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CATHOLIC HRONICLE.

MONTREAL, FRIDAY, NOVEMBER 21, 1851.

NO. 15.

VOL. II.

TRACTS FOR THE MILLION.

THE CHURCH THE GUARDIAN OF SCRIPTURE; OR HOW DOES THE BIBLE COME TO US?

It is told of King Charles II. of merry memory, that he once proposed as a question to a grave scienusic society, then just established under his royal patronage, how the fact was to be explained, that if n large fish were thrown into a tub quite full of water, the water would nevertheless not overflow the brim. Many and learned dissertations were written on the subject by different members of the society, and many were the theories which they devised to account for the extraordinary fact; until at last it occurred to some one among them to inquire whether it really was a fact; accordingly the experiment was tried, and the learned body standing round were made certain, by the undeniable evidence of a good splashing, that it was no fact at all.

Now it happens unfortunately that people are very much in the habit of acting in the same way as the grave society in question; that is, to take something for granted as a fact, and then reason upon it as such; and, more unfortunately still, they are not always so ready as these were to submit the said fact to the test of experiment; and this, too, in matters of far greater practical importance than the one propounded by King Charles.

Thus Protestants in general are in the habit of saying, without scruple or hesitation, that the Catholic Church is the enemy of God; and give us their reason for pronouncing upon her so harsh a sentence that she is the enemy of God's Word. "She hates the holy Scriptures," they say, "and therefore she must of necessity hate Him who is the author of them;" and having said this, they think they have so thoroughly made their point good as to dely contradiction. And so far they are right, that if their first assertion be true, their second follows as a matter of course; if we know of any that hate God's Word, we cannot be far wrong in concluding that they also hate God. The only question, therefore, in this case is as to the matter of fact: Is the fact so? Is the Catholic Church really the enemy of holy Scripture? And Protestants ought, in justice to us and to themselves, to look into the matter right well, and be very sure that their charge is a true one; otherwise they fall under the condemnation of those who bear false witness against their neighbor.

But, alas, they not only take this fact for granted, but also another, by which they explain and account for this. "The Catholic Church," they go on to say, "well knows that her own teaching and practices are altogether contradicted by holy Scripture, and therefore she hates it as bearing witness against herself."

Now, if this awful charge be true, what line of conduct with respect to holy Scripture may naturally be looked for at the hands of the Catholic Church? Sarely, nothing else but that she should pursue it unrelentingly, and use her utmost efforts to blot out every trace of it from the earth. If you had by fraud taken possession of an estate, and the very titledeeds proving it to belong to another had fallen into your hands, would it be long (supposing you wicked enough to persist in your fraud) before you flung them to the flames? Let us examine this matter, then, well, and try to inform ourselves how the Catholic Church has, in point of fact, dealt with the boly Scriptures.

That she has not destroyed them is certain, since you have them safe in your own possession. How did you come by them? You will say that they are part of your very birthright; that a Bible of your own, the gift perhaps of a godfather or godmother, was one of the first treasures of your childhood; and that even before you were old enough to have one of your own, you were already familiar with the sight of it on your mother's book shelves, then how did your mother come by it?-and her parents, and their fathers' fathers?" "This brings us back," you will say, "to the glorious Reformers, who translated it into English." Well, but how could the glorious Well, but how could the glorious Reformers lay hold of it? It must have been forthcoming in some language or other in their time, or they could not have translated it. We must go back one step further; and this lands us on the undisputed territory of the Catholic Church. Until the days of the Reformers, that is, for more than fifteen hundred years from her beginning, she must have had the Scriptures entirely in her own power; why did she not then destroy them?

Perhaps you will say that to destroy them would be a thing impossible; for they are so widely spread

scarcely contend against the almost infinite number of copies into which the sacred volume has been multiplied. This is most true of the present day; but there is one thing to be remembered, which makes a difference—vast almost beyond calculation -between the condition of the world now as to books, and that of earlier ages. I mean the art of Book of God and the Church. printing, which was not discovered until more than fourteen hundred years after our Lord's birth. A little thought will bring before our minds, at least in some measure, the greatness of the change which that discovery must have brought about; and we ought to think upon it, if only that we may bless God for having bestowed so rich a gift on these latter dren. Read the account given us in history of the

We are so used now to get books easily, and at small cost, that we can hardly fancy how far otherwise it was with our forefathers. But only let us consider for a moment what a simple, rapid process printing is, and how much it accomplishes. A number of letters called types set in a frame, then wetted with a particular kind of ink, and one sheet of paper after another pressed down upon them by machinery, with the quickness of thought, and each in turn receiving the impression of the letters,—such are the simple means by which copies of a book may be mul-tiplied to any extent with but little increase of trouble: when the types are once set, to strike off a thousand copies, or ten thousand, is a work easily and rapidly performed. Only compare this with the slow and toilsome process of writing out, which was the only means known to man of multiplying copies of books before this great discovery of printing was made. Think, too, of the length of the Bible, of sent from place to place, and from governor to gothe time and labor which it would require to transcribe it, and therefore of the cost of such an undertaking; and you will see at once that Bibles must necessarily have been very scarce in those days, compared to what they are now; so scarce that the rulers of the Church might surely have succeeded in destroying them, if their minds had been set upon it; dull and ignorant as the name usually given to them of "the dark ages" would lead people to suppose.

If, then, having it in her power to destroy the Scriptures, the Church did not destroy them, it is but fair to conclude that she did not desire to do so. But such an admission, which every honest inquirer must needs make, is far, very far short of the truth. Not only did she not destroy them, but it was she who first gathered them up into their present form; she kept them safe through Pagan persecutions at the expense of her own blood; she preserved them through ages of ignorance and violence; and afterwards multiplied copies of them, adorning them with all that art and wealth could furnish, and making them the centre of her whole circle of sacred learning; in a word, the Church has been in every age the Guardian of the Bible.

profane, to speak as if the Bible needed any guardian; but you must remember that, after all, the Bible is but a book; and a book can no more have preserved itself than it can have written itself. course, Almighty God, if He had so willed, might both have written it and preserved it without using human instruments at all; but we know that, in point of fact, He has not done so. It has been His will that the Bible should be both written and preserved by men; written by men inspired of God for that purpose, and preserved by the Catholic Church; and this last point it is which I wish to set before you at present

First, then, it was the Church which collected the scattered parts of Scripture, or at least of the New Testament Scriptures, with which we are here more immediately concerned, into their present form. People are apt to think of the Bible as if it were a whole without parts, indivisible, self-existent, in short, a kind of Divinity; or at least, as if it had come down from heaven precisely such as we now have it, ready bound to our hands, if not with the Bible Society's stamp upon it. But the fact is far otherwise: both the Old and New Testament Scriptures are made up of many different portions, written one after another at intervals more or less distant. It was not until the time of Esdras, or (Ezra,) that is, almost a thousand years after the first four books of the Bible were written by Moses, that they and the other books which had been added through succeeding ages were collected into the single volume which we call the Old Testament; and as to the New Testament, though this was all written in the course of one generation, yet it was by no means at the same time, for between the writing of the earliest Gospel by St. Matthew, and that of the latest by St. John, there 'out of one kingdom, they would still flourish and only were the several books written at different times, have towards the Bible during "the dark ages?" propagate themselves in another; and even the power but those to whom they were respectively addressed

of the Church, pervading all nations, as it did, could were far divided from each other by land and sea. In process of time, however, the scattered portions were brought together, and carefully examined by councils, that is, by assemblies of Bishops of the Catholic Church; and being gathered at last with the Scriptures of the Old Testament into a single volume, were called the Bible, that is, the book; the sacred

I shall have an opportunity of telling you more about this early period another time; at present l must go on to show you how this sacred book was preserved and guarded by the Church in after-ages against the rage of heathen persecutors, at the expense of the blood of her most faithful and devoted chilmartyrdom of Felix, Bishop of Tibiura, a small place in Africa. The chief magistrate of the town, acting on orders just received from the Roman emperor, went to him, and demanded the sacred Scriptures. "I have them," said Felix, "but I will not give them "The word of the emperor," answered the magistrate, "must prevail over your saying: give them to me, that I may burn them." "It were better," replied Felix, "that you should burn me than the divine Scriptures; for God must be obeyed rather than man." The magistrate persisted; but Felix continued firm in his refusal, he gave him three days for reflection, and then, finding his mind unchanged sent him to the proconsul, or chief governor of the province, who loaded him with chains, and threw him into prison. Again and again he summoned him into his presence; but he constantly said the same thing: "I have the holy Scriptures in my possession; but I will not give them up:" so that at last, having been vernor, he was condemned to die by the sword, and as he bowed his head to receive the blow, he thanked our Lord Jesus Christ that he had preserved the Gospel. Another was brought before the judge with the sacred volume in his hands. "Read," said the judge, in mockery; the holy confessor opened the book and read: "Blessed are they that suffer persemore especially if the ages in question were really so cution for justice sake, for theirs is the kingdom of dull and ignorant as the name usually given to them heaven;" and again: "If any one will come after Me, let him take up his cross and follow Me." "What means that?" asked the judge; and Euplius (such was the name of the holy martyr) told him that it was the law of Jesus Christ, the Son of the living God. On which confession he was delivered up to the torture; and, before it began, they asked him tauntingly what he would now say on the matter; when he, making the sign of the cross on his forchead, answered: "I contess again what I said before; I am a Christian, and I read the holy Scriptures. Then they asked him why he had kept those books against the command of the emperors, instead of giving them up? "Because," he said, "I am a Christian, and it is not lawful for me to give them up; I had rather die." Then they put him to the torture; and throughout his agonies he kept continually giving thanks to our Lord; and even when his voice had It may sound strange, and to some perhaps even failed him through extremity of pain, his lips still moved in praise. When the torture was ended, he was condemned to death, and led forth to execution, with the copy of the Gospel, which had been found upon him, hung round his neck. These are only two instances among very many; for this was a persecution of exceeding fierceness, and for the most part endured with noble constancy. Some there were, indeed, as might be expected, who yielded to the force of torture; but they were held a scandal and a shame to their brethren. To them first was applied the name of traitor, (which means, "giver up,") infamous in all ages; and it was not till after long and severe penance that they were restored, if at all, to the communion of the faithful.

Thus you see how the Church was the guardian of the Bible through the ages of persecution; but you will say perhaps that these were early days; that the Church was not then corrupt as the Catholic Church is now, but pure and holy like a Protestant Church; and that therefore her hatred of holy Scripture had not yet begun. How comes it then, that it is the Catholic Church which at the present day bears in loving remembrance those who thus died for the Scriptures, honoring them among her white-robed army of martyrs; while by Protestant Churches their names are never so much as mentioned? The Catholic Church commemorates the first of these noble martyrs, St. Felix, on the 24th of October, and St. Euplius on the 12th of August; whereas the Protestants never commemorate them at all; they know nothing whatever about them.

But let us next go on to inquire what the conduct of the Catholic Church has been with reference to holy Scripture during those afterages, when, in the opinion of Protestants, the mystery of iniquity within abroad, even to the ends of the earth, that if rooted was an interval of almost half a century; and not her was fully developed. How did the Church be-

(To be continued.)

THE EARL OF SHREWSBURY—THE EARL OF ARUNDEL.

(From the Dublin Freeman's Journal.)

A LETTER TO THE EARL OF ARUNDEL AND SURREY, M.P. FOR THE CITY OF LIMERICK, AND MEMBER OF THE CATHOLIC DEFENCE ASSOCIA-TION—By John, Earl of Shrewsbury—(London: Chas. Dolman.)—A pamphlet has just issued from the press under the above title. The interest that necessarily attaches to any publication on the subject of the recent penal bill, from the pen of a man occupying the position of the Earl of Shrewsbury, induces us to lay before our readers such extracts as will enable them to form a just conclusion as to the tone and intent of the publication. His lordship opens the letter with the following sentence:-

"My DEAR LORD-As a member of the Cathoic Defence Association, I am desirous of expressing the views with which I have joined it, and the policy which I think we ought to pursue; whilst I am sure I cannot better recommend my observations to the Catholic public, than by addressing them to you."

Having stated that the government of Lord John Russell, and the policy that has moved it, must "be met by the formation of a party antagonistic to his,72 ic adds:---

"As long as there was a chance of succeeding by reason and argument, it would have been wrong to have resorted to any other means. But now, that the clearest and most indisputable rights are borne down by violence and faction, or sacrificed to bigotry and fanaticism, it would be but scattering chaff upon the wind to carry on the contest by debate and persuasion - but arguing with a whirlwind, or talking to a tempest."

And again:-

"It being, then, impossible for Catholics either to accept office under a minister who has 'treated them with such contumely, such insult, and such flagrant injustice,' or to 'join a party' which has so deceived and betrayed them, it necessarily results that they must either cease to be of any account in the state. no longer exercising their political privileges, or taking any interest in the concerns of the country, but keeping aloof and observing a strict neutrality in an ignominious retreat, wholly surrendering themselves to the evil destiny which oppresses them-or they must unite themselves to some other party, no matter what, which they find in organised and active hostility to the government of this same minister. For this, too, we may find an analogous example in the conduct of the noble lord himself, who, sooner than risk a measure of vital importance to the empire, or drive a hostile government from the path of true policy, gave them his most carnest support; carrying that support so far as to concur in votes opposed, if not to his principles, to his feelings, his wishes, and his opinions."

"That this was a wise and generous policy, none are more forward to acknowledge than personally benefited by it; yet I must maintain that, whilst the noble lord's subsequent conduct has wholly and entirely absolved us from every debt of gratitude -already, indeed, repaid by more than twenty years of constant and zealous support of his party and his administration-it has so fully justified us in the course which I presume the association intends to adontto carry on an uncompromising parliamentary opposition to every measure on which there is a chance of leaving the minister in a minority, as the only means of dislodging him from the hostile position he has assumed.

"Driven to desperation, I see no other course to pursue. The necessity, being extreme, justifies the most extreme measures within the limits of the constitution. A change of ministry is our only hope-The present government cannot retreat with honor. but any other may. If, however, its successor, impelled by a pressure from without, should still refuse to right us, we must equally force it by a pressure from within, and dislodge it in its turn. I trust we have not only the will to resolve, but the power to execute; for, by a happy coincidence, parties are so nearly balanced that even some fifty or sixty members bound together in the same tactics, may so frequently turn the scale as completely to compromise the government, and drive it to surrender at discretion, or to retreat with discomfiture."

Having thus clearly defined the leading object of the pamphlet, the noble author proceeds to expound and defend the principle on which he bases his proposed form of opposition, and cites many parliamentary precedents for the course he advocates. The space we are able to devote to-day to these extracts precludes us from entering into detail into this portion of the brochure.

Our author thus writes of the penal bill:-"It has ushered a new era in the social and political history of the country, and, like the fault of Chatham,

* Speech of Lord John Russell, December 17, 1831.

may lead to difficulties and calamities as great as the nation has ever yet endured. It has unchained an evil spirit; it has sent forth a pestilence over the land things-done them wilfully and deliberately, perhaps -not a pestilence that walketh in darkness, but a noon-day devil stalking abroad in the face of day; we see it, feel it, and abhor it; it troubles the wide world; and we shall find no rest till it be laid.

"It is not a mere ecclesiastical question. Very far from it, indeed. It affects every one professing the religion of the proscribed clergy. Besides placing the clergy themselves in an anomalous position, -riolently forcing them beyond the pale of the constitution, branding them as outlaws in the land, making every act done by a bishop questionable before the law, depriving the whole body of the clergy of the advantages of a regular and well ordered system of ecclesiastical government; besides all this, every layman must suffer through the injustice and tyranny exercised over the ministers of his religion. Though the law may do none of these things, may prove altogether nugatory, because impossible to be enforced; yet the demand and struggle for its enforcement on the one side, and the resistance to it on the other, will leave the seven or eight millions of Catholics within the three kingdoms in a state of perpetual discontent and excitement. As long as it exists it may probably be allowed to sleep quietly in its cradle, yet the heat of parties or the fire of fanaticism, may at any time warm the serpent into life. They who have hatched it declare that it shall not lie dormant. We must therefore act and argue as if it were certainly to be, one day or other, brought forth from its berth and indued with a most virulent activity.

