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CATHOLIC CHRONICLE.

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THE ACTIONS OF THE NEW TESTAMENT.

(Continued.)

This our obligation is further enhanced by a consideration to which we have alluded, and which has often struck us in reflecting on a passage in the Gospel. May we be allowed to add, that its beauty, as well as its importance, seems to us to have been almost overlooked. From Mat. i. 18-24, it is clear that the angel's visit to the Blessed Virgin was by her completely concealed. This would have seemed almost impossible. It was a subject for the purest, yet intensest joy; for an exultation of spirit that would beam forth from every feature, would quiver on the lips, betray itself by involuntary gestures of bliss. Then to be so exalted, and not show consciousness of it; to be raised above every attainable dignity, to find oneself become the theme of prophecy, the fulfilment of types, the term of the Old Law, the dawn of the new day, the mother of the world's life, in one word, the Mother of God, and not, by look, or word, hint it; to be as calm, as simple, as natural, the next time she spoke with Joseph, as if nothing had occurred; this gives us a truer estimate of the beauty and perfection of her character, than almost anything else that is on record. And further, that naturally foreseeing or knowing, as time went on, Joseph's tormenting perplexity, she should have preferred to bear its pain—the most grievous possible to her pure and affectionate heart, to a manifestation of her lofty privileges, and heavenly maternity, proves both a humility without parallel, and a confidence in God's providence worthy of it. But now, is it rash to say, that, if even such strong motives as were here presented did not suffice to overcome her humble modesty, and induce her to manifest her hidden glory, there must have been a reason stronger still, to influence her, when afterwards she gave minute details of Gabriel's interview, and the circumstances of the divine Incarnation? And this will be supplied by the same power which impelled St. John, in extreme old age, to record his remembrances of our Lord's discourses; the Holy Spirit's prompting to a work important for our instruction, and so for our salvation.

And now we may ask, is there anything exaggerated, unnatural, or repugnant to God's word, in the view which we have taken of the Blessed Virgin's place in the economy of faith? We feel sure there is not. We have then only further to ask, is this her position one in accordance with Protestant ideas, or Protestant affections? Would it suit the palate or the pen of Anglican or Dissenter, Lutheran or Calvinist? Would it be tolerated even as a speculative thesis in a Protestant university, or be proposed as a theme for devout meditation by a high church director? Take the whole range of heretical feelings towards the Mother of the Incarnate Word, from brutish abhorrence, (we blush to write it,) to formal indifference, and see where her claims will fit in. But to a Catholic such a position is at once natural and acceptable. He greets with joy whatever tends to enhance her merits, or increase her praise. He recognises her as a being placed above his power of adequately doing justice to either. It is gratifying, therefore, and consoling to him to learn, even though it may not have struck him before, that the ever holy Virgin Mother of God holds a high, or the highest, place, in any relation which binds her, on the one side, to the merciful counsels of God, and, on the other, to those for whom they are decreed.

2. And now let us proceed to enquire, what place those early records of our dear Saviour's life assign to His parent in the order of grace. That she was full of grace when she was chosen by God for that high dignity, we have an angel's word. That the impouring of all grace into the already full vessel, by the incarnation itself, made it overflow, who can doubt? We have only to examine what happened, on the first occasion of proof, to satisfy ourselves of this.

There must have been particular reasons, as we have before suggested, for the selection of any given Gospel history from the abundance withheld; and, therefore, it is no presumption to believe, that one of the most remarkable, and profitable events, succeeding the incarnation, was the visitation of Mary to Elizabeth. Simply read, it is a touching record. The humble condescension of that now sovereign lady towards her aged relative, in travelling into the mountains to congratulate with her, on her miraculous conception, and the lowliness of respect and veneration with which her greeting was received, and the breaking out from Mary's holy lips, of her first and last recorded canticle and prophecy, render this meeting remarkable in the eyes of the most superficial reader. Catholic meditation will go deeper than this.

Gabriel's was the first salutation of Mary, Elizabeth's the second; and in the Church's both are united and fit together, and are rivetted as naturally as we are told the chains of Peter at Jerusalem and

at Rome did, when brought into contact. "Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb!" This might have been all spoken by one, so well do all its parts cohere. And what wonder? An archangel sent from God, and a matron filled with the Holy Ghost, are but different instruments moved by the same breath, and must sound in perfect harmony. And hence Elizabeth is the second, external witness of the incarnation, receiving knowledge of that marvellous mystery from the Spirit of God. What a full and overpowering sense of its grandeur, and of the dignity of Mary, do not her words convey? "Whence is this to me, that the Mother of my Lord should come to me? and blessed art thou who hast believed, because those things shall be accomplished that were spoken to thee by the Lord." Suppose, three months before, it had been announced to Elizabeth that her relation Mary had come to see her, would it have appeared to her anything astonishing? She was the elder by many years, and her husband was a Priest of high rank; could it have been thought a wonderful favor, an unexpected condescension, that the young maiden, betrothed to a carpenter, and their relation, should come to pay them both a visit? But Zachary, moreover, had been favored by an angel's visit, a rare honor in those days, when the direct word of God had become precious, as in the time of Heli. And let us observe, as we pass, that the respective positions of Zachary and Joseph, in relation to Elizabeth and Mary, are definitely distinguished by the difference of the two annunciations. In the first, the archangel Gabriel appears, and conveys the tidings of a son to the future father; in the second, he brings his message only to the immediate mother. But to return, Elizabeth, too, had been blest by a miraculous gift, of a child in her old age, of a child pre-described by the greatest of the prophets. In the order of grace, therefore, both had been signally enabled. How much more sublime must the position of the Blessed Virgin have appeared to them, how much superior her rank, that her coming to them should have been, to their minds, as a royal visit, of which they could not, in any way, consider themselves worthy? Nor must it be forgotten that the expression of these sentiments proceeded not merely from a personal conviction, but from the Holy Spirit, who spake through Elizabeth. The words which she uses are worthy of special note. "Whence is this to me?" In other words, "What have I, or what am I, that such an honor should be conferred upon me? However favored I may have been myself, however honored by God's choice, and God's blessing, the distance between me and thee is so immense, that I cannot account for this act of kindness." Then how does she describe it? "That the mother of my Lord should come to me?" She was indeed the mother of the Precursor; Mary, of her, and his Lord. Her son was to close the Old Testament, (for "until John was the law"—Luke xvi. 16.) Mary's was to give and ratify the New; John was to be the sealer of prophecy, Jesus its fulfilment; John was the herald, Jesus the King. But the words "my Lord" recall to our minds a similar expression, where the two ideas of the Messiahship and the Godhead are united. "The Lord said to my Lord," as spoken by David, and explained in this sense by Christ Himself: "My Lord and my God," as similarly applied by St. Thomas. Elizabeth, then, the woman "just before God walking in all the commandments and justifications of the Lord without blame"—Luke i. 6.; Elizabeth, the mother of the "greatest who rose born of woman"—Mat. xi. 11., given to her miraculously; Elizabeth, in fine, the inspired of the Holy Ghost, here assigns to Mary, a place immeasurably superior to her own: in virtue of her prerogative as the mother of the incarnate Word, the Saviour of the world, the only begotten of God the Father.

We may pause to ask with whose belief about the Blessed Virgin does this feeling of Elizabeth agree—with that of Catholics or with that of Protestants? The latter, as we are told, in a most important work, just published, consider her as "good woman," perhaps a holy one. But with the exception of a few more ultra-high churchmen, none are prepared to exalt her so completely, by right of her prerogative, above every other order of sanctity, even that which the word of God has pronounced "without blame." In the Catholic system, on the contrary, no one will deny, that this superiority is not a matter of opinion, but one of universal belief; not a sentiment, but a doctrine. And it is assigned on the same ground as it is by Elizabeth, the incommunicable privilege of the divine maternity.

But all that we have said goes no further than allotting to the Blessed Virgin the highest place in the order of grace; whereas, we have to enquire what is her relation to the economy, or dispensation

of grace. For we have remarked, that the Visitation is a fair test of this. If any Catholic sentiment respecting her, give particular offence to the Protestant mind, it is one which forms the basis of confidence in our devotion towards her: that it pleases God to make her the channel of great spiritual graces. In reality, there is nothing very unnatural in the idea, when one considers that it pleased Him to give, through her, to the world, the Grace of graces, the very Fountain of every good gift. While the ordinary laws of nature were so over-ruled, as that she alone should have a part in this god-like work, they were so preserved, as that her share should be real and complete. She was the only being ever created, from whom God at any time received or took anything. And it was that humanity thus derived in truth from her, that, united with the divinity, in one person, but two natures, was the ransom of man, and the source of salvation and grace. After this, can it be wondered, if by the same means are dispensed the fruit of that first and divine Gift? But let us see how it was in the Visitation.

Elizabeth thus addressed our Blessed Lady: "For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy"—Luke i. 44. It has been the unfailing tradition of the Church, attested, with perhaps one exception, by every Father, that, in that instant, the Baptist was cleansed from original sin, and sanctified in his mother's womb. In fact, it would be repugnant to imagine consciousness of his Redeemer's presence so prematurely granted him, and a joyful recognition of Him made, without this boon. For the very knowledge, thus miraculously communicated, would imply conviction of sin, whereof He was the Redeemer; and this could only inflict pain, unless accompanied by immediate removal of what estranged one from the other. The joy attendant on the consciousness reveals that this took place.

St. John was thus purged and hallowed in the womb; this was a fruit of redemption, and, in fact, its essential result. To purchase for us forgiveness of sin, to reverse the original curse, and make us once more children of God, and heirs of His kingdom, were the great objects which brought down the Word from the bosom of His Father. Not only was this purification of John, before birth, a fruit of Redemption, but it may be well considered the first act of our Saviour's life, in application of His atonement. It was indeed meet that His very first recorded action, being yet unborn, should be the forgiveness of a sinner. It was no less becoming that this first deed of mercy and grace—the forerunner of so many similar ones, should be performed in favor of the Precursor; the theme of whose preaching, the burthen of whose prophetic song may well be supposed to have been taught him now: "Behold the Lamb of God, who taketh away the sin of the world!"

Now through whose instrumentality was this first act of graciousness performed, this first application of the fruits of redemption made? There was nothing to prevent its taking place silently. Jeremiah was not made aware till his mission commenced, that he had received consecration before birth. But in this instance God was pleased to employ an outward agency, and we are told what it was. It was the voice, the word of His mother. As soon as the voice of her salutation sounded in Elizabeth's ears, so soon, and no sooner, does the act of mercy take place. Had that salutation been anticipated or delayed, by her will, the prophet's liberation would have come sooner or later. Her word of greeting was the sentence of his forgiveness. The pardon was our Lord's alone, the grace His, the love His; but the conveyance of them all was left to her; she transmitted pardon, grace, and love to the exulting prisoner.

This gives us then the place assigned, by the early records of our Lord's life, to His most blessed Mother, in the economy of grace. It makes her the dispenser of the very first grace which He bestowed after His incarnation; a grace of the most sublime order, in favor of his dearest saint, the friend of the bridegroom. Now let us take, in conjunction with this remarkable fact, another and a parallel one. We mean the performance of Christ's first miracle at Cana. From St. John's account it is evident, that our Lord performed in obedience to His Mother, and even anticipated His appointed hour for her sake: "My hour is not yet come." Heedless of this protest, she feels confident that He will grant her request, and order the servants to make preparations for the miracle. Again we have the same principle acted upon. The first temporal grace, though it required a miracle, and that miracle involved departure from a predetermined plan, was for her, at her request, through her means. The wine would never have been obtained, had she not interposed.

Our divine Master's actions, as we have before

now remarked, were never purposeless. They give us principles and analogies which cannot deceive us. His first action especially, in a given case, may be supposed to lay down a rule. Thus we are told how He called His first disciples—Peter and Andrew, the sons of Zebedee, and Mathew. It was by a command to leave all and follow Him. We do not doubt, though not informed of it, that every other Apostle was called on the same terms. We find how He treated Magdalen, and the woman accused before Him; and nothing would induce us to believe that He ever showed Himself austere or unforgiving. Nay, one action of our Lord suffices to give a certain law. For instance, could we doubt, after seeing His conduct at Cana, that had His blessed Mother, at any subsequent period of His life, asked Him for any other similar favor, or exercise of power, He would have refused it? The common sense of analogy forbids us to think so, with an *a fortiori* power; for it would have been much less to ask for a miracle when thousands were being performed, than to ask and obtain a first, and, in some sense, a premature one.

Again this argument of analogy, or precedent, carries the Church always beyond this life. It is not necessary to enter upon any elaborate reasoning on this subject, but we may illustrate it by one or two examples. We assign to the Apostles their place in the celestial court, by that which they occupied, in relation to our Saviour, on earth. We do not compare their actions with those of others, and award relative merit accordingly. We do not consider whether St. Francis Xavier, or St. Boniface, may not have labored more, or converted more to Christianity, than St. James, whom Herod slew, so early as the year 42. We do not even give them rank by reason of their martyrdom; for St. John, who was not allowed to lay down his life for Christ, holds his pre-eminence as an Apostle far above all martyrs; nor would it make any difference in the place of any Apostle, could it be proved that he did not die for the faith. Why this? Because our Lord, by His mere choice of the twelve to be His companions, and by the high commission, and the powers which He bestowed on them, assigned them a position above every other class of saints, and this we believe to be continued to them in heaven. Again Magdalen and Martha were sisters. The second preserved to the end of life an unblemished character, and is honored by the Church among her holy virgins. She follows the Lamb in heaven whithersoever he goeth. Her sister has not this privilege; she is a saint only as a penitent. Yet the Church bestows upon Magdalen her higher honors, and gives to Martha an inferior reverence. Wherefore the difference? Simply because on earth our Redeemer, by His conduct, gave her this rule. It was clear that He granted precedence to the ardent penitent, whose love and tears had blotted out every trace of guilt, before her more faultless, but less fervent, sister. It was really the parable of the Prodigal in action; the blameless son who had never left home, saw the best garment prepared, and the fatted calf killed, for his wandering but rescued brother.

If then there be truth in all the foregoing remarks, we come to the following conclusions: That, firstly, it pleased our Saviour to make His dear Mother His instrument in the first conveyance of the highest grace, and of the first fruit of redemption, after He came on earth; secondly, and similarly, He made her the first cause and motive in the exercise of His beneficial miraculous powers, in favor of men; thirdly, His conduct being always a principle or rule, we may deduce, that on other similar occasions, He would have allowed her a similar privilege or right; and, fourthly, this argument of analogy does not end with His life, but gives the Church a just ground of belief and action, after both he and His Mother have been re-united in heaven. So far, then, from there being any strangeness, or impropriety, in considering the Blessed Virgin to be an ordinary channel of grace, and that of the highest order, such a view of her position seems borne out by our Lord's conduct, interpreted by the usual rules which we apply to it. This reasoning places our Blessed Lady, in the economy of grace, in the same position which we have seen her occupy in the economy of faith. She stands immediately next to her divine Son, above every other created being.

For if we compare her power even with that of the Apostles, we shall find it of a different, and a superior, character. They had in all fulness a double gift; the sacramental energy in its completest development, and a miraculous command over nature and its laws. The first was surely not comparable to the conveying directly saving virtue, from the Son of God in her womb, to the Precursor in Elizabeth's; thereby not only cleansing him from original sin, but probably arming him with immunity against actual transgression, sanctifying him for his high calling and

spotless life. And who will surmise that it was a higher gift to hold the delegated power of working miracles from her Son, than to have obedience owned by Him who communicated it, and to possess the acknowledged subjection of Himself and all His gifts? The meaning of the words, "Et erat subditus eis"—("And he was subject to them")—came out to its full extent, in the act which closed the hidden life of Jesus, the miracle of Cana.

