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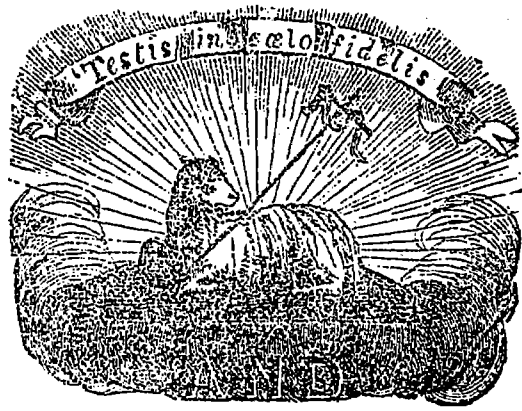
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CATHOLIC CHRONICLE.

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NO. 29.

SERMON BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER.

Delivered in St. Mary's Church, Moorfields, on the Evening of Sunday, Jan. 23rd, 1853.

SUBJECT—DEVOTION TO THE HOLY EUCHARIST.
(From the Catholic Standard.)

"We will go into His tabernacle; we will adore in the place where His feet stood."—Ps. cxxxi., 7.

The frequent enjoyment of a blessing, my brethren, does not always increase our thankfulness and our esteem for it; but, on the contrary, is too often the source of familiarity and even of contempt.—Who would have believed that, when God rained His manna upon Israel in the desert, after the very name which they had bestowed upon this unknown gift expressed astonishment, it would in a few days have been pronounced an unsavoury and even a loathsome food? Who would have imagined, knowing what our Blessed Redeemer had instituted in the most Blessed Eucharist, that in the course of a few years, the Church of Corinth should have turned that feast of love into a scene of riotous confusion?—Thus, my brethren, even this greatest, this noblest, this richest gift of God, of which the manna was the symbol, the feast of the Church of Corinth, the enjoyment may become, from even its very tenderness and familiarity, a source to us of danger, by our forgetting in the very excesses of the divine goodness, the noble and exalted character of the blessing.

It is this feeling, my brethren, which has suggested the course of sermons which I commence this evening, preparatory to the observance of a devotion which I have been consoled in finding has been so acceptable to the faithful of this city—that public and triumphant worship of our Blessed Redeemer in the adorable sacrament of the Eucharist, which occupies our Church during the coming season of Lent, and in which we have been accustomed in past years to find so much profit and so much edification.

But it is not the fear indeed so much that from the frequent repetition of this peculiar devotion, there should arise any coldness or indifference to it, that I have thought it right to address you concerning it; but it is rather because in proportion as God bestows upon us His blessings, our acceptance of them should be more grateful, our devotion to Him more fervent; and I would wish that this year, if possible, there should be an increase of that piety and that fervor which, in past years, have given me such joy. I intend, therefore, to place before you the motives which Catholics, believing, as they do, in the real presence of our Lord in the Sacrament of the Altar, have for feelings towards it sincere devotion and fervent piety. I wish one by one to develop before you a few, perhaps only the most striking, of those grounds upon which this devotion is based; not controversially, not as giving you the grounds of our faith; but assuming that you believe with me what our Church teaches, to show you how upon the groundwork of that faith should be built the most solid, but, at the same time, the most tender devotion towards this most adorable institution.

The first of these motives, that which will occupy us this evening, I put before you in the simple words of my text,—words which every Catholic may pronounce as familiarly as could the Jew of old, but with a meaning far more noble and far more appropriate. We, in the midst of the approaching penitential season in which the Church mortifies our bodies, but feeds more luxuriously our souls, will say day by day with the royal psalmist, "We will go into His tabernacle; we will worship in the place where His feet stood."

These words, my brethren, had no doubt a clear, a definite, and a familiar signification to the Jew.—He had a tabernacle in the days when these words were spoken by the royal psalmist. The temple was not yet built. But that tabernacle was but the forerunner of that temple. And even when that nobler and more solid structure had taken the place of that transitory dwelling-place of God among His people, the Jew loved still to speak of it under that name which brought to his mind all the wonderful dealings of God with His people in the desert, and that familiarity of His dwelling with them in tents, as though He were their chieftain, their captain, their ruler in that campaign or pilgrimage through the wilderness of Arabia—and the Jew would therefore say, "We will go into His tabernacle; into the chosen dwelling of God." God, he believed, was there. God dwelt in that holy place, and He was pleased from time to time to make known that His abode was there, and that His glory filled that house, and that with His glory, there dwelt likewise His power, and His goodness, and all His wonderful attributes. At times He loved to manifest this glory. Clouds shrouded the whole tabernacle. A brighter and a more resplendent phenomenon filled the temple; and at its dedication, the priests themselves could not stand within the pre-

cinets of that holy place, because, as we are told, "the glory of the Lord filled the house of the Lord."—I Kings, 8, 11. It was as a cloud of brightness, a tabernacle of light in which God was pleased to enshrine Himself, so brilliant and so dazzling that it brooked not the gaze or presence of man, and the priests hid their faces, and adored with the multitude from without, leaving to God alone the possession of His own house. But ordinarily, this divine glory retreated, as it were, within the precincts of the inner sanctuary, and there remained calm and unnoticed, but, at the same time, truly believed in by the faithful Jew. And hence, when he entered into the temple, or even into its outward precincts, he felt that he was within the presence of God—that God was there in some peculiar way, and from time to time manifested, or would manifest, if occasion required it, that peculiar in-dwelling in the place He had chosen.

Such was the meaning, then, to the mind of the Jew of those first words, "We will go into His tabernacle; we will enter where His glory dwells, where His presence is, and there we will worship." And the Jew came in the hour of his sorrow and distress, and sought there comfort; and he came in the day of his joy and of his triumph, and he sang forth praises, and he believed that that unseen God, who sat between the cherubim, sent forth thence His approving smile upon him, and either darted a ray of consolation into his soul, or accepted with kind condescension the accents of his thanksgiving.

Then, what did the Jew understand by those further words of my text, "We will adore in the place where His feet have stood." Not in the temple alone, not merely in the tabernacle where He may be said to have habitually resided, not only there was there a place of worship and adoration, but there were other favored spots where God had been pleased to manifest Himself; where he had stood though but for a passing moment. That contact of His presence at once stamped holiness and sacredness upon the spot,—a holiness which never again could be effaced,—a sanctity which the ravages of armies and the profanation of men could never cancel. The Jew well understood this. He remembered when he recited these words how under the oak of Mamre there had stood three men before Abraham, and he at once knew that the three represented to him but one Lord whom he had to address, and he fell upon the ground and adored. Gen. xviii., 2.—He adored the ground, the spot on which their feet had stood. He remembered how Isaac had a divine vision in Bersabee, and immediately erected there an altar of sacrifice, and made it a place of adoration (Gen. xxvi., 25.) He remembered how Jacob likewise, when wearied with his journey, laid himself to sleep in Bethel. He had a wonderful vision of God. He beheld a mysterious ladder reaching to heaven above, and stretching to the earth, and forming a path on which angels journeyed to and fro; and when he awoke, he exclaimed, "Indeed the Lord is in this place, and I knew it not."—Gen. xxviii., 16; and he consecrated his stone pillow, pouring upon it oil, and making it by a vow to be a sacred place for ever, for God's feet had there stood. Moses, too, when he saw the wonderful vision of the burning bush, and was admonished by a mysterious voice that this was a holy place, and that the Lord dwelt there in that fire, and was speaking to him, fell on his face in the deepest adoration, and on that spot he would not even tread, according to the divine command, except unshod.—Ex. iii., 6. And so again when Gideon received a divine vision we are told that he likewise erected an altar to make a place of adoration.—Judg. vi., 24. And when Manue and his wife were similarly visited, they likewise offered sacrifice, and when the angel disappeared suddenly in its smoke, they fell flat upon the ground, and the one said to the other, "We shall certainly die, for we have seen God."—Judg. xiii., 22. In this way would the Jew understand, how there were places which the presence of God, once only appearing there, had consecrated; and from that moment forward, the consecration was indelible. And Mamre, and Bersabee, and Bethel, and Moreb, and Sinai, and many other places so became sacred spots to the Jew; and even to the present time are many of them still preserved as places of pilgrimage, to those who venerate the ancient traditions of the faith.

And now, my brethren, having thus seen how the pious Jew would understand the words of my text, it becomes our duty likewise to apply them, and to see in what way the Church of God can put it into the power of her children to appropriate that self-same psalm, those very words, "We will go into His tabernacle; we will worship in the place where His feet stood."

What was the in-dwelling of God in that His tabernacle or temple upon earth? In what way was He there? How was the Jew impressed with it?—Not certainly in any definite form, not even in any

symbolical shape. He did not show Himself as an angel, or in a vision, such as appeared to prophets afterwards. Centuries almost passed, and none of those extraordinary manifestations of the glory of God were seen; and yet the Jew believed He was there in a manner distinct from that in which he recognised His presence through the entire universe.—He knew that, from a free appointment of His own, there were certain graces bestowed on that spot which could not be sought with such certainty elsewhere. The priest, he knew, came before the sanctuary to ask counsel of God in the great crises of his nation, and he looked upon the mysterious breast-plate which he bore, and a brilliant light, either external or only communicated to his mind, made known to him what was the will of God. The priest, negligent of his duty, came to light the lamps of the sanctuary with profane fire, and the lightning comes forth, and strikes him dead. The poor woman in distress comes, like Anna, and kneels there muttering her prayers, and she is asking for what appears to be beyond the power of nature—she, the barren one, is asking for a son. A son is there given her, and that son one of the greatest of prophets.

Then, in what did His presence consist? It was in the greater concentration there of the attributes of God,—of those attributes which rule the entire world. It was a greater intensity, if one may so speak, of His wisdom vouchsafed to the priest, of His justice displayed towards offenders, of His graciousness manifested to the suppliant. It was not, then, that God was there in a different form of existence, or in any other mode of being, from that in which He was to be met elsewhere; but that He was thus pleased to make more manifest in that spot the exercise of His wonderful attributes. We may compare it in some way to that subtle fluid which is diffused through the whole of the atmosphere, but which may be concentrated in greater intensity in the cloud from which it comes forth in vivid flashes, not varying in quality, but differing only in accumulation and in activity from that which pervades, at all times, every part of the atmosphere that surrounds us. Or we may compare it, if we please, to the vital action of that soul which is within us, and which is yet diffused through the whole of us, giving most perfect life and sensitiveness to the smallest fibre of the least nerve in the remotest extremity of our system; but yet which we feel has a concentrated action in the heart and in the brain, and there seems to exercise as in centres that same power of life which otherwise is diffused and everywhere active. In like manner, then, the presence of God in His temple was nothing more than the presence of God through the universe manifesting itself by a more intense exercise of its wonderful powers, of its attributes in that place which God had chosen, and upon which His holy name was to be called.

And what was the presence which hallowed those spots around which patriarchs adored, and which they left marked by their rude altars, that posterity might follow them in their traditions of worship? Read the passages to which I have referred, and you will find that now it is "the Lord," now it is "the angel of the Lord" that is spoken of. In the self-same text it is said "the angel," and it is "the Lord" who has been speaking, and it is "God" who has been seen. In a word, it was God manifested by a mere symbolical presence. He sent His angel clothed in the outward form of humanity to speak to His people, to whom He gave the law, the legislation, the ministry of angels; and yet so very noble, so very terrible, even, is this presence of those representatives of God on earth, that in virtue of the honor due to Him whose message they bore, they were invested with His name and His attributes, and the spot upon which they had trod was considered consecrated by Him. Such was the presence of God in the Old Law, in these two forms in which it is described to us in the word of God.

And now, my brethren, it is easy for us to pass forward to that new and better dispensation whereunto we belong. You are aware, you believe that whatever was done by the Almighty for His chosen people in the Old Testament was but a figure, a type, the realization of which was to be found in the New Law. That temple, which is spoken of with absolute contempt, almost, by the writers of the New Law, as being a mere shadow, a temple made of hands, and to be destroyed, and easily built up—do you believe that that temple possessed in it a presence of God manifested in such wonderful ways, and that in the temple of the New Law there is not, at least, as great a presence as there was there? You will answer—"Who can doubt it?" And we believe, therefore, whatever may be our peculiar opinions as to the mode of this divine presence, that in every place of worship in which the faithful congregate, there is God in a manner singular and distinct from that ordinary presence which we find everywhere and

which we everywhere may adore. You believe so, my brethren. You believe that in the Old Law this presence of God was evidenced by occasional demonstrations of its existence. You believe that it was so honored, and so dreaded, by every believer, that no man durst enter within the precincts of the sanctuary but the high priest, and that but rarely. Do you believe that in that temple God manifested His glory by the cloud which filled it, and yet have no evidence, no proof, no sign of it whatever, nay, can give no manner definitely in which you believe God to be there? I ask you, my brethren, to look at those numerous and noble edifices intended and yet preserved for worship, which, for four, or five, or six—at least for three or four—days of the week are closed, and not a worshipper enters in; and for two or three hundred years this has been the case. Is God dwelling there during those days of silence and neglect? Is there a presence within those walls more intense of the divine majesty than there is without them? And do you feel that no sooner do you cross their threshold than you must show signs of reverence, and whisper to those that are with you, whether it be the antiquarian who has come to examine any vestiges of antiquity remaining in the building, or the artist who has travelled to admire its beautiful proportions, or the friend who has accompanied you to pass a few minutes in the contemplation of a novelty, to be silent, for God is there: it is His house; it is His dwelling; it is His tabernacle among men? Do you do so; and can you look back to what God prescribed of old, how He would have a seven-fold lamp burning ever; how He would have morning and evening sacrifice; how He would have the shewbread prepared; how He would have all clean and bright, because He was there; and this was the way in which His people should recognise His presence; and He would have the faithful coming with peace-offerings, and with purifications day by day, and hour by hour; and can you reconcile the belief that God is in those deserted temples, better, and with a higher and diviner presence, if possible, than He was with His now cast off-people, the Jews, and yet say it is compatible with that belief to leave them cold and deserted, without a prayer or a worshipper? Then, if not, do you believe it is only when people gather together that God comes down; and why not if that meeting took place elsewhere? Why does not that apply to the chamber or the street, or any other place where men may thus meet for prayer? If this be so, then you exclude the idea that in the Christian Church there is a nobler and a better presence of the Lord of Hosts than there was in that temple in which He manifested Himself by a magnificent cloud of glory; that temple in which, from time to time, He showed that there resided His wisdom, His goodness, and His justice.

It cannot be, my brethren, it cannot be. And I ask at once, in what a greater, nobler, better possession of the temple of the new law consists, which is not in any way manifested, which does not lead to any habitual and hourly adoration? But, my brethren, we are not left in the dark by God's own word as to what has to constitute the real glory of the Christian temple. After years had passed away, after the temple had been destroyed, the believing Jews, now no longer what they were in the reign of Solomon, raised a second temple; and they who had almost in their infancy witnessed the magnificent structure of that great monarch, wept at the sight of the insignificant building which was taking its place. But with the pious Jew, it was not that there were wanting the magnificent columns, and the plates of gold, and the rich hangings of purple; it was not that there came no longer the hundreds of Levites with their silver trumpets, and squadrons of priests in their magnificent array; it was not that no more the joy of the solemnities of Zion was, and that multitudes of the people flocked no longer to the holy place; it was not the loss of this outward magnificence that went to the heart of the Jew, but he knew that the presence of God, manifested and visibly attested by that mercysent on which He so long sat, was departed from His temple: it was no longer there. And the Jew to this day deplores the loss of that peculiar in-dwelling of God in his temple, which he describes by a particular word in his language, as the real, the great loss of his nation; and the synagogue, in which there is nothing more than the word of God, the roll of parchment kept in a tabernacle stands in the same relation to the glory of the ancient temple of which God had possession, as do those Christian temples which I have described. It was this the Jew felt to be the great loss of his temple—the departure from it of the presence, the loss of the glory, of God.

And yet it was at this moment that God Himself spoke to console His people, and to assure them that they had suffered no such loss. "The desired of all nations" speaks in sublime language, in God's name, the prophet Aggeus, "the desired of all nations shall

come, and I will fill this house with glory, saith the Lord of hosts; the silver is mine and the gold is mine, saith the Lord of hosts; and the glory of this house shall be greater than the glory of the first, saith the Lord of hosts." (Agg. 2, 8, 9, 10.) With what love, with what reverence, with what gratitude, did not the faithful in Israel, receive these sacred words? How those who were still young felt confident, that before they were gathered to their fathers they should see the glory of the Lord entering once more into the temple? They expected a more wonderful manifestation of divine power against their enemies, or more divine goodness towards themselves, than ever tabernacle or temple exhibited. They live for years; they descend into their graves: they leave this word of hope as a rich deposit in the hearts of their children. The next generation look for the coming of Him who is to restore the glory of the temple; and generation after generation, living in almost forgetfulness, or in increasing diffidence of the prophecy, drop into their graves. Yet the word of the Lord cannot fail, and is fulfilled.

How, my brethren, and when?

