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CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, FEBRUARY 11, 1853.

NO. 27.

PASTORAL OF THE ARCHBISHOP OF TUAM.

TO THE CLERGY AND FAITHFUL OF THE DIOCESE OF TUAM.

> S. Jarlath's, Tuam, Feast of S. Hilary, 1853.

Venerable and dearly-beloved Brethren-Scarcely Rave we celebrated the joyous Festival of the Nativity of Our Divine Lord, and of the manifestation of His glory to the Gentiles, when we are reminded of the near approach of the season of Penance. It is thus that consolations and affliction follows each other in succession; forming, to borrow the language of St. John Chrysostom, a varied tissue, with which the lives of the servants of God are, in a special manner, interwoven. Of this admirable diversity of joys and sorrows, the Birth and Infancy of Our Divine Redeemer afford, as the Saint remarks, a striking illustration. Scarce did His mysterious Birth gladden the souls of His Mother and St. Joseph, when they were terrified by the fury of the tyrant who sought His Death; and the light of the Star which brought the Wise Men to Bethlehem was soon again clouded by the fears which forced them to fly from the cruelty of Herod, and look for safety in the land of Egypt.

The week of the Epiphany, which has been just closed, has been to us, as to the entire Church, a week of joyful gratitude-reminding us of the vocation of our fathers to share in the blessings of redemption. "For (Titus 2, xi., 12) the Grace of God Our Saviour hath appeared to all men, instructing us that renouncing impiety and worldly desires, we should five soberly, and justly, and piously in this world." It is not enough, then, that we still profess the true Faith to which our fathers were called, and which has been transmitted to us as our most precious inheritance. No, but that Faith must also bear the precious fruit of good works, the Apostle telling us that Our Saviour Jesus Christ gave Himself for us, "that He might redeem us from all iniquity, and purify unto Himself a people acceptable, pursuing good works." And St. Peter thus forcibly exhorts us (St. Peter, 2 Epis., i., 10), "Wherefore, brethren, labor the more that by good works you make our vocation and election sure."

From these few passages we should learn the immense value of the true Faith, and to strive to exemplify it by good works. For, if it be true that (St. James ii, 20) "Faith is dead without good works," it is no less certain that good works, if not animated by Faith, are not meritorious of salvation. As well might you expect the earth to them with all the luxuriance and beauty of vegetation, when the heat and light of the sun are gone, as to expect the prolific vigor of good works among those in whose hearts the vital principle of Faith is extinguished. How great, then, must be the impiety of those false teachers who go forth, hired to delude and seduce the people, striving to plunge them into profligacy and corruption, should they succeed in destroying religion in their souls? That those emissaries of Satan have been active in their efforts to detach the poor people from the Faith in several places is a matter of sad notoriety. That those malignant efforts have not been abstinence of Lent. Except the four first days and successful is equally incontestable—a subject of gratitude to the Almighty for the graces with which He has strengthened our people, as it is a triumphant proof of their attachment to the treasure of the true Faith. Of the fidelity of our people, under severe privations -nay in several instances, under a system of merciless persecution, we have unimpeachable vouchers in the Clergy of those districts, who are witnessing the persecutions that are so severely inflicted, and the sufferings that are so patiently endured. We have from the Clergymen of Achill, recently published, the consoling assurance that the schools of the proselytisers 10 which hunger alone had attracted destitute children, numerously frequented. And the Parish Priest of a abstinence by works of charity, and "to redeem district stretching along Outerard, the once redoubted your sins with alms and your iniquities with works of muster-post of religious impostors of every descrip- mercy to the poor" (Daniel, iv., 24), recollect the tion, confidently announces that they have never succeeded in violating his borders. Nay, we have ourselves been witnesses during two visits to the will be continued occasionally, especially in towns, remote parishes of Connemara since Easter last, how where, from the prevalence of vice and bad example, the enemies of the Faith were met and baffled by the virtue may be exposed to danger. It is now their zealous exertions of the Clergy and the religious de- turn, it may be yours in a short time. "Give and proprietors, and their being excluded from the work- tion at the parish chapel of each parish, and let house, orphans, thrown on the world by the famine, every person on that day, give a small portion of sometimes sought a temporary refuge to obtain a what, for the relaxation of the laws of abstinence, morsel of bread.

cused from danger through the vigilance of their pas- for a Diocesan Society for the preservation of the to his child, and that principles which are to the pa- cheerless and ill-requited toil, deprive them of any

to concentrate and array those spiritual forces by which the utter discomfiture of the seducers of the people may be secured. It is meant to succor the clergy and people where they are laboring most, and to afford them more facilities of protecting, by a Catholic education, the children—that precions portion at home. The generous, I will call it, the noble, of the flock for which our Redeemer himself ex- munificence of the people, at Christmas, but just repressed such tender and affectionate solicitude. It is meant that " the little children be suffered to come to Him and not forbidden" (St. Mark, 10, 14) that their minds be formed to virtue and guarded from evil within the fences of Catholic schools. We hope, in short, to keep up the increased number of clergy whom we have established in remote and destitute districts, with such manifest advantage; nay, to increase them still more, to enlarge the number of the monasteries of the Order of St. Francis, as well as the schools of the Christian Brothers, and to extend to other parishes the benefits of those missions one of which the pious Redemptorists are about to open in Clifden on next Sunday, and on which we invoke the blessing of the Almighty through the prayers of the faithful of the diocese. How beautifully are the strength and unity of the Catholic Church displayed in the seasonable aid of those religious missionaries that are at her disposal, as their services may be required. Such are now in Ireland -the Redemptorists as well as the disciples of St. Vincent of Paul and St. Ignatius-some preaching, others occupied in the tribunal of penance, and others in fine, occasionally conducting the retreats of the clergy; "all performing the truth in charity for the perfection of the Saints, for the work of the minisry, unto the edification of the body of Christ."-Eph. 4, 12.)

It is an auspicious day that the mission opens—the festival of the holy name of Jesus, reminding us of the wonders wrought in that saving name, since the palsied man at the gate of the temple, rose and walked by its virtues, at the command of St. Peter. The same sacred name is still "as oil poured forth" culightening, as St. Bernard remarks, and cherishing and healing by its mysterious influence. The following Sunday, that of Septuagessima, will remind us of the near approach of Lent and its accompanying penitential rigors. Let us therefore look forward to this acceptable time in the hope of "bringing forth fruit worthy of penance" (St. Matthew, 3, 8.) 1t is only by virtue of the powers entrusted to them, as delegates of the Holy See, that Bishops can dispense in the laws of the fast of Lent. It would not, we fear, be seasonable to restore the general prevalence of total abstinence from flesh meat during the Lent, which prevailed all over this province, and indeed throughout a great portion of Ireland, not many years ago. When a dispensation is granted to any person from fasting or abstinence, it is a rule that other works of piety and charity are enjoined, nor is this rule relaxed, when by virtue of the powers delegated by the Apostolic See, we grant a dispensation in the the last week of Lent we grant, as usual, permission for flesh meat once only in the day, on Sundays, Mondays, Tuesdays, and Thursdays; and during the five privileged weeks, we except no day against the use of eggs, but Fridays. On the first day of Lent, as also on Wednesday and Friday in the last week, the customary prohibition from all white meats will be in force.

Let us recollect the words of St. Leo, that what is spared from sensuality must be given in charity .-If the corporal works of mercy are meritorious, much more so are the spiritual works of mercy; and among the latter, the instructing the ignorant and the rewere becoming deserted every day, while the schools claiming of sinners. About that very time when of the Monks and other Catholic teachers were you will be called upon to supply what is wanting in work of the Missions for the benefit of the poor, commenced in Connemara, and which, please God, votedness of their flocks, notwithstanding the bad it shall be given unto you" (Luke vi., 38). On the schools in which, on account of the bigotry of hostile first Sunday of Lent there will be a general colleche is bound to give in alms, towards the support of | child sent to the Common Schools, abandons his re-Is it meant then to relax now the exertions by Catholic schools and missions where most wanted, and ligion; but we do most earnestly protest against the which the wolves have been kept aloof from the fold let the amount of the collection, in each parish, be superstition that the children of Catholics, and espein the great portion of the diocese, and by which in deposited in a neighboring bank, in the names of two cially of Irish Catholics, are necessarily secure from the few places where they were raging most, the lit- persons; you will at once, and without burdening all danger of apostacy in virtue of their parentage; tle ones whom they sought to destroy have been res- any, by extraordinary contributions, lay a foundation | that the faith of the father must necessarily descend

are not wanting in sufficient resources. Nought is should aid from other quarters be wanted, it will be cal country. best earned when there is evidence of such exertions covering from the exhaustion of a famine terrible in its length and intensity, proves by their solicitude for their clergy, their attachment to their faith; and surely we should not be wanting in opening a channel through which their little offerings may bring home to them and their children, such incalculable blessings. "For according to their power, (we) bear them witness, and beyond their power, they were willing."—(2 Corinth., viii. 3.) They are now full of alarm, lest the Almighty should in His anger continue those rains and tempests, that have been already so destructive. You will then anticipate that penitential season, when the Priests shall stand between the porch and the altar, imploring the Alit by heart, in addition to all this,—what do you exmighty to spare His people, and from next Sunday pect to come of it? Naturally, they will be more until Easter you will add to the collects of the Mass, apt to learn this lesson than any other at which they the oration for fair weather, "Adte, nos, Domine, clamantes exaudi," that He who gives "seed to the sower" may bless the labor of his hands.

I remain, your faithful and affectionate servant in

Christ, 🖔 † JOHN, Archbishop of Tuam.

CHRISTIAN EDUCATION.

(From the Shepherd of the Valley.)

No parent who values the souls of his children, or nis own soul, will send his children to the Common Schools whilst the means of Christian Instruction are offered to them. The Common Schools are the schools of Protestantism, and of Protestantism in its worst form. It would be even better to send children to Methodist or Presbyterian schools, if such were in existence, than to these educational institutions of the State. The reason is plain. At the one, your child will be taught that a false religion is true; at the other, that every religion is false. He is educated without religion, in most cases, by teachers who positively hate the Catholic Church; in every case, by means of text-books which misrepresent and slander her and her sacred teachings. Let not the parent hope to counteract the had teachings and the bad example of a Godless school by occasional instruction at home and a lesson in the catechism on Sunday afternoon. You cannot teach your child, or cause him to be taught, a damnable indifferentism six days in the week, and hope, in reason, to unteach him on the seventh. You and your children, Christians, have nothing to do with these schools of the State. The State does not prepare them for you; she prepares and offers them to those who do not believe that God has founded a Church to whose care He committed His little ones and to whom He refers all mankind to learn their duties to Him and to their neighbors, and how these duties may best be ful-

blame her, except for taxing us to support these schools which are training up our enemies and furnishing them with weapons to use against ourselves. But education is not the work of the State. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Give to the State that affection, that support, that loyal service, that restraints are removed. When other temptations dutiful obedience which she claims, and justly claims, of you; but do not give her the souls of your children for which you must account, to which she has no right, to which she lays no claim, and with which she knows not what to do.

in the world in a Christian way, send them to a Christian school, or send them to no school at all .-They can afford to lose the undeniable temporal advantages which a little elementary instruction gives men here, and which, under the present system of things, it is difficult to get along without, but they cannot afford to gain these temporal advantages at the expense of true respectability here and of solid dence can hold one safe. happiness here and hereafter.

Some of our readers may think our language stronger than the occasion warrants. A little reflection, we hope, will lead them to look upon the subject in another light. We do not say that every

tors? On the contrary, it is meant to extend and Faith, and for the diffusion of Catholic education, as rents as a part of their existence, because they have strengthen our defences, and if there be a spot more | well as for creating a fund out of small and wide- grown with their growth and strengthened with their naked and exposed to aggression than another, there spread offerings, by which those important objects strength, are to take as firm a root and attain as may be secured. Aided by the grace of God, we healthy a development in their descendant when removed from the wholesome atmosphere of a Chrisrequired but a more systematic organisation. But, I tian land to the postilential atmosphere of a hereti-

> Were the traditions, feelings, prejudices, tastes, customs and literature of the United States. Catholic, the case would not be precisely what it is. The danger of committing the child to an unchristian instructor would be great, though not so great as now; but, in Heaven's name, what are you to expect when you turn the schooling of your child, that ought to be an antidote to the poison which he can hardly fail to draw in with every breath, into a means of administering that poison in a more systematic manner and more deadly form.

> What do your children hear in the streets? Protestantism. What do they read in the newspapers? Protestantism. What do they find in the books with which they amuse their leisure moments? Protestantism again. If you send them to school to learn are set, for, naturally, they are Protestants, and are Catholics only by overcoming nature and by the supernatural grace of God.

Leave them alone, and they will grow up Protestants. They were that when first they came into the world. They were made Catholics by Holy Baptism; and they must be taught your religion as they grow up. It does not come of itself, as the other system does.

Protestantism is not Methodism, for many Protestants are not Methodists; nor is it Episcopalianism, for the same reason, nor Unitarianism, for the same reason again. It is that in which all Protestant sects agree. And in what do all the Protestant sects agree? Only in one thing; in opposing the Catholic Church, and attempting to thwart her in the discharge of her sacred Mission. This is the essence of Protestantism. It is an old religion, almost the oldest; it is easily taught and readily learned. The seeds of it are implanted in your children; let them alone and they will develope in rank abundance without the need of any superintending care at all. It is your duty to root out the shoots as they appear, and to plant the new soil with a better seed; it is surely a supererogatory act of homage to Satan, to say the least, to commit your children to those who will sow a fresh crop of weeds and watch the complete develonment of the whole.

One other consideration may be urged, and if that have no effect it is useless to add another word .-Consider the morals of the Public Schools. What do you suppose is the moral condition of children herded together by hundred; deprived of the grace of the Sacraments. You know with what care Christian teachers watch those committed to their charge, and what gracious and efficient means the Divine Founder of the Church has provided; you know how the Church commands that the lambs of the flock shall frequent the Sacrament of Penance as soon as they are of an age to be deceived by Satan; you know The State does the best she can. We do not that they receive advice there suited to each particular case,-advice which they can receive in no other way, advice and direction peculiarly demanded by the ignorance and inexperience of their age; and that, in spite of all this, Satan does gain victories, and sin does find its entrance even into the Christian school. What do you suppose it is when all these are added to the temptations of the world and the violence of youthful passions, where there are no continual instructions in morality, where it is no part of the system to accustom pupils to admire, love and practise virtue and to have a horror of vice? Hap That your children may be fitted for their duties py is the man who knows only by conjecture what such schools may be. Miserable the folly of those who, with a hypocritical pretence of ignoring the melancholy facts of the universal corruption of our times, shut their eyes to the unspeakable evils to which we can only allude, and affect to hope that their children will pass unscathed through an ordeal from which nothing but a miracle of Divine Provi-

The education of her children is one of the most essential duties of the Church, and she has manifested in a thousand ways that, of all her holy and important duties, she considers none more holy, none more important, than this. Let not the poor think that their state of life exempts them from the duty of co-operating as far as possible with the Church in her holy work. Incalculable as is the value of a religious education to all men, to the poor it is of far greater value than to any. Will those who may expect that the lives of their children must be spent in

benefit to be derived from an enlightened knowledge of that Divine Religion which dignifies poverty, and toil and suffering and a low estate; will they condemn them to the indescribable misery which results from the union of moral wickedness with physical suffering, and permit them to grow up hardened into insensibility to every religious appeal, when there are religious men that entreat them for the love of God to give to the Church those years of their children that are, by every claim, so justly her own, those inestimably precious years when the character is easily impressed, the affections easily moved, and when habits of docility and obedience are easily formed. The poor, but more especially the children of the poor,of the people, -are the object of the Church's tenderest care, singled out by her as something sacred, even as they were singled out by our Lord for His especial blessing.

It is not lawful to take that which is holy and cast it to the dogs. Your children are the children of God by baptism, members of the sacred and mystical body of which Christ is the head. Education, for them, must not be mere learning to read and write and reckon up; this may do for those who accept this world and the things of this world, as man's last end and greatest hope. God does not require that your children should know these things, and He will not send them to Hell for ignorance in these respects.-The education of a Christian child must be, before all things else, the teaching him what he must believe and do for his soul's health, the knowledge of the Christian doctrine, on which alone all true morality is based, and the acquisition of those habits whereby a Christian life is secured, or in which it consists.— That your children must learn these things at home, is very true; but that they must not be made to unlearn and laugh at all these things and at you for teaching them, at school, is another truth which it will not do to overlook.

For our own part, we believe that, in a century from now, when our Catholic descendants shall learn that, at one time in the United States, Christian children were committed, by their Christian parents, to the care of teachers hostile to their faith and the hired servants of a system, the very essence of which is a denial, not simply of Christianity, but of the necessity and importance, nay of the very fact, of a Revelation, they will not believe their eyes, and will choose to reject the documents which shall establish this fact, rather than admit that any professing the Christian Religion, and wishing to train their children up in it, should have been guilty of such an absurdity

THE MADIAI FAMILY.

(From the Pittsburgh Telegraph.)