(To be Continued.)

LETTER OF THE REV. DR. CAHILL.
TO HIS GRACE FIELD-MARSHAL THE DUKE OF WEL-
LINGTON.

"The French could detach a force from their army, which, if it were transported across the channel, could reach and occupy London. The passage across the channel could not be with any certainty prevented by an English Fleet. As to smaller expeditions, an army, exceeding in numbers the entire military forces of Great Britain, could in all human probability be lodged in a fortified camp, on our shores, within a week after the declaration of war. Not to mention the purely military considerations, it is obvious that in the very names of peace and humanity such measures would be preferred as would terminate the war at the earliest moment by forcing the enemy to terms."—*London Times*, Jan. 23, 1852.

Newcastle-on-Tyne, England, Saturday,
January 24, 1852.

My Lord Duke—The announcement just quoted, and published on yesterday by your own journal, cannot fail to fill with surprise and delight all those who, throughout the world have been accustomed, up to this period, to hear no language uttered by England except the voice of triumph, defiance, domination and tyranny. There can be no mistake in the official *recumbent* of the *Times*. For the first time in the history of the last six hundred years, England acknowledges the superiority of her old rival, the facility of the occupation of her shores, the successful storm of London, and the total weakness of your fleet to meet the emergency. Alas! it is come to this—in the craven article of your own organ—that England sues for "peace" before war is declared—already offers "terms" to the enemy; and, more strange still, talks of "humanity" in arms? Proud Albion at last cries for mercy; and the world has lived to see the joyful hour, when the fleets of Marlborough and Nelson lower their meteor flags before the old Eagle of Napoleon. The hour of her degradation is therefore come; her name is fallen; her prestige is at this moment a mere historical remembrance; and I think I speak the universal sentiment of mankind, when I say that the voice of justice, liberty, and religion will be heard all over the earth, proclaiming the news that Babylon is fallen; that the armament which rode over all the oceans in undisputed sway, which swept the waters as with a brush, which dictated laws to the world from Trafalgar and the Nile, is the same armament which now craves "terms" in the very channel which flows by their best fortified gates, and where the chiselled coast was once declared impregnable under the cover of their bristled guns. But there is a Providence which, sooner or later, will inflict just punishment on human wrongs, will listen to the cries of the persecuted, and will humble the oppressor; and the history of Babylon, and the drunken sacrifice of the cruel rulers of that infamous city and government, stand as a warning to all future tyrannies to prove that the most powerful nations and the most impregnable cities, surrounded by armed fortresses and by gates of massive brass, are no defence against the almighty vengeance of heaven and against the retributive justice of God.

My Lord, there is no concealing the fact that England has provoked all the nations of the earth by her insidious policy. She has created sanguinary revolution in all the Catholic countries, and she has employed all the machinery which bribery and infidelity could place at her disposal in order to overturn Catholicism in Europe. Your grace knows much better than I can presume to inform you that the unprincipled agents of Lord John Russell have fomented rebellion, and published infidelity in not less than five kingdoms of Catholic Europe, and the excesses of unbridled mobs, the pillage of monasteries, the plunder of convents, the crimes of mutilation, rape, banishment, the flogging of women, the exile of men, pillage, fire, and murder, and then all the consequent and just retaliation of the offended laws of those countries in the infliction of confinement, exile, and death have been the clear and the culpable results of the mad and fanatical career of a cabinet which has trampled on all the legal institutions of men, and which has set at defiance the very ordinances of God. I should not dare to make any assertions in the grave presence of your grace, which I am not prepared to substantiate by unexceptionable documentary evidence; and I can, therefore, produce for your perusal letters, and despatches, and testimonies, which demonstrate beyond all dispute that the present Whig cabinet did begin, conduct, and bring to maturity, political and religious rebellions in Rome, Naples, Lombardy, Switzerland, Austria, Hungary, Germany, and Prussia. All the rebels, and revolutionists, and infidels in these various countries claim acquaintance, and even friendship, with Lord Palmerston and his colleagues; and, whether the object on hand was to overthrow a foreign King or a Catholic bishop, an English envoy or ambassador was recognised in the van of the foreign insurgents; and a printed English libel on the foreign government, or an English printed tract of religious slander on the Catholic religion, were always found scattered round the quarters of the well-known English agents. No record of infamy of either ancient or modern history bears any comparison with the profligate and insane fanaticism of this English bigotry; and at every scaffold in Europe where the victims of this English diabolical scheme were executed for their crimes, the names of Russell and Palmerston are heard in the piercing cries of the living, and may be read in the storing blood of the dead. At this moment there is but one opinion amongst the crowned heads of Europe—namely, that England planned the ruin of their thrones; and amongst the classes of order and of religion there is a universal shout of horror and execration raised against the cabinet which could employ the resources of an empire, and degrade the majesty of our Queen, in the execution of a system subversive of justice, abhorrent to humanity, and accursed by God. And what renders the national disasters inflicted on these countries so unendurable, is the incongruous and perfidious tone of the English despatches. These curious vile productions publish panegyrics on justice, while they advocate national spoliation; and they put

forward the words "righteousness" and "sacredness" in almost all these documents of holy dissimulation, while at the same moment, the writers of them were slandering religion, burning the effigy of the ever-blessed Virgin, and spitting on the cross. But this conduct, my lord, as you are aware, is the usual plausible sanctified show of holy insulting cant, which England has ever practised during all her national wickedness, since the beginning of the sixteenth century. Henry issued a holy commission under the sanctified Tom Cromwell, to inquire into the morality (!) of the religious orders in England, while he was debauching his own daughter, taking off the heads of his wives, and committing perjury and murder before God and man. He piously complained of the injustice of all rich wealthy monasteries, while he was plundering, by fraud and force, the entire church property of this country; and he piously inveighed in holy indignation, against the intolerance of the Pope, while he was preparing knives, and the gibbet, and the rack, to rip up men's bellies, to stake them through with steel, and to break their bones, if they dared to refuse subscribing to his new formula of faith. Elizabeth reddened the soil of Ireland with the blood of the Irish, at the very time when she was set up in England as the apostle of "the Reformation," the head of Christ's church, and the fountain of divine perfection. And Cromwell and his soldiers sang psalms to God while amusing themselves in the holy recreation of tossing grown children into the air, and in their descent catching them in scientific zeal on their holy bayonets! or these ancient Whig zealots in epaulettes, changed the holy inn, by holding a Papist infant by the legs, turning round twice or three times, and then dashing out its Papist brains against the wall! You know, Sir, I am stating facts, strictly historical facts, which time, and your scanty toleration, had covered up in our aching hearts, and sealed up in our burning souls; and which, in our sickening hopes, we never suspected should be revived into malignant vitality, till the iniquities, the cruelties, the oppressions, and the slanders of the Russell cabinet had worn away the superstratum of charitable oblivion and revealed the bleeding wounds of the ancient persecution and tyranny which robbed us of our national rights, proscribed our faith, murdered our fathers in cruel torture, and consigned their mangled flesh to a martyred grave.—In a word, the history of England, during the three last centuries of her godliness, furnishes but one unbroken narrative of calumny, slander, lies, spoliation, perjury, persecution, exile, chains, and death.

And the spirit of the English cabinet towards Ireland possesses at the present moment the same malignant character which it had during the most sanguinary period of Elizabeth's reign. The power, not the will, is wanted to renew the list of proscription, and to repeat the scene of Mullaghmast. What part of the tragical history of the last three hundred years has been omitted in the Russell administration towards Ireland? With a treasury overflowing with nineteen millions of bullion he permitted the death by starvation of upwards of half a million of poor faithful loyal Irishmen. I am stating facts—he is the guilty man. A jury of respectable men, on their oaths, at a coroner's inquest on the starved death of a poor Irishman, brought in a verdict of "wilful murder against Lord John Russell in the year 1848." The coroner refused to admit the verdict; but still that rejected verdict is registered in Heaven, and will form part of the future judicial history of Ireland: and it is true to say that if such sworn verdicts would be received by the Irish coroners, Lord John Russell would stand charged by the united oath of a nation before God with more cases of Irish murder than all the Irish culprits (taken together) of your entire penal colonies. He therefore folded his arms on the Treasury benches, and he did not culpably in the starvation and death of our fine people. His cabinet encouraged (and justly) the fitting up various naval expeditions in search of one man in the north seas; but, alas! you would not send one ship or one surgeon to convey the poor Irish exiles to a foreign land while living, or give one shilling extra to buy a shroud for them when dead in putrid, national neglect. The English cabinet makes laws to protect the Irish wild fox and the game, while they look carelessly on, seeing the cruel landlord uproot whole villages, exterminate the poor, and kill them like vermin, as they make their escape from the fallen walls of their ancient home and the burning roof of their birth. Mazzini is lauded, Garibaldi caressed, Ciceracchio modelled in plaister and marble, and Kossuth embraced: all the rebels of foreign nations are entertained; all the revolutionists feted or pensioned, and all the infidels of the whole earth are panegyriced in the periodicals of the day by this anti-Irish, anti-Catholic English cabinet, while any one who dares to raise his voice in defence of Irish liberty, or the Irish faith, is seized as an assassin, tried for his life, condemned to be "hanged, drawn and quartered;" sent in chains to the English terrestrial hell, and even there, amongst the living damned, his mouth is gagged by his English keeper lest he utter a word of reproach against the persecuting laws that murder the living and dishonor the dead. Algiers has offered a home to the Irish exile; Spain has allotted part of one of her richest provinces to shelter our afflicted race, while England, that has grown great by our labors, powerful by our numbers, and triumphant by our courage, banishes us in tens and hundreds of thousands of naked victims to America, where the hospitable forest gives a free home, and where the sheltered untrodden valley affords us a friendly and honored grave. We carry nothing to America but our ancient faith, and we bring nothing from Ireland that belongs by right to England, but our undying, inappreciable vengeance. And when every poor exiled persecuted Irishman (stript of everything) sets his foot in the ship which is to convey him to a distant shore, he looks to the avenging skies, as the swelling canvas urges his breaking heart from the home of his fathers, and in the language of the English merchantman, once mutilated by a Spanish crew, "he cries to Heaven for mercy and to his country for revenge."—And be convinced, my lord, that this universal cry shall yet be reverberated from America on cruel England, in the ferocious shout of national triumph, and in the just retaliation of accumulated revenge.

Oh, Sir, no pen can describe, no language can paint the heartless cruelties of the Whig cabinet towards Ireland during the last four years; and that cruelty has, if possible, been increased by the shameless bigotry and the slanderous malignity with which our national character and historical race, our political principles and our religious convictions have been assailed by the bribed press and the venal literature, every department of the English administration. Having robbed us of our trade, we are described as incapable of commercial enterprise; having banished to

America all our best tradesmen and artisans, we are put down as men incapable of progress in artistic talent; having filled all places of trust and eminence with men of the English kidney, they ask where are our men of distinction? and having centralised all emolument, and all gain, and all wealth in England, they jibe our poverty and proclaim the national beggary produced by their elaborate injustice, as the result of Celtic blood and hereditary recklessness!—Having made at different times what is called "plantations" of Scotchmen and Englishmen in all the rich parts of Ireland—having banished the proprietors to "hell or Connaught"—having allowed only half an acre of bog and an acre of arable land to the persecuted Irishman, with fetters on his feet, manacles on his hands, and a halter round his neck—with rack-rents and middlemen—they then employ such fabulous writers as the black Calvinist Macaulay to publish, under the name of history, the hereditary English lie—that Popish agriculture has never flourished in Ireland or anywhere else like Reformation tillage!!!—This rhetorical fop is about to favor us with a continuation of this fabulous production; and it would be only doing justice to his system if he would furnish a botanical diagnosis, explaining why the "Reformation" potatoes have failed in Ireland during the last four years, placed as they were in such favorable circumstances of Lutheran cultivation. What a pity, my lord, that Lord Minto did not succeed in scattering more Bibles in France and Italy! If Macaulay be correct in his calculations, the grape and the maccaroni of these countries must be prodigiously improved by the holy presence of the English Bible there. If mangel wurzel, my lord, grow to such perfection under Lutheran culture, to what celestial improvement could not the Popish French champagne be brought, if your Bible could be only read under the idolatrous branches of the vine of these countries. Such an infamous system of perfidious lying and atrocious humbug never has been carried on in any part of the world for the degradation, the oppression, and the burning injustice of a people as is shamefully practised towards Ireland in every department by every villainous conspirator employed by a persecuting and a fanatical government to set our nation mad, and to drive a whole people to distraction and despair. But, above all, and beyond all, having unrooted our altars demolished our churches, plundered our monasteries, robbed us of all our legal ecclesiastical revenues of ages, and still, withal, saddled the nation with the yearly revenue of eight millions and a-half! for the support of this apostolical establishment—Lord John Russell has, in addition to this scalding tyranny, and consuming insult, encouraged the agents of this living congregation of impostors to calumniate our creed during the last five years in every city, town, village, hamlet, and cabin in Ireland—to slander us by sermons, speeches, tracts, ballads, and placards—to call the priests by the names of idolaters, perjurers, murderers, and assassins—to post them on all the pillars, walls, gates, and corners of streets as the priests of Antichrist—the emissaries of the devil—the corruptors of God's gospel and the preachers of perdition. Can the nations of Europe believe that England can encourage such disorder, such injustice, such blasphemous anti-Christian antagonism as forms the daily records of present Irish history?—or how can you calculate on the allegiance and dutiful loyalty of a people, whom England thus excites to dissaffection by every art which the most refined perfidy could produce in the hearts of an excitable people?