The temple has been embellished, almost rebuilt by Herod; silver and gold have been added to it in lavish abundance, yet the glory of God will not come. At last, one day there enters in at the gate of the temple a group of humble and poor artisans, such as might come any day to the baptismal font of this church, bringing their child with them. They bring the offerings, prescribed for the poor, two turtle doves that have to be offered for the purification of the poorest of beings. The rich ones pass them by, or say, "How poor they are, how miserable they appear." At that moment, there enters in a venerable old man, who has prolonged his life beyond the ordinary span of man's career, feeding entirely upon hope, upon the hope of that one hour. Simeon comes near, and takes that child in his arms. In that instant the light of prophecy, extinguished for hundreds of years in Israel, darts again from his eyes; and, with his hands trembling with emotion, bearing that child in them, he raises him in the centre of that temple, and pronounces the evening song of the Church for ever, the dying aspiration of every saint. And while they that are around him are wrapt in astonishment, as they hear him with quivering lips speak those marvelous words, as they wonder at the bright gaze of his illumined eyes, they think that the last stage of failing intellect is coming over him, and they tremble for the fate of that child that he holds in his hands. And what is his thought? What is it he sees? Oh, not the gold, not the silver of the temple. That silver is dim, that gold is pale. Dim is the silver as it would be before the rays of a brilliant moon in the presence of the chastest of virgins; and the gold is pale and dull as it would be if confronting the sun; for the Sun of Justice is in his hands. There to his sight are angels flying to and fro: there are seraphim and cherubim flitting coruscations of glory, through the glowing vault, and of the flashing pillars of the temple; and the curtains wave to and fro with the fanning of angels' pinions. Then that glory increases; and there comes a vision to him, such as Isaiah or Ezekiel witnessed. The glory of God Himself is, in all its brightness, come into that temple; and those mysterious animals are running to and fro around His throne, and Simeon seems to hear spoken of that child that he bears in his hands—"This is my beloved Son in whom I am well pleased." Oh, in that hour, the glory of the temple is incomparably greater than it was by whatever God had bestowed upon the temple of old. In what? In that child on whom many are gazing, and see not there but what their eyes tell them, an infant, a babe—in that helpless one whom they are inclined to jeer, and whom they see thus almost frantically embraced by that old man—in Him who they think may grow up to be a carpenter like his reputed father, or may be after all but the child of poverty and misery that has to creep through a world of sin—in Him, the despised and little one, is the glory of the temple of God! And hence we have this rule laid down, that if there was a greater glory of the temple than God bestowed upon His temple in the Old Law, it was to be given in only one way, it could be bestowed only in one way—by the presence of the humanity of our Lord hidden and unknown, except to those who love Him, and are beloved by Him, to those who in heaven and on earth adore Him. This is the key to the whole mystery. If God intended the temple of His dear and loving Church to have a glory which was to eclipse the foregone temple by the majesty it should contain, it could only be done by the presence, not for a moment, but at all times, under all circumstances, of that same divine infant, of that same God incarnate, of that same living Saviour who alone could give to the second temple a glory beyond the first.

The presence of God, then, not as manifested in the Old Law by the greater intensity of His providential action, but as He was manifested in His second temple by His real presence in His existence in the flesh, is the glory of the temple of the New Law, and forms the first ground of that adoration and devotion which we should pay towards the institution which secures to us these blessings.

And, my brethren, it is even so. The Catholic comes into the church, not merely because he hopes that whereas these walls have been raised for the purpose of prayer he shall therefore find within them some peculiar manifestation of the divine mercy, but he comes hither because he feels and knows that there is present over his Saviour, by a necessary law which pervades, if I may so speak, the whole of the New Testament. For remember how through the prophet God treats of the change which has taken place in the dispensation of His mercy. Speaking through the prophet Baruch, He says—"This is our God; and accounted in comparison with Him. He found out the ways of knowledge and gave it to Jacob his servant, and to Israel his beloved. Afterwards He

was seen upon earth and conversed with men." (Bar. 3, 36-38.) From that moment, whatever had been attributed to God in the awful, and I may say, abstract conception of Him, was to be referred to that same God incarnate, and for us made man. What in the Old Law had been bestowed through the ministrations of angels, we have received directly from Him.

Of His fulness we have partaken; from Him we have received wisdom, and light, and grace, and salvation. It is to Him that our love is to be directed. He has been pleased to come as God made-man, in order that we might be able to contemplate the Divinity in a form most lovely to us, and in which we might truly admire it. We have no longer to think of redemption as of an unknown and not understood blessing, which God at some time or other, would dispense to His people. But the whole of salvation, redemption, and sanctification, together with whatever is necessary for our obtaining this eternal salvation, we see and hold entirely, and in a manner incorporated in Him. He not merely represents them, but He is the reality of all these things to us. Hence, it may be said, that in whatever way adoration in the Old Law was given to God in the abstract, it is now given to Him. It is His name that is to be called upon. It is in His name men are to believe. It is in His name alone men can be saved; and though He is one with His heavenly Father and with the Holy Spirit, and though we adore always God one in three persons, still, all that relates in the dispensation of grace to us, we contemplate in Him our Mediator and Saviour. And therefore it is, that while we admire and almost envy that familiarity of love to which He admitted so many when He was here upon earth, we have the assurance that His love is so impartial that whatever He did for them, He will do likewise for us.

Thus the Catholic looks not upon the presence of God in his temple as merely the watchfulness of general superintendence extended to himself, but as the true and real presence of the Lord who, in His humanity, dwells still among men. The Catholic comes into the church not only because he thinks the presence of God is suffused generally through the place of prayer, but because he knows that that presence is centred locally and distinctly in one spot in which dwells his Incarnate Saviour. Hence, when you see Catholics assembled, in the church, it is not to turn their faces in different ways; it is not that each one thinks that in whatever direction he is pleased to look, there will be a certain amount of blessing vouchsafed from the sacredness of the place. Take a centre in the tabernacle on the altar, and you may draw a radius to the eye and the heart of every Catholic in the church who knows where it is that, according to the teaching of his Church, the God-made-man, the Lamb who taketh away the sins of the world, resides; and towards that spot it is that his first act of true adoration is turned, and towards that his eyes and his lips are directed, as the one pours forth its tears and the other its prayer. And he believes the homage he thus pays to that presence of his Lord is a reality, and not a form. If he prostrates in prayer, it is because he adores God, where he believes Him to be, as truly and really, as if he had gone with the shepherds to Bethlehem, and had fallen down before the cradle or the manger, or as if he had been with John or Magdalene on Calvary, and his eyes fixed upon the cross. And when it is not an act of humble adoration, but some expression of child-like love that is displayed, Catholics all know that they are received with gentle forbearance and indulgence, with tenderness and paternal love. The flower put on the altar by the poor child, begged perhaps from a richer neighbor; or the lights made to burn as God ordered in the sanctuary, or the trifling offering that is presented, though it may provoke a smile on the part of him who has to receive it,—all these we believe to be as truly given to God as acts upon which a kind and gentle eye rests with pleasure, as was the widow's mite cast into the treasury, who went away, after depositing it without knowing that her Saviour's lips had spoken her praise. It is a reality referred Him to in the Blessed Sacrament,—a reality that reposes on this ground of the sure and real presence of our Lord in these divine mysteries, and in that presence as perpetuated for the express purpose of giving a glory to the temple of God, and permitting to the faithful a far higher privilege than was the lot of the most faithful in Israel. For, in truth, my brethren, there was nothing which they knew that truly we do not see far more; and whatever might have been the ecstasy of that holy Simeon, it is not greater than devout and truly holy souls now feel in the sacramental presence of their Lord. For the eye of faith is keener than that of prophecy, and the least one in the house of God is, by the possession of the gift of faith, greater than John the Baptist, the greatest of the prophets.

But, my brethren, you will ask, if we thus come into the temple of the Lord, and thus worship Him, where shall we find those places in which His feet have stood, there to adore Him? Oh, my brethren, the Catholic Church teaches at once where and in how many places these sacred spots are to be found. Go across the sea, and behold the Catholic procession issuing forth from the temple of God. See the Lord of glory, the Lord of hosts borne upon a triumphant car, such as all that this nation lavished for the greatest of her heroes is not able to rival in magnificence and beauty. See it borne through the streets of Seville, and Cordova, and Cadiz, upon a car of solid silver, high as the pillars of this church, preceded and followed by priests and religious bearing tapers, and singing hymns and psalms of praise; while the faithful on every side are prostrate with their faces to the ground or kneeling in attitudes of deep adoration. And why? Because they are adoring the very ground on which the footsteps of the Lord are treading. They contemplate Him in faith going forth thus, and no longer confining the riches and glory of

His presence to the temple raised to His honor. He is carried forth through the public streets, and through the very lanes and fields of the neighborhood, that blessing may come everywhere, and that there may be no spot which is not holy to the Catholic heart; and that the Catholic religion may have such sacred places as were Horeb and Mamre in the eyes of a Jew.

But, you will say, "It is only when grand and magnificent processions thus accompany the presence of the Lord, and only in Catholic countries, that this great boon is bestowed upon the faithful, and they acquire that right to adore Him without the temple that belonged to the Jew?" No, my brethren; in the very streets of this metropolis, how few of those who are not Catholics understand that there goes forth every day from the porch of almost every church and chapel in this city, one of the priests to console the infirm and the dying who believe in this divine mystery. He is obliged to conceal that treasure which he bears with him. He walks unnoticed through your thoroughfares the equipage of the rich passes by him, and heeds him not, or, perhaps, a look of contempt is darted at him from its window. But he is bearing a much richer, and more powerful, and more noble One than even the greatest of the crowned monarchs of earth. He whom he holds in secret and in silence on his bosom will one day judge them. And so strong is this faith in Catholic countries that, when the Blessed Sacrament is taken to the sick with decent pomp, if the sovereign meets it, he descends from his carriage, gives his place to the priest, and walks himself by the side of the procession. The Queen of Spain on meeting the Viaticum going to the sick has lately done so. But here it is not to be expected. And so the priest goes on his way. He is met and perhaps jostled by a contemptuous crowd, some of whose hearts are filled at that moment with thoughts of vice, or of ambition, or of hatred, or some other wicked passion, or who go recklessly and heedlessly on in the course they are following, for it is to them the path of pleasure. But the poor old woman who sits with her little stall of fruit at the corner of the street sees the priest go by, and recognises when she marks his recollected look, and no answer is given to any salutation, and no hand stretched forth to greet a friend, that he, with eyes cast down and lips perhaps gently moving, is alone worshipping what he bears. She knows that the priest is taking the Lord of Glory to one as poor as and perhaps more suffering than herself; and she adores the ground over which the steps of the Lord are treading, and she speaks the words which David spoke. And on the priest moves; and at last he turns aside into some alley, where the passers by wonder that any decent person can enter. He makes his way through obscure and deserted passages, he threads the mazes of unclean courts, and then plunges suddenly into a dark cellar, or crawls up the steps of some half-broken ladder, leading to a wretched garret. And he enters in. Good God! what do we see? Not the temple of the ancient law, not the sanctuary in which God sat upon the ark of the covenant, is to be compared in that hour to that abode of misery and wretchedness, into which the Lord of Glory has entered,—has come surrounded by all the splendor and majesty of His heavenly court. That place has become as sacred as Bethel, or Horeb, or Mamre. Whatever is noble, whatever is beautiful, whatever is glorious, whatever is divine—all in that hour is there. And there are angels adoring in wonder and love; and seraphim singing their song of "Holy, holy, holy," around the poor and paltry table on which that Lord is pleased to recline. And there is joy, and there is bliss, and there is paradise itself. Heaven has come down to visit the most wretched abode of earth!

O England, if thou wert but Catholic, and couldst comprehend what this blessing is, thou wouldst know that as death enters in a generation into every house and almost into every chamber in it, so there would enter also into each that Lord of Life; and thou wouldst thus find that in the course of thirty or forty years there would not be a place in which man dwells that would not be consecrated far beyond the most chosen spots of pilgrimage of the Old Law, by a real and true treading of God's footsteps there.

Can the Divine mercy, can the Divine goodness go further? Can we conceive any further condescension still in store? We have seen the Lord of Glory enter into this humble temple, but there is a tabernacle prepared in it for Him which not all the gold, and silver, and purple of the ancient sanctuary could ever equal. And where is it? In that abode of misery and wretchedness? Yes; in it there is a tabernacle into which that Lord of Glory wishes to enter, in which He longs to be enshrined. There in that corner upon that heap of straw, there is a victim of sorrow, perhaps oppression, sinking fast into the grave. There have been tears of penitence; there have been words of confession; there have been accents of pardon; bright rays of hope vouchsafed to it. That heart is pining for one gift more before it loosens the spirit that is within it to go and fly into the bosom of God, God himself is the gift. The tabernacle is opened; those parched lips are parted, and the Lord of Glory enters in. Angels' wings fan that fevered face; loving cherubs look smiling into those glazed eyes; the spirit flies, and the soul makes its appearance before the tribunal, bearing stamped upon it the seal of salvation.

Oh! my brethren, will you not love, will you not adore an institution which gives God to you in this manner, which makes Him present to you in such wonderful ways; which makes Him approach you with so much tenderness and love? Will you not look to the hour when you may adore Him most solemnly in this His temple, and prove to all mankind; that so far from being ashamed of a dogma which thus gives you your God, it is your happiness, it is your consolation, it is your hope, it is the salvation of your souls. God increase in you this love and tender-

devotion to His adorable sacrament! It is the most precious evidence of His love; it is the surest mark of the predestination of our souls!

CATHOLIC INTELLIGENCE.

CATHOLICITY IN NEW YORK.—For some time past the Archbishop of Cincinnati has been buying up Protestant churches at a great rate. The Archbishop of New York appears to be carrying on the same business. We are indebted to the New York *Protestant Churchman* for the following instance: "**ZION CHURCH SOLD.**—We understand that the large stone edifice of Zion Church in Mott street, in the vicinity of Five Points has been sold to the Roman Catholics for the sum of \$30,000. 'If the Corporation of Trinity Church had appropriated this amount to retain Old Zion as a Protestant Episcopal Mission Church in that neighborhood it would have been a good deed, and shielded us from some reproach.' So said a poor man, a layman of our communion, a few days ago, and no one could gainsay its truth."

Another Protestant paper, the *Puritan Recorder*, seems to apprehend that Catholics are about to get entire control of one side of New York. It says—"The Roman Catholics of New York are taking pretty complete possession of the eastern side of the city, there being no less than nine churches east of the Bowery. The population is mostly foreign origin. One of them, the Church of the Holy Redeemer, cost \$60,000. Another church for this denomination will be soon commenced, on 42nd street, to cost \$30,000, and a magnificent Cathedral is also soon to be commenced, to cost not far from \$500,000. This is to be the largest church edifice in the United States, having a length of 300 feet. It will be built of cut stone, in the Gothic style of architecture."

MARTYRDOM OF A PRIEST IN TONQUIN.—The last number of the "Annals of the Propagation of the Faith"—91st No.—contains a detailed account of the martyrdom of the holy missionary, Father Jean-Louis Bonnard, in Western Tonquin, on the 1st of May, 1852. The narrative, which is given in a letter from Monseigneur Retord, Bishop of Acanthus, and Vicar-Apostolic of Western Tonquin, to the director of the Seminary for Foreign Missions near Paris, is most deeply interesting. It appears that the martyr, who was a native of Lyons, a neighborhood, which has been fertile in saints in all ages, and an élève of the Foreign Missions, was still a young man, and had been only a short time on the Tonquin mission, where he had received the charge of an extensive parish from the prelate who recites the account of his martyrdom. He went to a certain village, at the earnest invitation of a few Christians there, to administer the divine rites of religion; but he was not long there when the place was surrounded by soldiers, by order of a Mandarin, and Father Bonnard, with two young natives (his catechist and a young pupil who served Mass) were captured and carried off to the chief town of the district. Here he underwent repeated examinations, but, of course, no confession could be extorted from him that would implicate any of the villages that had harbored him, or the people who had embraced Christianity; and his young companions were equally firm. At length the European priest was condemned to die, by virtue of the edict to prevent the introduction of Christianity, and his execution took place on the 1st of May last, in the midst of great parade of military power. The execution, and some of the occurrences which immediately followed it are thus described:—

"The site selected for his death was about one league and a half below the city, and near the stream. He walked the whole of this space on foot, carrying his cangue and his chain, which he held aloft in one hand, whilst he marched with heroic courage and an air of superhuman contentment. When he reached the place for execution, his hands were pinioned behind his back; they were compressed so tightly that blood flowed from them. Moreover, the mandarins had forgotten to bring the instruments necessary to sever his cangue and break his chain; they took, at least, one whole hour to go in search of them, and our dear martyr remained all this time on his knees, erect and steady as a pillar; he had received the bread of the strong a few instants before leaving his prison; how could he swerve and tremble? He prayed with ardor, keeping his eyes raised towards heaven."

"When his cangue and chains had been removed, the mandarin presiding at the execution alighted from his elephant, and proceeded to arrange his hair whilst addressing some words to him that nobody ever heard. The martyr, likewise, spoke a few words to him, which nobody has been able to report. When the mandarin remounted his elephant, the cymbal clanged three times, and the head of our friend fell beneath the sword's stroke; the executioner beheaded him with one blow of the sabre. Our Christians were only able to collect a little of his blood, for the officers drove off, with rats, all those who ventured on approaching. The Pagan soldiers appropriated to themselves the new dress which Rev. Mr. Bonnard wore when going to execution; as to the under garments which he still retained at the moment of his death, and which was saturated with blood, the Pagan soldiers divided it among each other, with the view of selling the pieces to the Christians. They also made away with three rings of his chain, and the iron rivets of his cangue. Several among them dipped paper in his blood. They also cut his beard, his hair, and a portion of his pantaloons; they still continue to offer these objects for sale."

