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CATHOLIC CHRONICLE.

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NO. 43.

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

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

(Continued from our last.)

10.—MEANING OF THE WORD CATHOLICITY.—WHAT THERE IS OF TRULY DIVINE IN THE SPIRIT OF THE CHURCH.

The divinely distinctive mark which shines resplendent on the brow of our church, is Catholicity. Churches founded by man, bear everywhere the impress of men. Whether they will or not, they have human names, and are called Photians, Waldenses, Lutherans, Calvinists. They have each a date which has nothing divine, the sixteenth, seventeenth, or nineteenth century. Going forth from the earth, they are subject to the earth. They cannot cross the limits of one state, without falling into the territory of another. They are Anglicans, Scotch, Dutch, Swiss, Germans of an hundred different kinds, Swedes, Danes, Greeks, Greco-Armenians, Greco-Russians, Chaldeans, &c.

In vain have heresy and unbelief sought in christian history a time when the Catholic Church was not; they are obliged to admit that she has *no date*.

In vain have empires and kingdoms said to our Church: "Be ours, all ours, and ours only! If our territories be too limited for thee, join forces with us, and we shall extend it. What should prevent thee from being great and happy? Hast thou not magnificent cathedrals, rich bishoprics and livings, flourishing universities, and a fair share of the temporal power? Thou shalt retain all that, and obtain much more, if thou wilt only break with the stranger; but if thou wilt keep on good terms with our foes, then shall we treat thyself as one of them. Confiscation, exile, and the scaffold—these shall be thy portion."

The Church has invariably answered: "No temporal advantage, no earthly power shall make me abdicate the empire confided to me by my spouse, when he said to me: 'Go, teach all nations.' The spiritual mother of all nations, and of all men, no nation or no man can ever be a stranger to me. The dispenser of the word of life and of the blood shed for all, woe to me, and woe to you, if I consented to give up to you the universal heritage!"

That which is divine in the spirit of Catholicity is not precisely propagandism, or the desire of communicating itself to all. Has there ever been a heresy which did not aspire to overrun the entire world? That which is divine, that which is superior and even contrary to human wisdom, is the sacrifice which the Catholic Church has ever made of what she had in possession to what she had yet to gain, and might never gain; it is her sacrifice of men to humanity, of things to principles, of the particular to the general.

When the popes and bishops of the fourth and fifth centuries suffered themselves to be anathematised, driven into exile, or even slaughtered by Arianism, seated on the imperial throne, and in many episcopal sees, rather than sacrifice to it the word *consubstantiality*, and a name which was also a principle, the great name of Athanasius;—when St. Gregory the Seventh saw arrayed against him the powers of the earth with a great portion of the clergy, and died in exile rather than give up to sovereigns the investiture with cross and ring;—when Clement VII, who had already lost more than a third of Europe, chose rather to loose also the three united kingdoms of Great Britain, than to abandon the cause (for it involved a principle) of Catherine of Arragon;—when Pius VI, though seeing all the Catholic nations raised against the Holy See, yet hesitated not to place the first of those nations between schism and the abandonment of the *civil constitution of the clergy*;—when Pius VII, under the very claws of the Imperial eagle, spurned the pusillanimous promptings of fear, and defended, by all the means at his command, that patrimonial inheritance without which the chiefs of the Church would be, in the eyes of the world, no more than the political tool of some earthly potentate; when popes and bishops acted thus, did they not walk against the dictates of worldly policy?—Success, it is said, justifies them.—Yes, but what eye could foresee that success?

At the time when, according to St. Jerome, the world was amazed and groaned beneath Arianism, could it be foreseen that, before two centuries, Arianism should have run its race, and that everywhere, on the tombs of that hydra-headed monster, altars should be erected to its destroyers?

Mildebrand, so loudly and so often accused of having himself excited the fearful troubles which caused him to die far away from the tomb of Peter, could he foresee, without a supernatural enlightenment, that the Church and all nations would do homage to him for their spiritual independence, and that his name, revered even by the enemies of Rome, should be surrounded with such a halo of glory, as to draw from the modern Alexander the exclamation: "If I

were not Napoleon, I should wish to be Gregory VII!"

At the moment when Clement VII, with tearful eyes, signed the sentence of unfaithful Britain, nothing was less probable than the wondrous revolution which was then (1534) preparing, in the Church of Montmartre, by a Biscayan officer, maimed some years before at the siege of Pampeluna. Who could foresee that those disciples, then pledging themselves to Ignatius, would set out, some to attack heresy in its stronghold, to arrest its course, and drive it back to its centre, others to evangelize the vast continents of Asia, and the New World, to replace twenty nations lost by thousands of nations and of tribes, and to substitute for the fearful prospect of universal apostasy, the fruitful hope of the world's conversion?

In 1791, could Pius VI flatter himself that the nation, whose representatives erected altars to Voltaire and Rousseau, and scaffolds to bishops and priests, would soon restore its altars, recall its priests, and hail the arrival of his successor with unheard-of gratulation?

Could Pius VII, under the sabres of Radet's dragoons, and transferred from the prison of Savona to that of Fontainebleau, could he know, or could he hope that the till-then sworn enemies of the Holy See, from the apostolic throne to the most heretical princes, would conspire together to break the fetters of the Church?

The wisdom of the Church is not like unto our wisdom. She incessantly commits blunders which grieve, and even mortify the worldly-wise amongst her children. But somehow it happens in the end, that these very blunders prove to have been marvelously-prudent calculations.

LECTURE BY CARDINAL WISEMAN.

SUBJECT:—THE CATHOLIC'S SAFEGUARD AGAINST PROTESTANT OBJECTIONS.

"Who among you will convict me of sin?"—John viii. 46.

Judging, my brethren, from the dispositions manifested by the Jews during the discourse contained in this chapter of the Gospel, we can easily imagine a murmur break out in some part of that crowd, and indignant expostulations raised against these solemn and stern words. "Who shall convict you of sin?" Why, have not our Priests proved again and again to the satisfaction of their hearers that your doctrines are blasphemous? "Who shall convict you of sin?" when it has been proved to evidence that you pretend to supersede the written word of God, and to add to the precepts of the Law, which God has forbidden should be increased by a single word?—"Who shall convict you of sin," when, to your very face, the Priests of your own country, and the men learned in its laws, have not feared to assert that you are in league with the Evil One, and that even the wonderful works which you seem to perform are wrought by the agency of the very guiltiest of demons?—"Who shall convict you of sin," when, at this moment," as one might perhaps have put in the suggestion, "councils are being held by the princes of your own nation to see how they can stem the torrent of evil-teaching and practice which you are introducing—when it has been demonstrated that your system (your religion, as you call it) is in reality an usurpation of the rights of the State and of the sovereign power—when they are consulting how the arm of the law may be brought in to kill you—and when they are satisfied that the whole of your scheme is that the Romans should come and take our place and nation." And some one, more artful, and more crafty, and more deeply plotting of the Pharisees might whisper, "Wait a short time; and when you see him crucified and all his followers dispersed, then we shall see whether he had a right to speak those words of boasting."

Thus, my brethren, it might easily be imagined a running commentary upon these words of our Lord scattered perhaps through various parts of the crowd, in its different sentiments. But while the words are being spoken, and while they were going on not attending to the few sentences that followed that which struck them as such an act of temerity, stones are being taken up, and they are thrown at Jesus for presuming to assert His own most lawful rights. And why is this, my brethren? Where is the key to this strange treatment of the word of God? Why, the answer is simple. It was, if I may so speak, His very mission. It was necessary for Him to accomplish what had been spoken of Him, that it should be so—that the whole course of His Divine teaching should bring a series of stupid interruptions, of most unfeeling objections made to everything that He spoke, because it had been said of Him from the very first time that He manifested himself in His temple, that He was set up to be contradicted.

And if I, my brethren, now say to you, as I have often said, that the Church of God is the Spouse

of Christ, and must be like Him in all that concerns her public ministry, and were I to tell you that she has been made like to Him in nothing more than in this—that it is her right to teach with the same authority with which He taught—that, like Him, she is not liable to err, or lead you amiss when you put yourselves under her guidance—should I be surprised if I heard with my imagination, at least, the same words spoken concerning the assertion of the claims of the Spouse of our Lord? Should I be surprised if I heard it said, "You ask in the name of this Church. Who can convict her of error or sin, when, is it not notorious that from the press and platform, in pamphlet and in speech, and in every form in which assertion can be made, she is denounced to the satisfaction of all that hear and read to be but a corrupt and blasphemy-teaching Church? Who shall convict her of error and sin, when her very principles make her depart from the teaching of God's Word, and put aside the Bible, and fill the minds of men with her ungrounded traditions? Who shall convict her of error, when you know that the very State itself is put in commotion at the prospect of her advance—when that Church of yours is considered in reality to be attempting to usurp the authority and assume the jurisdiction which belongs to the temporal power, and to bring about that very same effect which the Jews contemplated, that Rome will usurp, not merely the spiritual teaching, but the very liberties and rights of the State—and when it has been seen that those who consider themselves aggrieved appeal, and have appealed to the temporal power to protect them against the encroachments of this Church that claims to guide and teach all mankind?"

Shall I be surprised at this, my brethren? Oh, no; so long as I believe that the Catholic Church has taken by appointment the very place of our Divine Lord in teaching upon earth—so long as I believe her invested with authority to teach and instruct, and to guide to all truth, which necessarily finds itself in jarring conflict with the passions of the heart and the inflated intellect of man. I shall not be surprised, moreover, when I know that her mission in respect to contradiction was the same. When St. Paul came to Rome, the Jews had seized already upon the characteristics of his teaching. "We wish to hear something from you concerning this sect which is everywhere contradicted." As Jesus was set up that He might be contradicted, and as the whole of His benevolent course of instruction by word and by deed was a series of incessant obloquy and contradiction, so am I not startled, but consoled and encouraged, when I see from the beginning this same became a characteristic of the Church of Christ; that they who heard it not before were anxious to know something about it on the very ground that every one spoke ill of it, that it was everywhere contradicted. And, my brethren, is it not the case now as it was in the time of St. Paul? Surely the experience of but a few months or of but a few years will suffice to prove this.

Having, therefore, been engaged now for some evenings in examining these contradictions that are made to the teachings of our Lord, and the time has come for me to bring them to a close, I propose to wind up the subject by cautioning you concerning the objections which as yet you may not have heard answered. And, having found it impossible to do justice to but a very limited portion of my subjects, I will conclude this evening by endeavoring to give you some general rules which may be greatly useful in aiding you to meet, to reply, or at any rate, to be on your guard against contradictions and objections which may come upon you for the first time.

1. The first rule that I would request you to keep in mind when objections against Catholic doctrines are brought before you is, to insist that our religion be treated as a *fact*, and not as a *theory*; as a *real existence*, and not as a *system*.

You will be told, for instance, and it has been repeated a thousand times in every possible form, that the Catholic religion is incompatible with the existence of rational freedom in a nation—that it is essentially opposed, also, to the progress of art and prosperity. Now, to prove this, you will hear, you will read declamations against the principles of Catholics—assertions of what they hold upon subjects connected with civil rights. You will find the supremacy of the Pope, the authority of the clergy, and the influence of the Confessional, all made to bear upon this proposition. And it will appear to come out as almost a necessary consequence, "therefore, the Catholic religion is not compatible with the existence of true freedom in a country."

And then, if the pamphleteer or the orator wishes to satisfy his audience still further, he turns with an indignant air to some countries of Europe, and says, "Look at Spain, behold Austria, witness Naples, and then you see what the Catholic faith makes a nation become—down in the very lowest depth of the scale of civilisation, with no real generous sentiments of

freedom, with no honorable aspirations, with no desire to enjoy, even to breathe that very air of liberty which is the atmosphere of an Englishman." My brethren, this sounds very suspicious, and it makes a tremendous impression. It is followed by volumes of cheers, and it is received on the platform with a smile of triumph and self-complacent approbation.

Now, my brethren, no amount of reasoning can stand against facts. The Catholic religion is not a philosophy. It is not a system of ideas of which you can pronounce by learned reason that it will or will not give effect. It is a thing existing for centuries, existing now; and, therefore, facts as resulting from that existence are the only true tests which can be applied to such a statement. These speakers, who denounce in such vivid terms those few countries of Europe which I have mentioned, not in consequence of any opinion or feeling of my own, but because they are the popular illustrations, never think of telling you what is a very simple fact, and, as such, is surely worth being put in the balance against an abstract reasoning—they never tell you that the Catholic religion is at this moment the religion of the republic of Switzerland, and that the Catholic Cantons of that country are as much and as strongly attached to the liberties purchased for them by their ancestors, as are the inhabitants of this island. Nay, more. It is the Catholic Cantons which have preserved and retained among them the very cradle of that liberty amid their rocky fastnesses. And the Catholics of Lucerne point to their magnificent chapels, and their monuments, with as much triumph and as much thankfulness to God, as does any Protestant here point to any trophy of ancient liberties.

These men do not tell you that there is in a portion of the Alps, a race or family of men perhaps exhibiting the most true specimen of stern, manly, honest deep Christian morality—that the Tyrol is the delight of all who wish to see an unsophisticated peasantry, true to their sovereign and true to their God—men who have shown themselves when the invaders came, as brave in defending their mountain homes, as have ever been the English, or any other Protestant race. And they are Catholics. These men are Catholics, not only Catholics—Oh, but go among them and see what their Catholicity is. From mountain and crag down to the valley and stream, there is not a jutting point in which the crucifix is not every where seen—there is not a turning in the road where the elegant and beautifully festooned chapel, showing the freshness of devotion, does not meet you with a lamp burning before the image of God's most Blessed Mother. And you will meet the peasants returning home from their labor with the rosary in their hands, and they will salute you with Christian and Catholic words as you pass. And these men—Oh, no—they are never brought before the public to show what the Catholic religion can do. They are bound to say in all fairness that though they believe that the Catholic religion is not compatible with rational freedom, yet the whole continent of South America has thrown off the yoke of monarchy—has divided itself into almost countless independent republics—and is kept as attached to the Catholic faith as when they were glad to call themselves the subjects of a most Catholic king. Nay, they are even charged with bigotry in not allowing Protestantism to diffuse itself among them.

My brethren, why are not these facts brought before the public when the inquiry is proposed, "What is the influence of the Catholic religion on freedom and liberty?" Why take a number of subjects very vaguely and indefinitely put, and brought before the public with the popular declamation, "No man of these can be free?"

But that is not all. This fact of Catholicity is *historical*. It does not belong merely to the present age and generation. It has had a *real existence* for many centuries. With those same denunciations of Popery as connected with abject servility, are you ever told, by brethren—I address such as have been laid away by this sort of popular demonstration—that there existed as watch-towers of liberty upon each side of Italy's entrance two great republics, which for a course of centuries were more jealous of freedom than any modern nation has been. For they are reproached, if anything, with having guarded their freedom with mysterious and unjustifiable safeguard in order to be protected against even the chance of oligarchy—Genoa and Venice. Venice, dear to the recollections of all who have ever seen it, and splendid in the annals of history!—That Venice, which erected more beautiful temples to God and to the Invocation of His Saints, than any other kingdom of the world, and which put far more trust for its argosies and richly-laden fleet, returning home in safety in the Invocation of God's Blessed Mother, and in bearing home rich gifts for His temple, than in the securities of underwriters or of insurances for wealth. That city, my brethren, was free—as free

as a city could be. And not only was it Catholic, but I will venture to say, strange as it may seem, that, though no city was ever more frequently in conflict with the Sovereign Pontiff on points of temporal difference, never was there one in which orthodoxy of faith was more sternly preserved, and those doctrines which it is the fashion to speak of as *ultramontane*, were held alike by theologians and the State.

And Genoa was ever free, and so was Florence and Pisa, and Verona, and Milan, and many other of those Italian States. They were republics at the time when the power of the Church under the Holy See may be said to have arrived at its height. They felt that they could not contend against the spiritual arms which the Sovereign Pontiff could use. The province of the two was sufficiently understood, and the Holy See honored with its friendship and peculiar favor that city of the sea which carried together with its commerce the Christian name to distant lands.

But to come home. You are told that in England liberty would be incompatible with the existence of the Catholic religion as universally professed.

My brethren, do those who speak to you thus ever place before you the *real* history of your liberties? If you will take up the constitutional history of our country, and analyse the course of liberty, you will find that it had advanced steadily and harmoniously up to a given point, and then, suddenly, the liberties of the country were crushed, and it took years and generations, and often a very violent course of action to restore that which had been the peaceable possession of Englishmen. It is true—it is a subject that is thread-worn, and I have hardly the courage to bring it before you again.

Is *trial by jury* a Protestant or a Catholic institution? Was the *great charter of England's liberties* iron by Catholic or Protestant Bishops? Was the *right of the burgesses* who have an influence in the conduct of the state, and to be heard and to be brought into the councils of the nation—was that purchased before or after the Reformation? The *law of treason*, defined so as to remain in our statute books as yet, was that under a Catholic or Protestant monarchy? That safeguard which every one has against arbitrary imprisonment, and which compels him to be brought to trial within a reasonable period, was that a Catholic or a Protestant institution? They all existed before the Reformation. They were all the results of the thoughts, of the energies of that peculiarly organising vigor which belongs to the mind of this nation, and they were considered as the privilege and the birth-right, as we speak, of Englishmen.

When was arbitrary power brought in to crush the liberty that had been gained? When were noblemen sent to the Tower, condemned, and brought to the block with the mockery of a trial? And when were commoners ignominiously condemned to the gibbet in hundreds? When? When the oppressive Henry claimed to be considered the Head of the Church—when Elizabeth and James I., and Charles I., condemned for treason, upon suspicion, or even upon the royal will. There are no reigns whatever, in the whole history of this country, in which such a cloud comes over the progress of rational liberty, in which such a crushing weight is put upon the neck of the people—in which the great and exalted are brought down and humbled—and in which the virtuous, and noble, and splendid-minded are recklessly and remorselessly sacrificed to royal jealousies than during the reigns of the first reforming (!) the first Protestant monarchs. That is the history of our first constitution, and it will bear minute investigation.

