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CATHOLIC CHRONICLE.

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THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the *True Witness*.

(Continued from our last.)

3.—WHAT SHARE THE MONKS HAD IN THE CULTURE OF THE SCIENCES.

If the basis of modern knowledge be Catholic property, there is also a fair portion of glory to be claimed for the monks in the cultivation and growth of the sciences.

The great names of the seventeenth century are suffered to eclipse those which went before, many of whom were deserving of high praise. The bold flight taken by the natural sciences during that memorable century, proves that they must previously have had a long training. People and things feel their way before they walk; and they walk before they fly.

It was not for nothing that the men of his age erected a statue to the monk of Auvergne, Gerbert, the first French pope (Sylvester II), who first introduced the Arab arithmetic into France, Italy, and Germany; the Archimedes of the tenth century; the inventor of an organ to be played by steam—also of wheel clocks, and the author of that of Magdebourg.

There is also some honor due to the Franciscan friar of the thirteenth century, Roger Bacon, perhaps the most inventive genius that ever existed. The Protestant Vossius (Gérard-Jean) styles him a *miracle of science and of penetration*. Long before his namesake (Francis Bacon), he fathomed the void of Aristotle's philosophy, and appealed to observation and experience. But instead of confining himself to prescriptions, like the baron of Verulam, he led the way to, and became the true father of, experimental physics.

There is perhaps not one of our great modern discoveries, of which the germ, at least, may not be found in his numerous writings. Such is the opinion of the learned Brucker, who discovers therein, amongst other things, steamboats, the diving-bell, the burning-glass, optic mirrors, polyhedrons, the telescope, storming powder, &c.

The *Specula Mathematica* and the *Opus Majus* of Bacon were of no small service to Newton, as is remarked by the encyclopedists. "Therein are found some grand views and judicious reflections on astronomical refraction, &c."

Bacon had also the merit of first remarking the error in the Julian Calendar, and of proposing the correction to Pope Clement IV, in 1267. We are even assured by the editors of his works, Dr. Jebb and Dr. Friend, that it was from his data that the Gregorian Reformation was made some centuries later.

The English Franciscan was scarcely in his grave, when the properties of nitre, which he had discovered, suggested to a German Franciscan, Bertholet Schwartz, the idea of powder and fire-arms. That invention, which has exercised more influence on the destinies of the world than all the scientific labors of the age of Louis XIV, has certainly no equal, save that of printing. As for the latter, it appears to have been clearly demonstrated by two learned Italians, that *chirotypography*, or the art of printing by hand, was in use amongst the monks of the eleventh century, so that Guttenberg, Faust and Schœffer, were the inventors, not of printing, but of the press.

A place is also due amongst the precursors of science to that Raymond Lulle, of the third order of St. Francis, who knew all that was to be known in his time; to the Dominican Vincent de Beauvais, whose *speculum majus* has won for him the title of the *Pliny of the middle ages*; and also to Albertus Magnus, whose genius grasped at all, from theology even to mechanism, and to whom was applied that saying of Cicero, that *his body might be burned with his own writings*.

It was by amalgamating in their encyclopedic brains branches of knowledge, to all appearance the most dissimilar, that the learned of the middle ages put forth, through much smoke, immense volumes of light. They are twitted with dreams of the Philosopher's stone, and of judicial astrology, but apart from the fact, that posterity will reproach us with dreams of a much less innocent kind, it is acknowledged that the labors of the alchemists and astrologers have contributed much to the progress of Chemistry and Astronomy.

Again, it is the religious orders, and especially the Jesuits, who open and who fill the gallery of the great Mathematicians, Astronomers, and Physicians of the seventeenth and eighteenth centuries.

First of these is the German Jesuit, Christopher Clavius, surnamed the Euclid of his age, who reformed the Gregorian calendar, (Kepler being then no more than ten years old) and surmounted by that great work, the prejudices of all Europe.

Father Scheiner observed, in 1611, the spots on the sun's disc, and threw much light on the subject.

Father Gregory of St. Vincent, a pupil of Clavius, enriched Geometry with many immortal discoveries, and deserved to be placed by Leibnitz above Galileo, or Cavallieri, and ranged side by side with Fermat and Descartes. About the same time, Father Millet de Chales published, at Turin, the first complete course of Mathematics; and, conjointly with his colleague Grimaldus, furnished Newton with the fundamental principles of his optics.