The letter continues to state, that the mandarins brought the body of the martyr several miles down the river in a boat, and, having put the head in a bag, and fastened it under one of the arms, they tied a large stone to the body, and threw it into the water. The Christians had watched their proceedings, and, when they had departed, a young Christian dived, and found the body of the martyr at the depth of twenty-five feet. It was instantly raised, and buried in a few days afterwards amidst the prayers of his

sorrowing flock. At the time the letter was written, the young companions of Father Bonnard were still in prison, and their fate undecided.

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.

The monthly meeting of the Catholic University Committee was held on Thursday at the Committee Rooms, 27, Lower Ormond-quay.

On the motion of his Grace the Lord Primate, the chair was taken by the Archbishop of Dublin, Apostolic Delegate.

The other Prelates, and Clergymen, and gentlemen present were—His Grace the Lord Primate of all Ireland, his Grace the Lord Archbishop of Cashel, the Lord Bishop of Clogher, the Lord Bishop of Meath, the Lord Bishop of Kildare and Leighlin, the Very Rev. Dr. O'Brien, V. G., the Rev. Dr. Leahy, the Rev. James Maher, P. P., the Rev. Patrick Brennan, P. P., the Rev. Dr. O'Hanlon, Charles Bianconi, Esq., Jas. O'Ferrall, Esq., Myles W. O'Reilly, Esq., D. L., J. P., Michael Errington, Esq.

The meeting commenced at twelve o'clock, and continued its sitting until three o'clock, p. m.

After the usual routine and financial business was disposed of, the first report of the committee, accompanying the list of subscriptions, was received, and ordered for distribution.

The correspondence was then read, and other business of importance transacted.

The Secretary stated that it was with the deepest and most sincere regret that the committee had to record on their minutes the death of the Rev. Dr. Cooper, an event which had occurred within the short period of six months from the death of the universally regretted Mr. William Nugent Skelly, thus depriving the committee of the services of a Clergyman and a layman for whom it would be most difficult to find fitting successors. The loss of the Church in general, and the University Committee in particular, of a Clergyman so distinguished as the Rev. Dr. Cooper for the variety and universality of his learning, and the piety and unostentatious sanctity of his character, must be severely felt in times like the present. Upon the loss of William Nugent Skelly they had dwelt before. The recollection of his virtues, his gentleness, his piety, and his zeal, was still fresh in the public mind. Seldom had two such losses to be deplored within so short a period.

A sub-committee was appointed to consider and report upon the best manner of testifying to the memories of the Rev. Dr. Cooper and W. Nugent Skelly, Esq., the respect of the Catholic University Committee.

The receipts amounted to £1,534 16s 10d, and the committee adjourned on the 15th February.

THE TUAM RESOLUTIONS—THE DESERTERS.—The series of resolutions adopted at the Tuam meeting express with such precision and force the real feeling of the country that we to-day only deem it necessary to direct attention to them. The regret that an issue should be raised between "bad principles" on the one hand, and the "abandonment of all principles" on the other, is one which the patriotic people of Tuam share in common with the universal Irish public. So also is the sense of popular triumph which they express—that public honor, public faith, and public truthfulness had been vindicated in the rejection of the man who headed the treason, and attempted to break up the party and trample on the principles from which alone the Irish people had hope of redress. Tuam has appealed to Athlone to complete the victory over corruption so nobly commenced in Carlow. In that appeal the whole island joins—and we have reason to believe that the appeal will be answered and acted on by the most influential parties in that town. For the sake of the liberal cause, as well as for the safety of Ireland—for the instruction of Lord Aberdeen as well as for the punishment of treason—it is the duty of every honest man in Athlone to drive from the hostings the man who joined the treason, and advanced himself by abandoning his principles.—*Freeman*.

PENALTY OF PLEDGE-BREAKING.—In common with every friend of principle and every enemy to a treacherous infraction of solemnly pledged pledges, we hail with delight the defeat of the Junior Lord of the Treasury in Carlow. With that defeat has departed for ever the prestige, which, for some unintelligible reasons, hung around the name of Mr. Sadleir. By some mysterious contrivance that gentleman endeavored to impress upon the minds of shallow-minded and unthinking men an indefinite idea of the endless resources of wealth and patronage which were said to be at his command. He is now reduced to his legitimate proportions as plain John Sadleir. He can no longer impose upon the ministry by his pretended power over the Irish party; and the Aberdeen government have now practical experience of the futility of the attempt to corrupt and debauch the national mind by the purchase of a few place-hunters. The defeat of the pledge-breakers at Carlow is an indication of the healthy state of the national mind. We trust the overthrow of Mr. Sadleir will not both as a salutary warning and stimulant to every other constituency in Ireland whose representatives may attempt to traffic in broken pledges and political apostasy. The guilt of political apostasy is being followed by its retributive penalty, with a promptitude, force, and precision which indicate the wholesome state of the national sentiment. From end to end of the country there seems to be no second opinion about the nature or extent of the crime, of which the deserters from the Irish party have been guilty.—At the Religious Equality and Tenant League meetings held in Dublin a few days ago, the verdict was pronounced against these men, and that verdict is every day receiving its ratification throughout the country. We trust the example will be followed up throughout the length and breadth of this province. Silence under present circumstances will be equivalent to open sanction of the demoralising principle of pledge-breaking. Carlow has already done its duty. The eyes of universal Ireland are now fixed with trembling anxiety upon Athlone. Will the Athlone constituency imitate the noble example of Carlow, or will they justify the charge, that Catholic Ireland looks upon the violation of solemn promises to God and to the country as a matter of sinless indifference?—*Tuam Herald*.

One of the latest rumors about Mr. Sadleir is, that Mr. F. Scully is to give up his seat for Tipperary, or that Mr. Lawless is to vacate Clonmel for his especial convenience. Both these rumors we regard as im-

probable; that which speaks of Tipperary as impossible. In both places, however, and in every place honest men having to deal with a thoroughly unscrupulous enemy, should be prepared for the worst. Perhaps the very latest rumor of all is, that Mr. Sadleir is to do without a seat in Parliament, and to retire on the Under-Secretaryship. If so, it would appear that even though he is beaten we are not altogether to lose the services of this great patriot. "More is the pity," will be the cry of honest men, to whatever party they may belong.

THE PARLIAMENTARY APOSTASY.—An English correspondent of the *Tablet* writes as follows:—"I cannot describe to you my own feelings, nor those of the numerous Catholics with whom I am acquainted, at the utter recklessness with which Messrs. Sadleir and Keogh have disregarded the solemn and sacred compact entered into between them and their constituents to be independent of every government that would not make cabinet questions of the three great measures that are claimed by the Irish people. Farmers have been persecuted and shopkeepers deserted because of their support of the above-named individuals. They asked them on the hustings—'Will you despise the gold of the Treasury, which we know from sad experience to have silenced the oratory and cooled the patriotism of the most hopeful men that Ireland ever produced?'—Will you despise that gold until you obtain for us tenant right, religious equality, and the rest?' They promised that if elected they would trample on it; and one of them carried his profanation so far as to say 'so help me God, I will keep that promise.'"

THE POLICY OF THE ABERDEEN ADMINISTRATION.—The *Morning Chronicle* lets out a little more of the policy of Lord Aberdeen than we had previously received on authority. It regrets the failure of Mr. Sadleir only because of its effects upon the "progress" of Ireland, and thus describes the policy which influenced Lord Aberdeen to give places to Messrs. Keogh and Sadleir:—"Lord Aberdeen and his colleagues (says the *Chronicle*) have deliberately and wisely determined to conciliate the Liberal Catholic members, not by unworthy concessions, or by empty professions of good will, but by giving them a fair share in the rights and duties which belong to all classes of British Subjects." Words could not be more plain and unambiguous. The policy is not to "conciliate" the country by "concessions," but to "conciliate" the "members" by places; and it was just because this was the policy that Mr. Sadleir has been defeated, and two votes lost to the Liberal government in England. Now the English public have as much interest in this matter as we have. They will lose no less than we by the perseverance in such a corrupting and degrading policy as that openly avowed by the *Chronicle* as the secret of Lord Aberdeen's movements—concede nothing to the country, but conciliate the "members" by places!—We repeat, if this be persevered in, the Liberal party in Ireland will do anything rather than submit to be once again ruled by corruption. They will meet the open foe on the floor of the House of Commons rather than have to watch perpetually against the silent and stealthy march of the corruptionist; and rather than be parties to the policy thus avowed, they would struggle again for years with the greatest despotism Toryism could invent.—*Freeman*.

GREAT MEETING AT KILLS.—The requisition is almost unprecedented for the array which it presents of influential names on the Catholic side in the politics of the county. Almost all the Clergy of the county, a great array of Justices of the Peace, Town Commissioners, Poor Law Guardians, and respectable gentlemen from every part of the county, are the names to be found in this requisition. We understand that, besides the Bishop of the diocese, several neighboring Bishops, and all the true men of the Irish party in Parliament, have been invited to attend. Mr. Corballis, the respected member for the county, takes the chair, and no doubt the proceedings will be worthy of the occasion. The meeting has arisen out of the recent religious persecution in Kells; but the unprecedented political crisis which has followed the purchase of Messrs. Sadleir and Keogh will give a new significance to it. The question of religious equality in Parliament has received a great blow by this base desertion, or rather would have received a great blow if it had been allowed to pass unpunished; but the frank expression of public opinion at such meetings as that of Kells will stop the spreading of the plague, and keep all right both in Parliament and out of it.

THE IRISH FISHERIES.—Mr. McMahon, the popular member for Wexford, has introduced "A Bill to amend the Laws relating to the Irish Fisheries." The object of it is to restore to the people their common-law rights of fishing in all tidal and navigable waters—and to the proprietors of land on the banks of freshwater streams those rights of fishing to the undisturbed and undiminished enjoyment of which they are as much entitled as to the fruit in their kitchen gardens—to abolish the system of licenses, registration, &c., all restraints on trawl fishing, and to abate all weirs not warranted by the common law or the statute law as it existed up to 1842. This is proposed to be done by a bill of two or three clauses repealing all the statutes from 1842 down to the present year, and extending to Ireland all the statutes now in force in England with reference to fishery and navigation, and declaring all those extended to Ireland by Poynings's Act (10th Henry, c. 25.) including the great charter, and not specifically repealed by the act of 1842, to have continued and to be in full force.

THE POOR LAW BOARD AND THE ELECTIVE FRANCHISE.—A correspondent begs us to exhort poor law guardians throughout Ireland to take care that the lists of ratepayers made up this month may be as correct as possible. They are generally full of errors. Dead men's names are allowed to stand on them, and also men who have removed or emigrated; while misnomers and misprints add frightfully to the original stock of blunders. Now the two most important arrays of men in the country depend upon these lists—viz., the jury panel and the registry of electors. Voters are disfranchised wholesale by them, and many a poor prisoner they have defrauded of a fair jury; for the errors which are trivial on the poor law books, are fatal in the jury book of the registry. We trust the guardians will give more attention to this business for the future, and dismiss summarily any collectors who fail to correct the list up to the last moment.—*Nation*.

THE CONSOLIDATED ANNUITIES.—The *Tuam Herald* reiterates a statement which appeared some time since in the *Evening Mail*, to the effect that it was the intention of the Aberdeen Cabinet to inaugurate its Irish policy by a remission of the Consolidated Annuities. Such a concession, "would be not only just, but politic

in the extreme," and a suggestion is thrown out that a general and well-founded remonstrance in the present half-formed state of the Ministerial plans of campaign might decide any wavering doubt that may happen to exist regarding the justice and the policy of wiping away these odious charges.

THE "WORLD" v. THE "NATION."—In the Queen's Bench on Friday a plea in abatement in behalf of the defendant, with the usual affidavit accompanying it, was lodged with the Clerk of the Crown. The plea objects that Messrs. Mallet and Snel Duffly, two of the jurors by whom the alleged indictment was found a true bill, were beyond the age of sixty years; and also that Mr. Simon Foot, another of the jurors, was not at the time of his being summoned on the grand jury, nor at the time of his being sworn, nor at the time of his finding the said bill a true bill, resident within the county of the city of Dublin. A demurrer to these pleas has been put in by the other side.

BIRCH v. THE "FREEMAN'S JOURNAL."—In this case the defendants have filed a plea of justification, embodying extracts from the *World* newspaper during a long period. The plea, we understand, is a very voluminous document, covering some hundreds of sheets. The venue of the trial, if it should proceed, is laid in the county of Wicklow.

THE GREAT EXHIBITION OF '53.—The correspondent of the *Times*, writing at Berlin under the date of January 21st, says, on the subject of the preparations now being made in Prussia for the great exhibition of '53:—

"The Dublin Industrial Exhibition of this year will receive a most valuable contribution from Prussia; the indefatigable agent of this undertaking here has succeeded in getting together a most interesting collection of the works of the most celebrated living painters, sculptors, and other artists of Prussia, which, together with the *élite* of Prussian manufactures, to which the government is now summoning the different Chambers of Commerce to exhibit, will form a most complete representation of the present state of the fine arts and industry in this country.

MR. W. DARGAN—A FURTHER CONTRIBUTION.—The Irish correspondent of the *Morning Post* states that Mr. Dargan has added another sum of £10,000 to his advance for the purposes of the Great Exhibition of '53, making the total which he now gives £50,000!

THE POLICE.—Forty men of the Metropolitan Police will be employed in the interior of the building now erecting for the Great Exhibition. Those men will be chosen from the different divisions for their experience and good conduct, and forty additional constables will be raised in consequence. The committee of the exhibition have undertaken to pay the entire expense of this additional force.

INCREASED VALUE OF LAND.—The "confiscation" of Ireland is proceeding at a marvellously pleasant rate for the confiscated, whatever the new "intruders" may say to the contrary. The sale of the estate of Mr. Bagwell Taylor yesterday, before the land tribunal in Henrietta-street, is some of the latest instances of the "awful sacrifices" effected in the Irish land-market. The property is situated in the county of Tipperary, and yields a net rental of £753 19s., which was sold in one lot for the sum of £20,300, or at the rate of 27 years' purchase.

The magistrates of Limerick have refused to sit on the bench with Mr. Thomas Boyse, J. P., because he complimented the late Mayor on his retirement from office. They have also refused to sit with the late Mayor, because when returning thanks for the usual complimentary vote on his retirement from office he omitted to acknowledge the assistance he received from the local authorities in preserving the peace. The administration of justice has accordingly been suspended in Limerick. A correspondent of *Stamford's News Letter* says, when leaving the court, Mr. Boyse was served with a writ for £500, at the suit of Mr. Henry O'Shea, solicitor, for an assault on the latter a few days since, in the office of the Provincial Bank, in that city, arising out of an altercation which took place consequent upon a conversation in relation to a speech about the late Mayor.

CONC.—The service companies of the 31st Regiment, under command of Major Frederick Douglas Lumley, left barracks on Saturday morning for embarkation for Corfu. In addition to the band of the regiment, the bands of the Royal Regiment and 57th Regiment were in attendance, and nearly the whole garrison, who happened to be off duty, left their quarters and accompanied them to Patrick's Quay, where two of the river steamers were waiting to convey the 31st to her Majesty's ship *Simoon*, screw frigate, Captain Kingcombe, lying at Queenstown. Owing to the legal proceedings relative to the Six-mile-bridge affair, Lieut. Colonel Stanton remains until the investigation is judicially disposed of.

COST OF SOUPERISM.—One of the reverend soup compounders lately assured an audience of old women, male and female, assembled in Exeter-hall, London, that it cost thirty-six thousand pounds last year to carry on their work in the west, and that he would require as much money for the year current. Think of that pretty little sum! Thirty-six thousand pounds for filling the stomachs of a few peasants with soup, for scattering a few cheap bibbles, and enticing a squad of hungry unfortunates to go now and again to church for show. Thirty-six thousand pounds! Only think what inestimable labor a little band of Catholic priests laboring in distant India or Africa could accomplish with the physical support of such a sum as this, what journeys through forest and desert they might make, how widely plant the symbol of Christianity, pouring light on countless souls. Thirty-six thousand pounds for a monthful of soup and a load of tracts and Bibles!—*Ulsterman*.

THE ARDEE RANTERS.—This fraternity of impostors still continue to annoy the Catholics of Ardee. On Thursday last one of them entered the shop of a respectable inhabitant, and in the absence of the proprietor, who was in an adjoining room, placed a tract under an account book on the desk. Parties who can act in this way have mistaken their vocation, for it is evident that they belong to the light-fingered class.—*Dundalk Democrat*.

MALIGNANT PERSECUTION OF AN IRISH EXILE IN VAN DREMAN'S LAND.—The *Nation* states, on the authority of the colonial papers, that Patrick O'Donoghue, one of the unfortunate exiles of '48, has been deprived of his ticket of leave, and sent to a penal settlement for no other cause than that of writing a letter to a local newspaper in reference to the political treachery of a Mr. Balfe who, it appears, acted as a spy for the government in the Irish confederation, for which honorable service he has been rewarded with a lucrative post in Van Dieman's land.