And besides, if this be so, if really the fact of how this Church exists now, and how she existed in times past, gives a totally contrary result to that deduced from any merely abstract reasoning backed by some misapplied and inappropriate examples, then, I may say, that no less fallacious is that other application of that same mode of reasoning which I have chosen as an illustration, the constant exclamation that it is only through England being Protestant that she has arrived at such a pitch of greatness, and that the material interests, the interests of this world, have received so splendid a development.

But, my brethren, if this argument is true when we come to speak of religion, how, when looking at the progress in the arts of life, must not Pharaoh and his Egyptians have derided the people of Israel! If the extension and prosperity of a nation's commerce is to be taken as a mark of God's protection, and that the religion they profess must be true on account of that protection, oh! then, how must Hiram and his Tyrians have looked down upon Solomon in the magnificence of his reign, and in subsequent years upon the poor pastoral people of God? And when the envoys of Israel went to Sparta and to Rome, why, besides the feeling which, according to modern theories on this subject, must have completely depressed and humbled them—besides the finding themselves so inferior in the possession of rational liberty to what was enjoyed by those republics, what would be the result of their observations after they had wandered amid the sumptuous buildings of that republic of the West—after they had looked upon the finished works of civilization in that of Greece? If this reasoning is good now, was it not equally good then?

But, my brethren, I trust much has been done and said to undeceive us on this head. It is a fallacy and nothing more. Each nation, according to its peculiar character—according even to certain pre-dispositions of race, has its mode of advancement satisfactory to itself, to its own feelings, and ever finds it the best adapted to its own happiness. It does not follow, that to be really happy and really great, a nation must roll in the wealth of the world. It is not enough, to know that one's ships are visiting distant parts of the world and bringing back gold dug from the moun-

tains. No; until now, these have not been tests of God's favor.

And, after all, methinks after what we saw last year, nations of whom we were accustomed to speak with universal contempt, coming without boasting and without much preparation, and without many of the advantages that we on the spot had to put before our eyes the specimens of their despised arts and industry, we had much ground to blush at our past injustice and to be rightly humbled. We did not see that inferiority in the arts of life and human skill which we expected would give us a triumph. And we saw, in all that regarded the elegancies and luxuries, and even in the contrivances of comfort, of life, the neighboring country of France left us in many respects far behind; and that in the production or reproduction of the means, not only of that country but the little country of Belgium at its side, did not remain much at a distance behind us. And that poor despised Austria, that country in which a Catholic iron rule does not allow letters of advancement, astonished us not merely, I will say, by the beauty and variety of its works for ministering to luxury, but what is still more important, by the wonderful progress, which left us completely behind, that it had made in all that related to the diffusion of literary treasures. Its typography, and means of representing in every department of art, went far beyond what all in this country, with their daily boasts of progress, had been able to produce. And we saw that even poor benighted Spain, with the little it had time or cared to send, in all it did produce—from gold to iron, or from cloth to lace—had nothing to be ashamed of beside the boastful productions of our great and magnificent developments.

Oh, no, my brethren; do not allow yourselves to be cheated into the idea, that the Protestant religion must be true because an Englishman has the right to assume that he is superior to the whole human race, and that this is a proof that in morality and in faith and in all that regards the inner man, he is allowed to look down upon all else.

Now, my brethren, to wind up all that I have been saying. Be on your guard to objections against Catholic doctrine which treat the Catholic Church as a system, and not as a fact, i.e., which endeavor to bring you to conclusions by mere abstract reasoning which is at once confuted by going to actual existences. If that proposition were demonstrated, that the Catholic religion is incompatible with rational freedom, and that, therefore, on that account, Englishmen are to be so peculiarly jealous of the Catholic religion, then, of course, it follows that Switzerland, and the other countries at a former time and in former ages, to which I have alluded, and the history of which is easily investigated, are to be shut out as non-entities from all consideration, and an abstract reasoning is to lead you to the conclusion either that these countries never had, and have not at present, any liberty, or that England, if Catholic, would suffer more in liberty than they have done; in other words, we are not able to do what many other countries have done if the two were to be united together.

II. But there is another way, and, perhaps, a more important one, of illustrating this caution. In objecting to our religion, you will find a great many other facts constantly stated, assumed, taken for granted, like all the facts, merely because they are given as such. Beware not to accept any assertion that does not come with its proper proof—with a proof that you can search into, and never let an assertion pass over without investigating the proof.

You will hear it said, for instance, I could multiply examples without end, that Catholics believe that sin is forgiven by payments of certain sums to the Pope or to his priests—that the sinner is forgiven merely by going into certain churches, saying some prayers, and performing certain routine duties—that sins are forgiven by absolutions and indulgences and the rest—that Catholics make a traffic of what is called liberating a soul from Purgatory, a traffic by which the priests are enriched—and, in fact, they believe in a thousand other things which you will find put forth in every possible form, from the small fly-sheet sent about in every direction to far more elaborate productions.

Now, when you read these things, when it is said, "What an awful delusion this religion must be which holds and practises every day the terrible doctrine that every one who presents himself to the Priest, and pays a certain sum, is pardoned of all his sins, and freed even from the crime of murder! O, what a dreadful religion that must be, which teaches such a doctrine!" But the question is, what religion teaches it? "Oh, of course, the Catholic religion teaches it. I have seen it in every newspaper which I have taken up for the last month; I have seen it in Reviews and in travellers' journals; everybody says it, and I believe it." I wish to put you on your guard against this. Do not believe it unless you have some proof, and the proof is so easy that you are not required to go to a great distance in order to find it.—I remember, many years ago, when I was at Rome, taking up an Oriental Traveller, who gave a description of the City of Rome, and was particularly minute in describing the great Church of St. Peter.—And it was not a book of Romance, but a serious book of Travels. And he said that St. Peter had four immense gates of solid gold, so many others of pure silver, and so many of brass—each of them the size of the gates of ordinary cities; that there were twenty-four altars of massive gold; and as to lamps and pavements, and everything accessory, nothing but jewels and the precious metals were good enough to be admitted. Now, my brethren, I had a very simple way of disproving this. I could walk but a short distance and examine the Church, both in its interior decorations and external accoutrements; and I know that the statement of fifty travellers would not make me believe that what he described was the case.

And you have the same means of verifying these travellers' wondrous hypotheses which are repeated again and again by people at home who never thought it worth while to ascertain if what they read or heard were true, though they knew, if true, it would be likely to bring a blight across tens of thousands. The means of verifying is exceedingly simple. If you will come into this church on any Sunday afternoon about three o'clock, you will find it filled with children. To these children, religious instruction is familiarly given, intended to teach them the faith which they are in after years to practise. They have in their hands a little Catechism. You may purchase it for a penny, or you may ask it from any of the priests here, and he will give it you. This is the book in which Catholic children are trained and instructed, not only by the priests, but by zealous men and women who have devoted themselves to the good work. And if it is not convenient to come to this Church, you will find the similar process carried on in all our chapels and churches in London. Now, how many Protestants think it worth their while to ascertain for themselves what we really do teach our poor people and children? But it is easily ascertained. If you come here and are observed, you will be treated with the greatest courtesy. You will see that the instruction is plain and straight forward, unless you can really believe it possible that these five hundred children are carried under ground, and taught to deny there everything which had been told them above ground, and have their minds disturbed and, somehow or other, turned topsy-turvy. Unless we have subterranean, I might use a worse word, machinery by which we doubly instruct, first in virtue and then in vice, ten thousand children in this city alone, you must see the children receive those doctrines in which they are brought up, by which they are trained, and you will find that not one of those things you read of in those eloquent productions of the press, and which you hear, and will hear next month in a celebrated hall of this metropolis, have no foundation in fact, and that Catholics are taught exactly contrary to what Protestant declaimers assert. You doubt this. Are you afraid that there might be some art which you do not understand—that, perhaps, Catholic children receive when they are young some kind of secret instruction? Then go and buy their books.—Our books are printed by thousands and tens of thousands, prayer books, books of confession, books on confirmation, &c. And I will put you to a simple test. Now, if you will in any one of these books from the least catechism by which the child is instructed to make his first confession up to a work in ten volumes—if you can find in any passage a single word which directs the Catholic to a payment connected with confession, or which says that sin may obtain its pardon through any means of this sort; I will give up the question, and not say a single word. But if really in not one book that we print, in not one word that we preach, you find that we neither believe nor practise such a doctrine, is it fair, is it honorable, is it honest, is it Christian, is it manly to go on repeating them, or are you to believe them merely because you are told so in frothy declarations? I ask you to make that simple examination as men of common sense, judgment, and, I will add, of common honesty.

Again, you may say, "I will not go, for I have not time to spare for this investigation." Perhaps you know, you must know some Catholics. If you go among the poor, ask them. I have known this done with great success. I will give you an instance.—Some years ago there was a pilgrimage in Germany, followed by the population of entire provinces, to Treves, which was made a subject of great ridicule in our papers. A Protestant gentleman and his lady went to examine into it, impelled by an earnest curiosity. They met the poor people, pilgrims, in whole squadrons. They spoke to them. They borrowed their books of devotions and instruction. They were struck at the true piety, the sense and high principle which these pilgrims observed, both in what they were taught and in what they themselves believed. They went to the calumniated spot, and they saw the behavior of these men, their really fresh devotion, and the manner in which true piety was exhibited.—They say how false were all the statements that had been made, and it had the greatest influence in shortly afterwards bringing them into the communion of the Catholic Church.

But you may not like this sort of investigation among the poor. There is not one of you, my brethren, in whatever rank you may be, however exalted or depressed that has not in that particular sphere persons who have either become Catholics, or have always been such. There have been noblemen, certainly, whose word passed current anywhere, and whom their equals saw at their tables and associated with them without any suspicion that they were men steeped in deceit. There are honorable merchants whom you would entrust with money on their word as readily as to any other of another faith. There are persons engaged in every branch of traffic, men honestly supporting themselves by their industry and labor. Take one of those whose word you would take upon a common question, and ask him honestly, "Do you believe this?" "No, I give you, my solemn word that we do not hold such doctrines; I shall tell you what doctrines we hold, and show to you what we really believe." If they act thus with you, I ask you to believe them in this as in other things; and thus you will come to a very simple test of the truth of the charges which are made against us. It is inquiring for the facts, and not being satisfied with assertions, in the same manner as in the first instance I have told you. I have exhorted you, and shown you how to look for facts instead of theory, facts instead of assertion. Do not receive any objections against us, in honesty, I pray you not, until you have verified the facts connected with them.

All this, my brethren, is homely enough, and I

might have made it more homely still, if, instead of requesting you to look for facts, I had asked you, "What is the real position of the case?" To look for truth, because I say it with regret, it is truth that is wanting in the ordinary objections that are made against us—truth in the statement of what we really believe, or of what we actually practise.

There is another test which I will have you apply also to objections made against our faith. It is what I may call the test of logical accuracy of statements of argument, as before I have exhorted you to seek accuracy of statement of fact. And this I will illustrate as I have done the former instance, and show you in what manner I understand the words.

For instance, let not an objection ever have weight which assumes already that which alone can give it any power. And I will illustrate this by perhaps one of the most common objections that are made against Catholics. An Englishman, a Protestant, assumes, of course, because he has been taught so from his infancy, that the Bible alone is the rule of faith, and that every one has to read the Bible, and from that Bible draw out his system of belief. He takes this for granted; he believes this, and he asserts it; and, therefore, he at once gives way to the strongest denunciations of the Catholic Church, because it does not act upon the consequences of this his belief. "We, Englishmen, have the free use of the Bible, and in those countries where Catholicity reigns, it is a sealed book. We have the liberty of the sons of God. We search the Scriptures. We read the word of God, and diffuse it every side. And these persons rarely peruse it, and make no efforts to make it known. In fine, we teach and hold no doctrine except just as we find it in the Bible. And the Catholics add human traditions, the authority of the Church, and other means of arriving at what they consider the truth."

Now, my brethren, all these comparisons, all these declamations, all these popular arguments are based upon the previous enquiry, Did our Lord, did our Blessed Saviour make the Scriptures the Rule of Faith? And did He intend it to be a book in every body's hands, to draw out by his own judgment, aided or unaided, a system of belief for himself? On that question, I should be ready to join issue, and as I have before, I do not think it necessary to go over the same ground again. In the former lectures it was treated with considerable fullness. I have to deal now with the deductions that are made, the consequences that are drawn from an assumption which is not admitted. "Why," you say to us, Catholics, "why did you not join us in the Bible Society, in sending out cargoes of Bibles to the distant islands of the Pacific? Why do you not subscribe to the Bible Society, and give Bibles to the poor in town and country of your own religion?" Why? Because I do not believe that this is the means that God has instituted for the knowledge or for the propagation of His faith. And as long as I do not believe this, you may hold me wrong in principle, but you have no right to make a new, distinct charge against me, while we have opposite contradictory bases of action. As I said, I do not hold that our Blessed Redeemer ever intended His holy word, the New Testament, still unwritten, to be the means whereby everybody was to form his belief. But I believe and hold that He appointed a living Teacher in His Church, and that to her He gave power and authority to teach all nations with an infallible certainty, because that living guide must always be in conformity with the word of God.

I look at it, for instance, in this way. There are three different theories on this subject, each of which I will illustrate by a comparison. Suppose that one of you had determined to emigrate, and upon coming to the seaport from which you are about to take your departure alone or with your family, you found there were three plans proposed as the means of carrying passengers safe across the ocean. The first plan proposed is that each should build a small boat for himself, and take with him a compass or chart which could not themselves ever be wrong, and, having this put in his hands, that he should then be cast adrift and make the best of his way across the pathless ocean. You will, I think, easily conclude, that it would not be wonderful if he who chose this method found himself instead of approaching the genial climate to which he wished to direct his course, stranded amidst the icebergs of the North, or drifted off into the Torid Zone.

The second plan that he sees proposed, is to embark with many others in a vessel—that vessel to be under the guidance of numbers of captains and officers, to any of whom, according as he liked him best, he might attach himself; each of these to be furnished, as well as every passenger, with a chart and compass in all respects the same, and every one to have his opinions as to the way in which the vessel should be navigated. They might go from one to the other, and, if they all agreed that it should be steered to a contrary direction, the voice of the majority was a sufficient authority,—and, if not, each was to pull his own way, one to pull a rope, the other to take charge of the rudder, and a third to trim a sail, as seemed best to suit his object. And he who went in a vessel like this would not have much better chance than the other of reaching his destination, but might continue to the end of time buffeted by the waves, carried to and fro by various currents, and, at last, find himself utterly foundered at sea.

The third method proposed is that of embarking in a vessel under the command of an experienced captain, where all the officers are subordinate, though all have access to chart and compass, where it is acknowledged that he who is at the head has the only right perfectly to direct the course that the vessel shall take, as he is one who has not only his own experience, but who also brings to bear upon his directions the experience recorded of ages of successful navigation. And though the ship may again and

again be covered with the billows, though she has been on her beam ends, and apparently on the edge of the rocks, she has never yet been shipwrecked, or suffered loss. That chart and compass is accessible to all,—but with proper explanations from the superior officer in command, ready at all times to point out and show his evidence for every turn and tack they take, and that it is upon principles based upon these guides that they steer the course. I leave it to you with which of these you would venture to cross in safety the perilous ocean: I would take the third, and it I consider an exact type of the barque of St Peter.

The first are those who consider that they can navigate for themselves, providing they have the infallible chart and compass. And they cast themselves into the deep, in hopes that with human skill they shall reach the harbor to which they wish to direct their course. The next are those who belong to the Establishment, which professes to be one, but in which there is a variety of systems and opinions—where every one has a right to attach himself to the views he prefers, and where each one thinks himself justified in carrying out their opinions to the thwarting, altering, or in any way modifying the course which has been proposed. The Catholic Church, on the other hand, takes the Scripture, and has it ever open in her hand; and there is not the least of her Faithful who, if he is able to understand it, has it not in his hands. Ask the convert—and many of late years, men of knowledge, have embraced our religion—ask any of them if they were ever forbidden to read the Bible, or if they ever discovered in the Priest the least fear of the result of their continuing to read the Bible? No; because we know he has gone through the trial, and has found out the necessity of an infallible guide. He has satisfied himself, against his own will, that the teaching of the Church is in exact conformity to what the reading of the Bible had brought him sincerely to believe. But there may be many hundreds who cannot even make use of this sacred book, and there may be thousands who, if they could read it, are yet unable to understand it; but it is explained to them. Its doctrines, the precepts it enjoins, the examples it gives, the rules of life it holds forth for example, all are made as familiar, and far more so, than they can be by the mere routine of reading it over and over again without the power of entering into its depths which we know to be most sublime.

Then, my brethren, if this is our doctrine, if this is what we hold, why say to us, "You are wrong, because you do not approve of another method which we follow," when our ground of controversy lies as to what the rule of faith, and when we have concluded our rule of faith to be what I have briefly defined, and are satisfied that we must follow it out, and that its principle is obedience to the teaching of an infallible Church? What, my brethren, is the consequence, the result of this? Why, that the Catholic Church is held together, and that prosperously. Buffeted as you please, nigh overwhelmed with the storms and tempests of earth and hell, seemingly on the brink of perdition to human eyes, still she ever has, and will continue her course. "Oh, sail on without fear, thou Church of God: plough the ocean, stem the billows, dash the foam from the prow, fear not the storm, continue as thou hast done until now, and we, thy faithful children, will embark therein. So long as Peter holds the helm, we will not fear the storms of earth or of infernal powers, but keep on the course steadily to eternal life!"