Pascal saw his famous problems on the cycloid, simultaneously solved by Father Lalouere in France, and Wallis in England; and if the author of the *Provincials* spared no pains to asperse the work of the Jesuit, the latter has been amply avenged by Leibnitz and the Encyclopedists.

What a man—what a revolutionary genius in the sciences was Father Kircher, whose thirty-two works, written with remarkable elegance, have given to the world, on all manner of subjects, conceptions the most novel, the boldest, and the most fruitful! Instead of borrowing these, they have been feloniously taken, and in order to conceal the theft, the Jesuit has been accused of numerous errors, and set down, forsooth, as an absurd visionary. The curious cabinet wherewith he enriched the Roman College, is, in itself, sufficient to immortalise his name.

The Fathers Castel, Kilian, and, above all, Besco-wich, amply sustained the reputation of their society in the exact sciences, during the eighteenth century. We shall not hear speak of those *masters of the secrets of heaven*, whom the company sent to China and the Indies.

Although the other religious institutes may have had fewer motives, because of their vocation and purpose, for cultivating the sciences of which we speak, they have, nevertheless, produced men of note in these pursuits.

Such was Father Benoit Castelli, a Benedictine, the disciple of Galileo and the master of Toricelli; such the Milanese Jesuit Cavallieri, who, by his calculation of infinite decimals, takes his place amongst the first mathematicians of any age. Such again was Father Mersenne, of the order of Minors, inventor of the cycloid and of the reflecting telescope, falsely attributed to Newton or to James Gregory, as the encyclopedists all prove.

It is again to the Capuchin Friar Rheita, an excellent astronomer of the XVII century, that the encyclopedists attribute the invention of the *terrestrial* telescope. In our own time Father André de Gy, of the same order, has deserved by his scientific labors the praises of the learned.

The Fathers Fontana and Beccaria, (*des Ecoles-Pies*) have done no less honor to their institute, the former in mathematics, the latter by his experiments and discoveries in physic.

Amongst the many learned men who have made the Congregation of the Barnabites illustrious, we must not pass over in silence the names of Father Frizi, one of the most distinguished mathematicians and physicians of the last century, of Cardinal Gerdil, who might be called the Tostat of the eighteenth century, and who, even more than Father Avila, merited the famous epitaph:

Hic stupor est mundi, qui scibile discutit omne.

HIS EMINENCE CARDINAL WISEMAN'S SEVENTH LECTURE ON PROTESTANT OBJECTIONS.

His Eminence the Cardinal Archbishop of Westminster, in delivering his seventh lecture of the above series, chose for his subject "The Papal Supremacy," taking his text from Jerem. iii. 15, "I will give unto you pastors after my own heart, who shall feed you with knowledge and with understanding." He began by observing that the history of the Jewish Church, recorded in the Old Testament, presents a phenomenon which we should not have before expected, and which would have seemed almost unnatural, had it not been actually declared to us. When, after the first unfaithful specimen of royalty had departed from the scene of life, God gave His people another king. He raised up in the person of the second monarch "a man according to his own heart;" and under the rule of that king, even David, the prosperity of the Jewish people in worldly matters reached its highest point: the nations around were become tributary to the people whom God loved; their enemies, far and near, were quelled or brought to terms; and David was nearly permitted to see the earnest longing and desire of his eyes satisfied in the erection of the great and glorious Temple and House of God. But still, such was God's will, he did not live to see that day; that glory and happiness was reserved for his son Solomon, who should be a truer type, as he rested and reposed after his father's wars, of the great King of Peace. Solomon then made use of the treasures prepared by his father; and when the great Temple was actually built on Zion, whole holocausts witnessed its solemn dedication to the service of His majesty, and God

Himself came down and visibly dwelt therein. And together with this special mark of God's special favor came also great worldly prosperity; the Jewish people reached that point of wealth and prosperity which they never outstripped in their onward progress as a nation, and the arts attained their fullest and grandest development, the like of which had never before been seen even in the luxurious East. Who would not say that now the worship of the true God was firmly established, and had reached its culminating point? How did King Solomon and the priests of the Most High God assemble there, and fondly fancy and flatter themselves that henceforth the God of their nation should become the God of all nations, and that the most distant people would bow down and submit themselves to the majesty of His name!

