

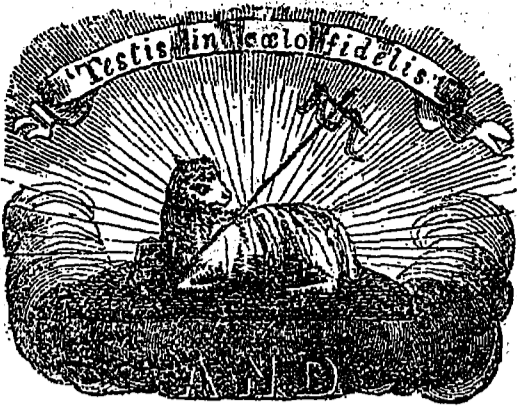
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, APRIL 2, 1852.

NO. 34.

## THE PANEGRIC OF ARCHBISHOP HUGHES ON ST. PATRICK.

Delivered in New York on Wednesday, March 17.

We are assembled here this morning to implore the blessing of God, and to invoke the benediction of Saint Patrick, to whom this Cathedral is consecrated. Churches and oratories are always consecrated to God, but generally under the invocation of some distinguished servant of his, who during this life, walked in the perfection of the divine law, and whose labors, aided by God's cares, not only illustrated the religion that he professed, preached, and consecrated, but also bequeathed an example worthy of all imitation to those who come after him. Among these servants, the Apostle of Ireland is peculiarly distinguished, not that, comparing him with other saints, there seems to be any great difference found in fidelity, but because circumstances resulting from his labors have distinguished his apostleship more than, perhaps, any other of those who propagated the teachings of Christianity after the days of the chosen twelve. I need not enlarge before you on the circumstances, or time, or place of his nativity. I need not dwell on the incidents of his life, with which, for the most part, you are familiar. I need not speak of his study under the guidance of Saint Martin, of Tours, his own uncle, or of his voyage to Rome in order to obtain the divine benediction from the Vicar of Christ on the work to which he had been miraculously called, by the invitation of the people through the medium of the Bishop, nor need I dwell on the subsequent portion of his long and laborious life. Enough it is to say—and this for the most part you know already—that during the period of his labors in Ireland, he changed a pagan into a Christian nation, and a Christian nation, not in the cold sense of a feeble, doubtful Christianity, but a Christian nation, so pronounced in its title, so decided, so devout, so firm, so zealous for the propagation even of those doctrines which they had just received from Heaven, that places it alone almost in all that has resulted from the preachings and teachings of the blessed Saint Patrick. Other nations shed the blood of their apostles—Ireland awakened to his teachings, weighed his evidence, and bowed themselves down at the foot of the cross which he presented as the symbol of his mission. Other nations in time gave out adversaries, who after having lit their candles at the lamp illumined by Saint Patrick turned their light against the very source from which it was derived, and became preachers of heresy; raising altar against altar, in the very land in which they had first drunk at the fountain of truth. Not so, however, among the disciples of St. Patrick in Ireland. A heresiarch, born on the soil consecrated by his labors, is unknown; history has not discovered him, because he never appeared before men. But, on the other hand, we may consider the results of this first apostolical mission with profit and advantage to ourselves. In the first place, we are sometimes led to imagine that from the time the Son of God preached the doctrines of eternal life on the earth, everything should be able to make a wide range of untainted atmosphere around them, so that sin should be banished wherever the Gospel was preached; or, at least, that the order of the world should be so much improved that wickedness should no longer be able to triumph over justice, and innocence, and truth. If to bear trials of this kind be the proving of the gold of individual virtue—if it be the test which God proves the fidelity of a soul, which He, in His Providence, leans upon with, I might almost say, a heavy and crushing hand; and if such a soul still adheres to God—Oh! that is the fine gold coming thro' and from the crucible of its trial. And if it be thus in individual life, it is the same when we extend the comparison to whatever nations or different ages and people of the world. There is no doubt that one of the greatest temptations in the way of sustaining, not infidelity precisely, but of throwing dark clouds on the brightness of God's countenance, in the government of the world, is a history like that of individual man; but that of a nation such as Ireland, furnishes the densest clouds through which the atmosphere of faith has to pass in acknowledging and adoring the divine supremacy of the power of God. Alas! even then, how little do we understand—how weak are our thoughts—how imperfect our vision—how little we comprehend that "the ways of God are not the ways of man," and that as heaven is exalted above the earth, so the wisdom and goodness of God is exalted above men, or above what men can conceive. Otherwise, how would it be possible, if St. Patrick brought the true faith—the faith—to Ireland, and if his spiritual charge has not ceased since that time, from generation to generation—if the faith which he taught is, to this day, cherished with tenacity strong as life—and if it be true that, in consequence of this devotion, this tenacity, this constancy, this firmness, all, or nearly all, the

temporal calamities which have crushed down that nation to the earth have resulted—does it not seem hard, that God should not interpose—that he should not sometimes vindicate, if not the unworthy creatures who serve him, at least the majesty, and dignity, and holiness of the truth which they profess? Does it not, I say, seem strange to the dark reason and wisdom of man that God should interpose—that even, in our own day, he should fatigue our patience so that, when famine has multiplied sepulchres over that land, we should say "this is the end." No; next year comes plague and pestilence—then "Oh, certainly this is the end." No; next year fury and fanaticism come in on the ruins of a prostrate people to prove their patience, and with honor and riches to tempt the soul of the poor man and his children, in his desolate cabin on the mountain. And we dare not say that this is yet the end. It is in this respect, I say, that the subject presents a theme for contemplation far more important than any repetition of the life and glorious deeds of that great saint under whose patronage this cathedral is consecrated.

Oh! how admirable is the providence of God in all things! Those tried spirits who are scandalized at such things as I have alluded to, wish all light—wish to see everything in absolute light; and they do not reflect that, for a just vision, a portion of darkness is just as necessary to us as a portion of light. Were it all light, men would become blind, just the same as it were all darkness.—But God, abiding in the happiness of his own eternal and infinite existence, and at the same time thinking of us, and disposing of things physical, moral, and temporal, in a way of wisdom of which we have no conception, allows the scene to shift, and we behold now the sunshine of Providence, and now what we may call its showers and shadows on the earth. But of all things that would be unreasonable, the most unreasonable would be for a believing man, a Christian man, a Catholic man, a man who reads and knows the holy scriptures; to look for human prosperity in this world, whether as regards nations or individuals, as the sign of God's approbation or God's love. Far from it. There is reason to fear that when God permits men or nations to prosper to the extent of their desires, it is a mark of His disfavor; it is not that He puts a snare in their way, but because they have set their hearts upon prosperity as their God; and He withdraws everything that can hinder them from realising all their so-called happiness. Then, it is known that prosperity engenders pride, and that pride kills the soul of him who harbors it; that prosperity furnishes the way of gratifying our passions, and the man who places his heart on such things, is the enemy of his own spiritual existence.—Time passes on, and after the day when first St. Patrick landed on the Irish coast, to this period, how many generations have passed this life? And where have they gone? Have they gone to the condition in which the same inequality shall prevail—in which the patience of God shall be still withheld, permitting evil to triumph?—or have they gone to an inheritance of happiness or misery, according to the use made of the means accorded to them? Oh, let no man say there is no future life—let no man say there is no future state, in which the eternal justice of God shall prevail, and regulate, and repair, and correct, and judge all these horrors and iniquities which prevail in this world of strife, where innocence is crushed by guilt, weakness by strength, and where falsehood triumphs over truth. God exists for this purpose; and the very mysteries of his providence, which we have witnessed here to-day, are an evidence which renders it certain—independent of the revelations of the light of reason itself—that there is to be a future judgment, in which virtue shall have its reward and impiety its penalties. It is just as certain as that there is a God in Heaven. What consequence then, will it be, after a few years, to man, that he may have suffered a little in this world?—because even the moment of his sufferings abridge the period of his exile, and he will soon—if a virtuous man, if a pious man, and a man who adores and loves God—he will soon, I say, be at the end of his pilgrimage, and enter, as the Gospel of this day expresses it, "into the joy of his Lord." And then the seasons will come and succeed each other, and the tides repeat their ebbing and flowing, and the ocean shall be agitated by tempests, years succeed years, and centuries centuries; but in that happy state in Heaven there is no change—no more death—no more sickness—no more oppression—no more bondage—no more inflictions on truth—no more guilt crushing down innocence—but man will be with his God, and will rest with his God for all time. And perhaps the first bright truth that will be revealed to his emancipated soul, when standing in the presence of his Creator, will be the mysterious way in which, when he thought that God was forsaking him, God was bringing him round to the end of his creation. It may be in the

first bright light in which he will see how much God was his friend when he thought that his heavenly Father had forsaken him. And this we may with reason believe, and, at any rate, we are bound to believe it; because we know that God is infinite, wise, and merciful, and we may have reason to adore Him for all time, for those very afflictions which seem to double as calamities, tracking the footsteps of the great apostle of Ireland, and those who labored with him and after him, in propagating the kingdom of our Saviour. Oh, there is nothing in the world that can upraise and elevate a soul like religion; there is no good unconnected with religion; there is no real ambition that can be gratified except in religion.—In religion, those who have attained the greatest glory, were those who had the least ambition, and had no conception of attaining it in their day. The Apostle of Ireland, when he travelled with weary footsteps from hamlet to hamlet, across mountains and over rivers, toiling in his holy ministry, had no conception—unknown and undistinguished, as he then was—that fourteen hundred years after there should be such a family as now surround's God's altar on shores so distant; that his name should be there as familiar as that of their own parents; and not only that the sons and daughters of the land which was consecrated by his labors, but that the whole Catholic Church—for to-day there is not an altar in that Church in which the name of St. Patrick is not revered, and in which his intercession is not invoked—should endeavor to strengthen themselves against the strifes of the world, by following the bright example which he left behind him. What is the fame of Cæsar compared with this? As long as the church shall exist, the name of that distinguished servant of God will be recorded in her annals, and will be pronounced with reverence; and above all, perhaps there is not a name among the early apostles of nations so universally diffused, or cherished with such deep Christian affection, as the name of St. Patrick, the patron saint of Ireland. St. Augustine, in England, is spoken of by those who remain in that nation attached to the faith he taught—they cherish his memory, and the church reveres him—but still, his labors are almost obliterated, and a barren system is substituted for the holy faith which he brought from Rome, and propagated in England. In Germany, St. Boniface is cherished; but still, though the church cherishes him, the special results of his teaching are circumscribed to the nation; but the Germans venerate the apostle by whose labors their forefathers were saved from the darkness of paganism; and so with others. But the very misfortunes of a temporal kind that have fallen on Ireland have sent forth the children of that unhappy country to every clime, and to every latitude, from the north to the south pole; and wherever they are found—and they are found more or less everywhere—not only do they cherish fond memory for the apostle of their native land, but they propagate it, and make the infection as if it were contagious, so that those who would not otherwise have had any knowledge of St. Patrick, become thus desirous to enter into those feelings, and to join in celebrating the anniversary festival of the apostle of Ireland. Meantime, who knows what may be the influence of the prayer of that illustrious saint near the throne of God?—who knows what may be this prayer?—who knows what he is watching with the solicitude which belongs to the saints, their condition, and that it may be owing to his intercession with God that they are for a little time afflicted, in order that they may be made more secure to that eternal felicity and glory which he now possesses, and which he would necessarily, under the influence of divine charity, desire that they should also approach and be made partakers? Let us, therefore, dearly beloved brethren, cast from our eyes all that filmy obstacle to a clear Christian vision. Let us not judge the things of God as we would those of men. Man must reward quickly, if at all, for time is short; or if he punishes, he must punish quickly. But God has patience. He is eternal. He has no limitation of time wherein to do justice to truth, and innocence, and piety, or to vindicate his own attributes in the punishment of crime and impiety. Let us put away all human modes of vision, and with hearts elevated to God, let us see these things in the higher range of eye, in the clearer region of our holy faith; and then, even in the calamities that have befallen Ireland, we may see much for which to adore God, much for which to be pleased, even in this life. But, perhaps, in eternity alone, the whole mystery of God's providence shall break forth upon us as the deepest evidence of his greatness and his patience, when we thought him unkind and forgetful.—*Boston Pilot.*

SINGULAR ADVERTISEMENT.—"Wants a situation in a pious regular family, in a place where the Gospel is preached, a young man of serious mind, who can wait at table and milk a cow."—*Weekly News.*

## LECTURE BY HIS EMINENCE CARDINAL ARCHBISHOP OF WESTMINSTER.

Delivered in St. George's Cathedral, Southwark, on the evening of Sunday, Feb. 22, 1852.

SUBJECT—"SOURCES OF PROTESTANT OBJECTIONS."

(From the Tablet.)

"You err, not knowing the Scriptures, nor the power of God."—Matt. xxii. 29.

When St. Paul enumerates the advantages which the Jews possessed over every other nation, he asks himself first the question, that he may answer it with more distinctness and solemnity, "What advantage hath the Jew?" "Much," he replies, "many ways. First, that to them were delivered the words of God." It was, indeed, my brethren, an honor and a glory, as well as an advantage, to that nation, to have been chosen from among all the tribes of earth as the depositories of God's great and true revelation, to be handed down by them unharmed to a new and better dispensation. And the Jews knew how to value this gift. They prized it beyond every other treasure upon earth; "for we," they wrote to the Spartans, "had no need of these things, having the consolation of the sacred books which are in our hands." And yet, my brethren, when Our Blessed Saviour came into the world and began to preach His holy doctrines, He found under this ample banner of Bible-truth a divided people. Various sects were found co-existing in the Jewish nation. Beside the Pharisee, over righteous, and, if possible, adhering too closely to the letter of the law, there was the Sadducee, who carried his interpretation of Scripture to the very verge of infidelity, and even beyond. Various were, indeed, the opinions which prevailed, but they were all united together upon one point at least. As the determined foes of the new Gospel of Christ, they were to be found ever banded together. And though they might be glad indeed when any one saw his rival refuted or silenced, still, when the time came that they were to unite together, manly did they form into one compact conspiracy against Jesus and His truth, nor cared they much by what means or by what arguments any one of these sects might have put Him to confusion and shame. Yes, my brethren, when Paul, or Peter, or James had to stand before the council—nay, when the Son of God himself was there to be questioned concerning His doctrines and His Disciples, priest or doctor of the law asked not his neighbor—"Art thou Pharisee?" or "Art thou Sadducee?"—but they gladly united their strength to crush what they considered a common foe.

That was a memorable day my brethren, on which the words of my text were spoken—a day of peculiar trial for our Blessed Redeemer by the concurrent assault made upon Him by the then different, and, among themselves, conflicting sects. For we are told that—first, the Pharisees wishing to try Him and entangle Him in His talk, sent forth the Herodians to put a captious question to Our Lord, and to see if they could bring against Him any charge founded upon disloyalty in His social principles. And when He had so beautifully answered their question respecting the giving of tribute to Cæsar, then, on the same day, as our text tells us, came the Sadducees, and put a question, the answer to which will form the subject of this evening's consideration. And when the Pharisee said that the Sadducees had been silenced, they came forward again in the person of a doctor of the law, and asked Him a question concerning the moral precept of His code. And after being answered, and put to silence, yet a fourth time came these adversaries to hold Him, if possible, still deeper on a question or dogma, and to know what Messiah was according to the prophecies of God.

It is thus that the Sadducees proposed their difficulties to the Lord. These are men who have by principle confined and limited their faith to the exercise and to the conclusions of sense. Beyond what their reason perceives they will not believe. They have never seen an angel nor beheld a demon; therefore they reject both as a mere figment of the imagination, or, perhaps, as a mere symbolical and figurative existence. They have not seen the soul—they have not brought it under the cognisance of their senses—therefore they believe not in its spiritual existence, and consequently they believe not in the consequences that flow from it. Having given no credence to the resurrection of the dead, they will not believe that the body will rise again, animated by a soul in whose existence they have no faith. And being thus, if one may call them so, the representatives of that captious and sceptical system which prevails so much among us, and may be called the characteristic of this age, they sought not, indeed, to reason, to argue, concerning the doctrines which our Saviour held, but to hold them up to ridicule before the evil and profane. They go, of course, to Scripture—for when the truth is to be assailed, unfortunately there are men who go to seek the weapons of error in the Word of God—they take the law of Moses, they make their



commentary upon it, and they put what may be called a stupid question, but one likely to bring ridicule in the eyes of the multitude upon the doctrine of the resurrection. And it is in answer to this that Our Blessed Saviour speaks at once in these decisive words of my text—"You err," He says, "not knowing the Scripture, nor the power of God." These two things must go together. It is not enough to know the Scriptures unless we are prepared likewise to know the power of God—unless we believe in this power—unless we make this power the very key to their interpretation.

Such, my brethren, are the words of Our Blessed Redeemer to those who would make their own judgment, their reason, their sense, the interpreter of His word.

[His Eminence then went on with great eloquence to develop this principle of Protestant unbelief, showing how the Protestant, whilst able to admit the power of God in the material creation, where the evidence of his senses will not allow him to deny it, dares not contemplate the exercise of the same power in things spiritual. To such a degree does he shrink from this admission, that even when on the one hand he has the literal words of Scripture proclaiming a promise, and on the other hand historical facts, (for instance, the universality and unity of the Catholic Church, and the permanence of the Chair of Peter,) fulfilling this promise, his inability to recognise the power of Almighty God, to produce this stupendous spiritual result, makes him resort to the most captious objections to explain away the literal sense of the word of God.]

The Catholic, on the other hand, assumes, as the foundation of all his reasoning respecting religion, that the power of God is absolutely illimitable, as unconfined in the spiritual as it is in the terrestrial or celestial spheres; and that, consequently, no objection can ever be made to a doctrine or to a practice taught in Scripture, simply on the ground of its being impossible, or difficult, or incomprehensible, or repugnant to sense or feeling. It is enough to know that God Himself has clearly and definitely spoken the word; and the rule of the Catholic Church is at once to accept it literally, and act upon it.

