

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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



# CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, MARCH 4, 1853.

NO. 30.

## SECOND SERMON BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER,

Delivered in St. Mary's Church, Moorfields, on the Evening of Sunday, Jan. 30th, 1853.

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

"And I live, now not I; but Christ liveth in me."—Gal. ii., 20.

When God, on bringing His first-born into the world, commanded His angels to adore Him, those sublime intelligences could not but understand that there was constituted a new presence of God upon earth which was not comprised in His ubiquity and universal providence. They understood that there was an individuality, a person towards whom they were now to direct that adoration which, until that moment, had been only presented to the awful majesty of a spiritual God. They had been frequently sent from above to bear messages of peace and love to earth: they had flown downwards on their rapid pinions in obedience to the behests of their Lord; they had descended by that ladder which Jacob had seen as a path between heaven and earth; but, while their looks, in that form which they had assumed, might be directed towards this lower earth, their own simple intelligence, their spiritual being, true as the magnet to the pole, was ever turned towards that light inaccessible which God inhabited. But now, they may turn that face to earth; and an object that is on earth, they may distinctly adore, apart from that general worship which they paid to God existing in the whole of creation.

That homage, once begun, to the person of the Incarnate Word, cannot be interrupted so long as He remains upon earth. If angels were commanded to adore Him in the first instant of His earthly existence, the command continued so long as the object remained unchanged; and the Son of God is necessarily an object of adoration to angels wherever and however He may be found upon earth. They adore Him through that long night of His nativity in His cold and His poverty; they adore Him when in the desert in His flight to Egypt; they adore Him when He is in His retreat in the humble cottage of Nazareth; they adore Him in the synagogue, in the temple, and in the public place; they adore Him when alone on the mountain He prays; they adore Him on Thabor and Olivet; they adore Him when His Father glorifies Him, and declares Him to be His well-beloved Son; they adore Him when the sun is darkened at His awful doom on the cross. Adoration follows the Incarnate Word; and angels flock wherever He may be, and cast themselves before Him, and worship and proclaim their Lord.

And now, my brethren, let me ask you,—Of what character is this adoration which the angels pay?—We may well say that it is the adoration of disinterested love. It is the adoration of boundless amazement at the wonderful things of which His mercy is capable. It is the adoration of admiration at the marvellous ways in which He lavishes His graces, His bounties, Himself, for the sake, not of them, but of us. For what has He done for the angels which can be compared with what He has done for us?—He has loved them indeed; He has made them beautiful and glorious creatures; He has given them joy and bliss, and there are other mysterious gifts which angels owe to Him in His Incarnation of which we have but dark hints, and into which it is not our present province to dive. But from the angels God has taken nothing; to the angels, it may be said, He has given nothing peculiar. He assumed not their nature; He took not upon Himself their form. He entered not into their choirs to sing in the midst of them, or lead their anthems. He kept them ever at the distance of ministering servants. He received them never into companionship or familiarity. He made them His angels in the dispensations of an older law which He came to supersede and to abrogate.—He made them the shadows only of that ministry which He took upon Himself. From them He received nothing; to them, it may be said, He communicated nothing by that wonderful mystery in which they were summoned to adore Him. He gave them no accession of that essential bliss or those gifts they had received from the first moment of their being.—He gave them not, that we can learn, a higher place than they possessed. Rather, it may be said, that by that wonderful mystery for which they praise and worship Him, He sunk them lower. For He took man above them, and placed His poor humanity above all dominations and powers at the very right hand of God.—Then, my brethren, if angels are to worship thus the Incarnate Word although they have received nothing from Him, and He has taken nothing from them, in what way shall we contemplate that mystery and its consequences, the very essence of which, the very praise whereof, as regards us, may be said to consist in communion, communication between man and God?

It is the wonderful mystery which rules throughout those great dispensations—perhaps that which confounds us most, that which makes reason the most powerless,—that God should have taken, should have received anything from man. Yet this was, in a manner, the necessary preliminary of what He had entirely in view; and that was, the giving to man that which He alone could bestow. For, my brethren, it is that He might give to us everything that we require, everything which we had not, and could not of ourselves possess, that He first began by receiving from our hands a most humble gift which He ennobled and perfected that He might return it. In order to bestow something upon man which he could, so to speak, comprehend, of the consciousness whereof he could be made fully aware, it was necessary that it should be, on the one hand, appreciable, intelligible, tangible to him, and, at the same time, worthy of God.

And what is worthy of God? Naught but Himself. If God wishes to bestow that which is His alone, and which none other can give: if He really designs a gift that may be really said to be divine, then it is only Himself, in some form or other, that He can bestow upon us. And how shall this be given to us which in itself is invisible, is removed as far as the heavens are from the earth from our apprehension, that which is eternal, that which is incomprehensible,—how shall He bestow this, unless united in some way to that which we can appreciate, and in some sort understand? Then, do we mean by this that God could not bestow an infinite gift upon man unless He bestowed Himself in such ties as man could receive Him? Such is the primary idea of the Incarnation, considered as a gift of man to God. As that benign Divinity could not be united to what was irrational or insensible, it was only to man that it could so unite itself as that at once the gift would be perfect, infinite, and Divine; and yet, at the same time, come within the cognisance of our imperfect modes of apprehension. It is as though a Sovereign wished to honor perfectly, and, at the same time, show his love to one of most humble degree; and were to say, "Give me a pebble, worthless in itself, from your land;" and then were to set it in gold, and encrust it with jewels, and return again that gift the same as he had received it, but a truly royal and splendid gift. Thus, our Blessed Lord takes a body which, though exempt from corruption, is yet made up of the same frail material as ours, lives by the same laws, is sustained by the same nourishment, is subject to the same sufferings, is exposed to cold and to pain. The hands are rent, the heart is torn up to prove that it truly was the body of man. He takes a soul likewise to Himself, united to that body; a soul which, though it has not tasted of the original taint, and, therefore, is not only pure and holy, but is endowed with incomparable wisdom as its own right and inheritance, is still a soul circumscribed in its action, in limit and in space, animating no more than the soul of the humblest of His creatures does the body into which it has been infused.

When thus he has framed for Himself this humanity, O what a gift does he unite to it? To what a dignity does he raise it? The second person of the Blessed Trinity united in the fulness of His Godhead, with all the attributes of the Divine nature, to this nature of man, forming only one inseparable person, not merely clothed in humanity as angels were who cast aside that frail and perishable garb when their mission was ended, but so incorporated and combined, as that never again by an imaginable, though impossible, Divine decree, can separation ensue! And this human nature of ours, thus made sublimer indeed than the nature of angels, thus made of a price beyond all calculation, thus uniting in itself the very prerogatives of the Godhead, so that the person of the Lord Jesus, true God and true man, is adored and worshipped as completely as the true God in His third heavens,—this wonderful, most sublime of the works of God's power and goodness, He gives to man. He bestows it upon him. It is our gift. He has taken from us what He did not take from angels. He has given to us what he could not give to angels. The whole of our Blessed Saviour's existence on earth may be said to be concentrated in this one thought, in this one Act of His love—the giving of Himself to us perfectly and most completely.

The manner in which He effects this gift, the mode in which He makes over to us this wonderful condition and form of being which He has assumed, forms the second of those motives which the Catholic heart feels for devotion and love towards that institution in which this great work of making Himself over to us was accomplished, and is owned in His Church.

I ask you, my brethren, when you contemplate your Blessed Redeemer first appearing in the world, to whom do you consider that He belongs? It had been said before by the prophet, not merely that a child was to be born, but that A SON WAS TO

BE GIVEN to us (Is. ix. 6). He is a gift which His heavenly Father sends down to mankind. He is a gift which He Himself in His inexpressible love makes to us all. When you contemplate Him, when you meditate upon him, do you consider Him as belonging to the nation of the Jews; as connected with them by the ties of some peculiar consanguinity? Do you contemplate Him as of the seed of Abraham or of David, and as if they who belonged to that line had some peculiar glory or interest in Him? Do you consider Him even as the Son of Mary, given to her for her sake, as the children of women are given to parents that they may be their individual joy; that they may live for their comfort; that they may continue ever under their guidance, and provide merely for them in their old age?

No; you consider Him as belonging to neither Jew nor Gentile, Greek or barbarian. You believe Him not to have come to save those of the race of Abraham who had a special promise, but you always consider Him as sent to all the children of men, although they form no direct part in the covenant of that first father. And although you may indeed feel how great was the privilege of His Blessed Mother in being the chosen instrument of bringing him into the world, and administering to Him that humanity in which He has been presented to us, yet you hold that she was but the honored vessel of bearing Him, not for her individual happiness and comfort, but for that of all the world. He came to this earth for your sake and for mine. He belongs, from the first instant, not to any one individually; He belongs to us all. He came to give Himself for all.

And, my brethren, for whom is it that He breathes? For whom is it that His soul, even from the first moment, offers prayers to God? For whom is it that that Divine intelligence that already sparkles in His eye, is constantly engaged in contemplations of wonderful depth? For whom is it that that heart, which is beating from the first instant with love, is moved? Is it for one; or, is it not for all? He gave Himself, then, to all of us; and in that first instant, He became our own, a gift bestowed by His Father and Himself upon every soul. And so, my brethren, you consider that whatever merit there was in Him, whatever of virtue, whatever of excellence, whatever of Divinity,—all that was a common prize, and belonged to every one of us in proportion as we shall choose to make the whole our own.

As He grows up and goes forth into the world, what are His actions, His words? Do you not believe that when He addressed those wonderful lessons of wisdom to the crowds that surrounded Him, His thoughts and voice did not fly over their heads, and reach across to the bounds of earth, and, sweeping over centuries, were intended to be directed to our hearts as immediately as they were to the hard-hearted generation that heard Him? When He stretched forth His hands in power, when He healed the sick and raised the dead was it for Lazarus or for Jairus, or for any other alone, that He manifested His wonderful works? Do you not feel that there is encouragement and instruction and promise and assurance given to every one of us in all that He did primarily and directly, for others? And do we not thus naturally, believing in that ever-wonderful mystery of our Lord's Incarnation, appropriate to ourselves the whole of His being, and all that flows from Him as essentially, and by a thousand titles, our own?

This is based upon the principle, then, that the Son of God took our nature from us, that He might present it to us again, that the Word of God Himself should be a gift of which we should all partake. Communion, then, is the very basis of this principle,—the desire to take, and the willingness again to give.

But when you come, my brethren, to the close of that wonderful life, when you begin to contemplate that last scene in which was more fully accomplished the end and object for which He came into the world, you understand fully that it was an act of surrender or of sacrifice of Himself; that, according to the strong expression of Scripture, He gave Himself up. He delivered Himself up, not merely in the sense that He allowed Himself to be the sport of his persecutors, and the object of every cruelty; but that He willingly made a surrender of Himself for our sakes,—that He ceased to take any part or interest in Himself,—that whatever He had of life or health, and bodily beauty and vigor, whatever He had of enjoyment, by freedom habitually from pain or even affliction, nay, still more, by that higher privilege of being exempt from sin and incapable of staining that, even through the acceptance of imputation,—He was pleased to despoil Himself of, and, in His first appearance amongst us, He may be said to have emptied Himself of His own accord, in order that He might humble Himself to be like us. Much more in the promised cross and in the passion, we may say that He truly cast aside all interest and right of His

own in whatever he had, that even all these might be given up to man, and that man might have the full benefit of them. Nay, He went further than this. Who would have believed that, for a single instant, it would have been possible for love itself, though strong as death, to rob Him of the consciousness of the grace, and acceptance, and good will, and of His own Divine Father? Who would have thought that affection for us, however strong, would have prevailed to the extent of inducing Him to cast aside that highest and divinest privilege of His, of seeing ever in the midst of persecution and suffering, of calumny and abandonment, the smiling countenance of His own Father beaming upon His soul, and there keeping eternal peace?

Thus far He made a surrender and sacrifice of whatever was His, that all this might show His love to be more complete. He made over for us, He delivered up for our sakes all these things, that so He might retain nothing more. And what did remain? Even that which did remain must go. There must not be anything which love will not surrender. That body must be in every possible way tormented, rent, disfigured, put to shame, and, at length, struck with death.

Now, contemplate that solemn moment; and contrast first all that has preceded, and tell me what is your share, your personal, individual share, in that your dying Saviour? Will you say that He has divided Himself for love? Will each of you put in a claim, one to a gash, another to a rent, another to an awful blow of the executioner, and another to a blasphemy of the Jew, as the perfect portion of redemption which was given to you? O no; your hearts shrink from the idea of dividing your Saviour or His love, which is as awful and as repugnant to a loving and Christian heart as the scene at the foot of the cross, that of men dividing His garments amongst them, and soldiers casting dice for His undivided coat. We must have all, or nothing. Although there was not a tear shed in the garden of Gethsemani, although there was not a drop of blood upon the pavement of Pilate, although there was not a single drop of that mysterious water which issued from His heart, trickling down the cross, which was not enough to cancel the iniquities of the world and ransom all men, yet would He not divide these His treasures although there was enough to be given to each, and for each to reach; but He would give the whole price to every one, and He would not allow that one, though the most beloved, had the least part, the smallest share in that inheritance which, dying on the cross, He gave to all, than others which might appear to be the choicer souls or more predestined friends. To Mary who, in perfect sympathy, loves and suffers with Him on the cross, He gave no more than He gave to Judas who had denied Him, or to the wretch who wielded the hammer above His sacred frame. No; the price of redemption is one, and the whole must be given to all. Each of us have received that gift from the Son of God than which nothing could be greater; i. e., the whole of Himself sacrificed, surrendered, and given up for the least of us the least worthy of His love. We were captives in the enemy's hands; we were slaves in the oppressor's chains, and He came to rescue us, not by the strong hand of Moses, but in the humble guise of the ransomed. He came to offer the price, and the justice which held us bound exacted that terrible condition which required an infinite price only to accomplish it,—that that which was perfect, that which was unbounded, that which was infinite should be paid for all. For all it was given, but for each one also. So that no matter whether there shall come generation after generation when we are gone, and claim a share in that redemption,—no matter that the world shall be peopled for thousands of years with millions more of souls than it now possesses, for every one of those there will have been the same measure of redemption and atonement paid, as there was for the thief who first snatched the prize of salvation and applied it to himself upon his cross!

This is the wonderful way, then, in which God gives Himself to us. You all feel that so true is this, that there is not one amongst us to whom our Blessed Redeemer has not doubly made Himself a gift. You feel that He came to give Himself for you when He entered into the world. You feel that He gave Himself entirely for you when He left the world for a time by expiring upon the cross. Surely, the measure of His love is accomplished. Surely, we can desire nothing more. He has given all that He had,—in what way more can He give Himself to us? Or, if He can, what claim shall we presume to make to more than this?

I answer, my brethren, that we do ask for much more. And I answer confidently, that our claim will be granted. It is of the very nature of love that it cannot be satisfied without completeness. It will not have a half-heart. It will not allow of an affection



to be divided, between various objects. We may call that by some other name, but it is not what the heart understands by true love. It is not what God understands by love. He has said that He will not have a divided heart. He will not have a portion of affection. He claims all or none. Then there must be equality in the compact. God asks that of us, poor, helpless, miserable, weak creatures; and what shall we ask of Him that is immense and all-powerful? We shall ask in the measure which He has appointed. Do you find in studying the mystery of the Incarnation, or the death of our Lord, that there is stint, or limit, or end? Can you conceive in each of those the love of God to be more perfect, or carried out more completely, than it was? Did not God himself, through the Prophet, ask the question, "What is there that I ought to do more than I have not done?" (Is. v. 4). And this implies that the people can say, "Yes, Lord; there is more that Thy love can do which must not be refused." What cares one that has a real and true affection for half-communication, if merely there passes those imperfect tokens of love which go from hand to hand,—if there are gifts, however rich, or possessions, however abundant; so long as the unseen affection of the heart which can make itself so well known by a word or a glance, is withheld? No: there must be all. There must be a surrender of heart to heart, of soul to soul. It must be said, as it was said of Jonathan and David, that their souls cleaved together, forming but one heart. The bond of affection was so complete that either was ready to give life, or whatever else was in his possession, for the sake of the other.

And now, my brethren, if thus our blessed Lord had said to me, "What shall be thy reward after I have given to thee whatever I had myself of grace or merit before God, of life, of eternal bliss—if I made all over to thee now, what more dost thou want? Art thou satisfied?" I would reply "No." Wilt thou be satisfied if I raise thee to the ranks of the angels,—if I place thee in the midst of those heavenly beings, partaker of their wonderful qualities, and able to enjoy their happiness?" "Canst Thou not do more for me than this?" "Thou shalt enjoy this happiness for thousands, nay, if thou pleasest, for millions of ages; and thou shalt have such happiness all this time as that all the happiness of earth together cannot equal it. Will that suffice?" "No, Lord. So long as there is anything higher or better which Thou canst give me, my heart, which loves Thee, cannot be satisfied." "Then what wilt thou reward be?" "What care I for millions of ages of happiness, if the bliss which Thou canst give me can be prolonged for eternity,—and eternity alone will satisfy the demands of my heart. And what care I to sing with angels, or to be enthroned amongst them, and to fly above the space of heaven, unless I can see Thy face, for it is that, and that alone, that I covet. Thou canst give me this, and so long as it is in Thy gift, I claim it. For Thou hast loved me with a boundless love, and I demand, in return for my poor and imperfect affection, the fulness of Thy gift of love."

I would say this with that blessed Saint to whom the Lord appeared after a life devoted to His service, and the study of Divine wisdom:—"Thou hast written well of Me. What reward wilt thou have for it?" "O none other but Thee, my blessed Saviour. Though I know how little my labors have deserved, I cannot be content with less than the full and perfect enjoyment of God."