But in all these, their hopes, they were doomed to disappointment. Scarcely has Solomon slept with his fathers than the rude hand of a seducer leads, or rather sends, away ten tribes out of the twelve, and so became the author of a fatal and unholy schism. Ten tribes secede from the worship of the faithful few, and their miserable schism does but plunge them lower and lower in the depths of sin and error. Two only tribes remain faithful—the one large and important, the other secondary—and for 250 years the separation continues, a separation not merely political but religious also. And during those two centuries and a half, *where was the true God to be found?* Still in Jerusalem was the only temple in which He chose to be adored; the only line of pontiffs whose ministrations, as His priests, He deigned to recognise. They were few, those faithful ones, in Jerusalem; but, few as they were, God looked with regard on those few alone. Let us set aside, in our mind, the actual idolatry of the separated tribes; still, even if they had been true to God's worship in the midst of their actual schism, like the Samaritans, still every people who came to them in God's name would have to declare to them plainly, and without reserve, "salvation is of the Jews." Many, indeed, were the pontiffs at Jerusalem who disgraced their high and holy calling under the line of kings which lasted those 250 years; and deep are the mists of error and of darkness with which the history of the faithful few who clung to Judah and Jerusalem is obscured. But still it matters not; it is at Jerusalem, and there alone, that the line is to be found which God recognises; there is the House and the Temple of God; and there alone, out of all the world, has He established the seat of His promises.

And hence, my brethren, we should not be astonished if we were to find a similar event occurring in the history and fortunes of that Universal Church, of which the Jewish Church was but a faint and imperfect type. Were any one to say that the Church of God, after centuries of darkness and immorality, seemed to be on the eve of entering upon an age of lawlessness; at a time when all the elegant arts had reached their utmost height, and learning had begun to fill up the lips of the Priesthood; when it appeared that the ancient promises of wide and unbounded sway to the Universal Church of God were about to obtain their fulfillment; were any one to say this, I ask, would he be speaking probability?—and yet would he not have been far from the truth. At this very time, in the beginning of the 16th century, at the very period when the Christian Church was most extensively flourishing, there came upon it a blow exactly similar and parallel to that which befel to the Jewish Church under Roboan. And if that blow did not rend away a majority of the Christian world from the great Catholic community, still a very large and fair portion broke communion with the seat and centre of God's revealed worship. Now, I ask, after reading the history of the Old Testament, does this seem a strange and improbable thing? We think not. The Catholic knows and says that such was the case; we were *once* united from the East to the West; there was *once* but one altar, one form of prayer, one song of praise, one Church, one family, throughout the world; and it seemed as if the entire nations of the earth were on the very point of bowing down and doing obeisance before it. And just at this moment, there came a fatal blow, a wide-spreading schism; and it overspread many countries, also on the continent of Europe, and also this, our England, the "Isle of Saints." And yet, when this blow came, the Faithful felt and knew that there was, and could be, only one line of Priests and Pontiffs, on which God had set His seal; and so, like faithful Tobias of old, they were forced to have resort to the one centre of unity and seat of government; and to the ancient line of early Christian Bishops, from whom the utmost bounds of the earth had been brought into the obedience of Faith, and to whom all Christian kingdoms owed subjection.

You now understand the object of my words: it is, my brethren, to vindicate the Catholic doctrine of the *supremacy of the Pope, or Bishop of Rome, as*

the successor of St. Peter, the chief of Christ's Apostles. I have to deal with objections urged against this doctrine, not to give positive proofs in its favor; and yet the proofs of the doctrine itself will, one by one, appear, as we go onward, in answering the objections of Protestants: and to the latter it is my intention to reply, not so much by texts of Holy Scripture, or of the Fathers of the Church, as by adducing facts and considering their collective weight. For, as on a former occasion, I have preached here at length upon this subject, and have published what I then preached, I must refer you to that work, the "*Lectures on the Catholic Church*," if you wish to see the proofs of Catholic doctrines more fully brought out; for though I shall to-night have occasion to refer to the texts of Scripture, it will not be so minutely as you perhaps may desire. Yet do not think that, if such be the case, it is that I shrink from the subject; I urge you to examine closely and carefully the Scripture proofs as a preparatory exercise to the right understanding of this Lecture.