And can you again wonder, my lord, when you hear of an agrarian murder in Ireland? If government set the example of perjury, and persecution, and death, why should you not expect to see the example followed by the victims of your tyranny? If you form a conspiracy against them, can you wonder at Ribbonism against you? On the contrary, one is rather astonished that there are not more scenes of blood, under a system of such monstrous national provocation, insult, and oppression. And before God, I hold the government of England more guilty of the Irish murders than the scarlet assassin who reddens his accursed hands in the blood of his marked victim.—The government are absolutely guilty of the murdered blood that cries to Heaven for vengeance, from their maddening career in Ireland. What can we Irish priests do to arrest the murderer while such extended materials of provocation to slaughter lie all round us on every side? For my part, my lord, I would willingly, most willingly, most ardently, take the duties, if I could, of a policeman, and follow the assassin of Mr. Bateson, and arrest him, at the risk of my life. I would, with pleasure, if it were necessary, stand sentinel before the door of Mr. Fortescue, and watch and protect his life, or the life of any other man, be his creed or his politics what they may; and every priest in Ireland would do the same to prevent the curse on the soil, imprinted there by the shedding of innocent blood. But what can we do, calumniated, abused, distrusted as we are on one side, while on the other side there exists a fearful amount of provocation which the cruel government seems rather disposed to increase than to diminish?—And as if to render the entire nation frantic, and incapable of entertaining one solitary ray of hope from the kind, altered feeling of our rulers, the journals in pay of the government suggest the withdrawal of all former Catholic privileges—the removal from office of all Papists, and the total extermination of Irishmen from the entire soil of Ireland. There is, my lord, no resting place now left for hope for our country. All is persecution. A war is made even upon our intellect; and we are called on neither to read nor write except through a parliamentary tutor. Knowledge of the most refined manufacture at Bamford-Speke is offered to our longing Irish minds; but we must drink it from a scientific distillation, through a Lutheran alembic. The mediæval and imperfect education of Bossuet, Liguori and Doctor Doyle is to be removed, and replaced by the modern and improved system of Carlisle, Tom Payne, and Straus.—The ancient vulgarity of introducing the name of God in science shall in this modern polite programme of studies be entirely omitted; and the imbecile meanness of mixing up the old fables of religion with the fashionable development of the modern human mind will be avoided through the new collegiate curriculum as an exploded thing, and only suited to such undeveloped minds as those of St. Thomas and La Place. Why, my lord, one would think to hear these "raw-head-and-bloody-bones" scholars speak that the studies of a modern apothecary and the doctrine of potash constituted the very extreme point of literary, scientific, and Christian education; and if a beardless tyro happened to have A. B. attached to his ragged classics and shabby science, he is put forward in col-

legiate reports as a man capable of teaching the Twelve Apostles, and making laws for Charlemagne. The world is disgusted with this loathsome and nauseous cant on education; and it is quite certain that if the illustrious Sir Robert Peel lived now this fanatical and schoolboy rickety would not have been tolerated. From the absurd notions of this inane class one might suppose it impossible that Shakespeare could compose "Hamlet" as he had not read "the Binomial theorem" under a bible-man; and it is even wonderful how your grace gained the battle of Waterloo, since the metallurgic difference between potassium and sodium was not discovered till after the year 1815.

And besides this intellectual war there is also another war made upon our conscience. We are compelled to believe that the Queen has received a commission to teach the scriptures, so very superior to the commission of the apostles, that any one named and appointed by them to teach (contrary to her wishes) is to be silenced, deposed, and deported beyond the evangelical boundaries of this eucumenical empire; and we are called on to deny an office which we have sworn to profess, to commit perjury as a duty to the Queen, to deny God as a proof of our loyalty, to tell a lie as a mark of our integrity, and we are gravely told by parliament, that in order to make us good and trustworthy subjects we must be first perjurers, blasphemers, and consecrated hypocrites. My lord, I have always, since 1829, presumed to entertain the loftiest notions of your naked candor, and your transparent integrity. And will your grace, therefore, permit so humble an individual as I am to ask you, could your grace depend in the field of battle on the fidelity of the soldier who would forswear God to please the Queen—and who, at the bidding of a minister, would sell his faith for gold?

And there can be no doubt, my lord, that you will want, perhaps even sooner than your grace imagines, the whole energetic and loyal support of EVERY MAN IN IRELAND to maintain the very existence of your empire. Being rather successful in my predictions during the last twelve months, do not, I pray your grace, make light of these warnings of mine. The lightest and smallest cloud that floats on the breath of the morning is the first to announce, by its flight, the approach of the storm. England is certainly in danger, and war once proclaimed by France, her fate is sealed. Russia takes India—Canada revolts—and how can we, the priests, or your grace's name keep in fixed loyalty the Irish discontent, inflamed by wrong and insult? Should the French (which is not improbable) make a successful descent on our Irish shores, I would most delicately suggest to your grace not to enlist the Irish till, at least, you strike off our chains—till you withdraw entirely the burning insult of Lord John Russell—till you confine the Protestant calumniators within their own mock churches—till you promise tenant-right—that is to say, a bed to lie on, and a house to live in for the wives and children of the soldiers—till you induce English journals to cease telling lies of Ireland, and till the Queen can return to revisit us, and hear from our devoted hearts (when all these conditions shall have been fulfilled) the loud, long, and ringing huzza, declaring that we forgive and forget—and that she can command our life's blood in the service of her throne, and the maintenance of her authority. I am no rebel, my lord, and I labor national agitation as a most unhealthy state of society; but I would rather die than flinch from the post of duty, when my Irish country, and my Irish creed demand my services. But while such is the character of my determination, I am prepared also to live in peace and amity with the government of the country; to thank them for their favors; to aid them in their efforts; and to identify my heart with their duties. But I will never consent to execute these dutiful conditions till my hands are unchained—my country emancipated—and my creed set at liberty—perfectly free.

With distinguished admiration for your grace's unrivalled military fame, and craving your pardon for this long letter, I have the honor to be, with profound respect, my Lord Duke, your grace's most obedient servant,
D. W. CAHILL, D.D.

ADDRESS OF THE CATHOLIC DEFENCE ASSOCIATION.

(From the *Dublin Freeman*.)

The following is the corrected address of the Catholic Defence Association, presented at the meeting on Thursday, Jan. 29, 1852:—

"The Catholic Defence association desires to call the attention of Catholics to the means of carrying into effect the designs of the association, enumerated in the resolutions of the meeting of the Catholics of the Empire, held August 19th, 1851, and in their published rules and resolutions.

"1. The committee have already been actively employed (in the words of the resolution) in endeavoring to organize and marshal the elective power of each constituent body, so as to secure a right direction being given to every available vote; with the object of creating and sustaining a parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties."

"With this view, they have endeavored to ascertain, in the first place, the actual strength of Catholics among the constituencies of each county, city, and borough of Ireland; and while the information thus acquired is very encouraging, it has convinced them that our strength may be much augmented by watchful care over the future registration. In the meanwhile, they would therefore urge on the Catholic electors in Ireland the duty of exerting themselves, without any delay, to secure the return of sound representatives of the Catholic interest; and especially they would remind them that the one hope of the enemies of religious liberty is, that the minor differences existing amongst Catholics may occasion divisions at the elections of which they hope to avail themselves to secure the return of those who will oppress us.

"The association desires to impress upon Catholic voters in England and Scotland that although their strength in many constituencies may seem almost insignificant, and although their votes, scattered among different parties would be worth nothing, yet they will often be able, by combined action, to turn the balance of parties. It is well known that the Catholics of Scarborough have already decided against Lord John Russell's administration the last election for that borough, and we doubt whether there are many constituencies in which Catholics are in proportion much weaker. The association, therefore, would earnestly invite the leading Catholics in every English and Scotch constituency, first, to ascertain without delay their actual strength upon the registry, and to impress upon the registered electors the duty of holding their

votes as a sacred trust for the defence of their religion, and, secondly, to use all lawful means for increasing that strength upon future registries. The association will consider any co-operation which they can render in this work as among their first and most legitimate objects.

The ultimate objects of the parliamentary party described in the resolution must of course be the establishment of perfect religious equality—by the repeal of the 'ecclesiastical titles act' (by which the Catholic religion has been deprived of all legal existence in these islands), and of all other laws which place Catholics upon a footing less favorable than their fellow subjects—by the entire abolition of the Irish ecclesiastical establishment—by a reform which shall ensure fairness and justice to Catholics on the administration of the public education grants, of the army and navy, of the union workhouses, and of every other branch of the public service; in all which the influence of government is now systematically, though unostentatiously directed against our faith, and in favor of the attempts of proselytizers. But without forgetting these ulterior objects, the association feel bound to declare their deliberate conviction, that its first and immediate object must be the removal from office of the present administration, of which the great meeting of August unanimously resolved, 'That the present ministers have betrayed the cause of civil and religious freedom, and have forfeited the confidence of the Catholics of the United Kingdom.' Should any one think this object beyond our power, they would remind him that in the House of Commons, no less than in the constituencies, a small body of members combining to vote against Lord John Russell's administration upon every question which involves a trial of strength, may reasonably expect to turn the balance between parties otherwise so nearly equal. Such a systematic opposition to the existing governors of their country must ever be, to Catholics, an unpleasant necessity, but they confidently appeal to all reflecting men, whether it has not been forced upon them by an administration which has repaid their long and faithful support by a measure of wanton and insulting, though ineffectual, proscription, and by threats of more stringent measures of the same character. They entirely disregard the objection urged by the supporters of Lord John Russell, that should we succeed in removing him, his successor may be some still more rancorous enemy of religious liberty, if such can now be found. First because the lesson impressed upon all future claimants for power, by the remembrance that the attack of Lord John Russell upon the religious liberties of Catholics was the signal for his expulsion from office, will be our best security that none shall have the courage to assail us, be their will what it may; next, because all experience shows that Lord John Russell has ever been the friend of civil and religious liberty whenever he is speaking office; however, his conduct has belied his professions since he has succeeded in gaining it. The question then is, whether it is better for us to have him as our supporter upon the opposition benches or as our oppressor on the Treasury bench? They would therefore entreat the Catholic electors of every English and Scotch county, city, and borough to be prepared for the approaching election—to hold back their votes, abstaining from any early promises, which would limit their freedom of action, and lessen their influence at the crisis of the contest—and (when that crisis arrives,) to combine in favor of the candidate who shall pledge himself to the support of religious freedom on its broadest extent, or if there be no such candidate, then of any who will assist in removing Lord John Russell from office, however he may himself be opposed to the just claims of Catholics. There are many constituencies in which Catholics cannot hope to return a member pledged to do men justice, but in which, by thus acting, they can return one pledged to remove from office the minister who has betrayed and proscribed them.

Another most important object is to act upon the public mind in England and Scotland, by making known to all fair and candid men the actual state of the Catholics of this empire, and especially in Ireland. The association appeal to the general fairness and justice of their fellow-subjects, hoping that they will be ashamed to see their Catholic brethren any longer the one solitary exception to the salutary effects of those good qualities. They would fain believe, that the injustice suffered by Catholics is caused chiefly by prejudice, misrepresentation, and ignorance of facts on the part of the great mass of Protestants. They hope, therefore, to do good service by acting as a medium of communication between defenceless Catholics and the British parliament; and public acts of injustice and oppression, especially in the remote parts of Ireland, are often unknown beyond the immediate district, which, if known, would, we believe, be indignantly condemned, even by our more generous opponents. But the victims are detached, feeble, unbefriended, and too often depressed and spirit-broken by poverty and starvation. The committee, therefore, earnestly invite communications from all under whose observation such things are done, and they will do their best to secure that they shall be forced upon the notice of those who can and ought to correct them. It is only by shunning the light that those deeds of darkness can maintain themselves.

Among these frauds upon well-intentioned English Protestants we must class the present system of proselytism in Ireland. Meetings are held and money is collected in England from Protestants of every class, from the highest to the lowest, and often at much sacrifice on the part of the givers, who imagine that they are extending by lawful and honorable means the religion which they have been taught and think to be true.

We are sure that many of the contributors to those funds little know how they are expended. The local agents, in many instances Catholics, who have been raised from poverty to abundance, by the salaries which they receive as Protestant ministers, schoolmasters, inspectors, readers, and the like, have to earn those salaries by reporting to their employers lists of converts, attendants at Protestant congregations and scholars at Protestant schools; and not content with grossly exaggerating those whom they have, they have been utterly unscrupulous as to the means employed to obtain more. Bribery has been used with much effect among the starving peasantry of the poorest districts; and wherever the agents are upon their side, intimidation has been freely combined with bribery, especially towards parents who refuse to send their children to schools in which they are taught to blaspheme with infant voices the most sacred objects of our faith. These things are so notorious in Ireland—it is so well known that multitudes have died of hunger and pestilence, who might have saved their lives by a pretended conversion to the established

religion—that hypocrisy has been endowed, that unbelief in all religion has been suggested and fostered by this monstrous system of education, in opposition to the solemn convictions of the people; that Irishmen in general assume that the money was given with this intention, and are too indignant to expostulate. The association fear that in fact too many of the subscribers are willing that parents should falsely simulate apostasy, so that their children may be brought up aliens at least from the Catholic religion, and (as they vainly flatter themselves) believers in Protestantism. Still they are sure that others would sincerely recoil from the vile use made of their money if they knew it, and that all would be heartily ashamed to have it generally known and exposed, and this the association purposes to secure.

Another wrong which must be made known before we can hope to see it redressed, is the gross injustice at present suffered by Catholics in the naval and military service of the British empire. Much, of course, depends upon the character of individual officers; yet, as a general rule, the children of Catholic soldiers and sailors are compelled to learn (in the schools supported at the public expense of the nation, to which Catholics contribute in their full proportion) Protestant catechisms and Protestant Bibles, in utter opposition to the faith of their parents; and Catholic soldiers and sailors themselves are often deprived for years of all opportunity of exercising their religion, while they are unpardonably exposed to all the moral and bodily dangers of their arduous calling. Even were justice and humanity forgotten, the association conceive that, while the British army contains so many thousands of earnest Catholics, policy alone should suggest to government the doubt, whether it is prudent to make every Catholic soldier feel that he is suffering an injustice by which his own soul, and the souls of his children, are endangered.

To turn to civil life. The union workhouses of England—the common refuge of misery—are so administered, with very few honorable exceptions, that Catholics cannot resort to them for shelter without the utmost danger—almost the certainty, of being deprived of the exercise of their religion, which the law professes to secure to them, of having their children educated in entire opposition to it. Hence, in most parts of the country, the Catholics who have any property, whilst they are obliged by law to contribute as much as any others to the parochial expenses, find themselves compelled in addition to support the poor of their own religion, instead of allowing them to avail themselves, in common with others, of the parochial relief, which they cannot accept without danger or ruin to their own souls, or those of their children. Even in Ireland Protestant teachers are still sometimes appointed to conduct the education of Catholic children in the union workhouses, and Catholic orphans are given from them to Protestants, who avowedly intend to educate them as aliens from the religion of their parents; while, as a general rule, the deserted children (who in so poor a country are numerous) are educated as Protestants, even where the whole poor population (and therefore their parents among the rest) are known to be Catholics. These things are tolerated by a people which loudly professes its zeal for religious liberty, and which is not ashamed boldly to reproach the intolerance of other countries; by a people too which has seen, without any expression of indignation, the clergy and gentry of an English town memorialising the government against a grievance, because one poor Catholic was appointed, at a salary of a few shillings, to carry round letters from the post-office. But although tolerated, we feel sure that they are too glaringly unjust to be defended, even by those who are not ashamed secretly to practise them.

The same must be said of the injustice of the administration by which the faith of the Catholic prisoners in the gaols of England is exposed to perpetual dangers, and the exercise of their religion denied to them.

But the monster grievance which the Association desire to keep continually under the eyes of their fellow subjects is the Irish ecclesiastical establishment, to which they feel that no exaggerated language, no exciting appeals to the common sense and justice of mankind, can be so damaging as a full, clear, and dispassionate statement of facts. They have already been assisting a gentleman, admirably qualified for the work, in the task of collecting information as to the revenues and official duties of the dignitaries and incumbents of this organised iniquity. They will take care that the subject is never allowed to sleep—that all men shall be found continually to ask themselves, whether it is just, honorable, or expedient—whether it tends to the dignity or safety of the empire, to maintain an enormously rich Protestant establishment for the religious benefit of a handful of Protestant gentry, leaving the starving peasantry to provide for their religion at their own expense. With this view they purpose to continually publish in the newspapers, in books, at public meetings, and in every other manner, the most flagrant enormities, in other words, the principal facts, involved in the present state of the revenues and duties of the Irish ecclesiastical establishment.