The Protestant press having almost exhausted its misrepresentations and appeals to prejudice, Catholics may now hope to have an attentive hearing. We therefore request the lovers of truth (it would be useless to request the others) to read the following article from the National Democrat, whose Protestant Editor is not willing to be duped by fanatics or knaves whenever it is to their interest to humbug the

"Justice to the American people compels us to unmask a grand deception which was palmed upon our citizens, at the sympathy meeting which came off at metropolitan hall on Friday 7th uit. For some time past the American newspapers have grouned aloud with a shocking narration of the imprisonment of the Madiai family in Tuscany, for "reading the Word of God," and last evening a grand meeting of sympathy for the sufferers was called at Metropolitan Hall, to express the indignation of our people at such cruelty. We lay before our readers the simple facts of the case:-

The Grand Duchy of Tuscany is governed by a constitutional monarchy, according to the constitution of the 16th of February, 1848. Its present Grand Duke is Leopold II, of a branch of the House of Austria, and who has reigned since 1824.

The law-giving power is shared by the Prince with two Chambers, of which the first consists of members chosen for life by the Grand Duke, and the second of members elected by the people.

In Tuscany as in England, one form of religious worship only is recognised by law, and in the dominions of the Grand Duke, the Catholic religion has existed since the martyrdom of Ignatius. forms of worship are nevertheless permitted, and in the city of Leghorn (where there are upwards of 5,000 Jews, who own quite two-thirds of the landed property,) there is at this moment a Protestant Episcopal Church, a Jewish Synagogue, and a Mahometan Mosque. This is certainly as great an instance of religious tolerance as we ourselves exhibit, and we may reasonably conclude that our Protestant brethren in Tuscany sometimes read the Holy Scriptures without the fear of incarceration, or the necessity for

A recent historical and anti-Catholic writer in alluding to the political and mental degradation of some of the Italian States, says 'Tuscany and the Lombardo Venetian Kingdoms nevertheless form honorable exceptions, and show that when a good government has the control of affairs, and especially where much is done for popular instruction, a people sunk even so low as are the Italians may yet be raised again.' It seems well here to remark, in expressing an unqualified disbelief of the statement that the Herald reports the conversion of three young ladies, Madiai family are imprisoned for simply possessing and reading a Bible, that there are at this moment no less than forty different editions of that sacred volume, published on the Italian peninsula-that in fact more than one-half of that number of editions were extant before the Reformation began, as is fully authenticated by their dedication to the various Gratias. Popes, Cardinals and Bishops of that remote period.

be jailed in Tuscany now, for simply reading a book which is so generally known and circulated as the Bible. But to assert gravely in an appeal for religious freedom, that any living despot has power over the thoughts or consciences of men, is to assert one of the most absurd propositions that the buman mind can conceive of. It is in fact to take away the great cardinal dogma of all Christian doctrine—the self agency of man, and to vitiate his accountability to

It is true that Leopold II. may load his subjects with manacles of iron, and plunge them into the depth of the most loathsome dungeons, but neither he, nor any other monarch on earth has power to control the hearts and the consciences of men.

Naturally alive to the feelings of humanity, and to the suffering of the oppressed, especially of those whose lot is cast in a country less free than our own -we confess that we read in the call to 'Christian Freemen,' with sentiments such as most men feel when their religious and patriotic sympathies are appealed to. But we hate to be deceived, and we mean not to deceive others; and we have taken sufficient pains to inform ourselves definitely in relation to the whole matter.

Madiai it seems was for many years a courier. Now everybody who knows anything about Italy, cannot be ignorant of the prevailing characteristics of the class to which Madiai belonged. They are in fact somewhat analogous to those members of the Indian tribes, who from intercouse with civilised men, acquire all their vices without learning any of their virtues. And in Italy most of the couriers gain their daily bread by serving as agents for infamous houses, and by being brokers in female chastity. Of this stamp was Madiai, 'long and favorably known' to a certain lecherous class of aristocratic English travellers; but whether he imbibed from them his love for that unfortunate Bible, which seems to have doomed him to a prison, is a matter which we leave for the "Christian Freemen' of this city to decide. Signora Madiai, it seems, was educated in a somewhat similar school of moral ethics. She was an English lady's waiting maid, in which capacity doubtless, she had an ample opportunity to become thoroughly conversant with the sacred Scriptures.

After the lapse of some time, we find these converts abandoning their old business, and going into a new one. In fact holding prayer meetings and revivals, and announcing themselves as preachers and teachers of the true faith. For a while this passed unnoticed by the Government, and had the Madiai family confined themselves to the limits of Protestant toleration, we should not have been called upon to waste so much room upon their history. But not content with worshipping God in their own way, they sought to become propagandists-to convert all Italy, even to the Pope himself, and to the overturning the whole church and state of Toscany, they made themselves in that country a public nuisance, and were sent to the calaboose.

It is painful to us as public journalists, and as men born in the Protestant faith, to witness such exhibitions of misplaced sympathy as that of last evening. There were men there who ought to know better than to toady to the husbands of these titled ladies whose recent sympathy for the slaves of the South in this country might better have been reserved for home consumption. Here however there is always a class, who claim to do all our moral reading for us, they examine into the merits of all charitable cases, and where they find a popular mare's nest of some sort or other, they organise a meeting, invite distinguished men to preside, incur a considerable bill for printing and posting placards, gas, room-hire, &c., and then invite us Christian Freemen to settle the account. It may be that we require some sort of feasible safety valve to keep us from bursting, but we sible 'whip' still. We have seen these 'Junior Lords' do protest against such wholesale doses of nonseuse and untruth as were administered at Metropolitan Hall last evening. To say the least of it, it was an insult to the understanding of sensible men, and a futile attempt to extort an expression of sympathy from a generous and charitable people. We are weary of the impositions which are constantly practiced upon the American people by those who have some personal and selfish ends to serve. We are weary of the shameless deceptions and lies which are often vended at nublic displays, in the prostituted names of liberty and religion. It is not true that the Madiai family was imprisoned for reading the Bible. And we simply make ourselves ridiculous in the eyes of mankind by condoling over such a tissue of falsehoods."-National Democrat.

CATHOLIC INTELLIGENCE.

On Wednesday, the 12th ult., at the Convent of St. Clare, in Newry, Miss Ellen Fottrell, daughter of the late John Fottrell, Esq., of Buckingham-street, Dublin, and Miss Ann Hamilton, daughter of James Hamilton, Esq., of Kilkeel, county Down, made their solemn profession.

Miss Walsh, a Waterford young lady, received the white veil on Tuesday last, in the Catholic Church of Tralee, in presence of thousands, amongst whom were many of the most respectable people of Tralee, who differed from the great body of their fellow-townsmen in religion .- Munster News.

Conversions .- A correspondent of the Fuam daughters of the Marquis de Pall, and adds, that the Marquis and the mother are expected soon to follow the good example. The same authority also informs us of the reception into the Catholic Church of Mdlle. Boutanger of St. Helier's, and of two other converts at Tuam, by the Rev. W. Dixon .- Deo

On Saturday, the 7th ult., a Protestant family ab-

into the One Fold in the Church of St. Roch. The conversion of that family is due to the zeal of the

Abbe Chartrain.—Catholic Standard.
On Tuesday, the 25th ult., in the Cathedral, the Most Rev. Archbishop conferred the Minor Orders and Subdeaconship on Messrs. Patrick Eagan, Bernard Farrell, Patrick M'Govern, and Thomas Mooney; on Thursday, the 27th, Deaconship; and on Saturday, the 29th, with Rev. William Everett, they we can well conceive the extent of loss and disappointwere promoted to the holy Priesthood.-New York | ment to the Rev. gentleman of the parish, and the Frecman's Journal.

THE ECCLESIASTICAL PROVINCE OF NEW OR-LEANS.—This province, the Metropolitan see of which is at New Orleans, includes, besides the Archdiocese of New Orleans, the four dioceses of Mobile, Natchetz, Galveston, and Little Rock. The Catholic population of this province, not including the diocese of Galveston, is stated in the Catholic Almanac to be 170,000: if we suppose, with the Catholic Almanac, that the Catholic population of the diocese of Galveston, which was not stated in the statistics, is 30,000, it would give an aggregate of 227,000. But we believe that the Catholic population of the Archdiocese alone comes up nearly to that number.—N. O. Catholic Messenger.

We read in Le Courrier du Gers:-" A foundation of the greatest importance has just taken place at the extremity of this department. The Trappists have taken possession, on the 2d of December last, of a solitary place, which seem to have been prepared expressly for them, and whose name, which is very ancient, seemed to call to its bosom its new inhabitants. That place is called Notre Dame du Desert, (our Lady of the desert) being situated between Cologne, L'isle Jourdain and Cadours. It belongs nearly as much to our department as to that of the Haute Guronne. The Tarn and Garonne goes nearly as far as that venerable sanctuary, and the Hautes Pyrenees are not very far from it. These four departments will soon feel the powerful attraction of that religious

IRISH INTELLIGENCE.

THE PARLIAMENTARY APOSTACY-THE PRESS.

The honest, independent, and popular provincial ournals are again, this week, loud and vehement in their indignant denunciations of the base apostacy of Messrs. Sadleir and Keogh, and their secret abottors in parliament. We give elsewhere a collection of aricles from these journals, which, for genuine vigor, spirit, and honesty we have never seen excelled on any similar occasion however great and critical, and which we commend to the perusal and consideration of all our readers. The Cork Examiner, the Waterford News, Kilkenny Journal, and Newry Examiner, received this day, contain additional articles on this subject, written with trenchant vigor and ability. We have only room for the following extracts from a very able and valuable article in the Cork Examiner :-

"The Irish people must pronounce upon the right or wrong of the act which has stricken a blow at the Irish party, and which, for aught we know, may have cloven that party in two. Every constituency in Ireland is interested in the question now formally put in issue by the acceptance of office, and the consequent desertion, or betrayal of a policy deliberately adopted and even solemnly-we may say awfully-sworn to. Mr. Moore asks ' how many Irish representatives are prepared to cross the house with the deserters-how many prepared to close their ranks, and still struggle with the people?

"We would like to set one delusion at rest. Lord of the Treasury' has a grand sound-to the ears of every Attorney in the land it has a prodigious significance. It is quite true that it may be regarded as the very acme of the pyramid in the future ambition of the profession. But, after all, the Lord is nothing but a first-class 'whip.' Mr. Hayter has more patronage at his disposal, and Mr. Hayter is even a more responat their work, in the full exercise of their functions and we have looked upon them as a kind of political poodle, a ministerial fetch-and-carry. Their bustle and agitation betoken a coming contest, and, like the stormy petrel, they are seen skimming along the surface of the parliamentary sea, when the waves of party are rising, and the helmsman of the cabinet has heard the ominous cry of 'breakers ahead!' We say it in no insulting sense-these small fry of the Treasury, lords notwithstanding, are backs, and nothing but recognised and admitted hacks, to be ridden and spurred to death, if the exigencies of their party need it. So let us have no more nonsense as to the assumed 'national importance of the acceptance of this whipper's-in-office.

"And as to the idea of a subordinate law officer influencing the decisions of the cabinet, or controlling the policy of the government, it is arrant sham. He may, like Mr. Whiteside, bring in a bill for law reform but, like Mr. Napier, his feelings and principles are likely to be ontraged and set at nought by any First Secretary, like Mr. Walpole. The fact is, men who take small offices such as have fallen to the lot of the Irish Brigadiers are not in a position to make terms; if thry take the shilling they must submit to have their hair cut, their persons scoured, and their clothes made for them like all other raw recruits. They don't share in the government-they only take the wages, wear the livery, obey the orders, and do their master's work-any work, every work, all work.

"The question, then, is not so much have these men committed an act of public scandal as have these men, who assumed to speak and act on behalf and in the name of the people of Ireland, adopted a course which that people expected or authorised them to adopt, or which, being adopted, they can sanction with their approval? To this question an answer should be given with equal promptitude and emphasis, so that there shall be no room for doubt, uncertainty, or misrepresentation."

THE ANGLO-CELT.—The new Attorney-General has consented to Mr. Wallace's remaining at large for a few days, in order to afford time for considering whether he should apply for a new trial. It will be remembered that he was convicted of a libel upon the regiment whose detatchment was concerned in the Sixmilebridge affair.

Four men have been committed to Armagh gaol, It seems hardly probable then, that any body should jured the errors of Protestantism, and was received charged with the murder of Mr. Bateson,

Mr. Butt, M. P., who acted as counsel for Kirwan, ntends, on the 5th of February, to bring a bill forward in the House of Commons "to make better provision for the granting new trials in criminal cases."

EFFECTS OF THE LATE STORM .- We are sorry to perceive that the beautiful new chapel of Kilskyre, in the county Meath, has suffered so much from the late When we consider the great efforts by which, this edifice had been brought so near its completion, generous people by whose aid the good work had so far progressed. It had been one of the neatest structures which we have seen for some time, and the loss. is felt the more, as not only had this new building suffered so much, but the old chapel, still used by the congregation, had been almost rendered unfit for public service by the same unfortunate disaster .- Tablet.

STATE OF THE WEST .- The Ballinasloe Star. alluding to the disastrous state of the weather for some time. past, appends the following gloomy remarks:- "For weeks past there has been little or nothing done in tillage occupation, and owing to the flooded state of the country it is not likely that field operations can be resumed in many quarters for a week or two more, even, should the weather take up. This is truly a painful. state of things to contemplate in a country which has so lately shown symptoms of recovery from intensesuffering. Would it not appear as if we were donned to see our entire population cleared out-for there is no doubt that the state of things here indicated will act as a further stimulus to the incessant stream of emigration which we have been witnessing for the past 3years? And to those acquainted with the facts it must be evident that no additional motive was necessary to urge our peasantry-and not this class alone, but the small traders and shopkeepers-to quit their native land, as every post which arrives from America, and latterly from Australia likewise, brings sterling reason-dispensed with no niggard hand by those who have been fortunate enough to quit our shores last year and previously-why those who have been left behind should no longer tarry, but as soon as may be join their brethren in distant and happy lands. From what we have learned upon the subject we have reason to think that the emigration to Australia next spring from this province alone will equal, if not exceed, anything which we have yet had to record. The glowing accounts from Australia which have been received here. from some who have gone out little better than paupers, but who are now in a position of decided affluence, as is indicated by the sums sent to their relations. here, after a residence of some months in that country, have rendered emigration to the Antipodes to be the prevailing idea even with many who heretofore looked upon a voyage across the Atlantic with 'fear and trem-bling.' For ourselves, we have at length arrived at the conclusion that two years more will see Ireland with as spare a population of natives as she had at the close of the last century."

An "Evangelical." Episode.-At the Outerard Quarter Sessions, which commenced on Thursday, the only case of any public importance was the following :- Sullivan v. the Rev. John O' Callaghan .-The action was one for loss and injury sustained in consequence of a malicious prosecution, and damages. were faid at £10. It appears that about six months. since the plaintiff was in the employment of the defendant, and acted as Bible reader in Outerard. They quarrelled, and Sullivan summoned the Rev. Mr. O'-Callaghan before the magistrates for wages alleged to, be due to him. On the hearing of the case the Rev. Mr. O'Callaghan caused extracts to be taken of the plaintiff's evidence, and subsequently had him brought up at Petty Sessions on a charge of perjury. The magistrates sent the case for trial to the next Quarter Sessions of Galway, but when the bills of indictment came before the Grand Jury they were ignored. These were the grounds of complaint on the present occasion, and after a patient hearing of the case, which was fuly established, the jury awarded the plaintiff the full

A JUMPER.-Edward Gray, an Irishman, extorted £1 from the servant of the Rev. Mr. Clark on the false pretence that he was agent to the Newcastle Deaf and Dumb Asylum. He wrote what he wanted with a piece of chalk-"he was deaf and dumb." The prisoner kept up his sham of being deaf and dumb while in the custody of the constable, and during his exami-nation before the Magistrates; but after he was committed to gaol for trial, his imposture was ingenuously He is a man about five feet three inches detected. and a hot both about seven feet in depth was prepared for him: it was made sufficiently warm, and he was. ordered to strip and go in. Little thinking it was so, deep, he plunged in souse overhead; and, on coming to the surface, roared for assistance, in a fine mellow voice, tipped with the true Irish brogue, very much tothe amusement of the gaolers, and to the Court when it was related in evidence at the Quarter-Sessions.-The imposter was found guilty, and sentenced to seven vears' transportation.

SUGAR MADE IN IRELAND .- A most gratifying proof of the success of the beet sugar experiment in Ireland was afforded at Mr. Stokes's sale, on Thursday week, in Dublin. The Mountmellick Company's manager, Mr. Hirsch, had 67 bags brought forward, representing three qualities. The lowest (Yellow grainy) fetched 41s. 6d. to 42s. per cwt.; the medium 44s. 6d., and the finest 45s. 6d. per cwt; whilst the finest white Bengal fetched no more than 40s 6d; and Demerara The finest quality of the Irish beet sugar is very beautiful. In color it is nearly pure white; in grain almost resembling crystallised Jamaica; while its flavor is superior, and its saccarine qualities are quite

Letters from Limerick report a turn-out on the part of the shipwrights of that port, who, in consequence of the great increase of repairs arising from the late boisterous weather, demand 6s to 6s 6d per day, but which increase of wages the masters have refused to pay.