Then, in a similar manner, if our Blessed Redeemer tells me, "Behold, I have given thee all; I have come on earth to be thine; I have made myself over to thee; and My wisdom, My miracles, and all My wonderful works are thine: I have given myself to thee as a ransom; I have paid the full price of life and blood for thee; I have suffered, O, how cruelly! and for thy sake; and to prove My love for thee, I have given my very life therefore for thee—wilt thou content thy love?" "O blessed Lord, not unless I possess Thee. I must not be content with grace and mercy, and forgiveness, so long as it is in the power of Thy Almighty hands to bestow upon me all that flows from Thy abundance—I must possess Thee, the source and fountain of all. It was not the rivers that went forth from Paradise, noble streams though they were, bearing the riches of the earth along their tide, and on both sides bearing the richest fruits of earth,—it was not that those streams had been banished from Paradise, but it was that fountain from which they sprung, and was in the garden now closed to them—it was for this they longed. They desired to quench their thirst at this source and fountain of all blessing, and mercy, and salvation. This, too, my heart longs to possess; and, like the hart panting after the stream of water, I come and desire no other at which to slake my thirst but Thee, my Creator, and my God. Wilt Thou give me this, having bestowed all thou hadst? Give me this in full possession so that I may have the consciousness not merely that at one time Thou didst great things for me, but that now I may have Thee individually, that Thou mayest belong exclusively to me?"

That desire of every heart that really loves the humanity of our Lord, that truly desires to be associated with Him in the intimacy of most tender affection, the Catholic Church believes, has been answered; that prayer has been heard; that gifts has been bestowed. Before he left this earth, lest it should be said that there was a moment, however brief, in which earth could not possess Him, He was pleased to assemble around Him at the solemn feast His chosen and dear ones. There He took into His hands the bread and the cup, and he spoke over them clear and distinct words which tell at once to every reason and to every heart that, in that Institution, the body and the blood of our Blessed Redeemer are given and are preserved; and still more, in ineffable mystery, may be appropriated to ourselves. And St.

Paul tells us that that bread is the communion of the body of Christ, and that that chalice is the participation of the blood of our Lord. Soon I find the whole Church inflamed with love at the clear and single acceptance of this most noble institution, as the one in which Christ gives Himself to us, and unites Himself to our hearts. "Wonderful!" exclaims one of the older teachers of the Church, "that this food should be so different from all other food, which is incorporated with us, and becomes part of our substance, whereas this food of life changes us into itself, and makes us one with it!" "Astonishing," exclaims one, "that we should be concorporeal, (i. e., having only one body with our Blessed Lord), that we should be bearers of Christ with us, carriers of the Saviour of the world in our bodies!" "Extraordinary mystery," teaches a third, "that in the same manner as wax poured upon wax melts it and unites with it, so that it cannot again extricate it, but all becomes one mass; so when this saving body of our Lord is united to ours, it is, in some sort, incorporated so completely in ours, that our bodies receive a pledge of that resurrection which was the privilege of Him who knew not corruption."

Thus they speak, and thus they wonder. And then, to make more clear how completely they understood this yielding of our Blessed Saviour, they tell us, repeatedly, that in this Blessed Eucharist we have the counterpart of two extraordinary symbols. The one is that of the sepulchre of Christ. He who receives our Blessed Saviour, according to the ancient mode of considering it, receives Him as truly as the tomb received the body of our Lord after His crucifixion. Could reality be more closely described than in such a figure? Imagine to yourself, my brethren, what was the idea of those who spoke thus of the sanctification, the grace that was given to us by that complete yielding of our Lord Himself to all men. Remember how that spot which, after all, was but a hard rock that could imbibe no true and inherent sanctification, became an object of covetous desire to all the Christian world; how pilgrims would go, in days when travel was danger, braving every obstacle, and exposing themselves to every calamity, and thinking themselves well repaid if they could but imprint one kiss upon that cold stone, upon which the body of our Lord for a time reposed. Fancy all Europe in commotion, and kings taking the cross, and whole populations of nobles and of simple men gathering together in large armies, having before them the example of other no less mighty expeditions cut off or destroyed by pestilence, yet hastening there, to rescue, if possible, at the expense of their blood, that sacred spot from the hands of the infidels.

Then, if they who spoke in this manner considered that there had been a halloving of that spot in which the cold remains of our Lord had for a short time reposed, what was their idea of the grace and mercy, and of the abundance of Divine gifts which came into the loving soul; that which God Himself contrasts with the cold stone, when He speaks of engraving the law, not upon stones, but upon living hearts; where the body and Divinity of our Blessed Lord come to rest, not as in the tomb, but rather as He did in the humble cottage in Bethlehem, in a place little fit to receive Him, but still no less chosen by Him, as was that His first chosen dwelling on earth. But, in truth, the Fathers of the Church go farther, and, not content with comparing the Blessed Eucharist to that tomb in which our Saviour reposed, or rather, the recipient of it, they compare it still more mysteriously and still more strikingly, to that residence of nine months which our Blessed Lord was pleased to hold in the chaste body of His Blessed Mother. They tell us that as complete as was that appropriation of her to Him, and as complete as her possession of Him, so complete is that which is granted to us all in this most blessed, this most adorable institution!

Then, my brethren, is it not wonderful that there should be found those who open their hearts to that demonstration of love, and believe that it is not beyond the power of man to claim, or of God to grant? It is by easy steps that we attain it. God, having bestowed His beloved Son as a gift, He having made Himself over to us, it is only the completing, the accomplishment of that gift, and the answering fully of the cravings of tender affection, that he should make over to us Himself in such a manner as that He should become the individual possession of every one, and that each of us, not merely contemplating what He has done, should take possession of Him in our own heart. That Blessed Redeemer has himself accomplished the work, that He should thus, in this most mysterious manner, become our own, and to verify what He Himself has told us,—"He that eateth Me, shall live for ever."

Then, is it wonderful that we should frequently approach, that we should love to be seen constantly in the neighborhood of the altar, where we believe this sacred gift is ever kept for us? Is it wonderful that we should love to receive through holy communion the entire surrender of our Blessed Redeemer to the desires of our souls, and that we should consider it the greatest work of our holy religion, its most solemn mystery, its most censured dogma, and, to us, the most precious possession?

Come, then, dearly beloved, come frequently to this banquet, and love and worship your Saviour, where, above all other of His institutions, He has been pleased the most fully to prove to you His love. You are of different characters, of different dispositions, and you fancy perhaps that you are not fit, that you are not equal to those dispositions which He may naturally require of purity and holiness in those who approach Him. But O my brethren, this is the manner, the bread of life. It varies its taste according to the wants, according to the dispositions, and, in truth, according to the very nature and character of each. It is the bread of the strong, it is the food of

the weak; it is the staff of the warrior, it is the first nourishment of the child. All may partake, and all will find it full of life, and suited to their peculiar necessities—to their special desires.

Come, then; thou spouse of Christ,—thou, who, from morning till night, dost nothing but meditate on His laws, and seeking in what way thou mayest approach Him nearest by purity and holiness of life—who hast thy Saviour ever in thy thoughts, His praises ever on thy lips, His works of charity ever in thy hands,—O come and receive Him here! I know that from the very morning watch thy thoughts have been looking forward to this hour, that thy heart is exulted at the thought of coming to meet thy Saviour; and thou comest to Him at last with a heart trembling with emotion, and a soul filled with love. When he enters there is all joy and happiness, and bliss within. It appears as if that presence expanded into a view of Paradise itself. There is that Blessed Saviour, thy spouse, still smiling upon thee, and bidding thee be of good cheer, for the time is not far distant when He will come and hail thee by that name of love, and say, "Come;" and thou wilt likewise say to the Bridegroom, who will present Himself in that same form, "Come Blessed Lord, come quickly."

And after she has approached—after the one whose whole life is but a preparation of love for this sweet communication of affection with her Saviour—who shall come next? who else shall presume to approach? But come thou, who but a few days ago was the object of scorn; who was buried in the depths of sin; whose heart was almost seared; who durst not enter within that door, but must stand afar off, like the publican, to pray. But, within these few days, God touched thy heart. He has sent a ray of love which has melted and softened it. And thou hast gone to hear His ministers, and thou hast, like Magdalene, poured forth the whole bursting weight of thy sorrows. Thy contrite prayer has been heard. Thou hast been pardoned; and no wonder that thy poor heart has been led to approach this day, and to receive the purest and holiest of beings. Durst thou come? O yes; with downcast eye, and beating heart, and contrite spirit, come and take thy place by the side of the thrilling and exulting soul that has been accustomed day by day to feed upon this more than food of angels. Come and see that that Blessed Saviour is meat to thee, and to all others who, like thee, have repented. Open thy lips and fear not. The Lord of glory, full of love, enters thy heart too. And what does he find? O, indeed, none of those bright virtues, none of that exulting love; but He finds tenderness, and self-reproach, and an affection that scarcely dares speak. At His feet thou wilt sit, and He will ask thee, "Does any one accuse thee?" and thou wilt say, "None, Lord, except thee;" and He will smile upon thee, and say, "Neither do I condemn thee; go and sin no more." And joyful thou shalt follow in His train in which is not only Mary the spotless, but Mary the penitent. Hand in hand thou shalt follow, drawn by the cords of love, following ever the footsteps of that Saviour, even to the cross, who, not content with forgiving, is pleased to give to those, even the vilest objects of His wrath, the most complete assurance of pardon,—to give them even Himself!

And who is this that now presents herself to receive this wonderful gift? Fear not, my child; come forward, little one. I know by that white veil and timid look that it is the first time that, after careful preparation, thou comest to receive into a yet spotless soul, the God of holiness and of purity. Thou dost not know fully what it is thou comest to receive. Thou knowest it is thy Lord, thy Saviour; He whom as a child thou hast learned to love. But as yet, thou knowest not His majesty, His goodness. Thou knowest Him not as the protector of thy virtue, the cherisher of thy innocence, the God who will one day judge thee, and who now demands from thee a life of unflinching virtue. But thou comest as a child would have come, brought by its mother to Bethlehem, and brought that thou mightest be smiled upon by Him; and thou wouldst have carried that blessing and that grace, knowing sufficient, if thou knewest who it was that mercifully entertained thee!

And who shall succeed? Is it the rough and unlettered artisan who has the six days of the week to labor, like Joseph, in the strength of his hand, and in the sweat of his brow for his daily bread; but, on the seventh day, comes to receive the bread of that day, the bread of life. His imagination is not capable of presenting before him brilliant or even tender pictures. His affections have never been cultivated so that they can exhibit themselves in words of tenderness, or in tears of consolation. His mind is rude as his body, but he has the sterling faith implanted in him in infancy, and he knows, if he cannot speak words of love, or melt in the presence of his Lord, he believes no less than the most devout soul that it is in that adorable Sacrament he receives his God. And he receives Him, apathetically, it may comparatively appear, or without emotion, but He comes into his heart with all its sterling solidity. It is the same Lord that he receives as others. He knows it, and he believes that, though he cannot fashion his words to express his gratitude, he receives on that day, and in that hour, the fulness of God's abundance, graces bought by Him who is the source of all, he goes away sanctified as much as the rest, and bearing in that vessel of clay, that rude pottery in which he is shaped, treasures of inestimable value.

It is thus that the Divine presence is the same in all, although it may manifest itself differently, and may be differently appreciated.

My Catholic brethren, I ask you if you will not love an institution in which God thus accomplishes in your behalf the very greatest of His mercies to man,—an institution in which, bestowing Himself upon you, He thereby makes your own whatever of grace

and salvation He brought into the world, or purchased upon the cross. Yes, we should pray that the hour may come, that, if possible, it may hasten before its time to us, the season when we may begin in a more solemn manner to proclaim our gratitude. "O Blessed Lord, hasten, if it please Thee, the scattering of ashes on our head, and strewing of sackcloth before Thee; hasten our penitential season of weeping and mourning; because with that there comes this Thy most glorious institution,—because in it thou more perfectly givest us the opportunity of uniting around Thee in Thy humble glory, there with angels adoring Thee, but with much more right, and with much more ground. O how will my weaker devotion be animated by what I will then see around me! When I see crowds of the poor who will remain for hours with hands clasped and eyes fixed upon Thee when exposed to adoration under the veils that cover Thee, and when I witness the earnestness that escapes through fervent lips, as through those of Anna, I know that Thou art adored,—that these beings whom the world despises, but who may well take their place among angels for beauty of holiness, and resoluteness of virtue, and, with them, be allowed to worship and adore. And when, on the other side, I hear escaping the sobs and moans of some poor sufferer, I know that the fragments of a broken heart are scattered before Thee; and Thou meekly bendest down, and gatherest them up, and bindest them, and healest them, and restorest them fully to joy and comfort. And when I see others motionless for hours, who seem to be absorbed only in the sense of Thy presence, and in loving gratitude for Thy benefits, almost enraptured before Thee; O how shall I feel consoled that thou hast cast in the midst of so many cold and apathetic as mine, so many souls that are true and loving to Thee, and still keep up amongst us the ancient fervor and persevering devotion."

And in the midst of this also wilt Thou be, Blessed Jesus, looking down upon all, and saying to one, "Go in peace, thy prayer is heard;" and darting into the hearts of others consolation amidst trouble and affliction, and sending poor afflicted hearts home in rest; and to others, speaking in words of affectionate reproach, and summoning them to abandon their sins, and return to Thee; and promising to all, those eternal blessings which Thou hast reserved for them who here on earth love Thee as Thou hast loved them, who put no measure to their affection, as Thou hast put none to Thine, and who will run eagerly to be often united in love and affection to Thee, by receiving Thee in these Thy adorable mysteries, and thus anticipating, as far as it is given to man, that more complete communion of affection which consummates and completes the glory of eternity!

#### CATHOLIC INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—The mansion of the late Mr. Whaley, in St. Stephen's Green, which has just been purchased for the Catholic University, realised, it is said, the insignificant sum of £3,000, subject to the nominal rent of £15 per annum.—The house was originally erected at a cost to the late proprietor of £28,000. It is reported that the Archbishop of Dublin means to take up his quarters there; and another report has it that the residence was bought by Mr. Bianconi, of Clonmel, and by him presented as a gift to the Archbishop, who means to convert it into the archiepiscopal palace for the See of Dublin. The house directly faces the palace of the Government Archbishop, on the north side of the green.

His Grace the Archbishop of Tuam, accompanied by the Rev. P. Conry, R.C.C., left town on Friday, for Connemara, where his Grace intends holding confirmations at the close of the mission of the Rev. Fathers Lockhart and Rindol, the results of which, in counteracting the efforts of "the soupers" in that distressed locality are most gratifying. Nearly every one of the few whom poverty drove to a temporary apostasy has returned to the one true fold of the Catholic Church.—*Tuam Herald*.

The Redemptorist Fathers have arrived in Dublin from Omagh, where, aided by the distinguished parish priest, Rev. Manasses O'Kane, and his clergy, the good fathers reaped a rich harvest for the glory of the Most High.

NEW CHURCHES.—A church has been purchased by the Catholics of Roxbury. It was formerly owned by the Free Will Baptists, and it is in a fine location, near the Boston line. The house is nearly new.—*Boston Pilot*.

WELL DONE CINCINNATI.—The Catholics of the "Queen City" have contributed twenty-three hundred dollars to the Irish University.—*Id.*

CONVERSIONS.—Beers, the celebrated German author, has been converted to the Catholic faith.

On Sunday, 23rd Jan., Mr. George Bridges, another of the converts that the close reasoning and earnest application of law studies have added to the Church, was ordained Sub-Deacon by the Right Rev. the Bishop of Salford. On the second Sunday of Lent he will receive the Holy Order of Priesthood.

A correspondent of the *Ireman* states that Mr. Thomas Drummond, of Balbriggan, was received into the Catholic Church, on the 16th ult., by the Rev. Mr. Grimley.

We are glad to have authority for announcing the conversion of the late Mr. Price, editor of the *Dublin Evening Packet*, a respectable Conservative and Protestant paper. Mr. Price, who was much esteemed and respected for his abilities and goodness of heart, was received into the Church during his last illness by the Rev. Dr. Quinn, then of Westlagan, and now P.P. of Athy.—*Tablet*.



IRISH INTELLIGENCE.

The Rev. Dr. Taylor, for many years President of Carlow College, has been appointed Secretary to the Catholic University Committee, in the room of the late lamented Rev. Dr. Cooper. Dr. Taylor is a man of great erudition, is a graduate of the London University, possesses considerable talent for business and matters of detail.

The *Dublin Express*, an organ of the late Government, announces that early in the coming session, Lord Clancarty, in the House of Lords, Mr. G. A. Hamilton, in the Commons, will move for a committee of enquiry on the whole working of the national education system in Ireland. Mr. Hamilton held office under Lord Derby.

At the meeting of the Dublin Corporation, to adopt an address of congratulation to the Earl St. Germans on his assumption of the Viceroyalty of Ireland, an amendment was moved to address his Excellency, at the same time, for the liberation of the Irish political prisoners. The amendment was opposed and defeated by the Conservative members.

A SEAT WANTED.—Waterford city is now reported to be Mr. Sadleir's stepdaughter to parliament. His cousin, Mr. Keating (so the report runs), will resign, and "let him in." To resign is a very easy achievement; but to get Mr. Sadleir into the representation of Waterford would be a process paralleled in difficulty to the Scriptural simile of passing a camel through the eye of a needle. We know something of Waterford, and we can safely undertake that it will be no atonement for a Lord of the Treasury. It is remarkable that not one of Mr. Sadleir's family party can get him into parliament. Cork, Tipperary, Waterford, we challenge him to try any of them. It is whispered in Whig circles, and hinted in Whig parties, that it was not the League put him out of Carlow. Very well; let him make another experiment.—*Nation*.

The *Limerick Reporter* says, it is the intention of Lieutenant-General Sir John Foster Fitzgerald, M.P., immediately on the meeting of Parliament, to bring before the House of Commons the conduct pursued by the late Government, by the officers chief in military command in the Limerick district, and by the sheriff and Magistrates of Clare, in causing the intervention of the armed soldiery who were the immediate instruments in the sad calamity which occurred at Sixmile-bridge.

THE CLARE MASSACRE.—The military slayers of the peasantry at Sixmile-bridge are at last to be indicted for the massacre, at the approaching assizes of the county Clare. Mr. Brewster has apparently been coerced into the duty which his predecessor so dexterously endeavored to evade. Lord St. Germans is not likely, on this occasion, to omit securing all the prestige of appearing to be an earnest avenger of the people's innocent blood. But the sincerity of the crown prosecution may be estimated from the fact that the entire of the 31st regiment sailed for Corfu on Tuesday, leaving Colonel Stanton only behind till the affair is "judiciously disposed of." It does not appear from this that the soldiers are in any eminent peril.—*Nation*.

The *Clare Journal* says a field has been taken in the vicinity of Ennis for an encampment for the soldiery, to be present during the next assizes, at the trial of the 31st regiment.