It is clear that all Christians hold that *some order of ministry or other is, if not an essential, still an important part of the Christian scheme.* There are, for example, those who believe that the right of appointing pastors to minister to each congregation is vested in the congregation itself, and that from time to time this inherent right and power are exercised in the appointment of a pastor, and that such a person exercises his ministry by a delegation of this right. The pastor assumes forthwith an ecclesiastical title, and teaches and preaches in the various "churches" of his sect or denomination; and these powers are held to be secured to the individual by virtue of some charter, derived from Christ Jesus and His Apostles. Others rise higher than this low view and doctrine, and hold that no such power can be delegated to pastors from below, but that it must come from without and from above; and whether the appointment come from one or from more, they profess to refer their claim to a chain of succession reaching up to the Apostles themselves, and that a single break in this magic chain will cut off and invalidate all ministerial acts; just as if one intermediate link in the electric wire be wanting the telegraph itself is powerless. Such would seem to be, in some sense, the doctrine of the English Protestant Church, in its service-book at least; it would seem as if it held that no true pastor can exist except he can trace his succession back, in an unbroken chain, to the Apostles, and through them to Christ Himself. And, at least to many members of the Protestant Establishment, this seems a very natural doctrine indeed, and that nothing can possibly be more in accordance with what we might beforehand have expected, than that Christ Himself should have invested certain teachers with certain powers, to act in His name to the very end of time: if so be that the Church was intended by Him to act to the end of time as the dispenser of those gifts to man. Such is the belief of another class, the Episcopalians. Now the Catholic Church goes a step further still. She holds and teaches that this Apostolical chain of succession is really and truly a doctrine taught by Christ Himself; but upon the very self same principle she also believes and teaches that, among all those Episcopally-ordained pastors, one pastor is, of necessity, supreme above the rest; and, further still, that this superior authority of one Bishop is traceable to the very words and commission of Christ Himself, and forms an integral part of the great Christian system of revealed truth.

Now, is there anything unnatural in this belief? Is there in it anything which you can detect contrary to what we might reasonably have expected to find there? If we already believe that all the clergy are not equal, but that some clergy are superior to others, is it ridiculous, I ask, that thousands, nay, millions of Christians should hold that, among all these Bishops, there is one invested with special power and authority over the rest of his brethren in Christendom? The very Church of England itself keeps up an approach to this very principle. As time went on, the Church found it necessary to appoint Archbishops over Bishops, and over these again Primates, and over these in turn, Patriarchs. And if this be the simple and natural, and necessary principle upon which episcopacy develops itself, is it absurd, I ask, for Jesus Christ, with His perfect knowledge of the needs of man, and of His Church's fortunes, to have done that which men themselves regard as so very needful, and find themselves, by experience, obliged to do? Is it absurd to suppose that God Himself should have made one Bishop by right superior to all others, when men make intermediate superiors? I know not how or why it is so, but in England it is popularly deemed something absurd to believe, that one Bishop has really superior power to others. This is a matter, I say, which is not argued against, but met with simple ridicule; and I cannot find it written in the Gospel

that we are to use ridicule in such sacred matters. But setting aside this matter, let us come at once to the class of proofs which I propose to adopt, to the facts of history rather than texts from Holy Scripture or from the Fathers.

Suppose you did not believe in the divine origin of bishops, and spoke upon the subject to one who regarded Christianity as divine, his best method of convincing you of your error would not be to lay open the Bible and point out certain texts, (for the Holy Bible has been read alike by those who hold, and who deny, Episcopacy;) but he would naturally go to history and point to historical facts, and put the matter in some such shape as this—"After 300 years of persecution and suffering under the Roman emperors, the Church, who had hitherto, as it were, been burrowing in the Catacombs, gained a respite from her troubles: God gave her rest and peace.—She stretched them into parts distant beyond any thing which, with our modern ideas, we can now conceive—from Spain in the west to the Indus in the east; from the icy north to the tropical climate of Africa; and as soon as she was at peace errors and heresies one by one arose within her bosom. What did she do? Guided by the presence of God's Holy Spirit she met in a Council at Nicæa, in the year A.D. 325; and when she met there, every part of the globe was duly represented—England and Spain, Gaul and Africa, Egypt and Armenia. And who were these representatives who met there from every part of the world? They were all bishops; it was found that at that time there was no part of the Catholic Church which was not under episcopal rule; they were all bishops with sees and with dioceses; there was no exception; and they all had one faith, one worship, one altar; one form of doctrine; it was found, too, that in ecclesiastical rule, no less than in faith, they were all one. Now how can you account for so many Churches, from so many quarters, being each and all found to have one and the same form of government? There was no dispute at Nicæa on this head; there was no need of settling any such question; you can account for it only in one way—by believing that episcopacy is part and parcel of the Christian system; and that as the seed was scattered far and wide, the Christian Church grew up not only one in faith, but in outward form as well. Now go to Holy Scripture and ask what did the apostles mean by bishops? You will find that one person was established by them in each diocese, with supreme authority in matters of faith; that he was consecrated by them to be one of their own body, and that they delegated to him a portion of their own powers and commission; and that for the first 300 years of the Christian Church the episcopal line of the succession was kept unbroken, is a fact witnessed by letters describing the martyrdom of Christian bishops, and the fate of bishops driven from their sees and again restored to them. And this series of facts is again to prove that no other form of government but that of bishops ever prevailed; and so that episcopacy has come down from the apostles."