CASE OF ADDUCTION.—Two soldiers, named James. Roland and John Underwood, belonging to the 46th Regiment, at present stationed in this town, were, on Thursday, charged at the Police Office with having conspired to take away Eleanor Hazleton, of Donegall Street, Belfast. In this case it appears that the young lady in question, having formed an attachment to the prisoner Roland, who is a drummer in the regiment, and about twenty-two years of age, disappeared one evening about a fortnight ago from under the paternal roof, and could not be discovered by her parents. Suspicion fell upon Roland and Underwood, who are brothers-in-law, that they had persuaded her to leave home, and afterwards kept her concealed in this town in some place unknown; and the consequence was, that Colonel Garrett of the 46th Regiment was made

acquainted with all the circumstances then known respecting the affair. Roland was placed under arrest an the barrack, and Underwood and his wife were arrested last week on a charge of conspiracy to "steal" the young woman, and were forthwith lodged in the Police Office. Underwood and his wife alleged they knew nothing about the escape and flight of the young woman, and after being detained in custody for a few days, Underwood's wife was discharged, but her husband has been kept in prison up to the present time. It transpired that an attempt had been made before the arrest of the parties to have Roland and the young woman married in Lisburn; and the banns, it appears, were proclaimed twice in the church of that town but as "true love never runs smooth," before the third proclamation the secret had escaped, and matrimony was prevented. Underwood, within the last ten days, has been several times brought up before the beuch, and as often remanded again for further examination. 'On Saturday last, however, a great deal of the mystery touching the flight and place of refuge of the "erring one" was cleared up by her sudden and unexpected arrival at her father's house once more from Bublin, where she had been from the night she left home .-She was altogether absent for about eight or nine days. During the investigation it transpired that the registrar at Lisburn had refused to perform the ceremony without the consent of the parents of the young lady, inasmuch as she was under age. Both prisoners were committed for trial .- Belfast Paper.

A correspondent of Saunders' News-Letter says-"In your Saturday's publication you gave an extract from the North British Dady Mail, stating that on the 12th ultimo, a person named John Milnnes died at Stroutulls, near Oban, aged one hundred and five, and that he was, probably, the oldest inhabitant in her Majesty's dominions. There is at present living in the county Wicklow, about eleven miles from Dublin, a respectable farmer, who, if he lives till next April, will be one hundred and nine years old. He is still able to walk about his fields and enjoy the mountain It is strange to think that in his tenth year he might have spoken with a person one hundred years old who had seen Cromwell, and been thirty-six years old at the battle of the Boyne. He has lived during the reigns of five English sovereigns, and was thirtyeight years of age at the time of the Irish Volunteers, and seventy-one at the battle of Waterloo."

Coroner's Inquest.—An inquest was held during the past week by A. Hosty, Esq., coroner, at Outerard, on the body of a soldier of the 9th regt., aged 26 years, and described as one of the finest looking men in the corps, who, in a fit of intoxication, destroyed himself by shooting a musket ball through his body. He lingered two days in the most dreadful agony.—Tuam Herald.

GREAT BRITAIN.

THE SPEAKERSHIP.—It is rumored that the Speaker of the House of Commons is about to retire. Sir George Gray and Mr. Goulburn are mentioned as candidates for the office.

The Ministry and the Ballor.—One thing is certain, says the Manchester Examiner, that the ballot is to form no part of any new reform bill. It is, however, to be an "open question." But we in Manchester remember that the corn law was an open question to Mr. Poulett Thompson. He was "at liberty" to vote for the repeal of that measure, and he asserted that liberty—his colleagues knew that they could not have had him, had not that liberty been accorded to him; but every one of them was against him; beyond the bare vote, he could be of no service to the cause of free trade; and he left the House of Commons, conscious that his services there were no longer useful to his country.

The Reluctant Militia.—The number of volunteers enrolled for the Militia in England and Wales is about 31,000—a total much less than that fixed by law. In several counties the quota has been obtained; but in the rest there is a greater or less deficiency—in some cases a very large deficiency. Cheshire should provide 1,275—volunteers, 800; Cornwall, 982—volunteers, 346; Derby, 851—volunteers, 329; Kent, 1,618—volunteers, 660; Lancashire, 5,628—volunteers, 2,802; Lincolnshire, 1,174—volunteers, 504; Middlesex, 3,197—volunteers, 2,314; Northumberland, 834—volunteers, 276; Stafford, 1,784—volunteers, 1,077; Surrey, 1,152—volunteers, 1,692; Sussex, 945—volunteers, 541; West Riding, 3,885—volunteers, 1,672. In Wales, the volunteers are more than a thousand deficient of the quota of 2,826.

INTEMPERANCE IN SCOTLAND. - In Scotland and Sweden, the two great strongholds of Protestantism, there are more instances of gross licentiousness and drunkenness than in any other countries in the world. The following statement is from the British Friend, published in Glasgow, and devoted to the interests of the Society of Friends. The statistics disclose an appalling list of females among the frequenters of the tippling shops of that city:—"On Saturday evening, July 12th, 1851, there entered into a spirit-shop in Princes street, between the hours of ten and twelve, 173 males, 365 females, and 38 youths. On Saturday evening, August 9th, in a spirit-shop in King street, between the same hours, 109 males, 247 females, and 41 youths. On Saturday evening, Aug. 16th between the same hours, into a cellar in Stirling street, 96 males, 105 females, and 117 youths. On Saturday evening, August 23d, between the same hours, 60 males, 103 females, and 17 youths, entered a shop in High street. On Saturday evening, Aug. 30th, between the same hours, there entered into one in Stirling street, 116 males, 149 females, and 14 youths; and on the 6th September, into a spirit-cellar in Main street, Gorbals, there entered 75 males, 111 females, and 13 youths. These facts show, in a striking light, not only the awful prevalence of drunkenness, but the fearful proportion of its female vic-

According to the most authentic statistics of the comparative morality of great cities, Glasgow is the third most immoral city in all Europe.—Glasgow Free

From the ship Brandscompt, untonding Peruvian Guano at Leith, there were a few days ago exhumed the remains of three persons, evidently Peruvians, buried in the Guano, and which had, apparently, not been disturbed in the process of loading the ship.—The remains illustrate a curious property in the guano in preserving bones, hair, and clothes, while completely decomposing flesh. It is not known when the bodies were originally interred, but the bones were all found as entire as if they had been preserved in a museum; the hair remained upon the skull, and the

AUGMENTATION OF THE ARMY.

The public begins to be rather mystified at the continued official reserve respecting the increase of the army. There is no obvious, at least no sufficient reason for that reserve, and therefore the public supposes that there must be some hidden reason. An addition to our means of defence has been made in several branches of the naval and military forces, and we all know "the reason why." Indeed, the reason is so ebvious that the readers of the English journals in any part of the works must perfectly understand it. Not only the state of Europe obliges us to be prepared for eventualities, but every body perceives that the neighborhood has become much more hazardous since the 2d of December 1851, and is still more so since December 1852. The increase of the national defences is the natural sequel to these altered circumstances. The public, therefore, does not understand those diplomatic refinements which make people high in office pretend that the national defences must have been increased at any rate; that they have no reference to recent events; and that no extraordinary circumstances have changed the aspect of things within the last twelve or lifteen months. To use plain terms, this language is diametrically opposed to the fact, and we all know it. Is it possible that there can be any gentlemen, in any condition of life, who imagine that they shall disarm any offence which might be taken at the increase of our military forces, by simply saying that it has no meaning whatsoever? Assuredly neither our own public nor any foreign power is to be bam-boozled in that style. The very employment of such equivocal language has no effect but to beget a want confidence in men than use it.

Particularly as there seems a practical hiatus in the preparations that have been made. Our navy has been increased in ships and men; our Ordnance, in guns, horses, and men; our Militia has been enrolled. But the increase of the Line corresponding to these augmentations has not yet been announced. There has been no authoritative statement that even these augmentations which have already been announced are deemed sufficient. We are wholly without the information that would be deemed explicit as to the opinion of the military authorities on this point; and as the civilians of the Ministry have used equivocal language, while an essential part of the augmentation is kept back, the public would be very glad to know how this matter really stands.

The reason for keeping silence on the increase of the Line it is not easy to guess. If the officials hesi-tate to speak out for fear the public should dislike the requisite increase to the estimates, the reason is a double mistake; since the public is quite prepared to do its part cheerfully, so that there is no occasion for fearing its displeasure; but that mood may pass away, so that the present is of all others the proper time to speak out. The public may have been apathetic some time ago; and it might have been under the sway of a parsimonious prejudice, while it did not think much about the subject. But unquestionably, months before Lord Derby spoke, or even some statesmen in the present Ministry, the public was roused from its apathy, and at the present day it is thoroughly alive to the necessity of effective preparation. That which the public would resent, would be anything to invite war, or to hasten it; and assuredly nothing could do so like want of preparation to maintain the peaceful inviolability so long enjoyed within our own frontiers.

Asked what would determine any French ruler not to invade England, an eminent French statesman replied—"A home army of fifty thousand men." This declaration by M. Thiers expresses not only a French but a sound view. We need not be at much trouble to understand how the converse of that view may operate on the French mind; on those intelligent officers of the ship La Corse, recently driven into Dover by "stress of weather," and so hospitably regarded by the officers of the Western Heights. We believe strangers are rather restricted in their survey of French port fortifications; but it may be said that on our side there is nothing to be seen. Exactly so; at least no "home army of fifty thousand men," which a late War Minister of France pronounces to be the best of all things to block out a war or invasion.

Instead, therefore, of receiving the proper announcement with anything like chagrin, we believe all classes would be glad to know what is to be done, and would be quite prepared to make good the necessary means. Nay, we are convinced that an explicit statement, indicating even in a strong measure, would be hailed with satisfaction. The thing which the public looks for, more than anything, just at present, is frankness and thoroughness, especially on this most important point. It awaits with some impatience the avowal which has been withheld; and it will only be annoyed should the measures to be announced prove to be inadequate either to the public expectation or to the exigency of the case.—Spectator.

THE QUEEN v. NEWMAN.—Court of Queen's Bench, Jan. 20.

In this case, a rule nisi was obtained to show cause why there should not be a new trial on the ground that the verdict was against evidence.

Sir Frederick Thesiger now appeared to show cause against the rule. He presumed that in granting the rule the majority of the Court was of opinion that the evidence in some of the cases preponderated in favor of Dr. Newman.

Lord Campbell said they were only of opinion that there were grounds for the case being argued at the

Sir F. Thessiger said that the charges against Dr. Achilli ranged over a period of 26 years, but it was said that Dr. Achilli was acquainted with the charges to be brought against hun from an article in the Dublin Review, but in that article the addresses of the persons with whom Dr. Achilli had criminal conversation were not given and he had therefore no opportunity of investigating the charges brought against him.

The learned counsel proceeded with what he considered the most grave and serious charge, in which it was charged plain to the evidence of any man of the world, that Dr. Achilli had been dismissed from his office of professor in the Protestant College at Malta for immoral conduct and fornication, and, in fact, charged him with an unnatural crime.

Lord Campbell said it was not so urged at the trial.

The attorney-General said that it was the first time any such notion had existed.

ly decomposing flesh. It is not known when the bodies were originally interred, but the bones were all found as entire as if they had been preserved in a museum; the hair remained upon the skull, and the collection of the libel proved them, they would delegate their own power clothes were very little decayed.—North British Mail.

Sir F. Thessiger denied that it was so, but still whom she urgently endeavored to convert, declaring say, and no favors to ask. By their rampant far that it had been revealed to her that she was to introduce the world. The procession then denied upon the skull, and the ing before them, they would delegate their own power clothes were very little decayed.—North British Mail.

all the anxiety, trouble, and expense of a new trial. The charge was a criminal charge, and Dr. Achilli having been tried and acquitted, no further trial should be permitted.

Sir Fitzroy Kelly, after complimenting Sir Frederick Thessiger on his address (which occupied four hours in the delivery), said that both parties were before the Court on criminal charges, Dr. Newman on one single charge of having published a libel, and Dr. Achilli on a multiplicity of charges, any one of which, if he was found guilty, would destroy his reputation and happiness. He contended that the whole question was one for the jury, and that the Court, if they granted a new trial, would be usurping the province of the jury.

Lord Campbell said they would hear Mr. Ellis on the same side to-morrow, and the Court would sit precisely at ten o'clock, and go on with the case.

MERRY ENGLAND.

It is a common saying that one half the world does not know how the other half lives; and nowhere is that so true as in this metropolis. Nowhere are there such impenetrable veils, such thick party walls between wealth and poverty, between comfort and wretchedness. Few are aware of what is going on, perhaps within stone's throw of their own drawingrooms. It is one world under another. Were we to be assured, indeed, on some indisputable testimony that a few miles under this fair surface, and the cheerful light of day, there lay a region such as VIRGIL describes, overhung with Cimmerian gloom, beset with filth and long ages of neglect, where innumerable poor creatures, born like us, lay reeking, festering, rotting, fermenting in the most hideons squalor, destitution, mutual hate, and despair, it certainly would do much to embitter our own existence, and there is hardly anything we should not do on the mere speculation of affording some relief to those unfortunate beings. Strange to say-shocking to reflect, there is actually such a world, actually such beings, so dwelling in such misery and degradation, and we shut our eyes to it. Yet the only differences that can be alleged are in favor of every exertion being made in behalf of this subterranean world. There are several important distinctions, indeed, between it and the Virgilian Hades. In the first place, the miseries, the cry, the smoke of the pit, the deleterious effluvia, the moral contamination, and other perils of bad neighborhood, in our case all reach us; and that deadly seent and demoniac uproar, of which a poet just gives his hero a mere taste as he skirts the great gulf, ever envelope us, night and day, in this huge metropolis. Then, it is in our power to do a great deal for the mitigation of these miseries and nuisances, and consequently, also, for our own greater comfort and safety. Further, many of us are continually descending into the above horrid limbo, and we know not how soon we, or our relations, or at least our acquaintances, may fall into the pit, and smoulder away the rest of our days, not very far hence perhaps, but still in the most dismal plight. The whole difference, then, between our metropolitan Inférno and that of the poets, is that we are vastly more mixed and allied, conjunct and bound up with ours, than we could be with any which any dealer in preternatural horrors ever ventured to imagine.

These doleful, and as some people will think rather unseasonable, reflections are forced upon us by a most authentic and business-like report, just made to the Secretary of State for the Home Department by Captain Hay, one of the Commissioners of Metropolitan Police, on the operation of the Common Lodging House Act, pursuant to an address of the House of Lords dated the 10th uit. If anybody wants to sup full of horrors, and to chasten the festive mirth, apt to run into excess at this season, he can look into that report, and see there how half the world lives, and that half not surrounded by a Styx, or walled into a Lazaretto, or crowded into a Jewry, but all around us, and about us, and among us, how near we none of us know, or if not very near, yet twixt the wind and our gen-All sorts of dreadful scenes are brought to light by the visits of the police-sergeants employed in the work of inspection; people dying or dead of small-pox, or fever, or starvation, in small rooms and in close contact with crowds of poor wretches seemingly waiting their turn to be stretched on the hed or bier by their side. At night these poor creatures the day, and instead of walking in them lie under them as decently as may be. The stench that arises from these human lairs is so intolerable as seriously to affect the health of the strong police sergeants engaged to inspect.— Times.

MARRIAGE AMONGST THE PROTESTING SECTS.—On Monday morning a most extraordinary scene was presented at the church of St. Peter's, Walworth. In King's-row, Walworth, a small building, ordinarily used as a cooper's shop, is occasionally occupied as a sort of chapel by a congregation akin to the followers of the late Johanna Southcote. The leader of this band, an elderly female named Vanghan, deemed it advisable to become betrothed to a young man named Peacock, said to be one of the priesthood of the above sect. Accordingly on that morning, about eleven o'clock, a procession was formed and set in motion towards St. Peter's Church; some of the males were jackets of light material, others a species of coronet, and several singular looking caps, while around the waist and across the shoulders of most were polished leather and other bands and belts, inscribed with, apparently, cabalistic and zodiacal characters. The fe-males, about twelve in number, were attired in white, with various singular decorations, and from the end of each depended long showy veils. In this singular procession were borne sixteen various banners, com-prising the standard of England, the union jack, one for each of the twelve tribes of Israel, one of the sun. and one of the moon and stars. In the midst of these was a sort of shepherd's crook, and the bridegroom, who, together with his venerable companion, headed the procession, bore on his shoulder a species of mace. surmounted by a crimson velvet can with gold fringe. On reaching the church porch the bridal party were compelled, by order of the minister, to deposit their flags, &c. The Rev. F. F. Statham, the incumbent, performed the marriage ceremony, and the entry in the register at the vestry was John Clearlight Peacock Peacock, aged 30 years, married to Elizabeth Fairlight Vaughan, aged sixty years. At the conclusion the bride conversed very freely with the rev. minister, whom she urgently endeavored to convert, declaring that it had been revealed to her that she was to intro-

DEATH OF MR. LOCKHART SCOTT OF ABBOTSFORD: Mr. Walter Scott Lockhart Scott of Abbotstord, the only son of Mr. Lockhart, and grandson of Sir Walter Scott, died, unmarried, on the 10th ult., at the early age of twenty-seven. When Sir Walter died he left two sons and a grandsor to perpetuate the lineage of his house; and it is difficult to conceive that even a chance thought could have crossed his mind that all three should die childless and abroad in the short space of twenty years. The only grandchild of the great novelist now alive is Mr. Lockhart's only surviving child, Mrs. Hope. It was but a month ago that we were called on to chronicle the death, at thirty-seven, of the closest link in blood to Scott's great contemporary-Byron; and here we are now recording the death, at twenty-seven, of the closest link in blood to Byron's great contemporary,—Sir Walter Scott. It seems as if it were ordained that the children of the brain shall be the sole creations of great authors destined to endure .- Athenaum.