And from this false reasoning what ensues? Why, I must also revert to what I said before. It is assumed that Catholics know nothing about the Bible, that they never read it, never study it. I need not put myself to proof. In a former lecture I alluded to what had been done by the Catholics on the subject of the Bible. I enumerated the number of works which different religious orders in Spain and other countries had produced. If you will take my catalogue of works relating to this subject—say that printed at the beginning of the works of the distinguished Calmé, where you have put before you the number of Catholic and Protestant writers, you will find that the number of Catholic is greater than that of Protestant writers. And not only so, but you will find that their works on Scripture are, without any comparison whatever, the best and most learned, and that Protestant commentators are obliged to have recourse constantly to them. And then, if you come not merely to the letter that killeth, but merely to the knowledge of its philology and antiquities, and that ill-placed, ill-judged erudition with which so many commentators overload the text; but if you come to the genuine spirit of Scripture, to the extracting from it its very essence in practical knowledge, and in its application to the life of the Christian, either in his daily or ordinary life, or to his more spiritualised or ascetic life, you will find that you must not go beyond the region of Catholic comment and explanation to obtain this word of life. Read the works of any Catholic preachers; of those of France, for instance, and see whether the genuine doctrines of Scriptural morality are not brought out in such eloquent copiousness and exactness that, it has been acknowledged, has never been reached by Christians of any other country. Look at the works upon the more profound views of Scriptural knowledge; examine such writings as those of John of God, Father Thomas, and many others which I could mention, in which the Passion and Life of the Saviour are made the topics of long, exquisite, and tender dissertations, such as move the soul to compunction and tears. Oh, without going so far, why, Spain has produced one woman who has shown, through meditation, more knowledge of the depths of Scripture, more acquaintance with its sublimest thoughts, more real skill in the application of it to Christian life, than most of the masculine intelligences that have endeavored to penetrate its depth. Saint Therese I would put on one side as to true knowledge of Scripture, with any writings that have proceeded from masculine Protestant minds.

Now, my brethren, do not be led away and believe that Catholics know nothing of Scripture. It would be unbecoming in me after making mention of such great and glorious men, to make a single personal allusion, but those who know me will bear me witness, and there is One who will give me witness for He has beheld all, that the best years of my life, consecutively,

from morning till night, and year to year, were devoted almost exclusively to the study and reading of the word of God. And God knows, that I drooped not, nor cared for fatigue nor any mental exercise to acquire anything that, with my weak powers, I conceived at all useful for the understanding of Scripture. And this, my brethren, was under the very shadow of the Papal throne, sitting at its very foot, and received, instead of chiding or rebuke, approbation, and even the most flattering authority to teach. I never found, I never met with checks in my studies, but, on the contrary, nothing approximating to it. *This is the truth, and I fear not to speak it.*

My brethren, you see how this whole question of the Scriptures, as used and as known by Catholics, which is turned into a reproach against us, is based upon the assumption of a principle which we totally deny. And yet, what more popular than this constant declamation against Catholics, because they do not at every moment put forward and scatter on every side the word of God. We do not consider it necessary, because the word of God, sacred and holy as it is, is, as St. Peter tells us, "so difficult to understand in parts as that it is turned by many to their own loss, and to their destruction." We do not think, therefore, that it should be put into the hands of all, and we do not shrink from saying so. I might add other arguments, which, however, it is not necessary for me now to enter upon.

III. The third, and, perhaps, the last caution that I need give you upon this subject is, not to give heed to objections which are connected with mere personal, or more general vituperation. In other words, when you hear that our religion is objected against in terms that if true would make Catholics suffer from others, I mean as to the common instincts of humanity, or such as would compel you to form a judgment of individuals or classes, such as practically you have no right to form, then, I say, beware at least of whatever may be personal. Carefully disjoin whatever may be merely declamatory from what is really argumentative.

We have become accustomed to this, my brethren. And we have become accustomed to it from the very beginning of the Church. We have been accustomed to see it in the Blessed Saviour's example. We have seen how the Jews arrived at once at the most erroneous conclusions respecting His motives and His ends. And we have known how that system continued, was used against the early Christians, and how foul names were applied to them, the most revolting doctrines attributed to them, their general character popularly misrepresented, and themselves considered the very enemies of society.

It is much in this way you are in the habit of hearing Catholics spoken of, and I would have you pause and reflect, and act in this as you would under common circumstances. When you hear a person, whom you have no reason to think personally ill of, spoken of unkindly, you would consider it due to him to inquire whether it was true or not. And if one hears sentiments attributed to a person which are offensive to another, he considers himself bound in honor to ascertain from the party himself if what is asserted be true. And, in like manner, I would have you trace if you hear us Catholics spoken of as men that necessarily are treacherous, artful, deceitful, cunning, or men with little or no conscience, or men having only one object in view, that of aggrandising their Church, without any regard to the commonest principles of humanity. Oh, my dear brethren, I treat you, in fairness and justice, not to take any argument which may lead to that conclusion, unless you find that conclusion correct. And if you find that the conclusion is not true, you surely may reject the argument from which such a fatal consequence is drawn. Put the case to yourselves, for example, in this way:—

In the first place, what is to be thought of a system of attacking anything so solemn, so important as religion through the reputation of individuals? What, if, for example, it should be proved that all those things which have been spoken of me were true; supposing that the many things which you have heard laid to my charge were all really true, what would follow? What evidence would that be against the religion itself?—Surely, there can be no one so weak as to make the evidence of a religious system depend upon the character of any individual, however exalted. We have spoken before on this subject in another direction.—Would you conclude that Christianity was necessarily false, because out of the Twelve Apostles one was a Judas? The argument, therefore, is worthless. The argument, to dispute against religion through the reputation of one person, can do no harm except with the mind that is weak enough to receive it, and to conclude that the system must be false, because one or more connected with it live without lives.

Put the question to yourselves in another form.—What inducement can any one have to expose himself to the effect—the necessary effects of any one who interests himself in the progress of the Catholic Church. What is gained? If a person who might have the means of leading a life of tranquillity, or, at least of acknowledged duty, where his honor would be safe, where his motives would be misrepresented, where he would be surrounded with respect and perhaps with love, what on earth could tempt him to find himself day after day merely an object of obloquy and of most paltry and miserable representations? What could induce him? There is no earthly gain whatever to be obtained, no honor, no distinction, no wealth, no credit, but everything quite the contrary. Now, can you believe that any one would be so much his enemy, and would be so stupidly foolish, as between the two alternatives to choose the one which makes life, if anything, uncomfortable and unhappy, in preference to the other, unless he felt himself supported by a stronger encouragement and enlivened by a brighter hope?

Do you think, moreover, that one would expose himself to the loss of all comfort or pleasure in this world for the mere sake of living a life of hypocrisy, of deceit, of covered iniquity, stifling all the remorse of conscience, with the certainty in his eyes that the day would come when the mask would be torn off in the presence of assembled millions of the human race, and a few years might pass of what his thought, his pride deemed a passing success only to be blighted for eternity in the darkest fate of woe?—And can you believe that any human being would thus act? And yet, are not most of the objections that are made against Catholics based upon this supposition; that I, and the ministers who surround this altar, with many men who have sacrificed brilliant prospects and exalted positions to devote themselves to the services of God's sanctuary, have been so wretchedly blinded and so mentally diseased as to have made up their minds to sacrifice the prospects and possessions of this world in order, at the same time, to throw away

all the happiness and hopes of the future? Can you believe that. And yet, as I have said, upon this supposition are many, many of the arguments and objections raised against us based.

If that be not the case, these arguments are false; and you have to choose whether really you believe this argument at the cost of such an unnatural supposition. If you have no right, or, if it is unjust and ungenerous to assume arguments based on such groundwork as this, what is to be said of that argument which looks upon the whole state of the Catholic Church as corrupt, which looks upon all foreign nations as involved in the midst of error, and sunk in the very abyss of iniquity, and that there is no bright, no fruitful corner upon earth save only this one island? Are we to say as St. Augustin reproached the Donatists of old with saying, "that they thought they were so much worth, that Christ must have died only for one corner of Africa." I would put it in a more searching form, if I thought it at all necessary. Are we to suppose that in England the standard of gospel morality is so high that it can be assumed to be the level at which God intended mankind to rest, and the rest of the Christian world not only to be on a lower level, but even in the very dregs of iniquity and sin?

My brethren, I would appeal to your own experience, to the statements that have been put abroad respecting the condition of the agricultural classes, and the poor in manufacturing districts and towns.—I would have you appeal to what we know of the higher classes, and the principles upon which their lives are regulated, and to the amount of purity, and holiness, and innocence of life to be found here, and I would have you decide. Will you take that as the standard of Christian perfection, and say, "England is the only country which really has a moral people, a people directing their lives according to the law of the Gospel." Yet I have no hesitation in saying that when we look abroad we have no cause to triumph in the comparison, and find that other countries have produced men who have raised themselves to a far higher sphere of sanctity than the Church of England has reached. If we wish for models among the clergy, I point to St. Francis of Sales, St. Thomas of Valencia, and in fact to any number of Bishops in Italy, France, or Spain. I would have you to look into their actions and compare their histories with those of the clergy of this country. Where are the grand monuments of philanthropy and benevolence that cover this country to be met with as the result of clerical charity?—And as to these men, and the manner in which they spend their days and nights, oh, it will bear a scrutiny as minute as that of the greatest saint in ancient times. In private as in public, their lives are blameless and their actions just. It is unjust, my brethren, thus to assume as is done that which recalls to our minds more the words of the Pharisee than of the Publican; this boast of the superiority of England. And the Protestant is clearly authorising a system of depreciation and even of obloquy in thus dealing with others.

My brethren, I can say this, I think with justice, that if you look back at the time which has just now elapsed, the year or two which have passed, you will find that the conduct of Catholics has been meek and forbearing. If you examine the writings put forth, there is none of that abuse and calling of hard names, and imputing of motives which we find every day made use of in attacking the Church of God. It is a consolation in us to see this trust in God, and to know that we have not to answer to God for any breach of charity in defending what we are satisfied is His truth. I would remind others who may have been in the habit of applauding the language in which we are spoken of, of the beautiful words of Cowper:—"The time will soon come when three words spoken in charity, and in meekness, will have a more blessed reward than three thousand volumes spoken in a disdainful tone of oratory."

My brethren, listen to no argument in which a breach of charity is involved. Let not the declarations of any speaker, however they may sound welcome and flattering to your national or your personal pride, have the effect to shut your eyes to your own defects. And let us remember that the true test in religious discussion between those who call themselves Christians should be, which can be more meek, more charitable, or more tender? that so at last, when we come to answer before God, we may not be found, in having sought the first of the theological virtues, to have violated the third, which is the greatest and the best.

The Word of God tells us that the end of the discourse is better than the beginning; that, in other words, it is always a subject of gratitude to God when we find ourselves arrived at the expiration of an appointed task. You have listened, my dear brethren, with attention, and I fully trust, with candor to the truths I solemnly believe, spoken with all plainness, with all simplicity, and without, perhaps, sacrificing the truth to any tenderness of feeling. I trust that I have not wounded the religious sensibilities of any man; but, at the same time, I have felt that I would be making a sacrifice of duty, and rendering myself accountable to God, were I to withhold any of those things from you which I considered it my office to deliver.

It is well that upon a day like this (Palm Sunday) such a course should be concluded—a day which draws us and our thoughts from the more harsh and unkind occupations of a religious controversy to the contemplation of scenes before which every heart must be melted and every spirit must be humbled.—What the destinies of the Catholic Church may be—what God may be pleased to hold in His hands for His poor flock in this country, it is not given to us to know, and it would be rash, perhaps, to conjecture.—Human prudence, human foresight may perhaps see a cloud gathering, threatening to burst with heavy griefs and woes upon its head. There seems to be a bitter feeling upheaving in the breasts of men, and already is heard from their lips words of acerbity and enmity. It seems as if another attempt was not unlikely to be made by the civil power to do what its former efforts failed to accomplish—to crush this light which God has given us. Our institutions, our means of educating the clergy, our most beautiful, and to us, most beloved modes of life are becoming subjects of coarse and violent declamation. And it seems as if there were many who would rejoice if a standing place were not to be allowed us in the land of our fathers.—Be it so. To God we commit the future. His Church does not die; His Church fails not; His Church suffers not. The limb that is in one place may, indeed be deeply affected, and may suffer excruciating pain, but the body will be hale and sound so long as it continues united to Christ the Head. Then, to God on this day, to His merciful care, to His loving protection, and to His tender solicitude, do we commit that which may be our future.

But one thing only can we and ought we to wish. If it is His Holy will that His Church should completely triumph—if we are reserved to see what would form truly the happiness of our heart, His holy faith extending on every side, and the Blessed Holy Mother, who scatters blessings from her beneficent hands, with outstretched arms receiving thousands into her embrace—if we are to see obstacles which are cast in our way by the combination of wealth, of influence, and of party, depart and disappear as such have before, then, I only ask, that they who triumph be as Him who on this day went into Jerusalem, meek and humble, unoffending and lowly. May we His Ministers have no more to do than to scatter what we have upon His path; and may He be alone the King of Zion in the hearts of His people, the righteous God triumphing amid the Hosannas that rise in Heaven!

And if a moment of darkness and of desolation is again in store for us—if we have to become once more what our fathers were before us, Oh, then, in the agony of Christ, in the anguish of Golgotha, we have our model. And we know how it has been the pride of the Church to be united in suffering as in triumph with her Master. Oh, may he pour into each of our hearts abundance of meekness, gentleness, and patience; and may it, even in our darkest hours, be not so much our duty as the very instinct of our Catholic hearts, to pray for forgiveness to those who speak ill of us, who ill-treat us, and would even persecute us "for they know not what they do."

CATHOLIC INTELLIGENCE.

OPENING OF ST. MARY MAGDALEN'S CHURCH AT MORTLAKE, SURREY.—On Wednesday, the 12th ult., the new Catholic Church just completed at Mortlake, near Richmond, in Surrey, was solemnly opened by the Lord Bishop of the diocese of Southwark, who sang the High Mass, assisted by the Rev. J. Cotter, J. G. Wenham, (Priest of the church,) and the Rev. J. Walsh. His Eminence the Cardinal Archbishop of Westminster, who assisted under his throne in the chancel, preached after the Gospel from the 19th verse of the 117th psalm—"Open ye to me the gates of justice, and I will enter in and give praise to the Lord; that is the gate of the Lord; the just shall enter into it."

A mission of Jesuits for Cayenne has been organised by the French government; three have accompanied the convicts to their destination, and three more are about to follow. The government has granted them a house and lands in Cayenne.

\$900 was collected at St. James Church, New York, on Sunday, 23rd ult., for the Irish Catholic University.

CONVERSION.—Mrs. J. A. Louge, daughter to Colonel M. Haffe of Torrhoue-Moore, Wigtonshire, was received at St. Alphonsus' Church, Glasgow, on the 29th April, by the Rev. M. Ryan.—*Tablet.*

AFFAIRS AT ROME.—Letters from Rome in the *Univers*, under date April 20th, informs us that the Sacred Congregation of Rites, in an assembly, held on the 10th of January last, decided a question of much importance to the Society of the Brothers of Christian Doctrine. The cause of the beatification of the Ven. J. B. de la Salle, their founder, has been going on for some years. A very great difficulty had for some time arrested the progress of this affair; the question of his writings. After having been submitted to three revisors, after having been examined by the Sacred Congregation at its meeting of Sept. 11th, 1847, and at that of Sept. 7th, 1850, it has finally been decided at that of Jan. 10th, 1852, and in a sense favorable to the cause of the venerable servant of God. This decision was taken on a report drawn up by Cardinal Gousset, Archbishop of Rheims, and by Card. Lambruschini, Prefect of the Sacred Congregation of Rites, and Reporter of the cause of the venerable servant of God.

UNITED STATES.

The expense to Massachusetts of receiving and entertaining Kossuth amounted to \$10,000.

The various Protestant religious and charitable societies in New York held their anniversary meetings the week before last. The "Anniversary week" in that city, is an occasion which generally calls together thousands of strangers, from different parts of the Union, who have all sorts of a time—preaching, praying, frolicking, drinking, and sometimes abusing each other most unmercifully, especially if they happen to meet in crooked roads, and by-places, as is often the case!—*Boston Pilot.*

The Boston Supreme Judicial Court closed its spring term last week, and will meet again 7th June. Among other important business transacted, was the consideration and decision of about a dozen divorce cases, mostly for adultery. This *disease*, which is decidedly worse than the ship-fever, is getting to be alarmingly common in this city. What can be done to check it?—*Ibid.*

The Rev. Mr. Greene, who was arrested for swindling, some weeks ago, has been sentenced to twenty-one months imprisonment in Philadelphia. This man is said to be a very eloquent orator, had preached in many of the churches at Cincinnati, Philadelphia, and other places, and succeeded in converting a great number of sinners. Yet, withal, he has been convicted as a vile impostor and knave.

Mr. Mathew, British Consul in South Carolina, has applied to the Supreme Court of South Carolina for a writ of *habeas corpus* in favor of Manuel Pereira, a British seaman, imprisoned for his color. The court have postponed the hearing of the case till next January!

There are some philanthropic abolitionists in office at the Sing Sing State Prison, N. Y. The following story is told:—A fugitive slave was there last week, and his term of imprisonment was within one day of its close, when the U. S. Marshal and a son of the owner of the slave appeared for the purpose of making his release at a designated hour next day, when they would be on hand to nab him. When they made their errand known, they were informed the fugitive had been pardoned, and left a few moments before they entered. We hardly think there is a white man in the U. S. will find fault with his keepers for letting poor Cuff step out in this way. He took the "underground track."

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 4, 1852.

NEWS OF THE WEEK.

