless her oppressive hand is removed, we cannot doubt.—*Herald of the Union.*

GOVERNORS OF COLONIES.—There are forty-eight governors of British colonies. The highest salary is given to the Earl of Elgin (Canada) who has £7,000 a-year, and the lowest to the Lieutenant-Governor of New Ulster, who has £400 a-year. There are three governors at £7,000 a-year, and several at £5,000 a-year.

## IRELAND.

## CONDITION OF THE POOR IN IRELAND.

"TO THE EDITOR OF THE TABLET.

"Dingle, June 8th, 1852.

"Dear Sir—I beg to assure you that it is solely owing to the painful and critical position in which I am at present placed, that I am obliged to trespass on the columns of your valuable journal.

"I conceive that when the poor of this town and neighborhood are suffering such great privations, and when they are exposed to such imminent danger of abjuring their Faith in consequence of the many inducements held out to them to relinquish it and barter it for miserable pelf, that I have no other alternative left but to expose the unheard-of villainy of those demons in human form, who make the misery of the starving poor ancillary to their own vile purposes, and also to endeavor to excite the sympathy of the public in favor of the down-trodden and persecuted people of this unfortunate locality.

"Three years have now elapsed since the venerated and venerable Lord Bishop of Kerry, Dr. Egan, appointed me to take charge of these parishes. Since that time I have seen a vast amount of human suffering; indeed, I may say that I saw it in its worst phases. Since that time I had to contend against the most perfectly organized system of proselytism that was ever practised or carried on in any country; a system supported with an amount of money which, to those who are unacquainted with its workings, would appear incredible; a system worked out by men of matchless cunning and intrigue, whose support depends on the success with which its infernal machinery is put into operation; a system backed by all the influence which the bigotry and intolerance of the local gentry could bring to its aid.

"At the present moment the distress and misery of the people of Dingle are greater than I ever witnessed them before. It is not unusual to find some families for two days without tasting food; others for entire days living on nettles and other weeds.

"Fever is now on the increase. I prepared on yesterday a poor woman who was in fever for the previous fortnight, and though I am familiarised to scenes of misery, I was horror-struck at the frightful condition in which I found her. I will not describe it because I could not.

"I trust she is now with her God. Her attachment to our holy Faith entitled her to it, for she lived only a few yards from the 'colony' houses, and she had only to express a wish to become pervers, and instantly her temporal wants would be relieved.

"This appalling destitution arises from the total want of employment; the spring business, which gave more or less employment, has long since ceased; hence the laboring classes, and mechanics also, have no means of supporting themselves or their families.

"It is almost death to them to go to the workhouse, because the moment they enter it their cabins are pulled down by the landlords, and consequently they endure the greatest privations rather than abandon them. Believing that if their cabins are once gone they must remain for ever immured within the walls of the workhouse.

"When such unparalleled misery prevails, the intensity and extent of which I am unable to describe, it is easy to conceive what an ample field for proselytism exists, and with what avidity it is seized upon by its unprincipled but persevering abettors in this town.

"The same inducements are still held out which were formerly—namely, five or six shillings per week for each family, snug cottages, their children gratuitously fed, clothed, and educated, with some other perquisites. In the face of such temptations on the one hand, and of awful privations on the other, no person unacquainted with proselytism and its demoralising effects can comprehend the painful position of the Clergyman, who endeavors to preserve the faith of the poor of Christ intrusted to his care against such unequalled odds.

"I remain, dear Sir, yours sincerely,

"EUGENE O'SULLIVAN, P.P., Dingle."