A PROTESTANT PEER.—Charles Agar was remarkable for his titles. He was in 1806, Archbishop of Dublin, Lord Viscount Somerton, Biship of Glandelagh, Earl of Normantown, Doctor in Divinity, a Privy Counsellor, Primate of Ireland, Right Hon'ble Most Reverend, and of a very questionable reputation. Peg Plunkett, the kept mistress of the Duke of Rutland, Lord Lieutenant, alluded to such as Agar, when shotold a dame of quality who had entered her house by mistake—"Don't be alarmed my lady, I shall let you out through the back door which I made for the accommodation of the Irish Bishops."—Mackenzie's Weekly Messenger.

A REPENTANT MURDERER.—An account recently appeared of a man named Robert Thornley having given himself up to the police at Staley Bridge, near Manchester, on his own confession of being implicated in a murder committed in 1847. He stated that at the time he had an improper intimacy with the wife of a man named James Brooks, at Godley, near Hyde, and that he procured her some arsenic, at her request, which she administered to her husband in some puddings, from the effects of which he died. The remains of Brook's body were exhumed, and arsenic detected in large quantities. This discovery was communicated to the high constable, who ordered the woman to be apprehended. Thornley and her were examined before the Magistrates on Monday last, but were remanded in order to give time for the production of further evidence.

Extraordinary Trial.—At the sessions of Hull, a few days ago, Alfred Thomas Wood, a man of color, who represented himself as the minister of a Baptist church in the Republic of Liberia, was convicted of endeavoring to obtain money on false pretences, and sentenced to eighteen months' imprisonment, with hard labor. This is the individual who gravely asserted that George and Eliza, mentioned in "Uncle Tom's Cabin," were members of his congregation, and that he had attended Cassey in her last illness!

STABBING IN MANCHESTER.—We have observed of late an increase in a cowardly and rullianly use of the knife amongst the lower classes of Manchester and Salford. Scarcely a week has passed over of late without some brutal assault of this character being brought under the cognizance of the magistrates.—Catholic Standard.

OPINIONS OF THE PRESS ON THE MAINE. LAW.

(From the British North American.)

When the Temperance movement commenced in Nova Scotia, it appeared, with the bland and benign countenance of one, anxious to win to its fold those who had commenced a downward career, in the slippery paths of intoxication. The movement was as amiable as it was humane; and no one could hear of such a mission without feelings of respectful deference. Its objects were akin to those of Christianity, and its advocates adopted the demeanor of holy men, who, imitating the piety and humility of their Heavenly Master when on earth, sought not to coerce, and fight, and wrangle, but to love, to persuade, and to win over to sobriety those who were stumbling and floundering in the paths of vice and dissipation.

Coercive steps were repudiated, and the advocates of "the cause" rested for success solely on the dignity, the truth, and the purity of its principles, and the humanizing tendency of their exertions. The masses respected the movement, and converts flocked to the standard of "The Sons," an order which began to be established, just as the conciliatory and humane character was at its height.

It is a characteristic of human nature that prosperity begets arrogance, and the acquirement of influence. leads to its exertion for selfish purposes. We are sorry to say that the Temperance movement does not stand out as an honorable and grand exception to this rule of human infirmity. Gradually the Temperance movement has assumed and is assuming a new phase, and a new complexion. It has put off much of its sacred character. The bland and benignant countenance with which it approached, like that of some kind friend, has become furrowed: with angry frowns, and the workings of turbulent passion. The seductive invitation to forsake the maddening bowl, has changed to wrathful curses, and the authoritive threat that the Legislature must adopt the coercive measures that were earnestly repudiated. We are sorry to see so humiliating an acknowledgement of the weakness and incompetency of those who undertook the propagation of Temperance, by persuasive and non-coercive means; but still more are we astonished at the necessity, which temperance men now say exists for trampling on their former professions, when they have enlisted in their cause the mighty influence of the Press.

! We are ready to say "God bless the Temperance movement," with our whole heart. As far as moral suasion goes, it is a holy and sacred mission. When it steps beyond that, and attempts Legislative coercion, it is as much out of place, as are the rack and the faggot to propagate christianity. Hence we are opposed to the Maine Law, which has already been pronounced unconstitutional by the most eminent jurists of the United States, and which has led to inculculable immorality in the State which adopted it, by the extensive and ingenious smuggling to which it has given rise. To the inlatuated Pharisees who snees at everybody that differs from them in opinion-who, with puckered-up noses, and self-righteous arrogance, "thank God that they are not as other men one," we have nothing to say, and no favors to ask. By their rampant fanaticism and offensive practices, the Temperance cause has suffered, is suffering, and will continue to suffer; for they alienate men from assisting and co-operating

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TRUE WITNESS

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 11, 1853.

PROVINCIAL COUNCIL.

In accordance with the Pastoral of his Lordship the Bishop of Montreal, the decrees of the first Council of the Ecclesiastical Province of Quebechaving been submitted to, and approved of by, his Holiness Pope Pius IX, the common Father of all the Faithful, and being therefore binding upon every baptised person in the said Province-were publicly read from the pulpit of the Parish Church of Montreal, on Sunday the 30th ultimo.

By the first of these decrees, the following crimes are included amongst the "reserved cases," from which only the supreme Pastor, or his Vicars, have the power to absolve:--

1. Living publicly and notoriously in a state of concubinage.

2. The leasing-knowingly-of houses to notorious prostitutes, or for similar infamous purposes.

By a state of concubinage is denoted, not only the state of those, who not being married, live together as man and wife, but the state of those also, who, being domiciled in this Diocese, have, in defiance of the law, and in contempt of their legitimate pastor, contracted marriage before a minister, magistrate, or any other person whatsoever, and who after this fictitious marriage, live together as if they were truly man and wife. These persons are declared to be guilty of the crime of concubinage in its most aggravated form, because, to the crime of concubinage, they have added that of sacrilege.

The second decree condemns all "Secret Societies" -strictly enjoins Catholics not to have anything to do with them, and forbids Priests from absolving members of such "Secret Societies," until such time at least as they shall have renounced them entirely.

The third, condemns "Mixed Schools" as the most dangerous weapon forged by the enemy of souls. Clergy and laity are exhorted not to stand idly by with arms folded, in presence of this great danger but to be up and doing. The Council judges and pronounces—" Mixed Schools—that is to say— Schools in which Catholic and Protestant children are mixed indiscriminately together, and in which, no, or a false, religion is taught-altogether dangerous"because founded for the express purpose of begetting religious indifferentism. For these reasons Pastors are earnestly exhorted to keep the little ones, entrusted to their charge, away from these dangerous Schools, and it is declared to be the duty of all, throwing aside all fear of giving offence, to insist that Catholics shall have their rights-shall enjoy their own "Schools, Colleges, and Universities." Catholic Normal School is also declared to be highly desirable.

This, then, is the Ecclesiastical Law of the Province of Quebec. Catholics now know their duty clearly: may God give them strength to do it. "Rome has spoken, the question is settled for ever."

NEWS OF THE WEEK.

By the arrival of the Atlantic we are put in possession of European intelligence up to the 26th ult.; the news is of but little interest in so far as England is concerned. The threatening aspect of affairs on the Continent is again directing the attention of the nation towards the military defences; Lord Palmerston will, it is believed, upon the re-assembly of Parliament, bring forward a motion for an increase of the army. Mr. Gladstone has, after a protracted contest, been returned for Oxford by a majority of 124 votes, over his opponent Mr. Porceval-the numbers being 1022 and 898 respectively. The case of Achilli v Newman, on the motion for a new trial on the part of the defendant, has been argued at length before the Court of Queen's Bench; the Court had not pronounced its judgment.

In Ireland Mr. Sadlier has reaped the just reward of his treachery to the cause of Ireland, " in being rejected by the electors of Carlow who, on the principle that an avowed enemy is better than a faithless friend, have placed Mr. Alexander at the head of the the workings of this "Great Potato Rot" Reforma-

The French Emperor has taken every body by surprise by the announcement of his intended marriage with the beautiful Countess of Teba, Mademoiseile de Montijo. The young lady, a Spaniard by doubt it—the Westminster Reviewer is not far from birth, is of genuine Irish descent by the mothers side, the Kingdom of Heaven. He divides the Irish her maternal grandfather having been a Mr. Fitzpatrick, many years British Consul at Malaga, whilst her father was a Spanish grandee, the late Duke of Pena- even human," and by his vituperation of "MacHale, mando. The marriage was to have taken place on and his ignorant Priests," approves himself "a Pro-

Empress' Louis Napoleon explained himself as follows:---

"She who is become the object of my preference, is of high birth, French in heart by education,—by the remembrance of the blood shed by her father, for the cause of the Empire.—She has, as a Spaniard, the advantage of having no relatives in France, to whom it might be necessary to give honors and dignity. Endowed with all the qualities of the soul, she will be the ornament of the Throne, and in the day of danger, she will become one of its courageous supporters. A devout Catholic—she will address to Heaven the same prayers as myself for the welfare of France. Good and gracious, she will revive the firm hope (in the same position) the virtues of the Em-

press Josephine.

"I come, then, Messieurs, to say to France, that I have preferred a woman whom I love and respect, to any unknown lady, whose alliance would have brought advantages mingled with sacrifices, without disdaining any one, I yield to my feelings after having consulted my reason and my convictions.

In short, in placing independence in qualities of the heart

and family happiness above dynastic prejudice, and the calculations of ambition, I shall not be less strong because I am more free. Ere long, proceeding to Notre Dame, I shall present the Empress to the people and to the army. The confidence they have in me assures me of their sympathy towards her whom I have chosen. I have been directed by Providence."

The report of Francesco Madiai's death is now formally contradicted. It turns out to have been nothing but one of the ordinary Protestant lies, to which, in default of argument, our separated brethren are accustomed to have recourse in their Anti-Catholic warfare. Who was the author of the lie is uncertain; the credit of it is most probably due to the correspondent of the Times, or some other of the evangelical crew, whose great object it seems to be to excite, and keep alive, a holy horror of Popery;but why they put in circulation lies so easily detected and so certain to be refuted, is a mystery; they must have an unlimited, and certainly not an ill-placed, confidence in the thick-headed stupidity of their admirers. After all the cloquence lavished in leading article in the Times, and on silly dupes at anniversary meetings, it turns out that that " noble martyr" Francesco Madiai is alive and well, and, considering his former character, and gross offences against the Government of Tuscany, most humanely treated-far better indeed than political prisoners are treated by the British Government. As a specimen of the evangelical and scriptural tracts which the Protestant parly in Italy are in the habit of circulating, and of which party, the Madiais, man and woman, were active agents, we subjoin the following; it is certainly very cruel to imprison such "noble hearted" Christians!

"To THE ITALIANS AND ITALIAN EMIGRANTS .- O! powerful ace—noble hearted exiles!—enemies of tyranny—fear not, but race—noble hearted exiles!—enemies of tyratiny—fear not, but bear with patience your long enduring martyrdom. The Kings and Priests make every effort to aggravate that martyrdom, for they are driven to despair and madness, as they behold the approach of their own fate—a most bloody and inevitable vengeance! To the massacres—to all the blood, let us, at the commencement of the year reply by a solemn abjuration, received from the Alps to the Sea—united by one fraternal link—MAY WE SEE THIS COUNTRY FREE FROM KINGS AND STRANGERS!

"Down WITH RELIGION!"

The Italian correspondent of the Globe reports that His Holiness Pius IX. is laboring under a dangerous attack of apoplexy; but there is no believing a word upon ecclesiastical affairs that one meets with in the English Protestant journals, they are such egregious liars; they kill, when it suits their convenience; and when it suits their convenience-anon they make alive again. At Genoa, it seems another Madiai case has occurred. Daniel Mazzinchi, a preacher of rebellion, had been arrested for sedition, and very justly sentenced to three years' imprisonment; in a few weeks we may expect that the Times will, in a furious leading article, announce his death-by poisoning of course-and that as many silly lies will be got up by Reverend gentlemen about this Mazzinchi, as there have been about that pious vessel, Francisco Madiai. Our Protestant friends must be hard up for saints and martyrs, when they have to look for them in the stews and brothels, amongst pimps and prostitutes, and the dregs of Red Republicanism.

At New Brunswick, where the Maine Liquor Law has been but a short time in operation, the evils thence accruing have become so serious that the people are already petitioning for its repeal. The following copy of a bill, about to be introduced into the Legislature, we clip from the St. John's Freeman :-

"Whereas, it is considered that an Act of the General Assembly, made and passed in the Fifteenth Year of the Reign of her present Majesty Queen Victoria, initialed "an Act to prevent the traffic in Intoxicating Liquors," is unconstitutional, prevent the traffic in Intoxicating Liquors," is unconstitutional, arbitrary, tyrannical and despote, an unjustifiable invasion of private rights, and coercion of private conscience; and whereas, as it is to be apprehended that the moral and social evils which must naturally be engendered by the deceptions, evasions, perjuries, inquisitorial searchings, family and neighboriy dissensions and strifes, heart-burnings, ill-fedings, contentions and conflicts that must inevitably result from the operation of the said Act, would be infinitely greater than all the mischiefs intended to be remedied by the same. Therefore, for the prevention thereof: vention thereof:-

"1. Be it enacted, by the Lieutenant-Governor, Legisla-"I. Be it enacted, by the Lieutenant-Governor, Legislative Conneil, and Assembly, that an Act passed in the Fifteenth Year of the Reign of her present Majesty Queen Victoria, initialed 'an Act to prevent the traffic in Intoxicating Liquors,' be and the same is hereby repealed."

THE SECOND REFORMATION.

Of the religious movement now going on in Ireland, and commonly called the "Second," or "Great Potato Rot," Reformation, it is extremely difficult to obtain any reliable accounts. The Westminster Review, the ablest of all the Protestant Quarterlies, in its January number, has a long article on the "Condition and Prospects of Ireland," in which, of course, poll, in spite of his notorious Orange predilections, and "true Protestant principles." We trust that a similar fate may hefall Mr. Keogh at Athlone. nors at an examination at Exeter Hall. If abuse of Catholic Bishops and Catholic Priests be a sign of "vital religion"-and what good Protestant can Catholic Priests into two classes -" brutes and devils"-insists that there is "scarcely one who looks the 30th ult. In making known his intentions, and testant indeed, in whom there are no Romanising teninstituted, divinely regulated, and therefore, the infor a Papist to poke a word of defence in edgewise,
would have been looked upon as high treason against

the Ultra-Protestantism of the writer, and that his testimony may therefore have its due weight with all a Catholic as the devil hates holy water. Speaking of the outbreak of this "Potato Rot" Reformation, he says:-

"A fever of zeal has taken possession of a portion of the Church"—the Government Church—" and conversions of various quality are going on with a rapidity suspicious enough to eave no excuse for disappointment in the probable case of re-action. The impression of dispassionate observers on the spot seems to be little more favorable to the Protestant Church than before, since events appear to show that, that Church either does nothing, or breaks the peace."

He then shows us how this great and godly work of spiritual regeneration, or "justification by stirabout alone," is continued :-

"There are not only prayer meetings, and school meetings and missionary meetings, but every transaction in life is to g forward on true Protestant principles? Crotchet and embroi forward on true Protestant principles. Crotchet and embrodery are no longer to be taught but in connection with true Protestant principles; bibles and tracts are, on the same principles, to be laid on every table in inns, and public buildings; the clergyman in asking a blessing in public on his boiled egg, and brend and butter, intercedes for the downfall of Popery. Every thing is done on 'true Protestant principles', even 'little children have their mouths stuffed full of texts, to spit in the face of the Priest—all on true Protestant principles.'

And what is to be the end of this Reformation " or true Protestant principles?" "What," in the words of the Reviewer-" are the prospects of the two Churches?" He answers his own question as fol-

"We have a strong impression that Catholicism will profit by this conversion movement. If it is to die out, it will die out less fast for this. The movement. If it is to die out, it will die out less fast for this. The movement is not a healthy one, and it is manifestly of a temporary character. It is quite certain that the hearts of many, converts' are still with their Priests, and their old ways; and many will do what Gavan Dufly proposes—but with more sincerity—'go back to the old well.' Of the many who will not do this, we do not think the greater part will heart to the Protected Charak product for the One of the control of the will belong to the Protestant Church under any form. Our expectation rather is that, in an age when the Protestant Church cannot hold her ground elsewhere against awakened inquiry, she will not do so in Ireland; and that the cry in the neut generation will he about—the great spread of infidelity.

In short, the Reviewer anticipates "true Protestant, or Denying results" from the application of " true Protestant, or Denying principles;" and foresees that the Irish peasant, having been taught to reject the teaching of the Catholic Priest, will be likely to "bctter his instruction" by spurning, with contempt, the trash which the Protestant minister has to offer him in lieu thereof. Such have ever been the results of evangelising on "true Protestant or Denying principles"whether attempted in Ireland, or Lower Canada. Missionaries who begin by preaching "disbelief, or Protestantism," will generally—if their preaching has any results—finish by leaving their converts without any belief at all: the seed of "denial" that they sow -if it springs up at all-can yield but one crop-a crop which succeeding generations will have to reap with many a bitter tear—a plentiful harvest of "infidelity and immorality." May God, in His mercy, rid the Irish soil of these "Protesting" husbandmen.

We have received the first number of a very Prokenzie's Weekly Messenger. From the unfortunate Mr. Augustus Moddle—the youngest gentleman boarder at Mrs. Tadger's-to Mr. Mackenzie at Totellectual-what with Mormonites, Spiritual Rappers, Woman's Rights Conventions, and other new-fasirous of accelerating the advent of this new err comes before the world as the prophet of promiscuous intercourse, and as the great apostle of legalised concubinage.