"If, then, it become an active principle in our system, our hierarchy is annihilated, and we are episcopalians without an episcopacy. Hence, it not only leaves us without toleration, but becomes a busy persecuting statute. Is it not an acknowledged axiom in our religion that bishops in ordinary are the true successors of the apostles, the rightful inheritors of those of the establishment, we are now to have their privileges, and far more conducive to regularity and efficiency in Church government than bishops as vicars apostolic? It is not an established maxim that | choice? bishops, instead of roving within undefined limits, and having no title by which they are distinguished, must belong to particular sees and govern particular districts? Is it not necessarily inherent in the lawful supremacy of the Papacy, that no bishop or vicar can exercise jurisdiction but in virtue of a commission from the successor of St. Peter, full as much as that | tions before the conversion of England to the the bishops of the establishment have neither power nor privileges till they receive them from the Queen? hierarchy ever since, in spite of some centuries of Surrender your royal supremacy, and your bishops intense, and many of minor, persecution, is all at once, disappear with it. Cut us off from the supremacy of without cause or reason, without one single violation Rome, and our hierarchy is extinct. And this it is of the law or offence against the state, merely at the that the bill professes to do. Is this toleration or imperious and capricious bidding of the noble mover persecution?

Having very claborately examined the probable operation of the bill, and the several speeches made in support of it, and shown by the analysis that the new law was in reality intended and received as an act for checking the further spread of Catholicity, he thus briefly, but emphatically, re-asserts the policy he would commend:-

"But now, with the bill of pains and penalties against us, what other choice have we but to unite in one great effort to punish the minister for his political profligacy, as the enemy of peace, freedom, and progress, and to break the voke he has forced upon us-to drive him from power who has violated every pledge of principle—both written and spoken -of his long, though hitherto consistent, career, and who has now been mad enough to stake his fortunes

upon such an enterprise?

"The conclusion is that the minister must be onsted. He is the delinquent, and he must be the victim; not in vengance, but for the common weal. He has made a great chasm between the Irish people, between the whole Catholic population of the British empire and the state and Sovereign; and he who caused it must be thrown in to close it. He has descried 'the great leading general principles of government' under which his party was formed, and is not only unfit to be trusted by his own most devoted followers, but, in respect to us, has put it out of the power of 'men of the smallest spirit to join a party which treats with such contumely-such insult, and such flagrant injustice, the whole body of the Catholies, professing the ancient religion of Europe, and forming more than six millions of the people of Ircland.' He who so feelingly and pathetically deplored the frivolous allegations,' the narrow prejudices,' 'that spirit of religious bigotry which refuses to be just,' that footing of inequality which had implanted in the Irish people such a rooted hostility to England, 'that affectation of alarm for the interests of Protestantism which endeavors to frighten the nation with its vain terrors -he who so fervently prayed that the rusty arms of former religious wars might remain for ever buried beneath the fields they had reddened with gore and dishonored by the cause in which they had been wielded, and yet who so prophetically announced, and so clearly foresaw, that whenever the same chord were touched, the rusted spears, and broken belinets, and tattered banners, first not audible to all. The gas-lights on the right to be again displayed with all the fierceness which distinguished the religious animosities of the sixteenth instant after, on a sign from the tribune. Some one, century; -he who then so sincerely desired that however, had taken fright and raised the cry. The these feelings should give place to a more kindly and ladies in the gallery were alarmed, rushed down the a more conciliatory spirit,' and yet now rekindles all these smouldering passions, awakens that dormant front fell over, and the others upon them; five were bigotry and those buried prejudices, and revives the killed, and many others seriously hurt. The confumost fierce religious disputes, not 'between the subjects themselves,' where alone they can exist with Information was almost immediately brought to the safety, but 'between the subjects and the state,' and | chair that there was no danger of fire; order was

which in its very nature is persecution, an offence to God and an injury to man i—he who has done these with malice, cunning, and design, has he not filled up the measure of his political depravity, and does he not invite and-demand that retribution which can alone remove the danger, and wipe out the stain upon the public character of the nation? Tried, and condemned by his own words, it only remains for the sentence to be executed. 'Such says he, is the retribution, the just retribution, which overtakes the men who, instead of appealing to sound and enlightened opinion, endeavor to get hold of some popular prejudice or mistaken notion, in order to found their power upon deluding or misleading the people."

The pamphlet is very elaborately arranged, and apparently written with great care. Occasionally his lordship becomes eloquent when he contemplates the consequences that must flow from the policy that dictated this new penal measure. The following passage is a fair specimen of the style in which he writes on the subject :--

"Now that the noble Premier has gone back from the emancipation act, both in its spirit and letter, there can be no doubt. We have already seen how contemptuously he treated the restrictive clauses, and we have seen the meaning and intentions thereof in the framers of those clauses themselves. Is it not, then, frivolous-aye, dishonest and treacherous to allege, in the face of this, that his present bill is only carrying out the spirit of the great act of emancipation, passed in a spirit of relief and conciliation, and only defective by those most foolish absurd and puerile restrictions, which he himself has so often denounced, but in which he now sees one of the chief merits and virtues of the measure? Is it not reasoning in an inverse sense to insist upon it, that because we were not to have bishops with the same titles as neither titles nor bishops at all, because we presumed to take those sees which the law had left open to our

"What is this but going back to intolerance and persecution—to 'a violation of those laws which it was his glory to have recognised and established'† laws for the abolition of persecution, of persecution of all kinds! For, is it to be supposed that a church founded early in the fifth century, even many genera-Christian faith, and regularly subsisting with its full of this storm, to bow the head, and surrender at discretion? Is it to be expected that a national church, after an uninterrupted duration of 1,400 years-a church, occupying so large and honorable a space in the annals of Christendom-which has given so many apostles, saints, and martyrs to the Christian calendar -which furnished the last of a long, bright list of victims to our persecuting propensities, in the person of the venerable and venerated Archbishop Plunket -a church ever linked by an unbroken chain to the See of Peter: is it to be expected that a church like this should, of her own free will and accord, or in mere terror of the noble and his most foolish hill, divest herself of her ancient rights and dignities, descend to a position she has never once occupied since the day on which St. Patrick fixed his primatical see at Armagh; and, an accomplice in her own humiliation, march down from her time-honored and impregnable fortress, surrender her ring and crozier to the first minister who has ever dared to demand them, and ask leave to begin anew, bound hand and foot, as a poor, degraded, missionary establishment?"

Essay on Eng. Gov., by Lord John Russell, p. 81. † "I feel confident that such an end to persecution, | of all kinds, would strengthen and enrich the state, would secure and fortify the established church, would purify and exalt the spirit of religion."—Speech of Lord John Russell, June 7, 1827.

CATHOLIC INTELLIGENCE,

ORDINATION IN NENAGH.—On Sunday last, the Right Rev. Dr. Vaughan, Bishop of Killaloe, ordained for that diocese, in the church of Nenagh, three young gentlemen named Messrs. Maher, Mend, 1 and Donohue, who had completed their sacred studies in the Irish College at Paris.

THE MEETING OF THE GERMAN CATHOLIC UNIONS-FATAL OCCURRENCE.-At the third and concluding general meeting of the German Catholic Unions, held on Thursday, October 9th, in the hall of the Frankfort Hotel, the Cardinal Archbishop of Cologne being present, a most lamentable catastrophe occurred, attended with serious loss of life. would be again brought forth, repaired and burnished, side of the hall door had blazed out for a moment higher than ordinary, but were extinguished in an narrow stair-case, the ballustrades gave way, those in sion may more easily be imagined than described. after long enjoyment of liberty, 'reimpose restraint attempted to be restored by several gentlemen, es-and restriction on men for their religious creed, and pecially the venerable Bishop Von Ketteler, but all

and some other gentlemen, with equal piety and presence of mind, began to sing the anthem-"Great God! we will praise Thee!" followed by some hymns to the Blessed Virgin. The meeting was gradually tranquilised, and the Vicar of Cologne Cathedral, M. Kolping, even spoke for a considerable time on the subject of the condition of the laboring classes. Meanwhile, the sad news was brought to the chair of the sad catastrophe which had occurred from the breaking of the staircase. The Bishop closed the meeting, recommending those present to go out quietly. The meeting separated in the greatest or-der. Lamentable as this sad affair was, all witnesses seem to be agreed that, but for the presence of mind and calmness of the Bishop and those on the platform, there might have been much greater loss of life; and whilst they deplore so calamitous a close to a meeting otherwise so happy, feelings of thankfulness predominate. The sufferers were removed to the Hospital of St. Roch, adjoining the hall .- Tablet.

GATESHEAD .- On Sunday evening, immediately after compline, a meeting of the Catholics of Gateshead and neighborhood, was held in the temporary chapel, Hillgate, for the purpose of forming a Catholic Defence Association, to be at once a branch of the central association in Dublin, and also to serve local purposes by the delivery of lectures, the formation of a reading room, a Catholic mechanic's institute, and other objects of urgency. Several members were enrolled, and the meeting was adjourned to Monday. On that day the officers of the institution were elected by acclamation.—Correspondent of

Conversion .- W. Webb, Esq., of Bath, was received into the Catholic Church by the Rev. Matthew Henry Smith, on Sunday last, 19th October .-Catholic Standard.

IRISH INTELLIGENCE.

THE IRISH TENANT LEAGUE—THE PRIMATE.

A deputation from the Council of the Irish Tenant League, consisting of the Very Rev. Mr. Dowling, P.P., and the Rev. Mr. Mullen, C.C., of Clonmellon; Rev. Mr. Kelly, of Navan, and Mr. Lucas, were in Drogheda on Monday for the purpose of making a col-lection for the League and enrolling the names of its supporters, with some substantial evidence of their sympathy. The committee first did themselves the honor of waiting on the Primate, by whom they were most graciously and favorably received, his Grace at once intimating his approbation of their purpose by consenting to head the subscription list, and to strengthen this pecuniary co-operation with the following most valuable letter addressed to the Rev. Mr. Dowling:—

"Drogheda, 27th Oct., 1851. "Dear Sir-I cheerfully add my mite to the collection now commenced, which has for its object to aid in obtaining legal relief for the suffering agricultural population of Ireland. Their case is sad, indeed; every man endowed with Christian charity must feel a deep interest in it. It is most desirable to have the matter brought in a full and satisfactory manner before parliament, with the view to get some measure adopted by which the rights and interests of both proprietors and occupiers of the soil may be regulated and protected. It is clear that the present state of things has been most detrimental to landlord and tenant; and it is unloubted that the country will be irretrievably ruined unless the legislature will adopt some wise and just

"Wishing you and your colleagues every success in your charitable endeavors to assist the poor and the oppressed, I have the honor to be, your obedient

measure to save it.

" † PAUL CULLEN, " Archbishop of Armagh. " Rev. Mr. Dowling, P.P., Clonmellon."

THE WEXFORD TENANT PROTECTION COMMITTEE. This body resumed its sittings on Friday night, October 17th, when nearly all its members were present .-Various matters in reference to the present state of the ountry, the crops, the prices, the increasing tide of emigration, &c., were discussed.

The members also expressed the hope that tenant committed in the country and the wire five committed in the country and the committed in the country and right and Sharman Crawford would be duly honored at the contemplated dinner to Mr. Devereux.

MAGLASS PARCCHIAL TENANT PROTECTION SOCIETY. -This society held its monthly meeting on the 19th of October instant, the Rev. P. Barry, C.C., in the chair The bill of Mr. Sharman Crawford was considered to be a just and rational instalment of the rights of the tenant. The society expressed their willingness to sustain Mr. Crawford in his praiseworthy exertions in their behalf. The following was resolved unanimously:—"That Mr. Sharman Crawford deserves the thanks, confidence, and support of all good men for his most laudable exertions and perseverance to have the rights of the occupiers of land secured to them, ere they are all banished or driven out of the country, and that he shall have the warm and cordial support of this society." The collection was set on foot in aid of the Tenant League. The Rev. Mr. Barry handed in his subscription. Serjeant Shee was deservedly complimented for the excellent speech delivered by him at the late Callan meeting. The declining state of the country and the alarming decrease of the best and most useful portion of the population was feelingly alluded to by many members of the committee. It was said that more than half the population at present in the country have their minds fixed on America, and the friends that are there or on their way there before them. This too true and painful subject was discussed for a considerable time.—Wexford Guardian.

A meeting of the Enniscorthy Tenant League Society was held on Monday—John Furlong, Esq., Templescoby, in the chair. Sharman Crawford's bill, amended at the late conference in Dublin, and approved by the League as a valuable instalment of Tenant League principles, was warmly received. All the members present were greatly alarmed by the unceasing flow of emigration. - Wexford Independent.

Public Dinner to G. H. Moore, Esq., and G. O. Higgins, Esq., the Members for Mayo.—There was a meeting on Tuesday evening last, at the Rev. Mr. Malone's, P.P., Ballina, of the managing committee appointed to make arrangements for the public ban-

fixed, but it is arranged to come off some day in the middle of the ensuing month.—Tyrawly Herald.

The Arunder. Dinner.—On Monday a meeting of

the Dinner Committee was held at the Clare Hotel.

The Rev. Mr. Burke, P.P., Cratlee, was called to the chair. Several preliminaries were arranged, and it was resolved to open lists at once, and leave them for signature at the Town Hall Reading Room, and at the shops of Mr. John F. O'Gorman, Patrick-street, and Mr. O'Brien, George-street. It was also resolved to invite several English and Irish members of parliament. It was resolved that the Mayor elect should preside at the banquet.—Limerick Reporter.

MR. P. S. BUTLER, M.P.-Mr. Pierce Someract Butler, M.P. for Kilkenny, has written to the Daily News, denying he has any intention of resigning his seat in parliament, or of emigrating to America. The statement, he says, must have had its origin in an electioneering manoenvre, or possibly from the circumstance of his having lately purchased land in Illinois,

REPRESENTATION OF KINSALE.—We have been anthorised to state that Mr. John Isaac Heard will offer himself as a candidate for the borough of Kinsale, in the event of Mr. Hawes vacating his seat. This may be fully relied on, as the written communication has been corroborated by an immediate member of that gentleman's family. Mr. Heard has always exercised considerable influence in the elections for Kinsale, principally from the fact that very many of the electors are his tenants, and that he has been generally at what is known in Kinsule as the Liberal side. Ile was one of the foremost supporters of Mr. Watson, and his successor, Mr. Hawes. Mr. Heard is likely, from his position and his connections, to obtain a large amount of Conservative support; and it is very probable that the principal portion of the Liberal party will go with him.—Cork Examiner.

REPRESENTATION OF THE COUNTY GALWAY,-WG have just heard that our former representative, John James Bodkin, Esq., Kilelooney, is once more to offer himself to the consideration of the constituency of the county of Galway at the coming election, and that he has already made his best bow to the electors of Tuam and its vicinity, but with what success we are not prepared to say .- Galway Vindicator.

FATHER SPRATT IN THE NORTH .- On Sunday the tee-totallers of Belfast, taking advantage of Dr. Spratt's visit to Lurgan, where he had been invited to preach a charity sermon, presented him with an address, accompanied with a handsome gold medal and chain, as a token of their appreciation of his labors in the temperance cause. During the afternoon, up to halfpast seven o'clock, it was calculated that not less than 1,000 pledges had been administered by the Reverend gentleman. The collection in the church after the

sormon amounted to £78 12s.—Belfust News-Letter.
The Boyne Viaduct.—We perceive that the works of this monster bridge are going forward with great rapidity.—The masonry has been commenced upon he south side of the river, immediately under the bank adjoining the terminus of the Dublin and Droheda railway.-Droheda Argus.

An Exemplany Landlord .- Captain James Power, D.L., of Ballydine, has very liberally reduced the rents payable upon his recently purchased estate at Kilmore. Those tenants who previously paid £25s per acre, are now to pay £15s, and those who held at £1 16s, to pay £1; at the same time informing his tenantry, that of the year's rent which would be due of them in November, he would only require one-half, and that he was willing to render assistance to any of them who desired to emigrate to America .- Tipperary

SUDDEN DEATH OF THE CLERK OF THE PEACE FOR THE COUNTY SLIGO. - We regret to aunounce the death of R. B. Wynne, Esq., clerk of the peace of this county, which occurred suddenly last night, at the residence of the deceased gentleman, Hermitage. Mr. Wynne was in the enjoyment of perfect health until six o'clock, when he was seized with a fit of apoplexy, which terminated fatally in a few hours. A widow and a long young family remain to mount the inelancholy bereavement.—Sligo Chronicle.