The Crime and Outrage Committee has brought forth a report which acknowledges as one of the causes of crime in Ireland the defective state of the land law. This cause has been repeatedly acknowledged during the course of a generation or two, but not an effort has been made to remove it. Upon whose heads, therefore, does the guilt of these crimes lie? In great part upon the heads of those landlord legislators who, having had all power to remove the cause of such frightful proceedings, have, from the worst and most selfish motives, done their best to perpetuate the cause and the outrages together.—*Tablet.*

It is with very great pleasure we learn, that Dr. O'Toole, on his arrival in Rome, was refused an audience with the Pope; that his reception in the Holy City has made him bethink himself of an entire change of course; and that he is preparing, with proper and edifying humility, to set himself right with the Church of God and the Vicar of our Blessed Redeemer. God grant him grace to persevere.—*Ibid.*

GOVERNMENT PATRONAGE.—The *Sligo Journal* states that Mr. Abraham Fenton, a member of the Connaught bar, has been appointed Attorney-General for the Gambia, with a salary of £1,000 a-year.

SLIGO.—It is said in the *Times* that Mr. Sheriff Swift has lodged the handsome sum of £1,000 in the hands of certain parties, who have undertaken the "Management" of the election. "There are curious stories afloat touching the disposal of the money, and of the manner in which it is to be made subservient to the success of the Saxon invader."

We are happy to perceive, by this week's provincial papers, that the manufactures and products of Ireland are gaining ground in foreign estimation. The last *Galway Vindicator* says:—"The proprietors of the Anglyham marble quarries, the Messrs. Abbott, are very extensively engaged in the exportation of marble. They are at present shipping 228 tons by the Wanderer. Many of the blocks measure twelve feet six inches by from five feet to six. The same vessel also takes out twenty-five casks of brushes manufactured by Mr. Mooney, at Dangan, and twelve tons of Carrigeen moss, shipped by the Messrs. Flynn and Co. The Messrs. York and Knight are sending a cargo of oats to Barbadoes, per the Trust of Jersey."

There are now four millions of manufactured goods annually exported from Belfast to America. When a line of steamers shall be established between Galway and New York, and the Midland Great Western Branch Railway to Cavan completed, all this trade will go through Galway.



**THE FLEET IN COVE.**—Orders have been received to lay down additional moorings for eleven men-of-war. The *Cork Examiner* says:—"We are informed upon undoubted authority that the Channel fleet will enter the harbor during the stay of his Excellency the Lord Lieutenant."

**OPENING OF A MINE IN IRELAND.**—The ceremony of opening the Royal Hibernian Mining Company's first mine, took place at Castlemaine on Monday, and was celebrated by a grand *fete champetre*. The most sanguine hopes are entertained that the company's operations will prove successful in developing the mineral resources of the county of Kerry, and effect a social change of no ordinary character in the district.

**IRISH EMIGRANTS.**—Within the last four years 43,000 emigrants sailed from the port of Limerick for Canada and the United States. Of these 31,000 left for the British Colonies, and 12,000 for the United States. Last week the industry cleared out Limerick for New York, within 15 cabin and 165 steerage passengers. The Ennistymon guardians have requested the commissioners to apply to the treasurer for emigration of 1,000 unemployed women and men from that union to Australia. Mr. Buchanan, Government Agent-General for emigration at Quebec, states that of 700 pauper girls sent last year from the Irish unions, not one dozen remained unemployed a fortnight after arrival.

**CHILDREN IN A WORKHOUSE.**—There are 900 children at present in one of the workhouses of the city of Limerick.

**ATTEMPTED INCENDIARISM.**—The *Cork Examiner* of Friday condemns, in terms of just indignation, an attempt made on Monday night, to burn down the extensive premises of the Messrs. Pike, Shipbuilders, Cork. Fortunately, the wicked attempt (the particulars of which are reserved for a criminal investigation) was discovered and failed. The Messrs. Pike, who are now building the largest steamer ever yet launched from an Irish "slip," dispurse weekly, in wages, upwards of £400.

GREAT BRITAIN.

**DISSOLUTION OF PARLIAMENT.**—Ministers, we understand, came to the determination, at the Cabinet council of Saturday, to do everything in their power to facilitate the transaction of public business, so as to dissolve parliament on the 26th instant.