Another ineffectual attempt for the restoration of Convocation, was made on the 10th ult., in the House of Lords, by Lord Redesdale. The Bishop of London notified his intention of introducing, next year, a Bill upon this subject, and for regulating the jurisdiction of the Judicial Committee of the Privy Council in matters spiritual. By this measure, it was intended that questions of doctrine should be referred to the Government Bishops, or to the Upper House of Convocation, for their opinion; and that that opinion should be only communicated to the Judicial Committee of the Privy Council, upon which body, however, it was not to be considered as binding, or of any authority, further than as the opinion of the officials of her Majesty's Church: it would be communicated to the Judicial Committee "in the way of advice, and not of direction." The Bishop of London, who seems to labor under a singular delusion, as to the duties and prerogatives of Government Bishops, ventured to express a hope, that some proposition of this kind might receive a favorable consideration from the Government. This request, or hope, one would think was humble enough; indeed Uriah Heep could scarcely have been more "umble," when meditating some superlative act of roguery, than are your Government Bishops, when sacrificing the doctrines of Christianity to the tender mercies of some Treasury official; yet it was hardly humble enough for her Majesty's ministry. The poor Government Bishops will be made to eat more dirt yet, indeed a good deal of dirt; for despite of the servile truckling of her Majesty's Bishop of London, Lord Derby replied that "he could not pledge the Government to adopt the course recommended" by the humble Prelate; at the same time, he was of opinion that when questions of heresy, or false doctrine arose, the judgments of the Bishops, although they could not be tolerated to lay down an absolute and binding authority—for that was the prerogative of their betters—might be very useful in directing, and guiding the minds of those by whom the final decision in all such matters had to be pronounced, to wit, the Judicial Committee of the Privy Council—their betters aforesaid.

The adjourned debate in the House of Commons on the Militia Bill, called out Lord Palmerston, who castigated, with no sparing hand, the cant and humbug of the Universal Peace Society. The noble lord read from a pamphlet, lately published under the auspices of these gentry, their national, and political confession of faith, which we copy from the *Spectator*. The writer grants "that 250,000 may come over from France to this country; they will come unopposed; they will take possession of London; they will seize the Bank where they will not find £18,000,000, but they will levy contributions on all the inhabitants of London; Parliament will be swept away; the courts of justice will be abolished; the French generals will issue edicts; there will be a new Parliament, consisting of Frenchmen; the Code Napoleon will be substituted for the law of England; the Sovereign will live like a private individual in Scotland; the Government of course will be annihilated, the country will be entirely governed by this French army who is to invade it. But," continues the writer, in the genuine mercantile spirit of the age, "what does it signify? We shall go on working our mills; we shall stand behind our counters, and sell our wares in our shops. People must eat; they will want clothing; we shall supply them with their wants, and we shall go on making money." This noble spectacle, the writer continues, will astonish the world. Amongst the 250,000 invaders, some man of christian feeling and deep reflection would begin to think of the wonderful spectacle of a nation without resistance to a foreign foe; and in the course of time, after some fifty, or more, millions sterling had been removed from this country to France, the French would be so terribly ashamed of their position—of the very ridiculous position in which they had placed themselves—that they would all go back to France, and leave this country to its own resources; nay, so deeply would the sense of their ridiculous position be impressed on their minds, that they would offer to send us back those £50,000,000 sterling which they had taken from our bankers, merchants, and traders; and then they would be done again—we should show them a more glorious example. We should magnanimously refuse to take it." This is perhaps the cream of the joke: this idea, of the fellows who stood tamely behind their counters, "selling their goods and making money," whilst their country was polluted by the tread of the foreign invader, and whilst their mothers and daughters, their wives and sisters, were, without a struggle, handed over to the brutal embraces of a licentious soldiery—refusing £50,000,000 sterling,

or any other sum of money, when they could get it, is so extravagantly absurd, that at first sight one would be apt to suspect that the pamphlet was a quizz; only Lord Palmerston assured the House "that it was written in sincere and sober earnest, and not at all in the spirit of ridicule," and the Peace party generally seem to admit, that the writer is a very fair exponent of their political views.

The debate on Mr. Spooner's motion on the Maynooth grant, presented nothing very interesting or very novel; there was the usual amount of calumny and false logic, and nothing more. The most remarkable feature in the discussion, was the unqualified enunciation by Mr. Walpole, of the principle "that as Parliament had made the grant, so Parliament had the right to recall it." We wonder how the friends of the Clergy Reserves in this country approve of this principle, and whether, if it be sound when applied against Maynooth, it may not turn out to be equally sound, when applied to the property of the Protestant clergy in Upper Canada. "It is a poor rule that won't work both ways." Lord Palmerston, in spite of his well known hatred of every thing Catholic, spoke out, on this occasion, boldly and honestly. He said "that he would vote both against the original motion, and the amendment; that he thought the House was entering on a very unwise course—a course which, if persisted in, must end, either in a nullity, or in very dangerous consequences; that the hon. member for North Warwickshire had laid no ground for his motion; that the motion arose entirely out of that feeling, out of doors, which unfortunately had been roused among the Protestant portion of the people; that it appeared to him to be merely a motion of vengeance, a vindictive motion, and therefore an impolitic motion. Even if an enquiry were necessary, in his opinion, there was no machinery for making that enquiry, so utterly objectionable as a committee of the House of Commons; the people of Ireland would not believe that its object was an enquiry into the system of education pursued at Maynooth, but would regard it as a concession, on the part of the House of Commons, to a cry, which, were it not so very prevalent, he would call a fanatical cry.

Mr. Gladstone gave the House a hint of what it may expect, if it allows itself to give way to the howling of the *canaille* out of doors. "If," said he, "the endowment be withdrawn, Parliament must be prepared to enter on the whole subject of the reconstruction of the Ecclesiastical arrangements in Ireland;" from many other quarters also, came the announcement that the resumption of the Maynooth grant will be but the prelude to the overthrow of the State Establishment in Ireland, and the confiscation of its ill-gotten wealth.

Mr. Lucas, editor of the *Tablet*, has published his address to the electors of the County of Meath. In it he declares himself a supporter of the principle of Mr. Sharman Crawford's Bill; he says that Lord Derby and Lord Malmesbury have sent an agent to Rome, to remonstrate against the appointment of his Grace the Archbishop of Armagh to the vacant See of Dublin, and that all this bullying and blustering about the Maynooth grant, are intended to terrify Rome into compliance with the demands of the English government. Mr. Lucas also declares, that to secure the prosperity of Ireland, it is above all things necessary to begin by battering down the monopoly of the Government Church.

The *Arctic* arrived at New York on Sunday last. We learn that the Lord Lieutenant of Ireland, in reply to a deputation which waited upon him with a memorial for the pardon of Smith O'Brien and his companions, stated that he did not consider himself justified in recommending its prayer to the favorable consideration of her Majesty.

The St. Margaret's Catholic Defence Association have issued an address to the Catholic electors of Scotland, recommending unanimity during the coming elections. The address concludes thus:—

"Finally let us in no sort separate our cause from that of Ireland. We may have our own methods, but we can have but one end—justice to Catholics. Ireland is the battle field. Ireland's wrongs redressed, we are ourselves free from oppression. What candidates mean, and think about Ireland, must be ever the main point for investigation."

The dissolution, it is rumored, will take place about the 10th of this month. It will be seen in our Foreign Intelligence, that the great *fête* at Paris passed off quietly, and that, even if it be the ultimate intention of Louis Napoleon to re-establish the empire, he does not as yet consider the pear to be sufficiently ripe. Amongst other causes assigned for this delay, is the following:—"That the Czar has declared his intention of withdrawing the two millions, which he invested in the French funds some time ago, the moment the President assumes the imperial crown, and that therefore the latter is careful not to irritate the Czar by untimely, and arrogant pretensions.

The Prince of Schwarzburg Sonderhausen has published a decree divorcing his wife "by virtue of his sovereign plenitude of power." Pity he had not some convenient man of God nigh unto him, like St. Luther, to accord him permission to keep two or more wives at a time.

M. Hulsemann has addressed a note to Mr. Webster, explaining the reasons for his return to Austria. Amongst other causes of complaint against the United States government, M. Hulsemann mentions the following:—

"On the 7th of January, the Secretary of State judged fit to pronounce publicly, and in the presence of Kossuth, a revolutionary speech, in which he strenuously encouraged Hungary to a new rebellion, and formally proposed a sentiment to the speedy emancipation of that kingdom. This demonstration was of such a strange character—was so contrary to the simplest international courtesy, as well as to the positive promises which you had given me in the Department of State—that I considered it my duty to address myself to the highest authority of the republic,

to be assured whether this discourse was the expression of the sentiments of the government of the United States.

"I esteem it a happiness to be enabled to say that the imperial government approving my course, has rendered justice to the declaration which the President considered it proper to make to me on the 12th of January, with the design of maintaining the good connections existing between Austria and the United States.

"These verbal assurances have not given place since to any proceeding of the Secretary of State, to corroborate officially the declaration of the President, and to produce satisfactory reconciliation.

"After having determined, with much deliberation, as to the hostile proceedings of the Secretary of State, and after having experienced the false and disagreeable position which had resulted therefrom, I believed it to be my duty to declare, for very evident motives of propriety, that my government would no longer permit me to remain here, and continue official relations with the principal promoter of the Kossuth episode, so very much to be regretted."

The *Asia* is telegraphed; the news is of no great political importance.

ST. PATRICK'S HOSPITAL.

We are happy to have it in our power to announce to our readers, that the magnificent building, formerly known as the Baptist College, has now passed into the hands of Catholics, having been purchased on Monday last, at Sheriff's sale, for the sum of £4,005, and that it is destined for the service of the St. Patrick's Hospital, by which name it will henceforward be known. This building, from its beautiful and commanding position, and striking appearance, is so well known to all residents at, and visitors to, Montreal, that it would be superfluous for us to enlarge upon the many, and great advantages which it offers for the intended establishment. Suffice it to say—that whether for salubrity of site, or internal accommodation—whether in an æsthetic, or hygienic point of view—the St. Patrick's Hospital is not surpassed; perhaps not equalled, by any building of the kind on the continent of North America.

It is, indeed, no small subject for triumph, and congratulation, that so splendid a building, erected but a few years ago, at a vast expense, and, with intentions hostile to our holy religion, should thus, by the grace of God, have come into the power of the Catholic Church, and, instead of being used as an engine against her, should thus be destined to become one, and not the least conspicuous, of the many trophies of her victories; Catholics of all origins may well thank God, and rejoice in its acquisition as a signal proof of the truth of the promise, that every weapon forged against the Church shall be brought to naught—that He, by His inscrutable decrees, can make even the wrath of man to praise Him; and thus, calling to mind the past, unmoved, unterrified, they can ever rely, with confidence, upon His protection for the future.

Yes, we do not disguise it; we do rejoice, we are proud of this new acquisition; we do exult, that, in a few days, the standard of the cross shall be planted on the summit of the St. Patrick's Hospital, no less as a trophy of the increasing power and influence of Catholicity, than as an additional testimony to the propriety of the title which has, ere now, been conferred on Montreal—the title of "*Kadesh*"—the "*Holy City*"—the "*Rome of the Western World*."

Turn our eyes where we will, and some sign of increasing and rampant Popery meets them. In the Quebec Suburbs, the Church of St. Peter, destined to meet the wants of the Catholics of that populous quarter, is rapidly rising under the auspices of the Rev. P. Oblats.—In the centre of the city, the eye is arrested by the vast pile of the Jesuits' College, which has sprung like magic from the ground, and which, proudly overlooking the busy haunts of man below, in its solid and massive proportions, seems to bid defiance to the enemies of our Faith, and to laugh to scorn their puny efforts against the House that is founded on a rock. In the St. Anne's Ward, St. Anne's Church is fast hurrying on towards completion; new Catholic Asylums, new Convents, are springing up in every direction; and last, though not least, in the western extreme of the city, the Baptist College, transformed into the St. Patrick's Catholic Hospital, assures us that, whatever "ruin and decay" may be threatening the temporal, and baser interests of our community, no ruin or decay—no signs of debility or old age—menace God's Holy Church;—but that, young, fresh and vigorous, as on the day when she emerged from the catacombs to take possession of the palace of the Cæsars, she is still rushing forward to new conquests over heathenism, and heresy, and infidelity, not to cease from the strife until all her enemies be trampled under her feet—Amen.—"*Specie tua, et pulchritudine tua intende, prospere procede, et regna.*"—Ps. xlii., v. 5.

IRISH EXILES.

The escape of Thomas Francis Meagher is confirmed by the arrival of that gentleman in New York, on Wednesday 26th ult., in the brig *Acorn*. The following are the particulars of the escape, as narrated in the *New York Herald*:—

"On Wednesday night last, Thomas Francis Meagher, the Irish exile and orator, arrived in the brig *Acorn*, having escaped from Van Dieman's Land in an American whaler. He kept himself incog until Thursday, except to one or two friends. Yesterday Mr. Meagher went into the country, in order to recover a little from the fatigues of his journey.

"Mr. Meagher had a ticket of leave at the time of his escape, but did not violate its condition. It ran as follows:—"I undertake not to escape from the colony as long as I hold this ticket of leave." Having made previous preparations for his flight, a fleet horse, saddled in his stable, and well armed with pistols, he addressed a letter to the magistrate of Ross, about twenty miles distant, and a township of the district out of which he was not permitted to go. In this letter he

returned his ticket of leave, and said, that he would remain at his house that day till twelve o'clock, in order to give the authorities an opportunity of arresting him, if they could. When the magistrate read the letter he immediately ordered the Chief of Police to proceed at once to arrest him. The Chief of Police replied that he would not do any such thing, as he was an Irishman, and that young gentleman was an Irishman. The magistrate gave it up as a bad case, and immediately rode to another station in search of police. Meantime the Irish Chief of Police set out for the mines. Meagher waited for six hours after the time, in order not to give the British authorities any excuse for saying that he had violated his pledge. He was accompanied and assisted by three young English settlers, who supplied him with horses, and had horses themselves. The moment the police entered the house, he passed out of another door, and, mounting his horse, came round to the front of the house, and within pistol shot of them, and told them to arrest him if they could. In the next moment he put spurs to his horse, and, with his friends, was soon out of sight. They travelled over 180 miles without halt, having relays of horses on the way. They at length reached the seacoast, where a whale-boat was in waiting, and bore him off in safety. He had no concert with Wm. Smith O'Brien or John Mitchell. They were entirely ignorant of his intentions. John Mitchell resided about 80 miles distant, and William Smith O'Brien about 20 miles from Meagher. He saw both a short time before he escaped. Mitchell looks well and enjoys excellent health—but O'Brien was sinking. He was quite bent, and looked very old. Before his imprisonment he was perfectly erect—and was a hale man."

NATIONAL COUNCIL OF THE CATHOLIC CHURCH IN THE UNITED STATES.

The fourth and last session of this, the First National Council of the Bishops of Christ's Church, was held on Thursday, the 20th ult., the Feast of the Ascension. Solemn Pontifical High Mass was celebrated by his Grace the Archbishop of New Orleans, and the sermon was preached by his Lordship the Bishop of Boston. We publish the important Pastoral issued by the assembled Prelates, for which we are indebted to the kind attentions of Mr. Donahoe, the well known proprietor of the *Boston Pilot*:—

PASTORAL LETTER.

THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES IN NATIONAL COUNCIL ASSEMBLED AT BALTIMORE, TO THE CLERGY AND LAITY OF THEIR CHARGE, HEALTH AND BENEDICTION!

Venerable Brethren of the Clergy, and Beloved Children of the Laity:

Assembled in National Council, under the sanction of Our Most Holy Father, Pius IX, we find no duty more imperative, and, at the same time, more agreeable to our feelings, than to address the flock committed to our care. The attachment to the doctrines and practices of Our Holy Religion which characterizes the Catholics of the United States; the docility and obedience which they have uniformly manifested; the cordial union which, notwithstanding the diversity of origin, customs and language, reigns throughout the whole Catholic Body in this vast country; their general fervor and devotedness in the exercise of the virtues of the Gospel, fill our hearts with joy, and more than compensate us for the cares and solitudes of the pastoral office. We are able to adopt the words of the Apostle: "Our mouth is open to you,—our heart is enlarged."—II Cor. vi, 11. "Great is our confidence for you; great is our glorying for you. We are filled with comfort: We exceedingly abound with joy in all our tribulation."—II Cor. vii, 4.

The authority we exercise has been given us by Christ. We are His Ministers; ambassadors for Him. We claim no power, and seek no influence which He has not willed us to have. It is our duty to guard the sacred deposit of the faith; for to us has it been committed, and from us will it be one day demanded by our Heavenly Master. Having vouchsafed to speak, at sundry times, and in divers manners, in times past to the fathers by the prophets, last of all hath God spoken to us by His Son; and this Divine Son,—the brightness of His Father's glory, the figure of His substance,—has made us the depositaries of His doctrine, and "has given to us the ministry of reconciliation."—II Cor. v, 18. Man having had need that God should teach him, ever requires to receive this divine teaching through a channel in which it shall be preserved from whatever might taint its purity, and thus destroy its authority. Not only must we know that God has spoken; we must also be assured that His voice is heard throughout all time. Although no longer visible to men, Christ, our God, has not left us orphans. He has sent the Holy Spirit, the Paraclete whom He promised; He has infused into the earthly elements which He selected for the formation of His Church, the breath of undying life; and that Holy Spirit ever abides in the Church, teaches her all truth, preserves her from every error, and renders her a sure guide to the pastures of salvation, to the fountain whence springs up water to eternal life. Thus is fulfilled the word: "He that heareth you, heareth me."—Luke x, 16; thus is the Church, "the House of the Living God, the Pillar and the ground of truth."—I Tim. iii, 15; and on this is grounded the obligation which we urge with no less confidence than did the Apostles of Christ: "Obey your prelates, and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief."—Heb. xiii, 17.