Yet, even if the establishment were in itself tolerable, it should still be observed that while the law gives to the Protestant clergy, both in England and Ireland, an income varying with the price of grain, as determined by an average of seven years, and while the English tithe commutation act provides a simple and effectual machinery for securing the practical operation of this law, the Irish tithe commutation act, on the contrary, obliges every tithe payer who would avail himself of this equitable arrangement to have recourse to a law suit, with the certainty of great expense, and the utter uncertainty of final success. Thus the means of relief afforded by the legislature to each individual tithepayer are, in England a rule-of-three sum, and in Ireland a suit at law; and in consequence, while no Protestant clergyman in England is now receiving a larger income than the law assigns to him, the Protestant law pastors of the Catholic population of Ireland are receiving, and, until the legislature interfere, will continue to receive, an income calculated upon the high price of agricultural produce under the old protective duties.

But while they appeal upon these and other subjects to the justice of our fellow-subjects, the association do not forget that those who would be secure of justice must be prepared to win it for themselves, and whether this appeal be successful or not, they are resolved never to remit their own exertions until these grievances, and all the social miseries still existing in Ireland, as the necessary consequence of centuries of unjust penal laws (now at length removed), have been remedied. Their first exertions are required to meet the system of proselytism which has been described. They would feel ashamed to propose to Catholics to

encounter this system by means like its own; such means they despise and abhor, as unworthy alike of gentlemen and of Christians. They would leave bribery and intimidation to the religion which has no instrument for its extension; but remembering that these instruments are freely employed in the poorest districts of Ireland, where the parochial clergy, whose physical and moral powers are already over-taxed, share in the poverty of their flocks, and cannot afford the expenditure required to meet them, they propose to answer freely to the call of the bishops and clergy wherever these evils exist, and to assist in furnishing the temporal resources by which their high and spiritual warfare must be carried on. They have here the greatest encouragement from experience. They rejoice to find that in several of the seats of this evil not only have many unhappy men who had fallen away from the faith been restored to it, but for some time no new case of apostasy has taken place. In these cases, to borrow the words of an Irish poet, "The arms of hell have been broken by those of heaven." Bribery has been encountered, not by bribery, but by a mission preached by the father of the Society of St. Vincent of Paul, followed up by the permanent settlement of schools taught by the Christian Brothers and other similar means. The church which has means to be there to baffle the assaults of her enemies has no need to borrow from them the poisoned weapons of bribery and intimidation. If the devil and the world are on their side, we know that God is on ours.

The association would gladly look forward to the time when they can extend their care beyond the spots where attacks have been made upon the faith of our people. The unanimous resolution of the great meeting of the Catholics of the empire declared it to be among the objects of the association 'to obtain and secure for all classes of Catholics sound Catholic instruction and education; to contribute to the intellectual and moral training of the people, and to the improvement of their social condition; to assist Catholic institutions and protect Catholic endowments, especially those established for educational and charitable objects; and upon all occasions to promote the removal and alleviation of the prevailing social misfortunes of the people.' The power of the committee to carry out these objects must evidently depend upon the amount of funds entrusted to them; but, though they cannot at once enter upon this extensive field, the members of the association are surpassed by none in their deep sense of the importance and necessity of the objects themselves, and they rejoice to further them to the utmost of their power.

The attention of the association has of necessity been arrested by the present enormous amount of emigration. Its very existence is an awful testimony to the need of our labors, when we see a whole people, ardently attached to the land of their fathers, yet driven from it by the most urgent misery; although no one believes that land to be overpeopled in proportion to its natural resources. This indicates a complete disorganisation of the social fabric, which cannot but demand our most earnest attention. Some of the causes of this disorganisation are already before the world. The population of Ireland, which, at the census of 1851, ought, in ordinary course, to have exceeded 8,500,000, had actually fallen to 6,515,794. We cannot, therefore, reckon at less than two millions (or nearly one quarter of the whole population), those who have sunk beneath the stroke of famine and pestilence at home, or have fled from them across the ocean—in too many instances only to perish in their flight. Alas! the Irish members of the association have seen miseries which no description can paint to those who only read of them! They have seen places in which more than half the population has perished on the spot, until those who remained have lost, in the extremity of their own sufferings, even that care, proverbially the first in the breast of the Irish poor, for the decent burial of the dead. These things are past, but the flight of the population still continues; and when we consider the great danger to the religion of the emigrants in their new country, as well as to their lives on the voyage, we cannot but deeply lament it for their own sakes, as well as that of the country. To check it, by remedying the misery by which it is urged, is evidently among the first duties of the legislature. Meanwhile the association desire to do what they can towards lessening the temporal and spiritual dangers of emigrants, by providing a system of agency for their embarkation, and for safe reception on the western shore of the Atlantic; and respectfully request the bishops and clergy of America to assist them, by information as to the districts where Catholics will find the freest access to the sacraments, and to Catholic education for their children. They would also desire (should they hereafter find it possible) to assist in extenuating these opportunities in the districts chiefly inhabited by Catholic emigrants.

Without mentioning other subjects which will demand their attention, the association would impress upon all Catholics, in the words of the circular, signed months ago by the Lord Primate of Ireland, that 'these great objects cannot be attained without combined exertions, great personal sacrifices, and the command of large funds.' To assist in the work the committee have secured offices in Dublin for the ordinary business of the association, and have endeavored to combine with this another object, by taking premises in which there is room for their meetings, and in which also they can offer to their lordships, the bishops, a suitable place of meeting, whether upon the affairs of the association itself, of the Catholic University, or any other object which requires their collective consideration. This, they trust, will afford to the Catholics of the empire a centre of operations, the want of which, on former occasions, has been found inconvenient.

The association would now respectfully invite the Catholics of the empire immediately to commence that co-operation with their committee, without which they cannot effect their designs. They would suggest either that trustworthy and zealous persons should be nominated by the clergy and other principal Catholics in each place to collect and transmit subscriptions to the association, or (if it be thought more desirable) that a local committee should be organised for the same purpose. In either case it should be one principal office of the local managers, whether clerical or lay, to keep the committee constantly informed of every event which affects the Catholic cause—of all dangers by which it is threatened, and of the means by which those dangers have been, in any instance, successfully combated—of the grievances which ought to be made public, connected with the local union workhouses, gaols, asylums, the army, navy, and the like.

The information thus obtained will enable the general committee to put forth, from time to time, such reports of all events which concern the Catholic Church as will secure unity of action, &c. It well deserves our serious consideration, that while there is among

Catholics a real unity of faith, principles, and interests, which is nowhere else to be found (for every Protestant sect, we well know, is divided against itself, even upon fundamental articles of faith); yet, in consequence of the long persecution from which we have so lately emerged, and which for many years obliged Catholics to limit their ambition to the almost secret maintenance of their faith, and prevented any combined action, there is no body less prepared than they to act together for a common object upon any emergency. This evil the committee believe would be removed by some such measures as have been suggested. They will gladly send persons to co-operate in carrying them into effect, wherever such is the wish of the Catholics in any place, and they invite immediate communications, addressed to the Secretary, at his office, from all who are desirous of co-operating with the association.

When the means have thus been afforded to the association of ascertaining the actual state of Catholics in every part of the empire, their grievances, and the required remedies, the committee propose that a report, containing in a clear and condensed form the result of their inquiries and correspondence, should, from time to time, be published by the committee, and thus every Catholic can see how matters really stand, to which objects our efforts ought to be directed, and what means should be employed. We shall thus ensure the important result, that no abuse can prevail in any quarter unnoticed and uncondemned, and, we may hope, eventually unremedied.

It is the attention of the association, by God's help, to labor zealously in carrying out these objects; having in our hands such a cause, which is not ours but the cause of God, they cannot be doubtful of success if they are not wanting to it, and they confidently trust that the Catholics of the British islands will not leave them destitute of pecuniary means necessary for their operations. It will be seen by the rules that every precaution has been taken to secure the due and careful administration of the funds entrusted to them; and they also propose in addition, that every subscriber who wishes to do so shall have the liberty of selecting any of the objects proposed by the association to which his subscription, as donation, shall be exclusively devoted.

Under these circumstances they confidently solicit from every Catholic such liberal assistance in donations, annual subscriptions, or both, as shall enable them to carry out effectually the great object of the association; and they would earnestly commend the success of those objects to the sacrifice and prayers of the reverend bishops and clergy, and of all the faithful of the Church.

In conclusion, this association cannot conceal the reluctance with which, at the present moment, when the government of this country is calling upon the people to increase the national defences, the Catholics of the empire feel themselves compelled to reply by a demand for the redress of grievances. They do not forget that their country needs the services of all her children. They do not forget that union is strength—that the security of nations lies in the combination of all hearts and hands in one common cause. They do not forget the great names which, in common with their Protestant fellow-subjects, they have inherited from the Catholic ancestors of both; but they appeal to the justice of the civilised world—they appeal to the sober judgment of even English Protestants, from that so lately passed under the intoxicating influence of prejudice and misrepresentation. Judge ye yourselves, then, Protestants of the British empire, whether we demand anything unreasonable for ourselves or for our religion. We ask no new endowment—no exclusive privileges—no special favors. We ask only, that although we plead guilty to the charge of holding the faith of the existing Catholic world and of your own Catholic ancestors, we may not be deemed unworthy of such treatment as you glory in extending to all, even those who deny all religion and all faith. We ask that our religion may be left alone—that the law would take no cognizance of it—that it may be neither honored nor insulted—neither established nor proscribed, by the laws of the British empire; and if you refuse us this common justice, upon you, not upon us, be the blame, that one-third of your fellow-subjects are compelled to spend in pursuit of justice to themselves, and in defence of the religion and the souls of their poor brethren (no less precious than those of princes) those energies which they would gladly devote undivided to the service of our common country."

CATHOLIC INTELLIGENCE.

THE PASSIONISTS—ST JOSEPH'S CHURCH AND RETREAT, NEAR LONDON.—On the morning of Monday, Jan. 19th, the Provincial of the Passionists, with the approbation of his Eminence Cardinal Archbishop of Westminster, laid the first stone of a new retreat of his congregation, in the neighborhood of London. The site selected is at the Hyde, Edgeware-road, about four miles beyond Kilburne Gate, and easily accessible by the Edgeware omnibuses, which leave the city frequently during the day.

GREENWICH.—We are glad to hear that, as the "No-Popery" bigots dreaded, the Catholic religion is advancing at Greenwich by the zealous exertions of the Rev. Mr. North, and his able coadjutor, Mr. Bonus, whose attractive eloquence, exemplary life, and assiduous labors, are bringing many strangers into the fold of Christ. His Lordship the Bishop of Southwark, sang Vespers and preached in the beautiful church of our Lady, Star of the Sea, on the second Sunday after Epiphany, the feast of the holy name. Upwards of 1,000 persons were present. After the service a deputation of the congregation presented an address to the Bishop, to which his Lordship replied in his usual affectionate manner.

Died on the 19th January, at the Seminary, near Monaghan, the Rev. Francis McNally, for many years curate in Enniskillen.

HAMMERSMITH, CONVENT OF THE GOOD SHEPHERD.—On Saturday last died at Hammersmith, the Rev. Mother Marie Joseph de Rogaudat, the foundress and superiress of the first convent of the Good Shepherd in England. This extraordinary woman, accompanied by two religious, left the mother house in Angers, and came to London with a letter of introduction to the Abbé Voyaux, who died before her arrival. She then presented herself to Bishop Griffiths, who encouraged her in her deep charity for the fallen ones of her sex, and finally established the present large convent at Hammersmith.—*Tablet*.

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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 27, 1852.

NEWS OF THE WEEK.

The fifth Session of the Imperial Parliament was opened by her Majesty in person on the 3rd instant. The speech from the throne, which we subjoin, contains about the ordinary quantity of words, and a trifle less than the ordinary quantity of meaning, for which these mysterious documents are usually celebrated:—

My Lords and Gentlemen,
 "The period is arrived when, according to usage, I can again avail myself of your advice and assistance in the preparation and adoption of measures which the welfare of the country may require.

"I continue to retain the most friendly relations with foreign powers.
 "The complicated affairs of the Duchies of Holstein and Schleswig continue to engage my attention. I have every reason to expect the treaty between Germany and Denmark, which was concluded at Berlin in the year before last, will, in a short time, be fully and completely executed.

"I regret that the war which unfortunately broke out on the east frontier of the Cape of Good Hope, more than a year ago, still continues. Papers will be laid before you shortly, full of information as to the progress of the war, and the measures which have been taken for bringing it to a termination.

"I have observed with sincere satisfaction the tranquillity which has prevailed throughout the greater portion of Ireland; but it is with much regret that I have to inform you that certain parts of the counties of Anagh, Monaghan, and Louth, have been marked by the commission of outrages of the most serious description. The powers of the existing laws have been promptly exerted for the detection of the offenders, and for the repression of a system of crime and vice, fatal to the best interests of the country. My attention will be directed to this important object.

Gentlemen of the House of Commons,
 "I have ordered estimates of the expenses of the current year to be laid before you. I rely with confidence on your loyalty and zeal to make adequate provision for the public service. Where any increase has been made in the estimates of the present year, such explanation will be given, as will, I trust, satisfy you that such increase is consistent with a steady adherence to a pacific policy, and with the dictates of a wise economy.

My Lords and Gentlemen,
 "The improvement of the administration of justice in various departments has occupied my anxious attention; and in furtherance of that object I have directed bills to be prepared, founded upon the reports made to me by the respective commissioners appointed to inquire into the practice and proceedings of the superior courts of law and equity. As nothing tends more to the peace and prosperity, and contentment of a country than the speedy and impartial administration of justice, I earnestly recommend these measures to your deliberation and attention.

"The act of 1840, for suspending the operation of a previous act, conferring representative institutions on New Zealand, will expire next year.

"I am happy to believe there is no necessity for its renewal, and that no obstacle any longer exists to the enjoyment of representative institutions by New Zealand. The form of these institutions will, however, require your consideration; and the additional information which has been obtained since the passing of the act in question, will, I trust, enable you to arrive at a decision beneficial to that important colony.

"It gives me great satisfaction to be able to state to you that the large reductions of taxes which have taken place of late years have not been attended with a proportionate diminution of the public revenue. The revenue of the past year has been fully adequate to the demands of public services, while the reduction of taxation has tended greatly to the relief and comfort of my subjects.

"I acknowledge with thankfulness to Almighty God that tranquillity, good order, and willing obedience to the laws, continue to prevail generally throughout the country.

"It appears to me that this is a fitting time for calmly considering whether it might be advisable to make such amendments in the act of the last reign, relative to the representation of the Commons in parliament, as may be deemed calculated to carry into more complete effect the principles upon which that law was founded. I have the fullest confidence that in such considerations you will firmly adhere to the acknowledged principles of the constitution by which the prerogatives of the crown, the authority of both houses of parliament, and the rights and liberties of the people, are equally secured."

The address in the House of Lords was moved by the Earl of Albemarle, and seconded by Lord Leigh. Lord Derby, without thinking it necessary to move any amendment to the address, felt it his duty to put some questions to her Majesty's ministers. The whole of last session had been occupied, almost to the total exclusion of other business, with the discussion of a measure professedly intended to repel the insolent and audacious aggression of the Pope upon the Protestant Faith. He would wish to ask if one of her Majesty's ministers would get up in that house, and say that he was satisfied with the effects of the Ecclesiastical Titles Bill; he would like to be told, in what respect the Bill had been effectual, or the aggression, which gave rise to it, repelled. Why, the Bill had been a dead letter; it had been worse—it had been made the target for all kinds of abuse, vituperation, and attack, which had been outrageously launched against it. He wished to be informed whether her Majesty's ministers were so satisfied with the result of their mighty achievement of last session, that they proposed to take no farther steps in the matter, or whether they intended to confess the failure of their law, and to take measures for farther proceedings. He called for explanations regarding the dismissal of Lord Palmerston, and deprecated the intemperate and abusive tone of the public press towards the present ruler of France.