OPERATIONS OF THE LAND TRIBUNAL.—From a paper drawn up by Mr. John Locke, an officer of the Encumbered Estates Court, treating of emigration, valuation, and the purchase of land, it appears that the investments in the west of Ireland are much larger than in any other part of the kingdom, and that the purchasers are, for the most part, English and Scotch, inclined to deal fairly with the original occupiers. In the Clifden Union, county of Galway, 125,652 acres, 2 roads, and 27 perches, have been sold, or, in round numbers, two thirds of the entire union; in the Oughterard Union 61,374 acres and 2 perches have been disposed of, comprising two-fifths of the entire union; in the Newport Union, county of Mayo, 132,707 acres, or four-fifths of the whole union, have been brought under the hammer of the commissioners. On the various descriptions of property set forth in the essay of Mr. Locke it is calculated that from 4 1/2 to 8 per cent. will be realised by the purchasers.

The Waterford and Limerick Railway will be opened to Fiddown, against the 1st of April.

Lodge 486 of the Orangemen of the Bellast district has, it is stated, separated from the "brethren," in consequence of a quarrel between Episcopacy and Presbyterianism.

THE CHARGE OF RIBBONISM.—At the Chapel-street Police Office, on Wednesday, Gerald Farrell, John Rooney, and William Robinson, were brought up for further examination, and, after hearing some additional evidence in the case of Farrell, all three were remanded until Friday. Rooney and Robinson were in the course of the day liberated on bail.

Six persons, captain and crew of the *Sardine*, a Welsh vessel, have been committed for trial at the Commission Court, Dublin, charged with having caused the death of a timber-porter, named Byrne, whom they are accused of having first wounded and then thrown into the river at Sir John Rogerson's Quay, on Tuesday night.

DEATH OF A WHOLE FAMILY FROM GLANDERS.—A whole family, named Uncles, residing at Maugherow, near Lisadell, have been swept away by glanders.—The father purchased a horse infected with this distemper some time back at a fair in Mayo; he soon afterwards took the disease from the beast, then his wife and four children caught it, and they all died in dreat agony. We have heard that two girls, living at a place called the Windy Gap, about two miles from this town, have also been lost by this dreadful disorder.—*Sligo Champion*.

The clearance system is still carried on upon an extensive scale in various parts of the county of Galway. The *Galway Vindicator* gives the following as a "Diary of Evictions" for the last week:—"The sub-sheriff accompanied by a strong police force, have been engaged for the past week as follows—Friday, 21st inst., evicted 92 persons, and levelled 13 houses on the lands of Clybane and Mencloon. Saturday, 22nd inst., 51 persons were evicted on the same townlands, and 7 houses levelled. Monday, 24th inst., 55 persons were evicted at Carrabrowne. Wednesday, 26th inst., 28 persons were evicted on the townlands of Oranmore. Thursday, 27th inst., 55 persons were evicted on the townlands of Oranmore, and some houses levelled.—The week's work—281 evictions."

LETTER FROM JOHN MITCHEL.

The following most able and characteristic letter from John Mitchel to his friend Father Kenyon has appeared in the *Limerick papers*—

"Bothwell, Van Diemen's Land, September 24th, 1852.

"My dear Father Kenyon—It was only the other day I learned that a British Viceroy of Ireland has been at the trouble of confuting us again. It is not enough that, four years ago, acts of the London Parliament were made to fasten on us the nickname of felons—not enough that Dublin Castle jurors were packed (or empannelled if you like,) to make felons of us indeed—not enough that we were actually carried and chained up at the antipodes—even yet, can it be needful that a British Viceroy should earnestly warn our countrymen against us, and should tell them that if they but knew our wickedness as well as he the British Viceroy, does, they would shrink from us with abhorrence?"

"You are not to suppose that I mean to reply to Lord Eglinton's refutation. It is not, I presume, mentioned in one's ticket of leave that the fortunate holder may form an opinion, resent an insult, or bandy words with any of his gaolers, under gaolers, guardians, guides, or turnkeys. Therefore, I do not take the 'comparative liberty' of dissenting from his Excellency's views, in any point. Humbly I admit that the new Lord Lieutenant of Ireland has altogether floored us. Only I may mention that it has come to our ears in these remote latitudes how it was lately ascertained in Dublin, and made clear and plain, once for all, what description of persons a British Viceroy does not shrink from with abhorrence. There is a man, we have heard, of the name of ———, one (they say) who has lived by levying a dreadful kind of lushmoney or black mail upon the too timid citizens of Dublin—a foul assailer of women and families in their private life, unless they give him money to buy him off (so indeed it is confidently stated) and we, the editors of three Dublin newspapers, enjoying tickets of leave in Van Diemen's Land now, know that if we had been three abject libellers, three hireling murderers of family peace, three ——— her Britannic Majesty's representative, instead of shrinking from us with abhorrence, would have invited us to the Viceregal Lodge to confer with him on affairs of state—would have honored us by suggesting what falsehoods we were to publish against his lordship's enemies; and instead of leaving us to the precarious gains of private enterprise, would have paid us himself, paid us by thousands of pounds out of the public treasury though not, perhaps, till after threats of an action. Think of this, Sir,—imagine 'misguided me' deeming it more honorable to be sentenced to transportation than to be invited to the Viceregal luncheon!—preferring tickets of leave to cheques for ——— thousand pounds!"

"You perceive now that it is far from my intention to censure Lord Eglinton's noble predecessor, or his lordship's self (if similar exigencies should make him adopt the like measures and associate with the like men). In fact, I admit that it is from such persons as Smith O'Brien, for instance, honorable men ought to 'shrink with abhorrence.' I admit that a good man in Ireland is a man who loves and fears England, and does England's will with all his soul and with all his strength. I admit that 'heinous crime' in Ireland is, and has always been, especially since the Treason Felony Act, nothing else than trying to get the Irish people to live upon Irish ground. I admit that a hired assassin of private reputation is the man to be relied on for maintaining public justice and order—I mean law and order—and if all this be not contrition, what would Lord Eglinton have?"

"I will go further—I will join the very British Viceroy in denouncing and vilipending the petitioners of the Phoenix Park. Seriously they had no right to crave the Queen of England's clemency on my behalf—if, indeed, they include me. I say distinctly that I do not thank them for it. Already in a letter published here (which I afterwards saw reprinted in Irish papers), I have stated that I neither would ask that Sovereign's 'pardon' myself, nor suffer any one else to do it for me. If people will crave pardon for notoriously contumacious rebels, they must expect to be both spurned by the Sovereign and disowned by the rebel. I therefore admire my Lord Eglinton for his well-deserved rebuke to the Phoenix Park petitioners. I have the pleasure of crying bravo! to her Britannic Majesty's representative. If they come again to the foot of the Viceregal throne upon such an errand, I would have his Excellency try them for treason felony under the act. A safe Castle jury would be sure to bring it under the act.

"Not contrite for our crimes!—what more can we do, my dear Father Kenyon, to convince his lordship? Would his gracious lordship kindly procure our liberation, if we, the said editors, being once for all convinced that England's will is virtue, and her profits the chief end of man; if we, I say, would undertake (in case of any factious persons arising again in Ireland in our day) to reveal all the abominations of their domestic circles, and to attribute to them, on his lordship's suggestion, principles and practices which their souls abhor?—if we promise him that our pens shall be sharp and foul, our revelations disgusting, our vocabulary diabolical, our charges moderate?"

"And we have 'shown neither gratitude nor affection towards her gracious Majesty,' who has been so good to us! Lord Eglinton and her Majesty's ministers, then, have been watching our behavior closely and anxiously these four years; it is too much honor. Can it be usual now, (I ask for information, as we have fallen four years in arrears of British civilisation,) is it usual now, in dealing with transported offenders against the London laws, to watch and wait for declarations of contrition, or proofs of attachment to the Queen before mitigating their punishment? Is a rick-burner or pick-pocket expected to express contrition before he gets his 'conditional pardon'? If not, then we are treated with high distinction: there will be joy in Downing-street over one repentent rebel; you might almost suppose—so much attention do they pay us—that they, the omnipotent British, are afraid of making us one day formidable to their power—that knowing well they got possession of our persons under a false and fraudulent pretence of law, they cannot now afford to release us in so impenitent a frame of mind. My dear friend, I am touched by this mark of their respect, and most sincerely hope they are not doing us too much honor.

"But I cannot, for my own part, indulge her Majesty's ministers with any further proofs of contrition at present—they must wait; and as for loyalty and attachment towards the Queen of England, I shall beg to be excused for restraining my enthusiasms on that

point also, for a time—in fact until I shall be promoted another step or two in the 'convict service.' Already the royal favor has been signally vouchsafed me; for more than a year. I have been distinguished above all my comrades in rebellion by the privilege of travelling about from one district to another, on taking out a 'pass' to be exhibited at the police offices—which raise me nearly to a level of common ticket-of-leave holders, but not quite, for I must still report myself personally once a month, whilst they are only required to do so once in six months; but by continued good conduct I do not despair of being at length elevated to the full status, rights, and dignities of the true British burglar.

"Then it will be time enough to let the world know my loyalty and attachment to the Queen of England.

"I perceive that the Viceroy reproaches our ingratitude towards his Sovereign for her clemency in sparing our lives and dooming us only to dishonor—what she graciously intends dishonor, dishonor as deep and deadly as Queen of England can inflict upon an Irishman. Lord Eglinton, as I am informed, is the mirror of chivalry, after the manner of chivalry of the nineteenth century; wherefore I find that dishonor before death has become, by *hysteron proteron*, a maxim in the modern code; and further I find that it is true chivalry, in this great century, to insult a chained enemy, and bid him be grateful for ignominious life and the bitter bread of captivity among thieves.

"It is better, however, than living in Ireland, making believe that one is a citizen and member of society. Emigrate, my poor friends; or even get transported. *Aude Aliquid*. Nothing is so bad as the ignominy, self-inflicted, of living quietly in Ireland now. As for the very uttermost disgrace the law of England can stain an Irishman withal, be that upon my head, and upon the heads of my children.—Adieu.

"JOHN MITCHEL."

"P.S.—I need not tell you—but as my letter is also for the public, I may as well tell the public—that I do not pretend to express the sentiment of any other or others of the Irish felons. Our differences are, in fact, almost as marked as those of any British cabinet, although I presume we feel more respect for one another bound than the right hon. gentlemen can do. I am even in candor to state that the negotiation I have taken the liberty to open with the Castle—which would consecrate to the service of Castle law and order the editorial talents and experience of Messrs. Martin and O'Donoherty, as well as my own, has not been as yet sanctioned by these gentlemen; and indeed it is not very clear to me that they will stand to it. Also I know that the contemptuous return which I, in all sincerity, make to the Phoenix Park petitioners, is much condemned by one, at least, of my fellow citizens. I cannot help it. For myself alone I have spoken, and let others do the like. The press is open to us all. This is a free country, we hope.

"Therefore, if petitioners go petitioning again for British clemency to Irish rebels, let them leave out my name. If the magnanimous British government find my letter offensive, or not contrite enough, or in any wise amiss, on me let the great Briton wreak his Imperial revenge."

LORD RODEN AND THE MESSRS. BEERS.—It is to us, as we are sure it will be to the great mass of the readers of this paper, a matter of the deepest regret, to learn that the heroes of Dolly's Brae, Lord Roden and the Messrs. Beers, have been restored to the Commission of the Peace. Our regret is not lessened by the fact, that justice has been done at the same time to an honest magistrate, Mr. Kirwan, by restoring him to the position from which an iniquitous Tory Government had removed him. Without at all wishing to revive the unhappy reminiscences of Dolly's Brae, we cannot refrain from saying that it has always been our belief, that neither Lord Roden nor the Beers were sufficiently punished, for the part they took in that unhappy affair, by depriving them of the Commission of the Peace. Our belief is, that a more severe punishment would, at least, have been sought by means of a public trial, to be inflicted upon them, had not Lord Clarendon disgraced the Government which he represented, by his underhand dealings with the Orangemen in 1848. Lord Roden and the Beers are Orangemen, and they are (not disavowing their connection with that secret, and, therefore, in our judgment, alike criminal and unchristian society) made magistrates; whilst, at the very same moment, the same Government, which thus bestows a favor upon them is engaged in prosecuting some members of another criminal and secret society—the Ribbonmen! In what respect, we ask, do the Orangemen differ from the Ribbonmen, but one—that the Orange is an exclusively Protestant, and the Ribbon an almost exclusively Catholic Society? Both are secret—both are stained with crime both are a plague and a curse to Ireland—and both should alike be prosecuted by the Law Officers of the Crown. And this we tell to Lord St. Germans, that it will be in vain for him to declare to the people of Ireland, that he desires to maintain the law with an equal and an impartial hand, if he give the Commission of the Peace to an Orangeman, and, at the same moment, sends the Ribbonman to gaol. If the Ribbonman deserve punishment (and we conceive he does), so is the Orangeman alike deserving of it.—A more unhappy commencement for a new Viceroyalty than the restoration to the justice-seat of Lord Roden and the Beers, there could not possibly be. Whoever advised the adoption of such a measure we believe was an enemy to the Government, and we are certain he must be a foe to the peace, contentment, and tranquility of Ireland. It is, in itself, an incident that serves to convince us, that the appointment of Mr. Larcom to the Under-Secretaryship is a most unhappy one. That gentleman is, we understand, not only a Protestant, but an Englishman, and, therefore, incapable of knowing how deep and how deserved is the abhorrence of every honest Liberal Irish Protestant, and of every Catholic, for the blood-stained Orange Society. Had the Under-Secretary been, as we think he ought to be in a Catholic country like Ireland, an Irish Catholic, it is impossible, as we conceive, that such a deplorable incident as this could have occurred; but, then, we remember the ontry of the three dear Dublin weeklies, edited by an Englishman, a Protestant, and a Catholic, against an Irish Catholic being Under-Secretary—and to that outcry must be attributed the appointment of Mr. Larcom.—*Dublin Telegraph*.

Lord Roden has replied in such terms to the offer, that Lord St. Germans has withdrawn his proposal. In consequence of a Government investigation into the manner in which Kirwan was treated in Kilmaham Gaol—where, it was said, he met with undue indulgence—Mr. McManus, the Deputy-Governor has resigned.

THE KELLS RANTERS AGAIN.—The magistrates of the Kells Petty Sessions bench were again on Monday last, Feb. 7, engaged in the hearing of several cases of assault, &c., arising out of the proceedings of the Jumper miscreants, who have been for months back the plague of that unfortunate and devoted town. The principal case which came before the bench was the complaint of a Catholic lad who, on the Monday night previous, had been attacked in the street of Kells by a crowd of young Orange ruffians, and narrowly escaped with his life through the interference of one of the respected and beloved curates of the town, the Rev. Mr. O'Reilly, who happened to be passing. As usual one of the Orangemen had a knife drawn and displayed, but, most fortunately for himself, as well as his intended victim, he was prevented from making murderous use of it. The Rev. Mr. O'Reilly's humane and courageous interference happily averted the catastrophe of another Orange knife-murder in the streets of a town, supposed to be under the protection of the British law, and having four magistrates, all of "the right sort," to watch over its peace and tranquillity. The Rev. gentleman, however, suffered the penalty of his humane conduct in being himself most savagely assaulted, and to such an extent did the fury of the sacrilegious wretches, whom he had saved from the guilt of murder, proceed against him, that when he was enabled to extricate himself from the mob his face was found to be torn and covered with blood from an attempt which had actually been made to gouge out one of his eyes! As soon as the Rev. gentleman, who is peculiarly beloved by the people of all ranks and classes, was seen in this shocking state, the report of the sacrilegious outrage that had been offered to their beloved Priest ran like wildfire through the town, and the whole population, men, women, and children, came pouring into the streets, many of them half-dressed, or only in their night dresses. Of course the miscreants who were so ready to fall upon a single solitary Catholic made all the haste in their power to escape from the just vengeance of the incensed people, but this would have availed them little only for the strenuous and praiseworthy efforts made by some of the principal inhabitants, such as Mr. Landy, T.C., Dr. Grey, and others, to protect them from summary punishment. Owing to the exertions of these gentlemen two persons, who were charged as being ring-leaders in the outrage, were safely escorted towards the police barrack, and given up to the constabulary patrol, who were met on the way. The magistrates preferred sending the principal cases arising out of the occurrence above described for trial to the general assizes. One case only was gone into, the complaint of Mr. Landy, one of the town commissioners, against a person named Lord, who was described as rent-warmer or bailiff to Lord Headford, for an assault. The assault was not of a very aggravated character, as it was only a blow of the fist in the neck, but the case was proved by the sworn testimony of the complainant, and of Doctor Grey and Mr. Maguire, who both witnessed the assault. The only evidence on the other side was the unsworn statement of the defendant, who of course denied the charge. The magistrates, however—Messrs. Rothwell, Radcliffe, Bunford, and Tisdall—came to the unanimous conclusion of dismissing the case, thus practically declaring that the "word" of an Orange bailiff was better in their eyes than the oaths of three respectable townsmen, one of them a professional gentleman, and another lately chairman of the Town Commissioners of Kells, but who labored under the disqualification of being Catholics.—*Tablet*.

KILLALA UNION.—ORANGE BOARDS AND WHIG COMMISSIONERS.—At the meeting of the guardians of this union, on Tuesday, the 1st ult., the Clerk read the following report from the Roman Catholic Chaplain's book, dated 30th Jan.:

"I have protested against the conduct of the guardians in allowing the burial ground to be consecrated by the Protestant Bishop. I have told the people to have the bodies of Catholics dying in the house interred in some Catholic cemetery; and I hereby protest against any of them being interred in the cemetery consecrated by the Protestant Bishop.

"Referring to the foregoing subject, I cannot but express my astonishment that any board of guardians should commit themselves to such a course. I must regard it as exhibiting the grossest ignorance of religious discipline, or an example of the fell spirit of Orange bigotry that influences the acts of the Board of Guardians of the Killala Union; and whilst I myself condemn it, I will proclaim it to the world for their condemnation, and to posterity for its reprobation. The ratio of Protestant paupers in the house is to the Catholics as 1 to 100; therefore the right of the Catholic Bishop to consecrate a cemetery for the house is to the right of the Protestant Bishop as 100 to 1; yet he of the 100 claims is rejected, and he of the 1 is preferred! Shame for the administration of justice in this house! I shall find it my duty to memorial parliament on these disgraceful proceedings; and I shall take care to look after the next election of guardians to see that proper persons be returned to represent the people as they ought to be represented. I find, moreover, that in the female school, where there are only two Protestant children, there are nine Protestant Testaments, including a Bible. I also found in a room in the hospital a Protestant Bible with a Book of Common Prayer. It appears to me that it argues a proselytising tendency in the Protestant Chaplain, and ought to be inquired into, as I find his name written in all these books. I demand, therefore, the immediate removal of these supererogatory books, but will feel obliged if they be replaced by Testaments authorised by the Catholic Church. (Signed)

"P. MALONE, R.C. Chaplain."