The source of this authority is Christ. The channel through which it is communicated to the other members of the church is the Bishop of Rome. The successor of St. Peter, is the heir of the privileges conferred on the Prince of the Apostles; on him as on the solid foundation which the wise architect has chosen, is the church built; to him, in the person of Peter, for whom Christ specially prayed; has it been given to confirm his brethren. As in the case of every other country where the Church has been established, our hierarchy has grown up under his fostering care; has developed itself, with his sanction and approval, in dignity and number; and its members, although spread over the wide extent which separates ocean from ocean, have, on the present occasion, joyfully obeyed his summons to assemble in National Council, under the presidency of a special representative of the Holy See in the person of the Most Rev. Archbishop of Baltimore. We rejoice at the occasion of proclaiming our attachment to the centre of Catholic unity; and we exhort you, brethren, to cherish a love for the Holy

See, in which is preserved an unbroken succession of Pastors from the time of Christ to the present day; which has condemned all the errors that men have sought to combine with the doctrines of revelation; and which ever watches over the integrity of faith and ever guards the purity of ecclesiastical discipline. Let us hope that the erroneous ideas entertained by so many of our fellow-citizens, of the nature of the power which we recognise in the Bishop of Rome, as successor of St. Peter, will be removed, and that this chief See, whence sacerdotal unity has derived its origin, may be acknowledged as the centre of ecclesiastical authority, the source of all that is grand and imposing in the extent, union and permanence of the Church. Let us pray that all who are separated from the Church may be brought to the knowledge of the truth; that the appalling extremes to which error is hurrying those who have cast off the authority appointed by Christ, may cause men to recognise a principle which alone can unite in the one fold of the one shepherd. Let your united prayers ascend to the Father of mercies, who wishes all men to be saved, and to come to the knowledge of the truth, that this most desirable end be attained, remembering that what is impossible to man may be rendered possible by the influence of Divine grace.

Among the causes which, in a few instances, and principally in days now happily past, led to the forgetfulness of the extent which belongs to the authority that we exercise, must be reckoned the attempt to apply to the Catholic Church, in the administration of the temporalities belonging to her, principles and rules foreign to her spirit and irreconcilable with the authority of her Pastors. The result was such as might have been expected. Peace and harmony were disturbed, the progress of religion checked or entirely impeded, and the Church reproached with the misconduct of her unworthy children. For the purpose of guarding against the recurrence of such evils, we deem it necessary to make a public and authentic declaration of Catholic principles on this important subject. Whatever is offered to God, and solemnly consecrated to His service, whether it be the material temple in which His worshippers assemble; or the ground set apart for the interment of those who repose in God's field awaiting the promised resurrection, or property, real or personal, intended for the purposes of Divine service, or for the education, support and maintenance of the clergy,—every such thing is sacred and belongs to the Church, and cannot be withdrawn from the service of God without the guilt of sacrilege. The donor or donors of such gifts can exercise no right of ownership over them. With these temporal things, thus separated from common purposes and set apart for the service of the sanctuary, the Church cannot allow any interference that is not subordinate to her authority. The Bishop of each diocese is the representative and organ of that authority, and, without his sanction, no arrangement, however in itself of a purely temporal nature, that has reference to religious worship, has, or can have, force or validity. Whenever the Bishop deems it advisable to acquiesce in arrangements for the administration of Church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic Church, in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare, that whenever a Bishop of a diocese recognises such arrangements, or acquiesces in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to the Bishop, agreeably to the rule prescribed in such cases by the Holy Council of Trent.—Sess. xxii, De reformatione, cap. 9.

We exhort you, brethren, to sustain your prelates in their efforts to maintain the discipline of the Church in this no less than in other matters. It is from them, and not from the stranger, and still less from disobedient brethren,—that you are to learn her principles, and those rules of conduct which the experience of centuries has taught her to regard as conducive to your real interests. In this no less than in matters of faith and practice, you have to attend to the Apostle's admonition: "Obey your prelates and be subject to them."—Heb. xii, 17.

The Church claims obedience not only when she teaches you the truths of faith, but also when she prescribes rules of conduct. We have the consolation to know that her claims are recognised, to their full extent, by the vast majority of her children; but we know also, that some who profess to look upon her as Mother who has brought them forth in Christ,—who alone has the words of eternal life,—have, in disregard of her authority,—attached themselves to certain societies, which she either entirely condemns, or views with well founded apprehension. What want, either of body or of mind, is left unprovided for in the principles she teaches and in the holy associations which she has sanctioned? Because men, having rejected the principle of Christian charity, feel the void which they themselves have created, they endeavor to substitute human virtues as the remedy for the evils which nothing less than a divine grace can heal. There can, then, be no necessity for the children of the Church to seek out of her what they can find in her alone; nor any excuse for the insubordination which would regard the exercise of her authority in this matter as unfeared for or injudicious. We exhort our venerable Brethren the clergy to urge the faithful to observe all the regulations on this subject that have emanated from the Holy See, as also those contained in the decrees of the Councils of Baltimore, which have received the sanction of the Supreme Pastor of the Church.

The wants of the Church, in this vast country, so rapidly advancing in population and prosperity, impose on us, your pastors, and on you, our children in Christ, peculiar and very arduous duties. We not only have to build up the Church, by the preaching of the Gospel, and the inculcation of all the virtues it teaches, but also to supply the material wants of religious worship in proportion to the unexampled rapidity with which our flocks increase. We have to establish missions in places where, but a few years since, none, or but few, Catholics were to be found, and where now the children of the Church cry with clamorous importunity for the bread of life. We have to build the Church, where before God's name was not publicly worshipped; and to multiply his temples where they no longer suffice for the constantly increasing wants of the faithful. We have to provide a ministry for the present and future wants of the country, and, in this matter, have to contend with difficulties which are unknown in countries where Religion has

been long established, and where the piety and zeal of past generations have furnished ample means for this most important object. We have to provide for the Catholic education of our youth. Not only have we to erect and maintain the Church, the Seminary and the School-house, but we have to found Hospitals, establish orphanages, and provide for every want of suffering humanity, which Religion forbids us to neglect. We thank the Giver of all good gifts for the extraordinary benediction which He has hitherto bestowed upon our efforts, and those of the venerable men whose places we fill. We rejoice at having the opportunity of bearing public testimony to the generous assistance which we have received from our flocks in our respective dioceses. Much, however, as has been done, much still remains to be accomplished. Our churches are nowhere equal to the wants of the Catholic population, and in many places are far from being sufficiently spacious to afford one-half of our people the opportunity of attending Divine Worship. We, therefore, exhort you, Brethren, to co-operate generously and cheerfully with your pastors, when they appeal to you in behalf of works of charity and religious zeal. In contributing to Divine worship, you make an offering to God of the gifts He has bestowed on you, and a portion of which He requires should be consecrated to His service, as a testimony of your continued dependence on His Sovereign Mercy. We hope that the examples of your Catholic forefathers, and even of some among yourselves, will be generally felt and not unfrequently imitated; and that here, as well as elsewhere, the Church will be able to show the proofs of her children's faith in the numerous temples raised to the honor of God's name, in the beauty of His Sanctuary which the true Christian will ever love, and in the ample and permanent provision made for the maintenance of public worship.

The education of candidates for the ministry is one of our most urgent wants. Notwithstanding the multiplied privations, difficulties and embarrassments, which our predecessors experienced, and which have not yet entirely disappeared, they spared no sacrifice in order to rear up successors to their ministry who should be equal to the wants, and worthy of the piety, of their people. These wants increase with the increase of the population; and we have no hesitation in avowing that the efforts hitherto made to supply our churches with priests are far from being adequate. To attain this—the most important of all means to be employed for the maintenance and diffusion of religion,—we need your co-operation, which we are confident will not be refused. We ask not for ourselves, but for you, and for your children. We seek to avert the evil of bearing the cries of the little ones in Christ for the bread of life, without being able to afford them one to break it to them. We seek to avert the evils resulting from the want of a regular and permanent source for the perpetuation of the ministry, which we have so often experienced, and which, if left without a remedy, must continue to produce the most disastrous results.

Without priests educated in the science of the sanctuary, and trained up to the practice of its virtues, under our own eyes, or under the care of those to whom we may commit this important trust, we cannot hope to behold the ministry adapted to the wants of the country, or equal to the work which the providence of God has assigned to us. Co-operate then, generously and perseveringly, with your respective prelates, in their efforts to provide a suitable ministry for our infant churches; cultivate the virtuous dispositions of those among your children, who attracted by the beauty of holiness, manifest in an early age the desire—most frequently the inspiration of divine grace—to consecrate themselves to the service of the altar. Let it be for you a matter of devout thanksgiving and holy exultation, that your offspring prefer the service of God's altar, to all the attractions of worldly ambition and cupidity. Invoke by fervent prayer the mercy of God, that he may send laborers into His vineyard, that he may raise up ministers of His sanctuary, powerful in word and work, and who, while they possess that knowledge which the lips of the priest are commanded to keep, may exhibit all the virtues of the apostolate which they are called to exercise.

No portion of our charge fills us with greater solicitude than that which our Divine Master, by word and example, has taught us to regard with more than ordinary sentiments of affection—the younger members of our flock. If our youth grow up in ignorance of their religious duties, or unpractised in their consolatory fulfillment; if, instead of the words of eternal life, which find so full and sweet an echo in the heart of innocence, the principles of error, unbelief or indifference, are imparted to them; if the natural repugnance, even in the happiest period of life, to bend under the yoke of discipline, be increased by the example of those whose relation to them gives them influence or authority;—what are we to expect but the disappointment of all the hopes which cause the Church to rejoice in the multiplication of her children? We therefore address you, brethren, in the language of affectionate warning and solemn exhortation. Guard carefully those little ones of Christ; "Suffer them to approach Him, and prevent them not, for of such is the kingdom of heaven"—Mark. x, 14. To you, Christian parents, God has committed these His children, whom He permits you to regard as yours; and your natural affection towards whom must ever be subordinate to the will of Him "from whom all pater-nity in heaven and on earth is named."—Eph. iii, 16. Remember that if for them you are the representatives of God, the source of their existence, you are to be for them depositaries of His authority, teachers of His law, and models by imitating which they may be perfect, even as their Father in heaven is perfect. You are to watch over the purity of their faith and morals with jealous vigilance, and to instil into their young hearts principles of virtue and perfection. What shall be the anguish of the parent's heart,—what the terrible expectation of judgment that will fill his soul, should his children perish through his criminal neglect, or his obstinate refusal to be guided in the discharge of his paternal duties, by the authority of God's Church—John xvii, 12. To avert this evil, give your children a Christian education, that is an education based on religious principles, accompanied by religious practices, and always subordinate to religious influence. Be not led astray by the false and delusive theories which are so prevalent, and which leave youth without religion, and, consequently, without anything to control the passions, promote the real happiness of the individual, and make society find, in the increase of its members, a source of security and prosperity. Listen not to those who would persuade you that religion can be separated from secular instruction. If your children, while they advance in human sciences, are not taught the sciences of the saints, their minds

will be filled with every error, their hearts will be receptacles of every vice, and that very learning which they have acquired, in itself so good and so necessary, deprived of all that could shed on it the light of heaven will be an additional means of destroying the happiness of the child, embittering still more the chalice of parental disappointment, and weakening the foundations of social order. Listen to our voice, which tells you to walk in the ancient paths; to bring up your children as you yourselves were brought up by your pious parents; to make religion the foundation of the happiness you wish to secure for those whom you love so tenderly, and the promotion of whose interests is the motive of all your efforts, the solace which sustains you in all your fatigues and privations. Encourage the establishment and support of Catholic schools; make every sacrifice which may be necessary for this object: spare our hearts the pain of beholding the youth whom, after the example of our Master, we so much love, involved in all the evils of an uncatholic education, evils too multiplied and too obvious to require that we should do more than raise our voices in solemn protest against the system from which they spring. In urging on you the discharge of this duty, we are acting on the suggestion of the Sovereign Pontiff, who in an encyclical letter, dated 21st Nov., 1851, calls on all the Bishops of the Catholic world, to provide for the religious education of youth. We are following the example of the Irish Hierarchy, who are courageously opposing the introduction of a system based on the principle which we condemn, and who are now endeavoring to unite religious with secular instruction of the highest order, by the institution of a Catholic University,—an undertaking in the success of which we necessarily feel a deep interest, and which, as having been suggested by the Sovereign Pontiff, powerfully appeals to the sympathies of the whole Catholic world.

Our Holy Father Pius IX., has recommended to our notice, as well as to that of all the Bishops of the Church, the Society established at Lyons in France, for the purpose of aiding apostolic missionaries in the Propagation of the Faith. Independently of the authority which has thus spoken, our own feelings would prompt us to address you on the subject from the time of its first establishment, almost thirty years ago, up to the present time, this association has contributed, generously and uninterruptedly, to the support of our missions. If our churches have so rapidly multiplied; if our religious and educational establishments are now comparatively numerous—if new missions and new dioceses have, amidst most appalling discouragements, still continue to be founded—we must, in truth and justice, acknowledge, that in all this the Association for the Propagation of the Faith has afforded us the most generous and most enlightened co-operation. We feel the obligations which we have to an association which is identified with the progress of religion, in every part of the world; and we, therefore, exhort you, brethren, to encourage its establishment in your respective districts, agreeably to the wishes of the Sovereign Pontiff, who desires to see the whole Catholic world united in an effort to diffuse the Gospel of Christ throughout all nations. The small annual contribution made to this Association will not interfere with any other effort of Christian zeal or charity; and we cherish the conviction, that its establishment will draw down from God the choicest blessings on all who unite in this truly good work.

Attachment to the civil institutions under which you live, has always marked your conduct; and if we address you on this subject, it is not from any apprehension that you are likely to vary from the course which which you have hitherto pursued. After the example of the apostle St. Paul, we cannot, however, deem it altogether unnecessary to exhort you ever to discharge your civil duties from the higher motives which religion suggests. Obey the public authorities, not only for wrath but also for conscience sake. Show your attachment to the institutions of our beloved country by prompt compliance with all their requirements, and by the cautious jealousy with which you guard against the least deviation from the rules which they prescribe for the maintenance of public order and private rights. Thus will you refute the idle babbling of foolish men, and will best approve yourselves worthy of the privileges you enjoy, and overcome, by the sure test of practical patriotism, all the prejudices which a misapprehension of your principles but too often produces.

We now address, in a particular manner, our venerable Brethren of the clergy, our fellow-laborers in the vineyard, the praise of whose labors is not with men but with God, and who await the coming of the Master of the vineyard, when the Shepherd and Bishop of souls shall bestow an eternal recompense on zeal and perseverance. Agreeably to the direction of the Holy Council of Trent, we have to exhort them, to endeavor, by the whole tenor of their lives, no less than by the exercise of the apostolic ministry, to guide the flock of Christ to safe and salutary pastures. To the ministers of the New Law the words spoken by God to the Levitical priesthood are more imperatively addressed: "Be ye holy; for I, the Lord, your God, am holy."—Lev. xi, 41. Great as is the dignity of the priesthood, holy as are its functions, we must ever remember that we carry about this precious treasure in frail vessels; that we are surrounded with infirmity; and that to us especially is addressed the admonition: "Watch and pray, that ye enter not into temptation."—Matth. xxvi, 41. We are the light of the world; and to our actions, even more than to our words, do the faithful look up for the rule they are to follow, the example they are to imitate. We are the salt of the earth; and by the wholesome severity of Christian discipline, we are to preserve from the all pervading corruption of the age those whom the Providence of God has committed to our guardianship. Not only have we to consider the faithful of our charge; we have also to remember those other sheep which are not yet of the fold of Christ, and whom the Shepherd of souls designs to bring within its sacred pale. Let us be mindful of the apostolic admonition, and "give offence to no one, that our ministry may not be reviled"—II Cor. iv, 3; that the prejudices of education may not be strengthened; or the persevering misrepresentation by which we are assailed receive apparent confirmation from the faults or imperfections that may be discovered in us. Let us be the example of the faithful in word, in conversation, in charity, in faith, in chastity; let us attend to reading, to exhortation and to doctrine, and thus we shall save ourselves and those that hear us.

Nor can we close this Letter without addressing the consecrated Virgins, who, in the admirable variety of occupations, suggested by zeal and charity, are now, as in the days of St. Cyprian, the more illustrious portion of the flock of Christ, the flower and ornament of the Church. Them we address, after the example

of the same holy martyr, in language of affectionate reverence rather than in the words of authority. Them also we must exhort to keep their lamps filled with the oil of good works; to labor assiduously to render themselves still more and more worthy of their Heavenly Spouse, by going from virtue to virtue; and them also we must admonish, that in proportion to the sublime course of religious perfection on which they have entered, is the solicitude we feel that they should secure the crown which is to be their exceeding great reward. To each of them, the Spouse of their souls says: "Behold I come quickly: hold fast that which thou hast, that no man take thy crown."—Apoc. iii, 2.

And to you, beloved children of the Laity,—our joy and our crown,—we desire, in concluding, to address a few words of affectionate admonition. We know your faith and the fervour which so many of you exhibit: but our office is one of solicitude and concern. Until the victory is achieved we cannot be without apprehension; and our cares will only cease when we shall have given an account of the stewardship which we have received. Although of the household of God, and children of the faith, you have, by good works, to make your calling and election sure. You are to co-operate with us in preaching the Gospel of Christ by the care of your own households, and by the good example you give to all who come within the sphere of your influence. Walk worthy of your calling; refute the calumnies which are so frequently uttered against the Mother who has brought you forth in Christ, by having your conversation good among those who are estranged from her influence; "that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation."—Pet. ii, 12. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, any praise of discipline, think on these things. The things which you have both learned and received, and heard and seen—these do ye, and the God of peace shall be with you."—The grace of our Lord Jesus Christ be with your spirit."—Philipp. iv, 8, 9.

Given at Baltimore, in National Council, on the Feast of the Ascension, in the year of our Lord 1852.