Earl Grey said, that he had never looked to the Ecclesiastical Titles Bill as calculated to give security to the Protestant Faith. The real power of the Papacy was a moral power, a power over the minds of the people—a power which could not be conferred, or taken away by Acts of Parliament. To suppose that the Act of last session could make any difference on the real power of the Pope, or of the Catholic Priesthood, would be utterly to mistake what that power rests upon; he contended that the law had not been a dead letter, but could hold out no hopes of any further measures.

The address was carried without any opposition. In the House of Commons, Sir William Bulkeley,

moved, and Mr. Bonham Carter seconded the address; the subsequent proceedings were very similar to those of the House of Lords, enlivened only by a few explanations from Lord John Russell, and Lord Palmerston, as to the causes which led to the unceremonious dismissal of the latter—explanations whose effect was to make what had before been very mysterious, utterly unintelligible. From what leaked out, it appears that the Queen herself played a very important part in the proceedings; that, not to speak irreverently, the late Foreign Secretary was a little addicted to humbugging his royal mistress, and keeping her in the dark as to the true state of affairs in his department, holding back dispatches, and giving instructions to foreign ministers, without consulting or informing his colleagues. The quarrel is a very pretty quarrel as it stands, and any further explanation would only spoil it.

Mr. R. Osborne, in alluding to the agrarian outrages so prevalent in the North of Ireland, recommended ministers to alter the law in that country, so as to allow a majority of a jury to convict.

Mr. E. B. Roche looked upon the horrible crimes referred to, as in part attributable to the culpable negligence of the government, in not bringing the land question in Ireland to a satisfactory issue long ago.

Mr. D'Israeli did not think that the discussion had elicited much information as to the circumstances which had led to the dismissal of Lord Palmerston, and denied that the present was a fitting time for the introduction of a measure for altering the representative system. He was struck with the omission, in the speech from the throne, of all allusions to a famous measure which had occupied much of the attention of Parliament last year. What, he asked, had been the fate of the Bill which the noble Lord, at the head of her Majesty's Government, had persisted in carrying through Parliament? Had it vindicated the outrage offered to her Majesty, and the kingdom? Had it punished or checked Papal aggression? All men knew that it had been treated with derision, and with contumely, which cannot be expressed; and that in Ireland it was publicly announced that it would be treated as a dead letter. In England, by way of showing their contempt for parliamentary enactments, the Bishops were going to have a synodical assembly. Now, he saw no notice of all this in the Queen's speech, and he, therefore, would ask—what were the intentions of the government? Did they mean to have recourse to some other measures, for the protection of the Protestant Faith? or had the noble Lord changed his opinions with regard to the dangers of Papal aggression?

Lord John Russell denied that the Penal Laws had been treated with contempt, and that it was no violation of the Act for other persons to give to the Catholic Hierarchy, the objectionable titles.

After a little more discussion, the address was agreed to.

Lord John's position is not an enviable one; he has plenty of work cut out for him; there is the new Reform Bill, which was to have been brought forward on the 9th inst.—The State of Ireland—National Defences—the Kaffir War—and the hostility of his former colleague; not to mention the opposition he is sure to meet with from the independent Irish Members, and the still more embarrassing support, and "stirring up" that he is likely to receive from the advocates for the repeal of the Maynooth grant, and for stringent measures against the Papists. The following notices of motions have already been given:—

Sir William Molesworth—to call the attention of the House to the state of our South African Colonies.

Mr. Hume—to ask a question, (and very disagreeable questions Mr. Hume does ask,) respecting the intentions of government to alter the rating of the Income Tax.

Mr. Sharman Crawford—to introduce a Bill for the better securing and regulating the custom of Tenant Right.

A dissolution of Parliament, immediately after the Easter recess, is spoken of, as by no means improbable; but there seems to be no immediate prospect of any change in the composition of the Cabinet.

The Arundel banquet was shorn of much of its splendor, owing to the unavoidable absence of the noble guest, who was prevented from attending by a severe fit of sickness; there is no truth in the report that his Lordship intends to resign the representation of the city of Limerick.

The Monaghan Special Commission has turned out a failure. Two men, John and Francis Kelly, have been tried for the murder of Mr. Bateson, but the jury was unable to come to a decision, and was discharged in consequence; the judges have returned to Dublin.

The North of Ireland is still the scene of acts of brutal violence, which all must execrate, but which are clearly traceable to the abominable state of the relations between landlord and tenant, which leaves the latter at the mercy of an unscrupulous and gripping landlord; men, whose little cabins have been pulled down about their ears, who, with their wives and children, have been turned adrift on the wide world, without a shelter, without a crust, are ready for the perpetration of every enormity, and in their madness, violate every law of God, and man. It is impossible to palliate their guilt, but whilst we condemn them, we must remember how much they have suffered; had the peasantry of England or Scotland been treated as the poor peasants of Ireland have long been treated, we should be condemned to read accounts of murders in Sussex and Yorkshire, as brutal as those, which are of so frequent occurrence in Louth and Armagh, and which must, sooner or later, draw down the wrath of God, on those who perpetrate, and on those whose harshness has provoked them.

From France there is little news of importance.

The electoral law has been published, and the President has been giving great dinners, at which the English residents in Paris mustered in great force. The Rev. P. Lacordaire is said to have incurred the displeasure of the President, by some quasi political allusions in one of his sermons, and to have received a hint in consequence, that a change of air would be good for his health.

An attempt has been made on the life of the Queen of Spain; her Majesty fortunately has sustained no serious injury.

Despatches from the Cape of Good Hope, up to the 18th December, have been received; the news is of a more cheering character than usual. The British arms have met with no fresh reverses, and if nothing has been gained, nothing has been lost. Peace seems to be as far off as ever.

Not a twelvemonth has elapsed since, amidst the thunderings of artillery, the clang of trumpets, and the plaudits of the multitude, the whole world was summoned to celebrate, in the opening of the Palace of Industry, the inauguration of a new era in the destinies of the human race—the era of Universal Peace, and Universal Philanthropy. Some few scoffers there may have been, for scoffers there always will be—beighted creatures, unable to keep pace with the progress of an advancing age—who wagged their heads, and looked upon Universal Peace as a great humbug; but the great majority gave way to the pleasing delusion, and men versed in the mysteries of the Apocalypse, solemnly pronounced the Millennium to be nigh at hand. Celt and Saxon, forgetting the rivalry of centuries, were to embrace, and with hearts softened by the benign influences of hardware, were lovingly to lie down together in the Crystal Palace; armies were to be disbanded, navies dismantled, muskets and cross-belts to be cast aside as abominable things; and wholly devoted to the arts of peace, men were henceforward frankly to abandon themselves to the mutual interchange of dry-goods, and brotherly love. Such was the burden of the prophecies, which the prophets of the Manchester school prophesied unto us. A year has not elapsed, and how is the scene changed! how has the fine gold become dim! From one end of the country to the other, dread of an invasion seems to have taken possession of all hearts; from all directions, the din of martial preparation is heard, sounds, at which members of the Universal Peace Society must stand aghast, and the respectable Mr. Cobden be ready to fall into strong convulsions. In a word, the Peace humbug is blown upon—that cant has had its day, and it is useless to attempt disguising the fact, that, in spite of all the fine speeches, and compliments of last summer, in spite of visits of National Guards to London, and of London Mayor and Corporation to Paris, Englishmen and Frenchmen are just as ready to fly at one another's throats, as they were in the days of the great emperor; the only thing that restrains them seems to be, the want of a cause of quarrel; neither knows clearly what he is to fight about. It is in vain for Louis Napoleon to make public profession of his pacific intentions; John Bull has taken it into his head that England is to be invaded, and to such an extent has this idea got hold of him, that we think he would almost be inclined to take it as an insult, if the attempt at invasion were not made. At all events, the public press in England is doing all in its power, to persuade their neighbors across the channel, that nothing would be easier than to land 50,000 men on the coast of Sussex, and to levy contributions on the hop fields of Kent; one writer shows how helpless England would be in the presence of an enemy, that the means of resistance do not exist, that our ships can't sail, nor our steamers carry stores, and the army is disposed of with the summary remark, that British soldiers, though they make "excellent targets, are very bad shots."

That the vicinity of an able, and unscrupulous neighbor, like the present ruler of the destinies of France, is well calculated to excite uneasy reflections, as to the inefficiency of our naval and military establishments, is true; but it is to be hoped that this inefficiency has been a little exaggerated, by the writers upon the state of the National Defences, with the charitable intent of rousing the martial spirit of the nation from its lethargy, and persuading the people to bear with patience, the continuation of the income tax, and such other burdens, as any great increase of the army or navy must inevitably entail; it is upon this ground only, that we can understand why the English journals seem so intent upon magnifying the military resources of France, and decrying their own means of defence, preferring rather to draw a moral from the disasters of Hastings, than to dilate upon the glories of Trafalgar, and Waterloo. If this was their intention, they seem to have been eminently successful. Not a voice is raised in opposition to the proposal for an increase in the army. Joe Hume, even, is mute before the expression of popular enthusiasm; indeed, there can be no doubt of the unanimity of all classes in England at least, as to the propriety of augmenting the National Defences, and putting them on a more effective footing. Nor do the people seem inclined to leave every thing to government; rifle clubs, for mutual improvement, are in process of formation, and throughout the kingdom, the old spirit which defied the Boulogne flotilla, has been again evoked. In spite of the sad change that has been taken place of late years, in the condition of the agricultural population of England—the true bones and sinews of a country,—by which so many of the stout ploughmen, and sturdy yeomen, have been degraded into miserable cotton spinners, shut up in factories, and fattened on gin and mercury—in spite of the demoralising tendencies of the Manchester school, and the growth of a sordid commercial spirit, so unfavorable to the development of military virtues, so incompatible with patriotic or generous sentiments, in spite of all the croakings about the inefficiency

of our armaments, and the decay of the martial spirit in England, it is pretty clear that an invader would meet with a warm reception, and that if, through a series of accidents, he might be able to effect a landing, he would certainly never be able to get back again. In England all is safe, but, how would it be in Ireland?

MEETING OF THE CATHOLIC DEFENCE ASSOCIATION.

The second meeting of the Catholic Defence Association, was held on Thursday, the 29th ult., in the rooms of the Society, Rutland Square, and was numerously attended by members of the Association, from all parts of the United Kingdom. The representatives of the Catholic Hierarchy, peerage, gentry, and mercantile classes, were present, and showed, by their deep interest in the proceedings, how firm was their resolve to carry out the objects of the Association, as expressed in the resolutions of the great meeting, held during the autumn of last year. Two subjects, especially, seemed to occupy the attention of the Society: the conspiracy of the proselytisers against the faith of the starving peasantry of Ireland; and the monster iniquity of the Protestant Church Establishment.

In the Address which was adopted—and which will be found on our 2nd page—the people of Ireland are called upon to use every exertion to defeat the machinations of the "Junipers," and to put an end, for ever, to the crying injustice of that system of legislation, whereby Catholics, after having been robbed of their own ecclesiastical property, are compelled to pay for the support of a government church, whose tenets they abhor, and whose ministers they despise. We abridge from our Irish papers the report of the proceedings:—

"On the motion of Lord Gormanstown, seconded by Alderman John Reynolds, M.P., His Grace, the Most Rev. Paul Cullen, Archbishop of Armagh, and Primate of all Ireland, was called to the Chair.

His Grace, the Archbishop of Armagh, in returning thanks for the honor conferred upon him, impressed upon all the members the duty of union, so that all the Catholics of the empire might be cemented into one compact body, pursuing the same objects, with one heart, and as one man, unswayed by any low and paltry motives of self-interest. He next proceeded to the consideration of the motives which had called the meeting together. A conspiracy had been formed, to undermine the faith of the people of Ireland, and to rob them of the precious, the only inheritance which they had received from their fathers—to erase the only memorial that had made the name of Ireland glorious in past ages, and which still makes that name to rank honorably amongst the nations of the earth, and to induce Irishmen to renounce that faith, which, preached to them by St. Patrick, still connected them with the centre of unity, and maintained them in communion with two hundred millions of Catholics, spread all over the world; High Churchmen, and Low Churchmen, Presbyterians, Unitarians, Infidels and Methodists, have leagued themselves together for this work. His Grace next drew a parallel between the hostility to which Catholics were exposed, from the Pagans in the second and third centuries, and that to which they are subjected at the present day, from the Protestants of England. In reading the apology of Tertullian, one would imagine that the writer was rebutting the charges brought against the Catholic Church by the orators of Exeter Hall, or the itinerant preachers that infest the towns and villages of Ireland in the nineteenth century; the nickname of Romanists, which heretics try to fasten on Catholics, is the counterpart of the attempt of the Emperor Julian, to substitute the appellation of Galileans for that of Christians; and it was by the same means, that Protestants now employ, namely, the poisoning the stream of knowledge at its fount, by substituting a purely secular, for a religious, education, that the apostate endeavored to subvert the faith of the early Christians. "Man is weak," continued His Grace, "and prone to evil;" nothing is easier than to induce him to quit the steep and rugged path of virtue, for the broad and easy road of vice. No wonder, then, that in some instances, a few starving peasants, worn down by famine and disease, have been betrayed into acts of hypocrisy and apostasy, and have sold, or pretended to sell, their souls for vile pelf. In the town, too, some corrupt characters, whose God was their belly, have fallen victims to their concupiscence, and avaricious spirit, immolating themselves, and their children, on the altar of Moloch: the drunkard, the impure, the dishonest, men and women, who had no religion, have thus become the trophies of our modern Pharisees.—But there was this to be remarked—that whilst the men, who are converted to the Catholic Church, are either reclaimed from sin by their conversion, or rendered more exemplary in their conduct, than they were before, those who leave the Church, generally renounce the practice of morality, when they abandon their faith, and cast themselves headlong into a career of vice and debauchery; not one person distinguished for the practice of his religion—not one, of even moderate information, or respectability of conduct, is to be found amongst the converts to Protestantism.—As Catholics, it is our duty, to make every exertion and sacrifice, to protect the poor, from the arts of the proselytisers, and to preserve them from the danger incurred by denying Christ before men; it is, therefore, the duty of all Catholics to raise their voices, and to denounce those seminaries of iniquity, the proselytising schools, in which the bitter hatred against Catholicity is inculcated." His Grace pointed out the gross injustice that is done to Catholics, by compelling them to pay for educational establishments, in which non-Catholic principles are instilled into the breasts of the children of Catholic parents—to the crying iniquity of compelling the Catholic children of Catholic soldiers and sailors, to attend heretical schools, and to read the corrupt version of the Holy Scriptures, the catechisms, and other heretical works, which are used therein. To show the injustice of which Catholics are made the victims, His Grace instanced the case of Milne's Free School, in the town of Forthabers, in Elginshire. The founder, Mr. Milne, a Catholic gentleman, who amassed a fortune in the United States, bequeathed \$100,000 for the establishment of this school: with some trouble, the legacy was secured, and an Act of Parliament vested it in the hands of Protestant trustees, who devoted it, not in accordance with the intentions of the donor—for Catholic purposes—but in the establishment of a

FOREIGN INTELLIGENCE.