REDUCTION OF THE POLICE FORCE.-W. Monsell, Esq., M.P., presided on Friday at a meeting of the county magistrates assembled at quarter sessions, when a memorial was agreed to be forwarded to tho Lord Lientenant, certifying to his Excellency their opinion that the extra police placed on the country, under the 6th William IV., c. 13, should be removed. The memorial stated that during the last two or three committed in the county, and the crimes that do take place are of a character comparatively insignificant. -Limerick Chronicle.

The Galway Godless .- It may be right to remark, respecting the late matriculation at the Galway College, that the information given to the public, in reference to it, is of the vaguest possible nature .-Indeed, vagueness and disingenuousness seem to be the characteristic of everything emanating from these establishments. Not long since we had occasion to complain of the manner in which the number of students in the local college was set forth in Mr. Berwick's report to the Queen—as being calculated to mislead those who read it, regarding the actual state of facts. In the present instance, we find it stated, with a great flourish, that twenty-eight new students have matriculated here during the past week. A very natural curiosity may, however, be felt as to how many of these twenty-eight are Catholics-how many have migrated hither from the province of Ulster-and the cause which induced them to leave the locality of their own college, to augment the diminished ranks of this. It might not be inappropriate either to inquire how many of the students who entered, during the last two years, have returned to attend the corrent session?-We apprehend if these queries were caudidly answered, the enlogists of mixed education—as afforded by the Queen's Colleges-would have slight reason to exult .- Galway Mercury.

HEARTLESS FORGERY .- At the Cork Police-office last week Jeremiah Sheehan was charged by Mr. D. Kennelly with selling through the streets, printed papers professing to be a detail of the shipwreek of the Star, and the loss of 234 lives, which vessel, the document alleged, had sailed from Liverpool. The prosecutor stated that several persons who had read the account came to him in the greatest consternation for the safety of their friends. He believed there was no such shipwreck, and that no vessel of the name sailed from Liverpool, and, therefore, he felt it his duty as an emigrant agent, to put a stop to any further publication of this infamous falsehood. The prisoner was remanded, and the bench ordered a summons against the in vain; the hall was filled with shrieks and cries of quet to be given to the two representatives for this printer, with the view of having both parties indicted anguish. At this moment the Bishop of Mayence, county. The day for the dinner is not yet definitely

Lord-John Russell, 18th April, 1845.

EMIGRATION. -85,603 emigrants left the ports of the United Kingdom at which there are government officers in the quarter ending Sept. 30th, 1851. This is at the rate of 930 a day; 6,510 a week. 13,963 sailed from Lish ports. English ports—namely, 10,062 from Londisa potter. Disappose and 54,401 from Liverpool. Many of the Irish emigrants are returned at Liverpool. of the total number 68,960 emigrants sailed to the United States, 9,286 to British North America, 6,097 to the Australian colonies, and 1,278 to other places. The emigration has hitherto been greater in 1851 than it was in the corresponding quarters of 1850.

EMIGRATION.—The number of the people who pass through this town daily, on their way to America, is indeed surprising, and proves that the tide of Emigration is yet vastly on the increase. On Tuesday not less than 50 well-dressed and comfortable-looking persons of the farming clases, left by the railway destined for the New World. They were chiefly from the county Leitrim. The small farmers in the county Roscommon are disposing of their crops secretly, and preparing to emigrate in parties. In fact the self-expatriation of the people is unabated, and it is impossible to say when or where it will cease.—Athlone Sen-

EMIGRATION.—On Friday morning the Victory and William Penn steamers left for Liverpool, both literally crowded with passengers en route to America. The Victory had one hundred and fifty on board, and the Penn two hundred and sixty .- Waterford Mail.

About 175 Irish emigrants had arrived in Peru, according to last accounts, and had entered into en-

gagements for seven years. QUICK WORK.—John Mitchell was discovered on the morning of the 17th ult., in the garden of the Rev. Martin Flynn, P.P. (Trinity Without), by the watchman, with a quantity of vegetables in his possession. Previous to his being found in the garden, he entered the house of a poor man on the Gallows-road, whose brogues and a bag of meal he stole. The property was found on his person by Constable Barrett, who conveyed him before Mr. Tabiteau, when that gentleman sent him to the tender mercy of Mr. Bessonett, under charge of burglary, who transported him for ten years. All this was the work of one day .- Waterford

In our publication of Saturday (Oct 23) last we were enabled to state that the government intended to postpone the collection of the consolidated annuities in some of the more distressed unions, and that the Treasary minute arranging the details of the postponement had already arrived in Dublin. We publish that do-cument to-day; and it will be found to amount substantially to what we stated in our last-namely, that no instalment of the annuity shall be demanded for the present year in any union in which rates to the amount of four shillings in the pound have been levied during the past twelve months.—Dublin Freeman.

Queen's University—The Government Colleges.

-The Cork Reporter publishes the following prospectus of the bait held out by the government to induce those who are preparing for the profession of the law to graduate in the Godless Colleges :- "The following privileges have been conferred on students in arts and law students of the Queen's Colleges, by an act of last session, for amending the several acts for the regulation of attorneys and solicitors (14 and 15 Victoria, c. 88), and by a recent resolution of the benchers of the Queen's Inns in Ireland. By the act referred to, those persons who are preparing for the profession of attorney or solicitor in Ireland can pesipone the commencement of their apprenticeship, and the payment of the apprentice fee for two years, without loss of time in being admitted to the profession, by pursuing their education in the arts' classes in the Queen's Colleges, and obtaining the degree of Bachelor of Arts in the Queen's University; the which degree can be obtained in three years from entrance in the college-Those preparing for the profession of attorney or solicitor in England, and who pursue their education in ats, so as to obtain the degree of A.B., in the Queen's University, have a privilege conferred on them similar to that enjoyed by graduates of Oxford, Cambridge, or Dublin. Those persons who are preparing for the profession of attorney or solicitor in Ireland can postpone the commencement of their apprenticeship, and the payment of their apprentice fee for one year, without any loss of time in being admitted to the profession by attending the lectures, and passing the examination of the law professors of the Queen's Colapprenticeship of four years, instead of the usual one of five years. By the regulation of the benchers, those who are preparing for the profession of barrister can postpone the commencement of keeping terms at the lims of Court, and the payment of the entrance fees for five terms, without loss of time in being admitted to the bar, by pursuing their studies in the arts' classes, and taking the degrees of A.B. in the Queen's Uni-

The Rector of Cong, Parson Moore, one of the itinerant champions of the "Irish Society," held forth before the Protestants of Nenagh, on Sunday, on the succoss which is reported to attend the efforts of the insidious proselytisers in Connaught. Though the rever-end speaker forcibly dwelt on the claims of the "stirabout" converts, and the cause he came there to support, he met, as we hear, very little practical sympathy, as the shiners were not only "few but far be-tween," many very naturally thinking that these are not times for parting money without getting the quid

pro quo. - Tipperary Vindicator. DESPERATE OUTRAGE BY A BAILIFF. -On the night of Wednesday last, as a respectable farmer named James Collins, aged upwards of seventy years, was returning from Newcastle races, to his house near Newport, accompanied by his daughter, and some other female friends, whom he had in his car, a fellow named Mack, a bailiff, came up with them and demanded a seat on the car, which being refused, he commenced attacking Collius in a most savage manner with stones, inflicting two severe wounds on his head, from the effects of which he lies in a very precarious condition. A niece of Collins, who was in the car at the time, also received a severe injury on the knee during the occurrence. The perpetrator of this unmanly outrage has been arrested, and is now in custody.—Nenagh Guardian.

DESECRATION OF A CHURCHYARD.—A correspondent of the Limerick and Clare Examiner writes as follows: committed in a Christian country, has been perpetrated in the churchyard of Castlegonall Table

Protestant Minister of the parish, had two vile miscreants from Limerick rooting up the graves of the parishioners, whose ancestors had lain there for ages, went to visit the churchyard yesterday, and found a number of graves torn up, and temporarily settled down again. These two wretches came the day before, unknown to any one, and had nine or ten coffins dug up, and their contents thrown over ground before they were seen. Information of the outrage having been given to the Rev. Mr. O'Leary, R. C. Curate, he immediately repaired to the spot, with a few of the parishioners, and put a stop to this desecration, and settled down the graves again in a temporary manner. On further enquiry 1 found that this had been done in order to make a gravel walk, nine feet wide, round the church, to be enclosed with a stone wall, and that Mr. Benson was to bring 100 policemen to enforce his mandate. Perhaps it would be better for him to be satisfied with £500 per year, paid him by the Catholic parishioners, by way of tithes, extorted from them, and not to go so to wound their feelings by tearing up the bones of their forefathers, which, he may rest assured, they will resist to the last if neces-

RIBBONISM AND ORANGEISM.—Our readers are aware that the constabulary of Belfast and its neighborhood have been, during the early part of this week, employed in hunting up and capturing Ribbonmen. We are no friends of secret associations, holding them to be the most dangerous weapon which the people could place in the hands of a hostile government, and we specially deprecate the cultivation of Ribbonism. We know its evils, its demoralising effects upon the people, the handle it supplies for that ceaseless vituperation with which they are assailed, while it renders them a prey to unprincipled ruffianism earning its bloody wages first by corrupting, and then betraying. At the present crisis in Irish Catholic affairs we could deplore no greater evil than the existence of this system. We want our opposition to the government to be conducted on open, broad principles, the members of our Faith united by a bond that will not shun the light, but court examination; and we desire our people to be preserved from the hulk or convict ship, not to be victimised by government prosecutions. The greatest enemy we could have would be illegal associations. But we feel that another duty devolves upon the government of this country, if they would rise above the charge of partiality. Ribbonism is not the only illegal association in this country. It is simply the otlspring of another system, generated by its vices, and cultivated to crush its aggressions. It owes its existence to Orangeism; and while we have Orange balls and soirces, Orange Lodge meetings and associations, we will have Ribbonism. When we have the Orange assailants, we will have the Ribbon defender. Yet, though the Orange association is notoriously as illegal as the other, a system of secret signs and passwords, we never hear of active stipendiaries, or indefatigable sub-inspectors, or bribed informers, striving to bring to justice the Orange violators of the law. A lodge might sit in full uniform under the nose of a stipendiary without disturbing him, but a Ribbouman is government game-a Ribbon nest increased pay and patron age. It is no wonder the Catholic has little reliance upon the government. He sees the one party hunted down, and listens to the Orange orgies and the "glorious, pious, and immortal memory;" knows that a secret association flourishes next door to him, and feels that the government never interferes with its organisation. We demand the fair and honest application of the law to all secret societies, and we claim no sympathy for Ribbonism. The government can crush one and wink at another. Ribbonism will exist as long as Orangeism is tolerated. The one hangs on the other. The most effectual way to put down Ribbonism is to annihilate the Orange system.—Belfast Vindicator.

DEATH FROM STARVATION IN DUBLIN - CORONOR'S Inquest.—An inquest was held on yesterday (Friday, October 30), before Dr. Kirwan, on the body of a man whose name was ascertained to have been Thomas Esmond, and whose miserable death was clearly proved to have been caused, or at least precipitated, by absolute want of food, and exposure to cold and hardship.

A respectable jury of citizens having been collected and sworn, the coroner proceeded to examine witnesses, with the view of ascertaining the causes which led to the death of this unfortunate being.

Michael O'Grady, Esq., resident apothecary of Mercer's Hospital, having been sworn, deposed that about law professors, either before, during, or subsequent to found lying by some persons passing by upon the hostheir apprenticeship, may be admitted on serving an pital steps. Mr. O'Grady stated that on seeing the deceased he at once recognised him, although fearfully emaciated, as a waiter who had been employed at a hotel in one of the streets at the south side of the city when brought in and laid on a stretcher in the hospita hall, Mr. O'Grady examined the deceased, and found that he was at the time beyond all medical aid-in fact the man was dying, but judging from the frightfully attenuated aspect of the limbs, Mr. O'Grady had no hesitation in giving his opinion on oath that the deceased had sunk and perished under the pressure of long-continued hunger and privation, added to the exposure to the cold of the bitter night of the 23th of October.

month, corroborated the evidence given by Mr. O'Grady. Dr. Butcher, surgeon-inspector of accidents for the

The jury, evidently impressed with feelings of deep horror, found an unanimous verdict to the effect-"That the deceased, Thomas Esmond, had perished from absolute destruction of the vital powers, caused by protracted starvation and exposure to cold, and more particularly, by the sufferings of deceased on the bitterly cold night immediately preceding his death."

The Ballyshannon Herald says that Mr. Crawford, the eminent American sculptor, is a native of Bally shannon, his mother being sister to Mr. Thomas Gibson, of that town, and that he was brought by his parents to the United States when three years old. His present age is about thirty-five.

GREAT BRITAIN.

MINISTERIAL CHANGES.—Mr. Hawes has resigned his office as Under Secretary of State for the Colonies, upon his appointment to that of Deputy Secretary at War, in place of the Right Hon. Lawrence Sullivan, who retures after upwards of forty years' service. Mr. Hawes is succeeded in the Colonial Department by Mr Frederick Peel.—Globe.

in the churchyard of Castleconnell. I shall give you town-clerks in the kingdom, requiring a return of all mitted that he altered the figures in the bills. The Protestant England, which, during particulars—On hearing that the Rev. Mr. Benson, municipal electors within their respective boroughs. I fraud was discovered by a person who chanced to see ed profound domestic peace.

It is now pretty freely circulated, that at the late Council only three members of Lord John Russell's Cabinet supported his new reform bill proposition. The other members were opposed to any new reform bill at all. This division in the Cabinet has caused great consternation.—Morning Herald.
We have hitherto refrained from alluding to the se-

veral reports which have been circulated regarding the long-expected brovet in the army; but we have now the pleasure of stating that we have every reason to believe that the boon of a general promotion will be granted upon the birth-day of his Royal Highness the Prince of Wales, the 9th November next.—Morning Chronicle.

Charles Dickens (Boz) is at present keeping his terms at the Middle Temple for the purpose of becoming a Barrister.

Arctic Expedition.—It gives us great pleasure to know that the admiralty have decided on renewing the search for Sir John Franklin and his party in the ensuing spring.

THE PUSEVITE PARTY .- It is said that the prompt and decided tone of the Archbishop of Canterbury's monitions served on a large number of the Puseyite Clergymen in his grace's diocese has had the desired effect, and that the whole of the gentlemen alluded to have signified to his Grace their intention of discontinuing the practices objected to.—Globe.

THE PROTESTANT ALLIANCE AND MAYNOOTH,-We (Morning Advertiser) are enabled to state that the committee of the Protestant Alliance, determined, at their last meeting, to commence forthwith a vigorous agitation for the repeal of the measure authorising the grant to Maynooth. Resolutions to this effect were unanimously adopted at the meeting which was presided over by a noble earl, and was attended by several distinguished laymen, and some of the most eminent Ministers of all Evangelical denominations. When the resolutions have been confirmed, arrangements will be made for holding a great general meeting, which, it is confidently expected, will prove the inauguration of one of the most exciting agitations of which we have had an example for a long time past.

THE YORKSHIRE PRISONS-SCANDALOUS INJUSTICE ro Catholic Phisoneus.—In consequence of great inconvenience having ben—felt by the present regulations of the Yorkshire prisons in reference to the intercourse between Catholic prisoners and their spiritual directors, at the recent meeting of the magistrates at the East Riding at Boyerley, Mr. Dearsley applied for leave to be given to the Rev. Mr. Brannagan to visit the House of Correction to administer spiritual counsel and advice to Catholic prisoners, the present regulations only permitting the Catholic Clergy to visit on the special application of some prisoner, which, as might be supposed, necessarily impeded many opportunities that might be taken to induce persons to attend to their religious duty. Intraediately the application was made, and made in such courteous and proper terms, the Protestant Chaplain took the alarm, and protested against granting the required permission. The Chairman expressed his disapproval of the application, and used the old twaddle about Methodists, Unitarians, and others, being cutitled to the same permission. In answer to which, Mr. Dearsley well replied that it was soon enough to meet these cases when such parties applied the fact being notorious that these various sects are content to leave the prisoners generally to the care of the paid Chaplain. It is only the Catholic Priest whose auxiety to render unpaid services to unhappy inmates of gaols is likely to annoy their worships After some further remarks, the Rev. Mr. Hildyard the paid Protestant Chaplain, endeavored to convey to the bench the impression that the application of the Catholic Priest was caused by two prisoners recently, though Catholics, having preferred Protestant instruc-The Rev. B. Braunagan, who occupied a seat on the attorney's bench, rose to ask permission to adtress the magistrates, who, in accordance, and in keeping with the general spirit that unhappily at this moment actuates most public bodies in this country, resolved that Mr. Brannagan be not heard, and that the permission solicited be refused.