[After most vividly placing before the minds of his hearers the illustration given of the unity of the Catholic Church throughout all time, the Cardinal went on to say:]—

Yes, my brethren, this Catholic Church believes, as truly as she does in the providential government of God in all the affairs of this world, in the existence of the Holy Spirit in the Church, teaching really and truly now all truth, as was promised. Not a single promise do we believe has failed; each has been fulfilled, and continues in its fulfillment. Now, I ask others, who do not hold the Catholic belief, "Why do you not put the same interpretation upon all these words?" The interpretation I have given is the most simple. You cannot possibly, by any means of interpreting, arrive at a more simple meaning than we attach to all the words of the Saviour and His Apostles. And yet you dare not believe it. Why so? Because, having the Scriptures, having in them these words, you do not know them. And why do you not know them? Because you do not know the power of God. You cannot realise to yourselves the idea that where you do not see God producing certain given effects, simply because He has promised these effects are invisibly continued. You see these effects; you see that unity; you see that adherence to dogma; that perfect system that verifies all which the prophecies and Gospel tell us of the kingdom of God; but having in your minds certain prejudices and preconceived opinions, having made up your minds that this cannot be the Church of God, you will not believe that there is an exercise of such power in the world. If Catholics disbelieved the power of God, they could not possibly give this interpretation to these various Scriptures. And it is this which marks the difference between the simple exposition of Catholics of those texts, and the way in which they are evaded and altered by those who have made up their minds not to be Catholics. The Catholic accepts every word—he accepts that the Church is the pillar and ground of truth; that the Holy Ghost is ever with her, teaching her all truth; that the Blessed Redeemer has promised to be with His Apostles and their successors always to the end of time; that the charge given to Peter is perpetuated as necessary to the existence of the Church; and that he who sits upon the Pontifical throne is the Shepherd of the sheep, and holds the keys of the kingdom as given to Peter. He accepts all this, because he believes it to be perfectly possible, and because he believes that, having spoken these words, God meant them to have efficacious power; and as they depended on that power for execution, it cannot be wanting. Others interpret these words in an unnatural or less literal sense, because it would involve in their minds the existence of a power in the Church such as they cannot make up their minds to believe it has pleased God to exercise. And then what remains? I put that picture, which I have faintly drawn, before one determined never to accept the claims of the Catholic Church, and I say, "Account for all this? I account for it by placing together the promise of God and the power of God. Now, how do you account for the endurance of this compact power? You, who have not been in existence for three hundred years, have separated and split into hundreds of different sects—account to me for this wonderful preservation of dogma, this inviolable unity?" You must say the Church of God is unchangeable. Why, I am told that, at every turn, in every religious meeting, from every pulpit, in the daily, and monthly, and yearly press, in every form even to letters, and using the words which I have received within the last few hours with reference to the discourses I am delivering, "It is the masterpiece

of Satan!" Our Blessed Redeemer came down from Heaven to establish a system of religion; He came down to institute Christianity, which God had promised to the whole ends of the earth; He came to found a Church which should support and keep rigorous hold of all the truths He should deliver; He promised to her that perpetual assistance which we have seen; and we are to be told that when a body is presented to us which has these qualities and clear marks—when we see unity and peace, preservation of doctrine, permanence and stability, we are to be told that this is the work of God's infernal foe! And the kingdom of Christ, where is it? In a small multitude of those who are at war among themselves, who cannot agree upon the definition of one single dogma, who dispute whether or not it is by baptism a man is to be made a child of grace, who are broken into denominations of every strange name and every eccentric form—this scattered band, all collected together from every opinion, from every strange fancy, is to be looked upon as the Kingdom of Christ! And He who told us that a kingdom divided against itself should not stand, and that that was the characteristic of the kingdom of His enemy—Oh! shall He be told, except it be in blasphemy, which God forbid, that what shows us a conformity exactly answering to what He came to found, which presents to us the characteristics of His kingdom, is the matchless work of His eternal enemy; and that what He came to found bears upon it the stamp of confusion, and clearly of destruction—that it is Babel rather than Jerusalem—that it is the confusion of tongues rather than the union of hearts? Can any one, my brethren, blind himself so far as this, as to boast that the Kingdom of Christ is to be found in what, to the impartial looker-on, must present the appearance of discomfited and defeated hosts flying in all directions, and drawing their weapons against themselves, rather than in that host of Israel which goes forward compact, singing triumphantly the songs of Zion, and increasing, not merely by straggling numbers, but adding by hundreds to the strength and phalanx of its conquering ranks? Oh! my brethren, if this be the result of what has been promised to us, let us bow down our heads in humiliation, and wonder at the mysterious dealings of God, who hath thus given to His enemy the power to construct, and hath reserved to Himself only that to disperse!

Our Blessed Redeemer has entered a synagogue in Galilee, and is instructing the multitude. Let us listen for a moment at its door. What do we hear? Wrangling voices angry and loud. What do they say?—"How shall this man give us his flesh to eat?" See, after a pause, during which, no doubt, sweet and holy words have been spoken, there comes rushing forth an angry multitude, with countenances inflamed with wrath, eyes sparkling with fury, blanched lips, muttering almost curses. What do they say?—"This is a hard saying, and who can believe it?" Are these Sadducees or Pharisees?—They are disciples: they are flying from Jesus; they are flying from Him for ever. They go back, and walk no more with Him. And what is it that has provoked this extraordinary wrath?—He has been teaching them a wonderful doctrine. He has been saying, "Amen, Amen, I say unto you, unless you eat the flesh of the Son of Man and drink His blood, ye shall have no life in you. For my flesh is meat indeed, and my blood is drink indeed. He that eateth me shall live for ever." Strange doctrine—wonderful and hard—hard indeed to flesh and blood! And how are these men met? They have been divided into two parts, one of which we have already heard saying, "How can this man give us his flesh to eat? This is a hard saying; who can bear it?" They have left Him. There remain the others, and what are their words? Jesus has turned round and appealed to them: "Will you also leave me?" And they replied through Peter, ever faithful, "To whom shall we go? Thou hast the words of eternal life." Here is the criterion again applied. Those words which Jesus spoke with His own blessed lips have become a part of the written word; they are now the Scriptures, and we may easily apply our test. How did those men err? They erred not knowing the Scriptures, *i. e.*, not knowing the words which Jesus spoke. Was it that they misunderstood His words? Was it that they construed them wrong? Was it that they did not apply to them proper tests of explanation? No, my brethren; they knew not the Scripture; they knew not these words; but still more, they knew not the power of God. "How can this man give us His flesh to eat?" is an expression of diffidence, of disbelief of the possibility of doing. It is a hard saying—it is hard to reconcile it with affection, with principles, even, perhaps it may be said, with our moral feeling; therefore we will not believe this doctrine. Those men had seen our Blessed Lord perform a miracle but a few hours before, in feeding five thousand men from five loaves and two small fishes! In that miracle they believed; they saw it with their senses; it came under the cognisance of their visual organs. But they could not reason by analogy—their minds were too unrefined and carnal to do so; they could not say, "If He has given us evidence of His power in the miracle which we have seen performed, how should we doubt in that which He has just spoken?" Had He said, "I will feed five thousand men with a few loaves," they might likewise have previously said, "This is a hard saying, for no such miracle has ever been seen upon earth." But they had conviction that our Blessed Redeemer could do more than they had seen done; and it was but reasonable to expect from them that when He said, "I will give you my flesh to eat and my blood to drink," they would not measure it by the rule of possibility or impossibility; but what was promised was to be received in Faith, and it was to be left to Him to use His power to perform His own work as He knew best. And the Apostles through Peter applied our rule. "Will you likewise leave me?"

"No," says Peter, "I do not see, I do not understand how that which Thou hast spoken of can be done; but Thou hast the words of eternal life; I know that what Thou sayest must be true, however impossible it may appear; I will cling to Thee; I will go wheresoever Thou goest, and remain where Thou remainest; I will be taught by Thee, and receive Thy doctrines, however difficult in principle or impossible they may appear."

These are two simple rules. It is clear the Saviour addresses the words, "You err," not because they had mistaken His meaning, but because they chose not to apply this test of interpretation, a perfect assurance of the power of God to do whatever He tells you He will do. Then apply it now, my brethren. Oh! how that doctrine of ours, which takes the words literally and at the same time in a most beautifully spiritual manner, is reviled and ridiculed! And at this very moment there are upon walls in this metropolis hideous descriptions as they appear to the Catholic eye, sounds of blasphemy equal to those heard in the synagogue of Judea implying a disbelief in the possibility of God doing that which the Catholic believes He has done. How is this doctrine met? Oh! my brethren, the Scriptures could not err. "This is my body; this is my blood." "He that eateth me shall live by me." "Unless ye eat of the flesh of the Son of Man, and drink His blood, you shall have no life in you." "Flesh, blood, body—all words as literal as possible." And the Catholic at once says, "I accept and believe them as they are; and why? Because I believe God has power to present to me this body and this blood in any form which He has chosen to institute; because though I do not see, nor feel, nor taste them, yet God having spoken the word, I can have no doubt but He is all-powerful to do whatever He has said." What is the source of objection against this doctrine? That you must interpret these words figuratively; that it is only the type or symbol of Christ's body that is meant; that eating represents believing; that body means bread; that blood denotes wine; and that, in fact, there is not one single word in all these texts which are to be taken literally. And why? Because you are told it is repugnant to sense. "The body of Christ," says the Common Prayer Book, "being in Heaven cannot be upon earth." "How can this man give us His flesh to eat?" "It is impossible, because a body in one place cannot be in another place." "How can this man give us His flesh to eat?" "It is contrary to reason, because a body has certain dimensions, has form, and circumference, and parts, and cannot be compressed into the small space of the consecrated elements." "How can this man give us His flesh to eat?" "How is it possible, when it is repugnant to my own senses which God has given me to overrule the declarations of His own power? My own senses, which are supreme, and have at their feet the teachings of God that I may try them and probe them, tell me it is impossible that there can be a body presented to me without my feeling or seeing it, or having some cognisance of it?" "How can this man give us His flesh to eat?" "He cannot; because I cannot conceive how He could do it." This is the popular objection against the Real Presence in the Sacrament. It is a questioning of the power of God. The Catholic believes fully in that power; a Protestant makes up his mind that God's power is to be judged by those means which he himself possesses. It is like a man who would go, I will not say to the Pyramids, but to the chain of the Alps or the Andes, and take out his foot-rule with a determination to measure round their bases, and ascertain their various dimensions. Or, it is like one who would go across the ocean with a ball of twine in his hand to measure the breadth of the far-rolling deep, and say that he is able with his small means to arrive at accurate calculations. It is truly like that vision which St. Augustine is said to have beheld when taught humility in judging of the things of God. He saw a child upon the sea shore vainly endeavoring to scoop out the waters of the ocean to a small hole made in the sand, and when smilingly he instructed the child, that vision sent and showed how foolish and impracticable was what he had undertaken. "And is it more foolish," that child said, "than for you to pretend to comprehend the mysteries of religion, and what God has taught, by the small measure of your intellect and soul?" Yes, my brethren, every day and every hour are these arguments unblushingly brought forth, that the Real Presence in transubstantiation is not only false, but that it is absurd, impossible, blasphemous, everything that is will not believe in the power of God. They say it is a hard saying, and they cannot believe it.

If, my brethren, any of you should have chanced to step into this church at certain appointed hours each morning, or, perhaps, each evening, you might see one of the Faithful, poor indeed, perhaps, kneeling for a time before the altar in serious and rapt meditation, striking, perhaps, now and then, his breast, raising his eyes, from which tears are starting; and after a time you might see him, with slow step and dejected countenance, go forth and enter one of those doors which break the walls around this church. And, perhaps, at another place, you will see similarly entering in one that is young, but bears upon her the mark of high dissipation and sin, who seems unused, perhaps, to the holiness of this place—who, ere she dares to enter, stands imploring grace at the threshold, and then rushes forward and disappears from sight. After a time each comes forth with beaming countenance and with step erect goes forward and kneels before the altar in gratitude and joy. You see in the first the contrite, broken-hearted sinner, and you see in the second the penitent sinner consoled and forgiven. And what do you say if you are not a Catholic? "Oh! blasphemous Priest, thou art in there bringing to thee the sinners who are grievously offending God, and making them believe that by the uplifting of thy hands their sins are forgiven, and that they go forth, as they imagine, children of grace! It cannot be; who can forgive sins but God?"

Our Blessed Redeemer is in a house teaching. He is surrounded by a dense multitude. It is impossible to enter in by the door. Suddenly they are startled by the noise of workmen above. The roof is opened; a bed is let down; a man is upon it, helpless from palsy; his limbs are immovable; his whole frame is shrivelled, and he is unable to stand. His friends have brought him to the feet of Jesus. He is afflicted with a terrible malady indeed, which his friends are anxious to have cured; but there is another—a darker, deeper, and unseen plague that has possession of his heart. The man is deeply immersed in sin, and Jesus seems to take notice of that disease of the body for which his friends were anxious he should have relief, and also of the plague with which his soul is polluted, for He says at once, "Thy sins are forgiven thee."

And what do men say around him? "Who is this that blasphemeth? Who can forgive sins but God alone? He is again in the house of a Pharisee. He is there surrounded by enemies who are watching every look and every action. There enters in one who was well known for her sins to the whole company. She comes with faltering step indeed, scarcely venturing to enter in, but she does at length approach. She throws herself at the feet of Jesus; she washes them with her tears, and wipes them with the hair of her head, but she speaks not a word. Jesus speaks not, but He knows what others do not. They declare from her notoriety that she is a sinner, and that He is not a prophet, because He has allowed her to approach. At last He addresses her, and tells her that her sins are forgiven. And what do they around say? "This man blasphemeth! how can he forgive sins?" My brethren, what a similar picture is this to what we may witness in this our Church? How similar the words spoken to those addressed to those who call themselves the Ministers of Christ? And now, my brethren, how does the Redeemer deal with the case? He does not say, "I am the Son of God; God Himself; and true as it is that no one can forgive sin but God and God alone, your condemnation does not apply to me, because I, being God, have that power which you do not acknowledge." No, my brethren, He withheld this high and complete refutation of the cruel doctrine of the Pharisees, and He chose rather to lay down a doctrine such as should be applicable to every time. "Is it easier," He says, "to say, 'Rise up and walk,' or, 'Thy sins are forgiven thee?'"—Now, in other words, He means, "If I can do the one, if you believe that I can perform one miracle, you ought to be ready to believe that I can perform the other. If I, the Son of Man, (for so He is here pleased to call Himself) have power to raise this man from the dead, then, if I choose to say, 'Thy sins are forgiven thee,' I have equal power, and you have to believe equally in that power though you see no change as the fruit of my words. If God alone forgives sin, He forgives them in Heaven; but that you may know that the Son of Man hath power upon earth to forgive sin," He says to the paralytic, "Take up thy bed and walk." And he justifies the other case by the love shown to Him in His humanity by the person who came to seek a remedy for sin. Now, take the whole case as thus set before us. Our Blessed Lord afterwards spoke these words to His Apostles, "Whose sins soever ye shall forgive on earth, shall be forgiven in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven." There is an exercise therefore of a power of forgiving sin to be put into execution upon earth by persons to whom Our Blessed Redeemer communicated in the very same words this very same power which He used. Now, what makes the difference between the Catholic and Protestant interpretation of these words, "Whose sins ye forgive on earth shall be forgiven in Heaven?"—The difference is exactly that which the two instances in Our Saviour's life suggest. You do not believe that the Priest on earth can forgive sins, because you cannot believe that such power has been given to men upon earth. You think it is blasphemous because it is an exercise of the power of God by man. And yet Our Saviour clearly exercises that power; and in the two examples He allowed the same objection to be made by His adversaries; and His words went to prove that He had power to do invisibly to the soul what He did visibly with regard to the body, and He thus gives a key to the interpretation of those texts. But why will not Protestants accept this interpretation? Because they cannot believe in the existence of such a power in the hands of man. It is repugnant to their feelings and imaginations, and to their conceptions of God's dealings with man, to allow that He has committed or left such a power; and they cannot understand how, after eighteen hundred years has elapsed, there should exist this invisible power. The Catholic believes in the power of God. He considers that eighteen hundred years has no more weakened this power than eighteen hundred years has weakened any part of creation.—He believes in the power of God and in the words of Christ. The Catholic doctrine of forgiving sins springs up naturally and clearly. It is founded on the ground that though we may have no visible outward sense of it, it can be believed. And the Catholic accepts this doctrine as one of the various means by which the Church exercises the power of the keys entrusted to her.

I might illustrate this objection by farther examples, for instance, Purgatory or Indulgences, or the doctrine of Communion of Saints. But I hope to enter more largely into details in subsequent lectures. At present there is one topic, and one only, by which I would further illustrate this manner of reasoning as the most fruitful source of objections to Catholic doctrines.

Our Blessed Saviour upon one occasion alluded to the existence of a form of virtue which until that time was unknown in the world. He began by saying—"Not all men take these words." And He concluded by words no less impressive—"Let him who can take these words take them." It was not to be a precept consequently for all His Church; it was to be the choice of a few and favored souls. And the Apostle enters more fully into that same doctrine when he so strongly recommended as a more exalted state of life when frail beings here upon earth trample under foot the world and its promises, cast beneath them the allurement which it spreads around, march forward on a thorny and straighter path of virtue, aim at lighter and purer spheres of life, love to take the flight of the dove on the wings of contemplation to the very pure bosom of God, see no more of earth but its miseries for which to pray, or its misfortunes which to assuage, or its sufferings to which to minister, and dividing life between the service of Christ in the communion of souls and affection with Him, and in the service of those that are most dear to Him, look for no reward here upon earth, but hope one day to receive far more than compensation for every willing privation in their glorious approach to the land without spot, and in singing to Him through eternity the incomparable canticles of the chaste! Yes, my brethren, that is the state of life to which Our Saviour alludes, and which the Apostle more fully explains. And these words, like many more, fell like seed upon good ground, ready for its reception; and it was not many years after these words were spoken when the deserts of Egypt, which defied the cultivating hands of Pharaoh, sprang up with the lily and the rose, and fountains gushed forth to carry the waters of salvation to the ends of the earth. These anchorites, these pilgrims of the desert, were men whose hands were not unused to toil, but whose souls were still more used to contemplate. And from that early age there began to retire from home and to bid adieu to earth, and to rank, and to esteem, and every family tie—virgins



and maidens of highest degree, of royal birth, who, like our own Anglo-Saxon princes, believed it was more glorious to keep a door in the house of the Lord than to dwell in the most magnificent tabernacles of tin; and they have continued till now a glorious train in; and they bear nobly triumphant palms in their hands; some who press to their hearts the plant that emblemises their simple affection and their spotless holiness, and others who walk in the abodes of misery and desolation, accounting sin as the best atmosphere in which spiritual purity can be nourished, and who visit the tainted room, even where vice and pestilence may be said to fester and ferment—they have gone on a glorious host indeed—following the Lamb indeed on a glorious host indeed—following the Lamb indeed—and rehearsing in this lowly sphere that song reserved for them hereafter. And there has continued in this Church of Christ that succession of Ministers who humbly but confidently have taken up these hidden mysterious words of our Lord, and who have devoted themselves to His Ministry, but without further share in the affairs and anxieties of this world; having no children around them but the family of Christ's poor; looking to no other object of affection by their household hearth but the image of the Most Holy and Pure—He who hangs upon the cross; and they endeavor, as I said, imperfectly, indeed, but still resolutely and determined, to continue their course until the end in that same untrammelled course of charity and virtue.

