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CATHOLIC CHRONICLE.

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PASTORAL OF THE ARCHBISHOP OF DUBLIN.

Paul, by the grace of God and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, to the Catholic Clergy and Laity of the Diocese of Dublin.

The return of the joyful festival of our national Apostle can never fail to fill our hearts, dearly beloved, with sentiments of gratitude and thanksgiving to the Giver of all good gifts, reminding us, as it does, of His mercy in calling our forefathers to the true Faith, and making them members of the Church of Jesus Christ, thus preparing the same ineffable graces and favors for us their posterity. Before St. Patrick commenced his career, the Sun of justice had already shed the effulgence of His rays on the vast provinces that had yielded to the sway of Greece or Rome, dispelling the darkness of ignorance and superstition, and the voice of the Apostles, conveying the glad tidings of salvation, had resounded even to the extremities of the earth; but our remote island had not participated in these great blessings, and at the beginning of the fifth century its inhabitants, immersed in idolatry, adoring the work of their own hands, or other created objects, destitute of the consolation of true religion, were sitting in darkness and the shades of death. Oh, how miserable is the condition of those to whom Faith, the root and foundation of all justification, has not been given, or who have miserably lost so precious a gift, and extinguished the life of grace in their souls!

But thanks to the merciful economy of our God, the duration of this sad scene was not to be prolonged, and our country was to be raised from its fallen and degraded state. To use the words of the Scripture, "the land that was desolate and impassable shall be glad, and the wilderness shall rejoice and flourish like the lily....the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped....for waters are broke out in the desert, and streams in the wilderness."—Isaiah, xxxv. This work of mercy and regeneration is due to the labors of St. Patrick, whom Providence had destined to cultivate and fertilize by Divine grace a soil hitherto neglected and rebroate, producing only thorns and briars. It was not out of those who glory in the greatness, the affluence, and the wisdom of the world that our Apostle was selected, but from among the poor and the afflicted. For our consolation, and the consolation of all afflicted and persecuted souls, it has been written that "the foolish things of this world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong; and the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight."—1 Cor., i.

It was, dearly beloved, the glory and consolation of St. Patrick, that his teaching brought forth an abundance of fruit, and that he did not cast the seed of the Divine Word upon an ungrateful or a barren soil. Before the termination of his Missionary career it was his happy lot to see the religion of Jesus Christ introduced into every corner of this kingdom, and with it the practice of every virtue. The temples of Baal are deserted, altars are erected to the true God, and hymns and canticles of praise resound from every hill and every vale to the Creator of Heaven and Earth, whilst the pure oblation, which, according to the prophet, was to be offered from the rising to the setting sun, now ascends from places hitherto polluted by the impure sacrifices of the Druids. Men that were before devoted to deeds of blood and violence, now yield to the mild influence of the Gospel: vices heretofore deified and practised with impunity, are banished from the land, and numerous communities of holy men and women profess, like their Divine Master, chastity, obedience, poverty, and the other Evangelical counsels, and shed the fragrance of every virtue around them, even before our Saint closed his eyes to this world. At the same time the beneficent and civilising effects of Christianity on society were felt, the arts were encouraged, and those schools and colleges established which became nurseries of sanctity and learning, and in which the torch of science continued to burn during the convulsions that accompanied the downfall of the Roman empire, and the darkness of the middle ages.

How powerful then, dearly beloved, and wonderful is God in His Saints, who thus avails Himself of a weak and, to human eyes, contemptible instrument to effect great things, to change the condition of a whole nation, and to confer the greatest blessings upon it. Truly "the foolishness of God is wiser than men: and the weakness of God is stronger than men."—1 Cor., i. 25. Let us learn from this example not to put our hopes in the wealth, or power, or protection of this world, which passes away like a dream, but place our confidence in God. Let us endeavor to enter into the spirit of our Saint, and to form our

lives on the model he has left us. All our actions should be regulated by the principles of faith, not by the maxims of an earthly and carnal prudence: humility, self-denial, obedience, charity, and poverty, such as we admire in our Saint, resignation to the will of God, patience in sufferings, should shine forth in all our undertakings. Unless we imitate the Saints and walk in their footsteps, we cannot expect to obtain an imperishable crown, or to be participators in their glory. If we be true and devoted children of our Saint, if we be grateful to our best benefactors, should we not attend to the lessons which he gave us, and endeavor to correspond to the graces which through his agency we have received, by denying the flesh and its concupiscences, by leading lives of prayer and of sanctity, and by proving ourselves worthy disciples and imitators of our Apostle.

Whilst preparing for the approaching festival, there is one feeling which should predominate in our minds—a feeling of gratitude to God for having condescended to preserve to the present day the Faith planted here by St. Patrick, and to protect the Catholic Church of Ireland from the dangers that so often threatened its immediate destruction. The labors of but few among the Apostles of the different nations of the earth have received that privilege of permanency with which his were endowed. The Churches of the East, that were honored by the presence of the immediate Disciples of Christ, and edified by their preaching, their miracles, and their virtues, have yielded to the corroding effects of time. And where are the Churches that listened with raptures of delight to the eloquence of their Basils and their Gregories, their Cyrils, their Cyprians, and their Augustines? We cannot consider their melancholy fate without being filled with alarm for ourselves, lest our unworthiness and our iniquities should bring similar visitations upon us. Alas! there is scarcely a trace of those once glorious Churches now remaining; their glory has been eclipsed; desolation has spread around them; the Crescent has supplanted the Cross, and the impure rites of the Koran have been substituted for the practices of the Gospel. But our Saint was sent that "he should produce fruit, and that his fruit should remain." The edifice raised by his hands has never been shaken, though assailed by all the powers of earth and hell. In the fourteen centuries which have now passed away since Patrick was called to his everlasting crown, our afflicted country has gone through many and sad vicissitudes, the prey in succession of every invading foe. Dynasties have disappeared; her language, customs, property, territorial divisions, have been changed; revolution has succeeded revolution, and one disaster has been followed by another; yet, when our Saint now looks from his throne of glory on the Church he founded, the scene that presents itself to him is similar to that which consoled his dying moments. The same Faith is now professed, the same Sacraments administered, the same communion maintained with the Holy See, the fountain and centre of unity, and with the other portions of the vast fold of Jesus Christ. Dioceses established by him still retain their ancient names and territories; the Bishops consecrated by his hands are now represented by others, holding the same doctrines, exercising the same jurisdiction, equally obedient to the successors of Peter, having succeeded each other from his time in an unbroken line even to the present day. Though it was not to be expected that the smiles and threats of power, and the malice and corruption of the human heart, would not, in individual cases, produce their natural fruits, yet we can boast that, as a body, the appointed successors of St. Patrick and their Clergy, displayed unexampled constancy in the darkest hour of trial. They never changed their creed at the bidding of a wicked king or of his cruel daughter, nor consented to receive their crosses and their mitres from such polluted hands. But, like the Apostle St. Paul, "as the Ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watching, in fasting . . . trusting in the word of truth, in the power of God, by the armor of justice." 2 Cor., vi., 4.; they rejected the allurements of this earth, adhered to the rock on which they had been built, and preserved the deposit of the Faith. And how amply compensated have they not been, even in this world, by the affections of their flocks, who have adhered to them through good and evil report, shared in their trials and afflictions, and preferred to lose all the goods of this world rather than, by renouncing the truth, to suffer the shipwreck of their immortal souls.

Good God, how can we be sufficiently thankful to Thee for the benefits conferred upon us and our Church, in preference to others more deserving of Thy favors. Truly we can say—"Non fecisti taliter omni nationi." "Thou hast not done so to every nation." May it be our perpetual study to

deserve a continuance of these favors; may pride, degrading immorality, and ignorance, which alone dispose a Catholic to renounce his Faith, be always the object of our abhorrence.

It is not, dearly beloved, in a spirit of boasting that we recal to mind the unshaken constancy of our Church. As it is not in our power to merit the gift of faith from God, so we should be persuaded that no exertion of ours, were we abandoned by Divine grace, would be sufficient to preserve it. To God we are debtors for whatever we possess, and to Him should be referred all the glory. However, our past history is not to be forgotten, since at the present time there are men who controvert the glorious privileges of our Catholic Church in Ireland, and pretend that her ancient doctrines were at variance with those which we now profess. Charges bearing the names of Protestant dignitaries abound in such pretensions, which are re-echoed every day in the vile tracts, teeming with calumny and misrepresentation, that the hired agents of proselytism scatter through our streets.

Their reason for inventing this theory is easily penetrated: As our Divine Redeemer promised that He would be with His Church all days, even to the consummation of the world, and that the gates of Hell should never prevail against her, who was declared to be the pillar and ground of truth, it is clear that she must have existed in every century; and if she had become a prey to heresy and schism, or been abandoned to the abominations of idolatry, the promises of Christ would have been vain and faithless. Hence, when the standard of rebellion was raised in the sixteenth century against the Catholic Church, it was inconvenient for the reformers to acknowledge that their doctrines bore the stamp of novelty, and that the sects which they had founded had appeared fifteen hundred years too late to have any title to claim kindred with the Church instituted by Christ, and spread over the world by His Apostles and their successors.

To extricate themselves, if possible, from so embarrassing a difficulty, some of the sects traced back their origin to a remote period through the Waldenses, the Albigenses, or other offsprings of Manichæism. As it was not creditable to be derived from such polluted sources, some of our Dissenting countrymen, adopting a different course, claimed to be considered the lawful representatives of St. Patrick and his successors, and attempted to prove the identity of their Church, as established by act of parliament, with the Catholic Church of ancient times in Ireland.

Never was there a claim more destitute of a solid foundation, or even of the appearance of probability. It is true that in the storms of persecution which have swept over our Church, her records and the writings of her learned men have been in a great measure destroyed; yet, notwithstanding this calamity, an abundance of monuments has been preserved from the general wreck to vindicate her Faith. If time would permit us to pass in review the councils held in Ireland, the lives of our Saints, the penitential canons enacted at various times, a state of things altogether at variance with Protestant ideas would present itself. The Liturgy in Latin was in general use, and at every step we find mention of the Eucharistic Sacrifice, the invocation of Saints, prayers for the dead, confession, fasting, abstinence, and other works of mortification not tolerated by the reformers. Nor is it to be forgotten that in the most remote times Ireland was in an especial manner the land of convents and monasteries, and that thousands of her pious sons and daughters crowded these institutions, professing poverty, chastity, and obedience, and spreading on every side the brightest lustre of Christian virtue.—Would modern heresy have encouraged the growth of such communities? It has been in past times its study to misrepresent and traduce the monastic Orders, to destroy their convents, to confiscate their property, and to persecute the holy men that belonged to them. Recent events show that this tendency is not as yet altered, so that it cannot but appear strange that men, animated with this spirit, should claim any connection with a Church so distinguished in ancient as well as in modern times for its attachment to the discipline of a religious life.

But we are told that the Irish Church, in its early days, existed in a sort of isolation, not connected with the Churches of the Continent, and especially with Rome. Our whole Ecclesiastical history and every page of our antiquities supplies the clearest and fullest refutation of such statements. So far from being cut off from the communion of other Churches, or left in that state of separation and isolation which is a mark of reprobation on the Anglican Establishment since its first foundation, our Church maintained the closest connection with the Faithful spread over the several parts of Europe, frequently sending Missionaries among them, whose labors were highly ap-

preciated, and equally successful. It would occupy too much time to enter fully into this subject, which, however, can be sufficiently illustrated by the brief statement of a few facts.

Shortly after the days of St. Patrick, we find that the great father of the northern monks, St. Columba, and his disciples Aidan, Colman, Finian, and others, made the Western Isles, the Highlands of Scotland, Northumbria, and other provinces of Britain, the scenes of their labors, and gained them over to Christ. Before the end of the 6th century, another great Missionary and founder of monasteries, St. Columbanus, whom Baronius compares to the Prophet Elias, passing with many companions into France, renewed the spirit of Christian fervor in that country, and afterwards penetrating into Switzerland and Italy, merited the veneration of all by the fervor of his zeal, the rigor of his mortification, and the great sanctity of his life. The countries which he evangelised still retain a grateful recollection of his labors, whilst his disciples, St. Gall, Eustathius, and others, are also held in high esteem. There is scarcely a province in France which does not cherish the memory of some Irish Missionary of the sixth, seventh, and eighth centuries. Two holy Priests, Cardoc and Fricor, preached in Picardy in the seventh century, and founded the monastery of Centula at Ponthieu. In Meaux, St. Faere was held in high estimation, and before the revolution his shrine was the object of pious veneration to pilgrims from every part of France.

Besancon reveres the memory of St. Deicole, who, having founded the neighboring monastery of Lutina, died in the year 625. About the same time St. Fursus, who had become eminent for his sanctity in Ireland, having visited the court of Sigbert, King of East Anglia, and thence undertaken a pilgrimage to the tombs of the Apostles, was detained in his passage through France by Clovis the Second and his Chamberlain Erelinoald, and founded the celebrated monastery of Jagny, near Paris. Shortly afterwards his two brothers, Foilan and Uftan, having repaired, on the invitation of St. Gertrude, daughter of Pepin of Landen, to Nivelles in Brabant for the purpose of teaching the psalmody and the ceremonies of the public worship to a religious community established by that holy woman, erected the monastery of Posse, near Nivelles.

But we are not to suppose that the zeal of our Missionaries was confined within the boundaries of France and the other countries just mentioned. St. Willibrod, who, though a Saxon by birth, was educated in Ireland according to Alcuin, was the herald of the Faith to Friesland. In this undertaking he was accompanied by eleven other Priests, chosen from the monasteries of Ireland by St. Egbert, who was the first to project and urge on this mission, afterwards so fruitful in martyrs. The venerable Bede mentions two other Irish Missionaries, by name Ewald, who suffered martyrdom in Saxony about the same time. Passing over others in silence, we may mention that St. Kilian and his companions, having first visited Rome to obtain the sanction and blessing of the Pope, preached the Gospel, and shed their blood for the Faith in Franconia, and that Virgil and his disciples toiled in the conversion of the remote Carinthia, founding the celebrated church of Salzburg, and extending their labors even to the confines of Hungary. And whilst these holy men were inflamed with the desire of extending the limits of Christ's kingdom among Pagan and barbarous nations, others of their countrymen were assumed to the government of Episcopal sees that had been established from the earliest days of Christianity. Thus in Etruria and Magna Græcia we find Frigidian among the Bishops of Lucca, Cathaldus of Taranto, and Donatus of Fiesole, whilst Dungal established for himself the highest character for learning in Lombardy, refuted the errors of the Iconoclasts then springing up, and laid the foundation of some of the famous libraries with which Italy is still enriched.

It would be consoling and edifying to describe more minutely the missionary and literary labors of our forefathers in the Faith, to record the benefits conferred by them on society and religion, and thus to indulge in the feelings of Christian patriotism which the consideration of the brightest pages in our history must excite. But to do so would occupy too much time, and we shall, therefore, merely beg of you to make on the facts briefly stated one or two observations, which will suffice to show how absurd are the pretensions of modern sectaries.

First, from the statements just made, it follows that our Church was not separated in faith or communion from the other Churches of Europe; that she maintained a close commerce with them; and that her Priests and Monks were received as fellow-laborers by the Clergy beyond the seas. What a contrast with the unhappy condition of the Protestant Establishment of this realm; no ancient Church will

give it the hand of fellowship, and it cannot point to any other country in which its doctrines have been professed, whilst its Missionaries and Ministers wherever they appear are looked upon as mere lay agents and intruders into the spiritual domain.

Secondly, it is beyond controversy that in the countries where Columbanus, Gall, Killian, Virgil, Donatus, and other of our countrymen, exercised their zeal, and in the monasteries and bishoprics established by them, the doctrines of the Catholic Church were always professed. Would this have been the case, had those holy men been imbued with the doctrines of the Reformation? Would they not have transmitted some remnant of their opinions to their disciples? And if any change had taken place in their teaching, would there not be found some allusion to it in history?

Thirdly, what we have said in general of religious doctrines is especially applicable to the belief of the supremacy of the Holy See. This cardinal point was never called into doubt, in the countries converted or cultivated by our Missionaries. The rights of the Holy See were always recognised in them.—Let us ask again would this have been the case if a contrary doctrine prevailed in Ireland? Are we not, then, at liberty to conclude that Ireland was ever, from the days of her conversion, closely connected with, and obedient to, the Apostolic See?

And this is what was to be expected from the manner in which the Faith was first introduced into Ireland. For all antiquity attests that our Apostle proceeded to Rome to obtain jurisdiction from the Holy See before he entered on his mission, being persuaded that his labors would be cursed with sterility if they were not undertaken with the blessing of Christ's Vicar on earth, and that he would enjoy no spiritual authority unless he derived it from the Centre of Unity. The words of St. Cyprian were familiar to him:—"Lop the bough from the tree—it will want strength to blossom; cut off the stream from its fountain—the remnant will be dried up."—De Unit. Ecclesie. As the Apostle of the Gentiles went to Jerusalem to confer with St. Peter lest he should run in vain, so did Patrick hasten to Rome to venerate the successor of the Fisherman, and to receive his commission from him. And it was his wish that what he practised himself should be the law and rule of action for his disciples in future times. Hence we find a canon drawn up by him, in which it is enacted that in case of any controversy or dissension in religious matters arising in Ireland the decision of it should be referred to the Holy See:—"Si qua causa orientur in hac insula, ad Sedem Apostolicam referantur."—Can. S. Patrici. apud Wilkin.