FRANCE.

CHANGE OF MINISTRY.—The *Moniteur* of Jan. 23rd contains several decrees of the highest importance. The first decree is as follows:—

“Louis Napoleon, President of the Republic, decrees:

“A minister of state is instituted, who will have the following attributions: The relations of the government with the Senate, and the corps legislatif and the Council of State; the correspondence of the President with the several ministers; countersignment of the decrees nominating the ministers, the presidents of the Senate and of the legislative body and the senators, granting the dotations which may be attributed to them, nominating the members of the Council of State; the countersignment of the decrees rendered by the President in execution of the powers which belong to him, in conformity with the articles 24, 28, 31, 46, and 54, of the constitution, and of those concerning matters which are not specially attributed to any ministerial department; the drawing up and preservation of the minutes of the council of ministers; the exclusive direction of the official part of the *Moniteur*; the administration of the national palaces and manufactures.—Done at the Palace of the Tuilleries, Jan. 22, 1852.

“LOUIS NAPOLEON.”

“A decree follows, appointing M. de Casabianca, former Minister of Finances, Minister of State.

“The next decree defines the attributions of the ministry of police as follows:

“Louis Napoleon, President of the Republic, decrees:

“Art. 1. A ministry is created under the name of Minister of General Police.

“Art. 2. The Minister of Police will possess the following attributions. The execution of the laws relative to the general police, to the safety and internal tranquillity of the republic. The service of the national guard, the republican guard, the gendarmerie—for everything which has reference to the maintenance of public order. The surveillance of the newspapers, dramatic pieces, and publications of every description. The police regulations of the prisons, houses of detention, justice, and every other description of prison. The personnel of the prefects of the police of Paris and the departments, and the agents of every sort of general police. The commercial, sanitary, and industrial police. The repression of mendicity and vagabondage.

“Art. 3. The Minister of Police will have correspondence with all the constituted authorities in all matters having reference to the security of the public.

“Art. 4. An ulterior decree will regulate the central organisation, and the active services of the new ministry.

“Art. 5. The ministers shall be charged as far as concern each of them respectively with the execution of the present decree.”

The President of the Republic considering that all the governments which have succeeded each other have deemed it indispensable to compel the family which had ceased to reign to dispose of all the moveable and immovable property which it possessed in France. That, whereas, on the 17th of January, 1816, Louis XVIII. compelled members of the Emperor Napoleon's family to sell their personal property within the space of six months: And that, whereas, on the 10th April, 1832, Louis Philippe did the same with respect to the princes of the elder branches of the Bourbon family. Considering that such measures are always enacted for the sake of order and public interest. That, whereas, at the present juncture more than ever, high political considerations imperatively command the diminution of the influence which the possession of three hundred millions of territorial possessions bestow on the princes of the Orleans family: Decrees:—

“Art. 1. The members of the Orleans family, their husbands, widows, and descendants, cannot possess any moveable or immovable property in France. They shall be forced to dispose of definitively all the property which they possess in the extent of the French territory.

“Art. 2. This sale shall be effected within a delay of one year—to take date from that property which is free from mortgages, and unembarrassed by other funds, from the promulgation of the present decree; and for that portion of their property which may be mortgaged or open to litigation, from the day on which such property shall be irrevocably declared to belong to them.

“Art. 3. In default of having effected the sale within the above-mentioned periods, such sale shall be effected with all due diligence by the administration of the domains, according to the forms prescribed by the law of the 10th of April, 1832. The proceeds of the sale shall be handed over to the proprietor, or to those who may be entitled to them.

“Given at the Palace of the Tuilleries, this 22nd Jan., 1852.

“LOUIS NAPOLEON.”

THE ORLEANS PROPERTY.—The property of the Princes of Orleans has not a common origin. They possess all that constituted the personal fortune of the King their father previous to his accession to the throne in 1830. At that period Louis Philippe effected a donation of that property in favor of his children. Had he not done so, his personal property would, by the fact of his accession, have become the property of the crown, and would be consolidated with the domains of the state—such being the ancient law and usage in France.

The Prince Jerome Bonaparte, Field Marshal of France, is nominated President of the Senate. M. Meynard, Senator, First Vice-President. Vice-Presidents, MM. Drouyn de L'Huys, Troplong, and General Baraguay d'Hilliers. General d'Hautpoul,

Grand Referendary; M. Lacrosse, Secretary. MM. Maillard, Roubier Delangle, Magne, Admiral Le Blanc, and M. de Parieu are appointed Presidents of the six sections of the Council.

ITALY.

MILAN, JAN. 20.—The Sardinian government, not allowing the Austrian steamers to touch the Piedmontese shore of the Lago Maggiore, the law of reciprocity obliges the Austrian government to prevent the Sardinian steamers from touching the Lombard shore. The *Gazette Piemontese*, after having cited the above measure adopted by the Austrian government, explains that if any difficulties have occurred upon this subject, they only relate to war steamers, and that the government will adopt measures for the conciliation of mutual interests.

ROME.—The College of Propaganda at Rome, celebrated the solemnity of the Epiphany on the 6th with the usual religious observances, and on the 11th and 12th with public academical sittings, as is customary every year. Monsignor Alexander Faché, Bishop of Arath, in *paribus infidelium*, presided, and forty-nine literary compositions, both in prose and verse, were read in different languages. In the Asiatic languages were read a piece of Hebrew poetry; another in Syriac, in the “rhythm of St. James; an eclogue in classical Chaldee; a canticle in classical Armenian; a sonnet in vulgar Armenian; Arabic verses; verses in vulgar Chaldee, following the rhythm of St. Ephrem; a fragment in classical Chinese; verses in Georgian and Hindostanee; a Turkish sonnet; discourses in Circassian, Birman, and Persian; a Kurdish dialogue; another in the language of Bengal; and a piece in Cingalese. Among the European languages were the modern Greek, the Illyrian, Celtic, Irish, Norwegian, Swedish, Russian, Albanian, Hungarian, Rhaetian and Wallachian. The African languages comprised productions in the Coptic, both of Memphis and Thebes, Angolan, Ethiopic, Amalic, and Congoan tongues.

GERMANY.

HAMBURG.—On the 18th instant, a process was instituted, by order of the Senate of Hamburg, against the editor of the *Reform*, for the publication of an adverse article and a caricature upon M. Louis Bonaparte. The court acquitted the editor, and condemned the public treasury in the cost of the trial. This is the first criminal process instituted in Germany to punish journalists for unfavorable allusions to the President.

THE TIMES ON THE KAFFIR WAR.

For twelve months we have carried on this miserable war at the bidding of Lord Grey, and in the blind support of his policy; it is high time now that we should know on what principle we have been acting, and on what principle we are to act for the future. Are we to persevere in the policy of aggression and conquest, or are we, though late, to recognise our error and rescue ourselves from the calamitous results of a rash and ill-considered enterprise? Our present position is untenable. We have done too much or too little. We must either advance or retreat; either we must be prepared to bury our army after us in the desolate wilds of South Africa, or we must give up the silly dream of empty conquest and worthless dominion, and restrict our colony within such limits as we can defend without loss and without expense. If the colonists choose to adventure beyond this line it must be at their own, not at our peril. We can no longer afford to insure their flocks and herds from Caffre depredations at the rate of a hundred pounds a head. The shortest follies are the best. We have paid heavily, in hard-earned treasure, and priceless blood, not for our own ambition and folly, but for the apathy which, because the Cape was only a colony, handed it over without question to the present head of the Colonial-office. We admit that our fault has been great, but we have heavily expiated it. One disaster like that of Cabul is surely enough at least for twenty years. We have renounced the plains of Central Asia; let us show the same enforced moderation, however tardily, with regard to Central Africa. Or if, instead of defending what we have already conquered, we must involve ourselves in fresh enterprises and aggressions, let us, at any rate, select some undertaking in which success will confer on us more honor and profit, and failure less indelible disgrace.

INDIA.

BOMBAY, JAN. 3.—Dhost Mahomed's health is re-established. Sir C. Campbell's forces not yet returned. Some skirmishing had taken place, and one affair with cavalry near Gazerkan. Troops of Upper Scinde were going to Keypoor, and the reserve forming at Hyderabad. The Nizam had only paid £90,000 on account of £400,000 due, and cannot procure a greater sum. His domain is in a state of anarchy, as also those of Oude. A naval force had been collected at Sangoon. Exports and imports lively; prices of goods unaltered. Cotton 72s. to 88s. per candy. Freights to Liverpool £2; to London £2 10s.—Money cheap and abundant. Companies—5 per cent. loan, 103½; 4 per cent. ditto, 89; bills on London (six months) 2 2.

AUSTRALIA.

The subjoined paragraphs, regarding the newly discovered gold mines in Port Phillip, are from communications in the *Geelong Advertiser* of the 7th October—the latest period to which advices have been received:—

“If the present rate of yield continue—of which there is every probability—pounds will supersede ounces, and the steelyard supplant the scales. Gold is shot into mesh tubs, stirred up with a shovel, and, after the debris has been well saturated, is then drained off and screened, for so rich is the residue in auriferous metal that it may be picked without cradling, and pieces from a cwt. downward found

with the greatest facility. I saw one party flushing quartz with water on a plain board, and extracting from the mass pieces of such a size that one of them would have set the province mad seven weeks ago. One party of five showed me the amount of their day's work on Monday, which was contained in a tin pannikin, which was at least one-third full. I mentioned the fact to another party, who smilingly remarked that his party had got thirty ounces that morning by 10 o'clock; and another party assured me that their yield for the day was five pounds weight; and I believe it, for I have seen veins of blue clay, streaked with a purplish hue, in which the gold was clearly perceptible, and lying therein in such profusion and size that it could easily be picked out with the point of a knife. One tin dishful of this rich deposit has been known to yield from six to eight ounces of pure gold.

“The earth of Ballarat is a teeming store of riches, which the explorers have barely entered. Many spots were abandoned as exhausted when cleared of the black surface soil and gravel, the clay being declared unproductive. But now the whole system of operation is changed; the surface soil is thrown aside, the gravel is heaped upon it, the clay is flung aside, the quartz is penetrated, and six, seven, and ten feet deep, men are delving to reach the ‘El Dorado’ of the purple clay, super-imposed upon a pipeclay formation, which rich vein is now proved to extend half a mile, and most probably through the whole of the range. Should this supposition be correct—and it is founded so far on actual experience and observation—there will be room for tens of thousands, and a yield unparalleled.

“Yesterday the Colonial Secretary received a letter from the Governor's Private Secretary (Mr. Bell), in which the writer says—‘He personally witnessed two men wash out, one day before breakfast, ten pounds and four ounces weight of pure gold, the product of two tin dishes but once filled.’ Mr. Bell stood by during the whole operation in perfect amazement, as well he might.”

IRISH INTELLIGENCE.

The receipts for the month, announced at the last meeting of the Catholic University Committee, were £1,155 4s 6d, including £820, from the Transatlantic sympathisers.

THE TENANT-RIGHT CAUSE.—At the meeting of the Drogheda Corporation, on Monday last, a petition was adopted unanimously in favor of Mr. Sharnan Crawford's tenant-right bill. We are glad to see that the Drogheda Corporation set the example to the rest of the Irish municipalities, and hope to find that the course thus adopted will be followed in every other of our cities and boroughs. We have also the pleasure to state that it is about to be brought forward at the next meeting of the Drogheda guardians, Mr. Langan having given notice of his intention to move the adoption of a petition to parliament from the board on the subject.—*Drogheda Argus*.

TENANT-RIGHT IN THE SOUTH.—We have much pleasure in being able to announce that active steps are in progress throughout the diocese of Cloyne, for making a simultaneous collection in aid of the tenant-right cause on Sunday, February 1st.—*Cork Examiner*.

PARENT BOARD OF IRISH MANUFACTURES AND INDUSTRY.—DUBLIN.—On Monday a numerous assemblage, comprising noblemen, poor law guardians, members of parliament, grand jurors, merchants, traders, and citizens generally, took place in the Pillar-room at the Rotundo, pursuant to public notice, for the purpose of considering the following propositions:—First—To adopt measures for converting the workhouses into self-sustaining establishments. Second—For extending the means of education, and directing its chief force to industrial instruction in all places, whether colleges, schools, prisons, or poorhouses.—Third—For organising an extensive and available system of banking and currency to represent the labor of the people.—Fourth—For taking steps to remove the duty off the manufacture of paper, off newspapers, and off all agencies for disseminating knowledge. Fifth—For considering and proclaiming what branches of manufacture will best suit each locality of Ireland. Sixth—For considering how best the pressure of taxation on land and labor may be diminished. Seventh—And how the physical and mental energies of the people may best be developed to success, without allowing sectarian discussion or party politics to interfere.—*Dublin Freeman*.

DEPUTATION TO THE POOR LAW COMMISSIONERS.—The deputation appointed at the consultation of Irish guardians, &c., at the Rotundo, had an interview, by appointment, on Thursday, with the Poor Law Commissioners, “to ascertain how far the guardians of the poor in the several workhouses of Ireland may be at liberty to impart industrial instruction to the inmates, and otherwise provide for their remunerative employment.” A minute of the proceedings at the interview has been prepared and signed on behalf of the deputation by the Earl of Aldborough. The commissioners, in reply to the deputation, stated that the guardians had the power to employ such industrial teachers as they deemed necessary in their respective unions, the appointment and salaries to be submitted to the commissioners. The commissioners referred to their annual report, in which they object to the manufacture of articles in the workhouse for sale to other unions, or for general sale under market price. They stated that they always evinced a strong desire to promote industrial occupation within the workhouse. As to the question of exporting the produce of workhouse labor to foreign countries, they declined to give any opinion, that being a matter that had not yet come under their consideration. The deputation pointed the attention of the commissioners to the smallness of the expenditure that has hitherto been allowed under the head of instruction in the workhouses, and urged upon them the importance of originating in the workhouses of certain districts branches of industry suited to the localities. The deputation was received and their suggestions listened to with much courtesy.

MEETING AT THE ROTUNDO.—On Friday, Jan. 30, a large and influential meeting of the nobility, gentry, landed proprietors, and numerous deputations from the boards of poor law guardians through Ireland, was held at the Rotundo, for the purpose of taking into consideration the repayment of the instalments of government advances, and remonstrating with the

government against the enforcement of these annuities; and also for the purpose of considering the subject of local taxation, and the amendment of the poor law act.—*Dublin Freeman*.

MINISTERIAL MEASURES.—The *Dublin Telegraph* announces, “on good authority” that a bill to abolish ministers' money in Ireland has been prepared, and will be brought in at the commencement of the session; and the incomes of the respective incumbents to be provided for by the Ecclesiastical Commissioners, out of the funds at their disposal. Our contemporary adds, “Another bill is prepared to regulate the mode of taking corn averages in Ireland upon the British principle. It is in contemplation to convert title rent charge in Ireland into a redeemable land-tax, as recommended in the year 1832 by a Committee of the House of Commons, of which the present Earl of Derby (then Mr. Stanley) was chairman. A bill for the registration of births, deaths, and marriages, is another of the ‘comprehensive measures’ to be launched in the coming session by the Russell Cabinet.”