EMIGRATION—WATERFORD, JAN. 22.—The Admiral sailed last evening with 250 and the Mars this day with fifty passengers, for Liverpool, for the United States.—*Waterford Chronicle*.

On Friday two hundred persons went into the railway train at Templemore station, all bound for Australia.—*Limerick Chronicle*.

Several of the Claddagh fishermen have left and gone to Scotland, where they obtain constant employment in mending nets for the Scotch firms, to fish on the Galway shores. For want of means to open such a source of riches the native fishermen must emigrate!

Mr. Kearns, Relieving Officer for the Oranmore district, has reported the intended extermination of 130 persons off the property of Walter A. Blake, Esquire, of Oran Castle, at present under the management of a receiver appointed by the Court of Chancery.

A large war vessel is daily expected at this port, for the purpose of enrolling seamen for the navy. It is supposed that the badness of the times will coalesce several of our stout Claddagh fishermen to join the service.—*Galway Packet*.

The agent of Lord Hertford has denied any further use of the news-room to the people of Lisburn, because many of the inhabitants who frequented it voted for Mr. Smyth, the successful member, and against his Lordship's nominee at the last election. The *Northern Whig* of Thursday says:—"The shabbiness of this petty and spiteful persecution is not greater than its impolicy. It gives strength to the cause against which it is used, and in reality does injury to none and to nothing but to Lord Hertford, and the just influence which Lord Hertford might possess but for the nature of the transactions which are carried on in his name.

Everywhere throughout Ireland the apprehension is expressed that, as all the coming crops will be spring-sown, the harvest must be late, and prices consequently rise. Indeed prices have seriously risen up to the present.

A Belfast paper informs us that the Orangemen of the Belfast district will hold a secret meeting of their body in the first week of February.

THE LATE EXPRESSIVE ROBBERY—A CHANGE IN THE SCENE.—Bridget Brien, charged with the robbery of a gentleman in Cardiff of upwards of £600, and who was transmitted thither on the warrant of Edmund Power, Esq., of Tramore, has been claimed by the gentleman in question as his better half, and was quite thankful to the police officer who restored her once more to his fond embrace. He stated that he frequently committed £2,000 to her safe keeping.—*Waterford Mail*.

A correspondent sends us (*Telegraph*) a statement of a sacrilege in the chapel of Portrush, county Antrim, which was broken into, and despoiled of many sacred ornaments, two chalices, two patinas, and other articles. No trace of the sacrilegious offenders have yet been discovered.

Two sacrileges were committed in Kildare last week—the robberies of Newbridge convent chapel, and of Miltown chapel.

CHARGE OF RIBBONISM—ARRESTS, &c.—At the Capel-street Police Office, Dublin, on Friday, 21st ult., Gerald Farrell and John Rooney were brought up in custody of two of the detective force before the presiding magistrate, Mr. O'Callaghan, charged with being implicated in a wide-spread system of Ribbonism.

Mr. Seed, crown solicitor, was in attendance for the prosecution.

Police-sergeant Craven, G division (detective) stated that he and Sergeant Meares, of the same division, had on the previous evening proceeded to the house 55, Lower Mecklenburgh-street, in which the prisoner Gerald or Garret Farrell occupied a room. They met him there, and informed him that they had come to search for letters or papers. He made no objection to their doing so, but said he should get a candle. He then went out of the room, Meares accompanying him to the hall. In a short time after they returned, Meares having a bundle of papers, and thrusting Farrell and the other prisoner before him into the room where witness was. Amongst these papers they found two which contained what witness believed to be passwords connected with Ribbon societies. These passwords were in the shape of question and answer.

[Here some documents were handed to the bench.]

Witness—Farrell said that they were only some papers that he happened to have in his hat. In the room there was a great quantity of papers strewn upon the floor, as if there had been a picking or sorting of them from a box that stood close to them. These papers lay mostly between newspapers. The documents were evidently written by different persons, and were from various parts of this country, and from places in England and Scotland. They were all directed to the prisoner Gerald Farrell, and were in his (witness's) opinion a correspondence on the subject of the Ribbon system. The Post Office mark was on some of them—the envelopes of others were gone or torn off. There were three communications from Liverpool.

Mr. O'Callaghan—I see that some are dated two years ago. Do you consider all these papers as relating to Ribbon societies?

Witness—Yes. Sergeant Craven—We have found a book which Farrell says is his, also the writing in it. From this book it would appear that this city has been divided into different districts, all running from a given boundary line to several points.

Crown Solicitor—One of the letters from a person named—, dated 27th September, contains the words—"send the goods." Now, all acquainted with the Ribbon system know what the word "goods" means, and that it is a password.

Sergeant Craven—We last night read some of the papers in the presence of Farrell, and he said that Rooney had nothing whatever to do in the matter.

Mr. O'Callaghan—Farrell, I perceive, is a person employed by shipping agents on the quay.

Craven—Yes; but he is better known as a "man-catcher."

The prisoners were then remanded.

On Wednesday Mr. Corballis applied to Mr. O'Callaghan for a further remand of the prisoners to that day week. He said warrants had been issued for the apprehension of other parties as participants of the offence and several arrests had been already made in England, Scotland, and Ireland—in Manchester, Glasgow, and in the county of Meath. Under these circumstances, and in order to ascertain what results such arrests might lead to, the crown desired a postponement of the case to that day week.

Farrell—I defy any one to say anything against my character.

Mr. O'Callaghan—I shall, on the application of Mr. Corballis, remand you till this day week.

The prisoners were then removed.—*Freeman*.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 25, 1853.

NEWS OF THE WEEK.

The political news is *nil*. Recruiting is going briskly on, and with the exception of the old women of the "General Peace, and All Manner Of Humbug, Society," who have lately held a meeting at Manchester, all parties seem to agree in the propriety of immediately putting the national defences in a state of efficiency. It is stated that the government have in contemplation the establishment of a defensive coast militia; the martello towers, off the coast of Sussex, are to receive an armament forthwith.

The great event of the week has been the closing scene in the famous drama of Achilli v. Newman. The defendant was called up for sentence on Monday, the 31st ult., and received, amidst the murmurs of some, the plaudits of others, and to the surprise of all, the purely nominal sentence "that he—Dr. Newman—do pay to Her Majesty the fine of £100, and that he be imprisoned in the first class of misdemeanants in the Queen's prison, until that fine be paid." Of course the fine was paid at once; the last part of the sentence especially, excited much tittering on the part of the audience. Monstrous as have been the proceedings throughout the whole trial, and well calculated as they have been to bring—trial by jury, at least, by Protestant juries—English judges—English Courts of Law—and English administration of justice—into odium and contempt, perhaps the sentence itself is the most absurd part of the whole. Either Dr. Newman was guilty of one of the most atrocious and abominable libels on record, or he was an innocent man—either he deserved to suffer the severest penalty that the law could inflict, or he merited no punishment at all. If Achilli be not the monster of bestiality that Dr. Newman accused him of being, he has been foully wronged by the sentence of the Court of Queen's Bench; and if he be (what every body, from the judge who pronounced sentence, to the door opener of Achilli's own conventicle, knows him to be) then has gross injustice been done to the Rev. Dr. Newman. In either case, the sentence is indefensible; and whilst by Catholics throughout the world it will be hailed, as, to all intents and purposes, a triumph for the illustrious defendant, its glaring inconsistency, and manifest iniquity, will have the effect of inspiring them with a thorough contempt for the logic and integrity of English judges, and Protestant tribunals. "Thank God," will be the exclamation of every honorable minded foreigner—"Thank God, I am neither a Protestant, nor an Englishman." We abridge the report of this extraordinary scene from the English papers:—

The avenues of the court were at an early hour thronged by a large crowd of persons, who appeared most anxious to obtain admission to hear the sentence pronounced; and as soon as the doors were opened there was a general rush, and within one or two minutes every seat and standing place was occupied. The galleries, also, were thronged during the day with a crowd of gentlemen, who appeared to take great interest in the proceedings. Considerable confusion was occasioned throughout the day by the vast numbers who were anxious to get into the court, but who were unable to do so; and this increased rather than diminished towards the close of the day, when the sentence was about to be pronounced.

When the judges had taken their seats,
"Sir F. Thesiger rose, and prayed the judgment of the Court upon Dr. Newman.

"Several affidavits were put in, and read by counsel for the defendant, after which the Attorney-General, who was followed on the same side by Mr. Sergeant Wilkins, Mr. Bramwell, and Mr. Budeley, rose, and addressed the Court in mitigation of punishment. Sir F. Thesiger, for the plaintiff, contended that the punishment should not be merely nominal; he applied himself to examine the effect of the verdict, which he contended to be conclusive on all issues on which the jury had found.

"Lord Campbell said, the Court was of a different opinion. The finding of the jury was conclusive while it stood; but a finding on a particular fact was not binding one way or the other.

"Mr. Justice Coleridge, as senior puisne judge, pronounced sentence. Addressing the defendant, he said—"It now becomes my duty to pronounce the judgment of the Court. I believe I speak the sentiments of every member of the Court, when I say that, in the first place, they are satisfied that you honestly believed in the truth of the allegations which you made against Dr. Achilli. They see no reason to doubt that you are a man incapable of having avowed or published, that which you believed to be false. The Court are further of opinion that this was not a reckless or unthinking belief, but that it was formed, and entertained, after having made due inquiries. Passing to the question of the actual truth or falsehood of the facts asserted in your plea of justification, I cannot adopt the strong and unqualified language your advocates have used; great allowances must be made for the difficulties under which Dr. Achilli labored; but after making all these allowances, and taking all the circumstances into consideration, the Court is not entirely satisfied with the finding of the jury, on these facts, in all particulars. If the question of the granting a new trial had turned solely on the finding of the jury, the Court would have had no difficulty in saying that there was so much to question in them, that, in their opinion, there ought to be a new trial."

The learned judge proceeded to exonerate the Church of England from the imputation of being interested in the personal character of Achilli.

"She might have said, that, though he had left the Church of Rome, yet, under whatever circumstances he had done so, he had not been honored or trusted by her."

Justice Coleridge is an Anglican, and felt a natural and excusable anxiety to disclaim, on the part of his sect, any connexion with such an infamous, and degraded profligate as he, and his brother judges on the Bench, knew this Achilli to be. Continuing his address, the judge complained of the "triumphant and ferocious merriment" of the language in which the defendant had exposed the vices of Achilli to the world, and of the exultation he displayed "over the unhappy man, whose soul offences were produced before the public." The task, added the senior puisne judge, should have been performed "even upon a man so foul and wretched," with feelings of sorrow and sadness, and not in a spirit of exultation. He concluded by complimenting the defendant upon the purity and integrity of his motives, and by exhorting him in future to conduct the controversy "in a spirit worthy of his great abilities—his ardent piety—his holy life—and our common Christianity!" Singular, that even on the Bench, Protestant judges cannot abstain from twaddle: "Our common Christianity!" as if between Catholics and Non-Catholics there were any Christianity "in common"—as if the co-religionist of Achilli had any religious community with a Dr. Newman! When will Protestants realise the truth—that, between them and us there is, in the matter of religion, "nothing in common?"—that Catholics disclaim all community of Christianity with Non-Catholics? and that there is just as much Christianity "in common" betwixt the Catholic and the Devil Worshiper of Central Asia, or Mumbo-Jumbo on the coast of Africa, as there is betwixt the Catholic, and the Non-Catholic, or Protestant? "Common Christianity" of Catholics and Protestants indeed! God forbid that, in our Christianity, we should be suspected even of having anything "in common" with them.—"Que conventio Christi et Belial?"

The Protestant press, generally, admit their conviction of the innocence of Dr. Newman, and the guilt of Achilli, by the tone which they adopt when commenting upon the sentence.

"Dr. Newman"—says the *Times*—"has received the very lenient sentence of one hundred pounds, and the nominal addition of imprisonment;" and adds "that the sentence was quite as severe as the case warranted." He admits that the sentence of the Court "nullifies, and sets aside" the finding of the jury; but remembering that "all" that the most ardent admirer of Achilli can say is—"that he has not been proved guilty of the most heinous offences, while against Dr. Newman's moral character, not a whisper of suspicion was ever breathed"—he concludes:—

"We rejoice in the sentence, because we do not concur with the jury, and because we are convinced that, phrase it as they will, the judges would have awarded a very different sentence had they been really convinced of the falsehood of the plea of justification."

We must do the Anglicans the justice to admit that they are very eager to disclaim all connection with Achilli. We believe them; whatever we may think of their Parliamentary Articles of Faith, and their Creeds—by "Order in Council"—we must admit that their clergymen are generally gentlemen, men of education, and refined manners; and, in that respect at least, very different from, and far superior to, the ordinary frequenters of Exeter Hall, and the Little Belhel. *The Morning Chronicle*,—the organ of the High Church party—comes out strong against the "unhappy man," as Mr. Justice Coleridge calls him:

"Achilli has not joined the Church of England; he has never been permitted to administer at our altars; he belongs to Protestantism unattached. In the ranks of the English clergy, thanks to the vigilance of the Bishops of the Metropolitan See, he has found no entrance."

Really, the "unhappy man" must be a bad bargain—very "foul" indeed, when we find the more respectable of the Non-Catholic sects so forward to disclaim him. Too filthily for the Anglicans, the precious convert has been handed over to Sir Culling Smith, and the evangelical conventicle; convert, man, conventicle, are well worthy of one another, but into the ranks of the English clergy, says the *Morning Chronicle*, "he could find no entrance."

The Continental news is made up of the Emperor's nuptial festivities. The ceremony called the "Civil Marriage" came off on the evening of Saturday, the 29th ult. On Sunday, the 30th, the marriage of the Emperor Napoleon III, to Eugenie de Montijo, was solemnised by the Archbishop of Paris in the Cathedral of Notre Dame. The beauty, and winning demeanor, of the new Empress have made a favorable impression upon all who have had the happiness of being admitted to her presence; and there is no doubt but that she will soon be exceedingly popular throughout the Empire, as, indeed, she deserves to be. Louis Napoleon has done many things well, but in his choice of a wife, he has done best; and many a discontented republican, to whom the name of "Emperer" was as distasteful as that of "Roi," will be won over to the new order of things by the graces and virtues of the Empress Eugenie. The Spaniards are delighted at seeing their lovely countrywoman elevated to the throne of Imperial France, and it is said that the Queen has ordered a magnificent crown as a wedding present to Her Imperial Majesty. A general amnesty for political offenders has been proclaimed, and it is generally understood that a decision has been come to, to restore a considerable portion of the Orleans property to the members of that family, and, also, to admit the exiled Generals to return, unconditionally, to France. The credit of these gracious measures is due entirely to the Empress, "whose good sense, and charitable actions"—say the public journals—"are hourly gaining for her the esteem of the public."

The steamer *Pacific* arrived at New York on Monday evening. Russia and Belgium are said to be contracting an alliance. The troops of Austria and Russia were concentrating on the Turkish frontier; but as yet no acts of hostility had been committed.

The *Arabia* arrived at New York on the 23rd, with news up to the 12th inst. The following are amongst the most important items by telegraph:—

"A rebellion had broken out in Milan, but the insurgents had been put down. Mazzini, Kossuth, and the other ent-throats of Europe seem to be busy again. Parliament re-opened on the 10th inst.; no business, of any importance, transacted; Ministers would introduce a bill to enable the Canadian Legislature to dispose of the Clergy Reserves."

CHURCH AUTHORITY.

"We have been informed, and the information was not a little surprising, that there are Protestants who are troubled with the argument put forth by the *True Witness* in favor of Church authority. To us the argument appears so utterly inconclusive and circular, that it is scarcely worthy of the attention or space required for a reply. It is as destitute of foundation as the Hindoo system of the world, which made the earth rest on the back of an elephant, and the elephant on the back of a tortoise, but could not tell what the tortoise stood upon.—Thus the *True Witness* makes the inspired Church the evidence of the inspiration of Scripture, and the inspired Scriptures the evidence of the inspiration of the Church, an argument which has neither beginning nor end."—*Montreal Witness*.

We will take the word of our cotemporary for the fact, that the minds of some of his Protestant readers have been "troubled with the arguments put forth by the *True Witness* in favor of Church authority;" and we may be allowed to give utterance to a sincere hope, that these "troubled" minds may seek for peace, by continuing earnestly their investigations after truth, as we are certain, that by far the greatest obstacle the Catholic controversialist has to contend with, proceeds, not from the strength of his opponent's logic, but from that apathy, that stolid indifference to the truth, and dread of "freedom of inquiry," which are so universally characteristic of orthodox Protestantism; when a Protestant of this class once begins, in good earnest, to inquire, it is all up with him; he will, if capable of reasoning logically, soon expand into a Papist, or subside into an infidel. We may be permitted, also, to remark that, in our humble opinion, the manner in which the *Montreal Witness* meets the "arguments put forth by the *True Witness* in favor of Church authority," is not calculated to restore calm to the spirits which the said arguments have "troubled;" we think that if any of the Protestants, to whom our cotemporary alludes as having been troubled by the "arguments of the *True Witness* in favor of Church authority," will but dispassionately compare those arguments, with the rejoinder of the other *Witness*, they will admit that the latter has not even so much as attempted to refute, or reply to, them.