Mr. Paget proposed that, from the reading of the protest on the Roman Catholic Chaplain's book, that the Chaplain be dismissed. Mr. Paget then handed the chairman the following resolution, which was seconded by Mr. William Kirkwood:—

"Resolved—That the observations of the Roman Catholic Chaplain, in his report book, be placed upon our minutes, and the attention of the commissioners be called thereto. The guardians refrain from making any observations on it, but feel imperatively called upon, in the discharge of their duty, to request the immediate dismissal of the Roman Catholic Chaplain by the commissioners."

The resolution was then put to the vote and carried by 11 to 3.

The new cemetery being now consecrated and ready for the interment of persons who die in the workhouse (unclaimed.)

"Resolved—That the master be directed to have all such persons buried there in future."—*Tyroneley Herald*.



REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 3 McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2½ do.  
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken notice of.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 4, 1853.

NEWS OF THE WEEK.

Parliament reopened on the 10th ult. In the Lords, the Earl of Derby called upon Lord Aberdeen to lose no time in declaring the intentions of her Majesty's government: for himself and his friends he was prepared to promise a cordial co-operation with the ministry, if their measures were calculated to promote the public welfare. Lord Aberdeen referred the noble Earl to the disclosures about being made by Lord John Russell in the House of Commons.

In the Commons, Lord John Russell entered upon a detailed explanation of the future policy of the ministry. They intended to lay before the House, the estimates for the year, without delay; there would be no increase in the number of men, voted before Christmas, for the service of the army, navy, and ordnance; but a considerable sum over and above last year's estimates would be required, for which increase, satisfactory reasons would be given. Amongst other measures which the Aberdeen ministry intended to bring forward, the noble Lord mentioned a Bill to enable the Legislature of Canada to dispose of the Clergy Reserves; a measure for the repeal of the Jewish disabilities; and a proposal intended to effect great improvements in the subject of education; immediately after the Easter recess the Chancellor of the Exchequer would lay before the House the financial statements; and in a few days, the Lord Chancellor would explain the measures in contemplation for adjusting the relations between landlord and tenant, in Ireland. After mature deliberation, ministers had come to the conclusion not to introduce, or enter upon the discussion of, any Bill for altering, or extending the Parliamentary franchise; immediately after the commencement of the next Session, it would be the duty of the government to introduce a measure upon this important subject. Amongst the notices of motions on the books of the House we find the following:—

Mr. Spooner's, to repeal the Maynooth Grant; Mr. Scholfield's amendment on the foregoing, to withdraw a State provision for any ecclesiastical or religious purpose whatsoever; Mr. Pagan's, to abolish Ministers' Money; Mr. G.H. Moore's, for a committee on the Established Church in Ireland; Mr. McMahon's, Irish Fisheries; Mr. Napier (ex-Attorney General) Land Improvement (Ireland) Bill; Tenant's Compensation (Ireland) Bill; Lending Powers (Ireland) Bill; Landlord and Tenant (Ireland) Bill (read a second time, and referred to a select committee); Mr. Sergeant Shee, Tenant Right (Ireland) Bill, (read a second time and referred, along with Mr. Napier's bills, to a select committee); and Mr. Whiteside (ex-Solicitor General for Ireland), Courts of Common Law (Ireland) Bill, (read a second time.)

The Aberdeen government has announced its determination not to sanction the revival of Convocation, and to interfere if, upon its meeting on the 16th, that body should attempt to enter upon the despatch of business, beyond that already transacted, in framing an address to the Crown—any factious attempts, on the part of the Convocation, to resist prorogation by the government superintendent, or to assert its independence, would be immediately put down. The face of a meeting would be allowed, on the 16th, the day for which Convocation was summoned, after which it was to be immediately prorogued, and the government bishops and parsons quietly dismissed until further orders.

Another jolly row seems brewing in the State establishment, from which the lovers of fun may anticipate much amusement. It is a second Gorham business, the refractory superintendent in this case being the government bishop of Ripon. This gentleman has refused to ordain a Mr. Hayward, because the latter denies the doctrine of "baptismal regeneration," and the Low Church party, with the Earl of Shaftesbury, as President of the "Pastoral Aid Society," at their head, are up in arms. Another State clergyman, a Mr. Birch, declares that, the opinions expressed by Mr. Hayward are precisely those he himself entertains, and adds that, "if the latter gentleman is unfit to hold a curacy in the diocese, he (Mr. Birch) must be unfit to hold the higher, and more responsible office of an incumbent;" wherefore, he challenges the Bishop of Ripon to proceed ecclesiastically against him, in order to convict him of heretical opinions, as a means to suspend him, or deprive him of his benefice. The government bishop, having the decree of the judicial committee of the Privy Council on "Baptismal Regeneration" in the Gorham case before his eyes, has very prudently declined the challenge. There seems no prospect of healing the breaches in the government Zion

unless, in its wisdom, the High Court of Parliament take the matter in hands, and by Statute shall clearly define the limits, within which, the Grace of God may be allowed to operate in her Majesty's dominions. We trust that Mr. Cobden will move for a "Select Committee" of the House of Commons, on this very difficult and intricate subject—preparatory to the introduction of a "Bill for the removal of doubts as to the regeneration of infants in Baptism, and for the better regulating the influences of the Holy Spirit." Such a measure would be worthy of the genius of the great head of the Manchester School, and might prove serviceable in allaying those unhappy dissensions which now distract the venerable church, as by law established.

His Grace the Archbishop of Dublin has published his Lenten Pastoral, of which the following passage is especially worthy of notice:—

"And as the spiritual necessities of the poor claim, in an especial manner, your sympathy and assistance, you should be zealous and indefatigable in saving their children from the persecution now directed against them by those who, having contributed so largely to deprive them of the comforts of this world, seek to rob them of the hopes of a better—*who never breathed the language of respect or compassion for them, until they commenced the work of perversion and demoralisation, nor opened their hands to their relief, until they offered the wages of apostasy.* It is, we trust, scarcely necessary to renew the warning to our people, that, so far from suffering the agents and emissaries of such men to penetrate into the bosom of their families, and disturb their peace by polemical disputations, they should not suffer their footsteps to defile the very thresholds of their doors. We may pray for the conversion of these unhappy, deluded men, who are earning the wages of perdition, and who will bring the severest judgment of heaven upon their heads, unless they desist from their wicked course; but, according to the apostolical admonition, we should hold no communication whatsoever with them on religious matters."

The insurrection in Milan, though for the moment repressed, has caused much uneasiness to the friends of peace and order in Europe; it is a certain proof of the unceasing activity of Mazzini, Alexander Smith, & Co. On our sixth page will be found extracts from the proclamations of these gentry, in which they make no secret of their designs: amongst all his fine promises however, we do not see that Mr. Alexander Smith holds out any prospects to his New York landlady, of his intentions to meet her little bill. This is an oversight on the part of so great a hero; but all heroes have their failings, and Mr. Smith's seems to be a strong disinclination to pay his debts.

In Paris, the press swarms with the most violent effusions of hatred against Great Britain. A M. F. Billot, an ardent Legitimist, has particularly distinguished himself in this department of literature, which is, to say the least, rather ungenerous on the part of one of the partisans of that race for which Great Britain has expended so much of her treasure, and shed so much of her bravest blood. We could understand the following language in the mouth of a Bonapartist, but it seems rather strange in that of a Bourbonist. He is apostrophising the newly created Emperor:—

"When your victorious flag waves over the Tower of London, you will summon the Powers to a general Congress. Then an alliance shall be formed which may indeed be called holy.—France will resume her limits, and all the maritime positions to which she is entitled. Her colonies will be restored to her; Malta will be hers; Egypt will exist under her laws; Poland will have her limits, with her independence; Russia will be supreme in the East; Constantinople will once more be Christian; Austria will have her part in European Turkey; Hungary will be independent; Prussia will absorb the associated States; Italy will be free from a foreign yoke; Spain and Portugal will form one; and the Methuen treaty, like so many others, will be pulverized—*mis en pilon.* The seas will be free for all the same access, the same rights, the same tariffs, the same advantages. There will be no difference. The superiority of one will only be the result of its greater intelligence and activity; it will be man exalted, not as Proudhon means, but according to the sentiment of his interests united to his dignity; and the 'fraternity of peoples' will be henceforth a truth!"

In his postscript, the writer gets still more vicious: "Prince, I re-open this letter to recall the most ardent of my thoughts. Distrust the English within quite as much, and perhaps more, than the English without. Prince! it is to the English within that we should again owe, in a great measure, a new invasion of France by Continental Europe, if it was ever conjured, from their impious desires, rest assured of it. When they say 'All by the English,' we will answer them contemptuously, 'All by true Frenchmen; all against the English!'—*Anathema, then, on the English within!* Death to the English without! All from real France, and by France! France will never have any other cry. From the north to the south, from the east to the west, the sentiment is the same. All Frenchmen are united in this thought of honor and dignity.—And it is with truth that the poet has said—

*Et la Vendue n'ignorait son glaive  
Sur la pierre de Waterloo?*

The writer must be far gone indeed, when he, a Legitimist, can condescend to babble about "the fraternity of the peoples."

There is a report in the *New York Herald* of the 2nd inst., that a force of about 1500 men is organising at New Orleans, for another piratical attack upon Cuba: it is added that the brigands are to be commanded by one of the Hungarian fugitives, and that a mercantile house in Boston has undertaken to provide them with the means of transport. We hope that the Spanish government may have the hanging of the rascals. The *Tribune* states that Mr. Alexander Smith's proclamation, exciting the Italians to insurrection, is not genuine.

PERSECUTION OF THE MADIAS.

Under the above heading, the *Montreal Herald* of Saturday last favors us with a dissertation upon the enormities of Popery—as evidenced in the "Persecution of the Madias"—the massacre of the rebellious Huguenots in France on St. Bartholomew's Eve, 1572, and in its "usurpations and tyrannical inhumanities in Tuscany," and in every country "whenever and wherever the Ecclesiastical authority is placed above the Secular." In speaking of the Madias, the writer—we must do him the justice to admit—has had the good taste to refrain from reiterating the ordinary Protestant lie, that they have been imprisoned "for reading the Bible;" but, at the same time, he does his best to make it appear, that their punishment is the result of a religious persecution—that is, that they have been punished, as offenders, against the Church, and not against the State—that the persecution has been undertaken at the instance of Rome, and of the Supreme Pontiff of the Catholic

Church; and that, therefore, Catholics generally are obnoxious to the reproach of being the friends of religious persecution, and the uncompromising enemies of religious liberty. Then, laying down as his major proposition that—"The persecution of others is an infallible proof of falsehood and error in the religious system which resorts to it"—he leaves it to be inferred that in the "Persecution of the Madias" we have "an infallible proof of falsehood and error in the religious system" of the Catholic Church. We demur, not to the conclusions drawn by our cotemporary, but to his premises; if the punishment of the Madias be the result of a "religious persecution, undertaken at the instance of Rome," we have no desire to shrink from our full share of the responsibility. "Rome is always as it has been," and will be, until the end of time. Romanism, or Catholicity, is, in Canada, what it is in Tuscany,—in Quebec, and Montreal, what it is in Rome, and Florence; if justly obnoxious to the charge of "inhumanly tyrannical" there, equally so here; for, in every age, and in every clime, Catholicity is ONE. This is our boast, nor shall we shrink from glorifying ourselves in the Oneness of Catholicity, because Protestants endeavor to find therein an occasion for our reproach.

We do not, therefore, seek to evade the "Madias" difficulty by representing the Catholic Church in Canada, as distinct from, and therefore not responsible for the acts of, the Catholic Church in Tuscany. Such a line of argument we abandon to Liberal Catholics; well suited to them, it is one which no honest Papist will adopt, and which no intelligent Protestant will respect. "Rome is now, in Canada, as it always, and in all places, has been;" and the conduct that the Catholic Church pursues in Italy, she will always, and everywhere, pursue, when she has the power; if "usurping" and "inhumanly tyrannical" in Tuscany, she puts forward the very same pretensions, and asserts the same principles in America; for the Catholic Church can never change—"always the same" is her motto, as it ever must be of the Church which was founded upon a rock by Him who is the same "yesterday, to-day, and for ever;" what God has formed, man cannot re-form. But let us examine this Madias charge in detail.

The Protestant version of this story varies, not only from the Catholic version, but from itself.—Sometimes it is one thing, sometimes another; there is no end to the lies which the Protestant press has circulated respecting these interesting martyrs. We will notice some of the most prominent; they are the following:—

Lie No. 1—"That the Madias have been imprisoned for reading the Bible."

Lie No. 2—"That Francesco Madias has died in prison."

Lie No. 3—"That his death has been caused by poison."

Of these three lies—the last two have been reluctantly abandoned by the majority of the Protestant press; we can hardly, therefore, be called upon to refute them. They have served the purpose for which they were fabricated, and put in circulation; they have done yeomen's service at many a Missionary Meeting, and on many an Evangelical platform, in company with many bigger, and time-honored, Protestant lies, the hereditary stock-in-trade of the conventicle. But, alas! they have at last been gathered to their Father, who was a Protestant from the beginning, and there remains now, only the first lie of the series fit for active service, and it, owing to the knocking about it has received, is very nearly "*hors de combat*," or, as Mrs. Gamp would say, "aged up." It is to the refutation then of this lie—No. 1 on the list—"that the Madias have been imprisoned for reading the Bible," and that this iniquitous act—for, if true, it is a most iniquitous act—is the work of the Catholic Church—that we address ourselves.

We meet this charge of our assailants with the following two pleas:—Firstly, that, even if the punishment which the Madias are now undergoing be the unjust and tyrannical persecution that it is represented to be, it is one for which the Catholic Church is not responsible—that it is wholly and solely the act of the Tuscan State, or Secular power. Secondly,—we deny that the imprisonment of the Madias is the result of a "religious persecution" at all. We assert, and we do so after having carefully examined the statements on both sides of the question, that the Madias have been punished, not for reading the Bible, not as Protestants, but as the proselytising agents of a band of foreign revolutionists; the only thing we regret is, that the punishment has fallen upon the paltry tools, instead of upon the designing knaves who employed them. We will now produce our proofs.

Our first plea,—that the Catholic Church is not responsible for the punishment of the Madias; that their imprisonment is not her doing, nor the result of any laws imposed by her influence upon a priest-ridden country; that, in fact, the punishment of the convicts is wholly, and solely, the act of the Tuscan State, or Secular power. We support this plea by referring to the fact, that the Law, under which the Madias have been tried, and convicted, is the "Tuscan Conventicle Act," a Law enacted in 1786, by the Grand Duke Leopold, a prince as notorious as his brother Joseph, for his constant opposition to Catholicity, and for his resistance to, and hatred of, Papal influence. We are not called upon to defend the policy, or the justice, of this Law, for it is one for which Catholics, most certainly, are not responsible, unless indeed the Church is to be held responsible for the acts of her enemies, and bitterest persecutors; it is enough for our purpose to show that the Law, within whose clutches the Madias have fallen, is a Leopoldine Law. We might indeed admit, that its provisions are harsh and tyrannical, as were those of most of the Laws of Leopold, one of the most arbitrary princes that ever reigned, without thereby making any admission unfavorable to the Church; we

might do this, we say; but we do not do so, for we think that, unlike most of the Leopoldine Laws, the one under discussion was a wise, and necessary measure of precaution against the hordes of revolutionists, who, in 1786, threatened, and a few years later succeeded in overturning, both throne and altar in most countries in Europe.

Secondly,—we deny that the imprisonment of the Madias is the result of a "religious persecution" at all. We assert that they have been punished—not for reading the Bible,—not as Protestants—not as offenders against the Church—but as conspirators against the peace of the State;—not upon religious, but solely upon political grounds—as the paid agents, as the hired tools, of foreign conspirators.

The Madias have not been imprisoned for "reading the Bible"—for there is no law in Tuscany against reading, or circulating, the Bible; neither was reading the Bible urged against them, as a crime upon their trial. In proof of this we appeal to the well known fact that, in prison, the Madias are provided with copies of the Bible which they may read as long, and as much, as they like. "It is not probable"—says His Grace the Archbishop of New York, in his admirable letter upon this very subject—"that any country would punish an offender for a crime, and yet allow him to continue, during the penalty, in the commission of the same. For instance, men convicted of forgery are not allowed to carry on the trade in the States Prison." So manifestly false is this charge against the Tuscan government, that most of the Protestant papers have at length abandoned it. The *London Spectator* admits that, whatever the cause of the imprisonment of the Madias "the ostensible one is not for reading the Scriptures," and other Protestant journals on this continent have frankly confessed the same. Still the lie is a good sound Protestant lie, and will long find knaves to circulate, and fools to believe it. For nothing is so hard to kill as a Protestant lie; refuted, abandoned, one moment, it is re-asserted, and taken up again, the next; nothing can equal the pertinacity with which the true Protestant clings to a lie, unless it be the "convulsive impetus of affection with which the Saints of the Tabernacle cling to some pet preacher whose whole life has been proved to be one vast succession of unelasticities"—*vide Spectator* of the 5th ult., in allusion to the bright star of the evangelical conventicle—Dr. Achilli.

Neither have the Madias been imprisoned as Protestants. For years before the trial, Rosa Madias and her husband, had been known to be Protestants, and yet, left unmolested. At Florence, there is a Protestant meeting house to which they had constant access for years, and no one thought of interfering with them. And in prison, it is admitted by all the Protestant journals, that, the Madias are still visited, by, and receive the ministrations of, Protestant ministers. If Protestantism were then the offence for which the interesting martyrs were imprisoned, we ask any person of common sense, is it likely that the Tuscan government would allow the offence to be repeated in its public gaols, and as it were, under its very nose? Is it thus that States generally punish criminals? Was it thus that the Protestant government of England treated the Popish priests and laymen whom it imprisoned for assisting at the celebration of Catholic worship? Did that Government allow its victims to hear Mass in prison? We trov not.