- † FRANCIS PATRICK, Archbishop of Baltimore, and Delegate of the Apostolic See.
- † FRANCIS NORBERT, Archbishop of Oregon.
- † PETER RICHARD, Archbishop of St. Louis.
- † ANTHONY, Archbishop of New Orleans.
- † JOHN, Archbishop of New York.
- † JOHN BAPTIST, Archbishop of Cincinnati.
- † MICHAEL, Bishop of Mobile.
- † MATTHIAS, Bishop of Dubuque.
- † RICHARD PIUS, Bishop of Nashville.
- † JOHN JOSEPH, Bishop of Natchez.
- † RICHARD VINCENT, Bishop of Wheeling.
- † PETER PAUL, Bishop of Zela, and Administrator of Detroit.
- † JOHN MARY, Bishop of Galveston.
- † MICHAEL, Bishop of Pittsburg.
- † ANDREW, Bishop of Little Rock.
- † JOHN, Bishop of Albany.
- † IGNATIUS ALOYSIUS, Bishop of Charleston.
- † JOHN MARTIN, Bishop of Milwaukee.
- † JOHN BELNARD, Bishop of Boston.
- † AMEDEUS, Bishop of Cleveland.
- † JOHN, Bishop of Buffalo.
- † MARTIN JOHN, Bishop of Louisville.
- † JAMES OLIVER, Bishop of Chicago.
- † AUGUSTIN M. M., Bishop of Neosho.
- † JOSEPH SADO, Bishop of Monterey.
- † BERNARD, Bishop of Hartford.
- † FRANCIS XAVIER, Bishop of Savannah.
- † JOHN, Bishop of Richmond.
- † JOHN, Bishop of Agathon, Vicar Apostolic of New Mexico.
- † JOSEPH, Bishop of St. Paul.
- † JOHN BAPTIST, Bishop of Messina, Vicar Apostolic of the Indian Territory East of Rocky Mountains.
- † JOHN NEOMUCEN, Bishop of Philadelphia.

We have a word or two yet to say about the runaway Jesuit, and the homicidal intentions of his persecutors, for we by no means intend to let the matter drop; but want of space compels us to defer what we have to say until next week—the same reasons compel us to postpone several other communications.

To the Editor of the True Witness.

SIR,—In no part of this extensive Province, does Catholicism progress with more rapid strides, than upon the River Ottawa. In testimony of this fact, I have only to refer you to the magnificent places of worship, which are being erected in every part of this Diocese, and to the splendid buildings in Bytown, already completed and devoted to educational and religious purposes; these buildings have been chiefly erected through the exertions of our venerable Prelate, the Bishop of Bytown.

The present place of worship in our progressive and prosperous village, was erected about 12 years ago, through the exertions of the Rev. Mr. Desautels, now of Rigaud; at that period, the entire Catholic population numbered only a very few families, scattered throughout the Township of Hull, now they number over two-thirds of the entire village, which contains more than 1,000 souls. The building, although it can contain 600 individuals, is wholly inadequate to their spiritual wants; the highly esteemed pastor of the congregation, the Rev. James Hughes, has therefore taken the initiative towards the erection of a building commensurate with the growing wants of his flock, and upon the first announcement of his intention to proceed with the good work, he met with a hearty response, no less a sum than £500 having been subscribed within the brief space of a few hours; and it has been decided that a building shall be forthwith commenced, second to none in the Diocese, if we except the cathedral of Bytown.

It is extremely gratifying to know that every member of the congregation, from the poorest upwards, has set about the work in right earnest, and given his mite, upon a scale equivalent to his means.—I am, Sir, with much respect, your obedient servant,

A LAYMAN.

Aylmer, Ottawa, May 29, 1852.

We hope often to have the pleasure of hearing from our esteemed correspondent Layman; any information relative to the progress of Catholicity in Canada, will be thankfully received.

Died.

In this city, on the 29th ultimo, of consumption, Mr. Noel Cinq-Mars, merchant, aged 26 years, leaving a wife and three children to lament his loss.

FOREIGN INTELLIGENCE.

FRANCE.

THE PARISIAN FETES—DISTRIBUTION OF THE EAGLES.—The grand ceremony of distributing the eagles and standards to the French army took place on Monday, May 10th, with imposing splendor. The weather was delightful, scarcely a cloud chequering the deep azure of the heavens, whilst a delightful breeze tempered the somewhat oppressive heat of the sun. From an early hour the whole population of Paris flocked to the Champ de Mars, and about eleven o'clock the Boulevards, the Rue de la Paix and Rue Royale, the Place de la Concorde, the Rue de Rivoli, Champs Elysées, the terrace of the Tuilleries looking to the river, and the Place de la Concorde, the bridges, the quays on both sides of the Seine, were literally alive with human beings, who, however, all moved about without confusion or the slightest disorder. The Seine itself, in the direction of the Invalides and bridge of Jena, were covered with boats conveying passengers, male and female, to the south bank, whilst countless booths established in every alley of the Champs Elysées afforded refreshments for the weary.

The whole of the Champ de Mars had been carefully examined in the morning, and everything removed, even to the size of a small pebble, that could in any way impede the movement of the troops. It had besides been copiously watered at an early hour, and before the troops entered had all the appearance of the neatly arranged sweep before an English gentleman's country-house. The troops began to arrive on the ground about half-past ten, and took up positions at once. They were formed in two lines down the Champ de Mars, the infantry on the right in entering by the Pont de Jena, and the cavalry on the left.

At a quarter to 12 o'clock the first of 21 guns was fired at the Invalides, and responded to by the battery at the Pont de Jena, which announced that the President had put his foot in the stirrup. In about ten minutes those who stood by the bridge of the Invalides beheld issuing from the gardens of the palace the foremost horseman of the escort, and then appeared the entire squadron of guides, dressed in the new uniform—the bearskin caps and the boots à la Lasalle. The two foremost men held pistols in their hands, with the finger on the trigger. The rest of the squadron then came on; and at a short distance to the rear rode Louis Napoleon, wearing the complete uniform of a Lieutenant-General, and mounted on a superb charger. He rode along the avenue of the Champs Elysées that is close to the quay de la Conférence. Jerome Bonaparte, the Minister at War, the Marshals with their aides-de-camp, the general officers specially invited with their staffs, the military household of the Prince, the Arab chiefs, and a squadron of Cuirassiers, formed the *cortège*. As he passed along the cries of *Vive Napoleon!* were loud and frequent from the people.

One blast of a trumpet gave the signal of his approach, and its echo had not yet passed away when a salute of 21 guns announced the presence of the President on the Champ de Mars. The drums beat to arms, the bands struck up, and the ranks closed and presented arms. At that moment the spectacle that met the eye was magnificent. Over the immense space between the Ecole Militaire and the opposite side watered by the Seine extended a mighty host of more than 60,000 men drawn up in two lines, fronting each other—the infantry to the right, the cavalry to the left. The artillery formed the third side of the square towards the bridge of Jena, but left an opening in the centre, to allow the President and his retinue a passage from the bridge. The deputations of the various corps of the general force, military and naval, occupied the space between the lines just mentioned, and nearly midway between the chapel and the military school. Every corps of the French army had its representatives there—those of Italy and of Africa; the military schools of Algeria, Spahis, Zouaves, the native sharpshooters, each in their picturesque costumes. There were seen, too, the ancient soldiers of the Invalides, the relics of the old Republican and Imperial hosts.

The naval force was represented by delegates from the line-of-battle ships, the marine artillery, marines, marine gendarmerie; and the five war ports—Brest, Toulon, Lorient, Rochefort, and Cherbourg, sent also their contingents. Few spectacles could be more spirit-stirring than that which met the eye of Louis Napoleon as he advanced in front of the bridge.

It is perhaps to be wished that the peace people, at all price and at all hazards, had sent a mission from the banks of the Thames to the banks of the Seine to draw up a little report on the aspect of that vast military machine, working with the regularity of stupendous pieces of mechanism, and inspired only by one feeling—that of passive obedience to the men who wielded their movement as an engineer controls the rise and fall of his piston-rod.

The arrangements for the ceremony were as follows:—There was erected in front of the Military School a lofty tribune, open in front, for the President of the Republic, on a level with the first story of the building. At each side was placed a tribune capable of containing 720 persons, with an erection a little further back, with 418 seats; in addition a tribune on each side containing 1,260 places. The tribune of the Prince was arranged to accommodate the ministers, marshals, and admirals, the French ambassadors now in Paris, and the persons composing the Prince's household. The erections at each side were intended, that on the right for the female portion of the ambassador's families, and that on the left for the ladies of the ministers, marshals, admirals, and other high functionaries. The large tribunes, with 720 seats each, were fitted up to receive the Senate, the Legislative body, the Council of State, the Judges of the Courts of Cassation, Appeal, and Civil Tribunal, the

Tribunal of Commerce, Juges-de-Paix, Court of Accounts, Council of Public Instruction, &c. &c.

Tri-colored flags were also to be seen in great abundance as the principal ornament of the great tribunes of the front; that of the Prince was fitted up with hangings of crimson velvet, trimmed with gold lace, and bore in various parts the cipher "N" and the eagle. The ground-work of the ornaments was white and gold; and at the bottom of the steps, leading to the level ground of the Champ de Mars, were placed two colossal lines, gilt, to represent force. The centre of the Prince's tribune bore on the architrave the number of 7,500,000, to show what amount of votes he had received from the nation. At the side were the words *Vox Populi vox Dei*. Distant from the President's tribune, about one-third down the Champ de Mars, was erected a lofty chapel, with a gilt roof, and bearing on the summit a Latin cross, also gilt; on the roof was an altar, richly decorated with golden stars and flowers, at which the Archbishop of Paris, assisted by his Clergy, was to celebrate Mass, and call down the blessing of Heaven on the colors and eagles which were to be distributed to the troops. This altar, which was 75 feet from the ground, was ascended to by a white flight of steps, with their three landings capable of containing several hundred persons.

A long array of Priests, their solemn Ecclesiastical robes of white and black contrasting curiously with the glancing of the arms, and the waving of the plumes of the military, are making their way across the field, pausing every now and then to allow a lancer, a hussar, or an aide-de-camp at the gallop to pass between their ranks. Now, they are grouped round the erection, and some stand upon the flight of steps. Over the stern panoply of rank after rank and battalion after battalion streams the long train of white-robed men of peace. Presently, however, the guns from the Trocadero (the site which Napoleon intended for the palace of the King of Rome) again give voice, and a glance towards the river shows a movement of the troops, and the dust of the escort drifting along the bridge. Immediately there rolls down the long array of troops a peal of thousands of drums. The bugles of the infantry and the trumpets of the cavalry add their shrill clangor to the rattle, and an old soldier beside me, with his eye on fire, and his grizzled moustache all bristling, tells me that they are beating *aux champs*, and that it was an old salute he had heard paid to the Emperor. In another moment the staff itself, with Louis Napoleon and his Commander-in-Chief, General Magnan, comes caracoling down the great central avenue—a perfect blaze of military pageantry. The staff first rode down the line of troops, infantry principally on the right, keeping close to the men; and the President continually raising his white-plumed cocked hat in reply to the cries, continued, but not loud, of "Vive Napoleon." "Vive l'Empereur" occurred only at intervals, and appeared to come from groups scattered in the ranks. The rapid passage of the mounted staff was probably one of the prettiest features of the entire sight. Nothing could be more telling than the rapid rush of the cavalcade—all one vision of bright colors, glittering arms and prancing horses along the line; while drums, human voices, and the peal of military music all rose together in one mingled roar of gratulation. The President rode the same horse as that which he used at the *fête* last year—a high-stepping showy brown charger, with very handsome action. He kept ahead generally only by a length, or half a length, of the group of officers next to him; sometimes, however, shooting three or four strides in front, and then checking his charger and falling back into the first line of the cavalcade. By far the most interesting and curious part of the pageant, however, was the group of Arab chiefs, who had been imported, to give a new feature to the picture. For weeks past the eastern functionaries and their attendants have been the lions of the Boulevards. In their flowing white burnouses, and their magnificent Moorish masses of harmoniously colored draperies, they were seen to great advantage as they strode gravely along the *promenades*—their dark oval faces and grizzly beards showing admirably from the white turbans and wreathed head-dresses which they wore. But it was on horseback that these costumes looked best of all. The Arabs kept in the rear in a sort of ruck of their own, and their flaunting passage, the white, red, and blue mantles waving as the horses caracolled with the wild and eager gestures of the riders, forcibly recalled one of Horace Venet's battle paintings, illustrative of the late Algerian campaigns. To return, however, to the head of the *cortège*—the President dashed to the right, and passed at full gallop along the line of infantry; wheeled to the left, and rode down before the cavalry; galloped in front of the artillery; and then, moving to the centre, rode slowly up, in the midst of martial music and shouting. He soon reached the basement of the central pavilion, and ascended the steps exactly at half-past twelve, accompanied by the ministers, the marshals, and the staff, and took his seat on the *fauteuil*.

The banners with their eagles, for the distribution of which the ceremony was held, had been arranged in pyramidal stands, in the space to the rear of the President. The procedure adopted was very simple, and could be but indistinctly seen from a distance. Before the President stood the colonels, to receive the eagles; behind him stood the Minister of War, with his functionaries holding the standards in readiness. The President simply took them up in order, and handed them to the colonels, who bowed low as they received the charge. The first colonel only was embraced by the President; the others were summarily dispatched, each man receiving the eagle destined for his regiment and passing on, and the whole process occupying but a very short space of time.

After all the flags had been distributed, Slowly wheeling by, go on regiment after regiment, heavy cuirassiers on their sturdy steeds, light dragoons and hussars, and dandified lancers, the well-appointed regiments of the line, the smart little soldiers who form the Chasseurs de Vincennes, with their terrible sword bayonets upon their terrible rifles, long trains of artillery, and an admirable-looking body of men—the municipal guards. All these, regiment by regiment, wheeled slowly along, in a vast circular procession; and once past the Ruler of France, struck into a quick step, and marched off to their respective barracks, while the masses of spectators now melted like snow in a thaw.

The President rode off the ground in the same order as had been seen on his arrival. The crowd then rushed into the Champ de Mars, and the ceremony was over.

The number of English present was uncommonly large, and amongst them were upwards of seventy officers in uniform.

The President delivered the following address:—"Soldiers! the history of nations is, in a great measure, the history of armies; on their success and reverse depends the fate of civilisation and of the country. If conquered, the result is invasion or anarchy; if victorious, it is glory and order. Thus nations, like armies, entertain a religious veneration for those emblems of military honor which sum up in themselves a past of struggles and of trials.

"The Roman eagle, adopted by the Emperor Napoleon at the commencement of this century, was the most striking signification of the regeneration and of the grandeur of France. It disappeared in our misfortunes—it ought to return when France, recovered from her defeats and mistress of herself, seems not any longer to repudiate her own glory.

"Soldiers, resume, then, these eagles, not as a menace against foreign powers, but as the symbol of our independence, as the *souvenir* of an heroic epoch, and as the sign of the nobleness of each regiment. Take again these eagles which have so often led our fathers to victory, and swear to die, if necessary, in their defence."

The colonels, then, under the guidance of a staff officer, proceeded in the same order as before towards the chapel, and took their places on the left platform, within the enclosure of the altar. At one o'clock the cannon announced that the religious ceremony had commenced.

The Metropolitan Chapter, the Honorary Canons of the parish church, in full canonical costume, the Curés and the Vicars in surplices and red stoles, the members of the diocesan seminaries in soutane, had already assembled at eleven o'clock in the Church of St. Peter, at the Gros Caillou, and moved in procession at a quarter past eleven, with the Cross of the Chapter carried before them, and chanting the hymn "Veni Creator," to the Chapel of the Champ de Mars, and took their places according to their rank. When the guns gave the signal, the Archbishop, arrayed in full canonicals, commenced the Mass of the Holy Ghost. At the moment of the Elevation, another salute was fired; the drums beat to arms; the trumpets sounded the advance; 60,000 men presented arms, the whole of the infantry kneeling, and the officers not in command bent on one knee to the earth, with head uncovered. The multitude on the mounds took off their hats. When Mass was over, the Archbishop, surrounded by the officiating Clergy, proceeded to where the eagles were arrayed round the altar. He raised his voice to chant the prayer, "Adjutorium nostrum in nomine Domini," and the Clergy responded "Amen!" After the "Oremus, Omnipotens sempiternus Deus," the Prelate sprinkled the flags with holy water and blessed them; and then took his seat on a throne, and assumed the mitre. The standard-bearers advanced separately, knelt on the ground, each with the eagle in his hand, and the Archbishop spoke the following prayer:—

"Accipite vexilla celestis benedictione sanctificata, sintque inimicis populi Christiani terribilia; et det vobis Dominus gratiam, ut, ad ipsius nomen et honorem, cum illo hostium cuneos potenter penetretis incolumes et securi."

When the prayer was ended the Prelate gave for the whole army the kiss of peace, with the words *Pax tibi*; and the foremost standard-bearer, rising from the ground, pressed to his lips the Pontifical ring and then resumed his place. One hundred salutes from the cannon of the bridge of Jena accompanied this blessing of the eagles. The Prelate then stood erect, arrayed in mitre and in cope, and holding the crosier, raised his hand aloft, and gave an universal blessing to the army and the people, and another salute announced that the religious ceremony was over.

The colonels to whom the standards were delivered by the Archbishop descended, and defiled round the chapel. They then proceeded to their respective regiments, delivered the eagles to the ensigns, and had them recognised by the corps in the usual manner.

At this moment cries of "Vive l'Empereur!" and "Vive Napoleon!" were uttered; the former with much enthusiasm by the cavalry.

At two o'clock the President descended from his pavilion, mounted his horse, and took up his position in front. The *défilé* commenced, and cries of "Vive l'Empereur!" "Vive Napoleon!" were again heard.

The Paris correspondent of the *Morning Chronicle* gives the following bit of gossip:—"Within the last day or two, circumstances have transpired here which make the immediate advent of the Empire a more probable event than it was a few days ago. One of these circumstances is the decided coolness which is known to exist between the President of the Republic and the British Ambassador here; and which is now no secret, as it is the subject of conversation everywhere. The coolness is said to have existed for

a considerable time past, and it was more particularly noticed at the late ball at the Tuilleries, when Lord Cowley merely showed himself, and left immediately afterwards, on the pretext (real or assumed) of indisposition. It was stated in the papers that the President opened the ball with Lady Cowley; but this is a mistake. The only lady he danced with was the Princess Camerata. The cause of this reported coolness is more obscure. Some say that it has reference to the obstacles which his Lordship has thrown in the way of the Empire; and it is affirmed that his Lordship and Prince Louis Napoleon have not seen each other since the death of Prince Schwarzenberg.