Instead of attempting to refute us—instead of fulfilling his promise of opposing to our arguments "a positive, and contrary, thesis," our cotemporary thinks to settle the matter, in an off-handed manner, by pronouncing our arguments "utterly inconclusive and circular;" and then, with that contempt for truth, which is with him a substitute for reasoning, he taxes us with making—"the inspired Church the evidence of the inspiration of Scripture, and the inspired Scriptures the evidence of the inspiration of the Church." Charity would bid us put this falsehood down to the account of the "invincible stupidity" of our opponent, were it not that, in reply to a question from him, at an early period of the discussion, we had distinctly stated—[*True Witness*, Jan. 7th]—"that, in arguing with Non-Catholics, or Protestants, we did not recognise the inspiration, or superhuman authority, of the New Testament"—that, in short, until their "inspiration" shall have been proved, we can not admit that any writings are "inspired."—With what face then, can our cotemporary accuse us of appealing to "inspired" writings as the evidence of the "inspiration" of the Church? Again we repeat, that, in our controversy with Non-Catholics, we do not recognise the existence of any "inspired" writings; neither do we assert the "inspiration" of the Church.

The *Montreal Witness* called upon us to state our arguments in favor of Church authority, promising that he would, thereunto, reply—demolishing said arguments, and "chewing us up most catavannously" as a warning to all fool-hardy Papists. To this we made answer by stating our thesis, and the arguments in its support, calling upon our opponent to produce his "positive and contrary thesis." Our thesis was—that the only means appointed by Christ Himself for the promulgation, and perpetuation, of His doctrines, amongst "all nations," and "until the consummation of all things," was the teaching of a body of men, by Him expressly commissioned "to teach." From the miracles, and above all, from the Resurrection of Christ—facts which are authenticated as easily, and in the same way, as are any other facts recorded in history, viz., the death of Mary Queen of Scots—the banishment of Napoleon to St. Helena—or the siege of Jerusalem by the Roman legions—we concluded that Christ's mission was divine: from the divinity of His mission, we concluded to the divinity of the commission, given by Him to a select body of His disciples, "to teach;" and from that commission "to teach," we concluded to the infallibility of the teaching of the body so commissioned. For, reason assures us, that where a divine commission is given, everything indispensably requisite for the due fulfillment of that commission is therewith given; but to a teacher, infallibility, or a certain knowledge of what he is to teach, is indispensably requisite; therefore we concluded that, to the divinely commissioned body of teachers, infallibility, as indispensably requisite for the due fulfillment of its divine commission, was also given.

That such a body of teachers must be in existence

at the present day we deduced from the fact of the necessity for such a teacher, and also from the fact that the divine commission "to teach" has never been repealed, or superseded by some other commission emanating from competent authority. Man, we argued, is not endowed with an infallible, and intuitive apprehension of the dogmas taught by Christ, for in that case a Revelation would have been unnecessary. But a firm belief in, and therefore a certain knowledge of, these dogmas is necessary to man for his salvation; but God has given to man everything that is necessary for his salvation: therefore God has given to man some certain means of knowing the substance of the Revelation made through Christ.

The controversy then resolves itself into the simple historical question—"What means has Christ Himself appointed for the promulgation, and perpetuation, of His doctrines, amongst 'all nations,' and 'until the consummation of all things?'" and this is the sole question that Catholics can discuss with Non-Catholics, for upon it every thing else depends; he who makes use of the means appointed by Christ Himself for promulgating and perpetuating the knowledge of His doctrines amongst "all nations," and "until the consummation of all things," shall never err; he, who makes use of any other means, may search after, but has no right to expect that he shall ever attain unto, the knowledge of the truth. Now, our thesis is—that the means appointed by Christ Himself, for promulgating and perpetuating the knowledge of His doctrines, amongst "all nations," and "until the consummation of all things"—was the teaching of a divinely commissioned, and because divinely commissioned, therefore an infallible, body of teachers, or Church—to which, for the sake of distinction, we give the name of "*Ecclesia Docens*"—to this thesis our opponent promised to oppose "a positive and contrary thesis;" hitherto he has not fulfilled his promise.

Our opponent might upset our thesis, by showing—either that no commission to teach was ever given, or that Christ had neither the right, nor the power, to give such a commission. Or, by proving—that if given, it was given only for a definite, and limited period; or that, if given for an indefinite, or unlimited period, it has subsequently lapsed, or died out—been repealed, or superseded, by some other commission, emanating from the same authority. Or, by showing that Christ has appointed some other means, besides the teaching of a select body of men, for the promulgation, and perpetuation, of the knowledge of His doctrines, amongst "all nations," and "until the consummation of all things." Or, by proving that all men have an intuitive, and infallible apprehension of the doctrines by Christ revealed; or, by proving that it is not necessary to man, for his salvation, that he should believe in, and therefore know with certainty, the truth of, these revealed doctrines; or finally, by clearly establishing the fact that, God has not given to man, all that is necessary to him, for his salvation; and that therefore, Christ has appointed no means for the promulgation, and perpetuation, of the knowledge of His doctrines amongst "all nations," and "until the consummation of all things." But, only by asserting, and successfully supporting, as his thesis, some one of the above propositions, can our opponent hope to destroy the "argument of the *True Witness* in favor of Church authority."

For, most certainly, if the teaching of an infallible, because divinely commissioned, body of teachers be not the means appointed by Christ Himself for the promulgation and perpetuation of the knowledge of His doctrines, amongst "all nations," and "until the consummation of all things"—then, of two things, one,

1. Either Christ Himself has appointed some other means.

2. Or, He Himself has appointed no means.

If Christ Himself has appointed some other means for promulgating, and perpetuating, the knowledge of His doctrines, we call upon our opponent to state what means, and when, and how, appointed; reminding him, that, upon pain of approving himself false to his own principle—"that in matters of religion nothing is to be believed, but what can be proved from the Bible"—he is bound to prove, from the Bible, and the Bible alone, that Christ Himself has appointed some other means, besides the teaching of a divinely commissioned, and therefore infallible, body of teachers, for the promulgation and perpetuation of the knowledge of His doctrines amongst "all nations," and "until the consummation of all things."

If, on the other hand, Christ Himself has appointed no means for the promulgation, and perpetuation, of the doctrines of Christianity, there is but one conclusion that we can logically come to—that is,—that, in the opinion of Christ Himself, the doctrines of Christianity were not worth promulgating, or perpetuating; and to that conclusion every logical Protestant must come, who denies—the authority of an infallible Church, or "*Ecclesia Docens*," and who is unable to prove, from the Bible, that Christ Himself has appointed some other means for promulgating, and perpetuating, the knowledge of His doctrines amongst "all nations," and "until the consummation of all things."

Old maids and bachelors are notorious for the lively interest that they take in the domestic arrangements of young married couples, and for the excellent advice that, unasked, they are in the habit of giving to inexperienced Paps and Mamas, as to the bringing up, the feeding and physicking, of the expected little ones. Alas! for the ingratitude of human nature—that such excellent and disinterested advice should so often be so badly received by those to whom it is addressed. Much the same kind of interest, and attended with very much the same results, do our Non-Catholic friends of Upper Canada take in the affairs and internal arrangements of the Catholic Church. They are so fond of us that we are in a

fair way of being smothered with attentions. Perfectly indifferent to the worthlessness of their efforts for our Reform—heedless of the contempt which Catholics necessarily feel for such impertinent meddlers with affairs that in no way concern them—our Protestant old women, with a perseverance, worthy of a better cause, and a happier issue—will persist in shoving their noses into every nook and corner, prying into every cupboard and drawer, in the hopes that they may find therein something to call forth their advice and exhortations. Good worthy people! but like many other good worthy busy-bodies, they oftentimes reap nothing but a snubbing for their pains.

Such a snubbing has been lately administered by the *Journal de Quebec* to the zealous Non-Catholic organ of Upper Canada—the *Toronto Globe*. This active, and intensely meddling gentleman, with the assistance of a correspondent signing himself “Peter Prayer,” and whom, from the style in which he writes, and the intimacy with the Canon Law and usages of the Church which he professes, one would strongly suspect of being a loose and disorderly Priest, about to abjure Romanism, and take up his testimony against the Pope—has just started a notable man’s nest—nothing less than a conspiracy, on the part of the Bishops of the Ecclesiastical Province of Quebec, to levy tythes upon the unsuspecting, unprotected laity of the Province, for their—the said Bishops’—special use and behoof. Of course, the *Globe* has his dander up in less than no time.

Not for the satisfaction of the *Globe*, nor yet for that of any of his Protestant friends—for the internal arrangements of the Catholic Church in Canada, and the distribution of her revenues, are matters with which they have no concern, and over which Protestants may rest assured they shall never be allowed to exercise the least control—but for the information of his Catholic readers, does the *Journal de Quebec* careen and expose the misrepresentations of the *Globe*, and of his estimable correspondent—“Peter Prayer;” we avail ourselves of the explanations of our cotemporary.

The Catholic Church, having deemed it necessary to make fresh provisions for the constantly increasing spiritual wants of the faithful in this Province, proceeded, in virtue of that supreme authority conformed to her by her Divine Spouse, to the creation of several new Dioceses, in different parts of Canada—at Toronto, which in consequence was elevated to the dignity of an Episcopal See—at St. Hyacinthe, and Three Rivers. It became necessary also to make provision for the due support of the Bishops appointed to rule over these newly created Dioceses, and thereupon, at the Provincial Council, held at Quebec in August 1851, it was decided to demand the sanction of the Sovereign Pontiff to one, of the following three propositions:—

1. That the Bishop might be authorised to receive the third of the revenues of one, or two, of the parishes in his Diocese.
2. Or, that he might be authorised to receive the fourth, or fifth, part of the revenues of three, or of four, parishes in his Diocese.
3. Or, that he might be authorised to demand the tenth of the revenues of several, or of the greater number, of the parishes in his Diocese.

His Lordship the Bishop of St. Hyacinthe was chosen by the Prelates of Canada to bear the decrees of the Provincial Council to Rome, and to lay them at the feet of the Sovereign Pontiff. His Holiness, after mature deliberation, approved of the third, of the three propositions for raising a revenue for the newly created Dioceses, mentioned above; in consequence, its provisions now form part of the Ecclesiastical Law of this Province, and all the rhodomontade of the *Globe*, backed by all the vituperation of his ally—“Peter Prayer”—will prove perfectly ineffectual against it. In framing decrees for the government of the Church, and the distribution of her revenues, Catholic Prelates are in the habit of seeking counsel from the Holy Spirit alone; and our cotemporary may rest assured, that the objectionable decrees will not be the less duly enforced, because they are offensive to the Protestant editor of the *Globe*, and his worthy friend and ally Mr. “Peter Prayer.”

It must be remembered that, although the demands upon the Bishops of Canada for the support of public worship—for purposes of charity and education—are very heavy, their revenues, or sources of income, especially in the newly created Dioceses, are very trifling indeed, consisting, for the most part, of the voluntary contributions of the faithful. “Peter Prayer,” indeed, with a disregard for truth and decency, remarkable on the part of one so well versed in the Canon Law, and so deeply read in Ecclesiastical History, has the impudence to tell his friends of the *Globe* that, the revenue of his Grace the Archbishop of Quebec amounts to £4,500, and that of his Lordship the Bishop of Montreal to £3,500. The truth is, that the whole income of the Arch-Diocese of Quebec is below £2,000, whilst the revenue of the Diocese of Montreal does not amount to £600 per annum. Out of these sums, it must be remembered that, the Prelates have to provide for the support of a large body of Clergy attached to their households—the Ecclesiastical establishments connected with their Cathedrals—and have to meet the hourly calls that are made upon them from all parts of their Dioceses. Instead of reproaching the Bishops of Canada for their wealth, and sumptuous establishments, “Peter Prayer” would have been nearer the mark if he had reproached the Catholic laity of the Province for their apathy, and for allowing their Prelates to languish in comparative—nay, actual poverty. A few weeks of the privations and hardships to which the Bishops of Canada are compelled to submit, would have a very salutary effect upon the intellect and temper of the *Globe*’s friend—“Peter Prayer.”

TO CORRESPONDENTS.

An Etchemin “Subscriber” is respectfully informed that his communication, about “Railroads and Mr. Jackson,” is declined, as relating to matters, of high importance indeed, yet, which by no means fall within the province of the TRUE WITNESS.

“Anglo-Catholic.”—It is contrary to the custom of the TRUE WITNESS to discuss questions of dogma—that is to say, questions in the supernatural order—with Non-Catholics; you will therefore perceive why we decline the controversy you propose upon the question of Transubstantiation—a doctrine, according to you, “theologically false, and philosophically absurd.”

We cannot, for instance, discuss with you the question whether the doctrine of Transubstantiation be, or be not, “theologically false,” because we have no common standard, or authority, in the supernatural order, to which we can both appeal, and by whose decision we are both content to abide. The Catholic Church—the sole authority in the supernatural order that we recognise—affirms that the doctrine of Transubstantiation is “theologically true;” you, who deny the authority of the Catholic Church, assert that that doctrine is “theologically false.” It is evident therefore, that we have no means in common, by which to ascertain the “theological truth or falsity” of the doctrine in dispute: we will not therefore enter upon such a prolix, upon such an interminable, controversy. Before discussing questions in the supernatural order, we must have a common authority, or inspire, in the same order, to whose decisions we are both prepared to yield an unqualified submission: such a common, and supernatural authority we have not got; there is, therefore, no use in our disputing about the “theological falsity” of the doctrine of Transubstantiation.

The “philosophical absurdity” of the doctrine, which you assert, we do indeed deny; and we may also, consistently with our principles, argue that it is not “absurd,” but that the “absurdity” attaches to him, who, like Anglo-Catholic, admits a real objective change in the Eucharistic elements, after, and in virtue of, the act of Consecration, and yet rejects the doctrine of Transubstantiation, as “theologically false and philosophically absurd.”

For you do admit a change, and the philosophical question at issue between us is—“What is the subject of that change? the substance or the accidents of the Eucharistic elements?” In other words—is the change *nomenclal*, or *phenomenal*?

You admit a change in the Eucharistic elements, for you say that, whilst before Consecration they were only “bread and wine,” after, and in virtue of the act of Consecration, they “become” something else, and are “verily and indeed the *spiritual* body and blood of Christ.”

Now, without entering into any discussion, as to the meaning of this word “spiritual”—whether by it you mean only an “imaginary or fictitious,” as opposed to a “true and real” body—it is sufficient for our purpose to remark that, by admitting that the “bread and wine” do, after, and in virtue of, the act of Consecration, “become” something that they were not, before Consecration, you do, to all intents and purposes, admit a change or “*Trans*” for that which “becomes,” what it was not, must necessarily, in order so to “become,” undergo a change. You admit also that this change is effected in, or wrought upon, the Eucharistic elements, by, and in virtue of, the act of Consecration, being thus an objective reality, not dependent upon the heated imagination, or devotional feelings, of the communicant. We have therefore got the change or “*Trans*”; let us now see what is the subject of that change.

Change, to be change, must be either *nomenclal* or *phenomenal*, or both—that is to say, it must be a change—either of substance, or of accidents, or of both. A change, which is a change, neither *nomenclal*, nor yet *phenomenal*—neither of substance, nor yet of accidents, is no change at all—it is simply a “philosophical absurdity.” But as we have shown above, you do admit a change or “*Trans*”—you must therefore recognise some subject of that change.

Now, the change is not *phenomenal*, or a change of accidents; our senses can take cognizance of these, and our senses infallibly assure us that the *phenomena*, or accidents, of the Eucharistic elements, undergo no change.

Then must the change be *nomenclal*, a fact of which our senses can take no cognizance; and the *nomenclal*, or substance, of the Eucharistic elements must be the subject of the change or “*Trans*.” But a change, of which the *nomenclal*, or substance, is the subject, is Transubstantiation, and nothing else; the very Roman doctrine which you oh! “Anglo-Catholic,” pronounce to be “philosophically absurd.”

We reply then by showing, that to deny this Roman doctrine of Transubstantiation, our correspondent must deny that there is any change whatever in the Eucharistic elements, after, and in virtue of, the act of Consecration—which is contrary to his assertion that, though only “bread and wine” before—they after, and in virtue of, the act of Consecration, “become” something else—“verily and indeed the *spiritual* body and blood of Christ.”

Or, he must assert a change, which is neither *nomenclal*, nor yet *phenomenal*—of which neither the substance nor yet the accidents are the subject—which is indeed “absurd,” the most monstrous “philosophical absurdity” we ever had the fortune to meet with.

To the Editor of the True Witness.

Montreal, February 16th, 1853.