Such would be the Episcopalian's line of proof.—You see thus how facts give us the key to the true meaning of Holy Scripture. Extend this reasoning somewhat further. As soon as the Church has had time to breathe after her long centuries of persecution, she judges it expedient that her bishops should all be convoked in Council at Nicæa in A.D. 325. Who shall do this? Who shall summon them?—God, in His inscrutable purposes, had brought nearly the whole known world under one visible head—the Roman Emperor. That emperor, Constantine, is now a Christian; and as such he can convoke Christians. But is he the first to move in the matter?—no; he is at Constantinople. Then is it the Bishop of that great city?—oh, no; there is another city in the West, just beginning to sink in material glory, but in spiritual glory the same as she has always been. That city is Rome. It is the Bishop of that city, Pope Sylvester, who asks the Emperor to convene the Bishops of Christendom. This surely looks as if he assumed to himself some right and share in the matter, and was possessed of some authority. The Bishops assembled at Nicæa in Asia Minor. Among them are the Patriarchs of Antioch and Alexandria. Who then shall preside? Surely the greatest of the Eastern prelates; no, it is not so. Is it then the Pope of Rome himself? No, he cannot come in person; but he sends as his legates, Hosius, Bishop of Cordova, and his priests, Vito and Vincentius, in his place. They sit first as his legates in the Council, and as such they first subscribe the documents and resolutions of the Council. And is not this strange and uncommon, if the claim of the Pope of Rome be, as some would tell us, a thing unheard of up to this time? And is it not an insolent and arrogant thing to put forward such a claim?—to send priests to sit above bishops at the great council where the Catholic faith is about to be defined? But did not some bishop protest against this claim as a novel and unheard-of thing? Not one. Then what shall we conclude? Plainly that all the bishops present did acknowledge the Bishop of Rome as lawfully supreme in the persons of his legates. Again, in A.D. 431, the council of Ephesus was convened by the Emperor, at the request of the then Pope, because of the error of Nestorius. And who presided there? St. Cyril and three priests, as delegates of Rome.—They all speak in the very plainest terms; and, what is more, all who are present joyfully recognise their authority. Again, at Chalcedon, in A.D. 451, Pope Leo the Great, we find, sends two bishops and a priest as his delegates, who take the lead in the Council, and direct what is to be done. And so, if the general prevalence of episcopacy be a standing proof of its divine antiquity, then also the acknowledgment of the power of the See of Rome proves that the authority of that See is ancient and divine. The Church, too, is compared to a body. The child is the germ of the man; all the physical organs

exist within the child in their undeveloped state.—The child grows and expands; but each organ was there from the very first moment of birth; the hand and the foot are no novelty in its form. Why, then, shall we recognise all this analogy as existent in the Church, with one single exception? Why should we think that God gave to His Church from the very first a body complete in every part except the head, and imagine that the head is a mere after-growth? Surely, my brethren, this is contrary to the whole analogy of growth in nature. If, together with the Episcopate, the Primacy, comes forth into being, then there must, I say, be from the first some living speaking head, without which the whole body is speechless and lifeless. If converts were held without some one binding link to hold them together, or without some one supreme authority to rectify and to confirm their acts, then there would immediately arise a thousand contests for pre-eminence, and nothing would be brought to accomplishment. Thus we see, from history and from analogy, that when the Christian body first came forth to view, she came forward complete, Episcopate, and with a head.