FORCE OF CONSCIENCE.—The following letter from the Rev. M. Trappes, senior Catholic Priest in Hull, appears in the Hull Advertiser :- "Sir-As a lover of honesty and truth, you will, I am sure, have no objection to insert in your paper the following confession of a man whose recantation of the 'errors of Popery' found a place in your paper, and was widely circulatmatriculated student. Apprentices, by a similar attendance on the lectures and examinations of the law professors, either before, during, or subsequent to the errors of Popery,' in a small room in Charlesstreet, used as a chapel by the Rev. J. L. Milton, V.D.M., and his followers. The above Francis Reed is now on his sick bed, and sent, on the 15th of this month, for the Rev. J. Motler, my compeer, and begged to be again received into the Catholic Church, and admitted to a participation of its sacrad rites; and made, on the 18th of the same month, the following declaration, in the presence of the Rev. J. Motler, and a legal professional gentleman, who was requested to accompany him, viz.:— That he, Francis Reed, was obliged to them for calling, as he was desirous of saying that what he had done in becoming a Protestant was against his conscience; that he had never been easy in his mind since, and was like a Deist; that while he was a Catholic, attending his religious duties, he was happy. On being told by the gentleman accompanying Mr. Motler, that the only object of his right was to be seen that the only object of his visit was to know his real statements, and his honest convictions, for which he must account in the sight of God, he replied, 'I know it is between God and myself, and it is nothing to any one else; but, lying here on a bed of sickness, I have reflected on what I have done, and I am heartily sorry for it, and hope, please God, to live and die a Catholic: that, in becoming a Protestant, I acted against my conscience, and I am ready to make any public retractation of what I have done, and thus repair the scandal which I have given. I am, Sir, your obedient servant, M. Trappes.—Jarratt-street, Hull, 23rd October, 1851.

Repeated investigations have taken place at Marlborough Street Police Office, respecting an extraordinary charge of embezzlement brought against Thomas Robert Mellish, manager, and James Douglas, clerk, to the Patent Silvering Glass Company in Berner's-street. They were finally examined on Tuesday. It is alleged that the company has been decayed of £3,000. Witnesses showed how this was done. Mellish hired and paid the workmen; more was charged to the company than was reallypaid to the working people; and tradesmen's bills were altered, so that much larger sums were charged than were paid. Douglas admitted that he altered the figures in the bills. The

a larger amount entered in a book than he had re-Both the accused were committed for trial, but Mellish was admitted to bail .- Spectator.

A CRUEL DISAPPOINTMENT .- Among the numerous notable personages whose duties in London are now at an end, is a well-dressed, quiet-looking gentleman. vho has daily promenaded the nave of the Crystal Palace, and may have been observed to look curiously at every individual whose nasal intonation gave the slightest indication that he came from the model republic. Nothing could be milder or more decidedly Saxon than this gentleman's appearance, and yet his placid countenance was a vision of terror to many adventurous, if not chivalrous spirits. The person to whom we allude is Mr. R. W. Bowyer, on of the chiefs of the New York police, and who was sent over here on a special mission to take care of the lightfingered gentry of the States, and to see that they were not imposed upon, in their anxiety to become acquainted with the wonders of the Crystal Palace. His presence, it is said, had the effect of keeping them away altogether. One of the most notorious, who had come over here on a professional tour, was met by Mr. Bowyer on Blackfriars' Bridge, and on being recognised. much to his surprise, by so old an acquaintance, begged hard to be allowed the privilege of a peep at the Exhibition, without the formality of recognition. The ambassador was, however, inexorable, and the Chevalier d'Industrie was obliged to forego his visit.

A woman at Chelsea, has narrowly escaped being placed in her coffin alive. Mrs. Benham had been under treatment for an internal disease for some time : she fell into a state of torpor on Saturday last, and through the three succeeding days she remained without signs of life-all thought her dead. On Tuesday afternoon a coffin arrived; but at that critical point signs of animation returned, and now the patient is gradually recovering.

TRANSPORTATION OF A FORTUNETELLER.—A woman. named Charlotte Morris, aged 39 years, was found guilty at the Southampton quarter sessions last week for having, on the 18th of July last, feloniously and unlawfully received 5s., the property of Isaac Blandford, well knowing the same to have been feloniously stolen, and further with inciting Maryanne Blandford to commit the same felony. The Recorder sentenced her to be transported for the term of fourteen years. The prisoner immediately fainted.

THE POISONING AT BATH .- The excitement already created by this case in the cities of Bath and Bristol has been much increased by the committal last night. on the coroner's warrant, in accordance with the verdict of the jury, of Mr. Thomas Crosby, solicitor, of Bristol, to take his trial at the next assizes for wilful

INFANTICIDE. - At Bury in Suffolk, a young woman, Maria Stewart, is in prison for the murder of two children; a third illegitimate child is living. The wretched creature has confessed. The skeleton of the infant she first murdered has been dug up at a spot she pointed out; and the freshly-interred corpse of the second has also been found through her information. A terrible scene occurred when she was examined in her cell, where she lay in bed: she had hoped God would forgive her first murder if she were penitent: the second she feared he would not forgive; and in her terror, reason gave way. At one moment she thought she was assailing the father of the child, and at another imagined that she was clasping to her breast the murdered infant.—Spectator.

At Trent Bridge, near Nottingham, the body of an infant has been found on the abutment of a pier; the right arm and leg were fied together, and a piece of coal attached; the living child had been thrown from the bridge, a height of fifty feet, and its brains were dashed out.—4b.

Association for Suppression of Drunkenness. Exclisit Generosity .- Those visiting London, even at its late most crowded times, must have been struck with the civility, order, and temperance which has characterised the vast masses; and, returning again to Scotland, they might scarcely leave the railway terminus without being made painfully aware of the changed character of the people, -rudeness, cursing and intoxication. If they extended their trip to Paris. the contrast would prove still more striking,—there all politeness, respectability and sobriety,-here, such a state of things as to extort the humiliating confession that the infidelity and Romanism of France have, in this respect, the advantage over Protestant Scotland. a greater variety of opinion exists; but all agree that it is high time some decided and general effort were made to check the plague. One agency, of no small importance, as our readers are aware, has lately been established, namely, "The Scottish association for Suppressing Drunkenness." The machinery of this excellent Institution, we learn, is now complete, and we may expect its operations to be prosecuted with increased vigour now that a debt necessarily incurred, which threatened to retard its progress has just been removed in a very gratifying way. An English gentleman, whose name we are not permitted to mention. lately called at the office of the Association, in York Place, had several interviews with the Treasurer and Clerk, examined minutely the state of the accounts as the state of management, and having satisfied himself of the soundness of the Institution, at once discharged the whole existing debt, amounting to £210. This is a noble instance of true generosity which may well put Scotchmen to the blush. Will not they "go and and do likewise?" If one Englishman, for the cure. of Scottish Drunkenness, give £210, what will the whole of Scotland give for the same object.—Edinburgh Advertiser.

"A distinguished Protestant has recently presented to the Royal Society of Edinburgh the following statis-

"1st. Homicide is at least four times more frequen! in Great Britain in times of peace, than in France when that country is convulsed by revolution.

"2d. The number of murders is twice as great, and robberies are seven times more frequent in Great, Britain than in France.

"3d. Arson is a little more rare. "4th. But the number of thefts brought to the notice

of the Courts or Police authorities, are as five to one. "5th. There are nine times as many criminal convictions in Great Britain, and three times as many executions. This is said without regard to the relative population of the two countries.

"So Catholic France, in spite of the successive revolutions of the past sixty years, is far more moral than Protestant England, which, during that time has enjoy-

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 3 McGill Street. TERMS:

To Town Subscribers. . . . \$3 per annum. To Country do. \$24 do. Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

TRUE WITNESS THE

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 21, 1851.

NEWS OF THE WEEK.

The English papers are for the most part filled with accounts of the arrival, and reception of Kossuth at Southampton-of how the illustrious exile looked; and what he had on; and what kind of a nose he has; and what he said; and what he did; and how he shed tears at the proper places; and how he cheered up again, and was cheered-and how the Mayor of Southampton came forth to meet him, glorious in a blue coat, with official brass buttons; and how the Mayor behaved himself like a Mayor--and how the Hungarians kissed and slobbered one another-and how John Bull made a great fool of himself, as he usually does upon such occasions, John not shining in the sentimental line at all-and how the whole affair was very well "got up," very touching indeed.

Kossuth has evidently made a strong and favorable impression. A Democrat at Marscilles, he talked a good deal of Red Republican fustian. At Southampton, he took the Mayor's hands in his, and squeezing them affectionately, declared "that he felt himself free." And then, still further to ingratiate himself with his auditory, he blessed the Queen, and -d the Pope, and poured forth a volley of abuse and blackguardism upon Catholicity in general, and the Jesuits in particular. Now, the rest of the acts of Kossuth the patriot, and how, some years ago, he was guilty of some very dirty malversation of public trusts, are they not written in the columns of the Times London newspaper?

A correspondent of the Times, signing himself "A roe to Humbug," writes a letter to the Times on the character of Kossuth, of which the following is the substance:

"It is amusing to observe the way in which the charges made against the character of M. Kossuth are met by his thick-and-thin supporters of the Republican press. Here is one of their many explanations of the Zemplin affair :-

"The prosecution brought by Austrian malevolence against Kossuth was the malversation in his younger days of an orphan or education fund, something like St. Cross, and like hundreds of our own institutions. Perversions of such funds to private use were, unfortunately, as common under the old government of Hungary as under our own constitutional régime; and Kossuth did what every Hungarian does, but quickly redeemed the fault by voluntary retribution."

"What, then, this immaculate patriot was guilty of malversation after all! Not, to be sure, of his orphan wards' money, but only of an orphan or education fund.' That is, M. Kossuth was guilty—and guilty, be it remarked, on the contession of his admirers—of public instead of private wrong.

" Nor to any mind does it much mend the matter to say that this was an Ecclesiastical malversation. Many may think that only makes it worse, for there is an old English proverb, and I dare say an Hungarian one to match it, which sums up private iniquity as follows—'He is bad enough to rob a church.'

"But the last portion of this exculpation is the best. So Kossuth did what every Hungarian does? What is this but rolling a whole nation in the mud to whitewash an individual? With all due deference to your contemporary, I decline to believe all Hungarians regues, because M. Kossuth, at one period of his life, was unable to keep his fingers out of the orphans' fund,

"But it is replied, 'He quickly redeemed the fault by voluntary retribution.' Did he? How very good of him; when found out, he restored the orphans? money; what noble, disinterested conduct, only equal-led by that of a pickpocket I once saw caught by a policeman in the act of abstracting a gentleman's handkerchief. Would you believe it? The fine fellow actually replaced the dirty piece of cambric into the gentleman's pocket, with these noble words, There, now, it is back again; let's say no more about it!"

By way of keeping alive a sound Protestant feeling, and resuscitating the No-Popery cry, which was rather beginning to flag, a little plot, in the Maria Monk line of business, has been got up; but has turned out a total failure. The principal actress was a young lady, of the name of Adams, a prostitute. of decidedly evangelical principles; of such principles at least, as are chiefly acquired in the conventicle, and which consist, not in loving God, but in hating, and telling lies about His Church. It does not yet appear, whether this exemplary young person was actuated solely by zeal for the holy Protestant faith, or whether she was merely the tool of some reverend gentlemen, as in the case of the Canadian heroine : but, at all events, Miss Adams presented herself before Mr. Paynter, a magistrate, and deposed that she had just effected her escape from the Convent of the Good Shepherd, at Hammersmith, where she had been forcibly detained for three months, fed on bread families." and water, besides having been robbed of her clothes, and of a remarkably fine head of hair. A summons was issued against the Nun complained of, and the case was heard on the 22nd ult. Upon investigation, it was proved that Miss Adams had been received as a penitent into the convent, on the day immediately pre-

made her escape, by climbing over the garden walls; that she had been admitted upon the recommendation of the Rev. Mr. Connolly, a Catholic clergyman, whose compassion had been excited by the girl's story, of her having just quitted a house of ill fame, and being desirous to abandon her evil ways. The Rev. Mr. Connolly gave her a trifle of money, and a letter to the Superior of the convent; but, upon trial, it was found that the pretended penitent's conduct was so disorderly, that the Nuns were obliged to dismiss her the very next day. Thus the charge completely broke down; the Protestant press can make nothing of it. The Spectator says:-

"The whole of the girl's statements were shown to be false. The magistrate suggested an indictment for perjury; but the chaplain of the asylum interceded for her, urging that the exposure, and her own conscience, would sufficiently punish her. Mr. Paynter in justice to the ladies who conduct the establishment, held firmly to his opinion that the girl should be criminally prosecuted; he committed her on the charge of perjury and remanded her for a week."

Thus it appears, that this interesting young creature, whose only fault has been to love "not wisely, but too well," the principles of the glorious Reformation is to be made a victim to her zealous protest against Popery; and that the name of Miss Adams, prostitute and perjurer, is to be added to the Protestant martyrology, and to figure in company with those of Cranmer, Titus Oates, Bedloe, Maria Monk, and the other saints,

"Lie scattered on the Alpine mountains cold,"

de. de. de.

The dismantling of the Crystal Palace, is proceeding rapidly on the British side; the foreigners are not so expeditious, the endeavor to make sales, inducing them to be more tardy in their proceedings. The distribution of prizes has caused much grumbling. There is little more of interest in the English papers, which are for the rest chiefly taken up with eases of murder, principally infanticide.

In Ireland, the rage for emigration continues unabated; but the proselytising gentry are beginning to relax a little in their songs of triumph. The Irish are not converted yet, and it is now protty clear that the Second Reformation, was brought about solely by the necessities of poor Paddy, obliging him "to borrow the loan of the Prodhesdant faith till the new praties came in;" and that the conversions were more to be attributed to an empty stomach, than to a change of heart. We read in the Economist:-

"The harvest of 1851 has been completed: A large portion of the potato crop has been irretrievably lost, but this casualty is more than balanced by the abundance of all other kinds of green crops; and cereals have upon the whole turned out tolerably fair, while the grain markets are gradually rising."