Oh! my brethren, who understands those words of our Saviour, those words of St. Paul, but the Catholic Church alone? And how are they met? Oh! I should blush indeed if I would deign to allude too closely to the coarse, the vile, the calumnious, and, I may add, for it is God Himself in His Grace that is here impugned, the blasphemous system in which this holy purity is assailed, treated as a mockery, and as a thing without existence. So bad, so shameful, so millicens, is the language employed that one would be almost compelled to believe by it that they who leave all things to follow Christ, and who renounce what others cling to of worldly estate, make it a cloak to give themselves to the foul enemy of mankind. "Oh God, in no other place, in no other way, has Thy power been so much derided and impugned?" And how? By the simple answer of the unbelieving Sadducee—"It is impossible that such virtue can exist." And why not? Oh! because you know not the power of God and His Grace. Do you believe that it is given to man, indeed, to aim at these high robes of perfection and to walk upon them; to soar in these sublime flights and not have a pinion broken and fall again to the ground; to love and converse in spirit with God, without therefore being necessarily involved in the evil conversations and thoughts of this world? Oh! my brethren, it is here that everything that has been said concerning this last state is met by the cold charge of impossibility, and the celibacy of the Clergy has, within the last year, been more brutally assailed than any other part of Catholic doctrine, always by appealing to the imaginations, and passions, and sentiments of the worst class of men! They themselves being judges who are impure, how can they expect others to be better? Men whose company would not be allowed in the domestic circle or society of those whose virtue we value, are appealed to in every public way, and the most disgusting publicity wanted as to whether they would tolerate a people who believe that there is a virtue and chastity upon earth, and who trust in the power and grace of God? No; the power of God is not known in the interior action of grace any more than known to teach truth, to preserve unity, to institute great sacramental gifts or to communicate to man that power of forgiving sins which God is pleased instrumentally to confide to him. No as form of God's power is known, or fully admitted or understood by those who object to the Catholic creed. And it is only in the Catholic Church, and among Catholics, that this acknowledgment of God's infinite and unbounded power is admitted and recognised; and the great source of objection, as I have shown, springs up from the latent difficulty or rather impossibility of admitting to the full extent which Catholics require the existence of Divine power in the spiritual and religious world. And thus it comes that the Catholic increases and advances; calls upon you to construct, to build up, to elevate your ideas of God's greatness, majesty, and Deity; calls upon you not to renounce reason, but to apply reason to the discovery of first principles and simple truth—such as, for instance, that the Almighty can do what He pleases.

And now, my brethren, to conclude. I must use what many may consider a hard expression, but in candor and truth I must use it. If I were asked, "What is the meaning of Protestantism?" I should say, "It is a protest against the exercise of God's power; it is a constant guard of mind and intellect against admitting that God can do to the letter those things which in His word He has done and has said He will do; that it is a study, a subtle study, to make use of every means, from first grammatical rule to the most refined physical or metaphysical considerations, to explain away, to twist, to evade in some way or other, the clear and explicit declarations of God, that in His Church acts of power were to be exercised which should have no evidence externally, but would be performed in reference to the hearts and souls of men?" And further, I must say that when you reject or object to one of God's attributes, whether His power, or wisdom, or goodness, you are sure likewise to involve a Protestant opposition to some other. When you object to the power of God by saying—"How is it possible that what I see to be bread should be His body?" it is not merely His power, His abstract power, which is called in question, but it is His power in connection with His goodness. You say in your hearts—"Oh, this is too much—I do not believe that God would condescend so far as to give me Himself—to communicate His whole existence to me—it is incredible; you make a demand that is far too strong upon human sense and understanding—upon human attributes and feelings." No; it is not merely "How can He by the exercise of power, but by the exercise or outstretch of His goodness? I reject it, because the capacity of my mind cannot take in such an exercise of His love." And when, again, you refuse to believe that man, as the instrument of God, can forgive sin, it is not merely the goodness of God, but the power and grace of the Almighty, to which you object. You think it is a foolish, a degrading, a lowering way, and you cannot believe that God would deal so unceremoniously with you; that He would give to any man the power of forgiving your sins. And thus it is that any system which does not submit to the guidance of God when He has spoken is a rebellion against His truth.

My brethren, God has said, "unless you become as little children ye shall not enter the Kingdom of

Heaven." A child is humble, docile, and believing; a child has a soft, impressive heart; its credulity is almost unbounded; and when once the parent whom it loves has spoken, there is no more doubt upon its mind. And when Jesus speaks to you, asks you to believe, why should you refuse? Look through His life, and see where He has commended it. We have one instance—"Lord, I believe; help Thou mine unbelief." Another when it was said, "If Thou hadst been here my brother would not have died; but I know that even now whatever Thou askest of the Father, He will give Thee." Another, when the blind man asked and received his sight and went away with gladness; and He also commended such a confiding, trusting state of mind and heart of the poor woman of Canaan, who received His reproof with mildness.—Thus should ye accept the teaching of the Church in the simplicity of your hearts; and if you refuse, Oh! fear when you come before Him one day, and stand before His tribunal, and you say, "I judged, I thought for myself; I read, I considered, and I decided; and I believed just so much or so little of what was taught me"—Oh! fear lest He say to you, "You have erred, not knowing the Scriptures, nor the power of God."

## CATHOLIC INTELLIGENCE.

**THE VACANT ARCHBISHOPRIC OF DUBLIN.**—Many rumors are afloat as to the successor of the lamented Archbishop of this diocese. Amongst those already named by the "best possible instructors," are the Primate, the Rev. Dr. Hamilton, the Rev. Dr. Meyler, the Rev. Mr. Meagher, P. P., Rathmines; the Rev. Dr. Miley, the Rev. Laurence Dunne, P. P., Castledermot; the Rev. Dr. Cooper, the Very Rev. Dr. Kirby, the Very Rev. Dr. Doreley, of Castleknock. Nor is this list complete.—Those who mention the Primate guess that his Grace, if transferred a step downwards in the Irish Hierarchy, will have this descent more than counterbalanced by an elevation to the Cardinalate. But, after all, the variety of the rumors proves how much all this gossip is mere guess, and how little is known on the subject. The election is, we are informed, fixed for the 22nd instant.—*Tablet*.

**THE JESUIT MISSION IN NENAGH.**—All the clergy of the decanate sit each day for several hours hearing confession, and thus every facility is afforded the faithful. During the last week, the Very Rev. Dr. Healy, Provincial of the Society of Jesus, preached twice each day—at half-past ten in the morning, and again in the evening at half-past seven.—These discourses have been listened to with the gravest attention, not only by the Catholics of Nenagh, but also by some of the most respectable Protestant inhabitants of the town.—*Limerick Examiner*.

**ORDINATION.**—On Ember Saturday last an ordination was held in St. James's Church, Spanish-place, by his Eminence the Cardinal Archbishop of Westminster, at eight o'clock in the morning, at which hour his Eminence was received at the church door, when he proceeded to his throne in the sanctuary, vested and sung Mass, in the course of which he gave the Clerical tonsure to Mr. Weale; and conferred the Sacred Orders of Deacon on the Revs. C. and G. Ballard and E. Balstone, of the London Oratory; and the Priesthood on the Revs. A. White, H. Bamber, and Peter Cranshaw, of St. Edmund's College, and the Rev. Father Edward Bagshaw, of the London Oratory.

**CONFIRMATIONS.**—The Cardinal Archbishop of Westminster administered the Sacrament of Confirmation at St. Patrick's, Soho, last Sunday, to about three hundred persons, and the Bishop of Southwark confirmed fifty at St. Elizabeth's, Richmond, on the same day.—*Tablet*.

**CONFIRMATION.**—On Sunday last the Lord Bishop of Liverpool administered the Sacrament of Confirmation at St. Patrick's Chapel, when upwards of 700 persons were admitted.—*Ibid*.

Their Lordships the Bishops of Beverley and Birmingham have been staying some days in London on business.

**CONSECRATION OF THE BISHOP ELECT OF PHILADELPHIA.**—We are happy to be able to state that the Bulls for the consecration of our Bishop-Elect—the Right Rev. J. N. Neumann, have been received. The consecration will take place in Baltimore on Passion Sunday, in the Church of St. Alphonsus. The Most Rev. Archbishop Kenrick will be the Consecrator. The sermon will be preached by the Very Rev. E. J. Sourin. The Bishops of Pittsburg, Wheeling and Richmond, will (D.V.) be present on this interesting occasion.—*Catholic Instructor*.

The corner stone of a new building, which is to compose a Chapel and Convent, to be occupied by the Sisters of the Good Shepherd, was laid, on Sunday, 21st March, in Philadelphia.—*Ibid*.

Cardinal Castruccio Castracane degli Anteminielli Bishop of Palestrina, died on the 22nd ult. This is the second death in the Sacred College within a few days; the other was Cardinal Orioli. We read also in the Roman letter of February 24th, in the *Univers*, that Cardinal Soglia and Cardinal Bernetti had been seriously ill, but that the latest accounts stated that they were considerably better. Cardinal Bernetti is Vice-Chancellor of the Holy Roman Church.

**CONVERSIONS.**—At the conclusion of the celebration of Mass at the cathedral on Saturday, a young woman named Mary Canton, of this town, having read a public recantation of Protestantism, was received into the Catholic Church by the Rev. Mr. Conry.—*Tuan Herald*.

Mansfield Walworth, second son of Chancellor Walworth, has been admitted into the Catholic Church, at Saratoga Springs. It will be recollected that Clarence Walworth, another son of the Chancellor, is now a Redemptionist Priest. It is probable this son will follow the same course, although eminently fitted to shine at the bar.—*Philadelphia Catholic Herald*.

## IRISH INTELLIGENCE.

**THE IRISH EXILES.**—TRALEE.—At a meeting of the Tralea Town Commissioners held there on Monday evening, Mr. Justin Supple proposed and Mr. Thomas O'Kelly seconded a resolution, that a petition, to be prepared by Messrs. Richard Donovan, Thomas O'Keely, and Michael Falvey should be presented to the Queen, praying for the liberation of Smith O'Brien and the other exiles, which was carried unanimously.

**CONK.**—At the meeting of the Cork Town Council on Tuesday Mr. Maguire brought forward a resolution to memorial the Queen in favor of Smith O'Brien and his companions. The resolution was ably supported by Mr. Maguire and Alderman Dowden, and passed unanimously. It is reported that Mr. Whiteside, on his canvass at Enniskillen, has promised the release of the exiles on behalf of the Derby government.

**ELECTION INTELLIGENCE.—DUBLIN UNIVERSITY.**—The election for Dublin University took place on Tuesday, March 9, in the Examination Hall of the college—the Provost, Very Rev. Dr. McDonnell, presiding, Mr. Napier, Q.C., Attorney-General for Ireland, was proposed by Rev. Dr. Wall, the Vice-Provost, and seconded by Rev. Dr. Singer, senior fellow. The latter gentleman delivered a long speech in eulogy of Mr. Napier, after which the Provost asked does any elector propose another candidate? (After a pause.) Then, no other candidate having been proposed, I declare Joseph Napier duly elected to represent this borough in Parliament.

**ENNISKILLEN.**—The election for this borough commenced on Saturday, March 6, and on Monday Mr. Whiteside was returned by a majority of nine. He was proposed by Mr. P. Dane, and seconded by Dr. Ovendon. The other candidate, Mr. Collum, was proposed by Mr. G. Wood, and seconded by Mr. G. Irvine.

**GALWAY.**—There are three candidates named for the town, A. O'Flaherty and Martin Joseph Blake, our present members, and Lord Dunkellin. It is generally admitted that Mr. O'Flaherty will ride the first horse, to use a sporting phrase, whilst there will be a hot and close contest between Mr. M. J. Blake and Lord Dunkellin, whose friends have been actively canvassing the constituency in favor of his lordship during the last few days. The only candidates as yet in the field for the representation of the county, are Sir Thomas Burke, Christopher St. George, the present members, and the Hon. Mr. Daly.—*Galway Fiddler*.

**COUNTY OF WICKLOW.**—Besides Lord Milton, Sir Ralph Howard, Mr. Fitzwilliam Hume, and it is said, one of the Prévosts, Mr. James Grattan—the High Sheriff of the county—and who represented it in former parliaments, has signified his intention to come to the meetings as a Protectionist candidate. Mr. Hume, we apprehend, will appeal to the electors on a similar principle. Of the course of Sir Ralph Howard or Mr. Prey we are not informed. We believe, indeed, that Protection is very strong in this county.—From anything we can learn, there is hardly any county that will not be contested.—*Evening Post*.

**COUNTY OF TYPPERARY.**—We learn that one, at any rate, of the present members is likely to retire from the representation of Tipperary, and that Mr. Bagwell, of Marlfield, will be invited by the electors.—*Ibid*.

**PORTARINGTON.**—The election for this borough took place on Monday, March 8, in the Tholsel. The attendance was very thin. Captain Chidley Coote proposed Colonel Francis P. Dunne. Mr. Henry Odum seconded the nomination. There being no opposition, the High Sheriff declared Colonel Dunne to be duly elected.

**SLIGO.**—We have been given to understand that a Roman Catholic gentleman, closely connected with the interest of Sligo, will come forward to contest that county on Liberal principles at the next approaching election.—*Freeman*.

**KERRY.**—We (*Tablet Chronicle*) are requested to state that Mr. Morgan John O'Connell will start at the next election, and will shortly address the electors.

**ARMAGH.**—The *Newry Telegraph* states that the Conservative electors of Armagh have selected Mr. Ross S. Moore, barrister, as their candidate, and that Mr. Moore will comply with their request.

**REPRESENTATION OF DOWNS.**—The *Northern Whig* says:—"It is pretty generally known that the Marquis of Londonderry had withdrawn his parliamentary support from his son, and had transferred it to his more distant relative, Mr. Ker, of Ballynahinch. The noble marquis's reasons for doing so are now very generally known—namely, that Lord Castlereagh refused to act as his 'nominee,' and to vote in parliament for and against certain measures specified by his father. But it seems that the same dictatorial missive which was issued to Lord Castlereagh has also been transmitted to Mr. Ker, and that he is no more inclined to swallow the test than his noble relative. Mr. Ker repudiates the noble marquis's assumed power of nominating him to the House of Commons, under the stated conditions, and intends to come forth and stand on independent ground."

**BELFAST.**—The Catholics of Belfast have very properly met and resolved to withhold pledges at present from any candidate. They are concentrating their power, and preparing, if they cannot promote the return of a Catholic candidate to support that suitor for the votes of the constituency who is most favorable to freedom of conscience and the rights of the Catholic Church.

We understand that should Lord Naas be defeated in Kildare, Mr. Napier will resign his seat in the University of Dublin, preparatory to his elevation to the bench, and the noble lord will be returned without opposition.—*Morning Advertiser*.

**SWEARING IN OF THE LORD CHANCELLOR.**—On Wednesday the Right Hon. Francis Blackburne, late Lord Chief Justice of the Queen's Bench, was sworn into office as Lord High Chancellor of Ireland, before the Right Hon. Maziere Brady, ex-chancellor, at his residence, Upper Pembroke street, Dublin.

**THE UNDER SECRETARY.**—Mr. John Wynne, of Hazlewood, county Sligo, the Under Secretary, has entered upon his duties at Dublin Castle.

**THE FIRST CHAPLAIN.**—We mentioned on Friday that the Lord Lieutenant had appointed the Rev. Frederick Gould to be his Excellency's first chaplain. This is a good beginning. It shows that the cause of Swift is no longer upon the church, but that to be an Irishman, and a man of talent, is not an obstacle to distinction. Mr. Gould is a son of the late Thomas Gould, Esq., Master in Chancery, and for some years held a curacy in the county of Longford, where he had the singular happiness to enjoy the good-will and confidence of all denominations of his parishioners.—*Evening Mail*.

**THOMAS MOORE.**—We learn with satisfaction that a committee of the friends and admirers of "our own" poet is being formed, to initiate a subscription for the erection of a suitable testimonial to him in this his native city. Though his remains rest in another land, beside two of his children, his memory will live ever green in the hearts of Irishmen; nay, more, wherever the English language is read, or the spirit of poesy and song, translated into foreign languages, is felt, Tom Moore is loved and admired. We anticipate, therefore, a very ample contribution to do honor to his memory. And, though we do not think the individual subscription should be limited to any sum, every, the smallest, sum should be received; so that the testimonial might rest on the widest basis of human sympathies. If every man who has derived pleasure from his thrilling melodies were to subscribe a shilling, a fund would be secured ample for the noblest testimonial.—*The Advocate*.

**A MANIFESTO FOR IRELAND.**—Mr. Whiteside, her Majesty's Solicitor-General, in his haste to make "that great fact" known in the universe, has declared one branch of the ministerial policy for Ireland—it is "No Reform!" "Gentlemen"—is it not thus written and subscribed by that high luminary in the *Dublin Evening Mail* of Wednesday last?—"Gentlemen," says Mr. Whiteside, addressing the electors of Enniskillen, "the defeat of the late administration has saved Enniskillen from the political annihilation with which it was threatened under the late Irish Reform Bill. The same happy event has changed the Government, and called Lord Derby to power." Enniskillen, the pocket borough of the noble earl so entitled, and hence, according to a low Irish trick of calling things by their right names, generally styled "The Cole Hole," Enniskillen was threatened to be politically annihilated by binding it up in the same *fasciculus* with Monaghan and Cavan; but Lord Derby's exaltation has saved it, along with all the other boroughs devoted to a like fate, from extinction. Here, then, is the new Irish cry to go to the country without—not Derby and fixed duties—Derby and the fox-hunting interest—Derby and dissolution—but *Derby and the Cole Hole!* Surely it is a day *carborac nolandus*, and to be much observed in the annals of new ministries.—*Globe*.

**DEATH OF SIR HARCOURT LEES.**—"Protestant ascendancy" has lost one of its oldest and most ardent champions by the death of Sir Harcourt Lees. The rev. baronet expired on Sunday at Blackrock-house at the ripe age of 75 years. He is succeeded in his titles and his estates, by his eldest son, Mr. John Lees, who married the daughter of General Sir James Colwell, K.C.B., of Beccleands, Isle of Wight.