But, perhaps, it may be urged that the Bishops submitted to this claim from its very boldness and novelty, and that the boldest carried the day. But surely this is rash judgment to pass upon the Church of the Living God, and it is contradicted by facts; there is no sign of any usurpation being felt. Listen to those who preside, and to those who give ear to them. At Nicæa was passed a Canon, declaring that "The See of Rome has always had the Primacy." Here is a plain proof that such Primacy was nothing novel. Again, as to the keeping of Easter, it was ordered that the Bishop of Alexandria, even the great St. Cyril, should send to Rome the calculation of that festival made in the schools of Alexandria; and for what purpose? in order that the Bishop of Rome may enforce uniformity of practice throughout the entire length of Christendom. Here then the Council of Nicæa acknowledges both the primacy and jurisdiction of the See of Rome. Again, in A.D. 347, the Council of Sardica, which was but an appendix to that of Nicæa, decrees in a canon that "When any bishop feels himself aggrieved he may appeal to the Bishop of Rome, who shall appoint judges to hear and decide the cause." At Ephesus, too, the language used is most remarkable—"No doubt," says the holy Council, "that St. Peter received from Jesus Christ himself the keys of the Church, and authority to bind and loose sins on earth, and that Peter lives in his successors." Here is the gist of the claim: it is as St. Peter's successor that the Pope acts. The Legate of Rome had already said that—"Peter was the head of the faith of the Apostles." All, then, acknowledged the Papal right to preside: all acquiesced in the claim of one common Head. The same was the case at Chalcedon: there letters from the Pope were read, condemning a certain heresy; what did the prelates say?—"The cause is at an end; Peter has spoken through the mouth of his successors—there is no more need of deliberation." These facts, my brethren, are strong facts, to say the least; and they show, that as soon as the Church spoke with united voice, the belief in Episcopacy was inseparably joined with a belief in the supremacy of the See of Rome, as having been the See of St. Peter.

The next question now goes a step further. There is no doubt as to what has been the belief of modern times; and we need not to stay to prove what is confessed even by our adversaries. What we need to establish is, that such was the belief of very primitive antiquity. Besides, the newest work written against the Catholic Church confesses to the unity of belief on this head from the time of the Council of Sardica, until it gradually rose to its full development under Leo the Great, in A.D. 450. You, who are at all versed in antiquity, know well that the ante-Nicene period of the Church is wrapped in considerable obscurity. What we know and read of, for the most part, is the martyrdom of the Church's saints and bishops: the ecclesiastical acts are rare and few before the time of Constantine. Eusebius, indeed, quotes the remains of Fathers and other records and documents which then survived. The bishops, who met at Nicæa, had witnessed a variety of occurrences, explicable only on the supposition that the Papal supremacy was universally acknowledged. Thus, for instance, Dionysius of Rome summoned Dionysius of Alexandria to answer for his faith. Did he refuse or protest against the claim? No; he went to Rome, pleaded his cause, and came off triumphant. Origen, too, was accused of heresy. The Pontiff of Rome charges him with the sin of heresy: Origen sends off to Rome straightway his profession of faith. A hundred years earlier there had arisen, in the Church, a controversy as to the re-baptising of those who had been baptised by heretics. Pope Stephen pronounced judgment, and threatened excommunication even to the African bishops.

Again, in the second century, Victor, Bishop of Rome, calls to account the Bishops of the East as to their mode of keeping Easter, though they declared that they kept it according to a tradition handed down from St. John. Victor orders a council to be held in the East, in Judea, and threatens to excommunicate those who do not submit to its decrees. And why did not the other bishops laugh to scorn his words as idle threats? just as the Anglican Bishops did a year or so ago, when they declared that the Bishop of Rome was no greater than any other prelate? They knew better. Let us go even a step earlier. There is a certain Clement, mentioned by St. Paul in one of his Epistles, as having "his name written in the Book of Life." This Clement was Bishop of Rome in the first century; and while he was bishop there, a schism arose at Corinth. Clement takes upon himself to send letters and delegates to Corinth to remedy the disorders, and demands that peace be restored. Now, Corinth was situated very

far from Rome, but it was very near to Ephesus; and at this very time the Apostle St. John himself was alive, and living at Ephesus. On what possible ground could Clement have done this, while St. John was alive, the "beloved disciple" of our Lord, had he not claimed and possessed divine jurisdiction? I have now carried you back to apostolic days, my brethren, and you see that the acknowledgment of the Roman or Papal supremacy at Nicæa was nothing new or strange: the bishop there could trace it backwards to the very first, as well as, nay, far better, than we have done. But I have another argument to bring forward. Socrates gives a list of bishops deposed from, and restored to, their sees by the Popes of Rome, especially by one Pope, Liberius. Another bishop brought back to a provincial council a letter from Rome demanding his restoration. The council obeyed at once. Heresies, too, were often checked or extinguished by the Popes, without the intervention of a council; and hence we see the meaning of the spontaneous exclamation of all the Bishops at Chalcedon, "the cause is ended; Peter hath spoken." The bishop, to have said this, must have believed the Pope to possess the right of defining doctrine, and of being in all respects a pastor after God's own heart. In the second century arose a heresy in Aria. Irenæus, Bishop of Lyons in France, writes to the Pope against the Montanists, and urged him to take into consideration their heretical tenets. The Pope did so; and we have in this fact a clear recognition of the Roman claim. And just so it was with the Novatians, the Apollinarians, and the Donatists.—Every where they were condemned by the voice of the Popes, and the Christian world acquiesced in their condemnation. These facts, then, serve to connect the Papal claims and prerogatives, as they existed in the days of the Church's peace, with the same in apostolic days.