The instructions thus given by St. Patrick were infused into the habits and spirit of his disciples. We have ample evidence of this in a letter of St. Columbanus, written about the end of the sixth century, to St. Gregory the Great, in which he states that it was the duty of the faithful "to call upon the Pontiff, to put questions, to beseech him," and of the Pontiff, "not to withhold what had been freely bestowed; but to put out his talent to interest; to give at Christ's behest the bread of doctrine to those who sought it from him." Writing to St. Boniface, successor of St. Gregory, he calls on him as the chief authority of the Church to stem the torrent of abuses then prevailing, and to resist the encroachments of heresy:—"Every one looks to you for assistance; the danger is all yours; whilst you have power to put all things in order, to commence the warfare, to give the alarm, to lead on the troops." "Ad te totius exercitus Domini—periculum pertinet. Te totum expectat, qui potestatem habes omnia ordinandi, bellum instituendi, tubas undique sonandi, certamen demum, te in fronte gradiente, ineundi." Hence he proceeds to state that, in the bitterness of his grief, it is from the Pope alone he expects assistance and protection for the Church. "Ad teque tantum, qui unica spes de principibus es, per honorem Petri Apostoli Sancti, respiciens plango tanti exercitus stragem."

The Saint also declares that, if he respected Rome, it was not on account of her having been the mistress of the world, but because she had been sanctified by the blood of St. Peter and St. Paul, and become the centre of Christianity. The authority of St. Columbanus is of the more importance, inasmuch as he was a strenuous defender of the practices of his native land, and entered into many controversies to justify them.

The same spirit that animated Columbanus manifested itself clearly in another bright luminary of the Irish Church. St. Malachy was so fully convinced of the necessity of a close connection with the Holy See, that he twice exposed himself to all the dangers attending a journey to Rome at that time, for the purpose of petitioning the Pope to grant palliums to the Archbishops of Ireland, and thus impart to them the plenitude of jurisdiction. He was appointed Legate of the Holy See, and by his authority contributed to restore discipline in Ireland, which the invasions of the Danes had tended to relax. On his second pilgrimage he spent his last days at the famous monastery of Clairvaux, in company of Saint Bernard, and breathed his last in the arms of that most devoted and enthusiastic defender of the rights of the Apostolic Chair.

A few years afterwards the holy Bishop of Dublin, Saint Laurence, thought it necessary to consult in person the successor of St. Peter, and to lay before him a statement of the afflictions of his see. On this occasion he assisted at the second Council of Lateran, and was afterwards created Legate in Ireland. Let us now again ask what is there in all these facts that would indicate the existence of anything like Protestantism in the ancient Church of Ireland? No; our forefathers received their Faith through St. Patrick from the Apostolic source, and they were always distinguished by an undying attachment and devotion to the centre of unity, the Chair of Peter.

May we not then cry out, when speaking on this subject, in the words of the Scripture:—"Remember the days of old: think upon every generation: ask thy father, and he will declare to thee: the elders, and they will tell thee."—Deut., xxxii. 7. Yes; all unite by word and example in inculcating on us the advantages and the necessity of obedience and respect towards the successors of Saint Peter.

Even at the fatal period of the Reformation, when so many kingdoms, like rotten branches, were cut off from the mystic vine, our Church did not sully its bright lustre of former days.* It is the great boast of Protestantism, that liberty of conscience was proclaimed at that time, and that the human mind was then first emancipated. The history of our country is a melancholy refutation of that absurd pretension. What means did the reformers of this country employ to propagate their opinions? Persecution of the most cruel kind, penal enactments, violence, fraud, and a general confiscation of Catholic property. A new religious code was proposed, a code formed by men having no authority to legislate in spiritual matters, and not even allowed to follow their own private opinions and act on them. This new form of belief, being of mere human origin, could not be propagated nor preserved, save by means like those referred to. But no power could separate our Church from the charity of God, which is in Jesus Christ, and through a special interposition of Providence she passed unscathed through the severest ordeal, and came safe out of persecutions more barbarous and bloody than those of Nero and Diocletian. In those sad days our Faith was trodden to the dust; but in the time of tribulation it spread its roots on every side, and penetrated into the earth; and when the winter of the year is approaching its end, it begins to rise triumphantly, to cover the land with verdure, and to extend its branches to the extremities of the earth. Blessed, then, may we say with the Psalmist, "blessed be the Lord, who hath not given us to be a prey to the teeth of our enemies. Our soul hath been delivered as a sparrow out of the snare of the fowler: the snare is broken, and we are delivered. Our help is in the name of the Lord who made heaven and earth."—Ps., cxliii.

It is true indeed that the calamities inflicted on us, and the storms we had no encounter, have stripped our Church of its ancient splendor, and that its possessions have been given over to hands for whom they were never destined. But is our poverty a disgrace? Were not Christ and His Apostles and their earliest and most fervent disciples all poor? Was not the poverty of the early Christians more glorious than the wealth and power of their persecutors? And, dearly beloved, is it not a motive of consolation to us in our trials and destitution to consider how God has frustrated the designs of our enemies, and from evil has produced good? Wonderful, indeed, are the ways of His providence. He permitted heresy and schism to persecute us, and amidst shouts of triumph to proclaim that we had no longer any existence in the country. But what was the result? Our Church was only purified and perfected in the crucible, her children increased and multiplied a hundred fold, and the poverty which was entailed on us for our destruction, became the means of propagating our holy religion in regions which otherwise would have continued to languish without any knowledge of the true Faith. And, indeed, has not our poverty filled the cities and the towns of England and Scotland with Catholics? And in the great and powerful states which are springing up beyond the Atlantic, have not the persecutions of Ireland given congregations to the churches and Priests to the altars? Have not our afflictions supplied those distant regions with learned, eloquent, and pious Prelates, who are building up the house of God with dignity and magnificence, and who have carried with them all the spirit and the virtues of our Patricks, our Malachys, and our Laurences? Were we even to turn to the inhospitable regions of Guinea and Caffaria, to the distant plains of China or Australia, and the sunny shores of India, would not a similar spectacle present itself?

Ah, my brethren, truly the power of God is stronger than men, and His wisdom wiser than men. He confounds the counsels of the wicked, and turns the arts of the children of darkness against themselves.

But, dearly beloved, whilst pouring out our hearts in thanksgiving to the Almighty, for extending the shield of His protection over us, and admiring the richness of His mercy displayed in our behalf, we are not to be lulled into a false security, nor to expose ourselves by remissness and negligence to fall into the snares of our enemies. Though violence and persecution have ceased, yet we are to be persuaded that our life is a continual warfare on earth, and if we wish to preserve the spiritual treasures which we possess, we must be always vigilant, alive to the dangers that surround us, and provided with the arms of the Spirit. We are admonished by the words of inspiration, that those who stand should take care lest they fall. No diligence, no watchfulness, no anxiety, no exertions can be too great when our eternal salvation is at stake, when there is question of preserving that Faith, without which it is impossible to please God. These reflections are not to be overlooked at the present time; for though there is much to console and encourage us, though our religion is progressing on every side, and acquiring something of its ancient splendor and magnificence, yet we cannot conceal from ourselves that our advancement and our pros-

* The pretension of some dignitaries of Protestantism, that at the Reformation they entered into the rights of the preceding Catholic Bishops, is fully examined in its number of January and February by the *Standard*, a periodical written in a good spirit, and worthy of support. It is to be admitted that acts of the temporal power transferred the rights of the ancient sees to the present proprietors; but might it not as well be urged that the temporal authority transferred the rights of a Chrysostom, and of a Nazianzen, to the present occupiers of St. Sophia; and that consequently they are successors of the former Christian Bishops?

perity have excited the activity of those who desire the destruction of the Catholic Church. We need not travel far to obtain evidence of what we assert.

Placards posted on our walls, handbills thrust into our houses and scattered through our streets, advertisements in the public press, inform us that many of the pulpits of this city resound from day to day with invectives against our holy religion. That Catholics, or Romanists, as they pretend to call us, teach that it is lawful to steal or to murder; that they are perjurers or idolaters; that they prohibit and hate the Word of God; such are the instructions which Ministers of the Gospel impart to their hearers. It would seem that they are sent not to teach doctrines of their own, but to insult and misrepresent ours—that they care little about the spiritual advancement of their own flocks, occupying themselves exclusively with the proceedings of ours; and if they succeed in making their hearers believe that Catholicity, the religion professed by the most civilised nations of the world, and held in veneration by the most pious, and learned, and illustrious of mankind, is the most hideous of monsters, they flatter themselves with having gained a complete triumph. Jesus Christ has told us that charity should be in every age the characteristic mark of His Disciples. Would it not appear that many are now intent on banishing it from the world, thus showing that they are not His Disciples? How are we, dearly beloved, to meet this conduct? By praying most fervently for the conversion of the misguided men who are leading others astray, by returning good for evil, and by a continual practice of charity. We have religious doctrines of our own to teach or to learn, we have duties to perform, we have our own defects to correct. Let us leave those who forget themselves to think of us, to the judgment and the mercy of God.

But this is not the only danger against which we are to be forewarned. There are now in this country thousands of hired agents of proselytism, who make it their occupation to lay in wait for the poor, or to invade their houses, and to attempt to sap the foundations of their Faith. Those agents are oftentimes poor ignorant men, who, in the hour of distress, renounced their religion, or who were driven into apostasy by intemperance, by immorality and degrading vices, and, like the fallen Angels, seek to have many companions of their disgrace. They talk of the Bible, but they do not understand it; they have learned a few distorted texts to quote against our doctrine, but they are only blaspheming what they do not know. To reason with such men would be useless. They are to be avoided as if infected with the plague.

Need I mention the proselytising schools, which are spread like a net-work over the country, in which poor children are sometimes fed and clothed, provided they consent to imbibe the poison of heresy? Need I mention the enormous sums of money collected in other countries, which are held out in a thousand ways as the price of apostasy? Is it necessary to speak of the efforts that are made by a hostile press to inundate the country with works whose greatest danger is in the corruption of the heart, and the deprivation of morals, which they are calculated to produce? Ah, dearly beloved, with such a state of things around us, should we be senseless to danger? Should we imagine that firmness, activity, zeal for our holy religion, are not necessary on our part? Let us, then, according to the injunction of our Redeemer, watch and pray, lest we enter into temptation, lest our apathy and sloth should bring on us the punishment of Heaven: and what punishment would be more severe than the withdrawal of the light of Faith?

But whilst using every exertion and precaution within our power, we are to place our confidence not in ourselves, but in Heaven. For, unless the Lord preserve the city, in vain do they watch who keep it. In the spiritual warfare in which we are engaged, we may confidently expect great assistance from our holy Apostle. The prayers which you poured out, O holy St. Patrick, whilst on earth, for the perseverance and constancy of your disciples, produced their desired effect. Redouble those supplications, now more efficacious, since you see God face to face; obtain for us relief in our miseries, or patience to bear them with full resignation to the will of God. Teach us to be always truly devoted to our holy Faith, and to the Church of our fathers. Look down, too, with compassion on those who are in error, and bring them through your intercession back to the Church from which they have gone into the mazes of perdition; so that all united in the profession of the true Faith, all members of the true Church, we may, participating in the same happiness, come with you to sing forth the praises of our God and our Redeemer for endless ages.

The grace of our Lord Jesus be with you all, brethren.

† PAUL CULLEN, Archbishop of Dublin.

Dublin, March 1, 1853.

CATHOLIC INTELLIGENCE.

We are sincerely gratified in being enabled to announce that the Right Rev. Dr. Blake, Lord Bishop of Dromore, is recovering from the effects of the attack from which his lordship has been lately a sufferer, and that he is daily increasing in strength.—*Newry Examiner*.

A census of the Catholics of the diocese of Hexham has recently been taken, which shows an extraordinary increase of the Faithful since 1849, as the following statement exhibits:—The gross number of the Catholics in this diocese in 1852 were 56,958, being an increase since 1849 of upwards of 20,000; the gross number of adult Catholics now being about 40,000.

CONVERSIONS.—A rumor is current that a curate, once located in this diocese, has been received into the Roman Church at Cashel, and baptised by the Titular Archbishop.—*Cork Constitution*.

On Monday evening Miss Charlotte Kernan, a young lady highly accomplished, daughter of J. Kernan, Esq., Solicitor, having some days previous made a solemn abjuration of the errors of Protestantism, was received into the Church by the Rev. Patrick Nagle, C.C., of Nenagh.—*Limerick Reporter*.

Mr. Washington Tevis, an American, aged 21 years, has abjured Protestantism. He received baptism on Sunday, in the chapel of the Archbishop of Paris from the hands of the Abbé Darbois, V.G., who has been charged with the instruction and preparation of the interesting neophyte.—*L'Ami de la Religion*.

The *Morning Post* of Monday says there is no foundation in the statement of the *Morning Herald* and *Morning Advertiser*, that Lady Peel had joined the Catholic Church, nor in another statement made by the same journals, to the effect that Miss Peel had also joined the Catholic Church, preparatory to her marriage with the Hon. T. Stonor, son of Lord Camoys, a Catholic peer.

IRISH INTELLIGENCE.

FAILURE OF PROSELYTISM IN THE WEST—THE ARCHDIOCESE OF TUAM.

We have very great and sincere pleasure in inserting the subjoined document, having reference to the base and wicked system of purchased perversion carried on, or attempted, in many districts of this distressed country, and especially in the west, where the pressure of want and famine has been long most grievously felt. So much has been said in exaggeration and in interested misrepresentations about the alleged "apostasy" of the west, that a few remarks on that head may not be amiss. It is quite natural that such statements should proceed from the Sopping swindlers, who obtain a living out of English bigotry and English hatred of Ireland and Catholicity, by the false pretence of perverting the poor Irish peasants from their Faith. It is quite natural that, if they fail of robbing Irish enemies of their religion, these should at least take care to succeed in robbing English patrons of their money. The Englishman, though ever so kind a bigot, will hesitate to deposit his cash without some sort of assurance that the sinews of war will not be wasted in a mere pretence of campaigning, and therefore it becomes necessary to have recourse to wholesale and impudent lying in order to swindle John Bull, and prevent a stoppage of the supplies. These motives of misrepresentation are as clear as they are base and sordid. But it is not so easy to understand the objects of certain of her parties in spreading exaggerated and absurd reports about what they are pleased to term the "apostasy" of the west. No doubt, we can readily understand why anything relating to the illustrious Archbishop of Tuam should be made a favorite subject of misrepresentation and slander by the upholders of political baseness and corruption. His Grace's pure, unswerving, and intrepid patriotism have richly earned all the calumnies that can flow from such malignity as theirs. But what we are at a loss to comprehend is why others who should, we think, be the last to lend themselves to the propagation of such absurd and disedifying, not to say indecent, reports, could be so misled as to give their best help to the swindle of the Sopper and the slander of the Whig.

The facts with regard to proselytism, as far as the diocese of Tuam is concerned, are simply these—that out of its fifty-four parishes the proselytisers have obtained a slipper, and, we have little doubt, merely temporary footing in just half a dozen; and even in these half dozen parishes their only victims have been orphan and starving children, or a few bad Catholics who receive a weekly stipend for keeping what are called Bible schools—*id est*, meal shops and stirabout stores.

With these few and hasty remarks we shall let the subjoined gratifying and edifying document speak for itself:—

Address to the Catholic Inhabitants of Clifden from the Rev. Father Rinoldi and the Rev. Father Lockhart.

Beloved Brethren in Jesus Christ.—We are unwilling to leave you for the present without a few parting words.

We came amongst you at the invitation of your venerable Archbishop and your own parochial Clergy to bring you the blessing of a mission, one of the most powerful means which the Church possesses of arousing the Faith, devotion, and piety of her children—a means of common use in other Catholic countries, and which is becoming no uncommon occurrence in Ireland.

During the time we have been laboring amongst you we have not words to express how much we have been edified and consoled by the zeal and fervor with which you have come forward. In no part of Ireland have we witnessed greater Faith and fervor than in Connemara.

Continue, dear and faithful children of Christ, in the way you have promised to walk in; avoid sin, as the only evil, worse even than Hell itself; pray earnestly to our dear Lord, and ask His Blessed Mother to join her prayers to yours; frequent the lifegiving Sacraments; fly from occasion of sin, and you shall have grace to stand in the day of trial, to fight the good fight, to keep your Faith, and to die in the grace of God.

Our mission here was to you, the Catholics of Clifden; to call back the wandering sheep, and to confirm in virtue those who have not gone astray. We have taken no notice, except to denounce their practices, of a party of lying impostors and fanatics in this place, despised by all Catholics, and of whom even right-minded and honest Protestants are beginning to be ashamed. We have treated their pretended challenges with silent contempt; while we have exposed their errors and insidious practices, and unmasked their hypocrisy and lies, and the unblushing and wholesale bribery by which they seek to make merchandise of the souls of the starving poor. We say their pretended challenges; for, knowing well the system of these men, we were fully aware that their only desire was to throw dust in the eyes of the people. They never imagined it possible that we should notice them, except in our own time and way. Such disputations serve only to stir up men's evil passions and prejudices, not to promote the cause of truth, charity, and holiness; and it would, indeed, have been absurd if we, who had to instruct the immense crowds of our

own people from Clifden, and all Connemara not to speak of the many Protestants who attended the mission, had shut ourselves up, at their invitation, in some obscure Protestant schoolhouse, to hear these men repeat their oft-refuted errors, which a well-instructed Catholic child can answer, and their blasphemous, revolting to the better feelings even of Protestants; and to discuss, with a nameless band of fanatical Parsons and paid Jumper teachers, whose very livelihood depends on the maintenance of error, the sacred doctrines of the Catholic Church; and this, moreover, where the real question between us was not about Catholic or Protestant doctrine, but about the theological use of simoniac.

But this is only one of the impostures these men have been trying to practice on the people of these islands—as well Protestant as Catholic—showing that their mission is not from God, but from the father of lies.—They have likewise dared to state, throughout all England and Ireland, by the pen of Sir Francis Head, Bart., of whom they were the informants, that “Clifden is nearly all become Protestants;” and by other writers, as Lord Roden, that all Connemara is deserting the ancient Faith; so that some Catholics even have been deceived by their unblushing effrontery.—These mean and contemptible falsehoods, which are mere advertisements for money, have been sufficiently refuted by the immense crowds of persons attending the mission; while the most violent exertions could only gather at the Protestant Church a mere handful of people, even including the stipendiaries whose salaries depended on their attendance.