Mr. Ruebeck, M.P., is so seriously ill as to create no small anxiety as to the result on the part of his friends. He has, we are sorry to say, been visited by a paralytic affection, which, at any rate for the present, entirely unfits him for attending to business of any kind. — *Globe*.

**ECCLESIASTICAL SCANDALS.**—A Mr. W. Jones has addressed a letter to the electors of South Hants, in which the following facts are vouchered for:—"A plural incumbent, enjoying from the revenues of the Church £25,000 a year, pays a Curate at such a beggarly rate that he cannot afford animal food to dinner above twice a week, and is compelled to employ his wife to dig potatoes! An incumbent, who was compelled by the 1st and 2nd Vic., cap. 106, sec. 85 and 86, to pay his Curate £150 a year made a *sub rosa* agreement with the latter to accept £100, but insisted on a receipt for £150. The Curate refusing to put his name to a lie, the incumbent told him he must quit."

**PUSEYISM.—THE LORD CHANCELLOR.**—The Lord Chancellor has presented his son, the Hon. and Rev. Frank Sugden, to the Rectory of Newdigate, Surrey. Mr. Sugden is a thorough tractarian, and one of the most ardent supporters of Archdeacon Denison.—*Morning Advertiser*.

On Tuesday evening, June 8th, came on, as an appropriate pendant to a motion against a Catholic college, a motion against an Anglican Clergyman for Catholic tendencies. And such is the horror entertained in the house of any approximation to Catholicism, that even though opposed by the government, the motion was carried. Thus a committee of inquiry will sit on the Anglican Church, especially the Anglican Episcopate; and, as in the old days of Elizabeth, a Bishop will be summoned to explain his conduct before a committee of the House of Commons. This will test the royal supremacy and the real position of the State Church as a mere creature of the state. Before a Motu Proprio Committee the Archbishop of Westminster utterly refused to answer any question relating to his office. Will any of the Anglican Prelates take such a decisive course? Will they decline to answer? I answer, in the language of more than one member of the House of Commons, "Let them dare! An act of parliament will be passed to make them!" They are paid by parliament out of property plundered from another Church. They are the servants of the state, and can no more refuse to answer than the heads of government departments. The Ministers of the State Church are in much the same position as the ministers of the state. The tone of the debate, especially the observations of Sir J. Pakington (who declared, amidst the cheers of the house, all the disputes in the Church of England were to be traced to the conduct of that Romancing party), evinced the bitter enmity which is now infused into the discussions between the two great sections of the State Church, and which must result in a disruption. And on this matter I may mention that an elaborate petition has been presented to the house, praying for a revision of the Prayer Book. Another parliamentary revision! Why not? Has it not been repeatedly revised already?—*Pickering publishes a catalogue of Anglican Prayer Books, all altered and revised "by authority of act of parliament."* The catalogue itself is enough to convert any sensible Anglican to the true Church. The resolution of the Puritan party on this head is caused by good reason; for Dr. Pusey, as this petition states, calls the Prayer Book the "bulwark of Tractarianism." — *Parliamentary Correspondent of the Dublin Tablet*.

**THE SHIPS ON THE ICEBERG.**—The Admiralty have published a correspondence, containing the fullest information with regard to the two ships seen by the *Renovation* off Newfoundland, in April, 1851. The result of these documents, the *Times* thinks, is certainly in favor of the correctness of the story. The only point raised in opposition to this inference is the letter from the President of the Chamber of Commerce at St. John, Newfoundland, which we gave last week. Mr. Lynch has been strictly examined, and his testimony is very much in accordance with that given by Captain Cowan, and additional confirmatory evidence has been obtained from the master of a Mecklenburgh brig—the Doctor Kneip—who, on his arrival at New York, on the 4th of May, 1851, stated that he had met with a great deal of ice on the Banks; he had also seen two vessels "abandoned and waterlogged." The exact date is not yet made out with sufficient accuracy.