**ORANGE DEMONSTRATIONS AT TRINITY COLLEGE.**—As the procession, (at the entry of Lord Eglinton into Dublin, as Lord Lieutenant of Ireland) was passing Trinity College a large assemblage of the students, collected within the area, gave several rounds of Kentish fire. One of them tied an orange handkerchief, in the centre of which was a figure of King William on horseback, to one of the lamp-posts of the College-gate. This proceeding created excitement among the population in the street, and a police constable, 159 D, very properly at once removed it. A large body of students, many of them armed with sticks, rushed out of the college, and were pelted with oranges, apples, stones, and other missiles. A party of police were soon on the spot, and interfered, but were struck and hurt in the conflict which ensued. Some of them had their hats broken and knocked off, and Inspector Gernon received a blow of a stone which grazed his forehead, and struck with much force one of the constables near him. The prompt interposition of the police prevented any serious riot, and four of the collegians were arrested, and brought up before the magistrates at College-street office—namely, John Stewart Auchinleck, Alexander Miller, William Foster and Norman Geoffrey. The charges, which were for assaulting the police in the discharge of their duty, having been investigated, Mr. Foster was fined £1, Mr. Auchinleck 5s., Mr. Geoffrey 5s., and Mr. Miller discharged. The lines having been paid the prisoners were set at liberty, and on their coming into the street where a large crowd had assembled, they were received by their fellow-collegians with loud cheers, and at once, amid shouts of "College, College," a procession of the students was formed, which marched round the statue of King William in College-green, cheering and giving peals of the Kentish fire. Much excitement was created among the populace by this demonstration of political rancor, and symptoms of a "row" were speedily manifested, which were checked by the arrival of a body of police of the B division, under Inspector Walpole. Several of the rioters were then taken into custody, and, having been brought before the magistrates at College street office, were fined for making a disturbance. The attempts at demonstration by the collegians were, however, renewed repeatedly during the evening.

At the Carlow assizes, the judge congratulated the grand jury on the comparative absence of crime.

**A MAGISTRATE PUNISHED FOR THREATENING TO SHOOT A RATE-COLLECTOR.**—Francis O'Sullivan, Esq., J. P., was indicted for this offence at the Limerick assizes. A verdict of guilty was returned by the jury, and on hearing it Mr. Sullivan fainted. The counsel, on his behalf, stated that he was in a bad state of health, and in such adverse circumstances that he could scarcely procure the necessities of life for his family. Judge Jackson sentenced Mr. Sullivan to one month's imprisonment.

An affair of honor came off a few mornings since in the neighborhood of Glin, between George Wm. Massy, Esq., of Glin, and George Massy, Esq., of Glenville, his brother-in-law, the result of a dispute the night before. The latter fired at his antagonist, happily without effect, and the other gentleman discharged his pistol in the air. The combatants were attended to the ground by Messrs. Kiggell and Parker.—*Limerick Chronicle*.

**DARING OUTRAGE.**—A correspondent supplies us with the following statement:—"About ten days ago, Mr. Shirley, of Garmanna, employed a lot of horses, together with his own, to plough a farm in Ballmourt, otherwise Coon East, parish of Dysart, lately given up by a tenant here of the name of Carroll, when on Tuesday last, in the midst of the noon day, a man with his face painted deliberately walked into the field with a pistol in each hand, within musket shot of fifteen or twenty houses, in a thickly inhabited neighborhood, and shot two of his best horses dead on the spot, valued at £30, severely beating the ploughman, a young lad, and as deliberately walked away, firing shots as he went along. Not long since a cow was killed, and a valuable pony shot in the very same neighborhood."—*Kilkenny Journal*.



THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 3 McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2 1/2 do.  
Payable Half-Yearly in Advance.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTRÉAL, FRIDAY, APRIL 2, 1852.

NEWS OF THE WEEK.

The *Canada* arrived at Halifax on the morning of the 30th ult. The interest of the Parliamentary proceedings of the past week, is comprised in the answers of Lord Derby in the House of Lords, and of Mr. D'Israeli in the House of Commons, to the questions of their opponents, as to the financial intentions of the Ministry. Lord Derby said, that the questions at issue betwixt the Protectionists and Free Traders must be decided at a general election; he was determined not to shrink from carrying out his own views, if the sense of the country was favorable to his opinions, but he would not strain the influence of government, nor make use of the important position in which the Sovereign had placed him, in order to force upon the country a measure to which the great majority were opposed. His Lordship's reply was considered vague and unsatisfactory.

Still more mysteriously oracular was the answer of Mr. D'Israeli to Mr. Villiers' question in the House of Commons, respecting the financial and commercial policy of the present government; all that could be ascertained was, the intention of ministers to proceed with the St. Alban's Disfranchisement Bill, the Chancery Reform, and the Militia, Bills.

On the 19th, Lord Derby, in the House of Lords, and Mr. D'Israeli, in the House of Commons, announced the intention of government to dissolve Parliament as soon as the Militia Bill, and other necessary measures were got through with. Great preparations for the electioneering campaign are being made by the two great parties—the Protectionists, and Free Traders.

Rumors are rife, of disagreement amongst the members of the cabinet themselves, and of intestine strife. Like Mr. Micawber, Lord Derby may still hold on a little longer in the desperate hope that something may turn up, (Mr. D'Israeli, it is said, is already turning his attention to coals) but every thing seems to denote the speedy dissolution of the Tory Cabinet.

Lord Eglinton, the new Lord Lieutenant of Ireland, arrived in Dublin on Wednesday, the 10th ult., and was received without any enthusiastic demonstrations, either of loyalty or of disapprobation; the people seemed to be glad in so far as they had got rid of a Clarendon, but not to have fully made up their minds whether they had any great cause for congratulation in the advent of an Eglinton. Some attempts to get up a row were made by the Trinity College students, but were quickly put down by the police.

In the defeat of Lord Nass, we may see the first fruits of the Catholic Defence Association; in spite of all the intriguing of false friends, and open enemies—in spite of all the influence of Government, the Chief Secretary of Ireland has been obliged to retire from the contest, and resign his pretensions to Mr. Cogan, a gentleman who is a Catholic, and who is not, either a Whig, or a Tory. The electors of Kildare were called upon by the Catholic Defence Association, to reject Lord Nass—

Because he was the Chief Secretary of Lord Derby's Protestant-ascendancy Government.

Because he was a supporter of the Ecclesiastical Titles Bill.

Because he opposed the Irish Parliamentary Reform Act.

Because he supported Protestant ascendancy, by attending a No-Popery meeting at the Rotundo, presided over by his relative, Lord Roden, of Dolly's Brae notoriety, and Deputy Grand Master of Orange-men.

They were called upon to support Mr. Cogan—

Because he was neither a Whig nor a Tory, but an independent Irish Catholic.

Because he was a supporter, neither of Lord John Russell, nor of Lord Derby, but of Catholic, and of Irish interests.

Because he had pledged himself to support that policy which overthrew the Russell administration for their aggression on the Catholic religion.

Because he was pledged to maintain civil and religious liberty, and to support every measure to ameliorate the condition of the people.

The Catholic electors of Kildare responded nobly to that appeal, and the result was, that the Orange candidate abandoned the contest as hopeless. From the defeat of their candidate, the ministry may derive a profitable lesson: that the Catholic Defence Association is neither dead, nor sleeping, but can act, as well as pass resolutions, and that it will not shrink from carrying out its avowed object—viz., unremitting hostility to every administration that is not prepared to do full, and speedy justice, to the demands of Irishmen, for civil and religious liberty.

There has been a most amusing trial, arising out of the Jumper nuisance; the circumstances, as detailed in evidence, were as follows:—

O'Callaghan McCarthy, Jumper and Scripture Reader, accused Brother St. John, of St. Mary's Monastery, in Partree, for that the said St. John, not having the fear of Protestant ascendancy before his eyes, scandalised and vilified the holy Protestant religion, as by law established, by burning a copy of the Protestant, or Government version of the Word

of God, and pronouncing it—the Government Word of God—foresaid—to be, a heretic Bible, and not the Word of God at all—in contempt and disgrace of the holy Government religion, as by law established.”

The burning of a book, called by Protestants the Word of God; but which is looked upon by Catholics, as no more deserving that name, than the Koran, or the Book of Mormon, was clearly proved, though the jury do not seem to have been called upon to try the issue, whether the book so burnt was the Word of God, or not. We think it a pity that this question was not raised; for it would be such an expeditious way of settling religious disputes, to refer them, to the decision of a petty jury. Brother St. John was bound over to keep the peace, and the question whether the Protestant Bible, be the Word of God or no, remains still undecided.

The elections in France have terminated in favor of the government, only five deputies hostile to the President having been returned. The departure of the French ambassador from London, has given rise to some uneasy speculations; amongst other reports circulated, is one to the effect that Louis Napoleon's intellect has been weakened, by the exciting events of the last three months, and that his health is seriously impaired: there seems to be no doubt, but that the sickness of the President has been greatly exaggerated.

The telegraph announced the cessation of hostilities at the Cape of Good Hope; this news has not been confirmed by the journals received in town.

THE GLOBE AND STATE-CHURCHISM.

“Are the French Canadians disposed to separate their Church from their State?” asks the *Globe*. “The French Canadians cannot separate their Church from their State” responds the *Transcript*, giving, at the same time, the best of all possible reasons—“because there is no connection between them.”

Our Montreal cotemporary continues, that, with the exception of the tithes, which are paid by Catholics alone, and a small share of the Clergy Reserves, the whole property of the Catholic Ecclesiastical Corporations, Hospitals, Convents, Seminaries and Colleges, was acquired, not from the State, but by acts of sale, or donation from private individuals, and is, therefore, “protected by every sanctity which legislation and treaty can give to property, either public or private.” The answer of our cotemporary, the *Transcript*, does not satisfy the zealous No-Popery editor of the *Globe*, for, again, he reiterates the same stale, and oft refuted absurdity, of the connexion between Church and State in Lower Canada, professing his inability to discover any difference betwixt State Churchism in Canada, and in other countries, with the exception, that in the former, the dignitaries of the Catholic Church enjoy no judicial or legislative prerogatives. We will endeavor to show our cotemporary the difference in a few words:

In Canada, no Protestant is compelled to pay one farthing for the support of the Catholic Church. In Protestant England, Dissenters—and in Ireland, Catholics, are compelled by law, to pay for the support of a Protestant Government, or State Church; there is here, a trifling difference, upon which our cotemporary would do well to meditate, ere again instituting a comparison between the Church in Canada, supported solely by the contributions of its own members, and the State Church in Protestant Great Britain and Ireland, sustained chiefly by the money of Catholics and Dissenters.

Again, the *Globe* comes to the attack—“We asked if the French Canadians were disposed to separate Church from State, which we hold to be a chief end, and aim of the Reform-party. The *Transcript* says, that there is no connection to be divided. We say there is a connection, and a close one. They have lands belonging to them, on which they have been fattening for many years, building up their male Seminaries, and female Nunneries, using them for bringing the youth under their control, and erecting a Hierarchy strong enough to hold in thrall the minds of the whole French Canadian population. We say that they have the means of enforcing the payment of the exactions from the people, and that if they use it gently, it is only because they fear that it will be taken away. No separation to be made, did he say? We will venture to prophesy, that he will be of a different opinion ere long.”

It is not easy, at first, to distinguish the meaning of the writer, enveloped, as it is, in the grammatical obscurities of this extraordinary rigmorle; no doubt, his meaning is most patriotic and noble, if we only could get hold of it, if only we could ascertain, to what nouns, the mysterious “*They*” and “*Them*”, that so often occur, referred. “*They*” have lands, belonging to “*Them*”, says our writer: but who, in the name of all that is absurd, are the “*They*” and the “*Them*”? Do these mystic words denote the “French Canadians,” or the “Reform Party,” or the Priests, or the Nuns, or the Catholic Ecclesiastical Corporations? and if “*They*” have lands belonging to “*Them*”, have not “*They*” the perfect right to do what they will with what belongs to “*Them*”? to build thereon male Seminaries, female Nunneries, and episcopal Churches, without being exposed to the reproaches of editors of more than doubtful gender? If the lands upon which “*They*” were fattened, did not belong to “*Them*”, we could understand the indignation of our cotemporary against “*Them*”, but as it is, it seems to us the most natural thing in life, that “*They*” should make what use “*They*” think fit, of lands which belong to “*Them*”. If the *Globe* will drop his “blood and thunder style” for a little, and try to write plain English, which plain men may understand, telling us who are “*They*”, and who are “*Them*”, and what are the “exactions,” which “*They*” have the means of enforcing from the people, we shall be happy to discuss with him the question of Church and State, and how far State-Churchism can be said to exist in Lower Canada.

Another question the *Globe* puts, is—“Are the French Canadians in favor of free education?” It is a little difficult, and would appear very presumptuous for us, to attempt to define the opinions of a whole nation upon this important subject; but, as the great majority of the French Canadians are Catholics, and as *all true Catholics* are, and must be, in favor of “free education,” it is highly probable that the French Canadians are favorably disposed toward perfect freedom of education also.

Freedom of education is what the Catholics of this Colony, of the United States, of the British Empire, have long been battling for, with the firm determination, never to lay down their arms until perfect freedom of education shall have been obtained. If our Protestant cotemporary be indeed a friend of free education, we promise him that he shall find in the Catholics of this country warm and zealous, if not able, allies—men who will join him in the cry, for freedom in religion, freedom in education, for no State-Churchism, and no State-Schoolism; but ere concluding a treaty of alliance, we should like to know what our cotemporary means by “free education,”—we should like to have from him an answer to the following questions:—

Does freedom of education mean the voluntary principle?

Does freedom of education mean the right of every man to give what education to his children he thinks fit?

Does freedom of education mean that no man shall be compelled to pay for the support of an educational system, of which, in his conscience, he disapproves?

Does freedom of education mean the emancipation of the education of the people from all State control?

If our cotemporary can answer these questions in the affirmative, we are with him, heart and soul. We will toss up our caps into the air, and shout with him “Hurrah for the Voluntary Principle,” “Down with State-Churchism,” “Down, down to the dogs, with all State-Schoolism;” we will inscribe Freedom of Education on our banners, and fight with him in the same ranks. Our cotemporary has only to speak out honestly, and he will find plenty of French Canadian Catholics ready to back him in the struggle, for Freedom of Education, Free Religion, and Free Trade; who deprecate all State interference with any one of them, with Religion, with Education, or with Trade, but especially with Religion and Education. The Voluntary Principle, that is our ticket, and we invite the *Globe*, if he be sincere in his aspirations after “freedom of education,” to come up on our platform.

But if, by freedom of education, the *Globe* means—as we fear he does—State-Schoolism, the right of the State to overrule the rights of the parent, the right of a tyrant majority to oppress the conscience of the minority, by forcing them to pay for a system of education, of which, as honest Catholics, they cannot avail themselves; if, by freedom, the *Globe* means servitude, and the vilest and most degrading of all servitudes; if he means the right of the State to trample upon the rights of the Church, and of the parent; then, indeed, we say, God forbid that any French Canadian, that any Catholic, that any honest man, should be in favor of such freedom of education as this. No, they will oppose it; no matter at what risk, at what hazards. They deprecate all violence, all resistance to human laws; but the law of God, the law of the Church, is higher than any human law, and if they must needs disobey one, they will not disobey the Higher Law. If there be a cause in which resistance would be not only lawful, but a duty, it would be in the cause of Freedom of Education, and Freedom of Religion, for the two are one. Catholics have the right—and it is their duty to resist State-Schoolism—to say that the State, or majority, shall not interfere with the education of their children, shall not dictate to them how they shall be educated, or compel them to pay for the support of Schools which their Church condemns; and, if necessary, it will be their duty to make good these words, by deeds.

With whatever defects, or shortcomings, Protestantism may be taxed, it cannot be accused of not inspiring its professors with “a good conceit of themselves,” and a proportionate contempt for all others. From their childhood, Protestants are taught to believe, that to the glorious revolution of the sixteenth century, Europe is indebted for its arts and sciences, its literature and its free institutions—that before the advent of St. Luther, and until gospel light flashed from Anne Boleyn's eyes, the world sat in darkness, and in the shadow of death, every effort of the people, to emancipate themselves from the iron yoke of their feudal oppressors, repressed by the tyrant of Rome, aided and abetted by an army of ignorant and bigoted priests; that the Church had but one object—to increase its influence over the minds of the people, by keeping them in profound ignorance, and that the mass of the people, by their profound indifference to the advantages of education, seconded the views of their spiritual despots. So often, and under so many forms, are these assertions repeated—so averse are the majority of Protestants to examine, for themselves, and to study the records of the “dark ages,” to find whether these things were so, or no, that it is not surprising, that they are generally received as indisputable facts; and that Popery and ignorance, Protestantism and intelligence, are invariably coupled together, by every scribbler against the Church of Christ.

Selfishness seems to have been in the dark ages,” we suppose the writer means the middle ages, extending from the sixth to the fifteenth century, “the predominant feeling of the human family, each member of which, aimed to raise himself above his fellows, in the social scale, and to profit by the ignorance or weakness of others.”

altogether withheld from the lower classes, and, even among the wealthy, little more than the rudiments were acquired, except by a few who devoted themselves to the priesthood, or the learned professions.

It was the maxim of princes, rulers, and priests, that in order to govern a community, the members composing it should be kept in mental darkness.”

It is to a writer on Education, in the *Montreal Witness*, that we are indebted for the above sketch of the moral and intellectual tendencies of mankind, during the “dark” or middle ages—selfishness and ignorance being their most striking characteristics. How far the history of these “dark” ages, will bear the writer out in his assertions, we intend briefly to examine.

The first great characteristic of mankind, during the ages of Popery, and mental darkness, “seems,” according to our cotemporary, “to have been selfishness;” an eager desire on the part of every member of the human family, “to raise himself above his fellows in the social scale,” and a profound indifference to the welfare of others.

Ignorance, spiritual despotism, priestcraft, and superstition, are charges, that we have been accustomed to meet with, against the social system of the middle ages, but selfishness is something new, and for which we were not prepared. We did think, that, if there was an age distinguished for true, unmitigated selfishness—for a perfect indifference to the wrongs of others—for the continual struggle of every man “to raise himself above his fellows, in the social scale, and to profit by the weakness or ignorance of others,” coupled, at the same time, with the most nauseating cant about “rights of men,” and “rights of women,” “fraternity and philanthropy,” it was the present commercial and go-a-head nineteenth century; we did think that “chivalry” had been one of the predominant characteristics of the dark ages, and we knew that chivalry, whatever extravagancies it may have produced, into whatever follies it may have led its votaries, was the antagonistic principle of selfishness.