From the same source—namely, the proselytising agents in this town, we have another published lie, equally enormous—namely, that the proselytising movement is utterly disconnected with bribery. It is a public well-known fact, which we need hardly repeat, that not one person has nominally joined the Jumpers, as they are generally called, who was not either destitute before, or who has not succeeded in bettering his worldly position and prospects by his apostasy, and that no kind of relief is given except on condition of hypocrisy or apostasy—abandoning the Faith, or pretending to abandon it. Numbers of the pretended converts make no secret that could they have half a meal they would leave the Jumpers.—Most of those who enter the workhouse as Jumpers demand to be enrolled as Catholics, and the dying Jumper is earnest in calling for the Catholic Priest.—With regard to this system we have been unsparing in our denunciations. We have appealed to candid, right-minded Protestants, whom we have always distinguished from these unprincipled men, not to lend their aid or countenance to such an unchristian demoralising system. If any Catholics could be found who, in a poor and destitute Protestant district, should endeavor by such means to coerce the conscience of any weak-principled and destitute Protestants, we should condemn them as much as we have condemned these wicked men. They pretend pure and unadulterated charity. Truly there is room for the exercise of charity, unopposed by sectarian prejudice, amongst the destitute poor of Connemara! And to all right-minded and honest Protestants, men whom we can love and respect, we say, give help to our starving poor, if you have the will and the power to do so, and God will bless you a hundred fold. But to those who come to us with gifts, poisoned by conditions of attending Protestant religious teaching and Protestant worship, reading or hearing read—not Catholic copies with Catholic explanation of the Scriptures—but Protestant translations and comments, designed expressly to give what, as Catholics, we know to be an erroneous explanation of the sacred volume—we say, such gifts we cannot accept without violating our consciences, and such you cannot offer us without acting on the principle you falsely attribute to us, that the end sanctifies the means—doing evil for the sake of good—making men hypocrites, because you hope that they may be brought to profess, or their children to believe, views you may think true, but which they conscientiously regard as false and displeasing to God. But, for the present, enough of this villainous system, which, by this mission, has been sufficiently unmasked. When next it please God that we appear amongst you we will carry out the system we have begun; and, meantime, we exhort you to co-operate with your Clergy in counteracting the tremendous influence of unlimited supplies of money in the hands of unprincipled men, acting on a population reduced to the extremity of destitution. Do your best, by charitable efforts, according to your ability, and by your own personal exertions and influence, to rescue any children or other persons whom you know from the temptation to hypocrisy and the danger of perversion. Instructing yourselves well in the principles of your religion, and by lives worthy of its holy teaching, be ready to give a practical answer to the falsehoods, and strive to live down the calumnies of the enemies of your Faith, and to make the very name of Catholic to be another name for a strict observer of God's law, a devout servant of Christ, and an humble and enlightened believer of all that Christ teaches by His word, and by His Church, “the pillar and ground of truth.”—1 Tim. iii., 15.

May Our dear Lord Jesus give you His holy benediction, and His Blessed Mother's prayers be with you, is the earnest desire and parting blessing of those who desire a perpetual remembrance in your prayers.—Your faithful and devoted servants for Christ's sake,
A. M. RINOLFI, Missionary Priests of
W. LOCKHART, } the Order of Charity.

KELLS SUPERSTITION—THE PROSECUTIONS.—We have learned that the trumpety cases got up by the Kells proselytisers against a few poor Catholics of that town one of them a bell-ringer—were scouted out of court at Trim on Wednesday and Thursday. Both the learned judges, the ultra-Protestant Lord Chief Justice Levey, and Chief Baron Pigot, read severe lectures to the Souping firebrands, and to the Kells magistrates, for their conduct in reference to these matters. The impudent attempt to set up a case against the Rev. Mr. O'Rielly was abandoned, and the bell-ringer was ordered to have his bell restored to him amid inextinguishable laughter.—*Tablet.*

HIGH SHERIFF OF GALWAY.—A few days since Edmund O'Flaherty, Esq., Knockbaue, was sworn in as High Sheriff of Galway before Thomas King, Esq., Southampton Buildings, London, one of her Majesty's Commissioners of the Court of Exchequer.—*Galway Packet.*

At the Catholic Bazaar held in Ennis during the assizes week, the sum of over £70 was realised. This was held in the large room of the national schoolhouse, the proceeds of the undertaking are to be applied to the completion of the Catholic Church of the town.—*Limerick Reporter.*

AN INDEPENDENT IRISH PARTY—AN AGGREGATE MEETING OF THE CITIZENS OF DUBLIN.—Pursuant to a requisition most numerous and influentially signed, an aggregate meeting of the citizens of Dublin was held in the theatre of the Mechanics' Institute last night, “to take into consideration the best means of strengthening and sustaining an independent Irish party in the House of Commons, through whose action alone they could expect to carry the measures requisite for this country.” The requisition on which the meeting was called bore upwards of two hundred signatures, embracing those of some of the most influential mercantile men in the city, members of the corporation, professional men, poor-law guardians, &c. The hour named for taking the chair was seven o'clock, but for a considerable time before that the theatre of the institute was densely crowded. The proceedings, too, were marked with great earnestness and determination; the sentiments of the several speakers, in reference to an Irish Party, and the necessity of sustaining it, in order to obtain justice for this country, elicited the most enthusiastic expressions of applause. The meeting was addressed by Mr. Moore, M.P., Mr. Cantwell, Dr. Gray, and several other independent gentlemen, and the following resolutions were unanimously adopted:—“That the history of every constitutional effort made in this country to secure national, popular, or religious liberty, demonstrates that success can be attained only through the action of an independent parliamentary party. That, therefore, this meeting pledges itself to give every support in its power towards the maintenance and increase of the independent Irish party in the House of Commons.” “That we view with deep indignation the conduct of those Irish representatives who, in violation of the most solemn contract which representatives could enter into with their constituents and with their brother-representatives, became office holders under, and dependents on, a ministry not pledged to those measures which the country had declared to be indispensable, thus basely betraying public confidence, violating solemn compacts, and imperilling the very existence of that independent Irish party which they had solemnly pledged themselves to sustain.”—“That the thanks of this meeting are due, and are hereby given, to those members of the Irish parliamentary party who, faithful to their pledges and to the solemn compacts made with the electors and the public, have maintained their independence of the government, and have expressed their continued determination to treat all governments alike, whatever their party or profession, who will not grant the just demands of the Irish people for religious equality and tenant-right.”—*Freeman, March 2nd.*

RELIGIOUS EQUALITY COMMITTEE.—The committee met on Tuesday, 1st ult.; G. H. Moore, Esq., M.P., in the chair. The form of petition, praying for a full measure of religious equality, was brought under consideration, and, after some discussion, finally adopted. The petitions were ordered to be engrossed on parchment, and forwarded to every county in Ireland. It was moved and passed unanimously—“That the committee do issue forthwith an address to the people of Ireland, in reference to the religious policy of the State, and asking for a full and unequivocal expression of public opinion upon the parliamentary action of Irish Liberal representatives, in reference to the question of religious equality. Some subscriptions having been handed in, the committee adjourned at a late hour of the day.—*Dublin Telegraph.*

CATHOLICS IN PARLIAMENT.—Mr. Lucas has done a good work in turning out with such merciless effect “the seamy side” of those pretenders to fair play and liberty, the evangelical Protestants of this country.—More barefaced pretenders to fair play never attempted to delude a credulous people, and more deadly enemies to truth never succeeded in that bad design.—Mr. Lucas has done a good work in exposing them, and it is not the least part of his labor that he has turned the tables on Lord John Russell, who made a speech *ad misericordiam*, and of that dexterous and slippery old anti-Catholic, Lord Palmerston, who perhaps for the first time in his life lost temper, and forgot facts. This was good work for Mr. Lucas, and he did it well. We take pleasure in the completeness with which the “seamy side,” as we have said, of those pretenders has been exposed. We have often sickened at the impudent pertinacity with which Protestant writers and Protestant statesmen have claimed for their faith a thorough identity with civil liberty, and the claim they put forward to be considered the true disciples of toleration. Nothing can possibly be more impudent than these claims, or more untrue.—As a matter of fact, history informs us that the only nation in Europe which voluntarily resigned a free constitution and adopted despotism was the Protestant—the superlatively Protestant country of Sweden. As a matter of fact and history, we know that Protestantism in Europe is a persecuting religion, wherever it is strong enough to violate conscience with impunity.—Of this Mr. Lucas has quoted plenty of examples, and might have quoted more. And moreover, and this should not be forgotten, that this Protestant allegation is not pretended to be grounded upon any allegation that Catholics disturb the tranquillity of the state. We shall hear no more for some time of the identity of Protestantism with liberty. Mr. Lucas has put an end to that boast for some time, and a good work it was.—*Limerick Examiner.*

The debates upon the Maynooth Grant, and the malevolent feelings the discussion so often evokes, have led to solemn consideration; and an earnest and honest cotemporary, the *Tipperary Free Press*, in its last number, couples an important statement with a suggestion full of meaning:—“We have learned that there is now under consideration in a certain distinguished quarter, a plan which would have the effect of accomplishing this, and as we see the probability of its perfection in every detail—as we consider that through its instrumentality the education of the Catholic clergy may and can be obtained, independent of assistance from the English Treasury, we deem it a matter of duty to lay an outline of it before the public, in order that it may receive the consideration to which a project so important in its results is decidedly entitled. It is proposed that a thousand gentlemen should come forward, and subscribe each one hundred pounds towards founding an Irish College in Paris, for the education of clergymen; or towards endowing for a like purpose, by the application of such sum, the Irish College already established in the French capital. Thus a fund of one hundred thousand pounds would be created, and there is every reason to suppose that such facilities would be afforded by the French Government as would render this amount quite adequate to carry into practical operation a scheme in itself so commendable. We feel assured that if the

Catholics of England, Scotland, the Colonies, and America, were included in this plan, the amount mentioned would be easily trebled.”

CARLOW BOROUGH ELECTION.—A petition has been presented to the House of Commons with respect to this election. It recites that the petitioners petitioned against the return of Mr. Sadlier, at the election in July last, on the grounds of violence, intimidation, and bribery; that, by the acceptance of office, Mr. Sadlier vacated his seat, and the petition fell to the ground; that a petition has since been presented against Mr. Alexander's return at the last election, praying that Mr. Alexander's return may be declared void, and Mr. Sadlier declared the sitting member; that, at the said last election, Mr. Sadlier was disqualified as a candidate, on the grounds stated in the first-mentioned petition; and the petitioners now pray for a select committee, before which to prove Mr. Sadlier's disqualification.—*Daily Express.*

THE MARQUIS OF WATERFORD—PRACTICE “VERSUS” THEORY.—Our readers will recollect a certain speech reported as delivered last autumn by the Marquis of Waterford at an agricultural dinner in Carrick-on-Suir, and which was made the subject of favorable comment in the *Tenant Right Journals*. The following narrative, copied from the *Freeman*, seems strangely at variance with the sentiments expressed by the noble marquis on that occasion:—“The facts we collect from the *Derry Standard*, and we put them before the marquis in order that he may inquire into their authenticity, and, if well founded, apply to them the sound principles developed at Carrick, and applauded by the country. Daniel Quig, of Cahony, near Garvagh, in Londonderry, rented a small farm under the marquis. He died last month, and before his decease expressed a desire that his brother should get the land on payment of thirty pounds to his widow. Some landlords are averse to the occupation of widows—whether the marquis be of the number we do not know—but, at any rate, the arrangement was beneficial to him, while Quig, at the same time, made a small provision for his widow. Robert, the brother, and the widow proceeded to Newtownlimavady to arrange with the marquis's agent, Mr. John Beresford, about the transfer of the land to Robert, but Mr. Beresford would not listen to the proposal. Robert argued that the whole farm was originally held by his and the testator's grandfather, and that the greater portion was now leased by himself, so that the contemplated annexation would only restore the *status quo* of his family. He offered to give as much for it as any other person, but Mr. Beresford was obdurate. The unfortunate object of his brother's kindness had been guilty of a crime which Mr. Beresford could not overlook, and which no amount of solvency or security could expiate. He had voted at the last election for the Tenant Right candidate, and Mr. B. affirmed, if not with an oath, at least with its moral equivalent, that if Quig gave one hundred pounds for the angle of Cahony he should not have a sod of it!”

THE MAGISTRACY—MR. DARGAN.—The Lord Lieutenant has been pleased to approve of W. Dargan, Esq., being appointed a deputy lieutenant for the city of Dublin.

Walter Berwick, Esq., Q. C., has been appointed leading crown prosecutor for the King's County, vice J. R. Corballis, Esq., law adviser.

The Irish assizes during the past week have presented no cases of importance—with two exceptions. The first, the trial of two men, named Hackett and Noonan, for the murder of O'Callaghan Ryan, Esq., an agent and landlord. The trial took place in Waterford, and occupied two days. The case closed on Thursday evening, with the conviction of the accused, who were found guilty of waylaying Mr. Ryan, shooting him, and beating out his brains. Noonan, when he saw the judge put on the black cap, asked for a long day. His lordship sentenced the prisoners, in the usual terms, to be executed on the 15th of April next. Noonan, on leaving the dock, turned to Hackett, and said, “God forgive you, Richard Hackett, for putting me here.” Both the prisoners were men of very respectable appearance, and conducted themselves firmly during the trial. Since their conviction, it is stated that Hackett was the man who actually fired the fatal shot, although in his confession he represented it was his companion, and that it was Noonan who seized hold of the bridle of Mr. Ryan's horse.—The second case of interest was the conviction, at Trim, on Wednesday, of Patrick Coddington and James Mullen, of Ribbonism. They were convicted on the evidence of an informer, named Masterson, from Longford, who swore that there were affiliated societies throughout all the north of England. The two unfortunate dupes were sentenced to seven years' transportation, and an escort of mounted police having been sent for, were at once sent off to Dublin, amid the heartrending outcries and sobbings of their friends and relatives.

THE DOCKS AT CORK.—The Directors of the Great Southern and Western Railway have, we understand, come to the determination to commence the docks forthwith. The construction, it is supposed, will cause an expenditure of £50,000. Together with the works at the terminus, they are expected to be ready against the completion of the tunnel in May, 1854.—*Cork Constitution.*

WRECK OF THE QUEEN VICTORIA.—On Friday afternoon the experiment of raising the wreck of this vessel from the spot where she lies founded in between five and six fathoms water was attempted. The *Ballinsoe* and *Britannia*, City of Dublin steamers, were brought alongside the wreck at lowest ebb, in conjunction with other smaller craft. The chains which had been passed beneath the forefoot, midships, and sternpost of the wreck, were heaved up by means of strong tackles and purchases, and brought on board the steamers, which were moored broadside on to the current, which runs at this point of Dublin Bay at a rate of fully four knots an hour. The steamers having got the chain purchases on board were hove down by their windlasses nearly “gunwale to” in the direction of the sunken wreck. As the tide rose the strain on the cables became enormous, indicating that the keel and floor of the vessel must be deeply imbedded in the bottom. The strain on the chains continued to increase until about half flood, at which period it was expected that the wreck would begin to rise, when the principal chain cables snapped short off, thus defeating for the time the success of the operation.—*Freeman's Journal.*

EVERYONES.—At the meeting of the board of guardians on yesterday, a letter was read from Mr. Cullen, relieving officer, stating that notice of the eviction of eight families in this town, by the Rev. H. Marshall, had been served upon him.—*Galway Packet.*

IRISH LAND QUESTION.

If any doubt remained, after Lord John Russell's statement, that those Irish members who have joined the government have done so without any pledge from the minister as to particular measures, it would be entirely dissipated by the assurance of Lord Palmerston that, although the government had felt bound to appoint a committee on the Irish tenant right bills, they went into it perfectly unfettered. This, however, has much more significance than its settlement of the particular question of pledge or no pledge. We have observed, in everything that the coalition ministry have undertaken, or professed a determination to undertake, they profess as little as possible. No ballot, no reform. What expectation, then, can we form with regard to matters upon which they have made no promise? A committee has been appointed, in fulfillment of the engagement of the late administration.—But if it should recommend the adoption of such concessions as Mr. Napier admitted to be just and necessary, there is no ground for believing that Lord Aberdeen will embody that recommendation in a law.—Judging from the policy of the government in other respects we should not be surprised if, after amusing the advocates of Mr. Sharman Crawford's bill, and aggravating the difference betwixt these gentlemen and the supporters of the Napier measures, it should plead that difference as a ground for postponement, and so shelve the question until it is again forced upon parliament by the indignant remonstrances of the tenant farmers of Ireland.

If this conjecture should prove to be correct, we cannot find terms sufficiently strong to deplore the delay it anticipates, or to denounce the policy which would palter with hopes deep-rooted in suffering and injustice. It was not out of any particular love for the farmers and peasantry of Ireland that the late Irish Attorney-General—the representative of the landlord and the Orangemen—admitted and proposed to legalize the right of the tenant farmer to compensation, even for those improvements which had been made, and were unexhausted, before the proposed date of his measures. Admissions wrung from an opponent are the best evidences that any cause can cite in its behalf; and it is no more than reasonable to interpret them beyond the letter, and where they give an inch, to take an ell. If, then, Mr. Napier and the Irish Orange party in the late administration have admitted the principle of compensation, they have gone a great way towards stamping the Crawford bill with their approval. The difference, in truth, is not in the principle but in the machinery which is to give it effect. Both parties agree on the main point. Will Lord Aberdeen hesitate, in a matter so momentous, to take upon himself the responsibility of deciding by what vehicle it should be carried out.