But the Madias were tried, and sentenced to imprisonment, upon the charge of being the paid tools of that English evangelical, and revolutionary, party, which has, so long, and so fatally, disturbed the peace of Europe—*vide* "Alison's History." They were persecuted—as the sons of Lord Aldborough were persecuted—as the agents of sedition, hiding their vile purposes under the mask of religion, and therefore, as hypocrites as well as traitors, doubly odious. It was proved, on their trial, that these Madias—people in a menial class of life, the woman a waiting maid, and the man a *courcier*—were so amply provided with funds, that they could circulate 11,000 copies of the Protestant Bible—that they could hire, and pay, players of barrel organs, to carry about, and distribute, indecent pictures of the Blessed Virgin, and blasphemous caricatures of the most sacred rites of the Catholic Church. In express violation of the Leopoldine Law of 1786; which, after lying long dormant, was prudently resuscitated by the Tuscan government in 1849 upon the breaking out of the revolutions which have lately convulsed, and still menace the peace, and the very existence, of society in Europe—in defiance of the reiterated warnings of the Police, the Madias still continued to hold their illegal meetings with closed doors, at which large numbers of persons assisted; not for the purpose of religious worship—for as we said before, there is a Protestant meeting-house in Florence—but evidently with the object of carrying out the designs of their foreign employers, who furnished them with funds. At last the suspicions of the Tuscan government were aroused; with the scarce extinguished embers of insurrection and rebellion smouldering around them, harassed on all sides by the machinations of the disciples of Mazzini, Garibaldi, and all the cut-throat crew of demagogues and socialists, the Tuscan authorities determined, if they could not reach the chiefs, to punish the tools at least, of the revolutionary party; and for this purpose instituted proceedings against the Madias, whose connection with the foreign disturbers of the peace had been long notorious. We may regret that that government has condescended, or rather, in self-preservation has been obliged, to strike at such low game; but we see not how the justice, or the prudence, of its proceedings can be impugned, or why, because a scoundrel goes about with a seditious pamphlet in one hand, and a Protestant Tract in the other, he should be called a religious martyr! when visited with the chastisement due to his misdeeds. If Thistlewood, and the Cato Street



gang of conspirators, had but lived and plotted in our days, they would have taken the precaution to carry their Bibles with them to their nocturnal assemblies, and would thus, according to this new moral code, have escaped, as religious professors, the punishment which was inflicted on them as traitors. Surely there is a good time coming for rogues; when the persons of burglars armed with Hymn-books shall be held sacred, and drunken prostitutes with their Tracts—some of Achilli's "Come to Jesus"—in their pockets, may with safety bid defiance to the "persecutions" of the police.

So much has been said about these interesting martyrs—the lie about their being imprisoned for "reading the Bible" has been so often refuted—by Dr. Cahill—and in the unanswerable letter from his Grace of New York, published in the *Catholic Freeman's Journal* of that city—that we should not have again returned to the subject, but for the inconsiderate comments of the *Montreal Herald*; we say inconsiderate, because we believe that he has been led into error by accepting, as gospel truth, the lying statements of the *Buona Novella*, one of the most notoriously unscrupulous Anti-Catholic journals in Europe. The mere fact that it was this journal that first started the report of Francesco Madias's death—a report now universally admitted to be a lie—should have been enough to put our cotemporary on his guard against giving too facile credence to its other assertions. Besides, in the report of the trial of the Madias, as published in this *Buona Novella*, are there not discrepancies sufficient to convince any unprejudiced person of the bad faith of the reporter? For instance, after—by way of raising a prejudice against the Tuscan government, and representing it as shrinking from publicity because conscious of its injustice—after telling us that, though "a great many citizens applied for admission to the Halls of Justice," they were refused admittance, because the government had determined "that the trial should be conducted with closed doors," a few lines farther on he informs us—alas! that liars should have such short memories—"that the conduct of the Madias during the trial awakened the admiration of the audience;" and in his attempt to account for "the audience" at a trial conducted with "closed doors," he gets himself involved in another absurdity, more extravagant than the first. The audience was composed of *Englishmen*! "admitted through the influence of Sir Henry Bulwer." Oh! monstrous—these lies are like the father that begets them. It was because of their suspected criminal intrigues with *Englishmen* that the Madias were upon their trial; and the *Buona Novella* would have us soft-headed enough to believe that, the Tuscan government, jealously excluding its own subjects from the Halls of Justice, in order to avoid the scandal of publicity, was, at the same time, so short sighted as to admit thereunto the very persons whom, of all others, it was most its interest to exclude. The force of impudent mendacity can no further go. The "English audience" at a trial with "closed doors," is a lie too extravagantly absurd even for the French Canadian Missionary Society, to publish in its Annual Records. Why should the *Montreal Herald* insult the common sense of his readers by retailing it?

If the reliance of the *Montreal Herald* upon the veracity of the *Buona Novella* be not very creditable to his penetration, his citing the massacre of St. Bartholomew's as an instance of the persecuting spirit of the Catholic Church, says but little for his candor, or his knowledge of history. Whatever the crimes of that massacre—and we seek not to extenuate them—the Catholic Church is as little responsible for them, as is the Church of England for the guilt of the still more execrable massacre of Glencoe. The *Montreal Herald* would justly accuse us of misrepresentation if we laid the slaughter of the loyal, and unoffending, MacDonalds to the account of Protestantism; and yet Protestantism could, with far more show of justice, be held accountable for the acts of its recognised head, and most favored champion, the treacherous and blood-thirsty Dutchman, than can Catholicity, for the savage, but unpremeditated act of Charles IX. God forbid that we should appear as the apologist of the latter; we condemn as strongly as can the *Montreal Herald*, the means which the French King employed to rid himself of the enemies of his Crown and person; we deplore the murder of Coligni in his bed, but at the same time, we still more regret that the hoary headed assassin of the gallant Guise did not expiate his crimes on the gallows, as a felon. But how, in the name of common sense, can the Catholic Church be held responsible for an act in which she had no part, and to which, even if premeditated, it is not pretended that she was privy? It was represented at the time, as a measure of defence, suddenly decided upon at the instigation of the Queen Mother, and undertaken against the threatened outbreak of the Huguenots in Paris, 8000 strong, and irritated beyond measure at the attack upon the Admiral, upon Friday the 23d of August: in this light it was represented to Foreign Courts, and amongst others to the Sovereign of the Papal dominions, who—receiving the facts of the case, as represented by Charles and his friends—as a matter of course, congratulated the French King upon having been delivered from a great danger, by what was represented at the time as a *victory*, over the rebellious Huguenots—"In Rebellis"—as the medals struck on the occasion bear on their reverse. For further particulars we would refer our cotemporary to the "Memoires de Brantome," a cotemporary historian, who positively asserts that it was the dread excited by the threats of the Huguenots, after the wounding of Coligni, which led to the dreadful slaughter on St. Bartholomew's Eve, and the following two days. It was a fearful crime; almost as bad as the crime perpetrated, without provocation, after long deliberation, and by the express orders of the Glorious and Immortal Defender of the Protestant

Faith, in the vale of Glencoe; a crime, however, for which we do not hold, either Anglican Episcopalianism, or Scotch Presbyterianism, to be responsible.

As to persecution affording "an infallible proof of falsehood and error," the less our cotemporary says on that point the better. The *tu quoque* is a mode of argument which may sometimes be employed to advantage against an unwary opponent; as for instance in the following syllogism, for which the *Montreal Herald* supplies us with the major proposition—Hallam, another Protestant authority—in his Constitutional History of England, c. 2., the minor—and to which we attach a most unobjectionable conclusion:—

"The persecution of others, is an infallible proof of falsehood and error in the religious system which resorts to it."—*Montreal Herald*, Feb. 26.

"Persecution is the deadly original sin of the Reformed Churches: that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."—Hallam Const. Hist., c. 2.

We have therefore—"an infallible proof of falsehood and error in the religious system"—of the Reformed Churches."

We see that our cotemporary, the *Montreal Transcript*, notices a singular article in *Putnam's Magazine*, headed, "Have we a Bourbon amongst us?" in which the writer endeavors to make it appear that a certain Mr. Eleazar Williams, for many years a Methodist Missionary amongst the Indians at St. Regis, is no less a person than the son of Louis XVI and Marie Antoinette, commonly supposed to have died in the Temple prison in Paris. A well known contributor to the *N. Y. Freeman's Journal* has knocked this story on the head, and has clearly shown the absurdity of the pretensions put forward by, some injudicious friends, or, perhaps, some wicked wags, in behalf of poor Mr. Williams. He has given the certificate of Lasie, the guardian of the unhappy prince, and who attended upon Louis XVII in his last hours, to the fact, that on the 8th June, 1795, at 2 p.m., the son of Louis XVI died in his arms in the Temple tower. The body, by order of the Convention, was visited by four members of the Committee of General Safety, and by all the officers of the Temple; it was examined by Drs. Pulletan, Dumanin, who called in Drs. Jeanroy and Lassus, to aid them in testifying to the identity of the body—of the last two gentlemen, one had been professionally connected with the Royal House of France; the other with the Imperial Family of Austria. The result was, that, commissioners, officers, medical men, and all who visited the body, were, after a most rigid examination, convinced that the body before them was that of the wretched son of Louis XVI. To all this positive testimony, what does Mr. Eleazar Williams oppose? That he was idiotic in his youth—that a Frenchman once took him on his knees, and cried over him—and that he has got a scar on his nose, a piece of a satin petticoat, and a scabby leg. Upon the strength of these he claims to be the true representative of the Bourbons; rather a slight foundation, it must be admitted, for so imposing a superstructure. With the remarks of the *Montreal Transcript* we entirely agree. That poor Mr. Williams was idiotic in his youth, we have no doubt; and we have as little doubt that he has got "a bee in his bonnet" still.—There is no reason to believe him to be an impostor; on the contrary, we think it more likely that he has been cruelly hoaxed, and that the writer in "*Putnam*" has been guilty of an ungenerous act in dragging the poor man's name before the public, and exposing his folly to the world. The story about the Prince de Joinville is such a palpable absurdity—with its parchments, and great Seal of France—we wonder the author did not introduce the Crown, Sceptre, Throne, Royal robes, and the Oriflamme at once—that we cannot conceive how any man of common sense could have lent himself to the publication of such nonsense; but such is the gullibility of the mass of mankind, that, if a story be but manifestly impossible, it is sure to be pretty generally received as perfectly credible.

TO CORRESPONDENTS.

Our Pakenham correspondent is respectfully informed that his communication is declined. It contains a grave accusation against certain parties therein alluded to, but it does not give the *proofs* of the truth of that accusation. Now, as we make it a rule never to give currency to a charge which, if called upon, we are not prepared to substantiate, we cannot, until at least, our correspondent shall have furnished us with indubitable *proof* of the truth of his statements, make the TRUE WITNESS the medium of circulating reports injurious to the characters of our Protestant fellow-citizens, and which, for aught we know to the contrary, may be unfounded. Our correspondent, no doubt, believes them to be true; but he must prove them, and furnish us with the means of proving them, to be so, ere we can undertake to publish them.

We have received the "Correspondence, in pamphlet, between the Rev. J. Johnstone, of Aylmer, and the Sons of Temperance." We cannot comply with our correspondent's request to "review" it. As we have no intention of opening our columns to the "Aylmer Sons of Temperance," we have no right to say anything offensive to them; and we see not how we can presume to criticise the Rev. Mr. Johnstone for speaking of Temperance Societies, in the identical terms which the TRUE WITNESS has often made use of when alluding to them:—"Every Catholic, in that he is a member of the Church, is a member of the most ancient, and the most effectual of all Temperance Societies \* \* whose members are initiated in Baptism, and whose pledge is the body and blood of our Crucified Redeemer."—TRUE WITNESS, March 12th, 1852. We have never seen

occasion to alter our sentiments, respecting the value, and all-sufficiency, of the Church, whether as a Temperance, a Chastity, or as a Total Abstinence from Stealing, Society.

A GOOD OMEN.—The *Hullimand Independent*, an ardent advocate of State-Schoolism, and an apologist for the tyrannical maxim, that the majority have the right to coerce the consciences of the minority in the matter of education, makes the following important admission:—

"It is as unfair to compel a dissenter to contribute to the support of a State-Church, as it is to compel a supporter of sectarian education to assist in maintaining secular."

Or, in other words, that the principle of State-Schoolism is fully as unjust as is that of State-Churchism.—The Liberal party as they call themselves—by a singular misnomer, though as it strikes us—have determined not to submit to, not to allow themselves to be taxed for the support of a State-Church; we call upon them then to desist from their brutal, and tyrannical efforts, to enforce upon the Catholic minority of Upper Canada the equally odious, the equally unjust, burden of supporting State-Schools. We will join them in their cry—"No State-Churchism," if they will add to it a cry also of—"No State-Schoolism."

We were guilty last week of an unintentional error, in stating the income of the Bishoprick of Montreal at between £500 and £600. By a letter from the Procurator, the Rev. Mons. Lamondin, we learn that the net income for the current year is under £272. When it is remembered that, out of this sum, the Bishop of the Diocese and his Coadjutor, a Secretary, and several other ecclesiastics, have to be supported, it must be admitted that £272 is not an exorbitant amount for so many persons. Goldsmith's curate was "passing rich" on £40 sterling a-year; but a Catholic Bishop in Canada is, by the *Globe*, and his correspondent, "*Peter Prayers*," represented as rolling in wealth, although he can hardly boast of an equal income.

We learn from the *Christian Guardian*, the Methodist organ of Toronto, that "some persons have used, with a good conscience, raspberry juice, as an expressive symbol of the Redeemer's blood." We only hope that it agrees with their bowels, as well as it does with their consciences.

PUBLICATIONS RECEIVED.

We have received a copy of a Lecture delivered by Dr. E. D. Conery, in Washington Hall, Jersey City, on the *Freedom of Education*. It is an eloquent and logical discourse, and ably refutes the stale and stupid cant—that the Catholic religion is hostile to liberal education. It is too voluminous for publication in our columns, but we cordially recommend it to every friend of Freedom of Education, and particularly to his Supreme High Mightiness, the Rev. Chief Superintendent for Upper Canada.

We are much pleased with the *Metropolitan* for March. This periodical is unquestionably a valuable addition to the Catholic literature of the United States. It is edited by a Catholic Clergyman, and contains 48 pages, Royal 8vo., of sound Catholic reading matter. We earnestly recommend it to the attention of the Catholic Institutes of Canada. Published by Murphy & Co., Baltimore.—Subscription only two dollars per annum.

The March number of the *Anglo-American* has come to hand. The talented editor of this publication is evidently determined to please the public.

To the Editor of the True Witness.

Sir—Some few days ago I noticed in the *Toronto Globe* an article, or communication, signed, "*Peter Prayer*," a very nice and ancient name, indeed; nor was I at all surprised to find such a precious "*morceau*" in the *Globe*. But, Mr. Editor, when I received the *Cornwall Freeholder* of the 22nd February, a paper professing liberal principles, and supported by a majority of the Catholics of this, and of the adjoining counties, I was surprised at his attempt to excuse himself for copying "*Peter Prayer's*" letter. The excuse was but a lame one! The Catholics of Glengarry do not thank the *Freeholder* for the tender of his columns for the discussions of a matter that he acknowledges he has nothing to do with. If the Catholics of Canada are to be imposed on, God knows that Brown & Co. are not the parties to save them; and if the *Freeholder* supposes that points of doctrine, or discipline, are to be discussed by Catholics through the medium of its columns, it is very much mistaken.—As a political paper, the *Freeholder* is held in the highest estimation by many of the Catholics of these united counties; but should it ally itself with Brown of the *Globe*,—the venomous enemy of Catholicity,—then I say, for one, that he may send to Toronto for "*Peter Prayer's*" support, instead of ours. I am, and always have been, a staunch supporter of liberal principles; but always made a point of defending my religion first, and then my politics. This may give offence to some, but I am as anxious to aid in the promulgation of truth, as the Editor of the *Freeholder* was in his comments on "*P. P.'s*" letter.

I am, Sir, your obedient servant,  
AN OLD SUPPORTER OF THE  
"FREEHOLDER."  
Glengarry, C.W., Feb. 25, 1853.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Pakenham, Dr. McGillis, 12s 6d; Templeton, J. Hagan, £1 5s; Aylmer, J. Doyle, £1 5s; Hamilton, Catholic Institute, 7s 6d; Wasaw, J. O'Brien, 10s; Clarenceville, W. Laughran, 6s 3d; West Hatley, Miss Lord, 14s 8d; Perth, J. Doran, £1; St. Columban, J. Murphy, 6s 3d; St. Isidore, Rev. Mr. Trudel, 15s; St. Anne de la Pocaivie, Rev. L. A. Bourret, £1 15s; Rigaud, Rev. Mr. Desautels, £1 5s; St. Remi, H. McGill, 12s 6d; Williamsown, R. McDonald, 12s 6d; Longueuil, J. Murphy, 6s 3d; Chatham, C. W., A. B. McIntosh, 10s; Sault aux Recollets, Rev. Mr. Vinet, £1 5s; N. Lancaster, J. McDonnell, 5s; Lindsay, Rev. J. J. Chisholm, £1 15s; Danville, T. Donegan, £1 5s;

Beauharnois, E. Cuiskey, 15s; Isle Perrot, Rev. Mr. Aubry, 6s 3d; St. John's Chrysostom, Rev. Mr. Beaudry, £1.

COLONIAL PARLIAMENT.

The proceedings in our Provincial Legislature have as yet presented little of general interest. Mr. Brown has managed to get the signatures of 41 persons, calling themselves Catholics, to a petition against the Three Rivers Cathedral Bill. He has also distinguished himself by his opposition to a Bill allowing certain Charitable Societies to hold undisputed possession of their property; and yet, singularly enough, he professes to be a friend of the Voluntary principle—a principle which means, if it means anything, that every one shall be at liberty to do what he wills with his own. On the 2nd inst., on the motion of Mons. Morin, the Bill to appropriate certain unexpended balances of the School Fund for Lower Canada, was read a second time. The School question has not, as yet, been fully brought before Parliament; we trust however, that the friends of Freedom of Education will make an effort this Session, to throw off the degrading incubus of State-Schoolism.