Louis Napoleon has managed to rake a ministry together at last; but the general aspect of affairs in Europe is decidedly warlike. The following is the opinion of the Spectator, of the political condition of

"The movements in Germany are suspicious. The frontier garrisons towards France are about to be reinforced, and the armies of the principal states placed on a war footing. The avowed cause of this is the unsatisfactory aspect of French politics. Professions of a strictly defensive policy are made; but the experience of the last seventy years has taught us how easily aggression, under the pretext of averting an attack, may be sophistically represented as a purely defensive act. Yet a combination of the three great Northern Powers against France, as the centre of revolutionary movements, would be more likely to accelerate than retard a general European outburst. Russia alone appears (and may appear only from our ignorance of her internal relations) in a condition to act energetically and efficaciously and the game of Russia is to engage Europe in broils rupt; the excess of expenditure over income steadily stretched her financial resources almost to breaking. Dissatisfaction with the existing order of things is extending through the minor states of Germany, (Cassel, for example, Baden, and Hamburg,) even more on account of the pecuniary extortions to which they have been subjected for the maintenance of Austrian and Prussian armies, than from purely political feelings. A league of the Despotic Powers against France might again, as in the first revolution, combine the French people in a war of retaliation. In that case, the French armies might once more be in possession of Berlin and Vienna before the Sovereigns of Germany could agree

The following, from the Times, presents a sad picture of the state of Good Hope, and of the ing speculator, or a great developer of the material imbecility of the present rulers of the colonial resources of his country; we mean a man, who reempire of Great Britain:-

"A more frightful scene of devastation was never beheld during the terrible struggles which took place between the early settlers in America and the fierce nations by whom they were surrounded than that which South Africa now presents to view, with an English general for its governor, and an English army for its defence. The colonial papers thus describe the destruction going on in the colony :-

"'Above Graham's Town to the Orange River, a distance of 300 miles, the whole line has been devastated -sheep, cattle, horses, all swept away or destroyed; the whole border being marked by the ruins of fired farmhouses, the once happy homes of a peaceful, industrious people. Lower Albany with some little exception, had until last week escaped the ravages. But these 'wolves' having been unearthed by the troops in British Caffraria have rushed hither, and already we have the dismal tidings of burning houses and beggared

"From this we learn that the Governor having betaken himself headlong into what is called British Caffraria,—a newly occupied territory,—left the settled colony unguarded. The wily foe took advantage of the blunder, and, being a more expert general than Sir Harry Smith, has employed the Governor's manceuwith a being in the material order, and with a natural, cannot exist without order—are the characteristic reagainst himself with tenfold effect, and has spread and temporal destiny; it holds out motives for loyalty, results of Protestant teaching, which, by inculcating seding that on which she represented herself as having ruin and desolation over the fairest part of the colony, and, obedience to authority; but then, they are mo- the duty of resisting the authority of the Church, is

This disaster, be it remembered, did not occur at the tives of interest only. Resistance to the laws reoutbreak of the war, but at least eight or nine months after that event. Now, eight months in these days of rapid communication were amply sufficient to enable us to have sent a sufficient force to the Cape, -if our rulers had really understood the danger and known what force was needed. But Lord Grey, wrapped up in the contemplation of his own exclusive wisdom, would listen to no advice, and refused to take any warning. When the news of the outbreak arrived he supposed it would at once be suppressed. Now that vigor and promptitude and fertility of resource were needed, he thought the height of wisdom was to sit with folded hands and do nothing. But, at length, disaster having succeeded disaster,—confusion, and desolation, and ruin being to be seen in every part of the colony,—what then does the noble Secretary for the Colonies? Nothing. He looks on in bewildered imbecility, and betakes himself, as the Court Newsman informs us this morning, to his seat in Northumberland. The lesson read us by the last Caffre war has been entirely forgotten. The fierce and wily character of the foe, which that war had made manifest, was supposed to be wholly changed, and childish antics and ridiculous mummery were thought the proper instruments to employ, in order to counteract the machinations of the deadly and vindictive hatred burning in the breasts of the native tribes by whom the colony is surrounded. Behold the result! A protracted war, a ruined colony, a disgraced commander, a bailled army, a heavy bill of costs behind all! Such are the admirable consequences of the unrivalled skill in colonial government of our present Colonial Secretary! The day of payment must come. Will Parliament make that day, a day of reckoning also?"

A PLEA FOR SEPARATE SCHOOLS.

"A willing obedience to the laws, and a generous loyalty to the sovereign, will be the inevitable results of a thorough Catholic education."—Address of his Lordship the Bishop of Toronto to the Catholic Institute of that city.

We have often argued that, if Catholics are to be taxed by the State for the support of schools, it is the duty of the State to supply Catholics with schools, to which they can send their children, without doing violence to their religious convictions. We have claimed separate schools for the education of our children, as a right; not as Catholics, but as taxpayers-not on account of any excellence of our dogmas, but merely, as money's worth for our money. We have made it purely a question of Pounds, Shillings, and Pence. "If you take our money," we say to the State, "give us schools of which we can make use. If you don't like to give us separate schools, don't take our money, for that is mean, and rascally." We have always taken this high ground, that Catholics, if they are taxed, have the right to demand separate schools, and that if separate schools are refused, why then, that Catholics must no longer be compelled to pay school-rates. But there is another, and a lower ground, which, without endangering our position, we can afford to occupy. We demand separate schools for the education of our children, not only as a right, not only as that, which it is the duty, but as that which it is the interest of the State to accord; and by so doing, we are aware that we have a greater chance of success-because we know that Catholics are always more likely to obtain a favorable hearing when they appeal to the interests of Protestants, than when they merely appeal to their opponents' sense of justice. It is the interest, as well as the duty of the State, to allow the children of Catholics to be educated in separate schools, because, in such schools alone, can they receive a thorough Catholic education.

It is the interest of the State, or community, that all the members of which it is composed should pay a willing obedience to the laws, and should be loyally that may prevent interference with her own ambitious submissive to the sovereign power, whether that so-encroachments on Turkey. Austria is all but bank- vereign power be represented by a Monarchical form of Government, as in Great Britain, or by a Repubincreases, and the state currency appears to have lican form, as in the United States. A willing obedience to the laws, a loyal submission to the sovereign, or legitimate power, will be the inevitable result of a thorough Catholic education. Therefore, it is the interest of the State, or community, to allow its members to receive a thorough Catholic educationwhich can be given in separate schools alone, -that is, in schools entirely under Catholic control.

A sincere Catholic must always be a good, that is, a loyal citizen. A Protestant may be, a true Catholic must be so. By a good citizen, we mean something very likely, quite different from what a among themselves who should lead the confederated armies." Sometiming very, likely, quite different from what a Protestant understands by the same term. By a good armies." citizen, we do not necessarily mean, a clever lawyer, an eminent statesman, a skilful captain, an enterprisspects, and obeys legitimate authority for the sake of God; not from any motives of self-interest, but for conscience' sake, and as knowing that all power is from God-that is, all legitimate power-and that he who resists it, resists the will of God, and purchases for himself God's wrath, and everlasting damnation. An obedience of this kind, and proceeding from these learning the duty of submission to the authority of high motives, can be inculcated by Catholicity alone, the Church, have been taught, at the same time, that because Catholicity alone deals with man, as with it was their duty to yield a willing and generous a being in the moral order, and with a supernatural obedience to the authority of the State, for God's and eternal destiny. The will of God, and obedience sake. Nor need we cross the Atlantic to find exto His commands, are the reasons she assigns for all amples of the loyalty of Catholics. As in a monarchy, she inculcates; thus ever holding out to man, God as man's final cause, the object of all his actions, and teaching, that the sole end for which man was made, was, that he might know and serve God here on earth. in order to see and enjoy Him in Heaven, for all eternity.

Man, according to Catholic teaching, has no other destiny. It is not so with Protestant teaching, which propounds to man, the gratification of self, as the end under pretence of obeying a Higher Law. Noof all his labors. Protestantism deals with man, as these treasons against order, against liberty—which with a being in the material order, and with a natural, cannot exist without order—are the characteristic

sults in anarchy—anarchy is fatal to thrift, and to the acquisition of property. Man is to obey the laws, according to Protestantism, not for God's, but for his own sake; the deduction is, that when men do not feel that it is their interest, it is not their duty, to obey the laws. If, at any time, Protestantism attempts to insist upon the duty of obedience to the laws, it can do so only by exalting the authority of the State above the authority of God, and by denying the existence of what is popularly termed the "Higher Law." Thus, in the XVII. century, Protestants were obliged to have resource to the doctrine of the divine right of kings, in order to oppose the arguments of the rebellious spirits, whom the great ecclesiastical rebellion of the preceding century had evoked; in the United States, at the present day, the Protestant supporters, of the supremacy of law, and of the Union, against the treasonable designs of the Free Soilers, can assert that supremacy, only, by denying the supremacy of the Higher Law. Catholicity alone can reconcile absolute submission to the law of God, with absolute submission to the law of the State, and that by teaching us that the authority, both of the Church and of the State, are from God, and are to be obeyed, not for man's sake, but for God's sake-not only because it is man's interest, but because it is his duty to obey legitimate authority. How can Protestantism preach the duty of obedience to authority? Why, the very first principle of Protestantism-that on which it mostly prides itself, that on which alone all its thousands, and tens of thousands of sects will agree-is, rejection of authority-rejection of the authority of the Church, and the recognition of the principle, that every man is his own supreme judge on all questions of faith and morals, and that every man's conscience or prejudice, is to be unto him a Higher law, at whose dictates he may, nay ought, to set the laws of the State at defiance. Protestantism cannot therefore, claim any respect for an authority which may thus be set aside; and all history shows us that the rejection of the authority of the Church, has always, sooner or later, been followed by the rejection of the authority of the State. But Catholicity, which always preaches submission to authority-to the authority of the Church-to the authority of the State—must, if her teaching he sincerely followed, produce good—that is, loyal citizens; and all history proves that it has been, and is so.

We do not deny, that Catholics, roused to desperation by the long continued brutality of their persecutors, have risen up in arms against them; persecution will drive wise men mad; and we admit that persecution has sometimes, as in the reign of the cruel strumpet Elizabeth, and in that of her drunken successor, driver Catholics to rebellion. We do not pretend to assert that Catholics will obey, or have any respect for the edicts of the civil power, when that power arrays itself in opposition to the Church, and presumes to exalt its ordinances above the law of God, as revealed through His Church; because all such exercise of authority is illegitimate, and illegitimate authority is despotism. To acknowledge despotism as authority, would be a treason to liberty, and, in this case, to the authority of God Himself; so far from being an obedience acceptable to Him, it would be an act of rebellion, because He has commanded us not to give the things which are His unto Casar. But we appeal with all confidence to history, in confirmation of the loyalty of Catholics, in all cases where their supreme allegiance to God and IIis Church, was not interfered with. In England, in seasons of peril to, and rebellion against, the monarchy, the Catholics, though they had little reason to love the laws that made outcasts of them, and no interest in supporting them, always appeared as the firm supporters of law and order. In the Great Rebellion, numbers of them rode side by side with Rupert and his gallant cavaliers; and out of five hundred loyal gentlemen, who lost their lives in the Royal cause, upwards of one-third were Catholics; and whilst Catholics were thus proving their loyalty, the Puritans of Scotland were doing their best to render the very name of Scotland infamous, throughout all-generations, by an act of treachery, of which profane history affords no counterpart, and to which the only parallel is to be found in the history of the betrayal of our Lord and Master, as recorded by the Evangelists-When all others, when his very children had deserted him, the gallant and loyal Catholics of Ireland gathered round their lawful sovereign, and yielded not, until that monarch's ignominious flight, and the bayonets of foreign cutthroats and mercenaries, had consummated the misery and degradation of their native land. As in France during the first Revolution, so in France, and throughout Europe at the present day, the Catholics are ever foremost as the supporters of law and order, against the assaults of the anarchists. A Catholic, Red Republican, or Socialist, is an inconceivable anomaly; and if Europe can yet be saved from the revolutionary horrors that threaten it, it can be done, only, under God, through the exertions of the Catholics, who, whilst the Church proclaims the duty of monarchical loyalty; so in a republic, she proclaims the duty of republican loyalty, or obedience to the legitimately constituted authorities, in the exercise of their functions. Hence we never hear of a Catholic Free Soiler in the United States-or of Catholics, combining to violate preexisting contracts, or associating in order to prevent, by brutal force, the execution of an obnoxious law,

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unable to assert the duty of obedience to the authority

of the State. If, then, it be the interest of the State to have loyal citizens, men, who will cheerfully acknowledge the Supremacy of law over individual will, and render a hearty obedience to legitimate authority, it is the interest of the State to abstain from all interference with Catholic education. It is the interest of the Protestant, no less than of the Catholic portion of the community; for all are interested in the maintenance of law and order. Let us then, have our separate schools, or else cease from taxing us for school purposes altogether; for, by so doing, you deprive us of, or at least, considerably diminish, our negative as for giving to our children a thorough Catholic

education. Our elections are fast approaching, and the electors have the power in their hands. The Church expects that every man will do his duty; and not only, not assist—but oppose to the utmost of his power, the return to Parliament of any man, who will not give assurance that he is determined, always, and upon all accasions, to resist the tyrannical interference of the State, with Preedom of Education-with the rights of parents, and the duties of Catholics. At the hustings, at every polling booth, this should be the cry of the Catholic electors—" Separate Schools, or no State Schools at all."

"Whatever may be the character of party papers in the old country, no newspaper in Canada, published by a Protestant, treats Catholics, or the Catholic religion, otherwise than with respect."—British Whig.

As a commentary on the above, we copy from the Cunnda Christian Advocate, a Canadian newspaper, published by a Protestant, the following respectful allusions to Catholics, and to the religion they pro-

"Protestants verily believe Romanism to be the Man of Sin," if they do, they must be greater blockheads than we took them for, "denounced in the Scriptures, whose coming is after the coming of Satan," &c., &c. Here follows the usual rigmarole of the conventicle :- "Lying wonders-power-deceivableness of unrighteousness,"-and the other stock phrases which knaves and hypocrites use, and weak elderly females delight to hear. In another place we find the Catholic Church denounced as the Mother of Harlots, and Abominations of the carth,"-and all the time, the mild editor of the British Whig keeps assuring us that nothing disrespectful is meant. "No abuse at all, on mine honor; no abuse."

Now, we do not expect Protestants to speak respectfully of the Catholic religion-if they are sincere in their professions, they must believe it to be of the Devil-most offensive to God, and utterly unworthy of respect. Such, at least, is the opinion that Catholics entertain of Protestantism, which, if Catholicity be true, must be a damnable heresy; there is no via media possible. We, therefore, do not profess to speak respectfully of Protestantism, for, by so doing, we should be guilty of the grossest disrespect towards Catholicity. The difference betwirt the Catholic and Protestant modes of controversy is, that whilst Catholics attack Protestantism as a system, Protestants generally confine themselves to blackguarding Catholics as individuals, and to publishing cowardly and malicious libels against the Catholic Clergy and Nuns. Such, at least, are the tactics of the French Canadian Missionary Society, Maria Monk, and the ordinary run of evangelical denouncers of Popery.

PROTESTANT NOTIONS OF BAPTISM.

AN EMEUTE OF WOMEN.—The Courier des Etats in Geneva. T milk-women undertook, by a fashionable revolutionary movement, to raise the price of milk. They promenaded the streets, the asses which usually carried their burdens being trimmed with black crape. The demonstration was so formidable, that being expected to make a visit to the Hotel de Ville, the police was augmented to meet the emergency. They arrested their procession occasionally, to read a placard, which proclaimed an advance in the price of milk, of from four to five cents; and again resumed their pilgrimage, urging before them their asses, which they had baptised for the occasion with the most whimsical names. We are not informed of the result of the revolution.—Herald.

We insert the above paragraph, as singularly illustrative of the notions respecting Baptism, that usually prevail in Protestant communities. They baptize asses with whimsical names! We have heard of baptizing in the name of the Adorable Trinity, and with water, but how, even a Calvinistic donkey can be baptized with a name, passes our understanding. We believe that the simple truth of the matter is, that Protestants have long lost sight of Baptism as a Sacrament—that is, "as an outward, and visible sign, given unto us, as a means whereby we receive an inward and spiritual grace,"-in the words of the Anglican Catechism—and have come to look upon it, merely as a form, or ceremony, to be used in giving a name to some one, or something, and which may be omitted at pleasure. So true is this, that it is a well known fact, that in many nominally Christian, that is, Protestant countries, vast numbers of the community grow up—literally Heathens, that is—unbaptized. Dr. Whately, the government Archbishop of Dublin, mentions a striking instance of this ignorance, on the part of one of his flock, and tells the story of an adult female, who presented herself before him, to be re-baptized, in order that she might assume a new name, and one more agreeable to her fancy than that given to her by her first baptism. However, it is an interesting fact to know, that in Geneva, the stronghold of Calvinism, asses are captized with whimsical names.

CATHOLIC INSTITUTE.

At a Meeting of the Committee of Management of the Catholic Institute, on the evening of Friday last, it was resolved to hire the room known as the St. Patrick's Hall, as a Reading Room for the use of dent. the Association. The requisite arrangements are in progress, and it is hoped that the room will be ready to be thrown open to the use of the members by the 25th inst. Gentlemen desirous of becoming members, are requested to pay in their subscriptions, without delay, to Mr. Sadlier, Notre Dame Street.

ST. PATRICK'S HOSPITAL.

In order to make the necessary arrangements, for neeting the expenses incurred in fitting up the St. Jerome Asylum, for the reception of Catholic patients, and for organising a Board of Management for the St. Patrick's Hospital, it is intended that a Meeting shall be held on Tuesday evening next, at 7 p.m., in one of the rooms attached to the St. Patrick's Orphan Asylum. Catholics, of all origins, are respectfully requested to attend.

ELECTION INTELLIGENCE.

The Gazette, in speaking of Mr. Holmes as a speaks of him, as agreeing with him (the Gazette) upon common schools, in which all children of all denominations shall sit together, and receive instruction condemns, and to which they cannot, without gross dereliction of duty, send their children. The Catholics has been building a very gay and a very imposing of Montreal would do well to let Mr. Holmes know house of cards, which it requires but a breath to anthat they are determined to pay for no such schoolsno, not a cent.