It will not do to put the regeneration of Ireland off; and Irish regeneration is but another term for Irish tenant right. Put aside the weakness entailed upon the empire by the destitution of the sister country, the people of England are not content that Irish wrongs should be for ever cast in their teeth, a most humiliating and just reproach. They are not content that they should rankle in the breasts of their Irish fellow-subjects a feeling of hatred to the institutions under which they live—or starve—and which, ere many years pass over our heads, they may be called upon to support with that bravery and generosity for which no people on the face of the earth are more illustrious.

In the present state of Europe, who shall say what a month or a day may bring forth? We are far from supposing it necessary to address such an argument to the English public. Those who have sufficient information on the subject to guide them to an enlightened conclusion are prepared, for the mere justice of the case, to aid their Irish fellow-subjects in demanding a large measure of concession. But ministers and the people they govern have different views, and too often different interests. The sentiment in England is strong enough to concede the reasonable demands of the Irish tenant farmer, and to adopt them in favor of the English farmer by-and-by. It may be the interest of Lord Aberdeen, and the class he represents, to keep matters quiet, to jog on, so long as the world will permit them, in the beaten track. But this will not satisfy those for whom they legislate.

We know by the evidence of a thousand heartrending proofs that the land tenure has been the main root of the miseries of Ireland, miseries so appalling that history cannot furnish their parallel. But though we are anxious to proceed simply out of a sense of justice, it is not unworthy the consideration of a farseeing people to seek to unite every element of strength, every inspiration of cordiality, against a possible foe. Throned upon the sea, girt round with the billows, we may still, perhaps, defy invasion. But how much greater must be our confidence if to the stealy Saxon we could unite, without a doubt of his co-operation, the genius and the untiring heart of the warm and generous Celt? To do that, we must make the comfort of our rule in Ireland, as well as the power felt. It may suit veteran statesmen to rest upon their oars. But the age is one of progress. It abhors a pause as nature does a vacuum. Three hundred years ago we tried to pacificate Ireland. We have yet that feat to accomplish—not by penal laws, not by military or police, but by—justice.—*Morning Advertiser.*

A “LUSUS NATURÆ.”—There has just been added to the Museum of the Mechanics' Institute, Wexford, a specimen of one of the freaks of nature, a preserved specimen of a pig, the third produced in a litter of 13, perfect in its kind in all parts except the head, which combines partial resemblances of the pig, the elephant, and the ape. Where the head joins the neck the trimorphous combination begins. The ears are pretty much of the usual form, but set rather far back, the cranium oval and elevated, the eyes round and not elongated. From the centre of the head a tubular process of three-eighths of an inch diameter, falls down over, but is quite distinct from the upper region of the face, which instead of expanding into the snout with nostrils, ends in a very small tapering point. The tongue appears as a large flaccid and fringed substance, protruding from every part of the oral orifice, and the lower jaw, instead of being thin and pointed, is deep and round, and the whole head, has a most singular expression, partaking more of the ape than of the swine.—*Wexford Guardian.*

A “Central Conservative Association” has been formed in Dublin, for the purpose of promoting as many members of that party as possible at future elections in Ireland.

The young inheritor of the great Borris estates, Arthur Kavanagh, has neither legs nor arms! A sum of £50, over all expenses, has been received for the Moore Fund, from Kilkenny.—*Telegraph.*

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Howman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 1, 1853.

NEWS OF THE WEEK.

The Parliamentary news by the Asia is of little importance. There has been an interesting debate in the House of Lords, on the political refugees in England, during the course of which Lord Aberdeen declared that it was the intention of Her Majesty's Government to prosecute "any parties against whom a cause sufficient to justify legal proceedings should be made out." His Lordship very properly stigmatized the rascally tools of Mazzini at Milan as "assassins disguised as patriots." The report of Mazzini's escape from Genoa in a British frigate has not been confirmed; it is believed that he is skulking somewhere in Switzerland out of the way of the danger to which his silly dupes are exposed.—Lord Winchelsea has postponed his Maynooth motion until the 14th inst. In the Commons, Mr. Napier has given notice of his intention to stir up the Sismilebridge business. By the Franklin steamer we learn that the further consideration of the Canada Clergy Reserves Bill will be postponed until after Easter.

It is now confidently asserted that the Pope has consented to assist at the coronation of the Emperor Napoleon, which is expected to take place about the middle of next month. It is hinted also that there are prospects of the Empress presenting the nation with an heir to the Imperial throne. A great political demonstration, upon the occasion of the interment of Made. Raspail, wife of the notorious State prisoner, is said to have occurred in Paris on the 13th ult.; the military were on the alert, and no violation of the peace occurred. The accounts from Vienna represent the health of the young Emperor as perfectly restored; it is hinted, however, that his nervous system has received a severe shock, and that tears are entertained for his intellect. Gen. Haynau, the same who was mobbed by the rabble in London, has lately died at Vienna.

DR. ROLPH'S MARRIAGE BILL.

"Siquis dixerit, causas matrimoniales non spectare ad iudices ecclesiasticos; anathema sit."—*Conc. Trid. Sess. 24, Can. 22.*

It is far easier for Protestants to find fault with the details of this Bill, and to accuse its author of socialistic, and irreligious, designs, than to point out a remedy for the one, or to substantiate the charges against the other. That it contains provisions, that it recognises a principle, repugnant to the feelings of Catholics, and irreconcilable with the doctrines and discipline of the Church—that in practice it is likely to prove injurious, to society, to the Christian family, and therefore subversive of all morality, is most undoubtedly true. But it is not fair to hold Dr. Rolph individually responsible for all the evil consequences of a measure which, after all, is thoroughly Non-Catholic, or Protestant, in all its features; which is conceived in the genuine spirit of Protestantism; and whose provisions, repugnant to Catholics, are for that very reason, in the strictest harmony with the declared opinions of the great majority of the Non-Catholic, or Protestant, world. Evil though the measure may be, it is but the inevitable consequence of the great apostasy and rebellion of the XVI century; which, commencing with a Protest against the authority of the Church, Protested, in the XVII and XVIII centuries, against the authority both of Church and State, and now in the XIX century Protests against, the Church, the State, and the Family. For this, not Dr. Rolph, but Dr. Martin Luther is to blame; the former has but embodied in his Bill some of the least objectionable of the teachings of the latter; and if the Member for Norfolk proposes that, henceforward, marriage as a mere civil contract shall be valid in law," he has not, like the Monk of Wittenburg, and his evangelical colleagues, expressly sanctioned the practice of polygamy, or offended Canadian society by any of those obscenities, which the great Apostle of Protestantism was so fond of forcing upon the notice of his chaste German audience.

Dr. Rolph's Bill, the blessings of which are for the present, to be restricted to Upper Canada, is intended as a measure of relief to the tender consciences of a great number of Protestants, who, looking upon marriage as merely a civil contract, complain of being compelled to solemnise their sexual unions with religious formalities. It recognises the validity, before the law, of marriage as a civil contract, such contract being entered into, in the presence of two witnesses, and before—"any Minister, Priest, Pastor, Religious Teacher, recognised by any Church, or Religious Denomination;" or before "a Mayor, or Alderman, of any City or Town—the Judge, or any County Court—Warden of any City Council, or Reeve of a Township." It imposes penalties, upon parties contracting who shall make false statements, and upon persons knowingly receiving, or registering, illegal contracts; but it neither enforces, nor prohibits, "any religious rites or ceremonies" which the contracting parties may deem requisite, provided the contract be made and registered in the manner, by the Act, prescribed. Such in substance, is Dr. Rolph's Marriage Bill.

Catholics cannot be expected to look favorably upon such a project of law. With Catholics, marriage is not, and no amount of human legislation can ever make it, a mere civil contract. They know, that Christian marriage—in which alone amongst baptised persons, the union of the sexes is chaste and holy—is a Sacramental union; that it is this that constitutes the essential difference betwixt a conjugal union, and mere sexual intercourse—betwixt the marriage bed, pure and undefiled, and the harlot's couch—betwixt the Holy State of Matrimony, and a state of beastly lust, and filthy concubinage. But though teaching that amongst baptised persons that union of the sexes only is true marriage, which is a Sacramental union, the Church does not teach that the presence of a Priest, or the performance by him of any sacred rites, is always, everywhere, and under all circumstances, indispensably requisite. Where, for instance, the decrees of the 24th Session of the Council of Trent have not been promulgated, a binding marriage may be contracted without the presence of the Catholic Priest, though clandestine unions are always held in abhorrence by the Catholic Church. Neither does the Church refuse to acknowledge the validity of the unions of any baptised persons, when no impediments exist, and whose mutual consent to the matrimonial union, is fully and in good faith, inwardly given, and outwardly, intelligibly expressed. Such unions—though contracted by Protestants,—the Church looks upon, as valid, and chaste unions, and therefore indissoluble—wanting, indeed, in many of those special graces which her prayers, and benedictions draw down upon the unions of her children, but still as valid marriages, so long as not wanting in the two essential conditions—the presence of the mutual consent of the contracting parties, and the absence of any impediments to their union; for where the former is not, or where the latter are, no true marriage can be contracted.

Now Dr. Rolph's Bill is objectionable in the eyes of Catholics, not in that it dispenses with the services of the Protestant minister, but because it professes to recognise in marriage merely a civil contract; thus placing the State in irreconcilable antagonism with the Church, upon a question of vital importance to society. For, if marriage be only a civil contract, then like all other mere civil contracts, it must be dissoluble by the mutual consent of the contracting parties: the State can have no right to compel the observance of a mere civil contract which the contracting parties are themselves willing to annul. It is only upon the hypothesis that, the marriage union of the sexes is from God, and by God, and therefore something more than a mere civil contract that the indissolubleness of that union can be asserted; where He is ignored, where marriage is not looked upon as from Him, and by Him, there may be sexual intercourse, regulated, and limited by Statute, but there can be no true Christian marriage, because no indissoluble union of the sexes; for, though man may not put asunder what God hath joined together, yet there can be no reason why man should not put asunder what man only hath joined together. One inevitable consequence therefore of recognising in marriage only a civil contract, must be the recognition of the unlimited right of divorce at the pleasure of the contracting parties; thus, no man capable of reasoning logically, can deny. Neither do we see how it is possible to assert that marriage, or the union of the sexes, is a "mere civil contract," without, by implication at least, asserting the right of polygamy. Polygamy can only be wrong upon the hypothesis that it is prohibited by Divine law; but if prohibited by Divine law, then is the union of the sexes a matter of Divine arrangement: a Divine, and not a mere human, institution, and therefore something more than a "mere civil contract." For the words "mere civil contract" are rather negative than positive; they do not so much assert anything, as deny something; and that which they deny is the divine institution of marriage, or that the union of the sexes is the subject of positive, divine, legislation.

Again, an essential condition of all "mere civil contracts" is, that the contracting parties alone shall determine upon the terms of the contract; the duty of the State being simply to compel the observance of those terms, until annulled by the mutual consent of the parties contracting. Jones and Smith enter into partnership in the dry goods line, draw up a mutual agreement, and commence business; by mutual consent they determine to take Brown into partnership, and modify their previous contract accordingly. This they have an undoubted right to do, because their partnership, or union, is a "mere civil contract," and nothing more. Now, if the contracting parties to a marriage union have not the same right, as had Smith and Jones, it must be because, somehow or other, their contract is not of the same nature as that of our enterprising dry-goods friends; but the contract of the latter was a "mere civil contract: the marriage contract must therefore, somehow or other, be essentially different from, and therefore, not the same as, a "mere civil contract;" unless indeed, of contraries, both may be, not only true, but identically the same: which can only hold good in Protestant logic. Thus the logical advocates of marriage as a "mere civil contract," must admit the right of divorce, and of polygamy, at the pleasure of the contracting parties; and thus it is that, of all Protestant sects, the Mormonites approve themselves the most consistent in practice, as they are the most logical in argument; they cite too the example of Abraham, and the Patriarchs, and that's Scripture, and no mistake.

But this Bill also threatens to put restrictions upon the Catholic Priest in the execution of his sacred functions, and to interfere with the discipline of the Catholic Church. We will suppose a case, by no means an improbable one. Mr. A.——— and Miss B.———, Catholics, resident in a parish in which the decrees of the Council of Trent have been promulgated, contract marriage in accordance with the

provisions of Dr. Rolph's Bill: in the eye of the law such a union would be valid, but in the eye of the Church it would be nothing but a sacrilegious concubinage: the State would enjoin the parties to live together—the Church would command them to separate immediately. Here again State and Church would be in direct opposition; and most assuredly the Church would not yield—no, not one inch. Still more serious would that opposition become should either Mr. A. or Miss B. submit to the Church, and separate, from his, or her, paramour. The Church, of course, would treat the ceremony gone through before the magistrate, or minister, as a nullity, and looking upon the parties as perfectly free to contract other, and legitimate unions, might, in the person of the Priest, solemnise the marriage, either of Mr. B. with another woman, or of Miss B. with another man. These unions the State would treat as bigamy; and the officiating Priest would be liable to the pains and penalties denounced against persons receiving illegal contracts. Dr. Rolph's Bill does not provide for this, by no means improbable, contingency; and yet Dr. Rolph ought to know enough of the past history of the Church, and of what is going on at the present day in Europe, to be aware that she will never allow the State to dictate to her, and that she will always treat the interference of human legislators with profound contempt. He had better therefore, if he wishes to avoid a collision betwixt the Catholic Church, and the Civil power, amend his Bill, and expressly declare that Catholics, Catholic ecclesiastics especially, shall not be supposed to be subject to those provisions, which impose penalties upon persons receiving illegal contracts. Dr. Rolph does well to remove all existing restrictions, in the way of Non-Catholics contracting legal sexual unions; but neither he, nor any human authority, has the right to threaten pains and penalties to a Catholic Priest for merely exercising his purely spiritual functions.

Here then are three reasons why Catholics must object to Dr. Rolph's Bill. 1st. It degrades marriage to the level of a mere civil contract, or human institution. 2nd. It professes to recognise, and to compel the Church to recognise, as lawful marriages, unions which the Church has long ago declared to be sacrilegious and infamous. 3rd. It thus threatens to lead to serious collision betwixt the Spiritual and Civil authorities, by imposing penalties upon the Priest who shall solemnise certain marriages which the State pronounces illegal, but which the supreme authority of the Church pronounces perfectly legitimate. To the other clauses of the Bill, in so far as they affect only Protestant marriages, or declare a union contracted before a Mayor or Alderman as valid as if contracted before the Presbyterian, Anglican, or Methodist Minister, the Catholic attaches no importance. A Protestant marriage derives its validity, not from any act of, or any ecclesiastical virtue residing in, the person before whom it is contracted, but solely from the mutual consent of the contracting parties, and the absence of any impediment to their union. As before the Catholic Church, Mayors and Aldermen, Anglican Bishops, and Justices of the Peace, Methodist Ministers and "Reeves of Townships," are all alike mere laymen, alike destitute of any ecclesiastical status or spiritual character, and are therefore all alike incapable of exercising any ecclesiastical or spiritual functions, or of imparting the slightest religious sanction, validity, or obligation to the union contracted in their presence. To the Catholic therefore it is a matter of perfect indifference, whether that union be contracted before a Bench of Magistrates, or a Synod of Presbyterian ministers—whether it be solemnised before a Dum-Bailiff, or a Protestant Archbishop of Canterbury: neither one nor the other can by their presence, or in virtue of any act by them performed, add one iota to the sanctity of the union so contracted: they may assist as good and respectable witnesses, but in no higher, or more sacred, capacity.

But, as we said at the commencement, it is far easier for Protestants to criticise, than to improve Dr. Rolph's Bill. We do not profess to be able to point out how it can be remedied, still it does seem to us a most glaring inconsistency that Protestants should presume to legislate upon the union of the sexes at all. If that union be a "mere civil contract," then has the State no more right to interfere with it, to regulate, or limit it, than it has to prescribe the terms of any other "mere civil contract," or to lay down conditions for, and place restrictions upon, contracts in lard or potash, superfine flour or molasses. The dealers in these commodities are left free to arrange the terms of their own contracts; and if the union of the sexes be but a contract of the same nature, it is a piece of ridiculous impertinence on the part of our little great men in office, to legislate upon it at all, beyond merely removing all existing impediments, or restrictions, in the way of making that contract. Had Dr. Rolph's Bill confined itself to this—did it only profess to relieve that numerous class of Non-Catholics, who look upon marriage as merely a civil contract, and who have conscientious scruples against employing a Priest, or Protestant minister at their weddings, from the necessity of celebrating their unions with religious ceremonies, we should have held our peace. But as we have shown, it does more; it it removes one burden from Non-Catholics, it imposes another burden upon Catholics—by compelling the Priests of the Church, under certain circumstances, to recognise as a valid marriage, a mere sacrilegious concubinage—threatening him with pains and penalties if he officiates at the marriage of parties, whom the Church looks upon as single, but whom, Dr. Rolph's Bill declares to be validly married. To this burden the Church will not submit: she will never recognise unions which she has once pronounced impure, and sacrilegious, as valid marriages; the contracting parties to such unions will always, as before her, be unmarried, and

therefore free to contract fresh unions; unions which she will, if she sees good, solemnise and bless, in spite of all the Bills that a Dr. Rolph may introduce, or any human legislature pass.

DO CATHOLICS EXPUNGE THE SECOND COMMANDMENT FROM THE DECALOGUE?

We feel that in replying to this question we owe an apology to our Catholic readers for stooping to notice such a silly charge, one so often refuted, and the falsity of which has been repeatedly admitted by all honest, and well-informed, Protestants. However, as a writer in the *Quebec Morning Chronicle*, signing himself "W. B. Clark,"—whose letter has also been reproduced in the *Montreal Witness*—has thought fit to reiterate the stale calumny; and as charity bids us believe that "W. B. Clark" has sinned, more through ignorance, than malice, we will offer him a word or two in explanation of the mare's nest that he fancies he has discovered in a little catechism for children, published in Ireland with the sanction of the Most Rev. Dr. Reilly.