The emigration tide to Australia from the English rural districts is greatly on the increase. Many of the young men of the metropolis of a superior order, bankers' and lawyers' clerks' shopmen, and skilful mechanics, are preparing to embark. The rural emigrants receive increased encouragement and facilities from the Government Emigration Commission; and a serious idea, we have heard, is entertained of getting into requisition some of our ships of war, now idly lying up in ordinary. We trust that, if they are to be taken out of dock, they may be first declared sea-worthy; otherwise we might be going too fast.

**ALL IS NOT GOLD,** &c.—The good folks in Fife (says the *Edinburgh News*) have had the yellow fever with a vengeance. Some man in South Australia having written home directing attention to the West Lomonds as containing the same sort of ore and rocks as that from which he was daily extracting unmistakable treasure, the whole country-side was up with picks and shovels; and sure enough, there lay the shining material, glittering and sparkling with true metallic lustre. Kinnesswood, Leslie, Falkland, Auchtermuchty, Stratmiglo, and other villages surrounding the Lomonds, first caught the fever, which gradually widened its circle to Lochgelly, Kirkcaldy, Markinch, Kettle, Cuper, Newdurg, Kinross, and Milnathol, and, like all other violent epidemics, did not cease its ravages till Dollor and Dumfermline on the west, and Crail and St. Andrew's on the east, became its victims. The shining metal was nothing more than the common bi-sulphure of iron, which may be found in every coal-pit and limestone quarry in the country. In the present instance, it occurs in veins and nests and pseudo-layers in the mountain limestone, of great brilliancy and beauty, and in great abundance. This has long been known, nor is the present delusion any new thing, for at intervals during the last twenty years the same mistake has been made. This time one fellow made something out of it, however; for he set up as a whisky and provision-dealer in a temporary booth in the midst of "the diggings," and pocketed a pretty amount of sterling silver, if not gold.

**THE 'CONVERT' DODOE.**—We shortly noticed, last week, a curious and characteristic case which had been brought before the notice of the sitting magistrate at the Calton Police Court; we find, in the columns of a contemporary, the following details:—"About six weeks ago, a young man named Jamieson, and representing himself as a student and Roman Catholic, brought himself under the notice of the Rev. David Mitchell, Monteith Row, as labouring under doubts as to the truth of his religion, and requesting the advice and assistance of that gentleman to relieve him from his difficulties. He played his part so well, and insinuated himself so completely into the good graces of the unsuspecting clergyman, that he managed to live for a period of five or six weeks at his expence. About this time, however, unequivocal evidence came under the notice of Mr Mitchell of the insincerity of his guest; in fact, it was discovered that he was a regular impostor, whose favourite dodge it was to prey upon the sympathies of the more benevolent and religious portion of the community. Mr Mitchell, naturally indignant at being thus vilely imposed upon, gave Jamieson into custody, and the case was accordingly brought before the police.—The sitting magistrate, however, dismissed the charge, on account of the intangible nature of the offence. Jamieson, we have learned, has practised tricks of a similar nature largely, and with much such success, in several parts of England."—*London paper*.

Mr. Ruebeck, M.P., said at Sheffield, the other day, that soon after he was elected for Bath he was active in establishing a school, which, however, although retaining the Bible as one of the class books, was soon called infidel. The cause was this:—"In visiting the Blue Coat School of the city he had asked a boy as big as himself, who were the authors of the Bible? He said King James—(laughter). He never got over that answer. It was said he laid a trap for the boy, with infidel intentions. His school never got over the feeling raised against it."

UNITED STATES.

**MORE IMMIGRANTS.**—Ships Western Star, 250; Clara Wheeler, 505, from Liverpool; and Br. Brig Sprite, from Galway, Ireland, with 117, making 872 immigrants that arrived here Sunday afternoon 20th ult.—*Boston Pilot*.