A. Laroeque, Esq., has published his address, to the electors of Montreal, soliciting their support at the ensuing election.

The Proclamation, with reference to the election of members of Parliament for the city, has been placcarded in the usual manner. The nomination will take place on the 26th inst., at the Haymarket Square, and the elections will come off on the 3rd and 4th prox.

THE HISTORY OF THE LIFE OF JESUS CHRIST, from the French of Father Francis De Ligny, of the Society of Jesus. D. & J. Sadlier, Montreal. The nature of this work is sufficiently explained in

the introduction to the second French edition: " Father De Ligny's paraphrase has no interference with the divine original, and it is so written as to exclude all modern idioms or peculiarities of style which might detract from the dignity and severe simplicity of the ancient phraseology, of which the Scriptures are the most perfect model. Leaving the text in all its integrity, he has contrived to introduce short reflections, so skilfully constructed, that, without at all infringing on the sacred text, they serve, as it were, to fill up the interstices, and to preserve the thread of the history, correcting and arranging its various incidents, so as to make one complete whole. Explanations of the Word of God may be given by men, without at all compromising the dignity of the text. Finally, the work is enriched by critical notes, equally useful to the true believer, and to the sceptic or infidel: to the former for confirming him in his faith, and to the latter for dissipating his doubts and convincing him of his error."

The present number is embellished with a beautiful engraving of the descent from the Cross, from the famous Reubens, and for elegance of execution cannot be surpassed. The translation has been approved of by his Grace the Archbishop of New York, a sufficient guarantee of its accuracy.

and published by John Lovell, Montreal:

We have received a copy of the Canada Directory, brought down to the month of November of the bewildered, enraged, and terrified 'the infallible present year. Rarely, if ever, have we seen a more | Church,' as the present religious conversions in Irecomprehensive and elaborate work of the kind. It contains accurate lists of the clergy, of every denomination, and of all public offices, institutions, and never "enraged"-never "terrified"-there is no functionaries in the Province, alphabetically arranged, power in earth or hell that can move her to fear, or to with the names of the members of the learned professions, and those of the men of business, in every then would she not be the "Infallible Church"—the city, town, and village; a correct list of the postoffices of the Province, with the distance of the country towns from the leading cities, steamboat and wildered;" the Divine Son is with her all days, railroad stations, is also given. The statistics of the even to the consummation, and He has assured her smallest village, are as correctly laid down as those of that the gates of hell shall never prevail against the most populous city.

It is a work which justly merits public patronage, and will, we hope, amply remunerate the enterprising editor, for the immense expense and trouble incurred in its compilation.

Scobie's Canadian Almanac for 1852.

We have to acknowledge the receipt of a copy of this excellent periodical, which contains upwards of ninety pages, filled with useful and interesting matter, and a map of part of Upper Canada. This work is already so well known, and so highly appreciated, that it stands in no need of any further recommendation.

Journal for several weeks.

LATEST INTELLIGENCE. ARRIVAL OF THE " AFRICA."

ENGLAND.-Kossuth was still received with the warmest attention. He leaves in the Washington. He had an interview with Mazzini on the 4th.

be £250,000.

of Minister of Justice, and M. David has been appointed in his stead.

The National Assembly resumed their sittings on the 4th instant, when M. Dupin was re-elected Presi-The Republican representatives had held a meeting

when it was decided that every measure having for its object the repeal of the law of the 31st of May, should be supported.

The latest accounts from Paris state that another change of Ministry was confidently expected.

The announcement that the President intended to apply to the country in November next for his re-election, is formally disowned by the Patrie, apparently from authority.

To the Editor of the True Witness and Catholic Chronicle. DEAR Sin,-I have noticed in one of your city contemporaries, this week, a curious epistle, signed "An Irishman," and headed "Protestant Soup," which savory title is tolerably well borne out by the rather spicy character of the document. There is that about the letter in question which at once arrests the attention, and, we hope, for the sake of the journal in which it has appeared, that the writer will continue to shine on the darkness (shall we say duliness!) of The Gazette, in speaking of Mr. Holmes as a candidate for the votes of the electors of Montreal, letter, when stripped of its lively wit, and piquant humor, is found to contain nothing—the rich, generous liquid—whether "soup maigre," "meat soup," or "real turtle"—has all evaporated, and left together,"—that is, as being willing to force Catholics not a drop behind. Never, I believe, have so many to pay for the support of schools which their Church brilliant lines been penned, to turn out mere trash. Starting with a false proposition, our lively Irishman

In the first place, the "Irishman" tells us that "it is particularly amusing to read in Catholic journals, the absurd reason assigned for the alarming descrtion of thousands of Irish Catholics from the Church of Rome, at the present time." This is mistake the first: Catholic journals do not "assign" any "cause" -absurd or otherwise-for the "alarming desertion" aforesaid, inasmuch as there is no such "desertion." Unfortunate creatures there are in the wilds of Galway—aye, tens of thousands, thanks to the paternal government of Protestant England—who are dying of starvation, and of these a few—not "thousands" -may be, and, I believe, are daily induced to save their wretched lives, by a compromise with the buyers of souls, who are there with their " Protestant soup," and warm cloaks, to tempt the famishing creatures from that sure way in which their fathers have walked for ages. So was our blessed Lord tempted by the offer of bread when he was hungry in the desert: even He could not escape the assaults of the tempter. The poor Galway fishermen, and starving cottiers, are weak, frail men, sorely tried by years of famine, and what wonder, then, that, in some instances, their love of life prevails, and they accept the bread offered by the agents of Satan. Accept it, of course, on the proposed conditions; for if not, they well know that it would be snatched from their greedy grasp. But does it follow that they "desert" the mother that bore them -the mother of Churches. Ah! Mr. Editor, could the hearts of these poor creatures be examined, as they sit on stated days in some conventicle, facetiously called a church, and listen to the snivelling drawl of some sanctimonious Scripture-reader, as he deals out instruction—that is to say, abuse of the Catholic faith-how little soup would be theirs on the next distribution day! No; Catholic journalists may pity these dupes, or, perhaps, despise them for their hypocrisy; but they are too well informed even as to this particular case, to suspect the people of "desertion." Let our friend read the letter of the Rev. Eugene O'Sullivan, in the last Tablet, and he Unis informs us that a singular pronunciamento of CANADA DIRECTORY: Edited by R. W. S. Mackay, will see what this "desertion" amounts to. Let him read and learn wisdom. "No event" says the "Irishman," "in modern history, has so completely land." Mistaken again, good sir! quite mistaken"the infallible Church" is never "bewildered"rage. If she were ever bewildered-ever terrifiedrecipient of the promises—she is guided ever by the spirit of truth, and can, therefore, never be "be-wildered;" the Divine Son is with her all days, her. How, then, can she be "terrified" by the English gold so profusely scattered along the coast of Ireland-even though it does buy over some unhappy souls to profess what they cannot believe, in order to save their miserable lives. For the rest, this Dingle crusade does not prove that Catholics can change their creed. The fact is immutable as the Church herself, that Catholics, having once believed the subline doctrines of the Apostolic Church, can never change their faith; true, they may become soup-takers - belly-Protestants - hypocrites - they may even go the length, under proper training, and for a sufficient consideration, to blaspheme the Immaculate spouse of Christ, but that is all without. Within-ali! God, what a contrast-within sits conscience. We have not received the New York Freeman's pointing with spectral finger to the one fold; and and of an angry God, into whose hands they may at any moment fall. Vainly will any of these go from sect to sect, like the worthy proselytiser who lately east his lines in the truly Catholic town of Drogheda, who boasted of having tried seven different religions in eleven months-all will not do-faith is still within, though it exists but to torment the miserable victim

France. -M. Carbin has declined the appointment understand, that a Catholic never does, never can change his creed; he may abuse the light of faith, until it withholds its rays, but he will then be an infidel-a man without faith-he can never stop half way-never be a Protestant in heart-though he may go over to the soupers, and fill his hungry stomach with the bread offered by Satan-through the hands of the pious ladies and gentlemen who have donned the sheep's clothing for the nonce. The "Irishman" says truly—though the sardonic grinis on his lip—that the Church of Christ never trades. in souls--never avails herself of seasons of dearth and famine to win over "converts;" it is not with sour that she conquers the nations of the earth-subdues the pride of human reason—beats down the sophistries of the learned, and brings their proudest to sit humbly at her feet. It was not with soup that she converted the Schlegels-the Mohlers-the Newmans-the Mannings-the Wilberforces, and all the numberless literati who have, within our own memory, come back to her bosom in love and in sorrow-sorrow for errors past. What "the ingradients" of the "magical" Dingle soup may be, we know not, and care still less; but we know they are not the ingredients which reach the understanding, and convert men from the error of their ways.

> I must beg, then, with all due respect and gratitude, to decline, in the name of all Catholics—and in the august name of the Universal Church—the friendly suggestion of our sprightly "Trishman," concerning the formation of a "Catholic Soup Association" -the Church was commanded to teach the nations, not to give them soup-she deals with spiritual matters, and has nothing in common with those whose God is their belly. I would also give him the soothing assurance, that Catholics have not the slightest fear of "Soyer destroying the Church," nor of a heretic knocking Peter from his chair with a soup-ladle. Let him "never fash his head aboot it," Catholics are never alarmed by any attacks made upon their stronghold of faith, nor do they ever fear for its existence. of which they have a LIFE ASSURANCE policy. I hope this will quiet the fears of that funny individual whose susceptibilities have been, as he tells us, so powerfully operated upon by THE Soup. Let him read the extract from an English paper—the Hull Advertiser-in the last True Witness, and he will see how even English Protestants regard the reality of his Magical Soup Reformation. Such is the parting advice of

> > An Irish Catholic.

Montreal, Nov. 18, 1851.

MORE DECLINE OF POPERY.

(From the American Celt.)

"MURDER AND ROBBERY! FIRE AND BRIMSTONE! fue Pope and the Jesuits !"-The Transcript of Friday, notes the purchase of "the fine block of brick lwelling houses on the North Square, crected a few ears since by Daniel Dickenson, Esq., by Bishep Fitzpatrick," and adds:-

"It is somewhat remarkable, and is a subject of reflection, that these buildings occupy the precise spot, upon which the Second Church in Boston was erected in 1650. The original building was destroyed by fire in 1676. It was rebuilt the following year, and stood until the winter of 1775-6, when it was demolished by the British soldiers for fuel. That "times change, and men and things change with them," is an old saying. What would our fathers say, could they but know the use that is to be made hereafter of the ground, which they for so many years considered holy!" That the spot, upon which the celebrated Mathers, Increase and Cotton, had preached for so many years, and where they had denounced, with so much vehemence, the various workings and devices of the Devil,—Witcheraft and Quakerism;—should be devoted to such a purpose as the education of Callotic children! Verily, they would exclaim the "Glory of New England has departed.

CHARITY CHILLED BY BIGOTRY .- Our readers are. vare that Jenny Lind left the Mayor & distributed among the charitable institutions of the City. The Catholics have an Orphan Asylum, where about 50 poor orphans are supported, clothed and educated at considerable expense. Disease and destitution among the Irish Catholic emigrants have left many an orphan and many a helpless widow dependant for the means of existence upon the bounty of others. In addition to the Orphan Asylum, a branch of the St. Vincent De Paul society—a society that has been the means of saving thousands of human beings from an early grave in the towns and cities of Ireland during the late frightful famine-has been for some time in active operation in this City. The members of this truly charitable institution make domiciliary visitsenquire into the wants and circumstances of the suffering poor-advise with and console the drankard's wife, and seek to rescue her husband from the precipice on whose brink he stands; and then, according to the means at their disposal, contribute to ameliorate, if they cannot entirely remove, the wretched condition of the most destitute. This being stated, it remains for us to add that the Catholic population of the City is at present considerably over one-fourth of the whole. Granting that the poor in absolute need of assistance belonging to the Congregation bear the same proportion to the entire poor of the City that the Congregation itself does to the entire Protestant population, it would follow as a necessary consequence that over one-fourth, of Jenny Lind's liberal gift should be given to the Catholic charities. Now, a bare one-fourth would amount to £105, which is the very smallest sum the Mayor should have offered, knowing well as he does that no other class of the citizens needed it more. But instead of £105, our saintly Mayor, who would not for worlds take part in a quadrille or smile on a Sunday, dismiss-ed the guardians of the "Romish poor" with the sum of £40, or about one-third their just share had the benevolent intentions of the charitable donor been taken into consideration .- Toronto Mirror:

Died

At Wolfe's Cove, Quebec, on Friday last, the 14th The actual receipts of the Great Exhibition were though it exists but to torment the miserable victim instant, after a short illness, Bridget Kelly, wife of £505,000. The surplus after all claims are paid, will who would have sold it into Egypt; but it recould Michael Lynch, a native of the county Sligo, Ireland, not depart from him. No; let the "Irishman" well aged 53 years. May her soul rest in peace.

THE TRUE WITNESS NAD CATHOLIC CHRONICLE.

FOREIGN INTELLIGENCE.

FRANCE.

The new ministry are at length appointed. The following are the names:—

Foreign Affairs . M. Turgot.

Public Instruction . M. C. Giraud.

Interior . M. Thorigny.

Commerce . M. de Casabianca.

Public Works . M. Lacrosse.

Marine . M. Fortoul.

Finances . M. Blondel.

War . General de St. Armand

The Times' Paris Correspondent announces that the Prince de Joinville has withdrawn himself as a candidate for the office of President of the French Republic

The new French ministers have entered upon their responsible duties with very little encouragement either from the press or the public. They are considered well meaning men, but ill adapted for the cabinet, and therefore it is inferred that they will not obtain the confidence of the country. This opinion thus generally entertained leads to the conclusion that their term of office will not be of long duration; and that though they may serve the present emergency, Louis Napoleon will soon find it necessary to replace them by men of higher talent, and of greater influence, and who shall live in the esteem of the nation.

The Constitutionnel, which professes to know something of the forthcoming message, says that the Pesident of the Republic will recommend an appeal to the country at once upon the subject of the Presidency, as the natural sovereign arbitrator between the National Assembly, which refuses revision, and the 2,000,000 petitioners, with the 80 general councils, which demand it. To wait till 1852, it is contended, is only to prolong disquietude and uncertainty, with all their attendant evils; and as the wishes of the country will then be distinctly expressed, the Legislative Assembly will be able to amend the constitution in conformity wherewith.

The officious interference of the Police with the Representative M. Sartin, at a private banquet in Sancerre, Department of the Cher, a week or two back, led to a tumultuous rising of the inhabitants of Sancerre, and another small village. The inhabitants resisted the ordinary authorities, and even placed themselves armed before a military force; in the course of a brief collision several were wounded, and some accounts say one or two were killed; but other journals deny these details, and accuse the Government organs of exaggerating the whole affair for its own purposes. The Government alleges that the particular outbreak is a consequence of a general state of disaffection and club organisation; and on Tuesday last the Moniteur contained a decree placing the Departments of the Cher and the Nièvre under martial law.

M. de Maupas, the new Prefect of Police, has issued his first proclamation to the inhabitants of Paris, assuring them that his utmost endeavors shall be employed in maintaining public order and tranquility, as the only foundations upon which the happiness and prosperity of the people can with safety repose; and solicits their co-operation in carrying out the great objects he has in view.

SPAIN.

The Madrid Gazette of the 23rd contains another ecclesiastical document, in Spanish and Latin. It consists of a motu proprio of the Pope, dated St. Peter's, at Rome, the 12th April, 1851, and given under the fisherman's seal, subjecting every house of religious congregation which may be established in Spain during the next ten years to the diocesan ordinaries, as delegates of the apostolic see. This motu proprio is officially communicated by the Minister of Grace and Justice to all the bishops of the kingdom; and the minister intimates that it has received the sanction of the royal council. The deputies were rapidly arriving in Madrid for the opening of the Cortes on the 5th November. No royal speech is to be delivered on the opening of the Cortes. The accouchement of the Queen is expected in November. The steamer Isabel had arrived at Cadiz with several of the Cuban prisoners.

ITALY.

HEALTH OF HIS HOLINESS THE POPE.—The Paris correspondent of the Globe, in his letter of Sunday, says—"The account of the illness of the Pope was a fabrication of a Turin journal, which pretended to have taken the news from the Osservatore Ramano. According to letters from Rome, there has been no alteration in his health for some time past."