A petition to Parliament, in favor of Freedom of Education, will be presented in a few days to the Catholic citizens of Montreal, for their signatures; we hope that it will be numerously signed, as the cause which it advocates, dear to every lover of freedom, should be doubly so to every child of the Catholic Church. It is full time that the Catholics of Canada should give their legislators to understand that they will educate their children as they think fit—that they are responsible to God alone for the manner in which they fulfil that duty—and that they will not allow themselves to be taxed for the support, either of religious, or educational, establishments which their Church condemns, and of which they cannot avail themselves. "Freedom of Religion," and "Freedom of Education"—no "State-Churchism," and no "State-Schoolism"—should be the rallying cries of every Catholic who loves his Church, and values the title of a Freeman.

FIRE.—Early on Wednesday morning, a fire broke out in the Cottage belonging to Mr. George Matthews, in Upper Mountain street, at present occupied by Mrs. Workman. In a short time, the house was burnt to the ground, and the adjoining sheds, belonging to Mr. William Parkyn, which contained valuable models, &c., was also destroyed.—*Herald*.

A serious accident occurred on Saturday, the 19th ult., on Murray & Carson's sections, 25 and 26, St. Lawrence and Atlantic Railway, from a fall of earth in one of the cuts, by which one man named William Griffin, from County Kerry, Ireland, was killed, and two others severely, but not dangerously injured. A Coroner's inquest was held on the body, and a verdict of accidental death returned. No blame whatever is attributable to the Foreman in charge, as every usual precaution had been taken by him to prevent the occurrence of accidents. One of the wounded men has been sent to the General Hospital. The deceased was a single man without family.—*Gazette*.

We learn, with regret, that the Church at Beauport was destroyed by fire this morning; the towers alone remain standing.—*Canadian*, 28th ult.

An inquest was held in this city during the past week on the body of Mrs. Mense, whose death had excited suspicions that she had been poisoned. The chemical analysis of the stomach of the deceased, by Professors Hind and Croft, resulted in the discovery of arsenic, by each of those gentlemen, separately, in the parts analysed by them respectively. The verdict of the jury was, that her death was caused by poison, but by whom administered they were unable to say from the evidence offered to them. The parties who had been arrested on suspicion were therefore released, as no circumstances connected with the case indicated the probability of the person or persons guilty of the crime.—*Toronto Christian Guardian*.

THE QUEER AMUSEMENTS OF UPPER CANADIANS.—OYSTER SUPPER!—The friends of the Baptist denomination propose having a supper in their new Chapel, St. Catharines, (the proceeds to go towards finishing the building.) On which occasion the public generally are respectfully invited to attend. "Several good speakers and music by a choir, are expected to be in attendance. Tea, coffee, oysters, &c., served at 9 o'clock. Single tickets, 2s. 6d. currency; for a gentleman and lady, 3s. 9d."—*British Whig*.

Births.

At Bytown, on Ash-Wednesday, Mrs. H. T. Friel, of a daughter.  
In this city, on Saturday the 26th ult., Mrs. Michael Farmer, of a son.

Married.

At Aylmer, on the 7th ult., by the Rev. Mr. Hughes, P.P., Joseph S. Macon, Esq., Provincial Land Surveyor, to Eliza O'Neil, youngest daughter of John O'Neil, Esq., late of Cratlaw Castle, County Clare, Ireland, now residing in Buckingham.

Died.

At St. Paschal, on the 12th ult., Joseph Vital Eunis, aged 17 years and 6 months, son of Edward Eunis, Esq., of protracted illness, which he bore with truly christian fortitude and meekness.

21, Main Street, St. Lawrence Suburbs.  
MRS. COFFEY begs leave to inform her Friends and the Public in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

JUST PUBLISHED,

AND FOR SALE BY THE SUBSCRIBERS,  
NINE DAYS DEVOTION, or a NOVENA preparatory to the Feast of ST. PATRICK, to which are added Prayers at Mass, Stations of the Cross, &c., &c.  
Muslin, 127 pages—Price only 7d.

NEW WORKS JUST RECEIVED.

The Metropolitan Catholic Almanac, for 1853, price,	s. d.
Father Jonathan; or the Scottish Converts, by the Rev. J. McDermott,	1 3
A History of the attempts to Establish the Protestant Reformation in Ireland, and the successful resistance by that people. By Thomas D'Arcy McGee,	3 9
D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier streets.	

Montreal, 24th February, 1853.



FOREIGN INTELLIGENCE.

FRANCE.

The Emperor of France extended his amnesty to 4312 persons. The names of those who are benefited by this gracious act of mercy appeared in the *Moniteur* of Friday, and occupy not less than forty columns of that paper. There are few, however, of any note in the list, and not one of the exiled Generals. Most of the pardons apply to persons transported to Algeria and other penal settlements, and may be classed among field laborers, small farmers, and operatives.

Several arrests have been made in Paris, among them one or two correspondents of the Continental papers. Calumnies respecting the Empress are said to be the cause.

Numerous arrests have been made in Ardèche and other parts of the country of persons charged with singing seditious songs. Several coffee-houses in the departments where the Republicans and Socialists have assembled have been closed by order of the authorities.

Little is said about the rumored Ministerial modifications. They will produce very little effect if made.

Alarming rumors have circulated about the public health in Paris. The *Union Médicale* declares that in the last six months there have been but twelve cases of choleric affections in the hospitals, and, excepting one case, not one had been serious; that the Asiatic cholera does not exist in Paris, but, on the contrary, it was going away from the centre of Europe, and that everything gives reason to suppose that the Russian and Polish epidemic will extinguish itself in its own focus.

A furious pamphlet has been published by Frederick Billot, a provincial advocate and Legitimist, breathing war and extermination against England. It is styled "Lettres Franques," addressed "to Napoleon III."

The Paris correspondent of the *Daily News* reports a remarkable conversation which he avers occurred lately between "an ex-French Minister, one of the most eminent statesmen in Europe, whose name he is not at liberty to mention, and two other political personages."

"The statesman in question expressed himself nearly in the following terms—'It is a remarkable fact, that the Republic neither brought us war nor Socialism, and the present Government, calling itself the saviour of France, will give us Socialism to begin with. It exists already in our finances by the bank mobilière and the bank foncière; and the presumption and want of foresight of Government is hurrying us on speedily and inevitably to war with all Europe, against whom we are very likely to prove defenceless.' One of the parties to this conversation, who is himself almost an Imperialist, replied—'In this you are right; and it must be admitted that, for the sake of appearing to make reductions in the war budget, the Government is at this moment consuming its stores.' The statesman continued—'Yes, whilst all the strong places of Austria and Russia are armed, and they have not even so much to do as to put up the palisades, which are already lying ready in the trenches.'"

INSURRECTION AT MILAN.

The following intelligence was received on the 9th February, by submarine telegraph:—

PARIS, WEDNESDAY, 9 5, A.M.—An insurrection broke out on the 6th Feb. in Milan. Five men have perished, but order is re-established. The Milan train had not arrived on the 8th at the Swiss frontier. Further advices state that the fight has recommenced. A proclamation of Mazzini is posted up.

The French Government received the following telegraphic message:—

Turin, Feb. 8, 10 a.m.—An attempt at insurrection took place at Milan on the 6th. It had been suppressed. Turin and Piedmont are tranquil."

The Submarine Telegraph Company received at 3, 50, a.m., on Wednesday, the 9th, the following message from the English minister at Berne to the Minister for Foreign Affairs in London:—"A telegraphic message from Bellincona of the 8th Feb., 4,30, p.m., announces that the gates of Milan were shut, and it was supposed the insurrection, which had been suppressed, was recommenced. A proclamation from Mazzini was placarded."

A dispatch from Berne, of the 9th, states that according to a despatch from the Swiss Consul in Milan, of the 7th, in the evening, the affray in Milan had been suppressed, and order promptly re-established.

The insurrection in Milan has created immense sensation in Paris. The *Chronicle's* correspondent says, "Great apprehensions are entertained that it is only the commencement of further and more serious events. No doubt Mazzini is at the head of the movement; he has been at Tessino for the last month. There was a good deal of previous agitation to excite the people and prepare them for the movement. On the 2nd a rumor was circulated that Louis Napoleon had been assassinated. It created a tumult, and the Government was obliged to issue placards, denying the truth of the report."

Proclamations—one from the notorious Mazzini, the other from Alexander Smith, (the gent who bilked his landlady at New York) alias Kossuth—have been posted up in various places; we give the following extracts:—

MAZZINI'S PROCLAMATION.

"ITALIAN NATIONAL COMMITTEE.

"Italians! Brothers!—The Mission of the National Italian Committee is ended; your mission begins.—To-day the last word which we, your brothers, utter to you is 'insurrection'; to-morrow, mingling with the ranks of the people, we will aid you to maintain it. 'Insurrection! The moment matured, panted for three long years, has arrived. Let us seize it. Be

not deceived by appearances; be not misled by the cowardly sophistries of luke-warm men.—The entire surface of Europe, from Spain to our own land, from Greece to holy Poland, is a volcanic crust, beneath which sleeps a lava which will burst forth in torrents at the upheaving of Italy. Four years ago the insurrection of Sicily was followed by ten European revolutions; twenty European revolutions will follow yours—all bound by one compact, all sworn to one fraternal aim. We have friends, even in the ranks of the armies who rule us; there are entire peoples, whose alarm-cries will answer to yours. The national democracies of Europe form one organized camp. Vanguard of the great army of the people, fear not isolation. The initiative of Italy is the initiative of Europe.

"Insurrection! Sacred as the thought of country that consecrates it; strong in will and in concentrated energy as its aim, which is justice, amelioration, and free fraternal life for all; let it rise, and convert martyrdom into victory. The thousands of victims who have fallen with the sacred name of Italy on their lips, deserve this at our hands. Be it tremendous as the tempest on our seas. Be it obstinate, immovable as the Alps which surround you. Between the Alps and the extreme Sicilian sea are 25 millions of us, and a hundred thousand foreigners. It is the struggle of a moment if you do but will.

"Insurrection! Let the grand word leap from city to city, from town to town, from village to village, like the electric current. Arouse, arise, awake to the crusade fever, all ye who have Italian hearts—Italian arms.

"Attack, break at every point the long and weak line of the enemy. Prevent them from concentrating themselves by killing or dispersing their soldiers, destroying roads and bridges. Disorganise them by striking at their officers. Ceaselessly pursue fugitives; be at war to the knife. Make arms of the tiles of your houses, of the stones of the streets, of the tools of your trades, of the iron of your crosses. Spread the alarm by watch-fires kindled on every height.—From one end of Italy to the other let the alarm-bell of the people toll the death of the enemy.

"Wherever you are victorious, move forward at once to the aid of those nearest you. Let the insurrection grow like an avalanche wherever the chance goes against you; run to the gorges, the mountains, the fortresses given you by nature. Everywhere the battle will have broken out; everywhere you will find brothers; and, strengthened by the victories gained everywhere, you will descend into the field again the day after. One only be our flag—the flag of the nation. In pledge of our fraternal unity, write on it the words of God and the People: they alone are powerful to conquer, they alone do not betray. It is the Republican flag which, in '48 and '49, saved the honor of Italy; it is the flag of ancient Venice; it is the flag of Rome—eternal Rome, the sacred metropolis, the temple of Italy and of the world!

"(For the Italian Committee.)

"JOSEPH MAZZINI,  
"AURELIO SAFFI.

"Maurizio Quadrio, Cesare Agostini, Secretaries.  
"February, 1853."

MR. ALEXANDER SMITH'S PROCLAMATION.

"IN THE NAME OF THE HUNGARIAN NATION.—TO THE SOLDIERS QUARTERED IN ITALY.

"Soldiers, Comrades! My activity is unlimited! I am about to fulfil my intent. My intent is to free my country, to make her independent, free, and happy.—It is not by force we have been crushed. The force of the world would never have sufficed to crush Hungary. Treason alone did it.

"I swear that force shall not conquer us, nor treason injure us again. Our war is the war of the liberty of the world, and we are no longer alone. Not only the whole people of our own country will be with us, not only will those once adverse to us now combat with us the common enemy, but all the people of Europe will arise and unite to wave the banner of liberty. By the force of the peoples of the world the tottering power of the tyrants shall be destroyed. And this shall be the last war.

"In this war no nation fraternises more with the Hungarian than the Italian. Our interests are one—our enemy is one—our struggle is one. Hungary is the right wing, and Italy the left wing, of the army I lead. The victory will be common to both.

"Therefore, in the name of my nation, have I made alliance with the Italian nation. The moment we raise the banner of the liberty of the world let the Italian soldier in Hungary unite with the insurgent Hungarian nation, and the Hungarian soldier in Italy unite with insurgent Italy. Let all, whosoever the alarm shall first sound, combat against the common enemy. Whoso will not do this, he, the hireling of our country's executioner, shall never more see his native land. He shall be for ever exiled as a traitor, as one who has sold the blood of his parents and of his country to the enemy.

"So I order, in the name of the nation. Let every one obey. I will shortly be among you. Au revoir. God be with you.

February, 1853."

"KOSSUTH.

PRUSSIA.

BERLIN, Jan. 31.—The central committee has at length concluded its report upon the Catholic motion, or complaint against the government for having issued decrees which, from the want of precise explanations, were supposed to interfere with the religious liberties of the Catholics, and thence to be an infraction of the Constitution, which guarantees (Article 4) equal religious freedom to all professions of faith not opposed to morality, or the acknowledgment of a Supreme Being. It having, however, been clearly explained to the committee that the government never intended to interfere with these liberties, and that, as regards the special points complained of, namely, the forbidding Catholic theological students to proceed to study at Rome, and the establishment of Jesuit seminaries and missions, it was only intended to centralise the authority, and to regulate both matters by submitting them to the mere restriction of previous express permission, the committee, in a report of unusual length, has proposed by a large majority (11 to 3) to adopt the previous question, upon the motion of M. de Waldbott.

Rome has been shocked by a terrible case of poisoning, which has just been made public. The Mar-

quis Sigismund Baudini and his family are the unfortunate victims. Poison had been secretly administered to them, in small portions, during the space of three weeks. Professor Baroni discovered the presence of it, by chance, in a cup of coffee, which was handed to him at a morning's visit. Private revenge is supposed to have been the stimulus to this vile act. The life of the Marquis Baudini is despaired of though all that science can do for him has been resorted to.

NORWAY.

PROTESTANT FANATICISM.—A correspondent who was present during the inquisition held relative to the tragedy which has taken place in Kautokeino, in Finmark, caused by the religious fanaticism which is daily spreading among the Finns and Laplanders, has favored us (*Daily News*) with the following account:—

"Ellen Aslak's daughter Sundry, a young Finnish woman, about twenty-six years of age, of some personal beauty, and looked up to as a saint by the people of her race, was, together with her husband, sentenced last year to imprisonment in the house of correction in Christiania for two years, but succeeded in making her escape and keeping herself concealed, although repeated endeavors were made to discover her. The tribe of mountain Finns to which she belonged had bound themselves to defend her at the risk of their own lives, and to kill every one who attempted to capture her. However, not content to remain on the defensive, they determined, on Monday the 8th of November, to make an attack upon the authorities in their neighborhood. At eight o'clock in the morning, the tribe, numbering about thirty men and women, armed with clubs and rods, arrived at the house of a merchant, by name Ruth, where the kensmand, or governor, was residing, quite determined to set fire to the church, the parsonage, and Ruth's house, and to slay every one who refused to join them, and accept what they call the only true and saving faith. On their arrival, they sent in some children, to induce the kensmand to come out to them; and on his so doing, they instantly felled him to the ground, beating him with their clubs and rods, and stabbing him with knives. On hearing the kensmand calling for help, Mr. Ruth, a young and vigorous man, rushed out to his assistance; and, having succeeded in wrenching a club from one of the savages, laid about him with it for some time. Ultimately, however, he also succumbed: but, although both their victims were now extended on the earth, apparently lifeless, the people continued to ill-treat them in the most inhuman manner. Mrs. Ruth, who had come out of the house to implore them to spare her husband, was at once struck to the ground by a blow on the head, and a servant girl who had followed her mistress was whipped with rods; after which the wild horde rushed into the house, which they commenced pillaging. In the meanwhile the servant-girl and Mrs. Ruth, who had recovered from her swoon, fled to the neighboring parsonage, and related the dreadful tale to the pastor and his wife, who had not the least suspicion of what was taking place so near them. The pastor at once determined to go forth and endeavor to appease the infuriated wretches, but no sooner did he make his appearance among them than the women fell upon him with savage yells, and he was forced to maintain a fearful struggle for his life. While the savages were engaged with the pastor—who, though much injured, ultimately made his escape into the parsonage, the doors of which were then well secured—the kensmand, who had recovered from his state of insensibility, succeeded in dragging himself into the house, and locking himself up in one of the rooms, and throwing himself upon a bed. He was, however, soon missed; the house was searched, amid the most savage yelling and howling; the door of the room in which he had sought refuge was forced open, and the leader of the band, one Aslak Hetta, rushing in, attempted at once to despatch him with his knife; but on finding that the "knife would not bite," as he expressed it, he and his younger brother repeatedly placed the knife against the unfortunate kensmand's breast, and drove it in with a club, which they used as a hammer, and the rest of the wretches following their example, hammered away at the unhappy victim as long as any sign of life was remaining. Mr. Ruth's house-keeper, who in her fright had sought refuge in the same room, escaped with a severe whipping. In the meanwhile, one of the female savages who had remained outside, perceiving that Mr. Ruth was moving one of his arms, seized an iron bar, placed it under the arm, and then battered the latter with a club until she succeeded in crushing it. She then proceeded to do the same with his other arm, and continued the inhuman process until every appearance of life was extinct. When Ruth's house had been completely pillaged, it was set on fire, and the savages proceeded to the parsonage, where they were enacting similar scenes, when the Finns, who have given up their nomadic life, and are settled in Aoutyl, came to the rescue, led on by a man who had been attacked by the assailants on their way to the scene of outrage, and who, suspecting their intention, had gone in quest of assistance. A conflict now commenced, in which the Kautokeino Finns were worsted. Seeing that there was no hope of escaping with their booty, Aslak Hetta ordered that everything should be thrown into the flames, and so great was the resistance offered by these fanatics that in order to secure the men, it became necessary to fell each one to the ground with a blow, and then to bind him hand and foot. In this way the whole tribe was transported on sledges to Bosekop, and lodged in the prison there. They have since openly confessed that it was their intention to slay every one who refused to accept the true faith. They say that they have read that the apostle Lutherus did the same, and declare that they do not repent of what they have done, for that the day of wrath has come, and they are only instruments in the hands of the Lord, for the glorification of the faith, and they even express regret at not having been more successful. It is supposed, however, that there is a good deal of bravado in all this, as they all look considerably crestfallen. There are signs of the epidemic having spread among the Finns in other localities also, and it is hoped that the punishment awarded to the present debtors may be sufficiently severe to act as a check upon the other fanatics."