REMOVAL OF HEAD QUARTERS FROM KILKENNY.—The general and staff are under orders for removal from Kilkenny; whether to be disbanded or transferred back again to Athlone, does not yet appear. One thing, however, is certain, that the military authorities have discovered the absurdity of concentrating three general officers and the military strength of the country into the province of Munster leaving the whole province of Connaught and the western seaboard wholly unprotected—while the most important position; the key-stone of the kingdom—with its almost impregnable batteries and fortifications at Athlone are falling to decay.—*Westmeath Independent*.

ADDITIONAL POLICE FOR THE DISTURBED DISTRICTS.—On Thursday 45, and on yesterday (Friday) 30 police from the central depot, Phoenix Park, arrived in Dundalk by railway. Ten of this force have been already stationed in Bridge-street, thus making two police barracks in Dundalk; 30 were sent to the Crossmaglen district, and 35 to the Forkhill district, the latter being the district in which the attempt was made to assassinate Mr. Chambre. We need hardly remind our readers that the cost of this additional force will have to be exacted as a tax on the localities in which they are stationed.—*Newry Examiner*.

INCREASE OF THE MILITARY FORCE IN GALWAY.—We have just been informed that the 17th Regiment is about to receive an increase of 130 men, intelligence to that effect having reached head-quarters this morning.—*Galway Vindicator*.

THE LATE RIGHT HON. R. L. SHELL.—The remains of Mr. Shell, which had been expected by her Majesty's ship, *Ganges*, are coming in the *Marilyn* war steamer from Malta.

EFFECTS OF THE LATE STORM AT KILKEE.—Kilkee, Jan. 23.—On Thursday morning the tide rose to a height at Kilkee that has not been witnessed for several years past, and fanned by the gale, rolled in with terrific appearance. Were it not for the protecting wall built by the Board of Works, which broke the impetuosity of the waves, the whole range of lodges on Strand-view would most likely have been swept away—owing to the above cause they escaped with only the parapet walls of some of them carried away. A great part of the protecting wall from the boat-house to the hotel, and round opposite Mr. Sikes's lodge, was thrown down; also the bottom of the unfortunate Edmund was dislodged, and thrown in on the strand, thereby accomplishing a work for the purchaser of it which all his ingenuity was not able to accomplish.—The bridge crossing from Albert-place was shaken. The tide went into several of the lodges, from which the inmates were obliged to fly, leaving the houses to take care of themselves. Great fears were entertained as to the result of the evening tide, and all were on the alert preparing for the ruinous consequences expected. Fortunately the gale moderated, and the sea did not roll in with all that tremendous force as in the morning. A great quantity of seaweed has been thrown in on the strand, which has proved a boon to the people of this place, especially at this time, when they are preparing to plant the potato, which appears to be the prevailing anxiety manifested by all the people of the neighborhood.—*Clare Journal*.

Four persons are in custody, charged with the attempt to assassinate Mr. Chambre. They will be tried before the special commission for Armagh.

PROTESTANT MEETING.

An aggregate meeting of the Protestants of Ireland, convened by the Protestant Association, was held in the Round-room of the Rotundo, Dublin, on Tuesday, for the purpose of petitioning against the Maynooth grant, and any other measures which seemed to countenance the Roman Catholic religion in Great Britain and Ireland. The apartment in which the meeting was held was about half filled. A great proportion of the assembly was composed of ladies; and the back benches were graced by a number of the Bluecoat Hospital school-boys. Around the walls were hung banners with the following, amongst other, inscriptions:—“The glorious, pious and immortal memory,” “The Boyne, 1690,” “The ten Bishops restored,” “Lord Enniskillen and loyal Orangemen all over the world,” “No state endowment of Popery,” “No peace with Rome.”

The chair was taken by Edward Grogan, M.P. The Rev. Hugh Hamilton proposed the first resolution. He thought it was the duty of the Protestant clergy to take the lead on an occasion like the present (hear, hear).

Mr. William Barlow Smythe seconded the resolution. Mr. Thomas Wallace supported the resolution.—There was no use in declaiming against Popery so long as they supported an establishment for raising recruits for the army of the Pope (hear, hear, and Kentish fire). However, he thought England was beginning to see her error, and that the year of 1852 would be the turning point. If she retraced her policy she would attain a position of greater eminence than any that she had ever hitherto occupied; but if, on the contrary, she continued to encourage Popery, national degradation would be the inevitable result. Idolatry and apostasy from truth were the diseases which afflicted Ireland (hear, hear). The people were flying from this country; but they were going to a country which, with all its faults, would not teach those emigrants falsehood at the expense of the state (hear, and Kentish fire). There would be joy in Heaven when England once more became the determined foe of Popery (cheers).

Mr. W. H. Peters, of Exeter, proposed the second resolution. To the Protestant Association of Dublin belonged the merit of having taken the initiative in agitation against the idolatrous grant to Maynooth (hear, and Kentish fire). The towns of England were following the example set in Dublin, and every exertion was necessary, seeing all the *Guy Fawkes's* that

were being turned out from Maynooth to plot against the Protestant religion (great cheering, and Kentish fire). The best of subjects would be that man who would go before the Queen, and, on bended knees, tell her Majesty that if the same anti-national and pro-Popish policy, that had hitherto characterised the measures of ministers were continued for a few years longer, it would be impossible for her Majesty's child, or grandchild to ascend the throne of Britain (cheers, and Kentish fire). If Queen Victoria wielded the Protestant sceptre as Elizabeth had done, God would overthrow Popery in these countries as he had destroyed the Spanish armada (renewed cheering, &c.). Mr. Irvine, High Sheriff of Fermanagh, seconded the resolution, which passed.

The Rev. Dr. Drew proposed the next resolution. The rev. gentleman then proceeded to denounce, as immoral and indecent, the education given to the students in Maynooth, and then went on to say that the Protestant strength of Ireland was egregiously underrated. The government had caused a false census to be prepared in Belfast for the purpose of making it appear that the Protestants were few, and the Papists the overwhelming majority (hear, hear.) The rev. speaker then proceeded to speak of the Boyne, and

The Rev. T. D. Gregg stood up and placed an orange lily in the Rev. Mr. Drew's coat. This was the signal for loud peals of the Kentish fire, and orange-colored pocket handkerchiefs were flourished simultaneously in all parts of the room.

The Rev. Mr. Drew concluded by calling on the Protestants of Ireland never to desist in their efforts until success should have crowned their exertions.

The Rev. T. D. Gregg proposed the adoption of a petition to parliament. The rev. gentleman read the petition, and explained the circumstances under which it was thought necessary to have the document more lengthy than petitions to parliament generally were. In fact, the committee of the association and of management had thought it advisable to have the petition a manifesto, so that the reader would see the whole merits of the great question at issue between Protestantism and Popery. England was annually sending out of Maynooth a body of propagandists as emissaries of tyranny and falsehood (hear, hear, and cheers.) The people of these countries nurtured intolerance in Maynooth, and did this, as was said, for the purpose of defending tolerance (hear, hear.) But liberty and Popery were incompatible (hear, hear.) If an attack were made on the Irish Protestant church by government, the Irish Protestants would appeal from the government to the people of England, and resist to the death any attempt made on the Protestant community in compliance with idolatrous demands (great cheering and Kentish fire.) All he said was, "let them try it" (hear, hear and cheers.) After some further ranting from the rev. gentleman,

The Rev. F. Thomas seconded the resolution, which passed. Mr. Thomas H. Thompson having been called to the second chair, thanks were voted to Mr. Grogan, and the meeting separated.

GREAT BRITAIN.

ACHILLI vs. NEWMAN.—We (Tablet) have received from our correspondent of last week the following additional particulars with regard to this important trial:—"When the counsel engaged in this cause on the part of the defendant attended before a judge to amend their plea, which they did solely by way of superabundant caution, not because they considered it defective, the prosecutor's counsel took the unusual course of resisting it, and so earnestly did they press the point that the judge even took time to consider it before he allowed the amendment, which he has done. It is still thought that the prosecutor will demur, and that, failing to sustain his demurrer, he will have recourse to some other shift to put off the trial."

THE LATE DR. LINGARD.—A few Protestant gentlemen, to mark their sense of the high literary attainments of the deceased historian, and of his private worth, intend to erect a monument to his memory, in the parish church of Hornby, near Lancaster, in which village the doctor resided about half a century. His remains, it will be remembered, are interred at Ushaw, in the county of Durham.—Preston Chronicle.

IRISH CATHOLIC CLUB.—The annual report of this excellent body is one of a very cheering character, and exhibits a great deal of useful operations during the last year. The members have increased considerably, and notwithstanding heavy calls on the funds, for purposes of the greatest utility, yet the treasury of the club is, I am happy to say, in a flourishing condition.—Liverpool Correspondent of the Tablet.

EMIGRATION AND PROSELYTISING.—I wish to call the attention of the public through your columns to the fact that the poor emigrants sent out to Australia by government, and who are 99 per cent. from Ireland, and consequently Catholics are treated on Sundays at the depot, Birkenhead, to Protestant service, by a student named Prince, and a Parson named Walsh. At present I only allude to the fact in order to draw attention to it, but next week I shall furnish details, and show how poor Irish Catholics are treated by the government, which professes so much liberality towards them. This matter has created a sensation here, and the only remedy is exposure, as the unfortunate creatures themselves are afraid to raise their voices, lest they might be deprived of their passage.—Jb.

SCREW THREE-DECKER FOR THE BRITISH NAVY.—The Admiralty have ordered the Windsor Castle, of 130 guns, now building at Pembroke, to be cut in two amidships, in order to introduce about 23 feet of midship body, and also to be lengthened abaft to receive the screw and engines of 750 horse power, made by Mr. Robert Napier, of Glasgow, originally for the St. Albans; and we hope to see a similar operation performed on many more of the ships now building. The Royal Albert, 120, building at Woolwich, it is said, is also to be adapted for the screw, to be propelled by the engines of 620-horse power, made by Seaward for the Euphrates. Thus bringing into use some of the engines of large power now lying on hands.—Morning Herald.

The Fury steamer left Portsmouth on Friday 23d, unexpectedly, with orders to proceed forthwith to the Mediterranean, to recall some of the ships there.

DEFENCE OF THE CHANNEL ISLANDS.—It is said that a commission, consisting of Major-General Cameron, of the Royal Engineers; Colonel Colquhoun, of the Royal Artillery; and Sir E. Belcher, R.N., has been appointed to examine and report on the state of the defences in the Channel Islands.—Daily News.

AUGMENTATION OF THE ARMY.—It is now certain that an augmentation of the army will take place. This increase is now settled, will be in the infantry,

and will, we hear, be effected by raising all regiments at home from 750 to 1000 rank and file each. Some other changes are to be made, but we understand that the entire augmentation will be 10,000 men—no officers, it is said, to be added.

It is rumored that the government have it in contemplation to arm the various bodies of the county police in this kingdom with guns and bayonets, after the manner of the Irish constabulary, and that the constables will in future be enlisted for a period of seven years.—Manchester Courier.

THE NEW REFORM BILL.—The Daily News, says, "the following boroughs are certainly amongst those marked for positive disfranchisement:—Calne, Chippenham, Tootness, Harwich, St. Alban's. Three other, not named, are likewise, it is said, to lose all parliamentary privileges. Besides these, many other boroughs are to have enlarged constituencies given them by amalgamation with neighboring towns. Additional members are to be allotted to London and Lancashire. Amongst the other chief alterations proposed will, it is said, be a ten-pound franchise for counties, and a five-pound franchise for boroughs. Not a word is yet said upon the ballot.

UNITED STATES.

THE EXILES.—At a meeting of the Smith O'Brien Committee, at the Old Colony House, Boston, on Monday evening, the 16th inst., the following resolutions were offered by Terence McHugh, Esq., and unanimously adopted:—

"Resolved, that the friends of Ireland in Boston, hail with pleasure every proper occasion of drawing more closely the bonds of Brotherhood, which should exist between all friends of Ireland throughout America.

"That therefore we heard with delight, and acknowledge with great pleasure, the courtesies extended to our Delegate to Washington by the Friends of Ireland in other places—especially in Baltimore and Washington city.

"That we leave the case of the exiled Irish Patriots with every confidence, in the hands of the President and the Secretary of State of the United States.

"That we return our best thanks to the Hon Daniel Webster, for his courteous compliance with the request of the Fanenil Hall meeting of October last.

"That the best thanks of this Committee be also tendered to our Baltimore and Washington Friends.

"That we also present our best thanks to Messrs. Cass, Hale, Butler, Shields, and the other Senators who have so handsomely brought the case of the Irish Exiles before the Congress of the United States.

WISCONSIN.—The following preamble and resolution passed both Houses of the Legislature of Wisconsin, on the 22nd of January:—

Whereas, The sufferers in the cause of liberty and human rights, in all the nations of down trodden Europe, are receiving the warm sympathy of the people of this country, and as Smith O'Brien and his associates in their efforts to redeem unhappy Ireland from her long continued misery and oppression, are now receiving in exile the punishment and company of Felons, with no stain or dishonor attached to their names, except what English law makes such, that is, the loving of their native land: therefore,

Be it Resolved, That the Senate and Assembly of this State in behalf of the people of this State, tender to said Exiles and their suffering families, their warmest and heartfelt sympathies.

That the President of the United States is hereby requested to use his influence with the English Government, to obtain the liberation of Smith O'Brien, John Mitchell, Thomas Francis Meagher, and the other Irish Exiles, so that they may be restored to their homes, and families, or permitted to emigrate to this country.

That the Governor of this State be requested to forward a copy of these resolutions to the President of the United States as soon as practicable, after their passages.

In the New York Board of Assistant Aldermen, a resolution was unanimously adopted that the Senators from that State, and representatives from the city, in Congress, be solicited to request the President to take such measures as may be expedient and necessary to obtain from the British government the liberation of the Irish exiles, Smith O'Brien, Mitchell, Meagher, Donohoe, and O'Dougherty.

COLLEGE RIOT AT CLEVELAND.—Cleveland, Feb. 17.—The riot yesterday commenced through the discovery of portions of a human body in a cesspool of the Homeopathic College, and which was identified by friends of the deceased. To satisfy the public mind, a committee of five citizens was appointed to go through the building and examine every part. At dark the crowd about the College increased largely, and hundreds of people, with lanterns, bludgeons, &c., were congregated. Every door from the first to the fourth story were burst in by the committee; the mob occupying the stairs, passages, &c., anxiously awaiting the report of the committee. In the dissecting room, situated in the cockpit of the building, the committee found the bodies of a man and woman partly dissected, and, in one corner, a dry-goods box filled with heads, feet, trunks, and other portions of bodies. One of the committee recognized the hand of his own daughter, by unmistakable marks. The crowd now burst in, ransacking the rooms and cast the contents from the windows. A full length skeleton was lashed to a barber's pole and carried about the streets. The building was twice fired, but extinguished. The Light Artillery and several companies have been called out, and are on guard, as well as the city authorities. The mob has continued throughout the day, and fears are entertained of an attack to-night. The Sheriff has issued a proclamation, calling on all good citizens to aid in putting down the rioters.

STATISTICS OF THE PROTESTANT CHURCH.