"Do Catholics expunge the Second Commandment from the Decalogue?" To answer this question, we must first ascertain—which is the *Second* Commandment. That the Lord gave unto Moses on the Mount, "Ten Commandments," we know from *Deut. iv. 13*; we know also that these Commandments are contained in the xx. c. of Exodus, and in the v. c. of Deuteronomy. But neither in Exodus, nor in Deuteronomy, are we told how the "ten words" that He wrote in two tables of stone," should be divided; and we suppose we need hardly inform a Biblical scholar like "W. B. Clark," that the modern division of the sacred text into chapters and verses can throw no light upon the subject, that arrangement not having been introduced until many long centuries after the promulgation of the Law upon Mount Sinai. We have therefore, if we reject the authority of the Church, no means of distinguishing the first from the second, or the second from the third, Commandment, except by the meaning of the context. To this we must appeal; and "W. B. Clark" has no more right to assume that his method of dividing the precepts contained in the Decalogue is the proper method, than we have to assume the correctness of ours.

According to the Catholic division of the Decalogue, a distinct duty is enjoined, and a distinct sin is prohibited, in each one of its separate precepts.—By the first precept, extending from the commencement of the third, to the end of the sixth verse, the duty of worshipping the true God is enjoined, and the sin of idolatry—that is, of giving to any creature, the honor due only to Creator—is prohibited; by the second precept, the taking of the name of the Lord in vain is prohibited; by the third, the observance of the Sabbath is enjoined; and, as by the sixth and seventh, adultery and theft—two distinct crimes—are prohibited, so, by the ninth and tenth—listing after another man's wife, and dishonestly coveting another man's goods—two crimes as distinct from one another as adultery is from theft—are forbidden. This mode of division is also that which has always the most generally obtained. By the constant, and uniform tradition of the Jewish Church, before, and since, the Christian era, the whole passage from, Exodus xx. c. 3 v., to the end of the 6 v., is included under one head, as forming one Commandment only—against idolatry. And here we may mention a constant tradition amongst the Israelites which accounts for the sudden transition in the text, after the 6 v., from the first, to the third, person. The children of Israel in an agony of terror at the terrible accents of the Lord's voice, implored Him to speak to them through Moses, instead of addressing them directly; it is to this tradition that the Jews of the present day appeal in support of their mode of dividing the Decalogue. Not only the Jews, but almost all the ancient Fathers, and the whole of Christendom, have approved of the present Catholic division of the Decalogue, in so far as regards her arrangement of the first Commandment; even in the Church of England, for some time after its apostasy, the same method obtained. We have now before us a copy of the Anglican Catechism, as arranged by the heretic Crammer, and published by Gwalterus Lynne, A.D. 1548; in it we find the "Ten Commandments" thus set forth:—

"THE FIRST.—
"I am the Lord thy God, thou shalt have none other Goddes but me."

"THE SECOND.—
"Thou shalt not take the name," &c.

And the prohibition against lust, is made the subject of a separate Commandment, from that which prohibits the coveting another man's goods. The Catholic mode of division is therefore not only strictly in accordance with the meaning of the context, but it is also supported by the authority of the highest antiquity, and the practice of universal Christendom.

But, perhaps "W. B. Clark" will reply—"If Catholics don't expunge the second, they expunge a great part of the first, Commandment;" and he will cite Dr. Reilly's Catechism above-mentioned, in which the Ten Commandments are thus given:—

"I. I am the Lord thy God, thou shalt have no other God than Me.—II. Thou shalt not take the name of God in vain.—III. Remember thou keep holy the Sabbath day.—IV. Honor thy father and thy mother.—V. Thou shalt not kill.—VI. Thou shalt not commit adultery.—VII. Thou shalt not steal.—VIII. Thou shalt not bear false witness against thy neighbor.—IX. Thou shalt not covet thy neighbor's wife.—X. Thou shalt not covet thy neighbor's goods."

"Is not this evidence, of Popish mutilation of the Word of God?"

No, "W. B. Clark;" for in this Catechism it is not pretended that the words of the sacred text are recorded; it professes to give only a brief summary of the contents of the Decalogue. With equal jus-

...and with as much show of truth and reason, might the Church be accused of mutilating the second, the third, and fourth, Commandments, because she gives only a brief summary of their contents. The omission of one portion of a precept is as important, and as much a mutilation, as the omission of another; and yet, strange to say, "W. B. Clark" does not accuse the Church of expunging any part of the precept with regard to Sabbath observances, although in the Catechism, as approved of by Dr. Reilly, as much, and as important, matter is omitted from the third Commandment, against Sabbath breaking, as there is from the first Commandment, against idolatry; fully one-half of the second Commandment, against taking the name of God in vain, is, in like manner, omitted. Why does not "W. B. Clark" accuse the Church of mutilating the Commandments of God in these instances also? Because he knows that the Catechism which he quotes does not even pretend to do more than to give, in the fewest possible words, the substance of each separate precept: 1st, against idolatry; 2nd, against taking God's name in vain; 3rd, against Sabbath breaking, &c. In the larger Catechisms the Commandments are given at full length, and in most Catechisms that we have seen, the whole xx. chapter of Exodus to the 17th verse is subjoined. We have lying before us the Catechism of the Most Rev. James Butler, approved of, and recommended by, the four Archbishops of Ireland, and which has been "adopted and published by Order of the First Council of Quebec as the authorised Catechism of the Province." In this Catechism, the "Ten Commandments" are given as in Dr. Reilly's Catechism, but subjoined, is the whole of Exodus xx. c., from the 1st to the end of the 17th verse. This does not seem to us compatible with "W. B. Clark's" charitable hypothesis, that the Prelates of the Catholic Church in Ireland, and in this country, are desirous of keeping their flocks in ignorance of the words of the Decalogue; if they are, certainly they employ very clumsy means to attain their ends; they furnish their dupes with the means of detecting the imposture practised on them. If "W. B. Clark" will take the trouble to examine the Catholic Catechism authorised in this Province, he will find the facts to be as we have stated—that the Catholic Church adopts a different division of the Decalogue from that approved of by "W. B. Clark;" is true; but that she expunges any one of them, is false. If "W. B. Clark" will search attentively, he may perhaps find some such words as these:—

"Thou shalt not bear false witness against thy neighbor."

Our controversy with the *Montreal Witness* may be summed up in a very few words. Assuming the fact that Christ's mission was divine—a fact which we are entitled to assume, because it is admitted by our opponent—we argued that Christ Himself must have appointed some means, for the preservation of the religion that He came on earth to found, and for the perpetuation, and promulgation of His doctrines, "amongst all nations," and "until the consummation of all things." Then, appealing to history, we showed that He did so; and that the *only* means therein recorded, as having been appointed by Christ Himself, for this purpose, was a commission by Him given unto eleven of His disciples, to whom He promised His perpetual assisting presence, to aid them, and to preserve them from error, in the fulfilment of their divine commission of teaching "all nations," and "until the consummation of all things." Thus did we, from historical documents, whose credibility in the natural order is admitted by our opponent, establish the first part of our thesis, that Christ did establish a set, or body, of teachers, through whose instrumentality the knowledge of His doctrines was to be perpetuated and promulgated, "amongst all nations," and "until the consummation of all things."

The second part of our thesis was—that this same set, or body, of teachers, must be in existence now, unless Christ Himself had subsequently appointed some other means for the perpetuation and promulgation of His doctrines. But, as no one can be called upon to prove a negative, we cannot be held bound to prove that Christ has *not* done so; it is for our opponent to prove that He *has* done so; and that, in consequence, the original divine commission having been repealed, a divinely commissioned set, or body, of teachers no longer exists upon earth. Until the *Montreal Witness* shall have done this, we are entitled to conclude that the original commission to teach "all nations," and "until the consummation of all things," is in full force at the present day; and that, as there can be no commission, where there is no subject of that commission, there is in existence at the present day a divinely commissioned body of teachers, infallible, because divinely commissioned. "Is there such a body at present in existence? Where, and under what circumstances, does it exist?" are the questions which we are ready to discuss with our cotemporary; but only one at a time, and each in its proper logical order. For instance, the question—"Is there such a body?"—must logically precede the question—"Where, and under what circumstances, does it exist?"—for the fact of existence must be settled ere we can logically proceed to the discussion of *mode* of existence.

Our cotemporary cannot complain that we have not dealt candidly with him. We have stated our thesis, as briefly and as plainly as possible; and, if he is disposed to carry on the controversy, we call upon him to act towards us, as we have acted towards him: we call upon him, if he has a thesis—that is, if he has any clear comprehension of his own meaning—to state it in plain and intelligible language. If he hesitates to comply with such a reasonable request, we must conclude that he has *no definite* thesis to produce, and, as it is awfully wrenching to kick against nothing, in that case, we shall decline continuing such

an interminable controversy. He who is unwilling, or afraid, or unable, to embody his opinions upon any question, in a concise, and definite thesis, can have no opinions worth either defending, or attacking.

We therefore call upon our cotemporary, for the last time, for his "counter and positive thesis;" reminding him, that the *sole* questions at issue betwixt us, the *only* questions that we will discuss with him, are:—

1. "What means did Christ Himself appoint for the perpetuation and promulgation of His doctrines 'amongst all nations'—and 'until the consummation of all things'?"

2. "Is there in existence, at the present day, any means, by Christ Himself appointed, for the perpetuation and promulgation of His doctrines?"

To the first question our answer is—"Christ Himself," by giving to a select number of His disciples, a special, and peculiar commission, to "teach all nations until the consummation of all things," founded an institution, to endure until time shall be no more, for the express purpose of perpetuating and promulgating His doctrines "amongst all nations," and "until the consummation of all things." To this institution—though we do not at present insist upon its propriety—we give, by way of distinguishing it from all other institutions, the name of "*Ecclesia Docens*."

To the second question we reply—"Unless the promises of Christ have failed, there is;" and that, "unless Christ Himself has, subsequently to His first commission, substituted, or added, other means for, or to, the means originally appointed by Him, the only at present existing means must be—the teaching of that same *Ecclesia Docens*."

Here, then, is our thesis, which we undertake to defend; but we warn our opponent, that we will not return to the subject again, until he shall have produced, or done his best to produce, his "counter, and positive thesis."

The collections on St. Patrick's Day and Easter Sunday, in behalf of the suffering poor of our city, amount to the handsome sum of £119 2s.; £71 on St. Patrick's Day, and £48 2s on Easter Sunday. This is alike creditable to the generous donors, and gratifying to the pious Pastors of St. Patrick's Church, whose hearts cleave so affectionately to the afflicted and friendless.

The petition of the Catholic citizens of Montreal, praying for "Freedom of Education" for their fellow-subjects in Upper Canada, has been forwarded to Quebec—nearly 3,000 signatures are attached to it.

We learn from the *Mirror* that his Lordship the Bishop of Toronto, arrived in that city, from Montreal, on Wednesday the 23rd ult.

PUBLICATIONS RECEIVED.

THE ILLUSTRATED MAGAZINE OF ART.
We have to return thanks to Mr. John Armour of Great St. James Street, for the April number of this beautifully executed periodical. As a work of art, and for the elegance of its decorations, the "*Illustrated Magazine*" has no superior on this continent. The engravings in the present number, some of them affording rich specimens of Catholic architecture, are exceedingly beautiful, and would form a handsome addition to the ornaments of a drawing room table.

THE ANGLO-AMERICAN MAGAZINE.
The April number has been received, and is in many respects an improvement upon its predecessors. The selected matter is well chosen; the original—particularly "*The Editor's Shanty*"—first rate; and the engraving of the "*Thousand Isles*" is alone worth a year's subscription.

We have received a prospectus of a periodical to be published in New York—*La Revue Contemporaine*—a journal devoted to Philosophy, History, Science, Literature, Poetry, Novels, Criticism, Archeology, and the Arts. The terms are \$12 per annum, and the Review will be issued on the 15th and 30th of each month—each number containing about 160 pages of printed matter. Agent.—H. Belliere, No. 290, Broadway, New York. From the list of the contributors to this new work, there can be no doubt that the subscriber will receive full value for his money. We find the names of M. M. Barryer, of the French Academy, Jules de Premaray, Albert de Circourt, A. de Beauchesne, H. de Riancey, Eugene Guinet, Edmond Texier, A. de Calonne, Francis Wey, Raoul-Rochette (de l'Institut), A. de Montmairin, Comte de Marcellus, Keraty (de l'Academie francaise), Jean Reboul, Jules Sandeau; all celebrated amongst the *litterati* of the day.

We have received the copy of an "Act Supplementary to the Common School Act for Upper Canada." We must postpone our remarks until next week.

Acknowledgments in our next.

ST. PATRICK'S DAY IN QUEBEC.

Yesterday, the anniversary of Ireland's patron saint, the weather was all that could have been desired by our Irish fellow citizens for the celebration of their national festival. About ten o'clock in the forenoon, the line of procession was formed in front of the Parliament buildings from whence it proceeded, with the beautiful banners of the St. Patrick's Society unrolled, and with marshals in superb array, to St. Patrick's Church, where High Mass was celebrated and a sermon preached by the Rev. Mr. Moran, after which a collection in aid of the poor of the congregation was taken up, amounting to the liberal sum of £75 2s 6d. The procession, on its return from church, passed, as usual, through the principal streets of the city, many of the houses being decorated with flags. When opposite Government House, a halt was made for the purpose of saluting His Excellency the Governor General. The appearance of Lord Elgin with his suite on the balcony having been welcomed with deafening cheers by the assembled multitude, the President, C. Allyn, Esq., addressed the Governor General in brief but appropriate terms, assuring His Excellency of the sincere respect entertained for him by the Irishmen of Canada; to which his lordship replied in his usual felicitous style. This was followed by enthusiastic cheers by the assemblage, and the procession again took up its line of march; the proceedings of the day terminating in the most gratifying and harmonious manner.—*Quebec Gazette*, March 18.

ST. PATRICK'S DAY IN ST. HYACINTHE.

"Erin go bragh!"—"Ireland for ever." This rallying cry of the descendants of green Erin has been raised here with an enthusiasm which has resulted in an imposing solemnity, highly creditable to our Irish fellow citizens, and, proving—if proof were necessary,

—the fond attachment of the Irish race to the Apostolic faith, and the land of their sires. Like all festivals connected with Catholicity, that of St. Patrick commenced with High Mass, accompanied with *Pain Béné*, and an eloquent sermon. His Lordship the Bishop of Toronto officiated; and the Rev. Mr. Hally, Coadjutor of the Curé of St. Hyacinthe, delivered an affecting discourse, highly eloquent and appropriate to the occasion. The music was splendid, and the vocal part of it conducted by Mrs. Unsworth, contributed much to the solemn service, which, in all its parts, was a truly admirable manifestation.

How sublime must be that national pride which thus inspires all the descendants of the same land to unite with one accord, in honoring so solemnly their native country and their country's God.—*St. Hyacinthe Courier*.

ST. PATRICK'S DAY IN RAWDON.

To the Editor of the True Witness.

Sir,—As usual the festival of our patron Saint was celebrated here with becoming dignity, the day was fair and cloudless, the weather propitious. Consequently, an unusually large assembly of Erin's sons and their descendants, were in attendance at the church, which was beautifully decorated with evergreens, &c., thanks to the indefatigable exertions of our worthy and respected Parish Priest, the Rev. L. L. Pominville, High Mass was sung by the Rev. Mr. Perrault, P. P. of St. Leger, after which the Rev. L. L. Pominville ascended the pulpit, and delivered a beautiful and edifying address on the life and labors of St. Patrick, strongly and impassionately urging his hearers to live in peace with their fellow men, and to follow in the footsteps of our Saint, by imitating his virtues, forcibly reminding us that we were far from the dear and beloved land of our birth, where on this day they could pluck the shamrock from the earth, and hoping that the sons of Erin who, for fifteen centuries, had exhibited an unparalleled attachment to the faith of Patrick—an attachment tried in its hottest furnace of persecution—would in this, their adopted country, manifest an equal attachment to the favorite virtue of their Holy Patron—temperance and sobriety—and that the emblem of Irish Christianity and nationality—the green the immortal Shamrock—that was on this day exhibited to the world, amid the religious triumphs of our nation, should not be tarnished, or its verdure stained by the degenerating vice of intemperance.

To give even an outline of the Rev. gentleman's discourse would be impossible, suffice it to say that his happy allusion to our Shamrock brought tears to many an eye. Hoping that the impression made by the Rev. gentleman's discourse may long remain in our hearts, I remain, Sir, your most obedient servant,

J. R.

ST. PATRICK'S DAY IN BEFFORD, C. E.

To the Editor of the True Witness.

Sir,—The members of the St. Patrick's and St. John Baptist Temperance Societies, formed in procession and then marched to the Parish Church with their respective banners, where the Holy Sacrifice was offered up by the Rev. Mr. St. Aubin, and an eloquent and most appropriate sermon delivered by the Rev. William Fitzgerald of Dunham the music, during the Mass, was performed by our worthy President, the Rev. Mr. Leclair, assisted by Mr. F. J. Des Rivieres of Montreal, and which was executed in a most masterly style, worthy of the highest eulogy.

After Divine service, the Irishmen of the counties of Missisquoi and Rouville met, for the purpose of forming a branch Society, in connection with the St. Patrick's Society of Montreal. After a few remarks had been made, the motion was put by Mr. Gibson, seconded by Mr. J. Healy—"That J. Gough of Bedford, do act as Chairman of this meeting." After taking the chair, the same gentleman alluded to the object of the meeting, and the advantages that would accrue from having the two counties united, and also from being connected with St. Patrick's Society of Montreal; he hoped the day was not far distant when there would be a general union of all Irishmen of every creed. It was then resolved without any dissent—that a Society be formed by the Irishmen, and descendants of Irishmen, of the Counties of Missisquoi and Rouville, to be called the St. Patrick's Society, in conformity with the constitution of the St. Patrick's Society of Montreal.