The men of the middle ages, may have been sometimes licentious in their morals, and rather lax, to use no harsher term, in their notions of gallantry, but selfishness is the last vice, with which the ages of chivalry can, with justice, be taxed: in those days, munificence, and courtesy, no less than valor and loyalty, were looked upon as the indispensable qualifications of the poorest gentleman; the very essence of chivalry, that alone which prevents us from looking upon it as a fit subject for ridicule, was “an active sense of justice, an ardent indignation against wrong, and a determination of courage to its best end, the prevention or redress of injury” (*Hullam*); to redress the wrongs of the oppressed, to uphold the weak, to distribute bountifully to the poor and needy, were the principles which were inculcated, and chiefly dwelt upon, in the lays and romances of the selfish middle ages: how faithfully these mirrored the manners of the age, we need not mention, but we may be sure that the predominant feeling of an age, whose most characteristic folly was the passion for tales of knight-errantry, was certainly not selfishness, or an indifference to the wrongs of others. “To check the insolence of overgrown oppressors; to rescue the helpless from captivity; to protect, or to avenge women, orphans, and ecclesiastics, who could not bear arms in their own defence; to redress wrongs, and to remove grievances, were deemed acts of the highest prowess and merit. Valour, humanity, courtesy, justice, honour, were the characteristics of chivalry. To these was added religion, which mingled itself with every passion and institution during the middle ages, and by infusing a large proportion of enthusiastic zeal, gave them such force as carried them to romantic excess.” These, according to the Protestant historian Robertson, were the characteristics of the middle ages: valor and honor, tempered with religion, were their arts, for the practice of which, in spite of the “romantic excesses,” we cannot refuse to them the tribute of our admiration. There were, it is true, no societies of ladies and gentlemen, to hold charitable soirees, and to raise funds for sending out flannel petticoats, and woollen stockings, to the niggers on the Coast of Guinea; but then, in those days, if men talked about philanthropy a good deal less, they practised charity a good deal more, than they do at the present day: now men think that they have done a great thing, if they have attended a meeting, and passed a string of sympathising resolutions; in the dark ages, when selfishness was the predominant feeling of the human family, not only convents and hospitals were founded and largely endowed, not only was the wealth of the Church made available for the redemption of captives, but when all other means failed, it often happened that these selfish bigots, having spent all that they possessed, gave themselves up as voluntary captives, in order to ransom their brethren, as in the case of St. Peter Armengol, who, wanting all resources to deliver some unfortunates from slavery, remained as a hostage in their place, and when the day of ransom had expired, resigned himself to be hung, because the money had not arrived from Europe. Examples such as these, were not rare in the selfish “dark ages;” though we fear, that the present is far too enlightened an age, to tolerate such superstitious practices; at least, we have never heard of the conduct of St. Peter Armengol having been held up in Exeter Hall, as worthy of imitation; and certainly the conduct of many of our liberal Protestant brethren, in seasons of sickness and danger, as, for instance, in the year of the typhus fever, rather induces us to imagine, that in spite of all their vaunted philanthropy, and sympathy for suffering humanity, they would still prefer talking about the great things they were just about to do, to exposing themselves to any great amount of hardship or inconvenience, even for the sake of “a man and a brother.”

The present age has many good qualities, that nobody will deny—but it must not lay claim to any.



superiority over the "dark ages," on the score of liberality or disinterestedness; it is a fine, thriving, business age, and not the less so, because it is pre-eminently a selfish one. "Time," says Hallam, in his history of the Middle Ages, "has effaced much of the gentlemanly, as it did before of the chivalrous character. From the latter part of the seventeenth century, its vigor and purity have undergone a tacit decay, and yielded, perhaps in every country, to increasing commercial wealth, more diffused instruction, the spirit of general liberty in some, and of servile obsequiousness in others, the modes of life in great cities, and the levelling customs of social inter-course." Not selfishness, but a spirit of gallantry and ridiculous extreme, and, amongst the clergy and religious orders, leading to the most heroic acts of self-devotion, was the striking characteristic of the "dark ages;" in those days, a Du Guesclin or a Bayard was held in honor; now the world is called upon to worship Cobden and Bright; we doubt if it has profited by the change.

We must postpone, until next week, the consideration of the other charges against the Church in the "dark ages,"—and how far the "darkness" of those "ages" was owing to the Church, and how far to causes over which the Church had no control.

The *Journal de Quebec* contains a reply to the strictures of the *Montreal Gazette*, upon the conduct of the Archbishop of Quebec, and the Catholic Clergy of that diocese.

From this we learn, that not a single penny of the property of the Rev. Mr. McMahon has been given to the Archbishop's Corporation. The sum of £1,000 was left by the Rev. gentleman, *in trust*, to the Archbishop of Quebec, to be laid out in alms-deeds, and other pious works, in favor of the congregation of St. Patrick's Church; but from this sum of £1,000, must be deducted the debts, and other legacies of the testator, which reduces the amount available for charitable purposes, to the sum of £700. The administration of this sum of £700, which is to be laid out for the use of St. Patrick's congregation, far from being an advantage, entails merely a very heavy burden upon the Archbishop, supposing that his Grace consents to accept the charge, which he has not as yet done; but whether he accepts it or not, he will hold the sum, *in trust*, for the use of the St. Patrick's congregation, and every penny of it must be laid out in accordance with the expressed wishes of the reverend testator.

The *Journal de Quebec* contradicts the assertion of the *Montreal Gazette*, that Catholic Ecclesiastical Corporations can hold property to an unlimited extent. With the exception of the Act, incorporating the Catholic Bishops of Toronto and Kingston, all the Acts of Incorporation passed in favor of Catholic Ecclesiastical Corporations, by the Provincial Legislature, place restrictions upon the amount of property which these Corporations can legally hold; and if an exception has been made in favor of the Catholic Bishops above mentioned, it was because, by previous Acts, the power to hold property to an unlimited extent had been conferred upon Protestant Ecclesiastical Corporations, a circumstance which our Protestant cotemporary, with that love of fair play for which he is so eminently distinguished, carefully avoided mentioning. We hope that the *Montreal Gazette* may find the explanation of our Quebec cotemporary satisfactory; we will now say a few words upon our own account.

In treating of the rights of Ecclesiastical Corporations, to receive and hold the property given, sold, or bequeathed to them, we have always carefully avoided every thing approaching to religious controversy; we base the rights of the Corporations to receive and hold, not upon the religious dogmas which they profess, but upon the rights of the individual to give, sell, or bequeath—contending that the right of the latter to give, sell, or bequeath, is the exact measure of the rights of the others to receive and to retain. We have never claimed any advantage for the Catholic over the Protestant, or for Christian over Jew, nor have we made orthodoxy of belief the basis of the rights of the proprietor. It is unfair, therefore, of the *Montreal Gazette* to affect, in his reply to the *True Witness*, to treat the matter, at issue betwixt us, as one involving any questions of dogma; he knows well enough that the infallibility of the Church, in matters of faith, is not the basis upon which we found the argument in favor of the inviolability of Church property; nor can we see why our cotemporary should have alluded to the theological controversy betwixt Catholics and Protestants, unless with the intention of shirking out of a difficulty, in which he had involved himself. The dilemma was this—we asked our cotemporary how it came to pass that, whilst he was so sensitively alive to the evils flowing from allowing Catholic Ecclesiastical Corporations to hold property to an unlimited amount, he was so profoundly indifferent to the evils which, if his hypothesis be correct, must equally be the result of conferring similar privileges upon the Protestant Ecclesiastical Corporations. Another request we made was—that our cotemporary would be kind enough to specify the 26 Acts of "this nature,"—that is, Acts conferring upon Catholic Ecclesiastical Corporations the power to hold property to an unlimited extent, which he asserted had been passed since the union of the Provinces; our cotemporary replies, by giving us a string of Acts, all, with the exception of the Act incorporating the Catholic Bishops of Toronto and Kingston, placing stringent restrictions upon the amount of property which the said Ecclesiastical Corporations may legally hold. It would be a paltry quibble, on the part of the *Montreal Gazette*, to say that his remarks, as to 26 Acts having been passed since the Union, applied to all Acts of Incorporation in favor of the Catholic Church, and that he merely

meant to say that 26 Acts, incorporating Catholic societies, had been passed; if there be any meaning in words, our cotemporary distinctly asserted upon the testimony of the *Patriot*, that 26 Acts, conferring unlimited powers, had been passed in favor of Catholic Corporations since the Union. Here are his words:—

"While we have willingly admitted the right of Roman Catholics to invest their property as they choose, for the benefit of their form of religion, we have always opposed the establishment of Corporations, with a right to hold property to an unlimited amount. There is a degree of wealth beyond which these Corporations should not be allowed to go. In opposing their formation upon such terms, we have acted as well in their interests as our own. They may be assured, that they raise up most powerful opponents to their religion and Priesthood, by allowing the belief to gain ground that they are revelling in ill-gotten wealth. It is a cause of scandal and offence which they should take care to avoid. The *Patriot* speaking of the Corporations, cites 26 acts of incorporation of this nature, passed since the Union, in favor of the Roman Catholics."

This cannot mean, merely that the Legislature has passed 26 Acts since the Union, incorporating Catholic Societies, for where then would be the need of qualifying the words "Acts of Incorporation" with the words "of this nature?" The intention of the writer was evidently to impress upon the minds of his readers, that these acts were of the "nature" alluded, and objected to above, as conferring power to "hold property to an unlimited amount." It was to this that we objected—and not to the bare statement, that 26 Acts of Incorporation have been passed, since the Union, in favor of Catholics. Our cotemporary forgets to mention how many Acts have been passed in favor of Protestant Bishops, ministers and congregations.

We cannot conclude without expressing our surprise that, whilst our cotemporary should be so zealous in pointing out the scandals which "too much wealth" in Catholic Ecclesiastical Corporations may excite, he has allowed the scandal, which the dishonesty and swindling (to use the mildest terms,) of the Montreal Provident and Savings Bank, has caused, to pass in silence. Nine months have elapsed since the Parliamentary Report, exposing the crying iniquities of this Bank—the causes of its failure—and the ruin it has entailed upon thousands of the industrious laboring classes—has been before the public, and not a word has appeared upon the subject in the columns of our Protestant cotemporary, who has such lynx eyes to detect the delinquencies of Catholic Bishops and Priests. How is this? we often hear asked—How is it that men who style themselves guardians, and censors of the public morals, should allow such a scandalous exposure of roguery to pass unnoticed? It is not, evidently, because the subject is an unimportant one, or one in which the public takes no great interest. On the contrary, government deemed it of so great importance, that it appointed a committee to investigate the causes that led to the bankruptcy, and the Colonial Parliament ordered the result of the investigations to be published. The Report contains an account of swindling and dishonesty, unsurpassed in the records of the Old Bailey, of acts more infamous than many for which men in England have been sentenced to the hulks, or to Botany Bay—and yet the *Montreal Gazette*, who pretends to be so horrified at the malicious libels of J. P. M. Lecourt, does not consider it worth noticing. How is this? may well be asked. We do not pretend to be able to give an answer. Some indeed do say, that though our cotemporary is bold enough to attack both Priests and Nuns, who cannot retaliate, he is prudently afraid of offending wealthy rogues, who, if exposed, might withdraw their support and patronage from his journal; others, again, assign still more venal, and more infamous motives for this mysterious silence; but whatever the cause of that silence, it is a disgrace to the press.

The *Montreal Gazette* may strive to parade his zeal for purity of morals, and his disgust at the alleged mal-practices, on the part of the Catholic Corporations, as long as he likes; but so long as he remains silent upon the well-proven roguery of the Montreal Provident and Savings Bank, we cannot look upon this display of zeal, but as a signal display of hypocrisy, and Protestant malignity.

THE CENSUS.

The Census Commissioners for the city of Montreal have published their returns, of which the following is an abstract:—

Catholics, . . . . .	41,464
Protestants, . . . . .	16,170
Jews, . . . . .	181
Total	57,715 in 1852
Total	49,207 in 1850
Increase	9,508

CATHOLIC INSTITUTE.

A meeting of the Catholics of Calumet Island was held on the 18th ult., for the purpose of forming a Branch Catholic Institute. The Chair was taken by Mr. Thos. Cahill, and Mr. Masterton was requested to act as Secretary.

A series of resolutions, expressing the regret of the Catholics of the vicinity, for the want of a Society or Institute, for the dissemination of useful knowledge—their determination to remedy this want forthwith, by the establishment of a Catholic Institute, were agreed to. The President, Vice-President, and other office-bearers of the Institute were appointed, and the Secretary was instructed to forward a copy of the resolutions to the Secretary of the Montreal Catholic Institute, with a request to be affiliated as a Branch Institute. On the motion of Mr. P. McCoy, the annual amount of subscription was fixed at 2s. 6d. We heartily wish our brethren of Calumet Island success in their undertaking: their requests shall be attended to immediately, and an answer returned.

Tickets for Dr. Brownson's lectures may be had at the Store of J. Sallier, Notre Dame Street.

THE IRISH EXILES.

On Wednesday evening, Mr. Starnes gave notice of his intention to move, that a petition, praying her Majesty to extend her pardon to the Irish exiles in Van Dieman's Land, be adopted by the Corporation of the City of Montreal, and be forwarded through the hands of his Excellency the Governor General of Canada.

ORDINATION.—On Sunday last, Mgr. Taché, the Bishop of Arath, conferred the Order of Deacon upon M. Francois Berthelot, in the Chapel of the Seminary of St. Hyacinthe.

BEAUHARNOIS.—Our agent at Dewittrille, writes us a very gratifying account of the success of his labors in that district; and to show us what a little exertion can do, he sends us half-a-dozen new subscribers, and promises us twice as many names before long: he says one subscriber declined taking the paper any longer, and requested him to notify the editor to that effect; our agent made up his mind to get us two new subscribers for the one we had lost, so he set to work cheerily, canvassed among his friends in the district, and the result! has been what we have stated. We are much pleased with his success, and hope his example will be followed by many of our country agents.

ST. PATRICK'S DAY AT QUEBEC.

(For the True Witness.)

The celebration of the festival of Ireland's patron saint, on the 17th ult., has never been surpassed in this city. The auspices under which it took place, were most propitious. The weather was most beautiful—clear and moderately frosty—not a cloud dimmed the heavens. The collection of John Maguire, Esq., to the office of President of the St. Patrick's Society, was universally hailed with delight, as indicative of the harmony existing among the Irishmen of Quebec. This choice is, in every respect, a wise one. I am satisfied, that if energy, and a thorough appreciation of the objects for which the society has been instituted, can ensure success, Mr. Maguire's term of office will be a distinguished one.

The preparations visible for a few days previously, had raised expectations in the public mind which, I am happy to say, were amply realized. At 9 o'clock, a.m., the Place d'Armes was crowded with the sons of Erin. Numbers continued to arrive till a quarter before ten, when the officers of the St. Patrick's Society having reached the ground, the procession was formed under the superintendence of two marshals on horseback, clad in gorgeous uniforms. The children of Irishmen, and the Irish scholars of the Christian Brother's school, conducted by one of the Brothers, headed the procession, with elegant flags and banners. The solemn and neatly appointed band of the St. Jean Baptiste Society came next, followed by the adult members of the St. Patrick's Society, preceded by a large green flag; the banners of the society were borne at regulated distances, guarded by axe and spear men. One of the banners—with only one or two days of preparation, designed and executed by our talented fellow-countrymen, W. & J. McKay, painters, of this city, they fitly deserve the title of artists) deserves a particular notice on the occasion, and the recent death of its distinguished object—the intelligence of which had just reached Quebec—rendering it peculiarly appropriate. It was of the richest white silk. In the centre of a black, black cloud, was inscribed, in letters of gold, the name of Ireland's deceased bard—O'Connell. From the name, the deep gloom of the cloud gradually lessened to the outer edge; where presenting the appearance of floating masses, in fleecy and transparent wreaths, it burst in every direction, in an effulgent of intense, light. In the foreground lay a prostrate man—the chords snapped and intertwined in tangled confusion. Beneath the heap was a scroll, in which was inscribed the opening lines of the Poet's beautiful tribute to the memory of Sir John Stevenson:—

"Silence is in our festal halls—  
Sweet son of song! thy course is o'er;  
In vain on thee sad Erin calls,  
Her minstrel's voice responds no more."

The device was bordered with black erape, looped in graceful festoons; and around the edges of the banner, was a deep border of rich black fringe. The spears on the upright and cross poles were capped, and the tassels and other trappings were of black, and of the richest materials. Both for design and execution, it is one of the most beautiful banners I have ever seen.

The band having struck up St. Patrick's Day, the procession marched to St. Patrick's Church, in which a Grand Mass was celebrated. His Grace the Archbishop, the Bishop of Thoa, and a numerous body of clergy assisting. A most eloquent and impressive discourse was delivered by the Rev. Mr. Kollman, the Pastor of the Church, and Chaplain to the St. Patrick's Society, at the close of which a collection was made for the poor, amounting to 280.

After Divine Services, the procession was again formed, and having saluted their Chaplain, proceeded to the residence of his Excellency the Governor General, when halting, the band played the "National Anthem," and the society gave three hearty cheers; it then marched through all the principal streets of the city, exchanging the usual courtesies with the other national societies, which were represented—the St. Andrew's Society, by the Hon. W. Primrose and officers; the St. Jean Baptiste Society, by the Hon. R. E. Caron and officers, &c. The procession also saluted the Archbishop at his palace, who addressed them for a few minutes, in very flattering terms. After a fatiguing march of over three hours, the procession dispersed at the residence of the President.

St. Patrick's Day was never celebrated in this city in better style. The streets presented the appearance of a procession Sunday, being lined throughout, wherever the society passed, with evergreens. Flags, of every hue and variety, waved overhead, and several triumphal arches, with gay and appropriate emblems and mottoes, were thrown across the streets. I did not observe one case of intoxication throughout the day, nor did anything occur to mar, in the slightest degree, the harmony of the proceedings.

HERBICIOUS.

\* By a rule adopted last year by the St. George's Society, not to assemble to greet any society on its day of festival, the banners of the society were merely displayed from the windows of Russell's Hall.

ST. PATRICK'S DAY AT RAWDON.

(To the Editor of the True Witness.)