The London Examiner publishes the statements of a Rev. Mr. Hall, a dissenting minister, as to the condition of the Government church in Wales, and in the diocese of Dr. Therwall, the Government Bishop of St. David's. We extract the following, as evidences of the destitution which prevails in a church, amongst whose twenty-six Bishops, there is only the miserable pittance, of about one million of dollars, to divide annually:—

"No. 3. Llanafan Fechan.—Mr. Rees, farmer, who lives close to the church, informed me that divine service was very seldom performed here unless there are banns to publish, a wedding, or a funeral.

"No. 4. Llandulais.—This church is a barn-like building with large holes in the roof, evincing every symptom of neglect and discomfort.

"No. 5. Llonfihangel Abergwesin.—No service performed in this church five out of six Sundays for want of a congregation.

"No. 6. Llanfihangel Bryn Pabuan.—Divine service not often performed here, except a wedding or a funeral take place. The vicar rides by on a Sunday afternoon, but seldom has occasion to alight and do duty, from the want of a congregation.

"No. 7. Llanfair tref Helygon.—The parish church was in ruins many years ago; the oldest inhabitant does not remember it standing.

"No. 8. Llandeglay.—The clergyman is forbidden to have his horses in the churchyard, but he puts in two calves. The school is held in the church, into which the belfry opens, which is open to the churchyard. Calves are still turned into the churchyard, and I was told still sleep in the belfry.

"No. 9. Llangybi, four miles from Llanhedi College, has neither door nor windows. The sacrament has not been administered for ten years. Service seldom performed at all.—Cows and horses walk into the church and out at pleasure.

"No. 15. In another parish the vicar has been in the Insolvent Court; and was also suspended for three years for immorality, but allowed to return. He has only a congregation of about fifty, whilst the dissenters have four chapels, with congregations of about 1,300.

Eglwys Faix church is in the parish of Lanboidy, about four miles from the parish church. The churchyard is open to the main road, and pigs and cattle have free access in and out. The church is an old substantial building, of moderate size, but in a state of ruin, simply from want of repair. The door has neither lock nor bolt; full fifteen inches of the bottom of it are worn away, so that pigs as well as dogs can pass into the church. In consequence of the bad state of the door, there were full three inches of water on the floor; the roof is also in a sad condition, and admits the water freely. The church has two large windows in front, one on each side of the pulpit—the one on the left hand side has not one inch of glass in it, and it is said has not had any for the last seven years at least. The chancel railings, having decayed and fallen, are thrown in the corner; and although the chancel window was made a few years ago, no glass was ever put into the upper panes.

Llandowor.—This parish is a frightful demonstration of the destruction of the church in Wales by the present system. About eighty years ago this parish was under the pastoral care of a native Welshman, the excellent and eminent Griffith Jones, renowned for his piety, abilities, and qualifications. This church had then 500 communicants, and people came many miles to attend the service. But this church has now no roof to its chancel, of which it has been destitute several years. The churchyard has neither wall nor fence; sheep were seen standing on the church tower some months ago. In one parish the vicar has only of late been suspended, of whom the parishioners said he was "so bad that the devil would soon be ashamed of him." The vicar has not preached in this parish for ten years, and lives twenty miles off. He has had the care of the parish since 1812, which is now reduced to the above deplorable state, though formerly, when in other hands, it was quoted as the model parish of Wales."

The Protestant church at Rome seems to be in what our neighbors would term a "fix." They have made the important discovery that, according to their own principles, "one Bishop can exercise no lawful spiritual jurisdiction in the diocese of another;" pursuing their researches, they have also found out that Pius IX., is most undoubtedly the Bishop of Rome, and that therefore neither Dr. Bloomfield, nor any other Bishop by Act of Parliament, can have any right to exercise any act of spiritual jurisdiction within the city of Rome: in consequence, they have rejected the superintendence and authority of the Queen's Bishop of Gibraltar; the Protestant church at Rome, is therefore, at this moment, without a Bishop, and is therefore, by its own shewing, no church at all. Having rejected the authority of the Protestant Bishop, as they were obliged to do, unless they would deny one of the axioms of ecclesiastical law, it is wonderful that the Protestants at Rome have not followed out their principles to their logical consequences; for if the Pope be indeed the Bishop of Rome, then is the spiritual allegiance, of every baptized person within the diocese, due unto him, under pain of eternal damnation to those who refuse to yield it, and consequently, by their own principles, the Protestant church at Rome is bound, for the same reasons that it rejected the authority of the sham bishop, to place itself under the spiritual jurisdiction of the true Bishop—Pius IX. What will be the result of this singular movement it is hard to say; Protestants, of the Church of England, cannot condemn the conduct of their brethren at Rome, without denying that the Pope is Bishop of that city; or, asserting that, "one Bishop has the right to exercise spiritual jurisdiction in the diocese of another;" they may take either horn of the dilemma they like. The following is from the Daily News upon this subject:—

"THE ANGLICANS AT ROME.—The Clergyman and congregation of the English chapel at Rome have repudiated the authority of their own Protestant Bishop, on the ground that the Pope, as Bishop of Rome, is sole ordinary of all Episcopal churches in that diocese. The jurisdiction of the Bishop of Gibraltar is disowned; but it does not appear that the authority of the Pope has been formally acknowledged. These poor people, therefore, for the present, are stripped of the benefit of Episcopal superintendence and favor. They are hanging in mid-air between the two Churches; but we hope that, with the help of the fertile brains and ample stores of casuistry possessed by their party, they have been able to frame some consoling theory to cheer them in their desolation. The principal agent in the perpetration of this scandal we understand to have been no less a personage than the Right Hon. Dr. Nicol, lately a member of Sir Robert Peel's administration, and, like several of his most distinguished colleagues, notorious for the profession of Church principles the very reverse of those which were held by their thoroughly Protestant chief."

(From the American Celt.)

Will France invade England?—Will Austria and Russia hold back? Will America preserve a strict neutrality? How will the English people act? Can or will the Irish do anything? All these questions have a deep interest for us, at present, and may soon have a deeper.

We have no doubt that if the war is a national one between France and England, that the former will be the victor. Forty years ago it took all Europe to beat France, and even then, as Wellington coarsely said, "it was a d— tight thing." Under the system established by Napoleon, and since continued, the whole adult population has been trained. Out of 36,000,000 of French twenty armies could be raised. All that is needed in any Commune is a drummer and a bulletin, to create an army. Against this inexhaustible nursery of soldiers, England can reckon only on her standing soldiery. Of her 26,000,000 of people in the three kingdoms, 67 per cent are "used-up" mechanics, expressly forbidden to bear arms, whose political sympathies are all hostile to their rulers, and whose political principles, so far as they have any, are more French than British. The Irish agricultural population, which gave its countless recruits fifty years ago, to stuff the breaches of the Peninsula and to sodden the battle fields of the Netherlands, no longer exists as military material. The adults are far away in America, or pining paupers at home. The eloquence and ribbons of the recruiting sergeant can charm them no more. "Faugh an ballagh," shall be the outcry of British victories no longer. The government famine and Parliamentary pestilence have closed up that ready resource of England in danger.

Not only so, but if the French invade Great Britain, and if this Republic is called on practically to carry out "the Anglo-Saxon Alliance," the Irish element in our population, in all probability, could and would turn the scale against intervention in favor of England. Such are some of the possibilities which the oldest among us may live to see transformed into facts.

We shall mourn over the calamities of war, whether they afflict friend or foe. But much as we deplore the remedy, when England becomes a secondary state. Her leadership among nations has been fruitful only of error, disturbance and death. The day that sees regenerated France assume the protectorate of western Europe, will see a joyful change for the toiling, neglected, and oppressed Islanders, both of England and Ireland. God send we may live to see that sight!

TO BE LET,

(Possession First of May next),

A COTTAGE and GARDEN, as now enclosed, known as the BOURGONNE COTTAGE, belonging to the Estate of the late Hon. Louis Guy, at the extremity of St. Antoine and St. Joseph Suburbs; with about 20 arpents of arable and pasture Land thereto attached, which will be fenced, if required. Apply to O. BERTHELET, 15th February, 1862.

Province of Canada, }
District of Montreal, }
Montreal Circuit. }

IN THE CIRCUIT COURT.

Monday, the Twenty-Third Day of February, One Thousand Eight Hundred and Fifty-Two.

PRESENT.—Mr. Justice GUY.

No. 1530.

JOHN FROTHINGHAM, WILLIAM WORKMAN, THOMAS WORKMAN and GEORGE H. FROTHINGHAM, all of the City of Montreal, in the said District, Merchants, and Co-partners, and carrying on business as such at the City of Montreal aforesaid, under the Name, Style, and Firm of FROTHINGHAM & WORKMAN, Plaintiffs.

FRANCIS McNAMEE of the Parish of Montreal, Butcher and Trader, MARY WALLACE, of the same place, Widow of the late JOHN McNAMEE, in his life-time, of the Parish of Montreal, Butcher and Trader, in her own name, as having been commune en biens with her said late husband, the said JOHN McNAMEE, and GEORGE McNAMEE, of the City of Montreal, Trader, as well in his own name as in his capacity of Tutor, duly appointed to the Minor Children issue of the Marriage of the said late JOHN McNAMEE, with the said MARY WALLACE, his wife, Defendants.

IT IS ORDERED, on the motion of RICHARD MACDONNELL, Esquire, of Counsel for the Plaintiffs, in as much as it appears by the return of THOMAS A. MARTIN, one of the Sworn Bailiffs of the Superior Court of Lower Canada, acting in the District of Montreal, written on the writ of Summons in this cause issued, that FRANCIS McNAMEE and MARY WALLACE, two of the said Defendants have left their domiciles in this part of the Province of Canada heretofore constituting the Province of Lower Canada, and cannot be found in this District of Montreal, that the said Defendants by an advertisement to be twice inserted in the English language, in the newspaper of this City called, "THE TRUE WITNESS," and twice in the French language, in the newspaper of this City called "LE PAYS," they be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial, and judgment, as in a cause by default.

By the Court,
MONK, COFFIN, & PAPINEAU.

INFORMATION WANTED,

OF ANNE McMAHON, wife of BERNARD McMAHON, of the County Monaghan, Parish of Killanny, who sailed from Liverpool two years ago. Any information respecting her whereabouts will be thankfully received by her sister, Margaret McMahon, addressed, "TRUE WITNESS Office, Montreal."

N.B.—Exchange papers will confer a favor on a poor woman by copying the above.

NOTICE TO MEDICAL STUDENTS.

ST. PATRICK'S HOSPITAL.

A COURSE of CLINICAL INSTRUCTION and LECTURES will be commenced at the above Institution (already containing 75 Beds) on MONDAY next, the 2d FEBRUARY, to be continued until the 1st of August.

Clinical Surgery, Dr. MACDONNELL.
Clinical Medicine, Dr. DAVID.
Clinical Ophthalmic and Aural Surgery, Dr. HOWARD.
OPERATIONS—EVERY SATURDAY.

TERMS:

3 Months' Course on any of the above subjects £1 10 0
6 do. do. do. do. 3 0 0
Hospital Ticket—12 Months do. 2 10 0
do. 6 do. do. 1 10 0
do. 3 do. do. 0 15 0

For further particulars, apply to any of the above Lecturers, or at the Hospital, January 31, 1862.

JOHN McCLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner,

(FROM BELFAST,)

No. 33 St. Lewis Street, in rear of Donegana's Hotel,

ALL kinds of STAINs, such as Tar, Paint, Oil, Grease, Iron, Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Onions, Mutton, Lamb, Veal, Beef, Pork, Cheese, Butter, Eggs, Flour, Oatmeal, etc. with columns for quantity and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Carleton Place, Chambly, Cornwall, Dundas County, Eastern Townships, etc.

NEW CATHOLIC WORKS,

JUST RECEIVED BY THE SUBSCRIBERS, Nos. 3, 4 and 5 of the Life of Christ, 1s 3d each.

Table listing new Catholic works such as 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', 'Columbille's Prophecies', etc. with prices.

NEW CATHOLIC BOOKS.

Text listing new Catholic books received at Sadlier's Cheap Cash Book Store, including 'The Devout Soul', 'The Golden Manual', 'Cobbett's History of the Reformation', etc.

BROWNSON'S QUARTERLY REVIEW.

Advertisement for Brownson's Quarterly Review, just received by subscribers, for January, with subscription details.



THE MONTHLY MEETING of the SAINT PATRICK'S SOCIETY will be held at St. Patrick's Hall, on MONDAY EVENING next, the 1st of March, at EIGHT o'clock precisely.

By Order, H. J. LARKIN, Rec. Sec. February 26, 1852.

BOOKS SUITABLE FOR THE HOLY SEASON OF LENT.

- List of books suitable for Lent, including 'The Lenton Monitor', 'The Office of Holy Week', 'The Way of Salvation', etc. with prices.

By Order, D. & J. SADLER & Co., 179, Notre Dame Street.

TO CLERGYMEN.

JUST RECEIVED, from DUBLIN, the following WORKS: Haydock's Folio Bible, with notes to every verse, in 2 vols., etc.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

- List of Catholic works for sale, including 'ALICE RIORDAN, the Blind Man's Daughter', 'WILLY BURKE, or the Irish Orphan in America', etc.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories:—

- List of stories from the diary, including 'The Infidel', 'The Merchant's Clerk', 'The Dying Banker', etc. with prices.

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for sale on the most reasonable terms.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE SEMI-ANNUAL MEETING of the above body will be held in their ROOMS, St. Helen Street, on TUESDAY EVENING, the 2nd March, at EIGHT o'clock precisely.

By Order, DANIEL CAREY, Secy. February 25, 1852.

TO THE CATHOLICS OF CANADA.

CAUTION.

BEING credibly informed that in this city, and elsewhere, agents of Protestant Book Publishers are going about amongst Catholics, endeavoring to procure subscribers for works, (in numbers) by representing themselves as Agents for the Sale of our publications, we caution Catholics against them.

By Order, D. & J. SADLER & Co., 179, Notre Dame Street.

DR. THOMAS McGRATH.

Surgery, No. 25, McGill Street, Montreal. December 16, 1851.

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.

DEVLIN & HERBERT,

ADVOCATES, No. 5, Little St. James Street, Montreal. B. DEVLIN, ALEX. HERBERT. February 13, 1852.

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.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street.

BLANK BOOKS,

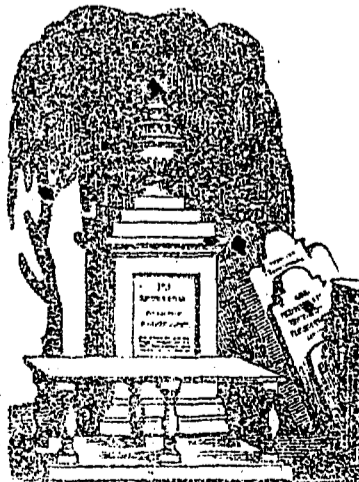
COMPRISE Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE PENCE THE QUIRE. D. & J. SADLER & Co., 179, Notre Dame Street.

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.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

No. 53, St. Urban Street, (near Dorchester Street.)



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

Lodgings for Female Servants out of Place AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH. FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation.

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 28, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEE, 83 St. Paul Street, Montreal, October 9, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Simple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs. Liberal Credit will be given. ROBERT McANDREW, No. 99, St. Paul Street, Montreal.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented from being lost or damaged, and the danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS,

103 1/2, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash. The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS)

No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business, within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business. The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting. The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. M. P. RYAN. Montreal, 5th September, 1850.

AMERICAN MART,

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

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