It is his avowed opinion that matrimony-as a divine institution, that is, as the union of one with one, and for ever—should be done away with, as a yoke strong animal passions; as a burden, which goats would reject, and which boar-pigs would not endure. be unknown; there will be no marrying, or giving in marriage, in that Church; no restraints upon the lusts of the flesh, no curb upon man's carnal appetites .riage? that remnant of Popery and slavery, against | Monk stamp. which Luther, and the early Protestant fathers, bravely fought, but which they could not all destroy. That glorious work,-that crowning triumph,-that finishing stroke to the Reformation commenced 300 years ago, has been reserved for Mr. Mackenzie. "Listo him, oh mortals, and you shall be free indeedfree to indulge your appetites, without let or hin-drance from priest or parson—free as beasts of the field, and as the swine in the stye-partakers of that glorious liberty with which Mr. Mackenzie makes his disciples free."

We cannot say that we wish Mr. Mackenzie Godspeed in his crusade against matrimony. To matrimony, as enforced by the Catholic Church,—to that indissoluble and sacramental union of the sexes, -is the world indebted for the Christian family, and for allits holy, chastening influences. Only so long as marriage is regarded as a divine institution, --only so long as that union is regarded as a union made by God Himself,—can the sanctity of the marriage state be preserved; for if matrimony is still to he held in honor amongst men, it must be by holding it to be from God, and by God. Matrimony is either the divinely

manly traits, in order that there may be no doubts of or authority, external, and superior to,-or it is a mere contract, in which-instead of agreeing to deliver a certain quantity of flour or pot-ash, within a those good Christians who damn the Pope, and hate certain specified, and mutually agreed upon, period -A and B contract to cohabit together, upon such terms, and for such periods, as they, the contracting, parties, think fit, and which, of course, may, like any other contract, be dissolved by mutual consent, at a moment's notice; in neither case can the State, or Civil power, have any right, to interfere, to dictate terms to the contracting parties, or to put any restrictions in the way of their freely disposing of their, bodies.

> In America, where matrimony-except amongst: Catholics-has long fallen into disuse, and where men and women cohabit certainly, but can hardly be saidto marry, the opinion that the State has no right to interfere with the union of the sexes, is rapidly gaining ground. The Mormons, with an unanswerable logic, insist upon, and will make good, their right for, each man to have ten, twenty, or as many, wives as he thinks fit. Amongst the other Protestant sects, polygamy is practised under another name; -a man, to be sure, may have but one woman at a time, but when he is tired of her, he divorces her, and gets another; this operation is repeated ad libitum, so that between the different Protestant sects there is no practical difference in this respect. And now, we see by the American papers that it is customary for young couples merely to notify the celebration of their hymencal rites in the newspaper, and dispense with the services of the magistrate and constable al-

> The following notice appears under the marriage head of the Gardiner (Me.) Transcript: We, the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony, and now sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to be an affair exclusively our own, and that me others, whether of friends, Church or State, have aught to do or say in the matter. We deem it necessary to give this ketice that our friends and the public may know of our union, kotice that our friends and the public may know of our union, that we may not be exposed to slander,
>
> "'BENJ. F. SHAW,
>
> "'HARRIETT N. HOWARD."

We cannot but admire the good sense of Mr. Shaw and Miss Howard; they marry as they like, for just as long as they like, and ask no man's leave or license. Their marriage, though after a novel form, is every whit as respectable, and quite as Christian-like, as those which are performed in a magistrate's office, the Police Court, or any of the other "Marriage shops," where "weddings are licensed to be celebrated on the premises." We recommend the example of Mr. Sinw and Miss Howard to Mr. Mackenzie's notice, as far better than the "licensing system."

We would call attention to an article on our second page, upon the subject of the Madiai's, taken from an American Protestant Journal, the National Democrat, which we trust may have the effect of opening the eyes of some of our separated brethren to estant journal, just published at Toronto -- Muc- the real merits of the case. It seems cruel to rob Protestantism of its martyrs; it has so few; indeed we only know of two genuine Protestant martyrs-" Titus. Oates" who was flogged for perjury-and "Maria ronto, every body in this world seems to have his Monk," Martyr, and Prostitute, who died of a lonthparticular mission. His-Mr. Mackenzie's, and not some disease in prison at New York. And now it turns Mr. Augustus Moddle's-mission seems to be, the out that all the sympathy for that "noble man Franabolition of matrimony as a divine institution, and the cesco Madiai "-as he was hailed by every speaker establishment, in lieu thereof, of a nice, free, and easy, at the late Anniversary meetings, with a terrible acintercourse between the sexes, such as now so hapcent on the—"diai"--has been thrown away; even pily, and invitingly, obtains amongst the lower order | Protestants admit the truth of what Catholies have of animals, to whose condition, social, moral, and in- all along asserted "that the Madiais were not imprisoned for reading the Bible," but for a very different offence. In fact the absurdity of the Protestant shioned Protestant sects in America, the Agapemone version of the whole affair is manifest from the folin England, and Democratic Progress every where - lowing facts, -that in prison, the Mudiais were furthe present age is rapidly tending. Mr. Mackenzie, nished with Bibles, which, by the bye, they did not make any use of, as there was nothing to be got by "coming the pious dodge" whilst in jail-that when, sick the prisoners have the attendance of a Protestant Minister-and, continually are allowed to receive visits of condolence from Protestant friends. Whence then all this Protestant sympathy for the Madiais?-and what do the old women of Montreal not to be borne by enlightened men and women, with know about them? Simply this-that they were not Catholies, and that the "noble man" was one of those well known, accommodating, gentry, who, ia In the glorious Church of the future, matrimony will Italy under the name of couriers, render certain nameless services to wealthy, young, and unmarried: English travellers; in Italy they call them, for decency's sake, couriers; in England their designation What delays the coming of this new Protestant Je- is monosyllabic; but whether known by the longer rusalem? what is it retards the emancipation of the or shorter name, they are not quite the sort of wood human race? What but that vile institution-mar- to make marters out of, unless martyrs of the Maria

To the Editor of the Commercial Advertiser.

Sin,—It is impossible not to admire the zeal with which you "condemn the contentious and hostile spirit with which"-the TRUE, and the other, Witnesstreat those who differ from them in religion;" though at the same time it would be well if this zeal had been a little more consistent, and were a little more tempered with a sound discretion. You will excuse me for observing that your self-arrogated censorship is exercised, neither consistently, nor yet discreetly: that it is absurd, and in opposition to all your antecedents, for you to blame to-day that which you have so long allowed to pass without animadversion; and that it is indiscreet to blow a spark which you may indeed. kindle into a flame—a flame that you will afterwards. vainly attempt to extinguish.

You forget, Sir, or seem not to understand, the position which you, in common with the majority of the Protestant press of Canada, have adopted towards your Catholic fellow-citizens. No sound of reproach, no. murmer of disapprobation, was ever heard to escape your, or their, lips, so long as the Catholics, and especially the Catholic Clergy, and Catholic religious, were butts for every malicious libeller to shoot his envenomed shafts against. In those halcyon days, when

the divine right of Protestantism, you Sir, and your cotemporaries, maintained a most discreet silence: in those days we heard nothing about the "contentious and hostile spirit" which you now, when it is too late, so eloquently bewail. It is a pity that your denunciations against "a contentious and hostile spirit" did not burst forth, when the "hostility and contention" were

all on one side.

I fully agree with you, Sir, that "a contentious and hostile spirit" is not the spirit in which religious, or indeed any, questions should be discussed. But, Sir, you will please to remember that the questions which Catholics, in self-defence, are called upon to argue with their Protestant opponents, are not questions of dogma at all. Whether the doctrines of the Catholic Church are in accordance with the Faith delivered to the Apostles-whether the Pope be the legitimate successor of St. Peter-or a "Spiritual despot"-are questions upon which you and I may entertain totally different opinious, and which we might discuss without " contention or hostility." Whether you be a Protestant after the order of Jonathan Edwards, or of Theodore Parker, is to me a matter of perfect indifference; one with which I have no business to interfere, and for which, most assuredly, I should never dream of calling you to account, or treating you in "a contentious or hostile spirit." And were these, or ques-And were these, or questions like these, the sole points at issue betwixt Catholies and Protestants, doubtless the controversy might be conducted without acrimony, and like a good respectable logomachy, unintelligible to many, uninteresting, and improfitable to all; for I do not believe that religious conversions can be effected through the medium of a newspaper, or that the ministrations of the printer's devil can adequately supersede the agency of God's Holy Spirit. In a word, without subscribing to the doctrine-"that Scriptures out of church is blasphemies"-I incline to the opinion that they are out of place when diagged-neck and crop-into the columns of a weekly newspaper.

It is not then his dogmas, nor the Church that the Catholic controversialist is called upon to defend; they can take care of themselves, and there is One on High who has promised to watch over them. But when our civil rights are assailed-when it is proposed to deprive us of our rights as freemen, by preventing us from disposing as we will of our own, and by compelling us to support a system of wholesale proselytism, under the specious guise of National, or Sinte, Education, then, Sir, it is the right, it is the duty of every Catholic to protest, in words-and in deeds if necessary -against these monstrous encronchments upon his rights as a freeman, and as a Christian. Sir, you may deprecate the "contentious and hostile spirit" in which these questions are discussed, but you must remember that, if revolutions are not made with rosewater, so neither, with fair words, and honied phrases, can the momentous interests, now at stake on the issue of the contest between Catholicity and Protestantism, be adjusted. The combat has not been of our seeking; it has been forced on us: a Non-Catholic majority claims the right of compelling us, Catholics, to pay for, and support, a Non-Catholic system of education. " As the Lord liveth we will do no such thing" -is the reply that we harl back to our enemies. "We seek not to dictate to you, and you shall not dictate to us, in this matter. If you threaten, we dely your threats, and laugh your menaces to scorn. - So come the battle when it may-and God defend the right."

We have also, Sir, to defend ourselves, and the characters of those whom we justly revere and love, from the assaults of dastardly slanderers; and it is here Sir, that I would specially call attention to the inconsistency of your present conduct. You admit today that it was the constant, and unprovoked abuse poured by certain organs of "vital religion," upon the creed and worship of Catholics, that called into being the TRUE WITNESS. You frankly-and it does you credit-you trankly admit the unmerited, unprovoked. malignity of the attack, and yet you profess to wonder at the asperity of the rejoinder. Sir, you know not what you say-For Catholics to answer mildly the wanton attacks that have been levelled at them, would prove them either, less than men, or more than angels. Sir, Catholics are but men; they have feelings, senses, affections, passions, as other men have; yes, even the "debased and degraded" Irish Papists—are men, though the Rev. Mr. Taylor will hardly admit it—if you prick them do they not bleed? if you insult them shall they not reply? and it, in so doing—a little of the "old Adam"—as the conventicle has it—should now and then break out, is it for you, Sir, or your friends, who witnessed with unmoved complacency the unprovoked attack, to complain of the "contentions and hostile spirit" of the defence?

How, Sir, would you act in similar circumstances, and under like provocation? Sir, I will suppose a case. Suppose, for instance, that the TRUE WITNESS had put in circulation a charge of kidnapping, false imprisonment, and attempted murder, and had insinuated gross immorality, against a gentleman whom you, as an Episcopalian, must revere as your Bishop-and spiritual guide-and for whose virtues and unobtrusive gentlemanly demeaner, all men, of all religious persussions, entertain the highest respect. Suppose, Sir, that the True Witness had been called upon by-say the Commercial Advertiser-"to give up his authority and produce his proofs, or else to retract and apologise"-suppose that instead of doing either the one or the other, the True WITNESS had persisted in the calumny—that his conduct in so doing had been approved of by some, condemned by none, of the Catholic press in this country-and that its columns were subsequently constantly filled with letters, purporting to be from Catholic Priests, testifying to their unqualified belief in the writer's veracity-and eulogistic of his services in the cause of truth-suppose also, Sir, that this was but one, of many similar instances-what, Sir, would I ask, would be your conduct—what your language-what the "spirit" in which you would meet such an opponent? and in what terms would you speak of the Catholic press? Sir, I need not ask. You are a man of education, and, I fain believe a gentleman, and a man of honor :- you would not stop to weigh your words, or nicely to measure your expressions of indignant disgnet; you would at once treat your opponent as a liar and a scoundrel deserves to be treated, and you would say that his abettors, and encouragers were partakers of his infamy. Sir, for so doing, old women might blame, your "contentions and hostile spirit "-but your own conscience would not reproach you; nor would God condemn you.

Now Sir, the case, that hitherto I have only supposed, is an actual occurrence, the relative positions of libelted and libeller alone being reversed; but that surely

of this city-gentlemen, whom Catholics revere and love as much, Sir, as you, your Bishop, and who, as ecclesiastics, as men of retired and unobtrusive habits, are as much entitled to courteous language and treatment, as any Protestant minister or clergymanof having incarcerated, and attempted to murder, a member of their order, because the latter had threatened to make certain revelations as to their gross immorality. The TRUE WITNESS called upon the other Witness "to give up his authority, and produce his proofs, or else to retract and apologise"—instead of doing either the one or the other, the Montreal Wilness persisted in his calumny, and not one of the Protestant press of Canada raised its voice in reprobation of such conduct; on the contrary, its columns have constantly been filled with letters purporting to be from Protestant ministers, and members of various Protestant denominations, all testifying to their unqualified belief in the writer's veracity, and eulogistic of his services in the cause of truth. Sir, I ask you, how can you consistently "condemn the contentious and hostile spirit" of the TRUE WITNESS, after having allowed the infamous conduct of the Montreal Witness in May last, and of its abettors and encouragers ever since, to pass unnoticed, uncondemned? Is not this lying slander upon the Jesuits, Sir, a pleasant practical commentary on the Rev. Mr. Jenkins' "Resolution" at the French Canadian Misssionary Society meeting, which you notice approvingly-"that the object of that Society will be more effectually secured by speaking the truth in love." Sir, these are fine words, to eateh fools withal; but, I say it Sir, without disparagement to your years, which ought to bring wisdom -"that you are too old a bird to be caught with such chaff." I might adduce many more instances of similar

discrepancy of conduct on your part, but I should but weary you. I will turn to another passage of your article which has subjected you to the burden of reading, and me, of making, this vindication of the "spirit" of the True Wirness. You say that-" if the Montreal Witness were mentally qualified to teach, or its hostile offspring—the True Wrrness—publicly authorised to instruct? you might be "silent." As to the mental qualifications of the Montreal Witness, I have not one word to say; I believe him to be as fair a representative of the intellectuality of the system which he advocates, as he is of its morality and truthfulness; if you design to " write him down an ass," do so, but lay not the sin on the Taue Witness-" Thou caust not say I did it? -nor shall I attempt to bring you to book for it. But you would keep silent if the TRUE WITNESS were "publicly authorised to instruct." What mean you by this, Sir? or what "authority to instruct" is it that you require? You profess to be a Protestant : is it not then, a little unreasonable—rather inconsistent—on your part, to complain that the True Witness is not 'publicly authorised to instruct?" An authority to instruct implies an obligation, upon all, to hearken to, and obey, that authorised instructor-and is therefore incompatible with the fundamental principle of Protestantism—the right of private judgment. You have therefore no right to complain of the TRUE WITNESS, because not "publicly authorised to instruct"-for, as a Protestant, you deny the possibility of such an authority. Pray good Sir, learn to be a little more consistent and logical. But to ease your semples, Sir, I may as well assure you, that the TRUE WITNESS pretends not to have any "public authority to instruct"may-does not presume to set itself up as an instructor at all. Sir, I am a Catholic layman-not a teacher, but a learner-a humble learner from the lips of those who, by Christ, have been "publicly authorised to instruct" all nations: and yet-I say it advisedly-I am just as much "publicly authorised to instruct" as any Protestant minister in Christendom-whether he be a member, of the State Clergy of the Anglican establishment, or of the Auronitic Priesthood of the Mormonites-whether he be a nominee of Dr. Sumner, or of Joe Smith, the last Protestant Prophet .-Worthless as my authority to instruct may be, it is fully as good as that of any of, or of all, these men, who, Sir, nevertheless, do set themselves up as masters in Israel. If, Sir, I object not to their want of a "public authority," you can have no right to reproach me with being in a similar predicament. I might eite an ancient and appropriate apothegm-something about the " not and the kettle"-but though appropriate it is not elegant, and as it might be objected to as unscriptural, I will not repeat it.

To recapitulate-You are obnoxious to the charge of indiscretion, Sir, in that you, the conductor of a professedly secular journal, go out of your way to involve yourself in a dispute with the True Witness-a dispute which most certainly I have not sought, but from which most assuredly, I will never shrink. This, Sir, is, on the part of one professing to be a lover of peace and concord, highly indiscreet; it argues Siryou will pardon me for saying it—it argues that you have—"nubeknownst" perhaps, as Mrs. Gamp would say—some Celtic blood in you, some of that hot blood which makes those in whose veins it circulates so fond of a fray, that they cannot see, or hear the din of, one, without, perforce, thrusting themselves

into the midst of the melée. You are also justly liable to the charge of inconsistency. It is now too late for you Sir, to come forward as a peace-maker, or as a denouncer of broils. These denunciations would have been appropriate, might have been effective, some years ago, when, as you yourself admit, the Catholics of this Province were the victims of unprovoked and unmerited abuse. You let slip the occasion then, Sir-perhaps you enjoyed the fun of seeing a Popish Priest reviled, and a Sister of Charity treated as it she were an outcast in the streets; at all events, you did, or said, nothing to testify your displeasure. You have therefore, Sir, lost the right of interposing to-day. I do not contest your right to rebuke those who interfere with you, or who attribute to you lax notions upon Sabbath observances: to those who attack or misrepresent you, you do well to show fight-but, Sir, I would recommend you not to meddle with the

EDITOR OF THE TRUE WITNESS. Montreal, Feb. 8, 1853.