Next follows the question—Did this authority come from Christ himself? I reply—you allow, my brethren, that the conduct of the first Christians, after all, the best comment on the words of our Blessed Lord. They are, confessedly, the best comment on the question of episcopacy; and therefore, they are also, in all probability, the best comment on the question of the Papal supremacy. In the case of episcopacy, you naturally ask for some proof of some public commission actually bestowed—not merely empty titles and compliments, but real and permanent powers, forming an actual part of the great Christian scheme. Now, it is most easy to multiply passages where the Fathers of the Church ascribe to St. Peter the plenitude of authority. But did Peter receive anything greater than merely special authority, differing in degree only from that which was given to the other apostles? The answer is very simple. Yes; thrice at least did Christ speak to this effect; and when he spoke, he either meant to give what he said that he bestowed, or he did not mean it. If the latter, then his sacred lips uttered words in vain, and this I term blasphemy to suppose. For why were his words spoken and recorded if they had no meaning? It is sheer blasphemy to say that Christ meant nothing when he opened his lips. And besides is this the way in which we are accustomed to interpret other like passages? St. John was the beloved disciple—were not the other disciples "beloved"? And yet was not he "beloved" in a peculiar way? St. Paul was "the Apostle of the Gentiles;" but so were Peter, and Bartholomew, and others also. Yet, was he not, in an especial sense, "the Apostle of the Gentiles"? Surely, this is true. And surely our Blessed Lord intended to convey the idea of some pre-eminence, when he said to St. Peter—"Thou art Peter" (i.e., "a rock") for in the original language the words are one and the same, though in Greek there is a slight variety of inflection. "Thou art Peter," or a rock, "and on this rock I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven." Now had these words been spoken to all the apostles—"Ye are a rock," &c., would you not have inferred that something special and peculiar was conferred by them—what else mean the "keys," and the "rock," as a foundation? Again, three times our Blessed Lord says to St. Peter—"Feed my sheep." And once, after Peter's fall, he tells that apostle to "strengthen his brethren," because he, our Lord, and his own, had "prayed for" him.—Surely, then, if this be indeed so, Peter was made something more than the other apostles in point of "spiritual jurisdiction."

We next come to the common objection of Protestants—that the above words mean only a dignity and precedence, though they admit that whatever it was, it was to be handed on to Peter's successors.—All good Protestant commentators admit that some pre-eminence was given to St. Peter, and that it was transmissible. Now, was this prerogative bestowed merely as an honor, or was it power, authority, and jurisdiction? The words surely import the latter, and we find the best comment on their meaning in the history of the church. And this is the Primacy: this is all I ask you to allow. You are often told about papal infallibility, and how that if the Pope were to say that black is white, all Catholics are bound to believe him. Now let me tell you here, as a Prelate of the Church, and as one, as it were, nearly incorporated with the Roman Pontiff, that such a doctrine as the infallibility of the Pope is not an article of the Catholic faith at all; but an opinion; which many Catholics hold and many do not hold. That the Pope is kept, by the promised Spirit of God, from ruling any point of doctrine contrary to the faith of Christ, is what we are taught to expect, and what I for one heartily believe; but more than this no one is called upon to admit.