**THE VICE PRESIDENCY.**—Hon. Wm. A. Graham, of North Carolina, has been nominated for the Vice Presidency, on the second ballot. Mr. Graham is present Secretary of War, and a gentleman of eminent abilities.—*Ibid*.

Judge Douglass has been nominated by the Chicago (Illinois) Democrat, as successor to Gen. Pierce in the Presidency in 1857! This is about the right time to commence electioneering for Pierce's successor! The Judge in going to take the stump for Pierce in twenty-eight different states, in that way he will become thoroughly acquainted with the people of the whole country.

The women of Ohio are certainly "some Pumpkins," as the Vermonters say. They hold a convention annually, which is numerously attended, and always conducted in a spirited manner. We like their spunk, but do not think that they will be able to return the world upside down at present. Neither do we think that they will be able to make men of themselves, although they have been trying hard for several years, to do so. At the State convention just held by them, a series of stringent resolutions, in defence of their rights, was adopted. We copy two or three as a specimen of the whole, that our readers may see what the Ohio women are about:—Resolved, That in the proposition affirmed by this nation to be self-evidently true, that "all men are created equal," the word "Men" is a general term, including the whole race without distinction of sex.—Resolved, That this equality of the sexes must extend, and does extend to rights personal, social, legal, political, industrial, and religious, including of course, representation in the government, the elective franchise, choice of occupations, and an impartial distribution of the reward of effort; and in reference to all these particulars, women has the same right to choose her sphere of action, as man to choose his. Resolved, That justice and the highest regard for the interests of society require that our laws be so amended, that married women be permitted to conduct business on their own account, to acquire, hold, invest and dispose of property in their own separate and individual right, subject to all corresponding and appropriate obligations.—*Boston Pilot*.

**THE LIQUOR BILL DEFEATED IN NEW HAMPSHIRE.**—In the New Hampshire Senate on Saturday, the new Liquor Bill came up from the House. The Senate by a Vote of nine to two put in a clause that in case of the people voted in favor of suspension, it should be a

final defeat of the bill. The senate adhered, and finally in the House the bill was laid on the table and will there probably remain until next session.

The city authorities of Cambridge and Roxbury have refused to grant licenses to sell ardent spirits.—In Boston and Charlestown all have been granted that will be. It is hoped that the jurisdiction of the Cambridge authorities extends to the famous trotting course. The less liquor there is, the less hard driving and gambling there will be.



THE MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 5th instant, at EIGHT o'clock.

By Order, H. J. CLARKE, Sec.

July 1, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE MONTHLY MEETING OF the above body will be held in the Rooms, St. Helen Street, on TUESDAY EVENING next, the 6th instant, at half-past EIGHT o'clock p.m.

By Order, DANIEL CAREY, Secy.

July 1, 1852.

NEW BOOKS,

JUST PUBLISHED BY THE SUBSCRIBERS,

ESSAYS and REVIEWS on Theology, Politics and Socialism, by O. A. BROWNSON, LL.D. One volume, 536 pages, royal 12mo., printed on fine paper, bound in the following styles:—Cloth, Sheep, Extra, Library.

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"We know not the author of this new translation of the Imitation, but its merits cannot be doubted, since it has obtained the sanction of the highest authority, not only in ecclesiastical matters, but in scholarship and taste—Cardinal Wiseman."—*Dublin Review*.

This is the finest edition of the FOLLOWING OF CHRIST ever printed on this side of the Atlantic. Every Catholic, whether old or young, should have a copy of this Treasure of a Book.

A SALVE FOR THE BITE OF THE BLACK VIPER. Translated from the French of Abbe Martinet, Author of "Religion in Society," by Judge Barry. Paper. 1s 3d; Muslin. 1s 10d.

SKETCHES OF THE LIFE AND TIMES OF THE RIGHT REV. DR. FLAGET, first Bishop of Louisiana. By Bishop Spalding. 12mo., 408 pages, 5s.

A TREATISE ON GENERAL CONFESSIONS, 1s 3d.