AUSTRIA.

The *German Journal* of Frankfort, under date of Vienna, 20th, says:—

"It is well known that, by order of the Emperor, negotiations were some time since opened for the conclusion of a concordat with the Holy See. They are still going on between Count Buol Schauenstein

and the Minister of Worship, assisted by the Bishop of Seckau on the one hand, and M. Viale Preta, the Papal Nuncio, on the other. It is confidently expected that the conference will bring about a result satisfactory to both parties."

RUSSIA.

A letter from St. Petersburg of the 27th Jan. in the *Borsenhalle*, says—"We learn from a source worthy of credence that the *corps d'armée* of General Rudgier has received orders to advance towards the frontier of Turkey."

TURKEY.

The war in Montenegro grows more portentous every week. At present the Turks have been beaten at all points, yet they are pressing in thousands round the fastnesses of the gullant mountaineers. Meanwhile, Austria, eagerly seizing the opportunity, sends her special Ambassador, with terms, to Constantinople; Ban Jellachich appears at the head of an Austrian army of Christian Slavos on the frontier of Bosnia, and Count Rudgier directs the march of a corps of Russians into the Danubian Provinces. European Turkey is thus in almost as much danger as Montenegro; for neither Russia nor Austria would quietly see the Montenegrins too well beaten; and while Austria figures in the diplomatic foreground, Russian bayonets shed an ominous glare on the background of the picture.

GREAT BRITAIN.

Mr. Cobden's invasion wager has been accepted.—Cobden, it appears, intended it as a challenge to the editor of the *Manchester Guardian*; but the editor of that respectable journal replied, that he already subscribes at the rate of two shillings a week to the *Infirmiry*; another shilling would not be much, but what would be the worth of Mr. Cobden's paper in the event of a French invasion? The gentleman who accepted the wager is a Queen's officer—Major-General Brotherton; and in order to meet the peculiarity of the case, Mr. Cobden, with unlearned delicacy, had given his solicitor instructions to draw a bond pledging him to pay to Major-General Brotherton £10,000 in case of the French attempting an invasion. The terms of the original challenge implied a successful invasion. Mr. Cobden thinks that had the General accepted those terms, he might have been open to the suspicion of not doing his best to defeat the enemy! The correspondence, so far, was published yesterday. This morning, however, we have before us a letter from Major-General Brotherton declining to take Mr. Cobden's bond, the General having only desired "to test" Mr. Cobden's "sincerity;" but he will pay the one shilling per week to the *Infirmiry* notwithstanding.

St. Martin's Hall, London, was filled to overflowing on Wednesday evening, Feb. 9, by a gathering of the working classes who support the proposed opening of the Crystal Palace on Sundays. The meeting was called by the trades delegates, alleged to represent 92,520 working men; the delegates themselves numbering about one hundred strong. They elected Mr. Henry Mayhew to the chair, who delivered an essay on the Sabbath-observance question, to show that the opening of the Crystal Palace on Sunday would not violate the Divine command to keep that day holy.—He read a declaration, averring that the working men do not question the authority of the decrees upon which the institution of the Sabbath is founded; that it is a social institution designed especially for the benefit of the laborer; that they are anxious to guard the day of rest from unnecessary encroachment, and desire no infringement upon it more than physical and intellectual necessities require; that physical recreation on the Sunday is as necessary as food and drink; and that "refined and intellectual enjoyment, as well as the means of obtaining information, are even more necessary to the working man than physical recreation;" and that "if these necessities be denied them on the present day of rest, then two Sabbaths must be appointed in the week, one to be observed as a day of mere repose, and the other as a day for the recreation of his mental and bodily energies." The principal speakers were Mr. Prideaux, cabinet-maker, Mr. William Newton, engineer, Mr. Ferdinando, silk-weaver, and Mr. Read, baker. A resolution adopting the declaration was carried with great heartiness.—Some disturbance arose out of an attempt of the Rev. Mr. Bailey, Secretary of the Lord's Day Observance Society, to address the meeting. As it was purely a working man's meeting, his intrusion was objected to. Mr. Bailey said he was a working clergyman; and he was permitted to speak for some minutes, till cries of "Time!" "The Bishops!" and other noises, drove him from the platform.

THE AGAPEMONE.—Matters are not proceeding very smoothly at this notorious (Protestant) establishment, near Bridgewater, and it is not improbable that some of its mysteries may shortly be exposed. An affair has recently occurred which has caused much gossip in the neighborhood. It appears that about five years ago Mr. James Rouse, an Attorney of North Curry, Somersetshire, became an inmate, with his wife, of the "Abode of Love," conforming, of course, to one of its paramount conditions by conveying all his property in favor of that institution. Weary, at last, of the usages he experienced, and disgusted with the conduct of those around him, he contemplated his escape; but, aware of such intention, he was vigilantly kept in surveillance, and no opportunity of effecting his object presented itself until the night of Sunday, the 16th ult. when he managed to make his way over the walls of the building, and, leaving his wife therein, he succeeded in reaching the house of his brother, a respectable farmer of North Curry, where he was kindly received, and congratulated on his return. The retention of Mrs. James Rouse soon attracted the attention of the family, and her rescue was undertaken by Mr. Rouse's brother. Accordingly, with a companion, they left North Curry in a light carriage, and were proceeding towards Charlton, when, at a four cross-way on the road, they encountered one of the vehicles belonging to the Agapemone, driven by a servant on the box and Mrs. Rouse in the rumble, who was delighted at the prospect of her release from captivity. A few words sufficed to announce Mr. Rouse's intention, but it was vehemently resisted by the Agapemone charioteer, who resolutely refused to admit of her leaving the carriage. Mr. Rouse, however, was not to be deterred, and, brandishing a stout oaken cudgel, contested the matter too strenuously to render his victory doubtful. The struggle, however, continued for some



time, to the great terror of the poor woman, whose habiliments were disordered in the contest, and it was not until she was dragged out from the hind part of the carriage that Mr. Rouse ultimately succeeded in placing her in his own vehicle, in which he then rapidly drove off to North Curry: The head of the establishment still continues to flout about the neighborhood in a carriage and four, with outriders in rich livery, and escorted by blood-hounds. It is not improbable that Mr. Rouse will seek to recover his property, and obtain redress for his coerced detention. It is stated that several other inmates have avowed their determination of quitting the establishment.—Times.

APOSTOLICAL SUCCESSION.—The perpetual right of presentation to the rectory of Whittington, near Cheltenham, was offered to public competition by Messrs. Shuttleworth & Son, at the Auction Mart, not long since. Its value in the King's books is £13 5s 8d; by the 'Clergy List,' £279; but the vendor estimates its annual value at £406 14s. The population is 234, the duty stated to be easy, and the present incumbent, the Rev. W. Hicks, is in the 73rd year of his age, and non-resident. The church is described as very ancient, and the parsonage an ancient stone edifice, of the Elizabethan era, richly mantled with ivy, in a vicinity abounding with delightful scenery, and in a neighborhood of great respectability. The 'Clergy List' states that the patronage belongs to R. J. Neville, Esq. After a most spirited competition it was knocked down for £2,300.—Richmond Advocate.

SCOTCH KINSFOLK OF THE FRENCH EMPRESS.—We understand that the ancestry of the Empress of France is now ascertained as connected with the family of Kirkpatrick, possessing lately the estate of Conheath, in the neighborhood of Dumfries. Miss Kirkpatrick, an old lady at Nithbank, is the only surviving sister of William Kirkpatrick, the British Consul at Malaga, who was the grandfather of the Countess of Tebn, now the Empress of France. There are also connexions of the same illustrious individual in Dumfries. Mrs. Prondfoot of Craigieburn, near Moffat, is the daughter of a brother of the said William Kirkpatrick. We understand also that the mother of the present minister of Maryhill, the Rev. Mr. Johnstone, is a daughter of Alexander Kirkpatrick, another brother of the late Consul at Malaga, who died, and, we believe, is buried there. Of the twenty-two children—nineteen sons and three daughters—we believe there is only one alive, the present Miss Kirkpatrick of Nithbank, near Dumfries. The sons were scattered over the Continent, where more than one of them filled the honorable position of Consul.—Glasgow Constitutional.

THE CALORIC ENGINE A SCOTCH INVENTION.—The Kilmarnock Journal says that the Rev. Dr. Stirling, of Galston, when one of the ministers of Kilmarnock, was the patentee of this principle, and had several engines constructed—the motive power of which was the expansion of heated air. This ingenious gentleman, in conjunction with his brother, had premises erected at Morton Place, and several such engines were manufactured. Dr. Stirling's brother afterwards went to an engineering establishment in Dundee; and engines, where the moving power was air—on the same principle as that by which the Ericsson is propelled—were put up there. A good many were made, but, from some cause or other, never came into general use.

CAUTION TO PARENTS.—Last week an inquest was held at Ashford on two brothers who were poisoned by eating the painted ornaments of a twelfth cake. Professor Taylor said that, upon making an analysis of the stomachs of the deceased children, he found there a large quantity of arsenic, which had caused death. During the last two years he had met with ten fatal cases from children eating these ornaments.—Times.

THE INSOLENCE OF MONEY.—At the Marylebone Office London, on Thursday, Captain Henry Hugh Clayton, residing at No. 1, Woodfield-terrace, Harrow-road, and upon whom summonses had been previously issued, was brought up by Whipp, S6-D, on a warrant charging him under very peculiar circumstances with having assaulted Eliza Remington, a young woman of prepossessing appearance, and about twenty-six years of age. She was housemaid to the defendant.

Complainant on being sworn—Said on the morning of the 4th of November last the captain made overtures to me of an improper nature, which I repulsed. In the afternoon of the same day, while I was cleaning the fire-grate in my bed-room, he came up, saying he was going to kiss me, and on my telling him that I could not suffer him to do anything of the kind, he said, "if you will only consent to my wishes, I'll settle upon you so much a year. I have been in the habit of doing it with all my servants, and why can't you and I agree?" I told him that I could not think of agreeing to his scandalous and offensive proposal, when he patted me on the shoulder, and, after ringing the bell, said that if I did not accede to his wishes he should kick me down stairs. I pushed past him and went below, declaring that I would quit the house on the same day.

Mr. Long—You have summoned Captain Clayton here for assaulting you. Let me know what you have to say upon that.

Complainant—In the afternoon, while in my bed-room, and in the act of packing up my clothes, Captain Clayton came in and said I should not go till the next day. I told him that my mind was made up to go instantly, when he rang the bell, and I then rushed down stairs into the kitchen. The Captain told the cook that she had corrupted me, and he then thrashed me with a cane with such violence that marks were upon my person for several days. He has repeatedly made to me improper solicitations, and I have upon every occasion repulsed him.

Mr. Long (to the defendant)—What answer have you to this?

Defendant—She made some improper and insolent remarks as a servant, and I gave her a slight tap with the cane.

Mr. Long—The assault—and you do not deny it—has been proved, and for that I shall fine you fifty shillings and costs.

Captain Clayton (pulling out a well-filled purse) said—Did you say fifty pounds?

Mr. Fell, the chief clerk—The penalty is not fifty pounds, but fifty shillings.

Captain Clayton—Oh, very well!

He paid the penalty with much sang froid, and then quitted the court.

SHOCKING BRUTALITY.—At the district petty sessions held at Devises, a man named John Webb, residing at Market Lavington, was brought before the bench, charged by Mr. Stratton, of Gore-farm, with cruelly ill-using his four children, the eldest of whom is only 11 years of age. It appeared that the poor children had recently lost their mother, and since her death

they had been entirely at the mercy of a drunken father. An intelligent, pretty looking girl, about eight years of age, in a very timid manner made the following statement to the magistrate.—She said that her father night after night had come home drunk, taken her out of her bed, beaten her, and thrown her across the room. Mr. Stratton stated that on the night of the 29th of December last, about 7 o'clock in the evening, as he was returning through Market Lavington, he heard fearful screams proceeding from a house.—"Don't see, father, don't see, father; oh, don't see, father, screamed a child in the most piteous voice." He drew up his horse and looked through the window, when he saw the defendant punching the head of a little girl with his fist. He made some enquiries of the neighbors, and was informed that this was a matter of almost daily occurrence, and that the four children were constantly subjected to this vicious and cruel treatment of their father. The screams of the child, he said, were of the most heart-rending description, and when he went to the place next day the neighbors flocked around him and begged to take the case up. The defendant was in an independent position, being in the receipt every week of an income of 30s. a-week. Several witnesses then came forward and gave evidence of the brutal treatment the children had received. Their grandmother expressed her thanks to Mr. Stratton for bringing the matter before the magistrates, for no one could tell how the poor children had been treated. She had seen the bedclothes on which they had lain saturated with blood, which had been drawn from them by their immaternal parent. The magistrates unanimously considered that the defendant was wholly unfit to have the care of his own children, and as he was not disposed to allow any portion of the income he received for their maintenance, they should require him to find two sureties of £100 each, in addition to his own surety of £200, to keep the peace towards his children and every one else. As the sureties were not forthcoming he was committed in default. While in prison his income will be applied to the maintenance of his four little children. He was then removed in the custody of the police.—Times.

Thomas Mackett, a bricklayer's laborer, was produced before the Marylebone Magistrate, on Tuesday, on the charge of murdering Eliza Lea, a young woman who had lived with him for six years. He had recently married another woman, Eliza Lea was drowned in the Regent's Canal on Monday night; her cries were heard; Mackett was met coming from the canal; he returned with two persons who had heard the cries, but he sneaked away before the body was got out.—Remanded.—Spectator, Feb. 12.

On Thursday, Feb. 10, John Parrott was tried for the murder of his wife, in Spitalfields. There was no doubt that he shamefully misused the poor woman; but there was a doubt as to his intention to kill her.—So the jury gave him the benefit of the doubt, and convicted him of manslaughter only. He was sentenced to be transported for life.—Ibid.

THE ORKNEYS IN PAWN.—Dr. Clarke mentions a curious circumstance, which was related to him in Norway, by a Bernard Auker of Christiana. He stated that Great Britain had the O. Islands only in pawn. Looking over some old deeds and records, belonging to the Danish crown, at Copenhagen, Mr. Auker found that these islands were consigned to England, in lieu of a dowry for a Danish princess, married to one of our English kings, upon condition that these islands should be restored to Denmark whenever the debt for which they were pledged should be discharged. Therefore, as the price of land, and the value of money, have undergone such considerable alteration since this period, it is in the power of Denmark for a very small sum, to claim possession of the Orkneys.—Notes and Queries.

The following is a list of clergymen (resident in Great Britain and Ireland) who have been received into the one true Catholic and Apostolic Church within the last four years, or from the 1st of January, 1849, to the 31st of December, 1852:—

- |                              |                            |
|------------------------------|----------------------------|
| The Ven. Archd. Manning      | Rev. J. R. Shortland, M.A. |
| The Very Rev. W. C. A. Mac-  | Rev. H. D. Clarke, M.A.    |
| laurin, M.A.                 | Rev. Henry Bedford         |
| Rev. Wm. Dodsworth, M.A.     | Rev. J. L. Patterson, M.A. |
| and D.D.                     | Rev. Alfred Dayman         |
| Rev. H. W. Wilberforce, M.A. | Rev. T. L. Coghlan         |
| Rev. H. J. Marshall, M.A.    | Rev. W. Hutchison          |
| Rev. Wm. Masbell, M.A.       | Rev. C. B. Garside, M.A.   |
| Rev. Thomas Munster, M.A.    | Rev. Thomas Dykes          |
| Rev. J. H. Jerrard, LL.D.    | Rev. James Stewart         |
| Hon. and Rev. Towry Law      | Rev. Francis Balston, M.A. |
| Rev. T. N. Harper            | Rev. H. G. Beasnell        |
| Rev. L. B. Harper            | Rev. George Case, M.A.     |
| Rev. John Collins, M.A.      | Rev. Robert Delany, M.A.   |
| Rev. Edward Wallford, M.A.   | Rev. J. Littleton          |
| Rev. Edmund Coffin, M.A.     | Rev. J. A. Stewart         |
| Rev. J. H. Woodward          | Rev. F. S. Barff, B.A.     |
| Rev. J. H. Pollen, M.A.      | Rev. James Orr             |
| Rev. H. J. Colveridge, M.A.  | Rev. James Stratton, M.A.  |
| Rev. John Bodwell            | Rev. Thomas Stratton       |
| Rev. W. H. Anderson, M.A.    | Rev. Edward Ballard, M.A.  |
| Rev. J. H. Wynne, B.C.L.     | Rev. J. Bodley, M.A.       |
| Rev. C. Lippmandaye, M.A.    | Rev. J. C. Earle           |
| Rev. A. J. Hammer            | Rev. J. Watson, M.A.       |
| Rev. Richard Ward            | Rev. H. James              |
| Rev. T. W. Allies, M.A.      | Rev. G. Norman             |
| Rev. R. J. Butler            | Rev. Mr. Johnson           |
| Rev. J. C. L. Crawley        | Rev. Mr. Vale              |
| Rev. S. P. Rooke             | Rev. Mr. Henn              |
| Rev. F. W. Trenow            | Rev. Mr. Keene             |
| Rev. Henry Gounbes           | Rev. Mr. Parry             |
| Rev. R. A. Johnstone, M.A.   | Rev. Mr. Scott             |
| Rev. W. M. Lewthwaite        | Rev. Mr. Rogers            |
| Rev. Fred. Hathaway, M.A.    | Rev. Mr. Todd              |
| Rev. E. S. Battalust         |                            |

UNITED STATES.