A correspondent of the *Times* says:—"Notwithstanding the positive assurances of men in office, that the understanding between Austria and France is as perfect as ever, various circumstances, apparently trifling in themselves, induce me to believe that such is not the case. The *Wiener Zeitung* of yesterday evening contains an article which, though the language is guarded, shows that it is felt that the President cherishes ideas which can never be realised with the consent of the great powers. As it is impossible to communicate the thousand-and-one opinions which I have heard on the subject, I will, as briefly as possible, give you my own conclusions. Russia, Austria, and probably Prussia, would prefer that Louis Napoleon should retain the title of President, but they would hardly deem it advisable to break with him should he cause himself to be proclaimed Emperor of the French, "although the chances of maintaining peace in Europe for any length of time would be materially diminished." On the other hand, Russia, and now that Prince Schwarzenberg is no more, Austria would never recognise a new dynasty in France. A very well-informed friend a day or two since observed, "the fear of the *spectre rouge*" was so exaggerated here that for a time Conservative Austria was completely blind to the fact that the peace, if not the fate of Europe, must in future depend entirely on a man who professes to consider the will of the French *plébiscite* as a sufficient warrant for all his actions. I have before told you that Prince Schwarzenberg was not favorable to the claims of the elder branch of the Bourbons, and this was foolishly attributed by the ultra-Aristocratic party to his "radicalism." I have excellent authority for stating that the late Minister, as a man, cared as little for the President as he did for either of the two branches of the Royal Family. The fact is, that his hatred for the Democratic party was so intense, that the instrument employed against it was indifferent to him, and he would probably have recognised a Changarnier, or a Cavaignac quite as readily as he did Louis Napoleon, if he could have felt assured that either the one or the other had the will and the power to relieve the world from the social incubus with which it had so long been saddled. The last paragraph of the article in the *Wiener Zeitung* will show the light in which the President is viewed by a very powerful party here:—

"The empire involuntarily fulfilled its end! Napoleon Bonaparte never thought of being a second Monk, but when he had accomplished his mission, and a return to a monarchical form of government had become possible, the *promissorium* was abolished, and the legitimate heirs to the throne returned in triumph to their capital."

ITALY.

On the 26th April the obsequies of Marshal Marmont were celebrated at Venice. "A modest coffin," writes the correspondent of the *Risorgimento*, "round which burned a few tapers, was deposited in the centre of the Church of the Jesuits. The attendance consisted of a small number of distinguished personages and friends of the deceased invited to the ceremony. A single company of infantry of the line escorted his remains, and not a gun was fired in his honor. Thus, in a few instants, and it may be said privately, were the funeral honors rendered to a man who was one of the giants of his age."

GERMANY.

RIVALRY OF PRUSSIA AND AUSTRIA.—Ever since the first Frederick placed the crown of Prussia on his own head, a struggle for ascendancy in Germany has been in progress between Austria and Prussia. Since the dissolution of the German empire, Austria has ceased to be properly a German power. Its German territories and subjects are inconsiderable when compared with Bohemia, Galicia, Hungary, Italy, and other provinces in which a non-German population preponderates. Austria would willingly sacrifice part of Germany to France or Russia, or both, in order to obtain security for the heterogeneous territories it holds. Prussia, on the contrary, is essentially a German state; it has a deep interest in preserving intact the German territory, even under its present anomalous and unsatisfactory constitution. Prussia is threatened with Russian encroachments in Posen, and with French encroachments on the Rhine; and can only defend itself by keeping alive a determination in the German princes and peoples to assert the indissoluble nationality of Germany. Neither Prussia nor Austria, therefore, are disposed to cooperate actively with Russia in its struggle with the French President; but neither Austria nor Prussia is disposed to draw closer their bonds of union in order to strengthen themselves against Russian aggression.

The Emperor of Russia arrived at Vienna on May 8th. The Empress left him at Cassel, and with her suite accompanied her brother, the King of Prussia, by the train for Breslau and Berlin.

A police bureau is constituted, under the direct supervision of the Emperor of Austria, with Field Marshal Lieut. Kempen at its head.

The *Cologne Gazette* states that the betrothal of the Emperor of Austria and the Princess Sidonia of Saxony will shortly take place, and be closely succeeded by their marriage.

IRISH INTELLIGENCE.

THE ARCHBISHOP OF CASHEL AND THE GODLESS COLLEGES.

Two documents published by us (*Tablet*) this week are of very considerable significance—we mean “the per, low letter” of Mr. Corballis, insulting the late Archbishop of Dublin, under the pretence of defending his reputation; and the thoroughly impudent application made by Sir Robert Kane to the venerable Archbishop of Cashel, praying him to concern himself with the working of the godless over which that Corragian hero presides.

“Queen’s College, Cork, 1st May, 1852.
My Lord Archbishop—I have the honor to inform you that His Grace the Archbishop of Dublin, after consultation with others of the visitors of Queen’s College, Cork, has arranged that the visitation of that college shall take place on Tuesday, the 11th of May, at eleven o’clock, a.m.; and I beg to express my hope that you may be able to attend on that visitation, as matters of great importance to the interests of the college and of education will probably then come under the consideration of the visitors.—I have the honor to remain, my Lord Archbishop, your Grace’s most obedient servant,

“ROBERT KANE, President.
His Grace the Most Rev. Archbishop Slattery,
Thurles.”

“Thurles, 4th May, 1852.
“Sir—In your letter of the 1st instant you, in your capacity of President of the Queen’s College of Cork, notify to me that a visitation is to be held on the 11th instant, and express a hope that I may be able to attend as a visitor.

“In reply, I beg to say that your communication surprises me not a little.

“When I was appointed a visitor to the Queen’s College of Cork, I at once refused in the most positive manner to connect myself in any way with an institution condemned twice over, and, after the maturest examination, by the Head of the Catholic Church.

“This, my refusal, was not only made known in the proper quarter, but was also published in all the papers of the kingdom.

“That you should be either ignorant of the fact, or, being aware of it, that you should hope to induce any Catholic Bishop at your mere instance to deviate from the course he had laid out for himself to pursue, and which, moreover, is nothing but his strict duty, does, I must confess, appear to me very strange, considering your position and your opportunities of information on the subject.

“As for me, I am not a visitor of the Queen’s College of Cork, and therefore will not attend the approaching visitation.—I have the honor to remain, Sir, your obedient servant,

“P.S.—This being a public matter upon which the Catholic public has a right to be accurately informed, and upon which some misapprehension may possibly exist, I will publish your letter and my reply to it.
“Sir Robert Kane.”

The *Limerick Reporter* reveals to the people the difficulties they will have to contend against, and the unscrupulous opposition they will have to encounter in their endeavors to place in the British House of Commons what never yet before was seen within the walls, a united, powerful, and unpurchaseable Irish party. Having alluded to the unanimity which prevails among the electors of the county Tipperary, and the glorious example of concord in their country’s cause held out to all Irishmen, our cotemporary goes on to say—“It is well known that immense sums of money have been raised by Whigs and Tories to turn elections to their several accounts, wherever an opening is afforded them. It is also a fact that the most anxious wish of each of these parties is to oust a member of the Brigade, at any cost, where such an attempt can be made. It therefore behoves us to keep a sharp look out, to preserve an union which will defy every effort to break it, and to continue the expression of public confidence in and support of the men of the people’s choice. Both Whigs and Tories know the force of an Irish Parliamentary party, and they most fear that in the ensuing Parliament this band will be increased to sixty or seventy. To diminish this force—to undermine their elections—they will spare no expense nor stand on scruples; they will, in fact, do everything, *jus aut nefas*, for they would rather see his black majesty on the opposition than a Brigadier. This fact alone should nerve the resolve of every Catholic elector in Ireland to record his vote for the men alone who will stand firm in the little phalanx which will hold the destinies of this country in their custody. Cashel has ever been true to Ireland. That city—the monument of former greatness, as it now is of Whig ruin—has a constituency of men who won their rights and who know how to exercise them. As they have been, so will they be on the coming crisis—united as one man in their country’s cause. Thus Tipperary, in county and boroughs, is safe—free—ready, willing, and able to do battle for the poor old country, which, impoverished, depopulated, and all but ruined, is still our own—our native land—one worthy the love and exertions of all her sons. We think a brighter time is in store for Ireland. Symptoms of reaction appear; the long night of tribulation and suffering appears to be closing, and the incipient dawn of a better condition begins to be observable. We expect nothing from imperial legislation—*ex proprio muto*. Our hope rests on our Irish men, and on their power and their resolve to extort a measure of justice for us. The past session proves that this hope is not imaginary. Sixty members of the Brigade can procure from any Administration the repeal of the laws that degrade and paralyse us; they can enforce the passing of laws which will revive and restore our resources. To return such men, and none others, then, is our obvious policy and our sacred duty.” Let the Irish people listen to the words of fire and of truth a new champion in their cause—the *Galway Packet*—addresses to them: “In this hour, emerged from ghastly misery, and verging on new danger, opportunity presents itself like a strong hand snatching you from an abyss of blackness. To clutch that hand—that opportunity, a genuine national Parliamentary party is to be created. What constituency will first palsy that hand—will blast that opportunity—will plant the first Saxon in that phalanx of national salvation—will stand before God and Ireland, the Mac Murrough of our day.”

MR. NAPIER’S BILL.—TENANT RIGHT MOVEMENT IN DERRY.—As a proof of the earnestness of the Irish Attorney-General on the land question, he has caused inquiries to be addressed to some of the principal tenant farmers of the county Derry, regarding Ulster

tenant right, soliciting an expression of their opinions as to the sort of measure that would be best calculated to place the relations between landlord and tenant on a satisfactory footing. Mr. Campbell, the efficient agent of the Tenant League, has collected upwards of £20 for the tenant right cause in the city and liberties of Derry, and he has also received respectable contributions in Newtownlimavaddy. The petition in favor of Mr. Crawford’s bill, forwarded last week from this city, has been most respectably and influentially signed, the signatures including a majority of the members of the town council.—*Derry Standard*.

THE MOORE TESTIMONIAL.—The General Committee of the Moore Testimonial assembled at Charlemount House, Dublin, on Tuesday, the Earl of Charlemount presiding on the occasion. Several letters were received from different influential persons offering co-operation, and subscription, amongst which was one from the Bishop of Cork enclosing a cheque for £5, the Marquis of Conyngham, £5, and Lord Dunally, £5, &c. A letter was read from Mr. John Blackwood, of Edinburgh, stating that it would afford both his brother and himself very great pleasure to be of service in collecting subscriptions for the Moore Testimonial, and requesting to be supplied with subscription papers, and a report of what had been done in Dublin. It was ordered that a reply should be sent with subscription papers, to Mr. Blackwood, thanking him for the offer of his services. A long list of subscriptions from various parts of the country was read, and the sub-Committee was instructed to prepare an address, to be submitted to the General Committee, at a meeting to be convened for the purpose.

THE CORK EXHIBITION.—His Royal Highness Prince Albert has contributed the magnificent sum of £100, towards the funds of the proposed Irish Exhibition at Cork, but the evidence that this contribution affords of the interest which His Royal Highness feels in the success of the undertaking will be of infinitely more value to it. The exhibition is now no longer a matter of doubt, with such distinguished patronage and sterling support as it has secured; the only question that remains is, whether it will be one to which the Irish people may call attention with well-grounded pride or not. Still, however, funds are required to give it that thorough effect, in a nationally useful point of view, of which the contemplated exhibition of Irish produce and manufacture is capable.

THE CORK EXHIBITION.—The Lord Lieutenant has intimated, by letter to the Mayor, his intention of accepting the invitation of Cork to a public dinner on the 10th of June, the day of the opening of the Exhibition. The Countess of Eglinton has been pleased to signify her assent to patronize a grand ball, for the encouragement of Irish manufacture, to come off the evening after the dinner, the 11th of June.

IRISH NATIONAL EDUCATION.—For the first time since the establishment of the national system of education, returns have been called for of the numbers of the various religious denominations at the schools in connection with the Board. This novel arrangement has strengthened the opinion already prevailing, grounded upon the recent statements of Lord Derby and the Irish Solicitor-General, that some decided change in the national system of education is contemplated by the Government.

Lord-Lieutenant Clarendon instructed Major Brownrigge, of the Irish Constabulary, to make a special inquiry into the amount and causes of crime in the disturbed districts of Ulster. When the present Government came into office, they continued the commission, and Major Brownrigge has made a report of the results. The *Dublin Telegraph* publishes a brief abstract of the report; of which the opening passage is the most remarkable—“Major Brownrigge sets out by announcing in language the most unequivocal, that the publicans of the North of Ireland, Liverpool, Manchester, Glasgow, and various other important towns in England and Scotland, are the great promoters and fosterers of the whole Riband system, for their own advantage.” The recommendations of the report are chiefly founded on this cardinal fact.

THE IRISH PACKET STATION.—On Friday evening a deputation of about seventy Irish members and others interested in the proposed Transatlantic Packet Station, waited on the Earl of Derby, to solicit the aid of government for the construction of a pier and breakwater at the port of Galway, and were received with great courteousness and cordiality. The Very Rev. Mr. Daly, of Galway, in a most lucid and able statement, explained the object, plan, estimates, and advantages of the proposed undertaking. He exhibited several plans and sections of the contemplated pier and breakwater prepared by Mr. Hemans. He also proposed an elaborately executed map, prepared by Mr. Roberts, of the Board of Works, of the town of Galway, showing the immense water power of its river, and its unrivalled capabilities as a site for manufacturing industry. He was followed and ably supported by Mr. E. O’Flaherty and Mr. Reynolds, M.P. The Earl of Derby, in reply, said that however advantageous the proposed work might be in a local point of view, he must, on the part of the government, consider it solely as an imperial question, and in regard to its ultimate object, the establishment of a Transatlantic Packet Station on the west coast of Ireland. Now, the commissioners appointed to inquire into this question had selected two ports on the western coast of Ireland as of equal merit—Galway, and Foynes, on the Shannon. The government could not, therefore, consent to any grant for the improvement of either of these ports until they had first ascertained which of them possessed the greatest advantages for a packet station. With this view they had determined to send three officers, upon whose knowledge and impartiality they could place the fullest reliance, to report upon the relative advantages of these two ports, Galway and Foynes.—*Freeman*.

The following gratifying intelligence is condensed from the agricultural report of the *Belfast Mercury*:—“The partial failure of the potato crop last year, though much under the exaggerated reports given at the time the disease set in, was a great means of keeping up prices during the winter; and those farmers whose crops remained sound have realized ample returns. Immense quantities of this now uncertain article of produce are already in the ground throughout every part of Ireland; the acreable bounds finished, and those in preparation, will, perhaps, form the largest total planted in this country for ten years. It is probable that not less than 250,000 statute acres will be under the potato crop in Ulster by the second week in May. Since the commencement of the planting season, the quantities of seed offered for sale in the several markets were large as before the famine years. Great care was taken of the crop during the winter months;

and very few farmers gave any portion, even of the small potatoes, to their cattle; and, as an article of food for the family, the staple root was guarded with especial economy in farm houses. As to the prospects of this season’s growth, it would seem that they are more favorable than any since 1847. The early planting was finished in good time, and the next planting may now be considered as very far forward. Growers have learnt from experience that the chances of success are in a great degree gained by early culture and care in the choice of seed. Great additions have, for some time past, been made to the stock of sheep held in Ireland, and the yield of lambs has exceeded the highest point known for some years back. Evident signs of better days for the farming ranks are to be seen in many districts throughout the north-east portions of Ulster. Some years ago it was a prevalent source of regret with all shades of politicians that, amid the wonderful advances made in arts, science, and manufactures, that so little improvement had been effected in the ancient profession of agriculture. Again, it was stated by some of the monopoly advocates—when Sir R. Peel first mooted a change in the Corn Laws—that the progress of scientific culture would cease, and the land be thrown into grazing farms. During the last four years vast improvements have been effected in the culture of the soil. The import of guano and bone manure into these realms for 1851 was valued at three millions sterling, or more than one-half above that of the previous year. This one fact tells us that, as a class, the agriculturists have not been intimidated by the result of free trade; but, on the contrary, they seem to become more and more confident that skill, energy, and the judicious application of capital will ultimately place them in a more independent and healthy position than ever they enjoyed under the old system.”

THE CASE OF THE “WORLD” NEWSPAPER.—At the sitting of the Court of Queen’s Bench, Mr. Birch (the traverser) was about making an application to their lordships for the purpose, as it was generally understood, of postponing his trial, when the Chief Justice said it would be more convenient if he mentioned the matter at the sitting of the court next day. (Mr. Birch applied on affidavit, and had given notice of his motion to the prosector.) The case is in the Chief Justice’s list for the after sittings, commencing on Monday next (10th ult.)—*Dublin Telegraph*.

OUTRAGE IN A CATHOLIC CHAPEL.—The *Cork Examiner* furnishes the particulars of a very extraordinary “row” which took place yesterday in the chapel of the Holy Trinity in that city, the leading actors in the affair being the Rev. Mr. Marshall, one of the Oxford converts, and the Rev. Mr. Maguire, a clergyman of the State Church.—“The Rev. Mr. Marshall has been delivering a series of lectures in this chapel upon the principles of the Catholic religion. Several Protestant clergymen and many other members of the same persuasion attended the lectures. This day the Rev. Mr. Maguire, Rev. Mr. Woodroffe, and other Protestant clergymen occupied seats in the chapel. The Rev. Mr. Maguire during the lecture took notes of it, and, it is said, several times expressed his disapproval of it by shaking his head, laughing, and other gestures of a similar character. When the lecture had concluded, and the Rev. Mr. Marshall descended from the pulpit, the Rev. Mr. Maguire walked over to him and put into his hand a folded paper, containing, it is presumed, a controversial challenge. The Rev. Mr. Marshall at once flung the paper away, and walked up towards the sanctuary. He was followed by the Rev. Mr. Maguire, who attempted to enter the sanctuary, and, although told by the Rev. Mr. Marshall that he could not come in, continued to force his way. The people in the aisle became excited, and a rush was made up the chapel by an immense number, who endeavored to seize the Rev. Mr. Maguire. The scene which followed was most exciting. Efforts were made by the people to rush in by the vestryroom doors, and they were only kept out by the exertions of some Catholic Magistrates who happened to be present, and some of the police. The Rev. Mr. McLeod, Rev. Mr. O’Regan, and others of the Catholic clergy, were present, got around the Rev. Mr. Maguire, and used their utmost efforts to protect him from the violence of the people, which seemed at one time to be most formidable. All their exertions, however, did not save the rev. gentleman from receiving some personal marks of violence, one of his eyes being completely blackened. It was some time before the excitement among the people, who naturally deemed that an insult of a grave nature had been offered to the ceremonies of their religion, could be entirely allayed and the chapel cleared.”