DEAR SIR,—As the face of “the Anniversaries” is over for another year, I should like to say a few words on the subject of the proselytising system in general, and on the F. C. M.’s manoeuvres in particular. It is one of the strangest things on record, that now, in the middle of the nineteenth century, with the light of

mourning experience shining full upon them, the Protestant sects still “lay the flattering unction to their souls” that they can overthrow Popery. “Tis strange, ‘tis passing strange, ‘tis wonderful,” that they, who in all other things have the cunning of the serpent, and are pre-eminently gifted with worldly wisdom, should be, in this one thing, completely infatuated, and incurably blind. Day after day, and year after year, do we see them spending their money, with lavish profusion, on what they are pleased to call *Foreign*, and *Home Missions*, though what they get for their money is a mystery to us. If they could only produce one convert—that is to say—a real *bona fide* convert for every thousand, ay! or ten thousand, pounds they spend, it would be something; but the mischief is that Rome converts all the heathens who are converted, and it is a notorious fact that what Rome gets she is sure to keep. “It is Rome,” then, who does all the *converting*—(apostatising may be carried on, in a few instances by the sects, through the medium of famine, and the un-Catholic heart of man—naturally prone to evil;) yet how in the wide world do the Bible Societies, &c. &c., contrive to spend all their money? Why, spending money is the easiest thing in the world; nothing can be easier than to transport whole families of godly men, women and children,—faciously styled missionaries—out to countries lying on any given part of the earth’s surface; providing said families with all the comforts, and with most of the luxuries of life: fine broadcloth for the men, silks and satins and velvets for the ladies, with divers and innumerable *gadgets* for the pickaninnies of the family; truly the equipment of the missionaries (great and small) is a serious item on the funds of the Christian Missions. Then the loads of Bibles and Tracts to be provided swallow up the remainder, and make a monstrous sum total. If the Bibles and Tracts sent out yearly from the Missionary Societies only did the one hundredth part of their work of destruction, society would long ago have been disorganised—true religion would have vanished from the earth, and the world have fallen back into pagan corruption. Witness the deplorable condition of religion in the neighboring republic, where (with the single exception of the Catholics), the people are daily becoming more and more corrupt; all traces of revealed religion are disappearing, with fearful rapidity, from amongst them, and they are reveling in the wild license of unbridled passion, *forgetful of God*, worshipping only *self*, and the fell passions of their nature. Look at the Mormon with his blushing bestiality of life; look at the great torch-light procession lately held in Cincinnati in honor of *Yon Peter*!—look at the Women’s Rights Conventions and the *Reverend Miss* and *Mrs.* such-a-one setting up to “expound the word” for the elect (bless the mark!) while deputations of *ladies* step forward (I suppose in Bloomer Costume) to present petitions at the bar of a House of Assembly; look at the frightful indifference regarding marriage, which is no longer thought necessary even for *decency*; look at the Spiritual Rappings (now being organised into a Religion—I beg religion’s pardon—I mean, a Protestant, sect) look at the abominable advertisements constantly published in American journals—showing that crimes, *altogether unheard-of* in Catholic countries, are of common and ordinary occurrence in Non-Catholic communities, and are, in fact, regarded as a mere matter of business. Now, Mr. Editor, all these abominations are distinctly to be traced to the Protestant principle—the negation of authority; they are all and every one the natural offspring of private judgment—that grand pit-fall prepared by the devil for proud ambitious man, nearly six thousand years ago when he urged Eve to “judge for herself” in regard to the fatal apple. Fortunately for the world, I repeat, these missiles so recklessly cast among “the unlearned and unstable” are not “wristed to their own destruction”—because Catholics having the talisman of faith, are preserved from the poison of unbelief, while the heathen and the infidel laugh at the impotent efforts made by carnal missionaries to erode the Bible down their throats. If the sponsors of the Anniversary “*bands*” wish to know who it was that converted, and still converts, the nations of the earth, we point to the humble Jesuit, or other Catholic priest, going forth alone, from friends and home and country—one thin cassock and one coarse cloak his equipment; his crucifix, his beads, and his breviary his only wealth. A man of self-denial and of mortification—a man who has no other tie in this world than that which binds him to God’s holy church—a man, who is prepared to do, and to suffer, whatever God pleases, and to lay down his life if necessary for the honor of His holy name—a man whose very presence has a hallowing influence, and who bears on his mild, subdued features, the stamp of every virtue—a man who is never deterred by any danger, or by any human weakness, from the fulfillment of his duty, and who walks the earth on a mission of charity and peace—this is the converter of the nations—the authorized envoy of that Church to whom Christ said: *Go teach all the nations*. But let no one suppose that it is only Catholics who notice the impotence of Protestantism when it attempts to convert men or nations, an office which belongs solely to the Catholic Church. Alison, in his new History of Europe, (vol. 1,) admits that it is undeniable that no conversions of any account have been effected in these latter ages with the exception of those by Jesuit missions in South America. Many other impartial writers might be quoted in support of this assertion, but the limits of a letter will not permit more than a passing allusion to the fact. Let the ranters do the rest.

I know not whether you noticed the report of a meeting of the F. C. M. folk which took place in Kingston lately. As usual the report contained some rich specimens of evangelical astuteness. One of the speakers on that occasion announced that in the course of thirteen years, the society had succeeded in withdrawing 500 persons from the communion of Rome—and that of those five hundred, it was hoped that one hundred had entertained vital religion—or believed in Christ—query—what became of the other four hundred withdrawn from the communion of Rome? The *Montreal Witness* of February 9th, says:—

“Since the formation of the Society, 13 years ago, close upon 100 have been converted, not merely from Rome, but to the saving reception of the truth, as it is in Jesus. Not fewer than 500 have either abandoned the errors of Popery, or been more, or less benefited.”

Is there not here, Mr. Editor, matter for melancholy reflection? Five hundred souls have been decoyed from the Church, and, of these five hundred, “close upon one hundred” only—even in the opinion of the Protestant proselytisers—have found the truth. It is but fair to suppose that, the remaining four hundred and upwards, are, simply, and purely, *infidels*—that they have thrown off Catholicity, and put on—

Your, &c.,

CATHOLICS.

To the Editor of the True Witness.

DEAR SIR—Through the kindness of a friend, I was enabled to have a look at that strange journal, the *Montreal Witness*, of the 16th of February, 1853.—What astonished me most was the coolness with which that journal lies. I could not help asking myself,—is it possible to find readers for such a paper?—is it possible that men can so allow themselves to be deceived? In the observations made by the *Witness*, on a letter of an Irish Catholic, he seriously tells his readers that there is no difference between the Bible used by the priests, and that which he, and his use, except that the one is in Latin, and intelligible to very few; the other in English, and accessible to all. Now, Sir, in that statement I find two lies; for I know that the priests have the English version, as well as the Latin; also the Septuagint, and even some copies of the original. The *Montreal Witness* lies then, when he would lead people to suppose that the priests have only the Latin version. But he lies again when he states, that the difference of language is the only difference between his Bible, and that which is used by us Catholics; for, besides the many variations, errors, and favoring error, to be found in the Protestant text, there is this very important difference—that the Catholic version is authorised and approved by the Church; while the Protestant version has no authority at all. To be sure, it is published by the special command of that slobbering creature, King James the 1st, as O’Connell called him. But where did a king, or any other layman, get authority from Christ to decide what is the Word of God, and what is not? Will the *Witness* answer this question?

Another observation of the same journal is—that there is a great unity of faith amongst all the great Protestant bodies—their differences being only on secondary matters, such as those of church government, and not in faith itself. Ah! now, Mr. Editor, don’t laugh; the poor *Montreal Witness* gives out his reflections so simply you should not be hard on him. So it appears that, in the opinion of the great Protestant bodies, amongst the great truths which the Apostles received from Christ, there are some matters of only secondary importance—mere trifles!—such as those of church government. Where does the Bible teach that state invention of “Jurieu—the doctrines of fundamental, and non-fundamental?” The church government, though distinct in one society from the church government of another society, does not hurt the unity of the church! Then a country in which there are two distinct governments, independent of each other, is but one kingdom—that is, twice one, make one! In what school did the editor of the *Montreal Witness* learn “multiplication?” The poor fellow knows not the value of a unit. Christ the Lord called His Church a kingdom, and but one kingdom; but these men would divide it into as many different kingdoms, as there are distinct church governments with them.

There is a letter also from a Quebec correspondent, who subscribes himself “Nana.” I think, Sir, the first person of that name, were he alive, would have reason to be ashamed of this new nomenclature. This Solomon says that “he has attended closely to the discussion between you and the *Montreal Witness*, upon questions of *ushe says*” a casuistical nature relating to the Church, of which, like the generality of perverts that he has chanced to meet, you are such a zealous bigot.” Now it is plain to any man of ordinary penetration that the question in dispute was not casuistical, but historical. However, the firm that defrauded the poor servants and laborers in the “Savings Bank” will make no scruple to rob words of their true meaning. The word bigot too is misapplied when addressed to you; for bigotry means a blind zeal; but a zeal for the truth is not a blind zeal especially in a man of learning, like the “True Witness.” But Sir, as we know that even donkeys are aware when they are going to have a nose about their nose, we are not surprised that even the stupid correspondent of the *Witness* should perceive that his favorite journal was falling into a nose on the question of the “Church.” He knows full well that on that great question the *Witness* would suffer a defeat that would be damaging to the “Evangelists;” therefore, he prudently, but not wisely for his soul, sounds a retreat. The miserable conventicle is afraid of the force of truth, and prefers to hide itself in the darkness of error. The men of the *Montreal Witness*, in declining to discuss the Church question, acknowledge their defeat; why, then, not act honestly, and confess their errors, and seek salvation by embracing the truth?—It is a sad thing for Protestantism, if it can’t produce some better defender than the *Witness*, and his Quebec correspondent.—Yours faithfully,

PHILEATHES.

ATTEMPT TO ESTABLISH THE PROTESTANT RELIGION IN IRELAND.—By T. D. McGee, Esq., Editor *American Celt*.

This is an admirable work, on the most important portion of Ireland’s eventful history. Its rich and racy style cannot fail to entertain and delight the mere reader, while its faithful portraiture of the heathen atrocities and perfidious treachery of the primitive apostles of plunder and Protestantism in Ireland, will be found both interesting and instructive to the historiographer and statesman.

Mr. McGee’s account of the monstrous cruelties by which the first “Reformers” sought to torture and starve the Irish into apostasy, is a striking exemplification of the fell spirit of Protestantism. Well has the *Catholic Messenger* said that “this is the best production of its distinguished author,” for a work better suited to the times it would be difficult, perhaps impossible, to produce.

The first edition of this excellent work is already exhausted, but we are happy to learn that the enterprising publisher, P. Donahoe, Esq., has a second edition in press which will shortly be ready for sale.

Stephenson, the engineer of the Menai bridge, is said to be on his way to Canada, to build the bridge across the St. Lawrence, opposite this city.

ORANGE PROCESSION.—It has, we are sorry to see, been announced that the Orangemen of this County intend celebrating the next 12th of July by a public procession in this town. The members of this, so styled, loyal body claim for themselves the character of peaceable men, but how they can reconcile this with their expressed determination to walk in public procession is beyond our comprehension. They cannot plead ignorance of the riots and murders which yearly result from these public processions.—*Brockville Records*.

FOREIGN INTELLIGENCE.

FRANCE.

MARRIAGE OF THE EMPEROR.

THE CIVIL CEREMONY.—The civil marriage of the Emperor was celebrated on Saturday night, the 29th ult. At eight p. m., the Duke de Cambacérés, grand master of the ceremonies to the Emperor, accompanied by Count Bacciochi, the master of the ceremonies, started from the Palace of the Tuileries, with two of the Court carriages, and went to the Palace of the Elysée, to seek the Imperial bride. The carriages were escorted by a detachment of cavalry. The grand master of the ceremonies and his party remained but a few minutes in the palace. At half-past eight, the beating of the drums *au champ* and the salute of the troops, announced the arrival of the bridal party, and in a few minutes the Duke de Cambacérés issued from the principal entrance with the Imperial bride on his arm.

At the foot of the grand staircase of the Pavillon de Flore the Imperial bride was received by the Grand Chamberlain (the Duke de Bassano,) and the Grand Equerry, the two Chamberlains on duty, and the Emperor's orderly officers, who conducted her to the Salon de Famille, where the Emperor was waiting for her. At the entry to the first saloon, the Imperial bride was received by their Imperial Highnesses Prince Napoleon and the Princess Mathilde, when the party formed a procession and proceeded to the Emperor's saloon. On arriving near the saloon in which the Emperor had taken up his position, the Chamberlain at the head of the procession announced to the first Chamberlain the approach of the future Empress.

The Emperor then advanced to the door of the salon to receive the bride; and, after cordially shaking both her and the Countess de Montijo, her mother, by the hand, the whole party advanced into the room, and the bride took a seat of honor which had been previously prepared for her. Half-past nine having arrived, which was the hour previously fixed for the civil marriage, the Grand Master of the Ceremonies, the Duke de Cambacérés, advanced to give notice to the Emperor, and a procession was immediately formed for the purpose of proceeding to the Salle des Maréchaux, in which the general company, to the number of 800, had in the meantime assembled.

The moment the doors of the Salle de l'Empereur were thrown open, the Master of the Ceremonies called out in a loud voice, "L'Empereur!" and the procession immediately moved on, proceeding slowly to the Salle des Maréchaux, where the persons forming it took up the places allotted to them. The officers, grand officers, and ladies of the household of the future Empress, took up their places behind the thrones of the Emperor and the bride, according to their rank. The Ministers placed themselves to the right of the Emperor's throne. His Majesty, having advanced and taken his seat on the throne, invited the future Empress to take her seat on the throne allotted to her. The Imperial Princes placed themselves to the right of the estrade, and the Princess Mathilde placed herself on the left near the future Empress. Behind the thrones were placed her Excellency the Countess de Montijo on the right, the Minister of Spain, and the members of the Emperor's family specially invited to be present. The Minister of State and the President of the Council of State remained standing near the table. The Master of the Ceremonies, with his assistants, were ranged to the right and left, in front of the throne. At the moment of the entrance of the Emperor and of the future Empress, the whole company rose, and remained standing till the end of the ceremony.

The Emperor and the bride having taken their seats, the Master of the Ceremonies advanced to M. Fould, the Minister of State, who, on this occasion, exercised the functions of "officier de l'état civil" of the Imperial family, in virtue of the *senatus consultum* of the 25th of December last, and to M. Baroche, the President of the Council of State, who was specially designated by the Emperor to assist the Minister of State during the ceremony, and invited them to approach the throne of the Emperor. The Minister of State and of the Emperor's household then advanced, and said in a loud tone—

"In the name of the Emperor."

At these words the Emperor and the future Empress both rose.

M. Fould then continued:—

"Sire—Does your Majesty declare that you take in marriage her Excellency Mademoiselle Eugénie de Montijo, Countess de Teba, here present?"

The Emperor replied:—

"I declare that I take in marriage her Excellency Mademoiselle Eugénie de Montijo, Countess de Teba, here present."

The Minister of State then, turning to the bride, said:—

"Mademoiselle Eugénie de Montijo, Countess de Teba, does your Excellency declare that you take in marriage his Majesty the Emperor Napoleon III., here present?"

Her Excellency replied:—

"I declare that I take in marriage his Majesty the Emperor Napoleon III., here present."

The Minister of State then pronounced the following words:—

"In the name of the Emperor, of the constitution, and of the law, I declare that his Majesty Napoleon III., Emperor of the French, by the grace of God, and the national will, and her Excellency Mademoiselle Eugénie de Montijo, Countess de Teba, are united in marriage."

After these words the Masters of the Ceremonies and their assistants placed the table on which the registry of the marriage was laid in front of the thrones of the Emperor and the Empress.

The President of the Council of State having, on

the invitation of the Grand Master of the Ceremonies, handed a pen to the Emperor, his Majesty, without rising from his seat, signed the book. The President of the Council of State then handed the pen to the Empress, who also signed.

THE RELIGIOUS CEREMONY.—The marriage of the Emperor and Empress was celebrated on Sunday 30th ult., at Notre Dame. At noon the *cortège* left the Palace of the Tuileries; it was headed by a squadron of the National Guard à cheval, and was followed by regiments of Lanciers, Dragoons, Carabiniers, Cuirassiers, and Guides. The line of the procession was kept all the way by a double file of National Guards and troops of the line. The Princess-Mathilde, the Prince Jerome Napoleon Bonaparte, and Prince Napoleon, were in carriages drawn by six horses, followed by a brilliant staff, composed of general officers not in command. After them came the Imperial carriage; this was surmounted by the Imperial crown, and drawn by eight horses, richly caparisoned.

The *cortège* crossed the Carrousel, the Louvre, and passed through the new Rue de Rivoli, the Place l'Hotel de Ville, the Quays, and the Rue d'Arcole, to Notre Dame, where the Emperor and Empress were received by the Archbishop of Paris at the head of his clergy. The Emperor having conducted the Empress to the *estrade* where their throne was situated, the service began, after which the Archbishop gave the nuptial benediction to their Majesties.

After the *Te Deum* the Emperor and Empress were re-conducted to their carriage with the same ceremony, and the *cortège* retraced the same route on its return to the Palace of the Tuileries. On all their way the people and the army gave vent to the greatest enthusiasm. At three o'clock their Majesties appeared at the balcony at the Pavillon de l'Horloge, and were saluted by the most fervid acclamations of "Vive l'Empereur!" and "Vive l'Impératrice!"

The *Moniteur* publishes the following announcement:—

"It has been said amongst the public that difference had manifested themselves amongst the Ministers. Those reports are false, and there is no question of a Ministerial modification," in consequence of the "scandalous stories" circulated about the Countess of Téba, the Prefect of Police has given orders to his *employés* to arrest any persons publicly spreading indecent and insulting reports against that lady, with a view to prosecution before the tribunals.