A letter from Turin mentions a report current there in the ministerial circles, that the British and French governments have instructed their representatives at the court of Tuscany to declare that England and France witness with dissatisfaction the establishment of relations between the Tuscan government and that of Austria, which, if continued, will be destructive of the independence of Tuscany.

NAPLES.

The Croce di Savoia of the 24th inst. publishes

The Croce di Savoia of the 24 the following letter from Naples:—

"I have been assured that the Duke of Leuchtenberg is charged with an important mission. According to information obtained from an excellent source, he has promised the King of Naples that, in the event of fresh commotions in 1852, Russia would occupy Turkey, station corps of observation in Hungary and on the frontiers of Italy, and that independently of her own forces, she relied on the co-operation of the Sclavonian population of Hungary and of the Turkish empire. The Duke also communicated to the King a plan of the Emperor, by which he was to be placed in possession of the Pontifical dominions, in case of new disturbances and new arrangements. Russia is

very anxious to extend the territory of her ally. It have been told, on good authority, that M. Louis Napoleon Bonaparte was favorable to the aggrandisement of the kingdom of Naples and its extension to Bologna."

AUSTRIA.

The-Vienna correspondence alludes to a misunderstanding said to exist between the governments of Austria and Denmark.

THE REPORTED ASSASSINATION OF FRASCHINI.

Late accounts from Venice deny the truth of the assassination of Fraschini, the celebrated tenor singer.

GERMANY.

Letters from Berlin of the 22nd instant mention that Brune, the turnkey at Spandau, had been tried for assisting the escape from prison of Professor Kinkel on the 6th of November last, convicted of treason. He was found guilty, and ordered to be imprisoned for three years, to be deprived of his civil rights, and declared unfit to hold any office under government for the future. Brune received 400 thalers for aiding in this enterprise. Professor Kinkel fled to England.

THE KING OF HANOVER.—According to the last letter from Hanover, the health of the King, which had for some time excited great uneasiness, had improved so much that his perfect recovery was expected. A letter from Berlin of the 19th, however, states that fears are again entertained. The sudden change of temperature is said to have had a very severe effect upon the breathing of his Majesty, and his advanced age prevents his medical attendants from having recourse to the severe treatment which would be followed with a younger man.

PRUSSIA.

The Minister of Justice has issued an order practically repealing the provisions of the Constitution of 1848 by which the Jews in Prussia were admitted to equality and the enjoyment of judicial offices. Those who have passed their examination will be allowed to take employment in the administrative branches. The reason given for excluding the Jews again from law offices is, that a Jew cannot administer an oath to Christians.

RUSSIA.

The Russian government, says the Moniteur Purisien, has ordered the expulsion of several foreigners, of whom two are Frenchmen, for having introduced into Russia journals which are interdicted. A post-office clerk, suspected of having been an accomplice in this affair, has been sent to Siberia.

complice in this affair, has been sent to Siberia.

Berlin, Oct. 23.—Rumors are in circulation of a newly discovered conspiracy among the nobility of St. Petersburg, and of the arrest of several considerable persons standing very near the throne. The discovery, it is said, was made by officers of the body guard of the Emperor, whom the conspirators endeavored to bring over to their party, but who revealed the whole matter to the Emperor.

FROM OXFORD TO ROME, via "CHURCH PRINCIPLES."

(From the Weekly News.)

It has long been clear to curselves-it can never have been doubtful to any who have taken the trouble to think out the question, that what are called " Church principles" by the Anglo-Catholic party, must, by strict logical necessity, conduct all who conscientiously hold them to Popery. Those principles shortly are that there is one (visible) Catholic and Apostolic Church; that the authority of that Church in all points of Christian discipline and teaching, is paramount and su-preme; that an Episcopate descended from the Apostles, and Priests ordained by such Episcopate, are essential and indispensable constituents of such Church; that sacraments administered by such Priests are the only channels through which the blessings promised by the Gospel can be effectually and surely conveyed to those who call themselves Christiaus. Church authority, apostolical succession, a sacrificial priesthood, and mystically efficacious sacraments, -such, in broad outline, are the doctrines which are day by day gain- faith. ing fresh ascendency in that which once was in fact, what it still is in theory, the Protestant Church as by law established in these realms.

It requires little more than to name these principles, to show that their inevitable tendency is in a direct line to Rome. For Church authority, substitute Church infallibility, and the whole thing is done. And this substitution is as inevitable as every other step of the process. Once habituate man to take a pride in submitting his reason to authority, and you have done all that is requisite for insuring his speedy belief that the authority before which he thus habitually prostrates himself, is one which can never err. Once abdicate the great Protestant right of free inquiry and private judgment, and all the rest follows as of course. The Puseyism whose fundamental doctrine is the exaltation of Church authority, leads logically to the Popery whose fundamental doctrine is Church infallibility.

This conclusion, to which theory would have conducted us, the whole history of the High Church movement shows to be correct. All the ablest and clearest minded among the leaders of that movement have, one by one, after sore and desperate struggles against the stress of an overwhelming conviction, passed over into the bosom of the Romish communion. From Newman to Manning, how many men, once the boast of Anglicanism—and as Anglican leaders, he it ever remembered, most vehement in their protest against Popery -have now transferred their zeal and their ability to the service of that Church with which their followers used so triumphantly to assure us it was impossible they could ever be brought to terms. There must be some reason for all this: these seceders from Anglicanism have not, in the vulgar sense, gained anything by their secession; nay, in almost in every respect, according to the common estimate, they have been infirste losers by it. Here and there, perhaps, with the weaker sort, a love of notoriety, or a quixotism of self-sacrifice may have been the originating motives. But, generally speaking, it is quite clear, and it is only fair to admit, that the great majority have yielded only after a long struggle, frequently after loud protest, to a force of conviction which, without acting a lie to their own natures, they found it impossible to resist.

Whoever puts this point in a clear and convincing light is doing "the State some service," and might be doing the Church still more; were it not for that evil spirit of unteachable perversity which has already once in our history hurried her swiftly to her ruin.—The point to which we alfude has never, to our knowledge, been more ably or judiciously urged than in an admirable article on "the Anglo-Catholic Theory" in the last number of the Edinburgh Review. The whole scope and drift of the writer is to show that Puseyism, if consistent with itself, must issue in Popery. The entire argument is very remarkable for the ability, force, and clearness with which it is urged, and we strongly commend it to the thoughtful attention of all those amongst our readers who take an interest in this momentous question.

We were especially struck by the power with which an answer is given to the untenable fallacy which has lately become a favorite with those single-minded Fathers in God, "my lords" of Exeter and Oxford; the position, viz., that the Anglican, as a branch of the Church Catholic, was wholly independent of Rome, before the Reformation; that, at that period, she, as such Church, in the exercise of her independent rights, purified herself of certain errors, to which the rest of Catholic Christendom chose still to adhere, and thereby put itself, as the Lord Philpots is fond of expressing it, "into a state of schism" against the Church Catholic, which thenceforth was truly represented by the Church of England alone. Now, all this monstrous heory rests on one assumption, viz., that the Church f England did, as a Church, reform herself in the days of the Eighth Henry. Is this an historical fact, or is it not? if not, the whole of the episcopal card-castle founded on it comes tumbling at once to the ground.

Hear the reviewer's answer to this question :-

"The assertion that the Reformation was the work of the English clergy is as ridiculous as it is historically untrue. No historical fate is more certain than that the reformed faith and new constitution of the English Church were forced upon the clergy by a power which they had neither the strength nor the courage to resist. The Reformation was carried against their will, in spite of their opposition, and in defiauxe of their convictions. The terrors alone of a prenumire coerced them into the admission of the revolutionary principle that the King's Majesty, is, under God, the Superme Head and Governor of the Church of England. It was King, Lords, and Commons, who demounced the usurpation of the Pope, and several this realm and Church from his dominion. The Bishops, the successors of the Apostles, were almost to a man opposed to the revolution in religion; and their opinions in favor of the old doctrines remain on record to this day. The present model of the Church of England owes its birth, in the reign of Edward VI., to Acts of Parliament, and to Royal Commissions issued under the authority of statutes possed by that King and his son power to issue preclamations about religion: and 'this,' says Be. Cardwell,' was the foundation of the great changes in religion in the nonage of Edward VI.? Royal visitations and injunctions in the same reign, mean-toned by any spiritual authority, effected numerous and most important innovations in religion. Acts of Parliament in 1517 abne ordered the giving of the cup to the laity. The Ordination Service, a most vital part of the English ritual, was an emeanation from the King's house of private padement, for it came forth from a committee of six prelates and six others nominated by the King's Council, 'because he obstinately denied to subscribe the book for making of bishops and priests.' It was Parliament further commanded that this service, when put forth nuder the Great Seal, should be alone used: and the Bishop of Worcester, one of this committee, was committed to subscrib

"These facts are decisive. It is certain that the reform of the Church of England was not the act of the English Episcopate, and that the opinions and the authority of that divine corporation, from which alone the Anglo-Catholic derives ecclesiastical legitimacy, were utterly overruled and set at manght in the constructing of that Church. And the conclusion is irresistible, that either the Church of England is no Church at all, or else that the lawfidness of that, as well as of all other Churches, must flow from some other source than the existence and the sanction of a divinely appointed instrument of government."

It is impossible to conceive an answer more complete, an exposure of sophistry more crushing. "my Lords" the Bishops in question, and those of whom they are the "divinely appointed" (!) misleaders, the personal conclusions to be drawn from this are worth pondering. Theorize as you will, gentlemen, this Church whose revenues you enjoy, and over whose faith and practice you are set to watch, is no self-reformed Anglo-Catholic Church, but a Parliament-reformed State-established Protestant Church. It is this, or nothing; you are Bishops of this, or Bishops of nothing; your Protestancy is the sole tenure on which you hold your prelacies—the only plea you can put in for the continued enjoyment of your pelf, your purple, and your palaces. Are ye then Protestants or not?— If yea, cease to teach like Papists: if nay, come down from your high places, and let honester men be set up in your room. You shall not be permitted to hold power under false pretences for the further perversion of this Protestant people.

Such are the natural sentiments with which an Englishman regards this prostitution to Papal uses of Protestant wealth. To the plain good sense of daily-increasing numbers of Englishmen, Prelacy in itself is a solecism and an abuse: a thing that we shall one day have to make a clean sweep of, when once it comes to be understood, that an educated people is more to be desired than an overpaid priesthood, that spiritual religion is not an affair of Articles and Liturgies, and that England might still be a Christian country, though no longer blessed with a Charles James of London, a Simon of Gloucester, or a Henry of Exeter. But at all events, if Protestantism is to indulge in Prelates, at least let those Prelates be Protestants: if the revenues of the State-established Church are still to

be divided among the State-established clergy, at any rate let the religion of that clergy be the same as that which the Church they serve was established to perpetuate, and which the people among whom they are set to minister, are determined to uphold. A Romanising clergy, and a Protestant laity—to what issue sooner or later that must come in the present ripe age of the world, and in this land of free intelligence, where the Puritan element, God be thanked for it, is not yet quite extinguished—it needs no deep gift of prophecy to foretel.

"But then," cries some unhappy, orthodox Church of England man, "what is to be done? In this Church of ours we have no Government. Even, if united, the Bishops would be powerless—disunited, as we know them to be, any attempt at combined action would only create an intolerable scandal! If you call in Lord Ashley and lay Reformers to rectify the Rubrio and purge the Liturgy, at once you create a schism which rends asunder the whole structure. All projects of reform are hopeless. Let us e'en scramble on as we are."

No, if we have at all read aright the temper of the English people, that, at least, is an alternative to which they will not submit. They will not consent to have their feelings outraged, their picty offended, their sense of right and justice scandalised by the perpetuation in State-established pulpits of men whom they feel to be daily sapping the Protestantism they are paid to leach, diminishing the chances of resistance by Iulling the spirit of walchfulness, and gradually surrendering the folds over which they have been set in charge "to that grim wolf with privy paw," who "daily devours apace, and nothing said." Depend upon it, if neither Church dignitaries nor State authorities take timely thought about this, there is a spirit in this people of England which will take thought for itself, and that, perhaps, with some such results as, in the days of the second Stewart, brought sorrow on a Romanising Priesthood and ruin on a Prelatical Church.

PROTESTANT PROGRESS.

(From the Cincinnati Cutholic Telegraph.)

This is an age of Progress-of common schools, of This is an age of Progress—of common schools, of great mental development, of Biblical Knowledge, and all such wonderful things as are pulied every twenty-four hours in the Daily Papers. Cincinnati is the center of this circle of light, and yet in spite of this progress, or probably because of its existence, crime is multiplying to such an extent, that men talk of organising vigilance committees for the protection of their houses from depredation and their persons from assault. And after all the noise which has been made here about the Bible and the Pitgrim Fathers, and pure Protestantism, infidelity of the most violent character is spreading from ward to ward; and in a torch-light procession in honor of some German demagogue, a full ength figure of Tom Payne was represented on one of the transparencies, and a theatre, oh tell it not in Gath, is open on Sundays and crowded with patrons! We do not pretend to say that the constitution or laws are violated by such conduct; nor is it the province of one citizen to interfere with the inclinations of another, according to the rule established by public epinion, but we refer to this hostility to Christianity, in order that the Catholic readers may have another demonstration of the natural tendency of Sectarianism to Intidelity. So surely as men begin to think as they please on revealed religion, so surely do they enter on the path which leads to scepticism. In fact they are already sceptics. Who that remembers the violence of the reachers some twelve years since, would have thought that the good effects of so much clamor would have been dissipated so soon? Who would have believed (except the Catholics) that the public mind, heated, agitated, and victimized by those Fanatics who recommended the Bible as a panacea for all the evils of society, according as each reader understood its lessons, would be so changed in a few years, that the Native Protestant would be a match for the foreign infidel in that scurrilous literature in which the sophists delight when inveighing against Christianity!

So diminutive is Sectarianism becoming, that the feaders will have to stir themselves before long, if they wish to preserve any of that influence which they once wielded with such power against the Catholics. But all the cforts they may make now, will scarcely reinstate them. They relaxed their grasp at the moment in which they should have been most firm; and now the Preachers who used to lead Protestantism, are hired, discharged, reprimanded and laughed at by those who pay them their salaries.

But it is in the system of education that the most serious evils to Christianity are developed. When children are taught no religion, they will profess none; and when religion is absent, every body knows what takes its place. Hence the profamity of the generation rising up is as ultra as Satan could desire. The name of God is constantly blasphemed, and nowhere more so than in the neighborhood of school-houses.

To this must be added the obscene and Anti-Christian books which are circulated in profusion. These evils, in a few years more, will extinguish Protestantism. Were it not for the influence of the female portion of the community, very few of the sterner sex would be seen in scetarian meeting houses, because, as they often say, what use is there in hearing a preacher, when the Bible contains all the essentials, and I can read for myself? Thus the extreme fanatism of Protestantism is running its course with a rapidity which, even to Catholics, is surprising; and the children of those who affected such veneration for the Holy Scriptures will, on arriving at age, be disposed to throw Scriptures and tracts, and probably the Preachers, into the fire.

POPISH FRAUDS.

(From the Shepherd of the Valley.)

We are frequently amused by the accounts of Catholic religious ceremonies furnished to the editors of our Protestant exchanges for the edification of their readers, and the especial delight of those who are capable of appreciating the joke, by those ingenious gentlemen whom they dignify with the title of "Foreign Correspondents." The accounts of the cetemonics of Holy Week and the festive season succeeding that time of penance, with which Protestant journals teem towards the close of Spring, are something to be expected, as one would have looked for a new number of Punch in the good old times when he was an innocent jester, or for the last part of one of Dickons' tales before he was rained by following the advice of his foolish friends of the reviews.