DECLINE OF THE POPULATION.—The publication of the abstract of the census for the county of Carlow has been followed by a similar return for the adjacent county of Kildare, which shows some still more remarkable results in evidence of the decline of the population between the years 1811 and 1851. They are thus summed up by the *Weekly Advocate*. “In this document, we have the population of each townland in 1811 and 1851, distinguishing males from females; the number of houses in each townland at those periods, these being divided into inhabited, uninhabited, and building; and the Poor Law valuation in 1851. The county of Kildare contains 418,415 statute acres, the Poor Law valuation of which is £291,192. The population in 1841 was 114,448, and in 1851 it was only 95,724—the decrease being astonishing considering that this is, in many respects, one of the best circumstanced counties in Ireland, and in the immediate vicinity of the Metropolis. In reference to the proportion of males and females, these returns exhibit a result very different from that which appears by the aggregate of the whole population, the preponderance being so much in favor of the males. Thus, in 1841, the numbers were 58,030 males to 56,458 females; and in 1851 the proportion was 48,519 males to 47,205 females. The number of houses at the former period was 19,338, and at the latter 16,823; and besides this diminution in the gross number, the number of uninhabited houses in 1841 was only 716, as compared with 948, as indicated by the last census. Then the number of houses in 1841 was only 716, as compared with 948, as indicated by the last census. Then the number of houses building was 116; now it is only 41. These figures certainly speak volumes as to the great social change which is now in progress in Ireland, and which is not by any means confined to those districts which have been the scenes of the fearful destitution that prevailed during the past few years.”

An extensive seizure of smuggled tobacco was made at Dublin, by the revenue-officers, last week; the value is estimated at £1000. No owners have been found. It was discovered, by its smell, in a house where it had been deposited.

THE POTATO CROP.—The *Ballina Herald* states that a rumor unfavorable as to the healthy progress of the potato crop had been circulated in that neighborhood; however, after instituting an inquiry on the subject that journal states that all the alleged decay “is solely confined to slits of a very small size, which were not sufficiently covered, and which were consequently injured during the continuance of the long drought.”

GREAT BRITAIN.

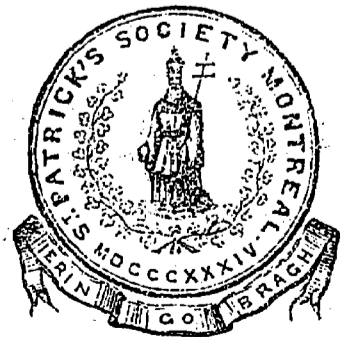
The Crystal Palace is bought for £70,000 by the Directors of the Brighton Railroad, who intend, by the aid of a Joint Stock Company, to erect it at Sydenham, and open it as an Exotic Garden.

THE MINIE RIFLE.—The *Times* says:—“Another hitch has taken place in the government gun trade. The boasted Minie Rifle proves but another ephemera of the day. An experiment has proved that it is perfectly unsuitable for line regiments, and that orders are already given, it is to be presumed that time would have deprived the gunmakers of the much-contested orders now on hand. Another week, and, in all probability, the contracts would have been withdrawn. Five of the most eminent gun-makers of the day have been commissioned by the Master-General of the Ordnance, Lord Hardinge, to produce each an entire new set of model arms, having a *carte blanche* as to weight, bore, &c. The old length three feet three inches of barrel, is said to be incapable of change.”

ANOTHER SUBMARINE TELEGRAPH.—The laying down of the submarine electric wire between England and Belgium will be commenced almost immediately. The lines will be laid from Dover to Nieuport, not to Ostend, as was first proposed. By this change more than ten miles of wire will be saved.

GROUND OF CONFIDENCE.—From the speeches of the various ministerial candidates in their respective counties or boroughs, the strangest and most conflicting judgments might be formed of the intended policy of the government. While almost every borough is successively assured that the suitor for its suffrages would on no account support any measure tending to raise the price of food, the counties are still addressed by professed Protectionists, who consistently maintain, like Lord Henry Bentinck, the expediency of imposing a duty on corn. If, under such circumstances, the new parliament should happen to be favorable to Lord Derby, he will have to compare the two moieties of the majority before he will know the answer given by the country to his original appeal for a decision on the question of free trade or protection. At present, the grounds of confidence in the minister, which are put forward by different candidates, resemble the reasons for taking a dram, reported in a narrative which some of our readers may recollect. “I take this glass of brandy,” said one of the party, “because I am not altogether well;” “and I,” rejoined the second, “because I never was better in my life;” “I take it,” added a third, “because the day is so warm;” “and I,” said a fourth, “because it has been chilly all the afternoon;” “and I take it,” concludes the narrator, giving his own simple apology, “because I like a dram.”—*London Chronicle*.

STRANGE PROTESTANT SECT.—THE AGAPEMONE, NEAR BRIDGEWATER.—Some curious stories respecting this place are mentioned in the *Bristol Gazette*. It is said that Mr. Prince, the founder, on a recent occasion drove up to the Castle-inn, at Taunton, in the carriage and four which belonged to the late Queen Adelaide, and which he has purchased for his own private use. A servant at the door of the inn warned off some idlers standing in the way, with the words—“Take care, here’s Mr. Prince coming.” He overheard the expression, and on alighting from the carriage said to the servant in a solemn tone, “Mr. Prince once—Jesus Christ now.” He then entered the inn, consumed a cigar and a bottle of wine, and returned to the abode of love. Among other strange regulations observed in the institution is the election of “Mrs. Prince,” or “The Bride.” This is a distinction which every week falls to the lot of one out of fifteen women, who, with their husbands, are members of the sect. A large stage is erected, on which is placed a number of seats according with the number of candidates for the epousal. This stage revolves round a chair, in which Mr. Prince seats himself. At a given signal the husbands of the women enter, and each, stationing himself at the back of his better half, begins to force the stage round. This is continued until it has attained a pretty good speed, when at a sign from Mr. Prince, the husbands retire, and the stage is left to itself; when it stops, the woman opposite to Mr. Prince becomes the “Bride” for a week, at the end of which time the same ceremony is repeated. On one occasion, Mr. Prince happened to catch a “Bride” as she was being kissed by her husband. As a punishment for this unfaithfulness, she was divorced from her heavenly consort and put to menial labor, and the peccant husband was sentenced to wheel a barrow full of stones up and down the yard for three days. Once, a “Bride” was discovered to be in an interesting condition—an offence that could not be tolerated by the laws of the Agapemone, and she was dismissed as a traitress in whom no further confidence could be placed. Several expulsions of this nature have, it is said, occurred lately, a fundamental law of the Princeites being, that no children are to be admitted within the institution. It is rumored, however, that the founder’s influence is on the decline.



THE MONTHLY MEETING of the ST. PATRICK’S SOCIETY, will be held at St. Patrick’s Hall, on MONDAY EVENING next, the 7th instant, at EIGHT o’clock.
By Order,
H. J. CLARKE, Sec.

June 3, 1852.
THOMAS PATTON,
Dealer in Second-hand Clothes, Books, &c. &c.
BONSECOURS MARKET, MONTREAL.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices in dollars and cents for June 1, 1852.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton Place, etc.

NOTICE.

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

WILSONS & NOLAN, BOOK AND JOB PRINTERS, No. 27, McGill Street.

THE Subscribers having OPENED A BOOK AND JOB PRINTING OFFICE, and furnished it with entirely NEW and ELEGANT materials, are now prepared to execute orders for PRINTING, in all its branches, and they hope, by SUPERIOR WORKMANSHIP, PUNCTUALITY, and MODERATE CHARGES, to merit a share of public patronage.

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 Ancient Railroad Terminus, make it a desirable Residence for Men of Business, as well as of pleasure.

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.

A CARD.

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

NEW CATHOLIC WORKS, FOR SALE, WHOLESALE AND RETAIL, BY THE SUBSCRIBERS.

Books can be sent by Mail to any part of Canada, at a half-penny the ounce. Religion in Society, with an introduction by the Most Rev. Dr. Hughes, Archbishop of New York, 2 vols, 7 6. Protestantism and Catholicity Compared, by Balmez, 10 0. The Catholic Pulpit, in muslin, 11 3. Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6. Life of St. Patrick, St. Bridget, &c., 2 6. Sick Calls: from the Diary of a Missionary Priest; by the Rev. Edward Price, 18mo. muslin, 2 6. This is one of the most interesting and instructive books that has been published in some years. Nos. 3, 4 and 5 of the Life of Christ, 1s 3d each. The United States Catholic Almanac for 1852, 1 10. Reflections on Spiritual Subjects, and on the Passion, by St. Alphonsus Ligouri, 1 10. Columbkille's Prophecies, 0 7. Pastorini's History of the Church, 3 9. The Bible against Protestantism, by the Right Rev. Dr. Sheil, 2 6. Tales on the Sacraments, by the Authoress of Geraldine, 2 6. The Sinner's Guide, by the Rev. Francis Lewis of Grenada, 3 9. Catechism of Perseverance, by Abbe Gaume, 1 10. Loretto, or the Choice, by Geo. H. Miles, Esq., 2 6. The Governance, or the effects of Good Example, 1 10. Rose of Tarnborough, by Canon Schmidt, 1 10. Devotions to the Sacred Heart of Jesus, 2 6. The Eucharistic Month, or Thirty-one days' preparation for Communion, 1 10. Protestant Converted by her Bible and Prayer Book, Exercise of Faith impossible, except in the Catholic Church, 1 10. Protestant Objections, or Protestants' Trial by the Written Word, 1 10. Familiar Instructions on Matrimony, by Rev. M. Vaurin, 1 10. The Lenten Monitor, or Reflections on the Gospel for every day, 1 10. The Office of Holy Week, (in Latin and English) 2 6. The Way of Salvation, by St. Alphonsus Ligouri, 1 10. Visits to the Blessed Sacrament, by do, 1 10. The Sinner's Conversion, by Francis Salazar S.J., 1 6. The Spiritual Combat, 1 3. The Devout Communicant, by the Rev. P. Baker, 1 10. The Rules of the Rosary and Scapular, with the Stations of the Cross, 1 3. Lessons for Lent, 1 10. The Novena of St. Francis Xavier, 7 1. The Golden Manual, (the largest and best Prayer Book in the English language.) It will be found all the devotions that are in general use—such as the Novenas of St. Patrick, St. Francis Xavier, St. Theresa, &c. Also Fifty-one Litanies, The Office of the Blessed Virgin, The Office of the Dead, The Manner of Administering the Sacraments, The Stations of the Cross, The Gospels for Sundays, &c. 18mo. of 1041 pages, finely printed and elegantly illustrated, at prices from 3s. 9d. to 50s. Haydock's Folio Bible, with notes to every verse, in 2 vols., beautifully illustrated, for the low price of 50s currency—the publisher's price being £3 3s sterling. Archer's Sermon's, 7 6. Gahan's Sermon's, 11 3. McCarthy's Sermon's, 11 3. Bourdaloue's Sermon's, 2 vols., 17 6. The Difference Between Temporal and Eternal, 6 3. The Little Office of the Blessed Virgin, 3 11. Memorial of a Christian Life, by Lewis of Grenada, 3 11. ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d. WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 24mo, muslin; price 1s 3d. THE DUTY of a CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Piety, translated from the French by Mrs. J. Sadlier, 12mo of 400 pages, half bound, 1s 10d; in muslin, 2s 6d. Ten thousand of this work has been sold within a year. This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children. THE ORPHAN of MOSCOW, or the Young Governess, (fifth thousand), translated from the French by Mrs. J. Sadlier, 18mo, 400 pages, with fine steel engraving and an illuminated title; price 2s 6d. THE CASTLE of ROUSSILLON, or Query in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sadlier, 18mo, with an engraving and an illuminated title, to match the "Orphan of Moscow;" price 2s 6d. BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadlier, 32mo, muslin; price 1s 3d. The Devout Soul, by the Very Rev. J. B. Pagnanini, 1s 10d. The Catholic Offering, by the Rt. Rev. Dr. Walsh, at from 7s 6d to 20s. Cobbett's History of the Reformation, 2 vols., bound in one, (New Edition), 3s 9d. THE CHRISTIAN DIRECTORY, guiding men to their eternal salvation, by Rev. R. Parsons, S. J., 6s 3d. This is a book which should be in every family. It was written more than two hundred years ago, and it has gone through innumerable editions since. Spiritual Exercises of St. Ignatius. Ligouri's Preparation for Death, 2s 6d. Do. on the Commandments and Sacraments, 1s 10d. Sketches of the Early Catholic Missions in Kentucky, 3s. 9d. Lectures on the Doctrines of the Catholic Church, by the Rt. Rev. Dr. Spalding. Festival of the Rosary, and other Tales on Commandments. Ward's Cantos, a Satire upon the Reformation, 2s 6d. Pope and Maguire's Discussion, (New Edition), 3s 9d. The Catholic Choir Book, price reduced to 10s. The Catholic Harp, do to 1s 10d. Butler's Lives of the Saints, (Cheap Edition), 4 vols., 20s. Do. Fine Edition, illustrated, with 25 Steel Engravings, and Four Illuminated Titles, at from 35s to 60s. Douay Bibles, at from 5s to 50s. Douay Testaments, at from 1s 10d to 3s 9d. ALSO, JUST RECEIVED, A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 5s. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. May 10, 1852.

TO THE CATHOLICS OF CANADA.

CAUTION.

BEING credibly informed that in this city, and elsewhere, Agents of Protestant Book Publishers are going about amongst Catholics, endeavoring to procure subscribers for works, (in numbers) by representing themselves as Agents for the Sale of our publications, we caution Catholics against them. To prevent imposition for the future, Agents employed by us, will have a written certificate. Parties desirous of subscribing for our works, will be careful to see that our names are on the cover. We have seen Histories of Ireland circulated by these worthies, which are full of lies. We do not object to their selling their Books the best way they can, but we caution them against using our names for the purpose. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. May 10, 1852.

BLANK BOOKS,

COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE PENCE THE QUIRE. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. May 10, 1852.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

Mrs. REILLY, MIDWIFE, No. 146, St. Paul Street, Up Stairs, Is prepared to attend to her profession on the shortest notice. Montreal, 3rd May, 1852.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEY, 83 St. Paul Street. Montreal, October 9, 1851.

DYEING BY STEAM!!!

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

DR. THOMAS McGRATH.

Surgery, No. 33, McGill Street, Montreal. December 16, 1851.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.; 1 to 2, and 6 to 7 P. M.

DEVLIN & HERBERT, ADVOCATES,

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

H. J. LARKIN, ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE,

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

M. DOHERTY, ADVOCATE,

Corner of St. Vincent and St. 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.

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

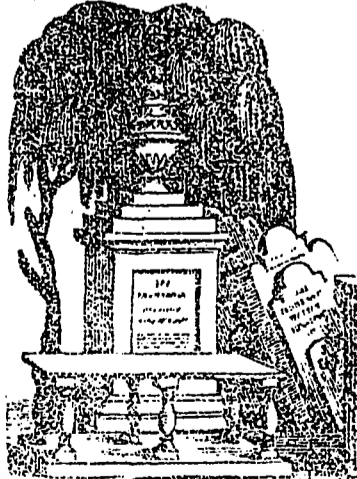
FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

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

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR APRIL. SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

BOOKS CAN BE SENT (BY MAIL) TO ANY PART OF CANADA.

NEW CATHOLIC BOOKS, (LONDON EDITIONS), JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE.

- List of Catholic books for sale: More's Catholic; or, Ages of Faith by Keacim H. Digby; The Faith of Catholics, confirmed by Scriptures, and attested by the Fathers; A Treatise on Chancel Screens and Rood Lofts, &c.; Contrasts; or, a Parallel between Noble Edifices of the Middle Ages and Corresponding Buildings of the present day; The Present State of Architecture in England; The Pope; considered in his Relations with the Church Temporal Sovereignities, Separated Churches, and the Cause of Civilization; Lectures on Science and Revealed Religion; Cardinal Wiseman, new edition with illustrations; The Life of St. Theresa; Symbolism; Catholicism and Protestantism; Pench's Sermons; St. Ligouri's Sermons; Morony's Sermons; Alban Butler's Discourses; St. Ligouri's Exposition of the Council of Trent; Wheeler's Sermons; Life of Henry the Eighth; Milner's Letters to a Prebendary; The Soul on Calvary; Chelloner's Meditations; Spiritual Retreat for Religious Persons; Practical Meditations on Christian Perfection; Counsels for a Christian Mother; Cardinal Wiseman's Lectures on Holy Week; A True Account of the Hungarian Revolution; Hierurgia; Moore's Complete Works; Moore's Melodies Set to Music.

NEW WORKS IN PRESS,

and will shortly be ready.—LEGENDS ON THE COMMANDMENTS OF GOD. Translated from the French of J. Colin De Planey. Legends on the Seven Capital Sins. Translated from the French of J. Colin De Planey. APPROBATION OF THE ARCHBISHOP OF PARIS. "We have caused them to be examined, and, according to the report which has been made to us, we have formed the opinion that they may be read with interest and without danger."

CANTON HOUSE.

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

FOREIGN WINE AND SPIRIT VAULTS,

103, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash. The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge. A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

AMERICAN MART,

Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing. Irish Liners, Tabacets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY. Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.