The resolution having passed without a dissenting voice, the necessary officers were then elected. The President, Mr. J. Healy, being called to the chair, returned thanks for the honor done him, and hoped that the Society then formed, would be a benefit to every one present, or who hereafter may join the Society.

Mr. Gough having been called upon from the chair to address the meeting on the present position of Irishmen, entered largely into the grievances of Ireland, and endeavored to show that her greatest curse was disunion amongst her public men, and alluded to the conduct of Thomas F. Meagher, Esq., as being an enemy to his country's welfare; he drew a contrast between his conduct and that of Thomas D. McGe, Esq., and after some further remarks on the subject from others present, it was resolved—"That the thanks of this meeting are due, and are hereby tendered to Thomas D. McGe, Esq., for his advocacy in the cause of Ireland, and Irishmen, and for exposing the treacherous conduct of Thomas F. Meagher, Esq., to Ireland and her sons."

Resolved—"That this meeting denounces the conduct of Thos. F. Meagher, Esq., for the course he has pursued in politics, before and since his arrival on this side of the Atlantic." Resolved—"That the thanks of this meeting be tendered to the Rev. Mr. Leclair, for his courtesy and kindness shown to the Irish population on all occasions."

The meeting was then adjourned.—Yours, &c.,
A. N. DUBHMAN.

ST. PATRICK'S DAY IN BYTOWN.

The Young Men's St. Patrick's Society of Bytown celebrated the anniversary of their patron Saint by a *soiree* on the evening of Thursday in the Town Hall. There were about two hundred persons present, principally young Irishmen and Irishwomen. The chair was taken about nine o'clock by Mr. Friel, Mr. J. D. Bourgeois acting as Secretary. The Chairman's address, which occupied nearly an hour in its delivery, was eloquent, patriotic, and enthusiastic.

Addresses were delivered by two of the members of the Society, Messrs. T. O'Brien and Robert Riley. Several songs were sung, and the Brass Band of the Society contributed much to the entertainment. Refreshments were served shortly after twelve o'clock, after which dancing commenced, and continued till an early hour in the morning. The proceedings were particularly characterized by harmony and fine feeling, agreeable to participate in and pleasing to behold.—*Ottawa Citizen*.

ST. PATRICK'S DAY IN KINGSTON.

The 17th ult., was a Gala Day for the Sons of St. Patrick. In the morning early the St. Patrick's Society mustered before the City Hall, and being joined by hundreds of non-members, all extremely well dressed, and without a solitary exception, all handsomely decorated with green sashes, badges and ribbons, proceeded to the Catholic Cathedral, to attend High Mass, where the Reverend Mr. Foley preached a sermon. Interpolated with the members and non-members of the St. Patrick's Society, were 250 (at the very least) school boys, each lad carrying a small flag, and every one decorated in good taste and style. The procession to Church was very large, so large as to be the largest ever witnessed in Kingston; and it was accompanied by two Bands of Music, and by numerous Flags, Banners and Standards, including of course, a large painting of the jolly old Saint himself. And we must not forget to make mention, that the Grand Marshal, Mr. Murdoch, and the Deputy Grand Marshal, Mr. Farrell, made very handsome appearances, being well mounted on beautiful animals, with suitable caparisons and appurtenances. It certainly was a great turn out, of which Irishmen have a just right to be proud; for every man was well and respectably clad in good broad cloth, which shows clearly what a happy country Canada can be to the well disposed and

industrious. The streets were crowded to excess to view the procession as it went and as it returned from the Church to the City Hall, where the huge concourse of people were dismissed by the President, James O'Reilly, Esq., with neat and appropriate addresses by himself and the Grand Marshal, and after the performance of the customary loyal and national cheers. In the evening, the St. Patrick's Society and their guests dined together at the British American Hotel. The dinner fully maintained the honor and credit which the procession justly conferred both upon it and upon the Irishmen of Kingston. The President of the Society, James O'Reilly, Esq., occupied the chair, and the vice-chairs were filled by the Vice-President and Grand Marshal, Messrs. John Patterson and P. C. Murdoch. After the dessert was cleared away and the cloth removed, the President introduced the regular toasts with a few appropriate remarks in his usual happy manner. These were of course all responded to in true Irish style.—*British Whig*.

ST. PATRICK'S DAY IN TORONTO.

Thursday being the anniversary of Ireland's patron Saint, was celebrated in Toronto, in a manner becoming a Christian people, and worthy of the public spirit and the patriotism of Irishmen.

At 9 o'clock, a. m., the procession was arranged in the following order:—

1. The adult members of the Total Abstinence Society, with their beautiful banner in front.
 2. The pupils attending the schools of the Christian Brothers with banners and decorations.
 3. The members of the Youths' Debating Society, with banner.
 4. Irishmen in general, who joined the procession.
- In this order they marched in a slow and regular manner by King and Church Streets, to St. Michael's Cathedral. The Brass Band which accompanied the procession exhibited the scene by their exquisite performance of the spirit-stirring strains of their national music. The spacious Cathedral, which is calculated to accommodate three thousand persons was crowded to overflowing, while many could not find accommodation. A solemn High Mass was celebrated by the Venerable Archbishop Abbot, assisted by the Rev. Mr. Lynch as Deacon, and the Rev. Mr. Flannery as Sub-Deacon. The Cathedral presented a most animating spectacle, from the respectable and animated appearance, the dignified demeanor, and the pious deportment of the vast assemblage who were thus enthusiastically congregated to honor the memory of Ireland's apostle in a foreign land; but in a splendid temple dedicated to the services of that Holy religion which St. Patrick planted in their native Isle.

A sermon was delivered, suited to the occasion, by the Rev. Mr. Keleher, and those who had the happiness to witness that sublime display of fervid oratory, will not soon forget the solemn and deep impression made on every heart by the eloquent divine, while portraying in language of sacred sublimity the historical events connected with the celebration of the day. The only thing wanting to the complete sublimity and splendor of the scene, was the presence of his Lordship, the venerated Prelate and faithful Pastor of his devoted flock. His Lordship's absence was caused by business of deep importance connected with the interests of his Diocese.

After the conclusion of Divine Service, the Procession was re-arranged, and moved in regular and becoming order to Queen Street, along which they proceeded to the new and beautiful Church of St. Mary, at the west end of Adelaide-st., whence they returned by King Street to St. Paul's Church. On their arrival at this place, the band performed the national melody of "Patrick's Day." Three cheers were given for the day and those who honored it. The band having played the national anthem, three cheers were given for our gracious Queen. We wish her Majesty could have witnessed the honest enthusiasm with which her royal name was hailed by her Irish Catholic subjects in Toronto.

The Rev. Father Lynch delivered a short address to the vast assemblage before their separation. He complimented them, justly, on their numbers and respectability, but particularly on the pious deportment and orderly and sober conduct of every person engaged in the solemnities of the day. It was a proud and consoling sight to witness so many thousands congregated in celebrating the national festival without one solitary instance of intemperance.

THE BAZAAR.

The Bazaar in aid of the Orphan Asylum, under the care of the Sisters of St. Joseph, was opened in the morning in St. Lawrence Hall. The spirited and benevolent ladies who originated and nurtured this noble exhibition, have reason to congratulate themselves on their complete success.—*Mirror*.

DEATH OF MISS DOUGET.—It is with sincere regret we publish the following obituary notice.—This amiable young lady has thus prematurely lost her life, in consequence of the injuries she received from the falling upon her of an ice-laden gutter, from the eaves of a house in Notre Dame Street, a few days ago. It is to be hoped that this sad calamity will act as a warning, as well to private individuals as to the city authorities, to take the necessary precautions of clearing the snow and ice from the roofs of houses, especially such as are situated on our thoroughfares.—*Herald*, 26th.

STEAMERS FROM LIVERPOOL TO THE ST. LAWRENCE.

We are glad to learn, from Mr. Bellhouse, that his principals, Messrs. McKean and McLarty, of Liverpool are fully prepared to fulfil their contract with the government, and that, in accordance with it, a steamer will be despatched by them, from Liverpool for the St. Lawrence, on or about the 15th April.—*Gazette*.

About 2 o'clock, yesterday morning, a fire was discovered in the shed attached to the auction-room of Mr. Tobin, St. Francois Xavier Street, which is in close proximity to the office of this paper. In consequence of the timely notice we received of its appearance, the flames, which had only partially broke out, were speedily extinguished. We entertain no doubt that this was another abortive attempt to set fire to a building; and we are led to this conclusion from many suspicious circumstances attending the attempt, and also from the fact that the building alluded to was empty, and divested of the means by which fire could, under ordinary circumstances, be communicated.—*Transcript*, 26th ult.

REPORTED MURDER.—Patrick Burke, a trader, of St. Jean Port Jolie, was conveyed to jail on Saturday evening, charged with murdering his wife on the 17th inst. The Coroner proceeded immediately to St. Jean, to hold an inquest on the deceased, and has not yet returned to town. This dreadful occurrence is said to be one of the many awful consequences of intemperance.—*Quebec Mercury*, March 22.

Married.

On Sunday last, in the private Chapel of the Episcopal Villa, Sault au Rochet, by the Rev. Mr. Vinet, Basile Piche, Esq., to Miss Josephine Persillier Lachapelle, eldest daughter of the late Paschal Persillier Lachapelle, Esq.

Died.

In this city on the 27th ult., Marie Joseph Armand, child of Alfred LaRoque, Esq., aged two years and six months.
In this city, on the 22nd ult., Mary Anne Pickering, aged 18 years and 7 months.
At his sister's residence, No. 10, St. Urbain Street, of consumption, on the 21st ult., Mr. Edward McQuillan, aged 22 years and six months.
In St. Martin, on the 26th ult., Mr. Samuel Connor, Farmer, aged 50 years.

FOREIGN INTELLIGENCE.

FRANCE.

The Abbé Lacordaire has been ordered to quit France, in consequence of a violent sermon preached by him against the government, at the Church of St. Roche. The Archbishop of Bordeaux is about to proceed on a mission to the Pope, it is said, to endeavor to secure his presence at the coronation. It is also said that he is empowered to make liberal terms, such as new bishoprics and the abolition of objectionable articles in the Concordat.

A woman was taken sick lately and carried to the Hospital of La Salpetriere, where, believing she was on the point of death, she disclosed the fact that she was acquainted with the man who, in the insurrection in 1848, shot the Archbishop of Paris. In consequence, a retired tradesman has been arrested, and is to be immediately brought to trial on the charge of having taken part in the insurrection of June, and having assassinated or taken part in the assassination of the Archbishop.

Typhus fever and influenza are raging in the provinces at present as well as in Paris.

A terrible event has occurred in Paris, which has created a most painful sensation in every rank, from the highest to the lowest. Count Camerata, the son of the Princess Bacciochi, and grandson of the Princess Eliza, the eldest sister of Napoleon I., committed suicide by blowing his brains out with a pistol.

Upon this melancholy topic there are a thousand rumors afloat. Some say that it was a love affair; others that it was a heavy loss at the Bourse; and some that the mind of the Count was affected by a physical infirmity; he had, it is said, been gradually becoming deaf, and was afraid he should soon be deaf entirely.

PRUSSIA.

The Berlin correspondent of the *Times* writes on Saturday:—

"The last reports of cholera from Breslau are more satisfactory. Meantime a panic has been created, and many families have left the place. The inhabitants of the Ursuline Convent have been removed, the schools attached to the cathedral closed, and thoughts entertained of suspending studies at the university. The alarm has been greater in consequence of the malady having specially attacked persons of the higher classes, and this is the most healthy part of the city, where air and water are more pure than in the other parts."

AUSTRIA.

Austria (says the *Augsburg Gazette*) is fully determined to demand peremptorily the expulsion of Mazzini and Kossuth from England, and in case of denial is resolved not to allow a single Englishman to cross the Austrian frontier.

A conspiracy had been discovered among the political prisoners in the fortress of Comorn and that the provost who had connived at the plot was hanged immediately on his guilt being discovered.

The telegraphic despatch from Pesth dated Feb. 28, to the London press, confirms the existence of the plot, and says, "We are assured that on the 26th the provost of the fortress was brought here in chains and imprisoned. He had allowed himself to be led by the State prisoners into a conspiracy, the object of which was to deliver up the place to the Magyars."

One of the prisoners disclosed the plot which when discovered was almost ripe for execution. No fewer than 500 prisoners are said to have been arrested in Pesth through the affair.

The latest accounts from Vienna give the most satisfactory intelligence regarding the health of the Emperor.

His Majesty has marked his convalescence by an act, the nobleness of which testifies the dignity of his nature and the goodness of his heart. Having heard that the mother of the assassin had been reduced, on her son's account, from the moderate position which she had occupied, to the extremity of distress, the Emperor has declared he will give her a pension which will place her beyond the reach of poverty during her old age.

There is no truth in the reports of Lord Westmoreland's house or person having been actually molested at Vienna, although there are grounds for believing that an anti-English demonstration on the part of the populace could have taken place had not precautionary measures been adopted by the authorities. Meantime his lordship's position cannot be considered any way agreeable or satisfactory.

THE EXECUTION OF LIBENY.—The condemned culprit was, at seven o'clock on the morning of the 26th ult. brought out of the prison in the Sternasse, under a strong escort, and taken to the place of execution, in an open vehicle, occupied also by the Priest, the hangman, and three soldiers. Three closed lines of troops were drawn up round the scaffold. Libeny cast a hasty glance at the gibbet; his appearance was haggard in the extreme. He kept his eyes fixed on the Priest, and repeated after him the prayers he said in the Hungarian tongue. His fetters having been taken off, his sentence was read aloud. The officiating officer then in a loud voice declared that 'mercy now belongs to God alone.' The hangman and his aids then approached. They took off the unfortunate man's coat and laid his neck bare. The Priest continued to pray. In another moment the lifeless corpse was dangling in the air. The body was cut down at six in the evening, after sunset, and buried by the hangman and his assistants in a trench dug about thirty yards behind the scaffold, in presence of an immense concourse of people.

Switzerland has acceded to the demands of Austria relative to the security of all foreign refugees in the Helvetic territories.

ITALY.

The *Milan Gazette* contains the decree of confiscation, together with a ratification from Radetzky announcing that the confiscation applies not only to the revenues, but also to the occasional sums hitherto payable to the refugees which must now be paid to the Austrian Commandant.

Letters from Milan of the 1st ult., announce that Marshal Radetzky had laid a sequestration on all the landed and personal property belonging to the political refugees from the Lombardo-Venetian kingdom. The execution of this measure had commenced. A military commission had been appointed for that purpose, which holds its sittings at the Borromeo Palace. This measure had produced an immense sensation at Milan. It appears that the sequestration is to extend to the property of several emigrants who had obtained the right of citizenship in foreign countries.

The *Parlamento*, of Turin, of the 1st ult., announces that the Piedmontese Cabinet, and the parliamentary committee, have come to an agreement on the question of the Sardinian Church. The island is to pay 2,111,400*l.* per annum for the support of its clergy. The Chamber of Deputies had closed the general discussion of the bill, and rejected all the amendments to the first article.

ROMAN STATES.—The eight new Cardinals comprise five Italians—namely the Nuncio Vailie; and Brunelli, the Under Minister; Santucci, the Capuchin Monk Guisto, and Caslinermetti, the Prefect of the Inquisition. Two Frenchmen and one Hungarian, the Primate of Hungary, and Archbishop of Tours, fill up the list.

TURKEY.

On the 15th ult. a divan was held at Constantinople, at which all the dignitaries of the Court, both in and out of office, were assembled. After a long and stormy debate, the Austrian propositions were accepted. Omer Paacha is immediately to withdraw his troops from Montenegro, which is to retain its former semi-independent position. The Hungarian and Polish fugitives serving in the Turkish army are to be dismissed directly, and the Porte has consented to pay four millions piastres as an indemnification of Austrian subjects on the Bosnia and Kieck; and the Sutorina will still belong to the Porte, though more in name than in reality, as it has relinquished the rights to erect fortifications on them and the approaches to them by sea. The claim of Austria to protect the Catholic Christians in the Western provinces of Turkey was for the moment waived, as it was not one of the categorical demands.

AUSTRALIA.

MELBOURNE LABOR MARKET.—Good servants are in great demand, and wages on the advance. Female servants for town are also much wanted, and scarce.

Wages range as under:—
Mowers, 10*s.* to 12*s.* per acre, with rations;
Haymakers, 30*s.* per week, with rations;
Married couples, without family, per annum, £ 70 to 80
with rations 50 to 60
Ditto, with family 35
Shepherds, with rations, per annum 32
Hutkeepers, per annum, with rations 50 to 60
General useful servants, with rations, per annum 70 to 80
Cooks, £1 10*s.* to £2 per week; per annum 50 to 60
Gardeners, with rations, per annum 60 to 70
Bush carpenters, per week, £1 10*s.* to £2, with rations 50 to 60
Stockkeepers, with rations, per annum 50 to 60
Grooms, with rations, per annum 70 to 80
Carpenters, £1 per day 50 to 60
Blacksmiths, per annum 60 to 70
Bullock drivers, with rations £3 per week; do for the road, £4 with rations, per week; per annum 50 to 60
General farm servants £1 to £1 10*s.* per week; per annum 50 to 60
Shearers, £1 5*s.* to £1 10*s.* per 100 sheep, with rations.
Washers, £1 to £1 10*s.* per week, with rations.

LIVERPOOL, March 10.—The gold mania, instead of decreasing, was spreading with greater intensity. In one place alone (at Yarra-Yarra) upwards of 40,000 persons were encamped.

The yield of gold amounted to about £1,000,000 sterling per month. Gold was selling at £3 9*s.* 6*d.* per ounce.

Two government escorts had arrived at Sydney bringing 15,000 ounces of gold from Bendigo, and 24,000 from Ballarat.