The rumor of the probability of two decrees appearing shortly—one enabling the exiled Generals to return to France; the other restoring to the Orleans family the proceeds of the property belonging to Louis Philippe, is again current.

The announcement of the Emperor's matrimonial intentions, has of course elicited, not a few *bon mots* in the Parisian salons. The following is one of the latest, and is attributed to an eminent political personage:—"La passion de l'Empire vient de faire place à l'Empire de la passion." The general feeling seems to be that Napoleon III. has made a good choice of an Empress. Speaking of the "address" and the effect produced thereby the correspondent of the *Times* writes:—

That address was posted up at the *Bourse* and in other public places in Paris soon after its delivery, and, as may be supposed attracted groups of readers. Several pronounced it to be skillfully drawn up, and gave its author credit for the ability that is occasionally to be found in his compositions of the same character. Others found in it a still clearer expression than in any previous act of his governmental policy. It had been thought that the Emperor would in his address make some allusion to the devotedness of the great bodies of the State, and disappointment was expressed that, while the army, the people, and the clergy were mentioned, these were passed over in silence, and that he again placed, by implication, his strength in the presumed attachment of the soldiers, the working classes, and in the clergy. It was remarked, also, that the Emperor seems to have taken his revenge by unmistakable allusion to the delay experienced in the recognition of the Empire and the alleged opposition of the Northern Powers to his marriage with the Princess Carola Vasa. He again establishes the principle of the sovereignty of the people in opposition to the hereditary principle of the old Monarchy, and the term "dynastic prejudices" had not passed unobserved. The address will, it is believed, be ill received by Northern Europe, on whom a sort of reprisal is taken for the slights offered by Russia, Prussia, and Austria.

It has been already shown that the Kirkpatricks were Jacobites, and the alliance of the Counts of Teba, with a descendant of the Stuart Kings in Spain, furnishes a further proof of these Jacobite tendencies and traditions between both families. James Fitz-James, Duke of Berwick, an illegitimate son of King James II., by Arabella Churchill, sister of the great Duke of Marlborough, was one of the most celebrated warriors of that age of warlike men—the reign of Louis XIV. He was a Marshal of France, and gained many great victories, amongst others that of *Almanza*, in 1707, by which he placed the crown of Spain on the head of King Philip V., and thus established the Bourbon dynasty on the throne of Spain, for which service Philip created him a Grandee, with the title of Duke of Liria and Xerica. The Duke was first married to the daughter of De Burgh, Earl of Clanrickard, Countess of Lucan, being the widow of the celebrated Patrick Sarsfield, Earl of Lucan, and from this marriage are descended the families of Grandees in Spain, Dukes of Liria and Xerica, and of *Alba* and *Linares*. The Duke of Berwick, by his second marriage with Lady Bulkeley, was progenitor of another noble house of great note—the Dukes de Fitz-James, in France.

A sister of the Countess of Teba (now Empress)

was married to the present Duke of Alba and Linares, in Spain. The Duke signs his name—James Stewart Duke of Berwick, of Alba, of Linares, and quarters in his escutcheon the *Royal arms of England!* What! does the Duke call himself one of the heirs or claimants to the British Crown? The old Pretender, Prince James Francis Edward, son of James II., called himself James III. King of England; and his son, the young Pretender, Prince Charles Edward took the title of Charles III.; and his brother Henry Benedict Stuart, Cardinal of York, who died at Rome in 1807, had medals struck on which he styled himself Henry IX., King of England. It is however, a curious fact, that a representative of the Royal House of Stewart, the Duke of Alba in Spain, is brother-in-law of Napoleon Emperor of the French.

There is not a word said now about the decrease of the French army. As for England it is not likely to give the Emperor much reason for such a step, as the first act, of the Government on meeting Parliament will be, it is said, to propose an increase of the estimates to provide for an addition of 10,000 men and thirty guns, &c., while the greatest activity prevails in all the dockyards. Every fort and martello tower on the coasts are being fortified, and the Amphion, 34, screw steam frigate, is about to proceed to Alderney as a sort of advice boat to Portsmouth, should there be anything out of the common doing at Cherbourg, which will be just under spy-glass distance.

AUSTRIA.

Such large bodies of troops are marching towards Dalmatia that one is led to suppose that Austria considers a war with Turkey inevitable. Not only has a part of the Italian army been sent to the neighborhood of Cattaro, but reinforcements have even been forwarded from this capital. It is probable that few persons excepting the chiefs of the Emperor's Central Military Bureau know the exact strength of the military cordon now formed on the Turkish frontiers, but it cannot be less than 20,000 to 25,000 men. No one ventures to talk about the intentions of this Government towards the Porte, but it is evident enough that the very existence of Turkey is seriously menaced.

ROME.

ROME, 14TH JAN.—Rev. H. E. Manning preached in the church of St. Andre della Valle, on the 12th inst., a sermon, which may be called an event, at least, to the English in Rome.

The sermon of the 12th instant, naturally referred to the mystery which the octave celebrated. The perpetual visibility of the Catholic Church—of which the adoration of the Magi, conducted by the wonderful star, was in some manner the first public manifestation—furnished the orator with *tableaux* and movements of the greatest effect. Surveying in succession the past ages, he showed the Church ever living, ever visible, ever shining with a brilliant *eclat* in the midst of the heresies which have never ceased to war against her, from her first institution to our own days. When he came to the birth of Protestantism, he referred to England, his dear country, and depicted the religious position of that noble land.—He did this with a neatness, a tact, a moderation, and a truth which brought forth the praises even of the numerous Protestants who heard and pondered on his words.

In the presence of that man, upon whose noble forehead virtue is most vividly imprinted, lately the pride of the Anglican Church, but now an infant apostle in the Catholic Church, we know not what were the thoughts of his Protestant fellow-countrymen; but this we know well, that his Catholic brethren blessed God for having given to His Church such light and such virtue. Can the same honor be claimed by the Anglican Church, in having admitted within its pale Achilli, Gavazzi, and other depraved monks cast out by the Catholic Church? Nevertheless, an English jury has had the deplorable boldness to put in the balance the wise, pious, venerable Newman, and the lewd, shameless apostate, who has polluted Rome, Viterbo, Naples, Malta—yea, London, with his crimes; and has had the shameful courage to prefer Achilli to Newman—vice to virtue. O Protestant justice! O English justice!—the same as that which preferred the infamous Barrabas to the holy Saviour!—*L'Univers*.

TURKEY.

On the 7th ult., Abd-el-Kader reached Constantinople in a French frigate. His arrival has led to a misunderstanding between Fuad Effendi and the French Ambassador, who wished to present the illustrious exile to the Sultan. The Turkish Government replied that there was no example of a Mussulman's having been presented to the Grand Seigneur by a European. M. de Lavalette was pleased to look on the above-mentioned communication as a personal insult.

INDIA.

A HIT IN THE DARK.—The *Englishman* (December 4) publishes the following amusing episode in the Burmese war:—"The setting sun was gilding the broad waters of the Irrawaddy as the steamer Mozuffer, with the Calcutta mail, cast her anchor below the Hastings shoal, dreading, at that late hour, to attempt its dangerous passage. But a little time had she lain there when the Mahanuddy, feeling her way, cautiously yet closely approached her, and a staff-officer from the last-named vessel, hailing the Mozuffer, eagerly asked for the latest news. 'The news!—the news!' exclaimed he and about 50 persons, officers and privates, clustered round, anxiously awaiting the desired information. 'News,' responded a gruff voice from the Mozuffer, 'ay, there is news, and good news too for you military. That old woman, Godwin, has been superseded, and General Cheape has been appointed to the command in his room.' General Godwin was himself the officer who was asking the news; those around him were his

staff, or the troops proceeding to the capture of Pegue! We will not attempt to describe the scene; it sufficeth to say that the principal actor in it was furious, immediately stopped the Mahanuddy, and ordered the officer commanding the Mozuffer to send him his despatches. Those present tell us that it was difficult to say which was most amusing, the rage of the General or the consternation on board the Mozuffer, when they learnt the name and rank of the officer to whom they had imparted the interesting intelligence.

BURMAH.—It is said that the bad effects of our dilatory movements are now beginning to be seen in the renewed and increased vigor of the native forces; and so numerous are the hostile detachments making their appearance again on the banks of the Irrawaddy that an advance on the capital is at length resolved on, in order to compel a concentration of forces, and consequent evacuation of the lower provinces, on the part of the enemy.

GREAT BRITAIN.

DEATH OF VISCOUNT MELBOURNE.—We regret to announce the demise of Viscount Melbourne, brother of Viscountess Palmerston, long in the diplomatic service of the State, and better known as the Hon. Sir Frederick Lamb and Lord Beauvale. His Lordship expired on Saturday morning, at Brockett Hall, Herts, after a short illness, arising from gout in the stomach, to which his Lordship was a great sufferer. He leaves no family; consequently the title becomes extinct.

RECRUITING OF THE FORCES.—The recruiting of the Royal Marines goes on very satisfactorily, and the recently-voted augmentation will soon be completed. There are at present 36 officers of the marines employed raising men in Great Britain only, for in Ireland the corps does not recruit now, nor have its attempts ever been successful in that part of the United Kingdom. The artillery recruiting also goes on favorably, and many fine young men are already raised on the augmentation. In Great Britain seven officers, and in Ireland one officer, are employed on this duty. The East India Company employs, in raising men, three officers in England, three in Ireland, and one in Scotland; and the number required, we understand, to fill vacancies can at all times be readily obtained. For the army generally there are 15 officers engaged in recruiting, independent of the district staff, of whom 9 are in England, two in Scotland, and four in Ireland. The lowering of the Standard lately has much facilitated the raising of recruits, which, to a great extent, had been impeded, by the enrolment of the militia, and which still acts upon the enlistments for the line. No efforts have been spared to complete the regiments of the line, but still many are not filled up to the establishment voted. A small increase in the bounty, if an augmentation is to be made this year, would doubt bring into the ranks many thousand men. The recruiting on the whole is, in all arms, very satisfactory.—*Naval and Military Gazette*.

RELIGIOUS BIGOTRY IN CIVIL APPOINTMENTS.—Commenting on the recent election of coroner for the county, the *Lancaster Guardian* of Saturday last makes the following reflections:—"Who could have conceived that, into a contest for an office which could be performed as efficiently by Jew or Gentile, by an intelligent New Zealander, or a follower of Mahomet, the grovelling contemptible principle of religious bigotry could have been imported? But a placard was actually posted on the walls of this town inviting the 'Protestant freeholders' to vote for Myres, as a Protestant, and to defeat Hayes, the other candidate, for the sole offence of being a Roman Catholic! The fact seems incredible, but there is too much evidence to doubt its authenticity. 'A Protestant coroner?' Let the farce be played out. At the next election for some parish officer, let us take care to cry out for 'Hopkins, the Protestant beadle,' and when Calcraft succeeds from his office, let us be satisfied that his successor is an orthodox Protestant, and can tie a Protestant knot. When is this blasphemous violation of religion to end? and how long is the sacred principle for which Christ died to be employed as an electioneering trick, a stage device in conjunction with the beer barrel, to catch votes and secure offices and emoluments?"

Playing at soldiers is far too serious a joke for Lord Hardinge to smile at. Ships have lately been taken up to convey the 85th Light Infantry on foreign service. The regiment was no sooner ordered on what by feather-bed soldiers is considered a disagreeable mission than some of the officers requested the usual permission from the Commander-in-Chief to "sell out." Lord Hardinge peremptorily refused, and the carpet knights are compelled to go and labor for their laurels. This is as it should be. If "Private John Hobbs" must go with the regiment, "will he, will he," so undoubtedly should those who are bound to set him good example. Idle and much-be-laced gentlemen with long resonant Norman names are not to retain the old privileges of conquest over the humbler Celts and Saxons.—*Church and State Gazette*.

THE PANIC IN ENGLAND.—Notwithstanding the professions of peace in the Queen's speech, and the declarations of the Emperor Napoleon on his pacific intentions, both the great nations which they represent are making immense preparations in anticipation of some mighty conflict. At the recent elections in France, the friends of the empire encouraged the voters, by reminding them that the disasters of Waterloo were not yet avenged. The French army, including all departments of the service, is under constant and most fatiguing exercise. The navy-yards are crowded with artisans, new ships of enormous power are being launched, and the troops are constantly drilled in embarking on the great steamers, capable of accommodating five thousand men, that, when called on in earnest, they may perform that duty in the least possible time and in exact military order. Moreover, no power in Europe has such an armament of field pieces or a finer cavalry than Napoleon the Third. If the "empire is peace" why should there be such studied and extensive developments of the engines of war? England is in alarm, and never in her greatest peril has she manifested such anxiety for the defence of her coasts. Her artillery force is augmented; five thousand men are ordered to be enlisted for her navy; her marines are greatly increased in number, and whilst for the last two years only twenty thousand pounds sterling have been voted for the maintenance of the steam machinery of war, the sum is increased this year to the enormous amount of three hundred and eighty thousand!

ARICULAR CONFESSION.—A meeting of the inhabitants of the county of Devon was held on Friday, at Exeter, for the purpose of petitioning the Queen to issue a Royal Commission to inquire into the alleged practice of auricular confession in the diocese of Exeter. The meeting was most fully and respectfully attended. Persons holding different opinions in religion, as well as politics, were present, including Sir John Yarde Buller, the senior M.P. for South Devon. The meeting was addressed by several gentlemen of high standing in the county, and the following petition was unanimously adopted:—"We, your Majesty's most dutiful and loyal subjects, inhabitants of the county of Devon, members of the United Church of England and Ireland, beg humbly to approach your Majesty with every assurance of attachment to your Majesty's person and family, and of submission to your Majesty's authority, as appointed by God the Supreme Governor in these realms, over all persons, in all causes, as well ecclesiastical as temporal. Your petitioners, deeply attached to those pure doctrines of the Church to uphold which your Majesty's family were called to the throne, have viewed with alarm the introduction of many innovations into her services, tending, in the opinion of your petitioners, to a return to Roman doctrines and practices. Among these, your petitioners especially complain of the encouragement given to auricular confession, accompanied in some instances by the imposition of penance. Your petitioners do not deny that cases arise in which a wounded conscience may find relief in the disclosure of its griefs and difficulties to some minister of the Gospel, qualified to give instruction and consolation. But, distinct from this, your petitioners have reason to believe there exists in some parishes a systematic and almost compulsory training to the constant practice of confession; and that in some instances after confession penances have been imposed, for neither of which, it is contended, can any warranty be found either in the doctrine or discipline of the Church.—Your petitioners consider that the natural tendency of such acts is to set forth the clergy so acting, not in their true Protestant character as servants of the Church, ministering in the godly edification of the people, but rather as lords over God's heritage, acquiring and exercising undue power over the consciences of men, through the knowledge of their secret sins and infirmities thus obtained. Your petitioners understand that the practices complained of have from time to time been brought before the notice of the bishops of some of the dioceses of England, but that they, nevertheless, do still prevail and are increasing, whether from the absence of sufficient power in the ecclesiastical authorities, or an unwillingness to exert that power, we carefully abstain from giving any opinion. Your petitioners look with confidence to your Majesty, as supreme ruler, both in Church and State, and humbly pray that, in conformity with the custom of your Royal predecessors, your Majesty's authority may be exercised herein, and that your Majesty will see fit to issue a Royal Commission to inquire into these practices, in order that an effectual stop may be put to them for ever within the pale of the United Church."

The *Dublin Evening Mail* says—"A society consisting of a large number of influential clergymen and laymen, has been formed for the purpose of effecting a thoroughly conservative reform in the government of the Church of England. The principal points sought to be accomplished are as follow:—That no clergyman shall hold more than one living, and that he shall be resident thereon; that every attempt to sell a presentation to a living shall be punished by confiscation of the said patronage to the parish, and every attempt to purchase a nomination shall be visited on the clerical delinquent by a deprivation of holy orders; that no clergyman shall fill the office of a civil magistrate; that all canonries, deaneries, and prebendal stalls, shall be abolished, and their revenue applied to the general purposes of the church; that the property of the church shall be administered by a board of commissioners composed exclusively of lay churchmen appointed by government, and subject on all points to the investigation of parliament. The patrons shall submit the names of six persons to the congregation, that one may be chosen therefrom as the incumbent, each of the six so nominated to perform duty one whole Sunday before the election; that all living now in the gift of the crown, bishops, and other church dignitaries, shall be withdrawn from the same, and the future occupants of the said livings be chosen by the communicant members of the congregation; that there shall be one hundred dioceses, the same to be divided passible into four districts, each district to be presided over by an archdeacon and an assistant bishop; that an annual meeting shall take place of the clergy and churchwardens in each diocese in the proportion of one-half of each, presided over by the bishop, to take into consideration the spiritual state of the diocese; a report of the same to be submitted to a general council of the church, meeting in June every year, and consisting of archbishops, bishops, and lay delegates from each diocesan synod, who shall decide on all matters of doctrine and discipline. It is also proposed that curates shall be paid £150 a year, country incumbents, £250 a year, town incumbents £350 a year, archdeacons £750 a year, bishops £2,000 a year, the Archbishop of York £4,000 a year, and the Archbishop of Canterbury £5,000 a year; that church rates, marriages, and baptismal fees, and Easter offerings, be abolished; and that the bishops shall cease their attendance in the House of Lords. The new society is to bear the name of the Ecclesiastical Reform League."

