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CATHOLIC 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 have 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 live 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 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 to which hunger alone had attracted destitute children, were becoming deserted every day, while the schools of the Monks and other Catholic teachers were numerously frequented. And the Parish Priest of a district stretching along Outerard, the once redoubtable muster-post of religious impostors of every description, confidently announces that they have never succeeded in violating his borders. Nay, we have ourselves been witnesses during two visits to the remote parishes of Connemara since Easter last, how the enemies of the Faith were met and baffled by the zealous exertions of the Clergy and the religious devotedness of their flocks, notwithstanding the bad schools in which, on account of the bigotry of hostile proprietors, and their being excluded from the work-house, orphans, "thrown on the world by the famine, sometimes sought a temporary refuge to obtain a morsel of bread.

Is it meant then to relax now the exertions by which the wolves have been kept aloof from the fold in the great portion of the diocese, and by which in the few places where they were raging most, the little ones whom they sought to destroy have been rescued from danger through the vigilance of their pas-

tors? On the contrary, it is meant to extend and strengthen our defences, and if there be a spot more naked and exposed to aggression than another, there 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 precious portion of the flock for which our Redeemer himself expressed 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 clarity for the perfection of the Saints, for the work of the ministry, 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" enlightening, as St. Bernard remarks, and cherishing and healing by its mysterious influence. The following Sunday, that of Septuagesima, 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.) It 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 abstinence of Lent. Except the four first days and 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 reclaiming of sinners. About that very time when you will be called upon to supply what is wanting in abstinence by works of charity, and "to redeem your sins with alms and your iniquities with works of mercy to the poor" (Daniel, iv., 24), recollect the work of the Missions for the benefit of the poor, commenced in Connemara, and which, please God, will be continued occasionally, especially in towns, where, from the prevalence of vice and bad example, virtue may be exposed to danger. It is now their turn, it may be yours in a short time. "Give and it shall be given unto you" (Luke vi., 38). On the first Sunday of Lent there will be a general collection at the parish chapel of each parish, and let every person on that day, give a small portion of what, for the relaxation of the laws of abstinence, he is bound to give in alms, towards the support of Catholic schools and missions where most wanted, and let the amount of the collection, in each parish, be deposited in a neighboring bank, in the names of two persons; you will at once, and without burdening any, by extraordinary contributions, lay a foundation for a Diocesan Society for the preservation of the

Faith, and for the diffusion of Catholic education, as well as for creating a fund out of small and widespread offerings, by which those important objects may be secured. Aided by the grace of God, we are not wanting in sufficient resources. Nought is required but a more systematic organisation. But, should aid from other quarters be wanted, it will be best earned when there is evidence of such exertions at home. The generous, I will call it, the noble, munificence of the people, at Christmas, but just recovering 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 Almighty to spare His people, and from next Sunday until Easter you will add to the collects of the Mass, the oration for fair weather, "*Ad te, 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 his 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 bad 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 indifference 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 fulfilled.

The State does the best she can. We do not 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 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.

That your children may be fitted for their duties 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 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 child sent to the Common Schools, abandons his religion; but we do most earnestly protest against the superstition that the children of Catholics, and especially of Irish Catholics, are necessarily secure from all danger of apostasy in virtue of their parentage; that the faith of the father must necessarily descend to his child, and that principles which are to the pa-

rents as a part of their existence, because they have grown with their growth and strengthened with their strength, are to take as firm a root and attain as healthy a development in their descendant when removed from the wholesome atmosphere of a Christian land to the pestilential atmosphere of a heretical country.

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 it by heart, in addition to all this,—what do you expect to come of it? Naturally, they will be more apt to learn this lesson than any other at which they 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 develop 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 development 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 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 restraints are removed. When other temptations 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? Happy 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 Providence can hold one safe.

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 expect that the lives of their children must be spent in cheerless and ill-requited toil, deprive them of any

the divine right of Protestantism, you Sir, and your contemporaries, 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.

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.

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 State, 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 encroachments upon his rights as a freeman, and as a Christian.

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.

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 demeanor, all men, of all religious persuasions, entertain the highest respect.

Now Sir, the case, that hitherto I have only supposed, is an actual occurrence, the relative positions of libelled and libeller alone being reversed; but that surely can not, in your estimation, affect its merits.

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 clergyman—of 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 Witness 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.

I might adduce many more instances of similar discrepancy of conduct on your part, but I should be 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 Witness. You say that—"if the Montreal Witness were mentally qualified to teach, or its hostile offspring—the True Witness—publicly authorised to instruct?" you might be "silent."

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.

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.

EDITOR OF THE TRUE WITNESS.

Montreal, Feb. 8, 1853.

To the Editor of the True Witness.

MR. EDITOR—Many thanks to you for your admirable defence 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.

who is not ashamed to call himself a preacher of the gospel truths, may teach his better manners in future. The French Canadian Missionary Society's agents are everywhere scouted 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.

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

To the Editor of the True Witness.

Sir—"Point 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 proverbs were brought to my mind in listening the other evening to the Report of the French Canadian Missionary Society. According to the Spanish proverb, "the animal which most resembles man, is a Swiss or Colporteur;" and I could not but think that the assurance of these creatures who, with their "Reports" confessing the utter failure of their labors, came forward

asking for more money to gild the Canadians, since 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 women out of their spare cash and hall-worn 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 aux Trembles, and complains bitterly that Dr. Nelson, in his late admirable Report on Prisons, has not deigned so much as to notice, what the Montreal Witness calls, the model farm school at Pointe aux Trembles.

I recommend the F. C. M. people to use any influence they may possess, in inducing his Excellency 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,

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 Metropolitan has given us much pleasure. It is purely Catholic, and we highly recommend it to the Catholics of Canada.