SIR,—At an early hour the Church of this Township was unusually crowded by Irishmen and the sons of Irishmen. High Mass was sung by the Rev. Mr. Clement, P. P. St. Julien, after which the Rev. W. Pominville, our worthy Parish Priest, entered the pulpit, and delivered a chaste and beautiful sermon on the subject of the day, pointing out in a clear and satisfactory manner, the difference between the adoration due to God, and the veneration we pay to the saints. At 4 o'clock, P.M., a large number sat down to a sumptuous dinner, prepared by Mr. James Daly for the occasion. At the head of the table sat the Rev. Prencher of the day; on his right was Dr. Lodel, Seigneur of Lavaltrie; on his left were other strangers from New Glasgow. After the cloth was removed, the Rev. Chairman gave, "The Day and all who honor it," upon which he made a few very appropriate remarks. The next toast was, "The Queen and Royal Family," which was responded to by Dr. Lodel. The Chairman then proposed, "Lord Elgin and the Government of Canada," on which A. Daly, Esq., rose and said:—  
Mr. Chairman and Gentlemen,—In rising to respond to the sentiment just given, I regret that the task has not fallen into more adequate hands to do it justice. However, as the subject is one that has undergone much criticism for some time past, the task becomes less anxious on those who cherish the Administration of Lord Elgin. It must be confessed and admitted, that with all his supposed faults the country has been retrieved from a threatened bankruptcy which awaited it, to the

proud position it now occupies, whereby the credit of the Province is fully established. This change, Gentlemen, is owing to wise legislation, which, if persevered in, is calculated to stop the mouth of the Ammexionist, and afford us peace and plenty under our national emblem, the Shamrock, Rose, and Thistle. As for the present Administration, (enjoying the confidence of the country as they do,) they are entitled to a fair trial. If they are unworthy the high trust reposed in them, the country will retrograde; but if they are capable of working out Responsible Government according to its true meaning, then is the country destined to become happy and prosperous. It is, therefore, the duty of all good subjects to offer no partisan opposition, but to give every assistance in their power to promote all measures calculated to advance the interests of Canada. (Loud cheering.)

The following toasts were then given in their order:—  
"Ireland and her exiled sons all over the world." Mr. Rogan responded in a speech of considerable length, to give even an outline of which, would be impossible.

"The Land of our Adoption." Responded to by Mr. B. McManus.

"The Clergy of Canada." The Rev. Mr. Pominville replied.

"The Memory of Daniel O'Connell." Drunk in solemn silence.

"Father Matthew and the Temperance Association."

"Our Guests" and several volunteer toasts were given.

The mirth was kept up till a late hour. I must here remark that the juice of the apple was preferred to the juice of the grape. Yours, &c.,

(To the Editor of the True Witness.)

DEAR SIR,—Permit me, through the medium of your journal, to give to my countrymen, who should feel interested in any thing which tends to the welfare, credit and happiness of Irishmen, an account of the proceedings, and the manner with which the Irish and French Canadians celebrated the anniversary of our patron Saint in this parish.

The procession formed at the bridge, near the residence of Messrs. Des Rivieres, and from thence proceeded to the Parish Church, where the Holy Sacrifice was offered up by the Rev. Mr. St. Aubin, and an eloquent discourse delivered by the Rev. Mr. Leduc, our respected President, and Parish Priest.

We are bound in point of justice, as well as gratitude, to acknowledge the kindness and assistance we have received from Henry Des Rivieres, Esq. and his lady, together with our venerated Priest, to whose exertions the prosperity of not only our society, but the Church in this vicinity, is attributable; and we fervently pray that they may be rewarded in this life, and in that which is to come.

Human nature is fallible, and liable to digress from the right path, but as a general thing, we as a Temperance Society, have held fast to our integrity, and are already reaping the rewards thereof, as there has not been one member accused of any crime since the formation of the said society. Hoping that we shall still persevere in the paths of Temperance, and that many more will be led to join our ranks, I remain, dear Sir, your humble servant,

A SON OF TEMPERANCE.

Parish of Notre Dame des Amers de Sturbidge, 19th March, 1852.

THE IRISH EXILES.

(From the Quebec Mercury.)

The following petition from the City Council to the Queen, praying for the liberation of James O'Brien, &c., was transmitted to England by Friday's mail. At three o'clock, on that day, the deputation, with the petition, composed of his Worship the Mayor, Messrs. Maguire, Murray, Alvey, and Rheume, members of the Council, and F. X. Garneau, Esq., City Clerk, waited on his Excellency the Governor General, by whom they were most graciously received. His Excellency stated that he would forward the petition with pleasure to the Secretary of State for the Colonies, with the request that it may be put into the proper channel for presentation.

The petition is admirably drawn up, unexceptionable in tone and style:—

TO HER MOST EXCELLENT MAJESTY THE QUEEN.

May it Please Your Majesty,—

The Petition of your Majesty's dutiful and loyal subjects, the Mayor and Council of the City of Quebec, humbly submits—

That your petitioners view with satisfaction the philanthropic and constitutional endeavors being now made in this Province, irrespectively of political sentiment or party, to obtain the liberation of Messrs. O'Brien, Meagher, O'Donoghue, O'Donogherty, Martin, and Mitchell, detained in exile, for their participation in the political troubles in Ireland in 1848.

Your Petitioners would ill represent the feelings of the citizens of Quebec, if they did not unite with your Majesty's dutiful and loyal subjects in other parts of Canada, in their humane efforts, and join in their prayer to your Majesty for the restoration of these gentlemen to their homes, their families, and their friends, a result which your Petitioners permit themselves to anticipate from your Majesty's well known solicitude for the well being and happiness of all your people, and your Majesty's willingness to exercise the Royal Prerogative of Pardon, whenever it can be done consistently with the royal dignity, and without damage to the public tranquility.

Your Petitioners therefore humbly pray, that your Majesty will be pleased to take into your gracious consideration, the unhappy condition of Messrs. O'Brien, Meagher, O'Donoghue, O'Donogherty, Martin, and Mitchell, and release them from their present exile.

And your Petitioners, as in duty bound, will ever pray.

N. F. BELLEAU,

Mayor of Quebec.

F. X. GARNEAU,

City Clerk.

Yesterday morning, about four o'clock, a fire broke out in a stable in rear of R. Anderson's brick buildings, Hanover Street, Beaver Hall. The adjoining stables and stables, being of wood, were soon in a blaze. No water could be procured for a considerable time, the fire spread to the dwelling houses on the above street, and they were totally destroyed; the stables also in rear of the buildings, in Brunswick Street, were also burnt. The dwellings had a very narrow escape. Had the engines been able to obtain a supply of water on their arrival, the dwellings in Hanover Street would have been saved. There were six houses burned in Hanover Street, owned by R. Anderson, Esq., and insured at the Phoenix and Etina. The following were the sufferers:—Messrs. Stirling, Hill, Chalmers, Stockley, Mills, and Walker. Some of them, we learn, were insured. Something ought to be done to remedy the great lack of water in that neighborhood.—*Montreal Herald of Tuesday.*

MELANCHOLY ACCIDENT.—We regret to learn that on Tuesday evening last, between the hours of five and six o'clock, a poor laborer by the name of Morgan McMahon came to his death in a very sudden manner, by the accidental falling of a bank of earth, while occupied in excavating in the Lachine Canal. This unfortunate man leaves a widow and seven small children, the oldest only thirteen years of age, to deplore his untimely end. The jurors upon the inquisition being of opinion that no blame could be imputed to any person connected with the works, returned a verdict of "accidental death."—*Pilot.*

Died.

In this city, on Tuesday, the 30th ultimo, Alice Webster, wife of Mr. Wm. Nolan, Shoemaker, Common Street, (Canal Basin), aged 52 years.

UNCLAIMED AXES.

LEFT, a short time ago, at the house of the Subscriber, a BOX of AXES. The owner can have the same by proving property, and paying expense of advertising.

THOMAS HANLEY,  
Innkeeper, corner of Common and Prince Streets,  
fronting the Canal.

Montreal, April 1, 1852.



## FOREIGN INTELLIGENCE.

## FRANCE.

The 20th of March is announced by the *Moniteur* as the day on which the *Corps Législatif* will be convoked. Louis Napoleon, who seems to study the imperial calendar with the superstition of a fatalist, and picked out the anniversary of the battle of Austerlitz for the perpetration of his *coup d'état*, has fixed on the day of the Emperor's return from Elba to assemble his mock parliament. Rumor some time ago assigned to the Prince the intention of assuming the imperial purple on the same auspicious date.

It is expected that the Eagles will be distributed to the representatives of the army on the 20th ult.; in the Champ de Mars, in presence of the deputies, and senate, and the garrison of Paris. The army may then and there salute the President with cries of "Vive l'Empereur!" If this should be the case, a new appeal will be made to the nation to "ratify" the imperial dignity. The deputies and senate will meet on the 22nd, and will no doubt show no hesitation in completing the act.

The Vienna correspondent of the *Times*, writing on March 3rd, says:—"Although the northern powers—Austria and Russia—view some of the measures of Louis Napoleon with dissatisfaction, they cannot but approve his general policy. Those in office here certainly speculate on a rupture between France and England, which would enable them to carry out their plans without molestation. I have recently had several opportunities of conversing with a highly intelligent German, who resides in the capital of one of the Danubian Principalities, and I now give you his opinions in a condensed form:—"A war between France and England would inevitably lead to the accomplishment of the favorite plans of Russia and Austria. A simulated revolution in Moldavia and Wallachia would give the Russians an excuse for occupying those natural granaries, and such a quarrel might be picked with the Porte as would render an advance upon Constantinople imperatively necessary. On the other hand Austria has cast a longing eye on some of the Turkish provinces on the other side of the Save and Uuna.

"It is asserted here that this government will do all in its power to induce Louis Napoleon not to violate the Swiss territory, but I am strongly inclined to believe that Austria would be but too willing to lead him a helping hand in crushing the little Republic. Prussia was not only wronged in the matter of Neufchatel, but her pride was deeply wounded. Will she be ungenerous enough to make common cause with her gigantic neighbors?"

## SPAIN.

Letters from the north of Spain mention that slight shocks of earthquakes have been felt, which have caused great alarm, and produced, as general in such cases, a great attendance at churches.

A Madrid newspaper published the account of an event supposed to have happened in a town in the interior of Spain, where it was stated that two Priests at the time they were about to say Mass quarrelled and fought in the sacristy, using the chalice and crucifix as arms, the one eventually killing the other. This news found its way to various London papers, where it was repeated without any doubt being entertained of its veracity; but the Clergy of the town where the scandalous act was said to have been perpetrated immediately addressed themselves to the Madrid journals, denying in direct terms that any such event had occurred, the story being a most unfounded calumny. It has been satisfactorily proved that there has been no quarrel, much less such an assassination, nor anything to disturb the peace and harmony of the Clergymen amongst themselves, or with the inhabitants of the place. This refutation appeared authenticated in *La Espana*, one of the principal Madrid papers, on the 27th of Feb., and in various others of the journals. The calumny having been circulated by means of the London press, it is but just, for the sake of truth, and the honor of the Spanish Clergy, that its denial should be made equally public.

## SWITZERLAND.

The *Postamt Gazette* of Frankfurt publishes, under the head of Berne, March 2nd, the text of the note respecting French refugees, presented by the French ambassador to the Swiss government. After enlarging upon the right of the French government to demand that Switzerland should not be made the focus of intrigues against France, the ambassador says:—

"I desire a formal promise that every expulsion of refugees that I may solicit shall be granted, without inquiring to what category belong the French political refugees affected by this measure; and, moreover, that the orders of the central power shall be executed on the terms prescribed beforehand, without mitigation by the authorities of the cantons. The ambassador of France is alone in a position to know the individuals whose former or present relations render impossible the prolongation of their residence on the territory of the Helvetic Confederation, as well as those to whom toleration may be shown, if their conduct should render them worthy of it. The first must leave them as soon as they are designated, and the others must be told that they can only be permitted to remain in Switzerland on condition of their giving no cause for complaint. The President of the Republic expects from the Federal government, in consideration of the relations which he wishes to keep up with it, and which a refusal to satisfy would gravely compromise, that it will give him this proof of friendship and good neighborhood, which have been so long traditional in Switzerland. A different line of conduct would produce sad complications, and impose upon the government of the Republic the duty of devising measures, which, it is true, it would apply

very unwillingly, but which it would be forced to adopt, if the demand which I have the honor to address to your Excellency should fail in its object.

The *Tessino Gazette* of the 26th ultimo publishes an impudent letter addressed by the Council of the State of the Swiss canton of Tessin to the Archbishop of Milan, who, it may be remembered, closed the seminary of Poleggio some time ago, because he would not allow the pupils to be drilled and practised in the manual exercise, as required by the existing laws of the canton. Poleggio belongs politically to the Swiss canton, but spiritually to the diocese of Milan. In this letter the Council of State regrets that the determination of the Archbishop has undergone no alteration on the subject in dispute, and state that in consequence the government of the canton had taken measures, without the Archbishop's consent, to re-open the seminary, and refuse any longer to acknowledge either M. Bertoglio or M. Ferrario (the nominees of the Archbishop) as rectors or vicars.

## TURKEY.

A letter from Constantinople, in the *Constitutionnel*, states that the affair of the holy places has been terminated in a manner honorable to France, and advantageous to Catholic interests in the Levant.

## EGYPT.

A letter from Alexandria of the 9th ult. says:—"Abbas Pacha had received some days before a notification from Constantinople that his demand to be allowed to continue to exercise the power of capital punishment was definitively rejected, and that measures had been taken for carrying the *tanziimat* into effect in Egypt, with a few insignificant modifications. Although this had been expected, it caused great irritation to the Pacha. He immediately convoked the consular body, and communicated to them the news he had received. After expressing his astonishment, he dwelt at some length on his reasons for demanding the maintenance of the power of life and death; it was, he said, not only essential for the due carrying on of the government, but for the safety of travellers and Europeans. He concluded by declaring that the pretensions of the Porte were incompatible with the government of Egypt, secured to him by treaties, and that he was resolved to resist them by all means in his power. The Pacha then asked their advice, and they unanimously expressed the opinion that before all he should obey the Sultan, his Sovereign, but that they would refer the matter to their respective governments. It is said that, dissatisfied with this, Abbas Pacha declared that he could no longer answer for the safety of Europeans in Egypt. The Pacha, according to his custom in all cases of difficulty, subsequently left Cairo and proceeded to Upper Egypt. As to the question of the railway, it remained in the same state; the English engineers had terminated their plans for more than a month, but neither materials nor workmen were supplied them. The numerous Turks of the administration threw continual obstacles in the way of the delivery of wood and stone, and the *moudira* (chief of provinces) said that the fellahs, taking advantage of the *tanziimat*, refused to work without being paid. It was evident that all this was only done to compel England to relieve the Pacha of the demands of the Porte. A petition, to be signed by all English travellers in India, praying the British government to support the Viceroy, was being got up; it represented that if he were deprived of the power of life and death, the Bedouins could not be kept in order. The Duke Charles Bernard of Saxe-Weimar had arrived at Cairo from Batavia."

## INDIA.

INDIA.—Advices have arrived, via Trieste, in anticipation of the Indian mail. The *Bombay Times* of the 3rd of February says:—

"We mentioned in our last that during the preceding fortnight our fears of war with Burmah had at once been awakened and allayed. At the date referred to intelligence to the 2nd of January had reached us from Rangoon, intimating that the King of Burmah, on receipt of the letter of the Governor-General, had ordered arrangements to be made which seemed peaceful, and in all respects satisfactory to us. It quickly appeared that these professions were delusive; their object was to gain time; within a week war began. On the 4th the new Viceroy of the province arrived at Rangoon, and immediately proceeded with a series of acts in the last degree suspicious. British subjects were once more insulted, and the late governor, whose insolence had occasioned our remonstrances, was taken into favor. A polite message sent by the commodore, requesting to be informed when a deputation from the squadron would be received, was met with derision, and afterwards with a flat refusal. The deputation having presented itself was informed, by orders of the Viceroy, that he was asleep, and all intercourse with the shore and fleet was forbidden. Matters having come to a crisis, Commodore Lambert, on the 6th, directed all British subjects immediately to embark, and offered refuge in the squadron to all who desired it; 60 unfortunates, who were endeavoring to save their property, were detained and thrown into prison, the fleet having proceeded to the opposite side of the river, and remained at anchor for 24 hours, the steamers being usually engaged meanwhile towing the lesser vessels out to sea. At length the Viceroy warned the commodore on the 9th that should he attempt to move down the river the squadron would be fired on from the shore. On the morning of the 10th the Fox was towed down and anchored within four hundred yards of the stockade; the steamer having returned to bring away with her a Burmese man-of-war, was fired on as she neared the Fox with great rigor. The enemy dispersed after some 300 of them were supposed to have been slain.

The squadron then proceeded on its course, and the river ports of Burmah proclaimed to be in a state of blockade—an arrangement conditionally agreed upon beforehand by the Governor-General. Commodore Lambert proceeded immediately to Calcutta, to receive further instructions. We are now in the midst of active preparations for a campaign which cannot be fairly commenced until October, by which time a reinforcement of steamers may be received from England should this be deemed requisite. American as well as British subjects have been insulted. Our transatlantic brethren are said to long for a slice of territory in the East. The Malayan Peninsula is nearer the Western States than it is to Europe, and is scarcely less attractive than Hindoostan itself. The conduct of Burmah justifies a war of annexation, and the sight of republican energy and enterprise beside Anglo-Indian indolence, apathy, and extravagance, might be of greater benefit to India than the direct acquisition of territory. The troops ordered to concentrate on Roroe in Scinde, with the view to the coercion of Ali Moorad, are moving towards their destination. It is believed that the arch traitor, feeling himself at our mercy, will concede everything required of him without a blow, and that the troops will be countermarched before they have accomplished half the journey assigned to them. The Punjab seems tranquil; nothing decisive has within the past fortnight occurred on the frontier. The Governor-General was last heard of at Secrole; he had declined visiting Lucknow or seeing the King of Oude. His lordship was expected at Calcutta about the 6th. The Commander-in-Chief of India has left Peshawur, and is on his way back to the provinces."

## MURDER IN ENGLAND AND IRELAND.

(From the *Rumbler* for March.)

Who killed Mr. Bateson? "Dr. Cullen," replies the Protestant Briton.

In this question and answer we have in brief the popular sentiment with regard to Ireland and the Catholic religion. The process of reasoning by which "the most sensible nation in the world" arrives at this conclusion, may likewise be compressed in a few words. "Popery," it runs, "absolves men from all crimes, especially against Protestants, in confession; Popery also forbids the cultivation of the intellect, and fosters idleness and its attendant, poverty; Popery, by its degrading superstitions, has reduced the Irish people to the depths of brutality and sensuality, and rooted out their natural conscience; Doctor Cullen is the chief upholder of this debasing system, opposing all knowledge, trampling on the majesty of Parliament, hating Protestantism and Protestants, and seeking only the advancement of Priestcraft and superstition; consequently Doctor Cullen is virtually the murderer of Mr. Bateson."