To the Edilor of the True Witness.

Mr. EDITOR-Many thanks to you for your admirable desence of my poor countrymen, which appeared in the last number of your excellent paper. You are entitled to the warmest gratitude of every Irishman, not only in Montreal, but in America. The most false, and the most fonl statements, touching their morality, ciety. According to the Spanish proverb, "the ani-and ascribed to their religion as the cause, were im-

who is not ashamed to call himself a preacher of the asking for more money to gild the Canadians, since gospel truths, may teach him better manners in future. The French Canadian Missionary Society's agents are everywhere sconted by the faithful Catholic children of old Erin; they have too much good sense to allow themselves to be seduced by these retailers of lies and therefore they are abused and calumniated by the meek missionary, and this abuse is applauded by his self-righteous auditors. Your scathing exposure of the rotten state to which Protestantism has reduced England and Scotland, placed side by side, with the pure morals of my countrymen, and this too on Protestant testimony, should open the eyes of these shameless revilers of my country and of Catholicityf any thing could open the eyes of such deluded fanatics. The comparison made by you, Sir, is a practical proof, if such were needed, that Catholicity effectually teaches holiness of life, and that Protestantism does not effectually teach holiness of life, although it pretends to do so. How could it be otherwise? In England, more thought is given to the making of fine steam-coaches, and fine steam boats, than to the making life holy. There, men would like to have the honor, without the trouble, of becoming saints. To seek first the Kingdom of God and His justice, is a maxim too antiquated for these men of progress. No carnal spirit predominant in men, is found to produce the fruits that are proper to that spirit. These modern representatives of the old Sadducees have even the folly to attempt to justify themselves by the authority of St. Paul, as if it were not plain to any one who reads his epistles, that his great object is to make men zealous in the pursuit of heavenly things, and to inspire them with a contempt of earthly things. They are not ashamed to belie our priests, to represent them as a set of greedy misers, who take good care of themselves, and yet who advise others to despise riches." The hypocrites! they see our priests making every effort to procure relief for the poor, and they are stung with envy when our priests get the means of doing it, fearing that their own character for superior kindness to the poor, suffers thereby. They know that the priests instruct us to take more care of the soul, than of the body; while they, at the same time, teach us, hat it would be criminal to neglect either; that a Christian must not be over-solicitous about earthly things; but that having given a reasonable attention to the business of this world, his chief care must be given to the concerns of the soul. Protestant bishops leave at their death a fine property to their families Catholic Bishops, like the Bishop of Ardagh, who died the other day, leave barely enough to pay their lebts. We can easily imagine a dialogue like the following, between a Methodist missionary and a simple, uneducated, but honest Irishman: Missionary query-" Well, Pat, I think you are very silly to allow yourself to be hoodwinked by the priests; they keep you in the dark for their own selfish ends; they hide from you the Word of God, in order that they may be able to coax your money from you. If you take the Word of God from me, you will not be poor and miserable as you are." "Troth, sir," replies Pat, "it's little money the priest gets from me, for I havn't any, and if I had, he'd have it with a heart and a half, for the priest is our best friend; he preaches from the Bible, the true Word of God." "More fool you, then, to think so, Pat." rejoined the missionary; "don't you see how comfortable we make them who take our Bible, and join our meetings; why does not the priest do the same for his poor?" "Faix, then," says Pat, it's easy for you to make your people comfortable and rich, for you are well paid for your unholy work, you set of ranting knaves. The gold of England is freely spent to fatten you and your little ones, and to enable you besides, by your mutilated Bible, which rests on no authority but that of King James I., to see due others from the true faith, to follow your sect tabular statement. which is but of yesterday; you were not known till John Welsey's time; but the priests are from the days of the Apostles. The poor priest is hard-pinched to make out a living for himself, and he carns it well too, which you don't do; he has hard work too, which you have not; besides, if he has anything to spare when dying-having no little ones of his own-his savings go to the little ones of Christ; the priest lives and dies for them; but you live and die for yourself and the little missionaries. As for the comforts you offer, they are only a trifle when compared to what Satan offered to my Saviour; and it appears that Satan has still great hopes of getting many into his service by means of the riches and glory of the kingdoms of the earth. Ah! sir, they are rather sour promises that have hell at the tail of them." "But," said the missionary, "how can that religion be true which encourages idolatry, and gives so high a place to the Virgin Mary?" "O," cried Pat, "a pretty missionary, indeed, must you be to know so little about religion as to call that honor we pay to the Holy Virgin, idolatry. If it be, the angel Gabriel was guilty of idolatry, and I don't want better example than the angel Gabriel." Pat knew his catechism, and so Satan, in the shape of a missionary, left him; then his angel guardian came to refresh him, with new grace. By the bye, the Commercial Advertiser is grown very wise of late .-The TRUE WITNESS he is unable to meet in argument, and therefore he discovers that it is a great misfortune that such a newspaper should be published. He says, indeed, that it was necessary that there should be such a paper to defend the Catholics against the lies of the false Witness; he would willingly banish the latter, for the sake of not having the unpleasant truths told by the former. Let all Protestant journalists remember that there was no one to say a word in defence of Catholics, until the TRUE WITNESS appeared. If Protestants are vexed at its appearance, let them ascribe it to the true cause, their own bigotry and want of charity to the Catholics and their religion. The Gazette, too, feels very uneasy about your loyalty, Does the Gazette forget the sort of loyalty it displayed in inciting a ruffian mob to the burning of the Parliament House in this city. Let him wash his lips before he begins to tax you with disloyalty.

I am Sir, yours, &c., A CELT.

To the Editor of the True Witness.

Sin-"Roint d'argent, point de suisse," says the old adage; and again, "El animal que mas se semeja a un hombre, es un suizo." These two proyerbs were brought to my mind in listening the other evening to the Report of the French Canadian Missionary Soand libeller alone being reversed; but that surely and ascribed to their religion as the cause, were immonth of May last, the Montreal Witness accused the with gentlemen. I trust that your able refutation of Jesuit Fathers, the conductors of St. Mary's college the lying statements of that very unscrupulous man, is a Swiss or Colportant, is a Swiss or Col

they cannot convert them, was almost equal to that of the smooth-faced rogues of the Montreal Provident and Savings' Bank, their principal patrons. But "no money no Swiss," says the other proverb; and to supply this great sinew of war, their agents perambulate. Great Britain and Yankee-land, telling silly lies, and. coaxing old womer, out of their spare cash and halfworn inexpressibles; and now the Montreal Witness. seems to expect that government officials are to step out of their way to patronise the proselyte-making shop at Pointe anx Trembles, and complains bitterly that Dr. Nelson, in his late admirable Report on Prisons, has not deigned so much as to notice, what the Montreel Wilness calls, the model farm school at Pointe aux Trembles. Now, I have known that establishment for many years, and I am sure that, to a great, many others, the information that it is a model farm school will be as new as it was to me. I had, indeed, supposed that they raised a little pork and potatoes for "the glory of God," as D. Amaron says in his Report for extending the "Redcemer's Kingdom;" but I presume that the worthy Doctor had never heard of it in any other light.

I recommend the F. C. M. people to use any

influence they may possess, in inducing his Excelwonder, therefore, that a system, which makes the lency the Governor-General to call attention to their establishment in his speech at the opening of Parliament, and to recommend a legislative grant, if the country wishes any longer to retain the services of these Swiss gentry, whose friends have no longer the Montreal Provident and Savings' Bank to fall back upon,—remembering that "point d'argent, point de suisse."—Yours truly,

Јона ----

THE ILLUSTRATED MAGAZINE OF ART-By John Armour, Great St. James Street, Montreal.

We have received the February number of this publication, which fully sustains the reputation of the preceding number. The illustrations comprise every kind of subject, and are as handsome specimens of the engraver's art as we ever met with.

THE METROPOLITAN-A Catholic Magazine published by Murphy & Co., Baltimore.

A careful perusal of the January number of the Meropolitan has given us much pleasure. It is purely Catholic, and we highly recommend it to the Catholics

MONTREAL EYE AND EAR INSTITUTION: The Annual Meeting of the Subscribers was held at the

Office of the Institution on Wednesday, 26th January last.

Isidore Mallon, Esq., in the Chair. The Chairman having briefly stated the objects of the meeting, the Secretary read the ollowing Report:-

following Report:—
Gentlemen,—I have much pleasure in laying before you, the Seventh Report of the Montreal Eye and Ear Institution, by which you will perceive, that the number of Patients treated gratuitously for diseases incidental to the Eye and Ear, during the year 1852, has been three hundred and ten, which I have added to two thousand two hundred and twenty-one, being the number treated up to January 1852, make a total of two thousand five hundred and thirty-one Patients, since the Institution was first opened.

sand five hundred and thirty-one Annually, was first opened.

You will, no doubt, be surprised to fine that there has been a decrease of Patients since the last year; but I have much pleasure in stating that the cause is most satisfactory, which is, that being Opthalinic and Aural Surgeon to St. Patrick's Hostiat I now receive into that Institution those cases which pital, I now receive into that Institution those cases which require Hospital treatment.

By the accompanying tabular statement, you will find that

at your Institution there have been very few cases treated during the past year requiring important operations, and less of the severer forms of disease of the eyes. The few that have

I am, Gentlemen,

Your Obt. Servant,

HERRY HOWARD, M.R.C.S.L.

Surgeon to the Montreal Eye and Ear Institution, Opthalmic
and Aural Surgeon to St. Patrick's Hospital.

Montreal, January 26th, 1853.

Here follows a report of cures of diseases of the Eye and Ear, which want of space compels us to omit. RESULTS OF TERATMENT

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±35 8 1 Mr. Lovell has given his usual donation, viz: that of printing the Circulars of the Institution gratuitously.

The following resolutions were unanimously adopted:

Moved by J. Sadlier, seconded by Mr. Cunningham,

John Leeming, Esq..

Balance due Messrs. B. Workman & Co.,

Moved by J. Sadner, seconded by Mr. Canning......, That the Report now read be adopted. Moved by Mr. Leeming, seconded by Mr. Devlin, That John Collins, Esq., be requested to undartake the du-ties of Treasurer and Sceretary or this Institution for the ensu-

Moved by H. J. Larkin, seconded by G. E. Clerk,

That a Committee, consisting of three, viz.:—Alfred LaRocque, T. Mallon, D. Lanigan—be appointed to take measures to liquidate the present claims against the Institution, and

to provide means for the demands of the current year.

Moved by J. Fitzpatrick, seconded by John Mulin,

That our best thanks are justly due to John Leeming, Esq.,
for his untiring and disinterested labors in forwarding this truly

handable undertaking.
Moved by J. Collins, seconded by D. Lanigan,
That the thanks of this meeting are hereby tendered to Doctor Henry Howard, the Surgeon of the Montreal Eye and Ear-Institution, for the unremitting attention which he has manifested in the careful and successful discharge of this duties for the relief of this suffering page of this Province, who have the relief of the suffering poor of this Province, who have required his professional services; and that his having continued these services gratuitously during a period of more than aix years, entitle him to the most grateful commendations of every triend of suffering humanity. friend of suffering lumanity.

A vote of thanks to the Chairman, terminated the proceed-

> I. Malton, Chairman. John Collins, Secretary.

8 13 1

Birth.

In this city, on the 5th instant, Madame. Alfred LaRocque,

Died.

FOREIGN INTELLIGENCE.

FRANCE.

THE IMPERIAL POLICY .- The Constitutionnel has a long article showing that peace is the policy of the Emperor. The following is an extract:-

"When France is satisfied the world is at peace." Thus Napoleon III. expressed himself at Bordeaux in that magnificent harangue which was the programme of the second empire. Facts now confirm this national and prophetic language, which, while promising peace to Europe, raised the action of France so high. France is satisfied, because she no longer fears the spectacle of Communism, because she has morally recovered from the disasters of 1814 and 1815, because she has crowned the man of her choice, because she has re-established a popular dynasty on the throne, and raised on its basis a patriotic government, and she is satisfied because the world is tranquil. Let a glance be thrown over the map of Europe, and let us be told on what point of the horizon the slightest cloud can be seen. Across the strait which separates them, England extends a friendly hand to France, a reciprocal esteem has replaced the mutual feelings of enmity; their rivalry has become emulation. Now, as formerly, France and England dream of fresh conquests and of new struggles, but these conquests and these struggles are not those which entail roin on nations and decimate the people. All the ardor and intelligence of the two nations are turned towards the pacific battles which civilisation wages against barbarism in the vast fields of science and industry. Doubtless the vessels of England and of France may meet on the same seas and on the same shores, but it will be no longer to combat and destroy each other. To explore seas, to colonise countries, to civilise people, to work mines, to clear land, and to open markets—that is what the fleets which leave the norts of the Channel will henceforth seek to effect; they will carry more workmen than soldiers, they will be less laden with arms ammunition than with instruments of labor and with bales and merchandise. On this ground the victory will belong, not to the strongest, but to the most intelligent and most active; and what will result from this competition will be no longer the ravages and misfortunes of war, but the advantages of industry and the conquests of civilisation, which always turn to the profit of the human race. In the south and in the north there is nothing which threatens Europe with those complications which are circulated to excite a fear that the peace of the world may be disturbed. We everywhere see the most profound repose—a repose which each government employs to consolidate order and strengthen authority, and which each nation devotes to develope the sources of its riches and to increase the sum of its intelligence. Spain, Portugal, and Italy, under different characters and with different means, exert all their efforts to this twofold object, to conciliate at home the spirit of conservatism with the spirit of progress, and to ally abroad the national honor with European peace.

Thus Prussia, Austria, and Russia, after the example of the powers of the second rank, hail in the Emperor the elect of a great nation and the saviour of Christian civilisation. It is no longer looks of terror but of benediction which Prussia, Austria, and Russia direct towards the government of France, and they well know that this government has spared them from one of those terrible struggles which no one is ever sure of surviving. Europe is neither so blind nor so ungrateful as not to hail with sympathy the government which preserves it, and the man who saves it; it is, on the contrary, as clearsighted as grateful, and it proves it by the sincerity of the marks affair. We do not know whether or not the Cologne of esteem and of friendship which it gives to France Gazette be well informed, but assuredly the prudent in the person of her Sovereign. There is, therefore, firmness of the two powers will easily enable them to not the slightest germ of war either in the present or master a small band of agitators." in the future, and, except in the case of one of those unforeseen events which disconcert all the provisions of human wisdom, civilised Europe is assured of one of those durable periods of peace which give time for great ideas to ripen, and for great things to be accomplished, for grand works to be completed, and for grand enterprises to fructify."

It is believed that the disappointment with respect to the Princess Carola Vasa was near costing the French minister (M. de Lacour) his place. It appears that the diplomatic agent was, to the last moment, unacquainted with the unfavorable turn matters had taken, and of the probability of the preferred suitor being Prince Albert of Saxony. A letter from Vienna received in Paris mentions that a person connected with the German Court wrote, about two months since, to the French minister at Vienna, in order to warn him of what was going on, but that, owing to some unfortunate accident, or, as is also alleged, by design, the letter did not reach its destination. The matter was managed with so much caution and secrecy that the party most interested was not aware of the fact, and the French minister remained to the last persuaded that the Princess Vasa was to be the future Empress of the French.

Although the French nation has undergone as many political revolutions in the course of the last sixty years as a South American Republic, no country has gained less in the shape of substantial reforms. The burdens of taxation have been unreduced in a long period of peace; the military establishments, supported by the conscription, continue to claim 80,000 recruits every year from the youth of France; the existing law of mortgage has eaten into the substance of the peasant proprietors; and the tariff of Customs' duties remains to this hour the most barbarous and prohibitive in the world. The truth is, that although no country has produced political writers or statesmen of greater capacity than those of France, the sum of practical political information and judgment in the mass of the community is still incredibly small.

PRUSSIA.

We learn from the Augsburg Gazette, of the 8th ult., that the German Catholic Church, founded some years ago by the notorious Ronge, has at length expired. The Prussian and other Protestant governments, it may be remembered far from opposing, rather protected it than otherwise and in several localities-Arastadt, for evample-the Protestant ecclesiastical authorities gave the German Catholics every assistance in their power. But by degrees the contributions of the members towards the support of their ministers became scantier and scantier, till at last they were barely sufficient for the maintenance of one minister, Dr. Bergmann, at Erfurt; and latterly even this poor supply failed, and Dr. Bergmann, after spending nearly 8,000f. of his own to defray the rent of the buildings where the meetings were held, has at last been obliged to exchange his pulpit for a place of travelling agent for a life assurance company. At Weimar and Arnstadt the late members have ioined the Protestant Church; in some other localities a few of them still meet privately for devotional

The Second Chamber of Prussia, on the 8th ult. elected, after three ballots, M. Waldbott, of the Catholic party, its Vice-President. A motion previously presented by that gentleman, for the admission of the Jesuits into Prussia, was referred to a committee.

SWITZERLAND.