MONTREAL EYE AND EAR INSTITUTION.

The Annual Meeting of the Subscribers was held at the Office of the Institution on Wednesday, 28th January last. Isidore Mallon, Esq., in the Chair. The Chairman having briefly stated the objects of the meeting, the Secretary read the 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.

You will, no doubt, be surprised to find 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 Ophthalmic and Aural Surgeon to St. Patrick's Hospital, I now receive into that Institution those cases which require Hospital treatment.

I am, Gentlemen, Your Olu. Servant, HENRY HOWARD, M.R.C.S.L. Surgeon to the Montreal Eye and Ear Institution, Ophthalmic 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.

Table with 2 columns: Disease type and number of cases. Includes 'Diseases of the Eye—Cured' (190) and 'Diseases of the Ear—Cured' (12).

Extract from Treasurer's Report.

Table with 2 columns: Description and amount. Includes 'Balance due Messrs. B. Workman & Co.' (£26 10 0) and 'Do do John Leeming, Esq.' (8 13 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. Sulliver, seconded by Mr. Cunningham,

That the Report now read be adopted. Moved by Mr. Leeming, seconded by Mr. Devlin,

That John Collins, Esq., be requested to undertake the duties of Treasurer and Secretary of this Institution for the ensuing year.

Moved by H. J. Larkin, seconded by G. E. Clerk, That a Committee, consisting of three, viz:—Alfred LaRocque, T. Mallon, D. Lunigan—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 Mullin, That our best thanks are justly due to John Leeming, Esq., for his untiring and disinterested labors in forwarding this truly laudable undertaking.

Moved by J. Collins, seconded by D. Lunigan, 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 his duties for 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 six years, entitle him to the most grateful commendations of every friend of suffering humanity.

A vote of thanks to the Chairman, terminated the proceedings.

I. MALLON, Chairman. JOHN COLLINS, Secretary.

Birth.

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

Died.

In this city, on the 5th inst., after a long and painful illness, which was borne with christian resignation, Judith Shea, wife of Mr. Joseph Drummond. She was a native of Bradford, County Clare, Ireland. May she rest in peace.—Anna.

MONTREAL MARKET PRICES.

February 8, 1853.

Table of market prices for various commodities like Wheat, Oats, Peas, Buckwheat, Rye, Potatoes, Beans, American Beans, Canadian Beans, Mutton, Lamb, Veal, Beef, Pork, Cheese, Butter, Honey, Eggs, Flour, and Oatmeal.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton Place, etc.

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD,

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

TO THE REVEREND CLERGY—

THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many past years.

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 YORK City, as well as in the Establishment now being opened in MONTREAL, the most complete assortment of Church Articles ever offered in America.

J. C. ROBILLARD.

NEW BOOKS JUST RECEIVED

BY

D. & J. SADLER & Co.,

CORNER OF NOTRE-DAME AND ST. FRANCIS XAVIER STREETS.

- List of new books received including 'The Metropolitan Catholic Almanac for 1853', 'Father Jonathan', 'A History of the attempts to Establish the Protestant Reformation in Ireland', etc.

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 for Mass, Prayers for Confession and Communion, &c. Also, Press, and will be ready early in February, THE CATECHISM, authorized by the first Council of Quebec for the Ecclesiastical Province.

D. & J. SADLER & 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 upwards,

Specially made for Family use, warranted all pure Flax, unequalled for fineness of texture and durability.

N.B.—GENTLEMEN'S SHIRTS, in endless variety, and at all prices.

Montreal, January 12, 1853.

GROCERIES, SUGAR, &c. &c.

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

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 LOUGHRAN, 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 door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY,

ADVOCATE,

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

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.

THOMAS PATTON,

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

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART.

Quebec, 1850. T. CASEY.

BOOKS SUITABLE

COMMENCEMENT OF A CATHOLIC LIBRARY, WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

HISTORY AND BIOGRAPHY.

- List of books in the History and Biography section, including 'History of the Church', 'Life of Henry VIII.', 'Lives of the Saints', 'Lives of the Fathers of the Desert', etc.

CATHOLIC TALES, TRAVELS, &c. &c.

- List of books in the Catholic Tales, Travels, &c. &c. section, including 'Alton Park, or Conversations for Young Ladies', 'The Castle of Roussillon', 'The Student of Blenheim Forest', etc.

CONTRVERSIAL.

- List of books in the Contrversial section, including 'Religion in Society', 'Ward's Erratta of the Protestant Bible', 'The Question of Questions', etc.

DEVOTIONAL.

- List of books in the Devotional section, including 'Anima Devota', 'Challoner's Meditations', 'Christian Directory', etc.

- Continuation of the book list, including 'Moral Entertainments', 'Pietly Exemplified', 'Rules of a Christian Life', etc.

BOOKS OF INSTRUCTION, SERMONS, &c. &c.

- List of books in the Books of Instruction, Sermons, &c. &c. section, including 'Cochin on the Mass', 'Catechism of the Council of Trent', 'Catechism of the History of Ireland', etc.

MISCELLANEOUS.

- List of books in the Miscellaneous section, including 'Brownson's Essays and Reviews', 'The Green Book', 'The Songs of the "Nation"', etc.

PRAYER BOOKS AND BIBLES.

We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 75c to £5.

SCHOOL BOOKS.

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, Crucifixes, Statues, Holy Water Fountains, Medals, &c. &c.

We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec. December 2, 1852.

INFORMATION WANTED.

OF PATRICK MALONEY, a native of Tomgrany, near Scariff, 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 WIDOW MALONEY. Papers giving the above a few insertions, would confer a great favor on a poor widow.

NOTICE.

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

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

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales. To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

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

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

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

REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFASST.)

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

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