Who can be familiar with the common talk and feelings of Protestant Englishmen and Irishmen, and not perceive that this is, on the whole, a true picture of their mode of accounting for the agrarian assassinations of Ireland? They see that these atrocities are almost unknown in Protestant England, and that they are far from unknown in Catholic Ireland. "Is not, then," they say, "their origin palpable to the simplest capacity? Evidently, Popery does it all. What else can account for the difference between the countries, governed by the same Queen and Parliament, and speaking the same language? If Popery is not the true assassin of landlords and agents, what is?"

We are not now about to enter on the general question of the comparative influence on morals of Protestantism and Catholicism, or to vindicate the confessional and the Archbishop of Armagh. We desire only to call the attention of reasonable Protestants, whether in England or Ireland, to the real contrast which exists between the popular crimes of Ireland and the popular crimes of England. If the two religions are to be judged by the number and character of the murders in the two countries, which will prove to be the more ferocious and diabolical? Looking, then, to facts, it is impossible to deny that the stain of blood-shedding lies in tenfold deeper dye on the people of England than on the people of Ireland. If it is a horrible crime to shoot a landlord, even a tyrannous one, or a little proctor, or a land agent, the enormity is comparatively little in presence of those incredibly revolting crimes which not a week passes without our hearing of in different parts of prosperous Protestant England.

Landlord-killing, then, undoubtedly is a mortal sin in the sight of God, as it is a capital crime in the eyes of man. A person who deliberately assassinates another, even his greatest enemy, is a murderer.—But though all murder is damnable, there are degrees of guilt even in murder; one murder is a proof of a far deeper depravation of the soul than another, though both are deserving of capital punishment on earth and eternal punishment in Hell. There are circumstances in which the provocation may be so vehement, and the confusion of ideas on the liberty of self-preservation so bewildering, as to reduce the actual guilt of the criminal to the lowest degree of enormity possible in the perpetrator of deliberate slaughter. Nobody denies this, unless his passions are so aroused as to render him blind to the dictates of common sense, like a thorough Protestant judging an Irish assassin.

Granting, then, the eternally unjustifiable wickedness of these hideous Irish crimes, are we not compelled by facts to admit that in their case a degree of palliation does exist, which is rarely to be met with in crimes of a similar stamp under other circumstances? Torments also defying human nature to endure have combined with an unhappy confusion of ideas on the subject of law and justice, to stimulate men to take the lives of their fellow-creatures, while their hearts have remained far less seared with the passions of hell than is the case in the average of English murderers.

Step into the inside of that cottage, or hovel, at the extremity of this long straggling village in the county of —. It is hardly a fit habitation for a decent English pig, yet its roof covers a half-starving family; and it is but one out of a hundred others in the same village, all wretched, all crowded with the poor, the sick, the famished, and the dying. The plots of land around and in the neighborhood of the hovels are nearly desolate. Dirt, neglect, ignorance, and the potato-blight have stamped a visible curse on the place and its people. Some cannot pay their rent, some will not; some can and some will, but they are not improving tenants, only ragged, filthy, dung-heap-

loving denizens of the soil, and the landlord loves them not.

Be it how it may, however, all must go. The landlord or his agent has decreed it, and against his law there is no appeal. If there is misery in the hovels, village is a nuisance, and a nursery (so says the agony) of idle vagabonds. In that last house the man's old mother lies dying; her mind is already gone, but her physical frame may yet endure for days or weeks. If she leaves this hut, where will she go? To the roadside, to die like a dog.

The whole village is in deep agitation, for the morning is arrived for the eviction of the whole population. The officers of the law are seen in the distance; they come near. Complaints, reproaches, entreaties, curses, threats, are all showered on them; in vain. The work goes on; the first house is unroofed; the dying woman is borne away by her maddened son, his children crying and moaning around him. One after another the bleak winds of heaven are let in upon the dismantled hearths; a whole people are cast homeless and penniless on the world; and, as the last thatch is torn away, the aged woman yields her latest breath.

What avails it to remonstrate with her raging son, while his wife and children are weeping and shivering around, and the falling rain beats on the uncoered corpse of this dead mother? What is this, in his eyes, but an outrage on all law and justice? What has he ever known of law and justice exercised on his behalf, that he should believe he is living in a civilized and Christian land, where laws exist, and have a claim on his obedience? "Is Ireland," he argues, though in his own rude way, "a country in which any authority exists, or is it a place in which anarchy reigns, and every man must take the redress of grievances into his own hands? If law exists, where are its results? In the penal statutes which forbade the education of the people under frightful penalties? In the insolence, tyranny, and exactions of that Protestant Establishment which the people disown and abhor? In the absenteeism of its landlords, and the petty despotism of its middle-men? If there is law in Ireland, what is it," thinks the miserable outcast, "that has made me what I am? Poverty, drunkenness, idleness, ignorance have been forced upon me; and am I now to be punished for these things, to be driven out like a wild beast, and to see my wife and children starve, my mother murdered at my threshold?"

What, let us ask, is the natural conclusion drawn by an infuriated man from such reasonings as these, when the love of God is not sufficiently strong in his heart to strengthen him to endure all things? Is not the deed of the next night to be expected? The agent is hiding along the high road; the travellers to and fro are many; at a sudden turn two men rush from behind a hedge, one seizes the horse's bridle, another blows out the rider's brains. A score of persons hear the shot, and start, and stand to listen. The murderers walk quietly through the midst of them, and words of recognition pass rapidly from one to another; but none touch the shedders of blood, who disappear at their leisure, and are no more to be found. Days and weeks go by, and no effort and no reward succeeds in securing the guilty men; and not a soul of those who almost saw the deed done will admit that they have the smallest suspicion as to the real murderers. There is a wild, fierce, deep ineradicable conviction in the minds of the people, that the slaughter of the agent was not a murder, but an act of justice. They conceal their knowledge; if they dared, they would palliate the deed; though if an ordinary English murder were perpetrated by one of themselves, they would rush to seize the criminal, and give him over to the hangman; because, in their eyes, the agrarian and lawless outrage began with their masters, and the murderers are only acting in justifiable self-defence.

Come now to these happier shores, where for 300 years Elizabethan Christianity has held almost undisputed sway, and the amenities of social life are cultivated to their purest perfection, under the benign influence of the fifteen thousand married gentlemen who, in Clerical guise, are supposed to civilize and soften the urban and agricultural mind, till their parishes assume an almost paradisaical blessedness.—Any chance newspaper will supply the illustrations we need. The last published weekly journal will probably have a list of some four or five murders, not like the Irish crimes, perpetrated under a wild sense of retribution, or even of revenge, but upon children, women, wives, husbands, fathers, with deliberation, with calculation, and for purposes so utterly passing all ordinary limits of human depravity, that it would seem as if the Devil himself had become incarnate in the murderers' persons. Here, in one place, it is the wife who is the victim; destroyed with circumstances of violent brutality so disgusting as not to bear detail. There, the wife has been putting poison in her husband's food. Here, it is a youth stabbing or drowning a girl upon whom, until now, his dearest affections have been fixed. There, again, it is a maiden's jealousy prompting her to take her lover's life. Here, a human demon dashes an infant to the floor, and beats it till it dies. There—most horrible of all horrible crimes—it is the most sacred and tender of all natural ties that is rent asunder; and for weeks, months, years, it is the mother's own hand that prepares the subtle instrument of death; and for the sake of the face of a burial club, infant after infant perishes at the will of the author of its existence.

Honorable, candid, religious-minded Protestants! turn to facts like these, and say what is their frightful significance. You shudder at the recital of some startling Irish atrocity, and denounce the murderers as they deserve; and in your secret souls you thank God that you were born in a Protestant land, where these things are unknown. For a moment, then, be fair, even to Catholic and discontented Ireland. Does Ireland show such enormities as our own English towns and villages almost weekly unfold? Are the most binding ties of humanity there violated by such crimes as these? Are the murderers those who sit by the hearth and share the affections of their victims? Do Irish mothers poison their children for gain? Granting all the atrocity of these agrarian horrors, can you, with any pretence at reason, class them with the murder of father, mother, wife, or child? Is it worse to kill a man for revenge than to kill him for money? Is it worse to shoot a man from behind a hedge than to mix poison in his dish while he sits by your side and smiles on you with love or friendship?

Far be it from us to say that the Catholic religion has done for the Irish poor all that is possible. Yet, what could it do more? If the Irish Catholic Church has not done all she herself desires, and what you now reproach her for not doing, with whom is the blame? Who has persecuted her, trampled on her, robbed her, reviled her, outlawed her, and striven, by



all the artifices of legal and social craft, to make her an outcast from the face of the land which has refused to forget her? Your creed has been for nearly 300 years—all but universal in England, and dominant in Ireland. What has it done? In Ireland it has had power, wealth, and rank; in England it has had all these, and the allegiance of the people besides. All that man could give it, it has possessed alike in both countries; but the heart of the poor it never won in Ireland. Judge the two creeds then, if you will, by the crimes in the two lands; but judge them by the real crimes and by their true atrocity. If you will look at facts, you can but come to one opinion. Poor, quarrelsome, disorganised, helpless, excitable, passionate, desolate, and stained with occasional ferocious bloodshedding, the Irish poor are less ignorant than the herds of "barn-door-savages" who throng the agricultural districts of England; their women are infinitely more chaste—and if their women, then also their men—than the English poor; they drink less than the people of proud, puritan Scotland; they endure famine and pestilence with a patience miraculous even in the eyes of their bitterest enemies; and hideous as are the Irish murders which from time to time afflict us, they are very much less frequent in proportion to the relative populations of the two countries, and far less indicative of a deep-seated corruption of the human heart than the crimes which week after week are perpetrated in the fields, the villages, the towns, and the cities of anti-Catholic England.

**PROTESTANT POOR HOUSES.—CHARITY AND MORALITY AT EDMONTON.**

(From the Weekly News.)

The horrible details of the Tooting case, about four years ago, are yet fresh in the minds of newspaper readers; and now another delinquency, as detestable and disgraceful, has been brought to light. The Strand Union have an establishment at Edmonton for infant paupers, and thither, from time to time, fresh sets of unhappy little wretches are drafted. Circumstances which lately come to the knowledge of the guardians, led them to appoint a Committee of inquiry, and their report has just been issued. Mary Powell, nurse of the infirmary, says, "That she requires assistance; she is not equal to the duty imposed upon her; has complained that when requiring flannel or linen for dressings, she could not get them without much trouble; that the children after leaving the infirmary are so neglected in the house that they are generally brought back again; that the beef-tea is not proper, being fat and water generally; that Mr. Mosely, complained about it some time back. The children want more nourishment." Mrs. Martin says—"That she cannot get things proper for the children. Has had only one set of socks since the winter began; obliged to wash them at bed-time; has asked Miss Stedall for others, but she has not given them; has not been able to get linen to dress the children's feet; children of 20 months and two years of age are sent down; she has no child's chair, or any convenience proper for them; no napkins for their use; no change of bed, leather, or anything to prevent wetting. I have nearly 20 little children under my care night and day; and not able to attend as they require; I want assistance. I never punished the child Owen; the marks are caused by his lying in the wet repeatedly."

About the children who are neither infants nor in the infirmary, but who form the substantive body of the establishment, we have the following:—

"Mr. Biddle, the surgeon, said that sufficient attention was not given to the children, particularly the girls. They were not kept clean; they were often lazy; had seen dirt of several days' growth upon the girls; the boys were more healthy; the disease in that establishment was accelerated by neglect; they were kept clean and attended to in the infirmary, and when brought to the house were generally taken ill again through want of care; never got information about the health of the children; I am obliged to find it out when I examine a child for any complaint; I find often sores and other things that should have been attended to before; the large number of bare feet are produced by neglect; there are many diseased children brought from the workhouse. On December the 8th, sixteen children were brought down, seven of whom were diseased; no proper mode of separating contagious disease exists; another nurse or two is required immediately; there is not a proper management; met a boy at the gate, who is suffering from chilblains, without his shoes, this day; wet beds must be injurious to the health; quite believe that the beds stank for the children even stink from dirt; I do not get things requisite; have to ask many times for linen, Daniel, &c. I have examined the child Owen, and feel certain the marks are not made with a birch, but by sleeping constantly in wet clothes; the skin is peeling off the whole of the posteriors. Your committee examined the establishment, and have to report that it is in a filthy state of dirt and neglect. The bath was found half full, with urine and excrement, and it appears had been out of use since last week. In the room where the girls slept, only five chamber utensils were provided for forty children. The children were dirty in their person, untidy and ragged in dress, many without shoes, and all, or nearly so, without shoe strings."

Another count in this disgusting indictment relates to the fearful depravity of the children. The details of brutality are so revolting that we forbear to print them. The nurse says, "Of all the devil's places, this is the worst." Another official says, "The place is in a fearful state of debauchery and crime—in a gross state of sensuality, intercourse between the children is by no means uncommon." Upon receiving the alarming report, the Board of Guardians instructed Mr. J. F. Clarke, vice president of the Medical Society of London, to visit the institution at Edmonton, and report thereon so far as the disease alleged to exist was concerned. That gentleman has laid the result of his inspection before them; he enters minutely into the causes which have led to the deplorable condition of the diseased children, and attributes the mischief to general neglect and want of sufficient nourishment.

Mr. Hall, the inspector who has been sent by the Poor-law Commissioners to make an inquiry, has also published a report. The two are utterly contradictory—one asserts the existence of the hideous ills as above described; the other, denying their exactitude, admits the existence of much that is unsatisfactory. Mr. Hall's visit, however, was paid to the establishment ten days after the churchwardens had made their disclosures, and when all that could be done in the shape of remedy had been applied by the alarmed guardians. On Tuesday the guardians, by twelve to eight, voted the rescinding of the resolution which they passed on

the 3rd ult., confirming the accuracy of the report made by their special committee. One of the speakers, Mr. George, said, "It would appear that the poor sufferers, being paupers, were of too little consequence to be cared for and that the disease and death attending them was looked upon as results of poverty, so natural, as not to excite the slightest apprehension; and such seemed to be the opinion of one of the officials, who said, with regard to the vice alleged to have existed in the asylum—'These kind of children will do it!' (Sensation and uproar.) The first direct intimation the board had, came from two inmates of the workhouse, and they were called persons of bad repute because they complained of the neglect of their unhappy children. The committee were afraid to tell the whole amount of horrors, lest they should be looked upon as incredible. They, however, at once had the abuses remedied; and the committee of management were, in their time of trouble and difficulty, too glad to surrender their power to more energetic men. Mr. Hall himself had recommended the withdrawal of children above sixteen years of age."

**CRUELTY TO PAUPER CHILDREN.**—A woman named Cunningham or Paul, has been tried in the Sheriff Court, Edinburgh, charged with assaulting two children, a brother and sister, entrusted to her keeping by the West Kirk Charity Workhouse for upwards of four years; and also with cruel, barbarous, and unnatural treatment, or wilful and culpable neglect, in failing to provide the children, whose names are Jane and William Rennie, with wholesome and sufficient food, in not maintaining them in a comfortable condition, and in withholding from them articles of clothing which she received from the Charity Workhouse. The horrible particulars of the case excited great sensation in the court. The little girl gave a number of instances in which she and her brother were cruelly and barbarously treated. She in particular stated, that when her brother was sleeping on a shake-down one Sunday night, Mrs. Paul trampled on him; and that she has seen her "holding his legs before the fire for a good while, and that they were blistered afterwards." Dr. Alexander said that he had very great difficulty in drawing up a certificate that he thought would be believed, the children were in such a condition; and he could scarcely have conceived that almost any human being, and especially the girl, could have got such usage and been alive. The jury, in finding the prisoner guilty, said that the case should have gone to a higher court, where transportation could have been the punishment. The Sheriff sentenced the prisoner to eighteen months' imprisonment with hard labor, and said he was sorry he could not pass a heavier sentence.—*Weekly News.*

**FRESH DOINGS IN THE CHURCH OF DIVES. BISHOP MALTBY AGAIN.**

(From the Weekly News.)

Bishop Maltby again! The Episcopal Prince-Bishop, who, in the fourteen years that elapsed between 1836 and 1850, contrived to appropriate, out of the revenues of Durham, between seventy and eighty thousand pounds more than was due under the arrangements to which he had himself assented with the Ecclesiastical Commissioners! Surely our readers remember the story. "You, Edward, by Divine Grace, Father in God, &c., must pay unto us, her Majesty's Ecclesiastical Commissioners, £13,000 a-year out of your revenue of £21,000, for in future it is considered that you and your successors may reasonably be expected to subsist on a pittance of £5,000." Such was the requisition. What was Maltby's answer? "Oh, Commissioners, is your servant a Horseman that he should be set to do this thing. Lo ye! the whole earnings of Durham see are not more than £12,000 a-year, and in future will be even less. Let your servant, therefore, pay yearly thereout £11,000 a-year, and he, although, indeed, all but ruined thereby, will perform be content." As it was said, so was it done. Maltby, for fourteen years ending in 1850, paid his £11,000; but he paid them out of an income which owing to improvements in mining property, prepared and calculated upon at the moment he made his bargain, realized on an average £25,000 a-year! thus leaving him an net salary, not of £8,000, but of £14,000 a-year!

Maltby for this truly episcopal piece of knavery, was, in company with other prelatial pilferers, most irreverently shown up by Hall and Horseman, to the unbounded complacency of all venomous Radicals, and the speechless confusion of all pious friends of the Church. It might have been charitably hoped that the aged man of God (he is now an octogenarian), would have repented him of the scandal thus caused to the Church, and taken a resolution to sin no more, at all events in that direction. Perhaps he did. But the flesh, even of Bishops, is weak, the ties of nature are strong, and the claims of kin well high irresistible. Bishop Maltby, did not know what temptation to profitable sin was awaiting him at the commencement of that new year which was the 21st of his Episcopate and the 88th of his life.

On the 18th of last January, Bishop Maltby received certain intelligence of the death of Doctor Durell, a still more ancient dignitary of our beloved Establishment, who for some years had been protracting a feeble existence with that pertinacity peculiar to wealthy incumbents, senior fellows of Colleges, and other established obstructors of reasonable expectations. Dr. Durell was a canon of Durham Cathedral, with a nominal income, as fixed by the Ecclesiastical Commissioners, of £1,000, but with an actual income, as enjoyed by himself (like Bishop, like canon), of £1,576. This rich prize, so long waited for, was, with the proper assiduity of a Bishop and a Father, immediately seized upon by Dr. Maltby and presented to his son—a gentleman already in the enjoyment of the richest living in the paternal diocese!