Three emigration companies had been established with a capital of £100,000 each, with a view to assisting emigrants.

The accounts of the harvest were most favorable. The progress of cultivation in the colony is interesting. In 1837 the total number of acres under crop was 99,125, while in 1851 it improved to 152,037 acres.

The season was represented as very favorable to vegetation, and in consequence a large harvest was looked forward to with confidence.

GREAT BRITAIN.

NATIONAL DEFENCES.—No one acquainted with the fortifications of Paris, or with the works of Ehrenbreitstein or Koningstein, could learn without astonishment that the United Kingdom, with its thousands of miles of seaboard, has spent on its fortifications, during the last five and thirty years, no more than an annual average of £16,000. Up to 1846, indeed, we were content with the very moderate expenditure of £13,000 a year, enough, perhaps, to erect one extra bastion to command the Seine, the Rhine, or the Elbe. In that year, however, we began to take alarm, and since then we have laid out about £32,000 annually on our fortifications. At length we set to work in earnest, and somewhat more than £150,000, in excess of

the demand in 1852, is to be expended under the head of "Fortifications." £60,000 is to be devoted to improving the Defences of the Harbor of Alderney, £12,000 to the protection of Millford Haven, and £5,000 to that of Portland Harbor; while about £50,000 will be spent in defending Portsmouth and the adjacent coasts of Sussex and the Isle of Wight. Closing the lines at Devonport, with the erection of a new barracks, will cost £23,000. The port of Liverpool and the channel of the Thames are each to be protected, the former by a new battery at the cost of £10,000, and the latter by various works at an estimated cost of £5,000; and £30,000 is to be laid out on the defences of Dover and the coast of Kent.—*Chronicle.*

THE NEW BILL ON "JEWISH DISABILITIES."—The Bill of Lord John Russell, "For the relief of her Majesty's subjects professing the Jewish religion," was issued on Thursday by order of the House of Commons. In this bill, bearing the names of Mr. Wilson Patten, Lord John Russell, and Viscount Palmerston, there are six clauses, to the effect that in the abjuration oath, when administered to Jews, the words "upon the true faith of a Christian" are to be omitted. Persons professing the Jewish religion are to make a declaration. Such persons are not to hold certain offices in the State, or in the Church nor are they to present to benefices in right of office. Further, it is proposed to enact that Jews are not to advise in the appointment to offices in the Established Church.

ASSIZE INTELLIGENCE.—These assizes present, we regret to say, a black calendar of crime, in which infanticide stands very prominent. In most cases the usual verdict of concealment of the birth has been returned, and minor punishments awarded; but there were other results. Ann Good, a servant girl, aged eighteen, at Wallingford, was acquitted on the ground of insanity, having cut her child's head off with a knife soon after its birth. At Lincoln, Elizabeth Hizzitt, aged thirty-eight, was acquitted on the same grounds, and more reasonable evidence, having drowned her child in a cold bath, declaring all the time it was a warm one. At Nottingham, Mary Ann Parr, aged twenty-five, a miserable-looking creature, half idiotic, was found guilty of suffocating her child by pressing it against her bosom till its breath was out of the body, whilst in the Bingham workhouse. She was sentenced to death. Mary Antliff, aged twenty-five, was indicted for the murder of her husband's child, a boy only two-and-a-half years old, whom, having been married to its father only nine weeks, she kicked, beat, and starved to death.

HORRIBLE CASE OF CHILD-MURDER IN LAMBETH.—On Saturday afternoon Mr. William Carter, the coroner for Surrey, held a long inquiry at the Henry the Eighth Tavern, Lambeth, respecting the death of a male child, the body of which was found extensively burned and decomposed in the premises of Mr. Barnard, No. 5, Gibson-street, Waterloo-road, Lambeth.

MURDER OF A CHILD AT BRIGHTON.—On Tuesday evening the body of a murdered female child was discovered on an embankment near the Shoreham Railway. It was removed to the Ship Inn, and examined by Dr. Bailey, of 56, Lansdowne-place. The deceased was about five or six years of age, strongly marked or "pitted" with the small pox. She wore a longcloth chemise, a twilled petticoat, cotton stockings, and cloth boots, and the quality and make of the whole of the habiliments denoted that she was in what is termed a respectable station of life. A silk handkerchief of several colors was twisted tight round the neck, like a rope, so tight, in fact, that the pressure had made a deep indentation in the flesh of the neck. There were no other marks of violence about the body, and Dr. Bailey pronounced that death was produced by strangulation. A woman's footprint was near the spot where the body was found.

CONFESSION OF CHILD MURDER.—On Friday evening last, a respectable looking young man entered the central police-office, Glasgow, stating that he wished to deliver himself up to justice, as he could get no peace in his mind, from having recently committed a murder. He states that his name is Joseph Crawford, aged 19 years, a shawl printer by trade, and a native of Beddington Corner, near Creydon, Surrey. Some eight months ago, while at Longbank, on the banks of the Colne, about fifteen miles from London, an illegitimate child was born to him, and, after sundry consultations with the mother, he killed it by holding its head under water, and then tossing the body into the stream. He is detained, waiting advices from England on the subject.

CLERKENWELL-CHARGE OF MURDER, &c.—On Tuesday, Harriet Butler, a respectable, well-looking woman, aged 24, was put to the bar before Mr. Ingham (who sat for Mr. Tyrwhitt), charged for the wilful murder of her female illegitimate child, and placing the dead body in a cupboard, at No. 4, Commerce-row, Upper-street, in the parish of St. Mary, Islington, on the 12th day of February, to conceal the birth of the same.

Elizabeth Ager, of No. 4, Prospect place, Islington, said that on the 12th February, she went to the house of Mrs. Venn, Islington, whose service the prisoner was in on the 12th of February. On going up stairs to the prisoner's bed-room she perceived a blanket wrapped up like a bundle. She unrolled it, and in a cloth she found the dead body of a newly born babe. She made an alarm, and sent for a policeman. The navel-string was not tied. It had the appearance of a piece of mutton that had been put on the fire and burnt black.

Mr. Henry Bellinghurst, surgeon, of No. 42, Down-ham road, Islington, deposed that he was summoned on the 12th of February to the house of Mrs. Venn to examine the child. On his arrival he found the body of a newly-born female infant. The features were charred by the action of fire, and the whole of the body, more or less in the same state. It would be impossible for him to say whether the child had been born alive or not, through the burning. He asked her if it was her child, and she said it was.

Mr. Ingham, after cautioning the prisoner in the usual way, asked her if she wished to say anything to the charge?—She faintly replied, "No, sir."—The prisoner was then fully committed for trial; but, in consequence of her weakly state, she was conveyed back to the workhouse, and her trial will not take place at the present sessions.

POORHOUSE CHARITY.—A nurse at the union workhouse of Thornbury stands committed to take her trial for manslaughter under the following deplorable circumstances:—The accused's name is Hannah Lovell. The deceased's name is Mary Smith; she was about four years old. About the last week of January, the child, who was in the charge of Lovell, was la-

borning under diarrhoea, which caused her to be very dirty and disagreeable in her habits. The woman Lovell took her out of bed, and placed her in the water trough in the yard, where she caused the cold water to run over her, then returned to the house, leaving the child exposed to the cold for some time; at length Lovell returned to the child and beat her in an unmerciful manner, which brutality she repeated on several occasions, and, as one of the witnesses described it, she drew the blood from the child's back. While Lovell was in prison the child died. The jury returned a verdict of "Manslaughter against Hannah Lovell." She will be tried at the ensuing assizes.—*British Journal.*

THE VICAR OF FROME'S SUBSTITUTE FOR CHURCH-RATES.—The Rev. W. E. Bennett, in his sermon on Sunday evening, announced his intention, for the future, in lieu of church-rates, to have a collection in his church, with the offertory, every Sunday morning; also a collection at the Sunday evening service once a month, by which he hopes to raise a sufficient fund for all the church purposes in his district, including schools, library, &c.—*Bath Journal.*—[Will any of the Evangelical faction follow this good example?—Ed. C. S.]

FATHER GAVAZZI.—This apostate mountebank delivered what he called his farewell lecture, previous to his departure for America, on Tuesday evening last, in the Philharmonic Hall. The price of admission to the different parts of the building were 2*s.* 6*d.*, 2*s.*, 1*s.* 6*d.*, and 1*s.*; and as it was crowded throughout, the Padre, whilst crossing the Atlantic, will have solid reason for laughing at the extreme gullibility of English Protestants. He was equipped, as usual, in the garb testifying his apostasy, without which he would be as dull and ineffectual as a clown in his plain clothes and without paint, pockets, or Coxcomb. Thus much is confessed by an admiring reporter, who says, "It would be impossible to convey in words any proper idea of Father Gavazzi's oration, which owed much of its effectiveness and power to his gestures, action, and in every respect, extraordinary delivery." A few specimens of this oration will amuse, whilst it saddens Catholics, as showing the sort of stuff which enlightened Protestants swallow for gospel from the lips of an Italian vagabond. Cardinal Wiseman had said, some time ago, that he (Gavazzi) was a humbug. He was proud of the title. He had been called a Jesuit in disguise, and also a devil. Certainly he looked like a devil to Catholics, because he lectured against Popery, and also because he went into a cassock and a black dress to make a good appearance. Cardinal Wiseman appeared in a red hat at Leeds, and also in a prominent and exceedingly Catholic and perfectly Popish long red tail, to avoid the imputation of being a humbug. He (Gavazzi), a poor exile, was ornamented with the emblem of his crusade, the medal gained on the field of battle, and he was a humbug, whilst the Cardinal was a very respectable and holy Cardinal. Romanism had always been opposed to arts and sciences. . . . The Popes were the great destroyers of the arts. . . . The system of Popish worship was the system of Paganism. . . . He had been asked, Was he a Protestant? No; he was a Roman Catholic of the primitive Church, as established by the Apostle Paul. He was a Roman Catholic of the time before Rome had either Pope or Popery. . . . They did not want to establish a republic in Italy, but a constitutional monarchy, and their cry would not be 'Death to the aristocracy!' but, 'Death to Popes and Popery!'" This sanguinary aspiration was greeted with loud applause! The comical miscreant then gravely informed his hearers, that there was no necessity for either Bishops or Cardinals, denounced the Maynooth priests as "rude, savage, uneducated, and rebellious," referring to their character to Paisley, Greenock, Birkenhead, Stockport, and Sixmillebridge, urged "the delivery of poor nuns from their consecrated gaoles?"—warned Englishmen to beware of Dr. Pusey, the Bishop of Exeter, and the Confessional, and resumed his seat amidst enthusiastic applause.—*Query*—Which ought most to be pitied, the miserable apostate himself, who has made shipwreck of his soul, or the poor ignorant creatures who delight in his buffooneries and believe in his insensate ravings?—*Cath. Standard.*

The number of emigrants who took their departure from the Mersey for America and Australia, during the month of February, was 12,099.

DRUNK FOR TWENTY YEARS.—A Government clerk who, too habitually intoxicated to perform his duties, was pensioned recently, died a few days ago, at his lodgings, in Albany Street, Regent's Park. His landlord informed the coroner that during all the time the deceased had lived with him, a period of twenty years, he had never seen him one day sober, except Sundays. On Sundays he would barely taste drink, but dressed himself up in such things as he had, and would go regularly to church.—*Civil Service Gazette.*

UNITED STATES.

Hudson River Open.—The navigation is now entirely unobstructed. The Oregon and Isaac Newton arrived at an early hour yesterday morning.—*Albany Register*, 23d March.

An accident occurred on the Baltimore and Ohio Railroad, on the morning of the 25th ult. The cars were thrown off falling over 100 feet into the river, and turning 4 sunmersets in its descent. They contained 40 passengers; 8 were killed.

SCHOOLS IN THE UNITED STATES.—A Catholic child, attending one of our public schools, was asked a question which occurred in her class-book: "Whom do the Catholics worship?" The answer contained in the book was, "The Virgin Mary;" but the child well instructed in her Catechism, replied "God." The teacher insisted on getting the answer contained in the book, but could not, as the child persisted in saying, that if she gave it, she would not be stating the truth. For this refusal she was severely punished.—*American Celt.*

The *Cincinnati Enquirer* says developments in the Indiana Legislature indicate that there has been an extensive game of swindling going on in the financial department of the State. Examinations show that this discrepancy amounts to millions of dollars.

There are classes in New York who keep warm during the cold weather by the sympathy of bodily contact, and spend the night in actual piles, like snakes and rats. They seldom, if ever, change their clothes, if they have any, and live in quite as low a scale of degradation as the most abject tribe of heathens or Hottentots mentioned in history. With so many Churches, so many Bible Societies and Missions in the Empire City, such facts form a most remarkable contrast.

ST. PATRICK'S DAY IN BOSTON.

On the evening of St. Patrick's Day, Dr. O. A. Brownson delivered a lecture in the Beach-street Church, on the missions of the Irish Race.

The speaker commenced by saying that he should speak plainly, regardless of the opinions of others, though with no inclination to wound the feelings of any.

He considered the Irish one of the most important races in the world, both in the past and present. Their past history was somewhat obscure, but not more so than that of other nations.

He referred to the amount of money sent by children to relieve the wants of parents at home, and again to their sufferings and wrongs from the English government, which never gave them justice.

They were preserved in the Catholic Church, when England had faltered, and made a Pope of their King. The energies of England are devoted to this world—to mammon, commerce, war, dominion.

It erects everywhere the standard of rebellion to the Cross. How was she and her colonists to be brought back to Catholicism? They would not hear Catholic missionaries, or permit them to reside among them.

They have effected much even in England. The true faith was being revived there by the mighty influx from Ireland. The Irish people love their faith—are willing to live, fight, or die for it—and are not ashamed to avow it in the midst of lookers-on who love ten times more worldly goods.

By their works there is hope of this nation being brought to the true faith. That is the Irish mission. To accomplish this they must understand it as their mission—they must look upon themselves as a consecrated people, and then hard-hearted Protestantism will begin to melt.

The speaker closed by again reminding them that they were a missionary race, to spread the gospel wherever the English language is spoken, and admonishing them to be faithful to their missions.

THE SPIRIT-RAPPERS IN ENGLAND.

From a variety of anonymous spirit-rappers—some indignant, some expostulatory, some almost apostolic—we have received a variety of epistles, more or less grammatical, urging upon us, as seekers after truth, not to be led by ridicule into disbelief of the singular supernatural influences to which we on a late occasion ventured rather skeptically to refer.

The spirit-rapping process we do not pretend, any more than other conjuring, to explain. The modus operandi is a secret; the supernaturalism simply a humbug. The moving "media" were those whom we had the pleasure of beholding; one of them an elderly gentleman, announced as from America, and apparently a capital linguist, (for he talked Cork like a native,) and another, his wife, a lady of rather gigantic proportions, whose principal communications, naturally, among were with a previous husband, who, not having insured, and regretting his improvidence, was kindly supplying her a livelihood in this way.

The dead man called himself John when in this world! But it is unnecessary at any length to expose

an imposture which is only not ridiculous on account of its possibly serious effects. The sole mystery of the performance is that "raps" occur for which one cannot account, and that there is a motion of the furniture of which one cannot see the cause. Upon this evidence the jugglers make their appeal, and upon no other. For our part, we should be unwilling to deprive them of their plunder—which those whom they take in can very well spare—if a stupid curiosity were the sole cause of their success.

WHAT PROTESTANTS THINK OF THE BIBLE SOCIETIES.

Professor Leo of Halle, who enjoys a high European celebrity for his writings as a historian, in No. 4 of the Halle "Volkblatt," gives his candid opinion, as a Protestant, of the results of the "Bible Societies" in Catholic countries, especially in Italy.

"Yes, say you, but the Pope has called the Bible Society a pestilence. True, he has done so; but in the first place you will certainly, at least, make a difference between the Sacred Scriptures and between this private society, and grant that circumstances are possible under which the proceedings of a private society, even with the very best intentions, may yet prove a pestilence by the wickedness of the means applied.

The great happiness of the British Empire is that it has a Protestant Government, which is also the source and the fountain of its prosperity. Its prosperity is not questioned, and its Government is admitted to be essentially Protestant. Prosperity and Protestantism go together, and are absolutely inseparable. All Protestants are prosperous, and only Catholics are, or ought to be, bankrupt.

A Protestant government is something wonderful; it is a new political revelation, an especial religion which has this world for its rewards, and physical comforts for sublime contemplations. Bodily austerities, voluntary and involuntary, belong to the Catholic, while the Protestant secures a happy domesticity for himself, and a good account at his bankers.

When the English Government interfered with the internal administration of Tuscany they grounded their right on their Protestant character. This is Lord John Russell's defence of his insolence to the Grand Duke. He, a Protestant, represented a Protestant Government, and interfered with the judicial tribunals of Tuscany, not on the ground of justice, but simply on the ground of Protestantism.

A further investigation of the Government proceedings may lead us to believe that, after all, Protestantism is not the true ground of them. The English Government does not occupy so large a basis of operation. Its principle is not positive but negative. It does not arm itself in defence of Protestantism, but in hostility to Catholicism. Protestantism is a cloak to hide the real principle; men know that simple hostility is not a very high or honorable motive, and they conceal it under the garb of defence, either of themselves or the public interest.

It is easy to see what bribery at borough elections will come to. You can't prevent it; so you had better permit it. Open dealing in votes is better than clandestine corruption. Englishmen hate all underhand transactions; and the spirit of frankness that reigns in English boroughs will, if unrestricted, very soon assert itself in the sale of electors, without reserve or secrecy, by public auction.

but will nurture it in private, and gratify it in public, by inflicting injury and insult on the Catholic, and all this on the general principle of maintaining the Protestant character of the English nation.

The interference of the Government in the case of the Madiai, and in that of Edward Murray, not yet known to be a British subject, is dictated, not by a love of Protestantism or of justice, but by hatred to the Catholic Church, by that unwearying desire to endanger the Government of the Pope, and every other Sovereign in Europe who dislikes heresy.