The Basle Gazette of the 11th ult., announces that the National Council met on the 10th, and was opened by a speech delivered by the President. The Council of the States also held its first sitting on the same day, and chose the members of the Railway

We read in the Constitutionnel:-

"For some time past serious difficulties have exsted between Austria and the canton of Ticino. It will not be forgotten that, in November last, the Radicals of that little country, intolerant like all revolutionists, expelled the Capuchin monks from their convents of Lugano and Mendrisio, and among them were several Austrian subjects. This brutal expedition took place in the night. The monks, to whom only an hour was given to prepare for their departure, were dragged to the frontier like criminals, in spite of humanity, of international law, and even the laws of the Canton. By a decree of 1848 the Carton fixed at 65 the number of native or foreign Capuchins who might reside on its territory; and yet in the convents of Lugano and Mendrisio there were only 22 monks, the greater part of whom had been more than 20 years in the country; Austria is offended at the insult done to her subjects, and she remembers that during the war in Italy she found the Ticinese disguised enemies. By a note addressed to the Federal Council she has demanded reparation from the Canton, not only for having ignominiously driven away peaceable men, but for having despoiled them of the sums paid by them for their noviciate. It would seem that justice might be easily rendered, and that on such a subject no discussion is possible. We learn, however, from the Guzette de Basle that, in its reply to the Cabinet of Vienna, the Federal Council has declared that the grievances of Austria are unfounded, and that it hoped that reprisals would not be exercised against the Canton of Ticino. On the other hand, the German journals announce that Austria is determined to take the most rigorous measures against the Ticinese radicals. The Augsburg Guzette says, that the patience of the Austrian Government is nearly exhausted, and the Cologne Gazette states that the Cabinet of Vienna has invited the French Government to act as a mediator in the

The Lausanne Gazette states that the members of St. Bernard are about to revive their claims against the cantonal government, Napoleon III. having given them positive assurances of support.

ROME.

Accounts have been received from Rome up to the 4th ult. The new letters of credence of M. de Rayneval had been received, and were to be presented to the Pope on the following day. The suspicions of the Roman police have been for some little time past excited against certain individuals who had been pointed out to them as being engaged in counterfeiting paper money. On New Year's Day several agents placed themselves on the watch in one of the small alleys of the Transtevere. After waiting for several hours, they at length saw all the persons who had been pointed out to them enter a small house one after the other. The police immediately broke open the door, and surprised the parties in flagrante delicto. Four notes, of one piastre each, were found completely finished, about thirty others nearly so, and 17,000 in course of preliminary preparation. The men, six in number, who all belong to the working class, were arrested and conveyed to prison.

A letter from Rome states that the Pope has raised the Bishop of Agram to the dignity of Cardi-

PIEDMONT.

We read in l'Echo du Mont Blanc that Piedmont has been lately visited on every side by Englishmen, who travel on account of more or less official motives. A considerable interchange of despatches is made between Piedmont and England. General Chas. Fox, the resident minister of England, and Lord Elliot started for Sardinia, in order to accomplish, they said, a pleasure trip. The facts are differently interpreted in the private circles of the

When we consider these circumstances and the

Machiavelism of English statesmen is throwing its nets over Piedmont. Genoa beware!

SWEDEN.

We learn from Dr. Huss's recent work on the Endemic Diseases of Sweden, that the returns from the militia enlistments prove the youth of Sweden, to be rapidly degenerating both in height and vigor, the number of exceptions for being under the standard and for general debility having greatly increased during the last ten years; and the increase of crime, suicide, and insanity, is also too decided to admit of any doubt as to its connection with the increasing intemperance of the people.

'A most terrible experiment of this kind has been going on for some years in a large proportion of the Swedish population, amongst whom potato-brandy has come to be employed as the regular beverage, and the result has been, according to the testimony of Sweden's most distinguished physician, Dr. Huss of Stockholm (which is based on the reports of the medical profession throughout the country), a gradual deterioration in the condition of the peasantry, both physically, morally, and socially, together with the development of a peculiar disease, to which he has given the name of Alcoholimus chronicus, or the chronic alcohol disease.3

PROTESTANT NORWAY .- A new sect called Readers, because its members pass nearly all their time in reading the Bible, but calling themselves True Believers, is rapidly spreading in Laponia and the Northern parts of Norway. Their fanaticism is excessive. At Cantonkeino, in the district of Gaparando, they wanted to make two tradesmen adopt their creed, and on their refusal, murdered them and set fire to their houses and stores, not leaving until the latter were reduced to ashes. The wives and children of the victims only escaped on abjuring their worship and adopting the new one. When news of this lamentable affair reached Drontheim, in Norway, troops were sent off to prevent further excesses.

AUSTRALIA.

Lieutenant-colonel Sir Thomas Mitchell, Surveyor-General of New South Wales, had just arrived from that colony and has brought with him a diamond of good form, and of the finest water, weighing three-quarters of a carat, found at the gold diggings at Ophir, West of Bathurst. Sir Thomas has presented this specimen, as also one of the sapphire found in the same locality, to the Museum of Practical Geology, Jermyn street.

THE ADELAIDE LABOR-MARKET.—This was never worse supplied than at present. Even during the panic in January and February last, labor was to be had at such a rate as not materially to interfere with the prosecution of profitable industrial operations. Now, however, it is either not to be had at all, or not without such an advance in the rate of wages as is perfectly paralyzing to the employer. Several causes have contributed to this. First, the continued absence of a number of the less successful of our laboring population at the Victoria gold-diggings. Second, the indisposition of those who have returned with the means of supporting themselves right, or whether it be wrong; bless it. We of the without labor to return to their former accustomed occupations. Third, the withdrawal of so many persons to the South Australian or Echunga diggings, at a time when the labor-market of the colony was suffering under an excess of depletion. Fourthly, the rise in the price of provisions, and most of the other necessaries of life, randering it difficult, if not following speech: next to impossible, for persons to feed and clothe themselves at the former rate of wages. And, fifthly, the feverish excitement which the expectation of becoming successful gold-diggers constantly keeps up, and the ease with which parties, whatever their former employments, can transform themselves into this character. No one not on the spot can adequately will not be long, as I have about \$15,000 involved in conceive the effect produced in Adelaide by the re- that enterprise. ported discovery of gold in workable quantities in Echunga. In less than three days the 210-10al was up to 8d., and wood and water were at double their former price. For tin dishes, the former price of which was 7s. 6d., £1 was asked and obtained. Shovels, invoiced at 1s. 3d. to 1s.9d., readily sold at 8s. to 10s., and picks and most other tools went off at a like advance. Of course, there were great complaints against the vendors of these articles, but they justified themselves in return by referring to the daily-increasing price of wages. This is mentioned with the view of showing the deep necessity there is for a constant stream of emigration from the United Kingdom being kept up. Nothing else can save the colony from utter prostration. There is at this moment a million sterling lying idle in Adelaide for want of hands with which to employ it. Tradesmen and artisans of every description, no less than shepherds and agricultural labourers, would find instant employment at remunerative wages, without troubling them-selves about the gold-fields. Whatever powers the Commissioners possess, therefore, that power they should exert to direct the streem of emigration as far as may be to this colony. The present rate of two ships per month is totally inadequate. It should without delay be made double, or, if possible, treble that amount.

UNITED STATES.

THE KANE EXTRADITION CASE. - WASHINGTON, Jan. 31.—The U. S. Supreme Court were divided as to the regularity of the proceedings in the case; one-half the members of the Court considering that they had been regular, and the other half, that there had been some informality. The Court decided that the Circuit Judge was irregular in sending the matter to the Supreme Court, and it has been remanded to him for decision, on the proof presented. The Judge has fixed the 1st of April for a hearing in the case.

The Cincinnati papers state that the liquor stand or bar in the new mail boat Telegraph has been rented at \$5,000 per annum, or \$14 per day.

The Daily News announces the prospect of an early

unheard of efforts made at this moment by England visit of Kossuth to America being made, hoping thereto Protestantise Piedmont, we can but see that the by to secure the intervention of the Democratic party. Pear rather a harsh proceeding.—N. Y. Herald.

A TRAGEDIAN TAKEN FOR CHAPLAIN.

On the 28th of January, two young men, aged 19 and 20, were hanged in New York, for the murder of a ship's watchman, whose vigilance they were trying to deceive. The one was a Catholic, the other a Protestant, and the contrast of character resulting from the difference of religion was manifested in the last moments of the condemned,

Young Howlett asked for and received with resignnation, the consolations of religion. On the morning of the execution he heard Mass which was said for him in one of the cells of the prison; received the holy Communion and then went to the scaffold, withont bragadocio, yet with courage. He made no address to the people, but gave himself up entirely to the prayers and exhortations of the two worthy priests who accompanied him. Young Saul had also listened to the exhortations of a minister; but on reaching the scaffold, he endeavored to retard the last dread moment, by engaging in conversation with those near him,—he asked for drink,—he reproached the Doctor with refusing him Rum; he complained that the rope was drawn too tight; he asked if all hope of pardon was gone. At last, seeing near him a tragedian, Mr. Clarke, who had probably come to study the emotions on the visages of the condemned men, Saul

uttered the words which we copy from the Herald.
Saul,—If I had taken warning, Mr. Clarke, by your piece of the "Six Degrees of Crime," I should not be here.

Mr. Clarke replied, that he was sorry that he had not taken to heart the moral taught in his performance. Saul,-I wish I had. If I had done so, I should not have been here now. It is now too late.

Mr. Clarke then shook hands with him and bade him farewell.

Such were nearly the last words of the unhappy Saul. A Catholic would have lamented his neglect of religious precepts. A Protestant, for whom the words of a minister are but human words, makes no distinction between the preacher in the pulpit, and the player on the stage. He even finds the moral of the latter the most attractive, and he adopts seriously the antique saying, Castigat ridendo mores.

Even the Reporter of the Herald appears to have

been struck by the contrasted manners of the two unfortunates, for, in speaking of the execution, he says: -" Arriving under the beam, Howlett smiled and looked up; but Saul's eyes were intently fixed upon the crowd before him." It is because one was thinking of the earth, while the thoughts of the other were fixed upon eternity.—N. Y. Freeman's Journal.

* The Courier and Enquirer reports him as saying to the Physician "I wish you were hanging there instead of poor Howlett."

EXTEMPORE PRAYER.

Queer things are said in Protestant meeting houses when the brethren attempt to pray. The following specimens are extracted from the Western Recorder, a pseudo-religious journal. They are communicated by a brother writing from Burksville, Tennessee :- Shep-

herd of the Valley.

Mr. Epiron.—I think the following too good to be lost. A staunch democrat in this neighborhood, during the Mexican war, was called upon to pray at a regular church meeting, upon which he perpetrated the usual form upon such occasions, with this addition:-"Oh, Lord, be with our army in Mexico, whether it be democratic party are charged with making war for conquest, but we believe it to be a war of defence .-But, oh, Lord, we would not enter into argument of the subject before you, but for further particulars would refer you to the President's Message."

This was brought to mind by hearing the same bro-

ther before an association, a few days since, make the

"I would urge upon you brethren, the taking of the Western Recorder," turning to a delegation from a church in Tennessee—"and you, brethren, ought to take it too, as the interests of the Church in Kentucky and Tennessee are very closely allied, and will become much more so upon the completion of the Dan-

Progress.—On last Saturday night a torch-light procession passed through the streets of Cincinnati, in honor of T. Paine, the famous infidel writer of the last century.

There was any quantity of lights, transparencies and inscriptions—such as "no kings," "no priests," "Thomas Paine," "Liberty, wealth, and enlightenment." There were also some speeches and toasts on the occasion. Among others, Mr. Clark, a colored gentleman, spoke as follows :-

"It is not, however, the man we honor to-night so much as the great truths he represented. The mind of the world is bound by priest-craft. Martin Luther struck the first blow; but his effort is no longer felt. The Protestant churches have become worthless-they are merely quarreling about forms and names-the only hope of freedom and religion now is in the Liberals."

Among the regular toasts there was one to Thomas Paine; one to Frances Wright; one to Louis Kossuth; and one to our Common School System.

We learn from the Times that there are two Infidel Clubs flourishing in this city-the one German, numbering about 500, and the other of English Liberals that has about 100 members. There is also a German Infidel paper with a circulation of about 3,500. Luther struck the first blow."-Catholic Telegraph.

PANAMA.—The only local news of importance is the arrival, a few days ago, of a party of Jesuits, expelled from Eucador, who were sent up here in an Ecuadorian vessel of war, and landed under a gnard, previous to being sent across the Isthmus, to embark for our land of freedom. It appears that these men who were brought here against their will, wished to charter a vessel to go to Costa Rica, but were prevented by the government. The act of landing them by compulsion, and forcing them, under the surveillance of the police, to cross the Isthmus, and their being prevented from holding any communication with the people here, was considered by the foreigners as rather an arbitrary act, and slightly at variance with the neutral character of the Isthmus. They are to be embarked for the States, and we wish you joy of their company. It is contrary to the law of New Granada for Jesuits to enter the country, and this is the excuse of the government for their conduct; but when we consider that their coming

OPINIONS ON AMERICA. - America is not a country for gentlemen. Here every man labors at his calling, and no matter how much of wealth a man has acquired, he still continues occupied either in the business in which he realised his fortune, or in some other. Although the Americans are civil and amiable in their intercourse, strangers will find them very different from their own countrymen. Their mode of living, and extreme anxiety about business, prevent them from enjoying society as in old countries. They rarely dine with each other, and, except in a business way there is little of social intercourse. There is no diver-sity of classes as in Europe. Good conduct and a little wealth seems a passport to almost every family. Outside the professional classes there are but few sufficiently educated to converse freely on any subject of interest. Their education is confined to reading, writing, and arithmetic. They have no time to devote to higher branches, for they go to business at fifteen. A farmer who was accustomed when at home to enjoy society, to content himself with the mere superintendence of tarming operations, will find a great difference on coming here, where there is scarcely time allowed for the due mastication of food at meals. Hence those of the comfortable class of farmers who have emigrated to America have discovered that change of location has not improved their condition. should stay at home, where their life will be much happier than here .- Correspondent of Tablet.

It is proved by statistics, although it seems perhaps hardly probable, that more deaths and serious accidents annually occur from the use of "burning fluid" in the United States, than from steamboat explosions and railroad accidents combined. Professor Silliman says that, if his word were law, there should never be another drop of it used in the ordinary lamps now kep in shops and families.

A FACT TO BE PONDERED .- Dr. Howe has examined almost the entire number of causes of idiocy known in Massachusetts, and the result is, in all but four instances, he found the parents of those idiots were either intemperate, addicted to sensual vices, scrofulous, predisposed to insanity, or had intermarried with blood

VAGARIES OF PROTESTANTISM.

(From the Philadelphia Catholic Instructor.)

A writer in the New York Observer proposes that " each Christian denomination should appoint and set apart a certain portion of time for uniting in prayer to Almighty God, for the conversion of the Pope of Rome, his Cardinals, bishops, priests, and people.

We recollect to have read of a Presbyterian Minister, who went from Glasgow to Rome, for the express purpose of converting Pope Ganganelli. The enterprising missionary was very kindly received. His Holiness consented to argue the matters in dispute between them. As the Presbyterian, although a fanatic, was one who really desired to know and to follow the truth, the result may be easily imagined—the Presbyterian became a Catholic, and spent the remainder of his days in a Roman cloister, affording a brilliant example of piety to all who knew him. But to come back to the proposal in the Observer, we must admit that it is truly a most felicitous and purely Protestant idea. Let it, by all means, be realized. We almost imagine we see a delegate from every Protestlant denomination, assembled in Independence Square, (a lesser space could not contain a representative from every shade of Protestantism.) what delightful fun, to hear all these pious men "unite in prayer, for the conversion of the Pope," and all the rest—but conversion to what? To Episcopalianism, of course, exclaims one - to Methodism, meekly replies anothernay, friend, to Quakerism, seriously adds a third-to Presbyterianism, sturdily shouts a fourth-to Mormonism, leeringly whispers another-and so on, through the nine hundred and ninty-nine shades of Protestantism, so that "it would puzzle a Saint" to know what was the meaning of the prayer sent up from this "united" body of every denomination. The congregated prayers would give us a lively idea of ancient Babel. The rev. gentleman who originated the idea, deserves, at least, a-leather medal!

The next vagary we have to notice, is to be found in the following paragraph taken from another paper of

the same date. It says :-

"A Rev. Mr. Cummings, of Concord, N. H., has issued a parcel of flaming handbills, announcing the end of all sublunary things in 1854. He mus a num per of deluded followers.33

Of course, the Rev. Mr. Cummings will find a number of deluded followers in any Protestant community.

Next comes the "Spiritual Rapping" division of Protestantism. We are told that they "still continue to hold their Conventions, and one was in session, last week, in Boston. Quite a discussion occurred as to whether the spirit-world should be consulted respecting the organisation of the Convention, which was decided in the negative, and considerable excitement grew out of the assertion by one of the believers that the 'knockings were nothing.' Explanation was made that the brother 'wanted light.'"

" Again, it is said-

"There are three hundred spiritual rapping circles which meet mghtly in Cincinnati; and a St. Louis paper says that in that city there are over a thousand members of similar circles."

Of these lunatics it is not necessary to say a word. The result of their belief is to be seen, not merely in monomania with regard to this particular subject, but in their absolute insanity in all the affairs of life.

Next, we are informed that - "A Mormon organ called the Seer, has been started at Washington city, by Orzon Pratt, one of the Latter Day Saints. It is in favor ol polygamy, and attempts to justify the practice by Scripture. The power of Congress or of any State to Scripture. The power of Congress or of any State to prohibit it is denied. The statements that polygamy is allowed and practiced in the Mormon community, seems to be well established, from their own organs. Anything more socially corrupting or demoralising, cannot be conceived." So says one of our cotempotaries, but he should go a little deeper. This demotalisation proceeds not merely from Mormonism, but from Protestantism, which permits every individual to take up the Bible, and pick up any form of religion which suits their passions.