THE ELECTION AT ETON—A HEAVY BLOW TO PURSIVISM.—The election which has taken place of a Head Master at Eton is a much more important event than may at first sight appear. The Rev. E. Coleridge was the Lower Master, or next in order to the Head Master. He was besides an able and most successful master in ordinary school business. His scholars, generally speaking, are remarkable for their proficiency. Hence his election as Head Master was regarded by all as a matter of certainty. Yet the college has passed Mr. Coleridge over, and appointed the Third Assistant Master to be Head Master. The reason is simply this, that the Rev. gentleman being a decided Purseyite, so many of his pupils had turned Catholics that his election to the Head Mastership would have nearly ruined the school in public opinion. This is a great blow to Tractarianism in Eton.—*Morning Advertiser.*

BRUTAL CHILD MURDER IN LONDON.—On Thursday Eliza Lawson, residing at 1, Oxford-row, Agar-town, discovered in the garden opposite her house the lifeless body of a full-grown female infant, savagely mutilated, and wrapped up in a bedgown and a piece of black cloth. It was instantly removed to the dead-

house, and, upon examination by the surgeon, it appeared that deceased's sides had been compressed together by a heavy weight, and that the bones of the skull had been flattened by the same means. In fact, the whole body was crushed like a mummy, while, as it is supposed, the body was warm, and before life was destroyed. The opinion is, that this compression of the whole body was effected by its being placed between two boards, and heavy weights put upon the upper board.—*Times.*

THE CASE OF CRUELTY IN THE GREENWICH UNION.—A woman named Oldham, a nurse at the Greenwich Union, was sentenced at the last session of the Central Criminal Court to fourteen days' imprisonment, for burning the hand of one of the children by closing it forcibly over a red-hot coal. The child has since died from the injuries. The woman on leaving Newgate afterwards presented herself at the union for readmission, in a state of intoxication. Yesterday afternoon Mr. C. J. Carttar, the coroner for Kent, concluded an inquiry at the board-room of the Greenwich Union, relative to the death of the child. The proceedings created considerable interest, and the chairman and many of the board of guardians were present, as also many of the most influential of the inhabitants. After nearly an hour's absence, the jury returned into court, and the foreman announced as their verdict that the deceased had died from water on the brain, accelerated by the injury inflicted by the nurse Mary Ann Oldham. Coroner—That, gentlemen, amounts to a verdict of "Manslaughter." Is that your verdict? Foreman—It is. The coroner then issued his warrant for the committal of the woman Oldham to Newgate, and bound over the witnesses to appear at the trial.

MURDER BY STABBING.—The use of the knife by men when quarrelling has been so frequently in the north of England lately, that public attention has been much directed to this cowardly mode of assault. A man named Joseph Quinn, a steam loom weaver at Manchester, was thus assaulted on Friday evening last, and died on Monday morning. The offence was committed in the open street, and publicly, but under very cowardly circumstances; and, evidence of premeditation having been shown before a jury, they found a verdict of "Murder."

SHOCKING MURDER IN CUPAR.—It is our painful duty to record an instance of this awful crime, which has occurred in our community. The victim in this case is a boy of five or six years of age, and the perpetrator of the horrid deed is his own mother. It appears that Janet Keddie or Johnstone had been drinking hard for some days previously, and on Tuesday evening, in a drunken frenzy (irritated, it is supposed, by the refusal of the child to go for more whisky), she seized and maltreated him till the poor child died under her treatment, as he was found in bed strangled.—*Fife Herald.*

REVOLTING ATROCITY.—Some time late on Saturday night last, an unfortunate young woman took refuge in a common stair in Wallace Court, off Bell Street, while in an intoxicated state; and a little after twelve o'clock on Sunday morning the neighborhood was alarmed by her violent screams. The police officers and the dwellers in the house instantly proceeded to the spot, and found the clothes of the unhappy creature all in a blaze. That this was the work of some most heartless wretch is scarcely to be doubted; for in ordinary course there could be no fire near the spot where the woman lay, and, in the next place, the half-burned and crumpled remains of a large sheet of paper were found close at hand, which may be easily connected with the case as the instrument of ignition. The woman lies in the Infirmary in a hopeless state. Three persons are in custody on the charge of being concerned in this revolting atrocity.—*Glasgow Herald.*

"SHAMEFUL SCENE IN A CHURCHYARD."—Under this heading we (*Tablet*), find the following paragraph in the *Daily News*. We read it with indignation. It is by no means the first occasion, by many, in which the Anglican heretics have presumed to read their miserable empty services over Catholic dead, where the relatives, as in workhouses and the like, were too helpless to resist the insolent and rascally profanation. However, let these poor people be consoled. The salvation of their child is not endangered, though their feelings have been cruelly wounded and the Holy Catholic Church insulted, but it behoves us to store up such cases well in our minds, when we are told that Catholics have nothing to complain of in these countries.—"On Friday (January 21st) considerable excitement prevailed in the neighborhood of Christ-church, Broadway, Westminster, in consequence of the following occurrence:—Notice having been given to the officiating Clergyman of the above church, that a child was to be buried on Friday afternoon, the Rev. gentleman attended to read the services over the dead; but when he arrived at the grave the parents and friends of the deceased, most of whom were males, refused to allow the burial service to be read, saying that they were Roman Catholics, and the child would be damned if the Church of England prayers were repeated over it. The Clergyman told them that he would not allow the child to be buried without the necessary proceedings were gone through, and pointed out to them the usual practice adopted, from which he said he could not nor would not depart. They insisted that the body should be covered over without the prayers being offered up, and said unless the Clergyman gave orders for such to be done they would fill up the grave themselves. The Rev. gentleman still maintaining that the child should not be buried, two or three of the mourners pulled off their gloves, and seizing the spades in great anger, commenced filling up the grave, and the mother of the child standing by moaning and crying in a most piteous manner. The Clergyman ordered the spades to be taken away and the earth which had already been thrown into the grave to be removed from off the coffin. This was accomplished, after some difficulty, by the sexton and some other persons, and the matter began to assume a serious aspect, hundreds of persons having assembled round the churchyard, the Irish threatening what they would do unless the child was allowed to be buried without the Protestant service. After nearly an hour's discussion the Clergyman was allowed to proceed, but the mourners said they did not believe what he was saying, and that the child would be damned.—The grave having been filled up the whole of the friends of the deceased fell on their knees on the grave, calling on the Virgin Mary to witness that they had done all in their power to prevent the prayers from being read."

It is said that, immediately after the meeting of Parliament, Lord Palmerston intends to have the militia called out for the purpose of being formed into battalions, and then brigaded with Her Majesty's regiments on home service.

UNITED STATES.

KOSSUTH, alias ALEXANDER SMITH.—We learn from the New York *Truth Teller*, that the New York City Comptroller, A. C. Flagg, Esq., has peremptorily refused the debts incurred by the Corporation for the reception of that exploded humbug, Alick Smith. It is rumored that the ex-governor intends to make a second experiment on Jonathan's gullibility. We doubt it. He must know that our critics are seldom hooked twice with precisely the same bait.

The speculators in butter have had the tables turned upon them. The farmers of the West, anticipating a great rise from the sudden demand for butter last summer raised by the speculators, held on to their butter a little too tenaciously. The article is now coming into the market in quantities, which cannot fail to put down the price very materially.—*Boston Pilot.*

A bill has been introduced into the Legislature of Michigan, providing "that any qualified teacher may establish a private school, within any district, and on presenting a certificate of the number of children taught by him, may draw his proportion of the public moneys."

MURDER AT AMSTERDAM.—The following are the facts, as given in evidence before the Coroner's Jury, on Tuesday morning, 8th inst., two Irishmen, of the name of Patrick King and Thomas McArdle, were returning home peaceably and quietly from Port Jackson, near Amsterdam, and were brutally waylaid and assaulted, without the smallest provocation, (save their being Irish) by a young American blood, of the name of William Cline, who struck Thomas McArdle on the head with a club, or sleigh stake, being above four feet long, and felled him to the ground in a state of insensibility, in which he died on the following day. The Coroner's Jury returned as their verdict that McArdle had been killed, or murdered by Cline, who now awaits his trial in the county jail at Funda.

APPALLING TRAGEDY AT NEWARK, N. J.—One of the most brutal tragedies we have ever been called upon to record, happened in Newark, on Sunday night. The *Advertiser*, of Monday, gives the following account:—A German girl, a domestic in the family of Mr. Alex. Eagles, No. 100 Orange street, left the house early last evening to visit her sister, and was found about 9 o'clock in an open lot, on the west side of High Street, near Orange, horribly beaten with sharp stones, her person violated, and nearly lifeless. An examination of the spot subsequently showed that she had been encountered by some villains, on the east side of the street, where a three sided sharp stone was found, clotted with hair and blood. A pool of blood was on the ground which also showed a depression where her head had lain, and near which her bonnet was found this morning. After the assault, she had been dragged across the street through deep mud, in which the traces were seen this morning, thence lifted over the fence, evidently showing that more than one person was concerned in the affair, and dragged still further, about 50 feet into the lot, where she lay until some neighbors, hearing groans, found her, as stated above, nearly dead. There were six cuts through the scalp, on various parts of the head, three of which were accompanied with frightful fractures, with depressions which made it necessary to remove ten or a dozen pieces of bone, varying in size from that of a sixpence to double that of a dollar.—The physicians considered the marks of violation very clear, and the fiendish manner in which her head had been battered showed a depth of depravity almost incredible in such a community as ours. The girl now lies still entirely insensible, and there is scarcely the slightest hopes of her recovery. She was hired in the family of Mr. Eagles about three months, having formerly lived in Orange, and is represented to be a girl of excellent disposition and character. She was very strong and stout, and the physicians think she was capable of resisting more than one person, unless of uncommon muscular strength. No clue has yet been found to the perpetrators of this inhuman outrage. The girl's name is Catherine Schenella, aged 24 years.—*N. Y. Sun.*

PROTESTANTISM IN THE UNITED STATES.—REV. THEODORE PARKER.—The *Advertiser* republishes from the *Traveller* an article on Parker. Speaking of our Lord Jesus Christ, Parker says,—"He is my best historic idea of human greatness, not without errors, not without the stain of his times; and I presume, of course, not without sins; for men without sins exist in the dreams of girls, not in real fact; you never saw such a one, nor I, and we never shall." The critic in the *Traveller* gives several specimens of Parker's atheistical language. Who repeats the *Advertiser* remarks—"We have occasionally alluded to what is called the preaching of Theodore Parker, at the weekly Sunday meetings which assemble in this city to hear him. Two of his discourses, one delivered on the occasion of taking leave of the late place of meeting of his congregation, and the other on that of taking possession of a new one, have been lately published, in which his views in relation to the Bible, and the Christian religion are explained. We publish to-day, from the *Evening Traveller*, a fuller notice of the contents of these discourses, than we have ourselves had leisure to prepare. We of course have no disposition to encourage the circulation of such publications as these. But when such doctrines as are here professed and are publicly inculcated every Sunday, from what is called the *pulpit*, in this city, it is proper that the people generally should know something of the character and tendency of such preaching, and the sort of instruction which is sought by those who assemble there to hear it." We think that it would be somewhat difficult for our neighbors of the *Traveller* and *Advertiser* to give a straight forward answer to the following questions. 1. By what authority do you condemn Parker? Your own? In what respect is your authority better than his? By the common sense of the community? He appeals to it, also, and certainly, his audience is as respectable, in point of number, wealth, intelligence and influence, as any audience of your own. Where are you to get a judge of the "common sense of the community?" which will be accepted as a judge by both parties? Your juries would be discharged, one after the other, and the perpetual verdict would be,—We can't agree. What is his fault? Is it not that in the investigation of the Protestant humbug, he forgets human respect, and that in the treatment of the principles which he learned from yourselves, he pursues an eternal logic? Is it a crime with you to be a hero, a worshipper,—worse, a man-worshipper,—worst, fallen man-worshipper, and to be a logical, consequential reasoner? It would seem so. Rev. Theodore Parker may not be the most lovable minister in Boston, but he is the most respectable Protestant minister we know.—*Boston Pilot.*

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R. P. REDMOND,
Secretary.

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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 harmless, 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, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Elysiethé, J. B. ST. DENIS.
July 2nd, 1852.

MONTREAL MARKET PRICES. February 22, 1853. Table listing prices for various commodities like Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, etc.

AGENTS FOR THE TRUE WITNESS. List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, etc.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS, THE MOST REV. DR. BUTLER'S CATECHISM. Revised, enlarged, improved, and recommended by the Four Archbishops of Ireland...

CHURCH VESTMENTS AND SACRED VASES. OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD. No. 79, FULTON STREET, NEW YORK; No. 25, St. GABRIEL STREET, MONTREAL. To the Reverend Clergy—The undersigned has the honor to inform the Rev. Clergy...

NEW BOOKS JUST RECEIVED BY D. & J. SALLIER & Co., CORNER OF NOTRE DAME AND ST. FRANCIS XAVIER STREETS. The Metropolitan Catholic Almanac for 1853, price 1 3...

COLERAINE IRISH LINENS, DIRECT FROM THE MANUFACTURER. W. McMANAMY, 206 Notre Dame Street, (West End.) HAS JUST RECEIVED, direct from the Manufacturer, SEVERAL CASES of the CELEBRATED COLERAINE YARD WIDE LINENS...

GROCERIES, SUGAR, &c. &c. FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAM, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street. JOHN PIELAN. Montreal, August 20, 1852.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

Mrs. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. John Lacombe, as a Paint and Colour Store, opposite the HOTEL Dieu Nunnery Church, No. 164, St. PAUL STREET. Montreal, July 3, 1852.

DEVLIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

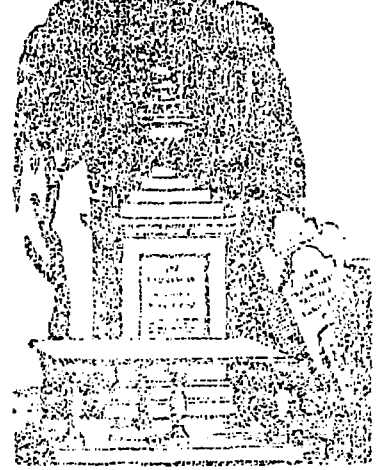
JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

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

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

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE)



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

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

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

Table listing various books such as 'History of the Church', 'Life of Henry VIII.', 'Lives of the Saints', etc., with prices.

CATHOLIC TALES, TRAVELS, &c. &c. Alton Park, or Conversations for Young Ladies, Art Magazine, or the Broken Pledge, by Carlton...

CONTRIVERSIAL. Religion in Society, with an Introduction, by Archbishop Hughes, 2 vols., 7 6. Ward's Britania of the Protestant Bible, 2 6.

DEVOTIONAL. Anima Devota, 1 10 1/2. Challoner's Meditations, 2 vols., complete, 7 6. Do. 1 vol., abridged, 3 9.

DEVOTIONAL. Annua Devota, 1 10 1/2. Challoner's Meditations, 2 vols., complete, 7 6. Do. 1 vol., abridged, 3 9.

DEVOTIONAL. Annua Devota, 1 10 1/2. Challoner's Meditations, 2 vols., complete, 7 6. Do. 1 vol., abridged, 3 9.

DEVOTIONAL. Annua Devota, 1 10 1/2. Challoner's Meditations, 2 vols., complete, 7 6. Do. 1 vol., abridged, 3 9.

Table listing books for a Catholic library, including 'Moral Entertainments', 'Man's only affair', 'Pleas Exemplified', etc.

BOOKS OF INSTRUCTION, SERMONS, &c. &c. Cochin on the Mass, 3 9. Catechism of the Council of Trent, 5 0.

MISCELLANEOUS. Brownson's Essays and Reviews (a work without which no Catholic Library is perfect) 6 3. The Green Book, 2 6.

PRAYER BOOKS AND BIBLES. We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 7 1/2 to £5.

SCHOOL BOOKS. Our Stock of School Books, comprises every assortment of all the books in general use in the province. We would also invite particular attention to our large stock of Books, Cruces, Statues, Holy Water Pots, Medals, &c. &c.

D. & J. SALLIER, & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. GOSGROVE, 51 1/2 St. John Street, Quebec. December 2, 1852.

INFORMATION WANTED. OF PATRICK MALONEY, a native of Tomrany, near Scariff, County Clare, Ireland. He sailed from America about the month of March, 1850, and, when last heard of, was residing at New Orleans, United States.

NOTICE. THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL of DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere. Liberal Credit will be given. ROBERT McANDREW. Montreal, May 19, 1852.

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

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

FRANKLIN HOUSE, BY M. P. RYAN & Co.

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

THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge. NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1853. M. P. RYAN.

REMOVAL. DYEING BY STEAM!!! JOHN MCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, scouring all kinds of Silk and Woollen Shawls, Morocco Window Curtains, Red Hangings, Silks, &c., Dye and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owners twelve months, and no longer. Montreal, July 21. Printed by JOHN GILLES, for the Proprietors.—GROBIE E. CLERK, Editor.