There is sufficient proof of this in the speech of Lord John Russell the other day, when he advocated the admission of Jews into Parliament. The difference between him and the Jews was so exceedingly small that it was not worth while to keep them out. That difference being only this—they differed about the value of the Gospels.

This is in truth the moving spirit of our English statesmen. They are in their official relations utterly without any religious principle until the Church comes across their path. The Government is not merely Protestant, but anti-Catholic. That is its characteristic. It is perfectly useless to expect it to be otherwise until all subjects of the crown are equally admissible to office without reference to their opinions and to the Faith of Catholics.

Under present circumstances it is quite hopeless to persuade Ministerial men to be just; they may be coerced. Those Catholics who take office under the present statesmen are simply tools for the oppression of the Church. They cannot prevent a single wrong, but they are often compelled to inflict many. They tend to bring Catholics into contempt, and to strengthen materially the prejudice of Protestants.

PROTESTANT ALLIANCE ABROAD.

If England is to support Protestant clients in foreign countries,—which she might do, quite consistently with her own opinions,—it would be as well for her to understand fully what she is undertaking. We do not say this in the slightest degree to impede movements on behalf of the Madiai, or on behalf of any other individual whose helpless condition and meritorious conduct may call for succour; but we say it in order that the moral influence of this country may not be damaged by inconsistency, perhaps by retraction, as it has been in some of its foreign enterprises.

EDUCATION AND THE CHURCH.—One of the falsehoods most frequently uttered here against the Catholic church, and most generally believed, is that it is opposed to education. Hear the testimony of Laing the celebrated Scotch Presbyterian tourist, on this point. He says:—"In Catholic countries even to Italy, the education of the common people is at least as generally diffused, as faithfully promoted by the clerical body as in Scotland. Education is in reality not only, not repressed, but is encouraged by the Popish (C) Church, as a mighty instrument in its hand, ably used. Hence, the celebrated Protestant Statesman, Guizot, published lately that the far best school of respect towards authority, is the Catholic school."

VOTE BY AUCTION.

It is easy to see what bribery at borough elections will come to. You can't prevent it; so you had better permit it. Open dealing in votes is better than clandestine corruption. Englishmen hate all underhand transactions; and the spirit of frankness that reigns in English boroughs will, if unrestricted, very soon assert itself in the sale of electors, without reserve or secrecy, by public auction.

constituency's auctioneer; below him stand the candidates, their agents, and the multitude. On the end of a barrel, set upright before the assembly, is stationed the lot to be disposed of, consisting of a ten-pound household, not a little inebriated. The crown of this gentleman's hat has been knocked in, and his coat has been torn in a constitutional struggle; his knees bend a little under him; and he blinks and grins, with a pot of beer in one hand, and a pipe in the other.

Lot 101. A free and independent elector, inhabiting a house rated at ten pounds per annum; plumber and glazier. What shall we say for this free and independent elector? Renting a house at ten pounds per annum, and paying rates and taxes. Plumber and glazier. Shall we say one thousand pounds for this free plumber? An independent glazier, Nobody say one thousand pounds for this independent glazier? An unbought elector. Five hundred pounds for this elector unbought. An intelligent elector at five hundred pounds. Four hundred?—Three?—Two?—One?—An intelligent elector and only one hundred pounds. Walk the intelligent elector down a few paces—and back. One hundred pounds only is asked for this intelligent, unbought, free and independent elector! His principles are more straightforward than his steps. Only one hundred pounds—and nobody bids; and his principles straightforward. Set him up again—if he can't stand, let him sit. Fifty? Thirty?—Twenty?—Ten?—Five?—One! Thank you, Sir, One pound is bid for this incurrupt elector. Only one pound for this elector, and incurrupt. Replenish the incurrupt elector's tankard. Going at one pound. Two! Two pounds offered for this incurrupt elector—a British freeman. Going at two pounds. At two pounds, and a British freeman. A British freeman for whom Sidney bid—at two pounds—Mr. Hampden knight, going at two pounds. At two pounds only—and—three! For whom Hampden fought and Sidney bid, at three pounds. And ten! Three pounds ten. And Hampden and Sidney—only three pounds ten—Hampden, Sidney, and Russell—going at three pounds ten shillings—bid—three pounds ten! Four! Going at four. Assist the British freeman to hold up his head. And his birth-right is Magna Charta—and going at four pounds! Magna Charta and the Bill of Rights—and—five pounds! At five pounds—going!—this incurrupt, intelligent, unbought, free, and independent elector—going at five pounds only—and intelligent, and only five—and unbought—for five only; and free and independent, and going at five pounds. Six! Seven! Going at seven. And his birth-right Magna Charta. At seven pounds! And his inheritance the Bill of Rights. Supply the inheritor of Magna Charta with another pipe. And seven pound. Eight! Nine! Nine pounds for this unbought elector. Going at nine—going!—Ten pounds! Ten pounds for this incurrupt elector! Going at ten pounds. For whom Russell, Sidney, and Hampden bid—at ten pounds. Going! And his inheritance the Bill of Rights. Going! And his birthright Magna Charta. And ten pounds! And Habeas Corpus. Going! Habeas Corpus and Magna Charta! Habeas Corpus and the Bill of Rights! Going at ten pounds—going—(all of Rights!) Going—Magna Charta! Going!—going—going—Habeas Corpus! Gone!

And Mr. Edwardes Coppocks knocks down the precious lot, who, thereupon, rolls off his barrel, amid the cheers and laughter of the spectators.

PADDY AND THE OYSTERS.—One evening a red-haired Connaught swell, of no small aristocratic pretensions in his own eyes, sent his servant, whom he had just imported, to purchase a hundred oysters at the City-quay, Dublin. Paddy staid so long away that Squire Trigger got quite impatient and unhappy lest his "body man" might have slipped into the Liffey; however, to his infinite relief, Paddy at length made his appearance, puffing and blowing like a disabled bellows, but carrying his load seemingly in great triumph. "Well, Pat," said the master, "what the deuce kept you so long?" Long? ah, thin, may be its you'd have me come home with half my arrant?" says Pat. "Half the oysters?" says the master. "No, but too much of the fish," says Pat. "What fish?" says he. "The oysters, to be sure," says Pat. "What do you mean, block-head?" says he. "I mean," says Pat, "that there was no use loading myself more nor was useful." "Will you explain yourself?" says he. "I will," says Pat, laying down his load. "Well, then, you see, please your honour, as I was coming home along the quay, mighty peaceable, who should I meet but Shamus Maginnis; 'Good morrow,' sis I; 'Good morrow, kindly, Padeen' sis he; 'What is it you have in the sack?' sis he; 'A hundred, of oysters,' sis I; 'Let us look at them,' sis he; 'I will and welcome sis I; 'Orrah, thunder and pratees,' sis he, 'who would you these?' 'One Tom Kinahan, that keeps a small ship there below,' sis I; 'Musha, then, bad luck to the same Tom that would the likes to you,' sis he; 'Arrah, why, avick?' sis I; 'To make a bolshur ov you, and give thim to you without gutting thim,' sis he; 'An' arn't they gutted, Jim aron?' sis I; 'Oh, bad luck to the one o' thim,' sis he; 'Musha, then,' sis I, 'what the dhoil will I do at all at all; for the master will be mad.' 'Do?' sis he, 'why I'd rather do the thing for ye myself, nor you should lose yer place,' sis he; so wid that he begins to gut them with his knife, nate and clain; an' afereed ov dirtying the flags, bekor he swallowed the guts himself, from beginnin' to ind, till he had thim as dacent as you see thim here"—dashing down at his master's feet the bag of oyster-shells, to the no small amazement of the Connaught worthy.

21, Main Street, St. Lawrence Suburbs.

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

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD, No. 79, FULTON STREET, NEW YORK; No. 25, St. GABRIEL STREET, MONTREAL.

TO THE REVEREND CLERGY.—THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street. That Stock is composed principally of CHURCH ARTICLES, SILVER WARE, CHASUBLES, BROCADED DAMASKS, PULPIT STOLLES, GOLD and SILVER LACES, ERINGES, &c., &c.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many years past. He would also express the confidence that a liberal custom and encouragement will not be wanting towards the branch of business which one of our own countrymen is now establishing in Montreal. JOSEPH ROY.

Montreal, 27th January, 1853.

In soliciting the honor to open a business-intercourse with the Rev. Clergy of Canada, the Subscriber has in view to offer (jointly) in his present and well-known Establishment in NEW YORK City, as well as in the Establishment now being opened in MONTREAL, the most complete assortment of Church Articles ever offered in America, viz., SACRED VESTMENTS and VASES, of the lowest possible description, for Missions, as well as the richest DAMASKS and GOLD CLOTHS, for the most important Parishes and Cathedrals.

J. C. ROBILLARD.

MONTREAL MARKET PRICES.

Table with market prices for various commodities like Wheat, Oats, Barley, etc., including columns for quantity and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness across various regions like Alexandria, Aylmer, Beauharnois, etc.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE USUAL MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, the 5th instant, at EIGHT o'clock.

April 1, 1853.

(By Order) R. P. REDMOND, Secretary.

ST. PATRICK'S SOCIETY.



THE ANNUAL MEETING of the SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 4th instant, at SEVEN o'clock for the election of Office-Bearers for the ensuing year.

N.B.—The Secretary will be in attendance at SIX o'clock to receive monthly or other dues.

By Order, H. J. CLARKE, Sec.

Montreal, April 1, 1853.

CITY AND DISTRICT SAVINGS' BANK.

NOTICE is hereby given that the ANNUAL GENERAL MEETING of the DIRECTORS of this INSTITUTION will be held at the office of the BANK, GREAT ST. JAMES STREET, on MONDAY the FOURTH DAY of APRIL next, at ONE O'CLOCK, when a statement of the affairs of the Bank will be submitted.

(By Order) JOHN COLLINS, Actuary.

Montreal, March 24, 1853.

Mrs. REILLY, MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUGHRAN, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 164, St. PAUL STREET.

Montreal, July 3, 1852.

WANTED

FOR ST. PATRICK'S CHURCH, QUEBEC, from the first of May next, an ORGANIST. Applications to be addressed to JOHN SHARPLES, Esq., President of the Committee of Management, or to the undersigned.

M. O'LEARY, Secretary.

Quebec, 23d March, 1853.

WANTED ON THE OTTAWA,

TWO OR THREE GOOD ENGLISH TEACHERS.

Application to be made to J. F. ROONEY, Esq., Inspector of Schools, Aylmer, Ottawa.

WANTED,

AS an APPRENTICE in the DRUG business, a Young Boy speaking both languages.—Apply at this office. Montreal, March 4, 1853.

A SITUATION WANTED.

AN Irish Roman Catholic School Teacher, of long experience in teaching, and who has been trained in the Irish Normal School in Dublin, wants a School. Advertiser would prefer taking charge of a Catholic School in a Town or City, or in a rural district not far from either.

N. B. Advertiser is prepared to engage in a School at present, and on the shortest notice, in any part of the Province, or the United States. All communications on the above advertisement to be addressed to MR. P. DARTY, North Port, Canada West, for Advertiser.

P. S. All communications, stating terms of engagement, will be punctually attended to on the receipt of same. Canada West, February 21st, 1853.

WILLIAM HALLEY,

TORONTO, C. W.,

GENERAL AGENT FOR CATHOLIC LITERATURE,

Including Newspapers, Periodicals, New Publications, &c.

W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada.

W. H. is also agent for the TRUE WITNESS for Toronto and vicinity.



EDWARD FEGAN

Has constantly on hand, a large assortment of

BOOTS AND SHOES,

WHOLESALE AND RETAIL, CHEAP FOR CASH.

ALSO,

A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

JUST PUBLISHED,

AND FOR SALE BY THE SUBSCRIBERS, NINE DAYS DEVOTION, or a NOVENA preparatory to the Feast of ST. PATRICK, to which are added Prayers at Mass, Stations of the Cross, &c., &c. Muslin, 127 pages—Price only 7½d.

NEW WORKS JUST RECEIVED.

The Metropolitan Catholic Almanac for 1853, price, 1 3; Father Jonathan; or, the Scottish Converts, by the Rev. J. M. Dermott, 3 9; A History of the attempts to Establish the Protestant Reformation in Ireland, and the successful resistance by that people. By Thomas D'Arcy McGee, 3.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier-streets. Montreal, 24th February, 1853.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

Montreal, August 20, 1852. JOHN PHELAN.

BRANDY, GIN, WINES.

FOR SALE.

Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c.

G. D. STUART, 154, St. Paul Street, Opposite the Hotel-Dieu Church. Montreal, December 16.

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.

H. J. LARKIN,

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

JOHN O'FARRELL,

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

M. DOHERTY,

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

DEVLIN & DOHERTY,

ADVOCATES, No. 5, Little St. James Street, Montreal. THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

BELLS! BELLS!! BELLS!!!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the best description of Hangings.

These Bells are made from the best stock, and the small sizes undergo the same process in manufacturing as Church Bells. An experience of thirty years, with a great many recent improvements, and an entirely new method of casting, enables us to obtain the most melodious tone, combining also, an extraordinary vibration.

Nearly 9,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver medals at our office, which were awarded for the "best Bells for sonorosity, and purity of tone." We pay particular attention to getting up Bells for Churches, and can refer to those furnished by us. Our establishment is contiguous to the Erie and Champlain Canals, and Railroads running in every direction, which brings us within four hours of New York. Cash paid for old copper. Old Bells taken in part pay for new ones, or purchased outright. Town Clocks, Levels, Compasses, Transits, Theodolites, &c., for sale, of superior workmanship. All communications, either by mail or otherwise will have immediate attention.

A. MENEELY'S SONS.

West Troy, N. Y., Feb., 1853. HITCHCOCK & Co., Agents, 116 Broadway, New York.

L. P. BOIVIN,

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

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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. 151, 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.

Liberal Credit will be given. ROBERT McANDREW. Montreal, May 19, 1852.

FLYNN'S CIRCULATING LIBRARY,

REGISTRY OFFICE,

AND FEMALE SERVANTS' HOME,

13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

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. Montreal, May 6, 1852. M. P. RYAN.

REMOVAL.

DYEING BY STEAM!!!

JOHN MCLOSKEY,

Silk and Woollen Dyer, and Scourer,

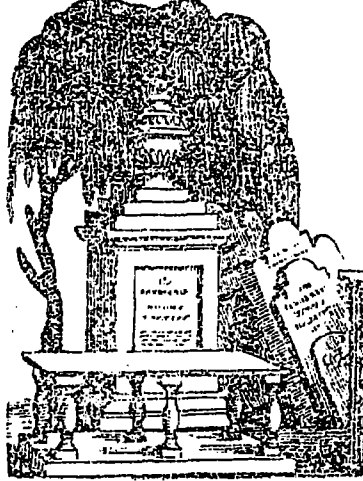
(FROM BELFAST,)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Cham. de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House; and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks; Satins, Velvets, Grapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, July 21.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

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 from Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

SADLER & CO'S CHEAP CATHOLIC

BOOK ESTABLISHMENT,

Corner of Notre Dame and St. Francis Xavier Streets.

NEW BOOKS.

NEW MONTH OF MARY. Compiled by the Fathers of the Oratory of St. Philip of Neri; to which is added New Prayers at Mass and Vespers, with other Devotions for the month of May; with the approbation of the Most Rev. John Hughes, Archbishop of New York. 500 pages, 18mo., price only 2s 6d.

A new feature in this work is, that at the end of each day's devotion there is a beautiful Hymn, translated expressly for it.

DOCTRINAL AND SCRIPTURAL CATECHISM, by the Rev. Pere Collet, Doctor of the Sorbonne. Translated from the French, by Mrs. J. Sadler. For the use of the Brothers of the Christian Schools.

This is considered by competent judges as the most complete and at the same time, the most concise Catechism of the Christian Religion, and of Scripture History that has yet been offered to the public. It is admirably adapted for adults requiring instruction, as well as for children. The answers are so condensed that they are easily committed to memory; and there is not a single point connected with religion, either of doctrine, discipline, or ceremonial, that is not fully explained.

We know that this work requires only to be known to secure for it a very wide circulation. In order to place the work within the reach of every person, we have determined to put it at the following low prices: 12mo. 440 pages, half bound, 1s 10½d; muslin, 2s 6d; to schools and colleges we will put them at \$25 per 100.

ORIGINAL TALE. NEW LIGHTS; OR, LIFE IN GALWAY. A Tale of the New Reformation. By Mrs. J. Sadler.

The main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytizing going on from day to day and from year to year in the remote and famine stricken districts of Ireland; the fearful persecutions and temptations by which the starving poor are incessantly assailed, and their steadfast adherence (with comparatively few exceptions) to the ancient faith of their fathers.

THE WAY TO HEAVEN. A Select Manual of Prayers for Daily Use. Compiled from approved sources; with the approbation of the Most Rev. John Hughes, D.D., Archbishop of N. York. Illustrated with splendid steel plates.

THE CHRISTIAN'S COMPANION. Being a Manual containing Prayers suitable to the Public Service of the Catholic Church; and Private Devotions for the Faithful; by Rev. Jonathan Furlong; with the approbation of Right Rev. John McCloskey, D.D., Bishop of Albany. With 80 plates; price \$5.

CATECHISM OF GEOGRAPHY. For the use of the Brothers of the Christian Schools.

This will supply a want long felt by Catholics, as their children were obliged to study geography, if at all, from books which represented the people of every Catholic country as "ignorant, superstitious and revengeful."

We have in preparation a number of new works, which will appear early in the spring.

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

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 its bad condition as before. Dr. Halsey's Forest Pills act on the glands, 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 1815, 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 thousands of 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, surpasses 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 retain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

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

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., R. BIRKS and ALFRED SAVAGE & Co.; 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.

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