But the last vagary is to be found in a petition from a new sect of Protestants in Syracuse, N. Y. The petitioners pray the legislature to make concubinage

WHAT KEEPS ANGLICANS FROM JOINING THE CHURCH.

(From the Catholic Standard.)

From reading, from reflection, from the force of conscience, very many of them become believers in all the essentials of Catholicity. They are convinced that their own church, their own teachings, are the antagonists of truth. The will not, they care not return to he centre of unity. They will not lose caste. They will not, from being clergymen, become laics; they dare not brave the censure of a busy, meddling, pratting world, or endure the stinging comments of the press. Pride forbids them to acknowledg, by their abjuration of error, that they had taught a false doctrine, and insulted so often in speech and writing the venerable mother of true believers, the One, Holy Catholic Apostolic Church of Rome. Aflection blinds hem, hardens them, in many cases to their injustice.

Like the Israelites of old, they whisper in dread secrecy to their troubled hearts, "I have married a wife, and cannot come." Interest blinds them. "How can Labandon for ever my rectory, my curacy, my lectureship, which are my sole means of support? Dig, I cannot; to beg, I am ashamed." No, I must ive and die a Protestant clergyman, "though I know I live in heresy, though I know I live in mortal sin, though I know I incur by so doing my eternal damnation, though I know I teach an heretical doctrine, and peril the salvation of my flock by so doing. Oh, God! how shall I meet Thee face to face at thy judgment seat? How shall I answer to Thee-to Thee my God for thus living in heresy, for thes teaching heresy to others, when my conscience tells me that in so acting I am dragging myself and them to perdi tion ?"

Sometimes we hear of clerical suicides-sometimes of debauched characters among the reverend profligates of the Establishment, occasioning infinite scandal when their crimes are dragged into the light of open day, and are taken cognizance of in the Ecclesiastical Court. May not these unhappy events, in very many instances, have been mainly produced by the remorse of conscience from retaining the truth in njustice, by the consequent depression after long conrinued and most fierce mental strife, by eventual despair of God's mercy, and then, the flying to wine, to sensual indulgence, as a momentary relief from the agonising thoughts that festered deep into the heart, and left no rest either by night or by day? We think it possible; nay more, we think it more than possible. How many rural deans, and portly archdeacons,

and highly respectable beneficed clergymen of the present day are there, who, in their youthful career at Cambridge or Oxford had their conscience seared, stifled, and eventually blind into cras ignorance of the truth by the lewd, irreligious lives they led when undergraduates; when wine-parties and champagne breakfasts, and midnight carousals, and after-criminal excesses, added to the utter want of all collegiate guidance or control, made them easily martyrs to dissipation, and drowned in the deep draught of youthful thirst the thought that would press home in the inter-vals of sober reflection. "Is my church Catholic, after all? Am I not uttering a lie as often as I repeat the Apostles' Creed? Am I not worse than a foolin reality, a knave-in preparing for orders in that Church which can only trace back for three centuries tts Parliamentary existence of tithe-protected misrule?" But away with such thoughts, so wearying, so harrassing—away to the boat race, the wine party, the dog fight, the stolen hunt with the hounds, the sparring match, the run up to town, and its maddening vortex of pleasure, and riot, and debt, and consequent embarrassments; anything and everything, however impure and unholy, and perilous, rather than prosecute an inquiry which might lead to throwing up expectations of a snug living in perspective, and an easy luxurious life in a rectorial house and glebe, a good trout stream handy, and plenty of game in adjacent covers, and a cool nine hundred a year to boot!

And so the bitter pill which tells so hardly against his conscience is hastily bolted. After being cleverly "crammed" he is ordained, though in his heart he disbelieves in many of those articles of the Establishment which he had so rashly sworn to believe, and knows that his Church is radically deficient in each He marries: becomes "respectable," a of souls. cool and decorous observer of all the proprieties of his ed down with three great breakfast cups of coffee .is older and better than ours; we are like rotten, unbound faggot-sticks, opposed to each other-my bishop is infamously wrong in his last 'charge;' my neighbor Jackson is sending his tlock to the Devil by his Methodistical, 'Low Church notions;' and my old press with hearing confessions in the vestry, and his old Ben, the rat catcher, because he was a non-communicant, and died drunk in a ditch; but, still, that 'I believe in the Holy Catholic Church,' like the 'Amen' of Macbeth, sticks in my throat, after all; I wish I was not obliged to say it so often, or that other musty old clause of the Athanasian, which is most unpalatable to many of my flock, and to me also,—if it were prudent to let the truth be known." And so the good man lives on in doubt, and a plurality of good livings; but these will aid him little in making up his last great and heavy account with God.

THE FISHERIES.

The following resolutions were carried at a public meeting held at St. John, N. B., with reference to the negociations now pending between Great Britain and the United States, on the Fishery question:-

"Resolved-That this meeting considers the coast fisheries of the North American colonies, the natural right and property of the inhabitants thereof, and that they should not be alienated, without their consent, in any negociation with the United States government, or any other foreign power, without their consent, in-asmuch as the value of the fisheries to the British provinces, with an increased and increasing population,

cannot be estimated aright at the present time.
"Resolved—That the meeting view with deep there. Such are a few of the vagaries of Protestantism, at the present day—they furnish a beautiful
illustration of the Protestant dectrine of "Private
illustration of the Protestant dectrine of "Private
Judgment,"

Take my advice, ma'am, and never marry; now
you lie down master and get up dame. I married a
ciations are now pending between her Majesty's gocross man of a kusband, and the very first week of our
marriage, ma'am, he snapped me up because I put
fisheries of the North American provinces; and also
the recommendation of the President of the United
Judgment,"

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the recommendation of the President of the United
as well as I do."

July 2nd, 1852.

States, in his official message to Congress, to negociate a treaty for a participation by the citizens of the United States in the said fisheries, irrespective of any question of reciprocal intercourse between the United States and the North American colonies.

"Resolved-That a committee be now appointed to prepare an humble address, praying that her Majesty will be graciously pleased to refuse to entertain any proposion from the United States Government, for any modification or alteration of the treaty of 1818, unless such a proposition embraces the tull and entire question of reciprocal intercourse in commerce and navigation, upon terms that will be just and reasonable, inasmuch as the value of a participation in our fisheries by the citizens of the United States, would greatly exceed any concessions that the United States Government can offer to the inhabitants of the British Colonies, and that before any treaty affecting the fisheries is agreed upon, her Majesty will be graciously pleased to afford her Majesty's loyal and faithful subjects in the provinces an opportunity of becoming acquainted with the terms proposed in said treaty, and of laying their case at the foot of the throne."

THE LAST HOURS OF A BACHELOR.

This morning, November 11th, at half-past eleven o'clock precisely, an unfortunate young man, Mr. Edward Pinckney underwent the extreme penalty of infatuation, by expiating his attachment to Mary Ann Gale, in front of the altar-railings of St. Mary's Church, Islington.

It will be in the recollection of all those friends of the parties who were at Jones' party at Brixton, two years ago, that Mr. Pinckney was then and there first introduced to Miss Gale, to whom he instantly began to direct particular attentions-dancing with her no less than six sets that evening, and handing her things at supper in the most devoted manner. From that period commenced an intimacy between them which terminated in this morning's catastrophe.

Poor Pinckney had barely attained his twentyeighth year; but there is no belief but that, for reasons of a pecuniary nature, his single life would have come earlier to an untimely end. A change for the better, however, having occurred in his circumstances, the young lady's friends were induced to sanction his addresses, and thus became accessories to the course for

which he has just suffered.

The unhappy man passed the last night of his bachelor existence in his solitary chamber. From half past eight to ten he was engaged in writing letters.-Shortly after, his young brother Henry knocked at the door, when the doomed youth told him to come in .-On being asked when he meant to go to bed, he reolied-"not yet." The question was then put to him how he thought he would sleep, to which he answered-"I dont't know." He then confessed his desire for a cigar and a glass of grog. His brother, who sat down and partook of the like retreshments, now demanded if he would take anything more that night. He said, "nothing." in a firm voice. His affectionate brother then rose to take his leave, when the devoted one considerably advised him to take care

Precisely at a quarter of a minute to seven the next morning, the victim of Cupid having been called, according to his desire, he rose, and promptly dressed himself. He had the self-control to shave himself without the slightest injury; for not even a scratch upon his chin appeared after the operation. It would seem that he devoted a longer time than usual at his

The wretched man was attired in a light blue dress coat with frosted buttons, a white vest and nonkeen trowsers, with patent boots. He wore round his neck a variegated satin scarf, in front of which was inserted breast pin of conspicuous dimensions.

Having descended the staircase with a quick step, ne entered the apartment where his brother and a few friends awaited him. He then shook hands cordially with all present; and on being asked how he slept, he answered, "very well;" and to the further demand as to the state of his mind, he said that he " felt happy."

One of the party then suggested that it would be as well to take something before the melancholy cereand every one of those notes which are essential to the one true Church of Christ, out of which there is no emphasis, "decidedly!" Breakfast was accordingly salvation. He is now a clergyman, and has the cure served, when he ate a French role, a round of toast, two sausages station; and finally settles down into the high and dry In reply to an expression of astonishment on the part and exemplary churchman of the Establishment, of persons present, he declared that he had never felt whistling to the winds every latent doubt, "that, after heartier in his life. Having inquired the time and asall, the Catholics may be in the right; their Church certained that it was ten minutes of eleven, he remarked that it would be over soon. His brother then inquired if he could do anything for him; when he said he would take a glass of ale. Having drank this he appeared to be satisfied. The fatal moment now approaching, he devoted the remaining portion of his chum, Harris, is running the gauntlet of the infidel time to distribute those little articles he would no longer want. To one he gave his cigar case, to antrash about the real Presence, and his refusing to bury other his tobacco stopper, and charged his brother Henry with his latch key, with instructions to deliver it after all was over, with due solemnity to the land-

lady. The clock at length struck eleven, and at the same moment he was informed that a cab was at the door. He merely said, "I am ready," and allowed himself to be conducted to the vehicle, into which he got with his brother, his friends following on behind in others. Arrived at the tragical spot, a short but auxious delay of some seconds took place; after which they were joined by the lady with her friends. Little was said on either side; but Miss Gale, with customary decorum, shed tears. Pinckney endeavored to preserve decorum, but a slight twitching in his mouth and eyebrows, proclaimed his inward agitation. All necessary preliminaries having now been settled, and the prescribed melancholy formalities gone through, the usual question was put,-

"Wilt thou have this woman to be thy wedded

wife?" " [will."

He then put the fatal ring on Miss Gale's finger, the hymenial nooze was adjusted, and the poor fellow was launched into matrimony.—Waverly Magazine.

NEVER MARRY.—The following interesting piece of advice was given by a housekeeper of a maiden lady of thirty, who at last thought of entering into bonds:—

"The rain is over and gone, the flowers appear on the earth, and now is the winter of our discontent, made glorious summer."—Song of Solomon, as quoted by an American Statesman.

The editor of the Allas, a zealous Protestant editor of the United States, is almost as well up in his Scripture" as the statesman. On the eve of last Christmas the learned editor thus addressed his intel-. igent readers:-" A few hours more will bring us to, the anniversary of that great day which commemorates the completion of man's redemption by the resurrection of our Saviour. More than eighteen centuries ago, two timid women first discovered the empty tomb and the garments laid aside, of Him to whom they looked as Israel's deliverer. With to-morrow's they looked as Israel's deliverer. dawn, Christmas welcomes and Christmas greetings: will round the world, from the sun's earliest risings to its latest settings. The shout of 'Merry Christmas!' from the lips of youth, will greet the aged, while a gentler 'Merry Christmas' will respond from: age to youth, in every land where our common language is spoken. Even more emphatic will ring the merry shout with which, as the midnight hour is struck, all the nations of Northern Europe unite in the single cry— Christ is risen. In every household where death has penetrated, sorrow will temper the Christmas joy, and few are the families into which he has not entered. To all these, Christmas Day, commemorating the resurrection of Jesus Christ, is also the pledge of the final resurrection of those they have loved and lost. With all its pleasures and all its hopes, with the memory of the past and the prospects of the future, we proffer an anticipatory wish, for a merry Christmas Day to all our friends and readers."

"John, how I wish it was as much the fashion to trade wives as it is to trade horses." Why so Pete?" 'I'd cheat somebody most shockin bad afore night!"

The following singular epitaph is on a tomb in the parish churchyard of Pewsey, in Dorsetshire, England: -" Here lies the body of Lady O'Looney, great niece. of Burke, commonly the sublime; she was bland, passionate, and deeply religious; also, she painted in water colors, and sent several things to the exhibition; she was first cousin to Lady Jones, and of such is the kingdom of Heaven."

BRANDY, GIN, WINES.

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

G. D. STUART, 1541, St. Paul Street, Opposite the Hotel-Dieu Church,

Montreal, December 16.

DR. HALSEY'S

GUM-COATED FOREST PILLS.

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

SALTS AND CASTOR OIL.

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarieo of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of

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

GUM ARABIC,

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

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

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

avoid all others.

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

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS. If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoma.

are experienced.

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

common purgatives.

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

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

harmless, and wen adapted to the pecuniar deconstitutions. Procure them.

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

Flour,

Ontmenl, - -

Alexandria .- Mr. D. M'Gillis.

AGENTS FOR THE TRUE WITNESS.

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OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD,

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

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

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

Montreal, 26th January, 1853.

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

J. C. ROBILLARD.

NEW BOOKS JUST RECEIVED

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The Metropolitan Catholic Almanac, for 1853, price, Father Jonathan; or the Scottish Converts, by the Rev. J. McDermott,

A History of the attempts to Establish the Protestant

Reformation in Ireland, and the successful resistance by that people. By Thomas D'Arcy McGee, Montreal, Feb. 3, 1853.

in press, And will be ready about the 25th instant,

A NOVENA PREPARATORY TO THE FEAST OF ST. PATRICK.

To which is added the Stations of the Cross, Prayers at Mass, Frayers for Confession and Communion, &c. Also in Press, and will be ready early in February, THE CATECHISM, authorized by the first Council of Quebec for the Ecclesiastical Province.

D. & J. SADLIER & Co. Montreal, Jan. 13, 1853.

COLERAINE IRISH LINENS. DIRECT FROM THE MANUFACTURER.

W. McMANAMY, 206 Notre Dame Street, (West End.) HAS Just Received, direct from the Manufacturer, SEVERAL CASES of the CELEBRATED

COLERAINE YARD WIDE LINENS, from 1s. 3d. and upwurds,

Specially made for Family use, warranted all pure Flax, un-equalled for fineness of texture and durability. N.B.-GENTLEMEN'S SHIRTS, in endless variety, and at all prices. Montreal, January 12, 1863.

GROCERIES, SUGAR, &c. &c.

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

Montreal, August 20, 1852.

EDWARD FEGAN

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

MRS. REILLY, MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. John Loughry, as a Paint and Colour Store, opposite the Hotel Dieu Nunnery Church, No. 154, St. Paul Street.

Montreal, July 3, 1852.

DEVLIN & HERBERT, ADVOCATES,

No. 5, Little St. James Street, Montreal. H.J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal. JOHN O'FARRELL,

ADVOCATE, Office, - Garden Street, next down to the Urseline 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.

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.

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.

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

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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, Ac., 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.

son prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleaury Street, near Hanover Terrace.

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Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Siik, Straw, India, and other manufactured Fabrics, embracing

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India Rubber Manufactured Boots, Shoes, and Clothing, Irish Liners, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical

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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 curefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERI-CAN MART. Quebec, 1850. T. CASEY.

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PRAYER BOOKS AND BIBLES,

We keep constantly on hands the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 7_2 d to $\pounds 5$.

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Our Stock of School Books, comprises every assortment of all the works in general use in the province. We would also invite particular attention to our large stock of Beads, Cruci-ixes, Statues, Holy Water Fonts, Medals, &c. &c.

30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal. 500 Reams of Foolscap, Letter and Note Papers.

We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada.

D. & J. SADLIER, & Co., Corner of Notre Dame and St. Francis Navier Streets, Montreal. For Sale by H. COSGROVE, 541 St. John Street, Quebec. December 2, 1852.

INFORMATION WANTED.

OF PATRICK MALONEY, a native of Tongrany, near Seariff, County Clare, Ireland. He sailed from Limerick about the month of March, 1850, and, when last heard of, was residing at New Orleans, United States. His Mother and two brothers, Michael and James, are now in Montreal, and are very anxious to hear from him, by addressing to A. Canton, Esq., Ship Builder, Montreal, for the Winow Maloney. Papers giving the above a few insertions, would confer a great favor on a noor widow.

great favor on a poor widow.

NOTICE.

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

chasing elsewhere. Liberal Credit will be given.

ROBERT MCANDREW. Montreal, May 19, 1852.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME.

13 ALEXANDER STREET.

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

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

FRANKLIN HOUSE.

BY M. P. RYAN & Co.

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

Is entirely new, and of superior quality. THE TABLE

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

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

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. M. P. RYAN. Montreal, May 6, 1852.

REMOVAL.

DYEING BY STEAM!!! JOHN MCLOSKY,

Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

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

**EN. B. Goods kept subject to the claim of the owner twelve months, and no longer.

Montreal, July 21.

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E. CLERK, Editor.