THE TRIAL OF THE ERICSSON.—The caloric ship Ericsson arrived at Alexandria on Monday last.—The ship put to sea from Sandy Hook on Wednesday, the 16th inst., in the face of a strong gale and heavy sea. After sailing eighty miles and thoroughly testing the capabilities of the ship, Captain Lowber stood on shore again. During the trial, the engines worked with the utmost regularity. After thus proving the powers of the ship and engine, Captain Lowber shaped his course for the Chesapeake. He arrived at the mouth of the Potomac at 10 o'clock A. M. on Saturday morning, having encountered a heavy snow-storm in the Chesapeake. The engines had then been in operation for seventy-three hours without being stopped for a moment, or requiring the slightest adjustment, only one fireman having been on duty at a time during the whole trip. The consumption of fuel was under five tons in the twenty-four hours.—N. Y. paper.

At New Orleans, Feb. 8th, Lola Montez was arrested on the affidavit of her servant girl, charging her with assault and battery. When she was brought into Court, Lola went in o hysterics and then fainted. After she was restored, she had to give bail for her appearance.

CATHOLIC SCHOOLS.—A petition has been, or is about to be presented to the legislature, from the incorporated New Orleans Catholic Free School Association, praying for an appropriation of public moneys for the establishment of Catholic schools, or rather; that an equitable distribution of the public school fund be made among the different religious denominations.

Mr. Davis's bill to settle the fishery difficulty is not satisfactory to the South. Florida will not consent to throw open her fisheries to the world, in order to benefit the New England fishermen; and therefore Mr. Mallory intends to introduce an amendment to Mr. Davis's bill, expressly disclaiming any intention to authorize foreigners to fish within the waters of any State contrary to the laws of such State.

A CASE FOR MR. CASS.—The N. Y. Tribune says:—"Four Mormons from the Great Salt Lake city, Utah, had arrived in Kingston, but had met with no favor. Upon their first arrival in Kingston they met with great opposition from the municipal authorities, who refused to allow them to lecture on their tenets. They however made application to the executive, who decided that they might lecture as long as they kept within the bounds of decency and morality." Here is an outrage on the religious liberty of Americans abroad! And the wonder is, that it is inflicted upon independent citizens, by our evangelical co-partner, in the Madiai mass—the enlightened British Government. Our fellow-citizens of Utah find in the Bible that the Patriarchs were permitted more than one wife, and taking that for their rule of faith, they go, inoffensively into the territory of a friendly power, to propagate polygamy and Protestantism according to the Prophet Smith. Is it to be borne, General, that they should be refused leave "to lecture on their tenets?" Is it to be borne that they are to be despotically confined "within the limits of decency and morality?" These limits, you are aware are not the same in Jamaica and Salt Lake, yet our fellow-citizens will not be permitted by the authorities to go outside of the limits, laid down by the said authorities? by what right do the Jamaica authorities, prescribe them what to preach and what to avoid? Really this is as bad as the Duke of Tuscany's case, if not worse. We suggest to General Cass to move for a ship-of-war to bombard Kingston, and that Dr. Bethune, have command of the Marines, with Mr. Kirwan Murray for Purser, and Mayor Westerfeld for Sailing Master. We await the General's response, with much anxiety.—American Cell.

PROTESTANT SECTS IN THE U. STATES.—The latest hierophant in this city is a man by the name of Finney, who was recently carpenter in a country town, but has become an inspired teacher to tell us that there can be no such things as inspired teachers! He sits awhile in reverie before his address, and then rises and pours forth a mass of verbiage, which he says is given him by spirits. He informed his audience that the Bible was false, and denied all supernatural inspiration, and of course his own into the bargain. About a thousand people assembled in one of the largest halls of the city to hear these blasphemies. If the test of a system is by its fruits, spiritualism is anything but good or spiritual, twenty persons being in the Insane Hospital in this State, and eighteen in Indiana, who are deranged by it.—N. Y. Christian Inquirer.

A NEW BIBLE.—We (Catholic Instructor) learn from Catholic Telegraph, that the Swedenborgians are about to bring forth a new bible. Why not? If the old fashioned bible does not please them, and the many counterfeit or pretended copies in circulation, are not exactly in accordance with their religious views, they have the Protestant privilege of manufacturing a Bible that will. One of the preachers of this sect, the Rev. Mr. Stuart, says, of the project:—"It is what all New Churchmen want; nothing will so effectually define our position, as to the world, as a revision of it, and a publication by itself. It will bring on the very war that we need—that we must have—before we can stand out as a distinct church."

To the Rev. Egerton Ryerson, Chief Superintendent of Schools for Upper Canada.

Sir,—By a circular issued from the Education Office, Toronto, on the 10th January, 1853, you convened a county school convention, in the town of London, on Tuesday the 8th ult., and I, as a common school teacher, accepting your general and public invitation, attended on the occasion. You are aware of this, I am sure. You are also aware of your conduct towards me, then and there. But fearing the public might possibly, through neglect or absence of the reporters of the press, lose the opportunity of getting a true and faithful report of the treatment which I received from you, I thus respectfully claim the privilege of addressing you in this manner, with a view, not alone of bringing the matter before the public eye, but also of making some general remarks, and recalling to your own mind, in your cool and collected moments, the impropriety of your language and actions. I do this candidly and honestly, with the best conviction that I am doing what public justice demands, although I am assured you are a perfect Leonidas in the art of drubbing with the quill, and that, in thus making my grievance known, I am only subjecting myself to your powerful and gigantic lash. However this may be, it is not my nature to shrink before the shadow of any phasm of futurity. I will relate my case, caring not for your power of language in holding discussions on paper, nor yet for that power which you assume to possess in directing the wisdom and authority of the Province. I will speak openly, unequivocally, and undisguisedly, and await the results with perfect confidence. On your motion, and with the hearty concurrence and approbation of all those assembled at the convention, the Hon. Mr. Goodhue presided, and, in the course of his opening remarks, alluded to the claims which the Roman Catholic inhabitants of the Province were advancing, stating distinctly and unhesitatingly, that he would support, with all his approbation, the granting of fair and equal justice to Catholics as well as Protestants, in the school arrangements of the country. He would grant to Catholics, who are in a minority, the same privileges which he, as a Protestant, would probably claim, were he placed in their position. He would give them perfect control over the education of their children. These sentiments, so creditable to the heart of the honorable gentleman, were well received by the meeting. When he had resumed the chair, you came forward to explain yourself, and now it is with the nature of your observations that I wish particularly to deal. After having said something upon the general objects of your visit, you referred to the subject alluded to in the foregoing terms by the Honorable Mr. Goodhue; but I am sorry to have to say that your language and allusions were, in my humble opinion, highly improper and injudicious. You said that the "sentiments which the Roman Catholics at present entertain, on the school question, have been forced upon them," or words conveying the same meaning. You will remember that I at once called you to order, stating that I considered myself personally insulted, and that your language was insulting to the entire Roman Catholic body. You, with a significant frown, stated that you did not consider yourself bound to give any satisfaction to an individual like me, who neither owea nor paid obedience to any monarch save the Pope of Rome, or words to the same purport. When I got a chance of speaking after you had concluded, I demanded your authority for making this gross attack upon me, and you then gave the name of a gentleman with whom I have not the honor of being personally or otherwise acquainted; in fact, a man that, in my opinion, I had never seen during my life. Now, Sir, I ask you, as chief

superintendent of the common schools for Upper Canada, was this your official mode of retracting a wanton insult upon me, as the representative, on that occasion, of a large proportion of the people of this county? I think you will find, on reflection, that it would be more in conformity with your duties, as a well paid public functionary, to retract at once, without adding injury to insult. Your offensive and undignified demeanor cannot, by any possibility, advance you in the estimation of the intelligent and respectable auditory, while your imputations upon my personal conduct I look upon as far beneath the dignity of the office which you chance to occupy. Whatever may have been my expressions, made publicly or privately, in joke or earnest, I assure you, Sir, that I hold my personal and private character to be equally as good as yours, barring the reverence, and I challenge you to prove ought to the contrary. Mind you, I do not mean to say that, in my intercourse with my fellow-men, I have never used unguarded and perhaps impolitic expressions. On the contrary, I have no doubt but, in many instances, language may have escaped my lips which probably would call forth the censure and disapproval of the solons of the day. But, as far as actions are concerned, or words which might have a tendency to improper proceedings, I am not aware that I have ever, directly or indirectly, been connected with such actions, or expressed such words. But, dropping the individual and personal portion of my subject, let me inquire by what authority you presume to say, the opinions which the Catholic people entertain, have been forced or imposed upon them? Do you pretend to say you are a searcher of the consciences of men? or are you prepared to say that Catholics, although men, are not gifted with reasoning faculties, as well as any of your several classes of professing Christians? Granting that Catholics are men, and also allowing that most of the Catholic inhabitants of Upper Canada are natives or descendants of that unfortunate island, in several parts of which your sanctified Wesley could meet with no Christians; is it likely that they, as Catholics and men, are all so destitute of the reasoning faculties and mental endowments which have adorned the renowned men who have been natives of Ireland for centuries, even before England was either civilised, or Saxonised, and not possess just as much reason and common sense as will lead them to understand that the Rev. Egerton Ryerson, chief superintendent of common schools for Upper Canada, is not the only proper person to guide, direct, and promote the education of their dearly beloved children; but that, in fact, they must, from that rev. gentleman's abuse of them, consider him not exactly their friend, nor yet an individual under whose supervision they are bound to place those in whom their future hopes are centred. I hope they will not be forced to acknowledge your unlimited supremacy, in a question involving the constitutional liberty, as well as the eternal well-being of the human race. Parental authority has had its existence from the very commencement of the generations of men, and as it is the symbol and bond of all human society, it is sincerely to be hoped that we have not arrived at that stage of the world's progress, when a single man, armed with the variable pen of a sophist and tactician, is able with a few strokes to annihilate it for ever.

You boast of the influence which you can exercise over the legislature of the country. This I consider to be exceedingly great lack of modesty on your part. I have heard persons speak many strange things, on several occasions, concerning you, that is, with regard to your relations with the government, but I have not credited all I heard. It has been repeatedly said, by very many persons with whom I happened to be conversing, during the past five years, that the members of the Canadian government are afraid to interfere with you, and, in reality, keep you in your present office, for the purpose of keeping you on their side. They say your talents are so versatile, that, in case you were dethroned, you would, with your literary artillery, smash into pieces the bulwark of the government. I do not believe all this, and did I believe that any member of the present government would be capable of entertaining such notions, I would hold them in the utmost contempt. But believing, as I do, that, on the whole, the government is composed of gentlemen of integrity and intrinsic worth, I cannot refrain from observing that, if they have allowed you to step beyond your official boundary, it was, perhaps, through the apathy of the public mind, with regard to your dictation. I am a supporter and admirer of the government, and cannot, to justice to my own feelings, with regard to the members thereof, be induced to believe, they are so utterly incompetent to manage the public affairs of the Province. Did I believe so, I would unquestionably hold them in detestation, and would, so far as my humble, individual influence extends, give them all the legitimate opposition in my power. However, it certainly does not look exactly right, that you, a public servant, should be at liberty to take upon yourself the privilege of making suggestions to parliament, or framing school laws. If the assembled wisdom of the Province be not adequate for the task of framing and enacting the public laws, without your interference, why, I would at once say, it is a disgrace to the character and standing of the honorable and learned gentlemen who are selected to superintend and direct our Provincial concerns. You have forced me to express myself in this manner, and I hope you will feel satisfied with my mode of conveying my ideas. But I have not yet concluded. I must reveal to your mind some other circumstances. In speaking of my supposed want of loyalty, you said I owed allegiance to the Pope, as the sovereign of Rome, and to no other person or authority. I repudiate this assertion. But let it be for a moment supposed that such was the fact, what matters it, so far as my connection with the common schools are concerned, when your annual school report, made to parliament, records the names of local superintendents who are neither British subjects, nor yet subjects of any form of monarchy, but natives and citizens of the United States of America. I can prove this to be a fact. The sovereignty of Rome is generally looked upon as the byestone and prop of the several monarchies of Europe, and I am sure the greatness of the British nation is more to be attributed to the favors and patronage of the Pope of Rome, in bygone years, than to the gratitude or conduct of the American Revolutionists. You are habitually incorporating, into the common school system of Canada, the usages and principles of the United States school law, however disloyal they may look. Hence, it would seem you are not a deadly enemy of republican institutions. But, when you think you can make a fling, you come out in bold style, with plausible pretensions of loyalty, never dreaming that the public eye is upon your very accommodating intercourse with the citizens of the States, and your imputations of republican principles. I do not, for a moment, question your distinguished loyalty—far from it; I admire the superlativeness of it in the proper time and place.

You compare the system of common school education, now established in Canada, to that which is in Ireland. I deny the justness of the comparison, knowing, as I personally do, the vast and material differences. The system of national education, adopted in Ireland, is administered by a board, consisting of men of the highest grade of literary qualification, representing, in very fair proportionate numbers, the religious professions of the people of the country. There are Protestants, Catholics and Presbyterians on that board, but, in the sense of Wesley, there are no Christians. The board has no such functionary attached to it as you. They have two secretaries, gentlemen of the highest order of intelligence, and instead of a chief superintendent making a big and costly report to parliament annually, the commissioners of national education, as an incorporated body, make their report, and affix to it their seal. The secretaries, who collect the statistics, and carry on the correspondence to all parts of the country, by order of the board, are, although discharging similar duties as you, but the paid servants of the commissioners, they cannot, like you, stand forth and sing out, like Robinson Crusoe, "I am monarch of all I survey; my right there is none to dispute?" When your official power is checked, and proper restraint kept upon your public pretensions, and when you are made the humble servant of such a body of gentlemen as form the Council of Public Instruction for Upper Canada, then the Canadian system will be assimilated a little nearer to that of Ireland.

(To be concluded in our next.)

BRANDY, GIN, WINES, FOR SALE.

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

G. D. STUART, 154 1/2, St. Paul Street, Opposite the Hotel-Dieu Church. Montreal, December 16.



MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Peas, etc., with columns for quantity and price.

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 7th instant, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec.

Montreal, March 3, 1853.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



AN ADJOURNED MEETING of the above Association will be held on MONDAY EVENING, March 7th, at the MUSIC HALL, Notre Dame Street.

Members not having Badges are requested to apply for them at this meeting.

(By Order) R. P. REDMOND, Secretary.

March 3, 1853.

WILLIAM HALLEY, TORONTO, C. W.,

GENERAL AGENT FOR CATHOLIC LITERATURE, Including Newspapers, Periodicals, New Publications, &c.

WANTED,

AS an APPRENTICE in the DRUG business, a Young Boy speaking both languages.—Apply at this office.

Montreal, March 4, 1853.

A SITUATION WANTED.

AN Irish Roman Catholic School Teacher, of long experience in teaching, and who has been trained in the Irish Normal School in Dublin, wants a School.

N. B. Advertiser is prepared to engage in a School at present, and on the shortest notice, in any part of the Province, or the United States.

P. S. All communications, stating terms of engagement, will be punctually attended to on the receipt of same.

Canada West, February 21st, 1853.

BELLS! BELLS!! BELLS!!!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the best description of Hangings.

These Bells are made from the best stock, and the small sizes undergo the same process in manufacturing as Church Bells.

Nearly 9,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority.

West Troy, N. Y., Feb., 1853.

HITCHCOCK & Co., Agents, 116 Broadway, New York.

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

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

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

TO THE REVEREND CLERGY—

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

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

JOSEPH ROY.

Montreal, 26th January, 1853.

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

J. C. ROBILLARD.

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, as a General Catechism, and adopted and published by order of the FIRST COUNCIL OF QUEBEC, as the authorized English Catechism of the Ecclesiastical Province of Quebec; to which is added an abridgement of the Christian Doctrine, and the Scripture Catechism, by D. Milner.

98 Pages.—Price per 100 only \$3.

D. & J. SALLIER, & Co.,

Corner of Notre Dame and St. Francis Xavier sts.

Montreal, 17th February, 1853.

COLERAINE IRISH LINENS, DIRECT FROM THE MANUFACTURER.

W. McMANAMY, 206 Notre Dame Street, (West End),

HAS Just Received, direct from the Manufacturer, SEVERAL CASES of the CELEBRATED

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

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

N.B.—GENTLEMEN'S SHIRTS, in endless variety, and at all prices. Montreal, January 12, 1853.

GROCERIES, SUGAR, &c. &c.

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

JOHN PHELAN.

Montreal, August 20, 1852.



EDWARD FEGAN

Has constantly on hand, a large assortment of

BOOTS AND SHOES,

WHOLESALE AND RETAIL, CHEAP FOR CASH.

ALSO,

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 LORRAINE, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, St. PAUL STREET.

Montreal, July 3, 1852.

DEVLIN & HERBERT,

ADVOCATES,

No. 5, Little St. James Street, Montreal.

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE,

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

M. DOHERTY,

ADVOCATE,

Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Mississippi Circuit.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,

MOSS' BUILDINGS, 2nd HOUSE BLEURY STREET.

Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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.

HISTORY AND BIOGRAPHY.

Table listing books in the History and Biography section with prices.

CATHOLIC TALES, TRAVELS, &c., &c.

Table listing books in the Catholic Tales, Travels, &c. section with prices.

CONTRIVERSIAL.

Table listing books in the Contriversial section with prices.

DEVOTIONAL.

Table listing books in the Devotional section with prices.

Table listing books in the Moral Entertainments section with prices.

Table listing books in the Books of Instruction, Sermons, &c. section with prices.

MISCELLANEOUS.

Table listing books in the Miscellaneous section with prices.

PRAYER BOOKS AND BIBLES.

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

SCHOOL BOOKS.

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

30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal.

500 Reams of Foolscap, Letter and Note Papers.

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

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

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

INFORMATION WANTED.

OF PATRICK MALONEY, a native of Tomgrany, near Scariff, County Clare, Ireland. He sailed from Limerick about the month of March, 1850, and when last heard of, was residing at New Orleans, United States. His Mother and two brothers, Michael and James, are now in Montreal, and are very anxious to hear from him, by addressing to A. CARTER, Esq., Ship Builder, Montreal, for the WIDOW MALONEY.

Papers giving the above a few insertions, would confer a great favor on a poor widow.

NOTICE.

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

Liberal Credit will be given. ROBERT McANDREW.

Montreal, May 19, 1852.

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

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

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

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

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

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

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

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

NOTICE.

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

Montreal, May 6, 1852. M. P. RYAN.

REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST,)

HAS REMOVED to No. 38, Sanginet Street, north corner of the Champ de Mars, and a little off Crug 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, Grapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, July 21.

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