D. & J. SADDLER & Co., Corner of Notre Dame and St. Francis Xavier Street. Montreal, June 22, 1852.

REMOVAL.

THE SUBSCRIBER tenders his sincere thanks to his numerous customers and friends, for the patronage he has received since his commencing business, corner of McGill and Commissioner Streets, and begs to inform them that he has Removed to the premises No. 13, MCGILL STREET, Corner of LE MOINE STREET, where, with a choice and varied assortment of FRESH GROCERIES, LIQUORS, WINES, &c., &c., all of which will be sold at the LOWEST POSSIBLE REMUNERATING PRICES, with personal attention, he hopes to merit a continuance of their favors. CHARLES D. PROCTOR.

Montreal, June 24, 1852.

CATHOLIC FEMALE SERVANT'S HOME, AND REGISTRY OFFICE,

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

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

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

There is room at present for EIGHT BOARDERS.

Those indebted to this office for having procured them servants, are respectfully requested to call and settle their accounts.

June 16, 1852.

TENDERS will be received by the REV. JAMES HUGHES, until the FOURTEENTH AUGUST NEXT, for the ERECTION OF A ROMAN CATHOLIC CHURCH in AYLMER, Ottawa. Dimensions—124 feet in Length, by 60 feet in Breadth, by 36 feet in Height.

Tenders to specify the amount per Toise for Rough Work, also per foot for Cut and Picked Stone.

PLAN of the BUILDING may be seen at the Office of J. J. Roney, Esq., of Aylmer.

Aylmer, June 15, 1852.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. ROUSSEAU'S MARKET, MONTREAL.

B A Z A A R.

A BAZAAR will be held on MONDAY, the 5th of JULY, and on the two following days, in NOTRE DAME STREET, near the Old Donega Hotel, No. 49.

The produce will be in behalf of the ORPHANS and the OLD INFIRM FEMALES of the PROVIDENCE ASYLUM. This Bazaar will be held under the patronage of the following Ladies:—The Lady of the Mayor—Mrs. WILSON, Mrs. VALLIERES, Mrs. VANFELSON, Mrs. CRISHOLM, Mrs. C. CHERRIER, Mrs. LAEROIX, Mrs. de ROCHEBELLE, Mrs. L'EVERQUE, Mrs. OSTELL, Mrs. F. McDONNELL, Mrs. A. PREVOST, Mrs. FURNESS, and Mrs. DELVELLINO.

It may not be amiss to say that the Providence Asylum, although busily employed for several years in works of charity, is, perhaps, but very imperfectly known by a certain number of our citizens. Under the direction of the Sisters of Charity, this Asylum is a home for, at least, about Sixty old infirm females, and as many young orphan girls. Among the former may be found all sorts of infirmities: the deaf, the dumb, the blind, the paralytic, the bed-ridden, the idiot; all are attended to and ministered unto with the greatest care and charity by the good Sisters; and yet those pious nurses of the poor have no other means than their own industry, and the alms of some few charitable friends. But means so limited are not equal to meet the wants of so many miseries; hence the charitable Ladies, above named, have decided to open a Bazaar on a greater scale than usual, in order to cope more efficaciously with the daily increasing difficulties of the good Sisters.

It is to be hoped that their zeal will meet with its due reward, and that their Bazaar will be generously encouraged by all the friends of suffering humanity. June 24, 1852.

THE LARGEST FRENCH JOURNAL IN CANADA,

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Notice to Merchants who wish to Advertise in the French Language.

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July 1, 1852.

JOB PRINTING OFFICE OF THE

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THE Subscribers have arranged their Printing Presses so as to enable them to undertake all descriptions of JOBS; both in the French and English languages.

The clearness of the types, the elegance of the edges of the Pamphlets and Cards which they can produce, from their office, cannot but ensure a great superiority over other Typographical works of the kind.

They call the attention of Merchants and others, to their establishment, so as to be able to judge of the advantages resulting to them, in being able to procure Cards and Advertisements in both languages.