The French correspondent of the leading Methodist paper of this country, gravely informed the readers of that paper last Spring, that the Catholics of Paris etc.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

und in crowds at the Cathedral of Notre Dame on the noming of Ash Wednesday, for the purpose of being sprinkled with ashes supposed to be endued with suprinkled with asness supposed to be endued with su-pomatural virtues. The greatest anxiety, he observed, was manifestel to be touched with portions of this blessed dost, and, on enquiry, he found that these pleased to derive their mysterious virtue sines were supposed to define they are prepared; which from the manner in which they are prepared; which he described in this wise:—During the time of Mass he described mine; two or three times, a goblet filled the Priest exhausts, two or three times, a goblet filled with blessed wine; each cup is carefully wiped with anapkin which, when it has been used once in this namer, is laid aside and burned in the sacristy, on the conclusion of the ceremonial. The ashes are prethe conclusion of the greatest reverence, and it is these spice which the faithful press forward to receive at

the beginning or Lent.
Such are the enlightened accounts of the ceremonies of ellipton, which men in Paris and other European clients are handsomely rewarded for transmitting to their breihren at home. American Protestants swallow then without a grimace, but the credulity of American Profestants is thrown into the shade by that of their brethren in England. For the amusement of our readers, we transfer to our columns an account of the reasons, we transfer to the Benediction of the Blessed Sacrament, as understood and reported by a Protestant who assisted at that service in the chapel of the Oratorians in London, and thought it worth while to communicate his impressions to the world through the medium of the press. We transfer it to our columns from those of a French contemporary.

He saw a "young priest approach with a long wand to the end of which was affixed an extinguisher and a burning match with which he lighted the candles. Four priests then approached the altar, one of whom took from a little closet (the tabernacle) a star of gold, which he placed on a caudlestick (the remonstrance) and deposited on the summit of the altar, under a kind of dais supported by four pillars. The star sparkled like a diamond, because it enclosed a round lamp (the crysal, probably, which covers the Sacred Host and refleets the light of the surrounding tapers.) The four priests then set to work to burn incense, swinging all the while something which looked like a lantern (the censer;) then they prostrated themselves before the star, and kissed the foot of the altar. One of the priests then placed the star on the lower part of the altar, whilst another threw a white shawl round the shoulders of Father Gordon, the officiating priest. Then Gordon elevated the star, turning his back on the lights placed on the altar, and the popish fraud was clearly exposed, for . . . there was a little bell concealed under the candlestick which seemed to ring of itself three times. The blind crowd did not see that the magic shawl covered at once the foot of the candlestick and the fingers of Father Gordon, who rang the bell. Such is the power of these priests. They are the best actors in town. I hope that the statement will meet the eyes of Father Gordon, that we may see whether he will dare to deny one word of it??!!

BROWNSON ON PROGRESS.

"Progress in this heathen sense is, as some-body has said, the Evangel of the nineteenth century. We ind it asserted everywhere, in theology, ethics, polities, metaphysics, and in universal cosmology. All modern sciences, in so far as it deigns to recognize a rented God at all, recognizes him as creating the germs of things, which are completed by their own internal law or force. As to the material universe God created only the gasses, which from their own intrinsic force have developed in globes, suns, stars, minerals, plants, and animals. Man is only the last term known to us of a social development which begins in the rudest form of animal life, and the civilised man is the only developement of the savage. Religion is only the successive developement and growth of a vague sentiment of the human heart called ometimes a sense of dependence, a sense of the infinite, and Christianity is only the product of this senfinent successively working its way upwards through ktichism, polytheism, monotheism, and reposing in a grand syncretism of all preceding religions. Even nen who have not the least suspicion of their own ortholoxy carry the same principle into Catholicity, and naintain that Christian doctrine itself was revealed only in germ, and has been formed, completed, in accourse of time by development. All proceeds the assumption that God never finishes any thing, never creates any thing but the mere germs of things, or reveals anything but the germs of doctrine, leaving always to the creature to complete. This is the grand thought of all modern science, and the illustrious author of the Essay on Developement only applies to the supernatural order, to the formation of Christian dectrine, the principles which the author of the Vesti-Ers of Creation applies to the natural order, or to the lumnation of the universe, and his well-intended justilication of his conversion is after all only an ingenious but undesignable attempt to harmonize unchangeable Christian doctrine with the modern heathen doctrine piogress. So all pervading is the heathen doctrine, hat very few of us are able entirely to escape it; and men whose faith and piety are unquestionable give uterance to principles which need only to be develeped to be pautheism or nihilism. These men will not themselves so develope them; the grace they have acceived and with which they freely occur, will save them from that; but who can say that others may not come after them who will develope them, and push them to their last logical consequences?"

ROMAN CATHOLIC SERVANTS.

Under this heading the following letter appears in the Liverpool Mercury of October 21st:-

"Gentlemen-Believing that your columns are ever open to advocate the cause of suffering humanity, I beg to make the following appeal on behalf of a class of unfortunate females, who are at the present moment suffering the most poignant distress; they are the poor Roman Catholic servants, who, in consequence of their creed, are totally unable to obtain situations of the most menial kind. Cases have come under my own beervation in which these servants have been actually engaged by Protestant masters, but when, at the last moment, the discovery has been made that they were Catholics, the contract was annulled, and, with a swelling and almost bursting heart, they have turned aid, they are such honest servants.

"Such, gentlemen, is a plain statement of facts; and by giving insertion to the above, you may, perhaps, induce some good lady or gentlemen, either for the love of God, or pity at least, to give employment to these poor applicants.-I remain, gentlemen, yours

"WHITTAKER EDMONDSON."

GATHERINGS.

In material progress Canada, is said to be greatly behind these Northern States, but if the morality of its youth is to be considered the most precious of a nation's means, then we must suspect, Canada is immeasurably more rich than we are. In this respect, Boston is poor indeed, judging from the blasphemy so incessant in our streets, and our wide spread flourishing system of quackery, more abominable and extensive than exists in any other civilised city of equal extent .-American Celt.

It appears from letters received in this city from the 80th regiment, that between the first of May, and the beginning of August last, that corps, quartered at Dinapore, East Indies, lost 40 mer., 4 women, and 36 children from cholera and dysentery .- Kilkenny Mode-

As to the triumphant reception which Kossuth has met with in England, we all know what it is worth.-We know that it partakes infinitely more of a national antipathy to the power against which Hungary contended than of any genuine love of the true principles of freedom; and we cannot overlook the fact that it has been participated in by many of the men who would be most forward in aiding their own government to crush the efforts of a nation held in thraldom neares home, if it dared to struggle for independence .- Dublin Freeman.

The Arbroath Guide records the Mormonite way of paying old debts:- "A Mormon preacher recently waited on a merchant here, who had dunned him somewhat sharply. Joe Smith's disciple admitted the debt; but as to settling it, that was a very different matter. He now strictly followed the apostolic injunction: he took with him neither purse nor scrip, and never troubled himself about worldly affairs of the kind in question. He nevertheless had considered it his duty to apprise the merchant of this change in his principles—in order that he (the merchant) might give himself no further thought about the trifle of the dross which perisheth, due to him by the preacher."

PROFESSOR GORINI. - This gentleman, who is professor of natural history at the university of Lodi, made, before a circle of private friends, two nights ago, a very remarkable experiment illustrative of his theory as to the formation of mountains. He melts some substances, known only to himself, in a vessel and allows the liquid to cool. At first it presents an even surface, but a portion continues to ooze up from beneath, and gradually elevations are formed, until at length ranges and chains of hills are formed, exactly corresponding in shape with those which are found on the earth. Even to the stratification the resemblance is complete, and M. Gorini can produce on a small scale the phenomena of volcanoes and cartinquakes. He contends, therefore, that the inequalities on the face of the globe are the result of certain materials, first reduced by the application of heat to a liquid state, and then allowed gradually to consolidate. In another and more practically useful field of research the learned professor has developed some very important facts. He has succeeded to a most surprising extent in preserving animal matter from decay without resorting to any known process for that purpose. Specimens are shown by him of portions of the human body which, without any alteration in their natural appearance, have been exposed to the action of the atmosphere for six and seven years; and he states that at a trifling cost he can keep meat for any length of time in such a way that it can be eaten quite fresh. The importance of such a discovery, if on a practical investigation it is found to answer, will be more readily understood when it is remembered that the flocks of sheep in Australia are boiled down into tallow, their flesh being otherwise almost valueless, and that in South America vast herds of cattle are annually slaughtered for the sake of their hides alone.

It is said that, in the event of the repetition of Cuban inroads, the British government will lend our fleet to repel the invaders.; and this announcement is coupled with expressions of a wish for reform and change of policy by the Executive at Madrid, and of the expediency of accompanying assistance with "a strong dose of good advice." Language like this suggests fears that our Foreign Secretary may be again preparing to raise controversies out of which he will in due time extricate himself as he best may. The movement would, however, be even for him singularly ill-timed; inasmuch as it might retard the conclusion of important commercial arrangements with Spain, and awaken the jealousy of the government at Wash-

ington.—Speclator.

The exploits of our Anti-Slavery cruisers in the waters of Brazil, have induced the Ministers of that empire to contemplate a measure which if it do not ariest Lord Palmerston, may be productive of the gravest consequences. They have proposed to the Senate, in the event of the British attacks upon their shipping in the ports and seas of Brazil, to place their coasting trade under the protection of a foreign flag. There can be no doubt that the United States is the nation whose protection they would invoke, and but little that their request would be granted.—Ib.

LECTURE ON BLOOMERISM .- On Saturday evening the lady, who, on a former occasion, announced herself as a representative of the American press, and an intended delegate to the Peace Congress (if she had arrived in time), continued her lectures at the theatre in Dean street, Soho. A very modest portion of her oratory was devoted partenlarly to the dress in question, but it served more as a rallying or central point, round which to group long disquisitions, medical, legal, political, and moral. Certainly the medical part, as it consisted of an exposition of the ills brought on by the present style of dress, was an apology for a change, although the lecturer did not bind herself strictly to the "Bloomer" costume, but gave all free choice to adopt any dress that was graceful and convenient, only, of course, free from the errors which she pointed out in the present style. The moral followed on the same side, and the legal and political arguments went to their steps to some other mansion, only to meet with show the degraded position a woman held in the eye mother refusal. As a body they are, I fervently of the law, independent of the tyranny exercised in believe, the most honest and upright in her Majesty's compelling her to wear long petticoats. But through dominions. The late Rev. Dr. Byrth, of Wallasey (if mistake not) bears me out in this opinion, as, in what the of all the Rev. Hugh M Neile could do, he conthey are such honest servants? was said or what elect this included in they had come for a lark to see a "Bloomer" lecture on "Bloomersm," and to prove their enjoyment of the

spectacle cheefed and laughed at every full stop. For instance, the lecturer related what was intended to be a touching story, to work on their feelings, and to raise their indignation against a heartless law that cuabled a man to dissipate his wife's fortune without asking her consent. Pit, boxes, and gallery cheered as if they had heard of the most meritorious action in the world. Again, in a quotation from one of our prison reports, she stated that a number of the prisoners did not even know there was a God. Great applause followed. She was a little scandalized at the mal-a-propos marks of encouragement from her audience, and told them that these were not points to be laughed at, but for serious consideration, but in general she seemed to think the applause was an acquiescence in her doctrine. We should be sorry to damp her ardor, but certainly attribute most of their energetic conduct to the cause we have mentioned above, namely, that they came to be amused, and looked on the whole proceedings as an exquisite piece of fun. Our American instructress sometimes thought the laughter was ironical, and that she had unwittingly said something susceptible of a double entendre, and then, by apologizing for her unknown offence, called down fresh roars .- Times.

UNITED STATES.

ANOTHER IMPUDENT FALSEHOOD DETECTED. To the Editor of the N. Y. Freeman's Journal. Dear Sir,—The following publication appeared in the Baltimore Sun, of 26th Sept. last:—

" Conversion of a Catholic Priest.-The Jacksonville (III.) Journal contains the following: 'We understand that an interesting incident occurred at the meeting of the Protestant Church at Pekin, a few days since. Dr. Nigliss, a priest of the Roman Catholic Church, publicly and in writing, renounced and protested against the peculiar doctrines of his Church. including the Transubstantiation, Aurientar Confession, Purgatory, Seven Sacraments, &c., and asked to be

was accordingly received into full fellowship." On reading the above publication, I immediately referred to the list of Catholic Clergymen in the United States, published annually in the "Catholic Almanac, 22 and not finding the name of " Dr. Nigliss," I suspected immediately it was an impudent falsehood. I forwarded it to the Right Rev. Dr. Vandeveld, Bishop of Chicago, requesting he would be kind enough to inform me, whether such an individual ever officiated as a priest in his Diocese. I have just received a letter rom that learned, pions and examplary Prelate, in which he says:

admitted into the Protestant Episcopal fellowship. He

"The article from the Jacksonville (Ill.) Journal about the conversion of a Catholic Priest there called Dr. Nigliss,' said to have taken place at Pekin, Ill., and copied in the Baltimore Sun, could not but excite my astonishment, as it is the first information that reached me on the subject. I never had a priest of that name in my Diocese, -nor was any of the name employed by my predecessor,—nor, I feel confident, by any Catholic Bishop in the United States. If such a character as 'Dr. Nigliss' really exists, I do not know him, nor ever heard of him. 22

These facts clearly show that falsehood, misrepresentation and calumny appear to be the only weapons

resorted to by the various dissenting sects. I remain, dear Sir, most respectfully, your very

obedient servant,

H. HOWARD BURGESS.

FATHER MATHEW.-The rev. gentleman sailed from New York on the 8th.

CATHOLIC CHURCH IN HAVERHILL .- We are much gratified to learn that the Catholics of Haverhill, and their excellent Pastor, Rev. J. T. McDonnald, have undertaken to build a Catholic church in Haverhill—a very thriving town in this State.—Boston Pilot.

A cunning Yankee, named Wagstaff, has got a-head of our Irish friends here in reference to the New York and Galway Steamship company. He despatches a new ship of 1800 tons burthen, some time before the end of next month. This is taking time by the forelock. God speed every enterprise that will serve Ireland, come whence it may .- N. Y. Correspondent of Boston Pilot.

GUY FAWKES DAY .- The 5th of November was celebrated in two or three towns in Massachusetts. Not in 1751, dear readers, but in 1851, in this year of

the farce of digging for treasure is again in operation there, with the aid of what the boys call a "witch." This has produced the interest, and called together a large crowd. A young girl, apparently fourteen years of age, said to have seen this treasure in a mesmeric sleep at Albany, is on the ground. She sits upon the bank of a deep excavation, and while working, the men are not permitted to speak, she issuing her directions in writing .- Detroit Paper.

A woman named Trout was committed to the iail of Lebanon, Pa., last week, on a charge of whipping to death a little girl three years old, to whom she was step-mother. The child fell from her hands dead.

A Rhode Island lad under examination by a Con-

necticut schoolmaster, being asked-"How many Gods are there? The boy after having stretched his head some time replied-"I don't know how many you got in Connecticut, but we have none in Rhode Island."

FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS.

JOSEPH BOESE, Manufacturer, Sep. 11, 1851. 25, College Street.

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CHOICE TEA, SUGAR, AND COFFEE STORE,

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No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

Lodgings for Female Servants out of Place, AT FLYNNIS

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

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

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and enpublisty. No other need apply. August 29, 1851.

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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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NO. 111 SAINT PAUL STREET MONTREAL, HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.

August 15, 1850.

Still the Forest is the Best Medical School!!

That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds direct-ly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

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GUM-COATED FOREST PILLS.

(A Sursuparilla preparation of unexampled efficacy.) (A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauscating, or weakening; can be taken at any time, without hindrance from business, change of dict, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of discases than any Pills in use.

But a short time has clapsed since these great and good Pills were first made known to the public, yet thousands have already

were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

Bile and foul state of the stomach occasion more sickness, and deaths in families, than all other causes of disease put together. Sometimes whole lamilies are taken down by malignant tevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and

Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick storacch, 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 billions, the neglect of which is sure to Almost every person gets bilions, the neglect of which is sure to bring on some dangerons 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. other disorder

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

Surar hoth off

An article which, in every respect, supersedes Sugar, both or account of its healing virtues, and its durability. The discovery

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 present 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 disagreeable and nauscating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the

and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

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

and avoid all others.

If you desire a mild and gentle purgative, which neither nauscates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best-compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

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

common purgatives.

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

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harm-

less, and well adapted to the peculiar deliency of your constiless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

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

Wholesale and Retail Agents:—In Montreal, WM. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEE-NAN; Quebec, JOHN MUSSON; Sr. Johns, BISSETT & TILTON.

Ech 5, 1861

Feb. 5, 1861.

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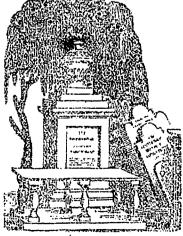
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