To the Bishop and his son it doubtless appeared clear that £1,576 was thus secured as a comfortable life income for this otherwise destitute and unprovided clergyman. Alas! *humanum est errare*, and even a Bishop may be deceived.

The Ecclesiastical Commissioners having also received timely intelligence of Dr. Durell's decease, had held a meeting on the 25th (the very day on which my Lord filled up the vacancy), the result of which was a communication to the Bishop, informing him that the Commissioners had given directions to prepare a scheme for reducing the future emoluments of the canonry to £1,000, and intimating a confident hope that, on learning their intention, he would defer making any new appointment, till that intention should be carried into effect.

Of course it was a most unforeseen thing on his lordship's part—ho regretted infinitely that the notification

had arrived too late, but, what could be done! The vacant stall was filled—the collation was made. He really could not suggest any method of carrying out the intentions of the Commissioners. Fortunately the Commissioners were more fertile in resources. They knew that by the provisions of two recent Acts of Parliament they were required to certify the value of every dignity, and moreover that no gift of any dignity could be available unless the Commissioners' certificate of value were indorsed on the instrument conferring it. They accordingly determined to indorse on the instrument of collation that the canonry ought only to be £1,000 per annum, but that they could not certify it was so little. This produced the desired result. The £576 was abandoned, and the Right Reverend Father in God defeated in the very act of successful fraud, by the legal astuteness of the Ecclesiastical Secretary.

*Quidusque tandem*: how long can these things be without opening the eyes of impartial men to the monstrous evils of a richly-endowed prelate? How much longer will English gentlemen tolerate in those whom they profess to regard as their spiritual fathers, acts of paltry shabbiness and grasping rapacity, which it would bitterly shame them to find their temporal fathers accused of? How much longer will the nation submit to the spiritual lordship of men who have as little of the spirit of Christ as of the honor of lords? How long will it put faith in these blind guides, who, while arrogating to themselves rule in the Church of Him who declared "covetousness to be idolatry," show themselves the slaves of rapacity in its meanest and most paltry forms? How long will it tolerate these misprudent priests, who usurp the functions of hereditary legislators with no other claim to their exercise than a stubborn resistance or a sullen submission to the loudly expressed desires of that people for whose spiritual good they are said to receive their pay, and for whose political good they are assumed to hold their peerages? The time is fully come for having done with all this.

**THE GENERAL ELECTION.**—It is coming. Members of parliament begin to see that postponement is impossible, and that the general election is at hand. However strong their disposition to avert the event, and avoid the issue, they can no longer refuse to recognise that a dissolution is imminent. New candidates out of parliament are issuing addresses; local agents are beginning to be active; dissatisfied constituencies are looking out for new men; members are beginning to be respectful to the free and independent, and to answer applications for small places by return of post; the old Whig who warms his haunches half the day at the clubs, has put on his top coat, and has gone down to visit his constituents; the young Protectionist, who spends the greater part of his afternoon at Taverners', and the best part of his night in the card room at the Traveller's, has written to his steward to look after the borough, and to tell the housekeeper at the hall to dust the rooms and air them. The newspapers devote a column daily to "Election Intelligence," and we hear in one quarter how the works in Deadport Harbor commenced in 1847, at the expense of the Earl of Dazzle, are, after being long suspended, to be immediately proceeded with; from another, how upon the Marquis of Washland's coming of age, all the poor people of the county were entertained at his expense, together with the surrounding nobility and gentry; from a third, how that liberal landowner, Mr. Makeupay, has just munificently remitted ten per cent. of all his tenant's rents (it not being mentioned that they were previously twenty per cent. too high); from a fourth, how a large proportion of a constituency in a small borough has suffered disfranchisement in consequence of the neglect of some one who had to do with the list of voters, and who, being in the adverse interest, neglected, or as he says, "accidentally omitted" to comply with the provisions of the act of parliament. Such are the scenes now enacting among many of these constituencies which adorn our representative system, and bless the House of Commons with speechless statesmen.—*Daily News.*

**LIVERPOOL.**—The Catholics of the different wards of the borough, particularly at the north-end of the town, have had several ward meetings lately, in order to muster their strength and to be ready for the next election. There is no doubt that they have the power in their hands, and that they are determined to use it, by refusing to vote for any one who has shown bigotry or intolerance towards our religion. It is confidently stated, that if they at present do not possess the power to return a Catholic representative, that they will very soon be in a position to do so, and it is certain that at this moment they can turn the scale in favor of a Liberal honest candidate.

**Liverpool, March 6.**—The Queen of the West, which is one of the largest ships leaving this port, hauled out of the Wellington dock about eleven o'clock this forenoon, on her voyage to New York. When in the river the crew was mustered by the captain, and twenty-six men answered to their names. One of the men, named George Freeman, observed to the captain that they were short-handed—that the proper complement would be thirty. On this it would appear that the captain rudely pushed the man aside. The man retorted upon him, and the crew generally joining in his feelings, the captain was instantly assailed and knocked down. He retired aft, and returned with a revolver pistol and a cutlass, the first mate also having a sword. The conflict became serious on his re-appearance, and he snapped his pistol at the head of one of the men, but it missed fire. He and the chief mate then used their cutlasses, and many of the men had sustained frightful injuries. The crew wore at length subjugated, and the captain, in his anger, had one of the men tied up, and gave him a dozen lashes upon his bare back. News of the disturbance having been sent on shore, Mr. Superintendent Ryde, with a detachment of police, took a boat and went on board, when they arrested eleven of the men said to have been implicated in the disturbance. Their names are Thos. Brown (a Norwegian), Jas. Blake, Jas. Fowler, Geo. Freeman, Henry Downs, Wm. Perry Eastwood, Alexander Black (said to have been a ringleader), John Drones (of Waterford), James Thompson, John Morton, and James Ternan. They were all more or less injured, by sword cuts principally, and Captain Morse, who appeared to prefer the charges against them, had bandages around his head. We ought to state that prior to this one of the crew had been taken to the Northern Hospital with a d wound in his arm.

March 9.—After an investigation of fully six hours at the Birkenhead police court, yesterday, the trial of the eleven seamen belonging to the New York packet-

ship Queen of the West, was brought to a close. The charge was substantiated by the evidence of the captain, first, second, and third mate, and two or three passengers; but Mr. Aspinall, the defendant's counsel, made an attempt to lay the blame on the captain, and said that it was a peculiar case, brought on by his (the captain's) conduct, in first breaking the peace, by pushing the man (Freeman) aside when he remonstrated against going to sea without a full complement of hands. Mr. Aspinall further urged that the case was cooked by that body so justly celebrated for its strict morality, viz., the Liverpool police.

The magistrates found all of the parties implicated guilty of common assault, and fined Freeman in £5, or two months imprisonment; Jack, Trainer, and Fowler, £3 each, or six weeks imprisonment in default; Browne, Drouer, Thompson, Penny, and Downs, to pay costs only, or be imprisoned for fourteen days.—*Correspondent of Freeman.*

**UNITED STATES.**

**CATHOLICS IN WASHINGTON.**—A correspondent of the *Presbyterian*, writing from Washington City bears the following testimony to the devotion and power of the Catholics of that city. He says:—"Of all the congregations here, the largest, most regular in their attendance, and most devoted to the interests of their society and priesthood, are those of the Romanists. Indeed, this idolatrous sect is in the ascendant. They seem to be concentrating population, property, priests, and power at the capital of the nation. They have a very large seminary for boys in the city—a still larger one for girls—an orphan asylum, and priests and nuns in numbers adequate to every exigency."

**MONROE EMIGRATION.**—The *St. Louis Times* states that there are three hundred families in that city preparing to emigrate to Salt Lake City, to join the Latter Day Saints. The contemplated emigration to the great valley of the Salt Lake this season is five thousand souls.

The tide which flowed so strong for Kossuth and intervention, begins to ebb already. We see indubitable marks of this. Certain popular journals, whose conductors owe their miserable success to their skill in discerning the course of events, and their promptitude in trimming their sails to catch the first breath of the gale which they foresee, are already beginning to denounce the Magyar, or to damn him with faint praise. The tide, but recently, was at its flood; it is turning slowly, but has turned, and one need not be a prophet to predict, that in a few months, the populace will abase certain of their former idols as unreasonably as they have praised them hitherto; this being peculiar to our fellow countrymen, that they think justice is done to a man by bestowing upon him equal quantities of extravagant and unjust praise and blame; as if, like the plus and minus quantities of an equation, these cancelled each other, and actually left the interesting subject of this mathematical operation in the same state as that in which he was found before he was honored with their notice.—*Shepherd of the Valley.*

**EDUCATION.**

**COMMERCIAL, MATHEMATICAL, Day, Beard, and Evening School, No. 127, CRAIG STREET.**

Mr. DORAN begs leave to inform the inhabitants of MONTREAL, that he will, on the 5th of APRIL next, OPEN the above School, under the superintendance of the Catholic School Commissioners of this City.

The course of instruction will comprise Reading, Writing, Arithmetic, English Grammar, English Composition, Epistolary Correspondence, History, Geography, Book-keeping, by Single and Double Entries; Analytical and Synthetical Plane and Solid Geometry; Plane and Spherical Trigonometry; Algebra, Mensuration, Linear Drawing, Theory and Practice of Land Surveying, Civil Stations, Navigation, the Use of the Globes, &c., &c., &c.

Mr. D. has from having received a diploma of competency as a Model School Teacher from the Board of Catholic School Examiners of Montreal, and from his long experience in imparting instruction in the above branches of Education, trusts he will receive a share of public patronage.

He assures parents and guardians, that he will pay unremitting attention to the moral and literary training of the children who may be entrusted to his care.

Terms for Tuition extremely moderate, and known at the School.

Boarders admitted as Members of the Family.

N.B.—The above School will be REMOVED on the 3rd of MAY next to the House in which Mr. GAZTON keeps his School at present, in St. JOSEPH STREET.

**NEW AND IMPROVED EDITIONS OF READERS FOR CATHOLIC SCHOOLS.**

THE SUBSCRIBERS respectfully call the attention of the Rev. Bishops, Rev. Clergy and Superiors of Catholic Colleges and Schools, to their new Editions of a series of School Books, got up under the immediate supervision of the Brothers of the Christian Schools, and with the approbation of the Provincial of the Order. These are the only editions now used in the Schools of the Christian Brothers and Sisters of Mercy, in the United States and Canada. They are printed on fine paper, and bound in the most durable manner.

**FIRST BOOK.**  
New and enlarged edition, Strong muslin back, 72 pages, (old edition 45,) price only 4d each, or 2s 3d per dozen.

**SECOND BOOK.**  
New and enlarged edition, having Spelling and Accentuation and Definitions at the head of each chapter. 180 pages, 18mo., half bound, price only 7d each, or 5s per dozen.

**THIRD BOOK.**  
New and enlarged edition, with Spelling, Pronunciation, and Definition to each chapter, making it the most complete in the U. S. 330 pages, 12mo., full sheep or half roan, price only 2s 6d each, or 20s per dozen.

Old editions of these Readers, published many years ago, having much less matter than ours, and having none of the above improvements, are now put forward by other parties as being the books used by the Christian Brothers, whereas they have never been used in this country by them.

**LESSON TABLETS.**  
No. 1, 2, 3, and 4, per set, 25 cents.  
Walker's Pronouncing Dictionary, 400 pages, full bound, 1s 6d, or 12s per dozen.  
Murray's Grammar, abridged, with notes by Putnam, 74d, or 4s 6d per dozen.  
Murray's Exercises, 1s 3d, or 12s per dozen.  
Walkingame's Arithmetic, half bound, 1s, or 7s 6d per dozen.  
The Duty of a Christian towards God, 1s 10d, or 15s per doz.  
The French Companion, or Plain Instructions for Learning —French, 1s 6d, or 12s per dozen.  
Carpenter's Speller, 74d, or 4s 6d per dozen.  
Catholic School Book, 74d, or 5s per doz.  
Nugent's French and English Dictionary, 2s 1d, or 27s 6d per dozen.  
Davis' Table Book, 1d, or 7s 6d the gross.  
Mason's Primer, 1d, or 7s 6d do.

In addition to the above, we keep on hand an assortment of all the School Books in general use in the Province, at greatly reduced prices.  
D. & J. SADIET, & Co., 179, Notre Dame Street, Montreal, March 11, 1852.



MONTREAL MARKET PRICES.

Table of market prices for various goods like wheat, oats, barley, peas, buckwheat, rye, potatoes, beans, onions, mutton, lamb, veal, beef, lard, cheese, pork, butter, honey, eggs, flour, oatmeal, and turkeys.

AGENTS FOR THE TRUE WITNESS.

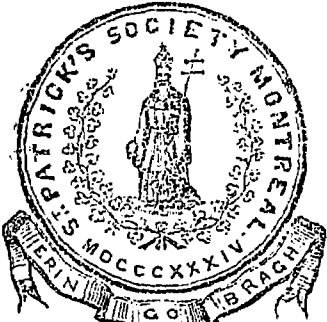
- List of agents for the True Witness in various locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Carleton Place, Carleton Place, Chambly, Cornwall, Counties of Kamouraska and L'Islet, DeWittville, Dundas County, Eastern Townships, J. Original, Ottawa, Iona, J. W., Norwood, Oshawa, Pembroke, Percé, Perth, Petit Rocher, Percé and Vicinity, Picton, Prescott, Quebec, Sherbrooke, St. Thomas, Shipton, Dunville, and Melbourne, Three Rivers, Tiguish, Toronto.

CITY AND DISTRICT SAVING'S BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the DIRECTORS of this Institution, will be held at the OFFICE of the BANK, ST. FRANCIS XAVIER STREET, on MONDAY, the FIFTH day of APRIL next, at ONE o'clock, when a STATEMENT of the AFFAIRS of the BANK will be submitted.

By Order, JOHN COLLINS, Actuary.

March 24, 1852.



THE ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held at St. Patrick's Hall, on MONDAY EVENING, the 5th instant, at SEVEN o'clock, for the ELECTION of OFFICE-BEARERS for the ensuing year.

By Order, H. J. LARKIN, Sec.

April 1, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE MONTHLY MEETING of the above body will be held at the Rooms, St. Helen Street, on TUESDAY EVENING, the 6th instant, at EIGHT o'clock precisely.

By Order, DANIEL CAREY, Secy.

April 1, 1852.

Lodgings for Female Servants out of Place, AT FLYNN'S

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

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to.

Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give good references as to their character and capability. No other need apply. August 25, 1851.

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.

- List of Catholic works for sale: Religion in Society, Protestantism and Catholicity compared, The Catholic Pulpit, Bossuet's History of the Variations of the Protestant Sects, Life of St. Patrick, Sick Calls, Reflections on Spiritual Subjects, Columbkille's Prophecies, Pastorini's History of the Church, The Bible against Protestantism, Tales on the Sacraments, The Sinner's Guide, Catechism of Perseverance, Loretto, or the Choice, The Governance, Rose of Tarnborough, Devotions to the Sacred Heart of Jesus, The Eucharistic Month, Protestant Converted by her Bible and Prayer Book, Protestant Objections, Familiar Instructions on Matrimony, The Lament Monitor, The Office of Holy Week, The Way of Salvation, Visits to the Blessed Sacrament, The Sinner's Conversion, The Spiritual Combat, The Devout Communicant, The Rules of the Rosary and Scapular, Lessons for Lent, The Novena of St. Francis Xavier, The Golden Manual, The Novena of St. Patrick, The Office of the Blessed Virgin, Memorial of a Christian Life, ALICE RIORDAN, WILLY BURKE, The DUTY of a CHRISTIAN TOWARDS GOD, The ORPHAN of MOSCOW, The CASTLE of ROUSSILLON, BENJAMIN, The Devout Soul, Cobbett's History of the Reformation, THE CHRISTIAN DIRECTORY, The Christian Directory, The Christian Directory, The Christian Directory, The Christian Directory.

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., 179, Notre Dame Street, Montreal. Feb. 25, 1852.

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

D. & J. SADLER & Co., 179, Notre Dame Street, Montreal.

IF HEALTH be a blessing, and surely it is, There are many who do not deserve it; How is that you will say?—well, my answer is this: They take no care at all to preserve it. From whence come those asthmas, consumptions and so, That so much swell the bills of mortality? Attention, kind reader, 'tis useful to know— 'Tis from FEET-WARE of SPURIOUS quality. Near RYAN'S HOTEL, EDWARD FAGAN does dwell, Whose Work, if you'll give it a trial, You will find to be good, and 'tis sure to preclude The expense of the Medicine vial. All sizes of Feet, as his Stock is complete, He can fit on a moment's inspection; 'Tis well put together of excellent Leather, Being made by his special direction. 232 St. Paul Street, Montreal.

DYEING BY STEAM!!!

JOHN McCLOSKEY, Silk and Woolen 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. 25, McGill Street, Montreal. December 16, 1851.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. 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, 22, College Street. Sep. 11, 1851.

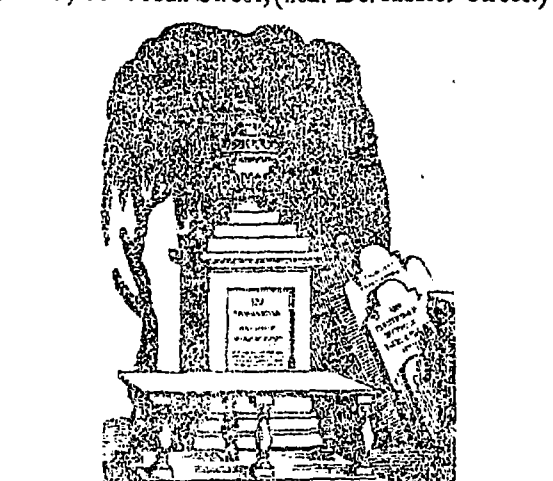
L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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

BROWNSON'S QUARTERLY REVIEW. Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR JANUARY.

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 from Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

TOBACCO, SNUFF AND CIGARS.

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

Montreal, October 9, 1851.

NOTICE. THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs. Liberal Credit will be given. ROBERT McANDREW, No. 99, St. Paul street, Montreal.

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 spindles, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packings, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

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.

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.

OWEN McGARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.

No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

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. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business, within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting. The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. Montreal, 6th September, 1850. M. P. RYAN.

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 Linens, Tabbetins, 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.