DEMONTIGNY & Co.

July 1, 1852.

DR. HALSEY'S GUM-COATED FOREST PILLS.

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

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

In 1846, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

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

GUM ARABIC,

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

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

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

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

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

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of DR. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

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

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, DR. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with DR. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., and R. BIRKS; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.



MONTREAL MARKET PRICES.

Table listing market prices for various commodities like Wheat, Oats, Barley, Peas, Buckwheat, etc., with columns for quantity and price per unit.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria—Mr. D. McGillis, Aylmer, C. E.—Mr. Jas. Doyle, Beauharnois—H. Bogue, etc.

NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP, the Business heretofore carried on by JOHN FITZPATRICK in his own name, will be henceforward conducted under the style and firm of FITZPATRICK & MOORE.

D. & J. SADLIER & Co., HAVE REMOVED

To the Corner of Notre Dame and St. Francis Xavier Streets. Montreal, May 12, 1852.

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

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NOTICE.

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

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere.

A C A R D.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms.

NEW CATHOLIC WORKS,

FOR SALE, WHOLESALE AND RETAIL, BY THE SUBSCRIBERS.

- List of Catholic works for sale: Religion in Society, with an introduction by the Most Rev. Dr. Hughes, Archbishop of New York, 2 vols., 7 6; Protestantism and Catholicity Compared, by Balmez, 10 0; The Catholic Pulpit, in muslin, 11 3; Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6; Life of St. Patrick, St. Bridget, &c., 2 6; Sick Calls: from the Diary of a Missionary Priest; by the Rev. Edward Price, 18 mo. muslin, 2 6; This is one of the most interesting and instructive books that has been published in some years.

Haydock's Folio Bible, with notes to every verse, in 2 vols., beautifully illustrated, for the low price of 50s currency—the publisher's price being £3 3s sterling.

WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 24mo, muslin; price 1s 3d.

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The ORPHAN of MOSCOW, or the Young Governess, (fifth thousand), translated from the French by Mrs. J. Sadlier, 18mo, 400 pages, with fine steel engraving and an illuminated title; price 2s 6d.

The CASTLE of ROUSSILLON, or Query in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sadlier, 18mo, with an engraving and an illuminated title, to match the "Orphan of Moscow;" price 2s 6d.

BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadlier, 32mo, muslin; price 1s 3d.

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The Catholic Harp, do. to 1s 10d. Butler's Lives of the Saints, (Cheap Edition), 4 vols., 20s. Do. Fine Edition, illustrated, with 25 Steel Engravings, and Four Illuminated Titles, at from 35s to 60s.

Donay Bibles, at from 5s to 50s. Donay Testaments, at from 1s 10d to 3s 9d.

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(This is a New Edition of Carleton's celebrated Work. It is, without exception, the most correct picture of Irish Life ever written. All who have not read the Work should do so.)

Catechism of the Christian Religion, being a compendium of the Catechism of Montpellier. By the Rev. S. Keenan, 3 9. The Protestant Christian standing before the Judgment Seat of Christ! By the Rev. J. Perry, 0 7d.

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

June 14, 1852.

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TOBACCO, SNUFF AND CIGARS.

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

DR. THOMAS McGRATH.

Surgery, No. 33, 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. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.; 1 to 2, and 6 to 7 P. M.

DEVLIN & HERBERT, ADVOCATES,

No. 5, Little St. James Street, Montreal. B. DEVLIN, ALEX. HERBERT. February 13, 1852.

H. J. LARKIN, ADVOCATE,

No. 27 Little Saint James Street, Montreal. JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY, ADVOCATE,

Corner of St. Vincent and St. 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.

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No. 1, Saint Paul Street, near Dalhousie Square. FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, Sep. 11, 1851. 25, College Street.

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BLEURY STREET, (NEAR HANOVER TERRACE.) WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace. Montreal, March 6, 1852.

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FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces. CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

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