There are many popular objections to be answered,

but one I must notice as the boldest of all. It has now become a favorite topic to sap the foundations of the faith by denying that St. Peter was ever at Rome. Now I say that whoever can believe this, can believe that William the Conqueror never came into England, and that no such person as Julius Cæsar ever lived. Learned works ere this have been written to prove that the twelve Cæsars are all fictions; and learned infidels have even gone so far as to say that there never were any such persons as the twelve Apostles—nay, as Jesus Christ himself. And how do we answer such people? Disgusted, we turn aside and say, if such doubts are once begun, no historical fact can stand.—Now when was this idea first started? Not even three centuries ago. No historian listens to so wild a vagary. The learned Protestant writer, Cave, referring to Calvin's objection, says, "We believe, with all antiquity, that St. Peter was at Rome, and lived at Antiquity." Now, for proof, I will not confine myself to the monuments still existing at Rome, every stone of which is connected with that apostle's life and death. Clement, the fourth Pope of Rome, says that "St. Peter and St. Paul suffered martyrdom at Rome under his eyes." St. Ignatius writes to the Roman Christians entreating their prayers, and says, "I will not command you, as Peter and Paul used to do." Papias, a disciple of St. John, says expressly that "St. Peter was martyred at Rome;" and another writer, Caius in Eusebius, declares thus—"I can show you everywhere in our city the trophies of those two founders of our church; that of St. Peter on the Vatican Hill, that of St. Paul in the Ostian Way." There is another interesting way of answering this objection. Many fathers give complete lists of the descent of the Roman Pontiff from St. Peter, in order to show that there is no other Church than that of Rome to which Christians must go to learn the faith. This is done at length by Irenæus, by Tertullian, by St. Optatus of Milevis, and St. Augustine himself argues in a like strain, to show that all men ought to adhere to the communion of the See of Rome; and all those lists presuppose that St. Peter was Bishop of Rome and lived at Rome. But I would refer you also to a modern work which is above suspicion, written by Protestants of deep research and learning. It is called "Rome, Sacred and Profane;" and one of the authors who compiled the work (the Chevalier Bunsen) holds now a high diplomatic situation in this kingdom; and he, a learned a candid Protestant, proves and establishes historically that the relics of the Apostle St. Peter, which now lie under the high altar of St. Peter's Church of Rome, are the genuine remains of his body.

Again, it is objected against us, that many Popes have been bad men, and have disgraced their high calling by sinful lives; and 'could these have been God's vicegerents?' I answer, the characters of the most malignant Popes, as Boniface, and Gregory, and Innocent III., have been recently vindicated by learned Protestant historians, and especially by German writers. Do not take on trust all that you hear said against the Popes. I admit that the objection holds good against a certain number. But did God ever promise to them a spotless life or unblemished virtue? Was such the case under the old law with God's rulers and vicegerents?—with Samson?—with David?—with Solomon? The priests of the kingdom of Judah were the very first to violate God's honor; yet they, and they only, could offer acceptable sacrifices to His name. Well has our blessed Lord defined between the sacred office and the sinful man when He says, "The scribes and Pharisees sit in Moses's seat; and therefore that they say unto you, observe and do; but do not ye after their works." Their lives are to be eschewed; their words are to be followed. Jesus Christ himself chose twelve Apostles; He knew from the first who should betray Him; yet He sends a Judas to preach to others the Gospel of Penance. Shall it then be an argument against the divine commission of the See of Peter, because a few unworthy individuals have sat in it? Christ promised to be with them always, as teaching in them and through them; but he never promised to keep them from sin. Divine guidance is not impeccability; but bad as the lives of some Popes have been, not one has ever betrayed God's secret and revealed truth; no one Papal decision has ever had to be set aside by the Church. And further, we may ask, did England, in rejecting the authority of the Papal See, do so because of the wickedness of the Popes themselves, when she transferred the headship in things spiritual to a monster and a murderer such as Henry VIII.? Was he so worthy and immaculate? Weigh well the comparative goodness of the Popes, and the first few individuals who called themselves "Head of the Church" in England. Their history will not bear too close a scrutiny. It was because the Papal jurisdiction stood in the way between a bad man and the gratification of his evil passions, that it was set aside in England. It is objected here that the Roman See was guilty of political encroachments. But we reply, supposing such to have been the case, will you cut away the authority which Christ gave, because an authority is assumed which he did not give? Will you in surgery cut off the sound limb, because of the diseased tumor upon it, which can be removed by itself in safety? If Christ has given to the See of St. Peter, a spiritual jurisdiction here, a day will come when England must answer for disowning it. Many countries now-a-days, though jealous of temporal interference, such as Austria, Spain, and the American Republics, own the spirit-sway of Rome as completely as I do myself; and hence it is clear, that the two can exist separate; and their separation here in England was but a shallow plea.

I touch not to-night on the ground of expediency; I only give you the necessary consequence of what is stated above. If you are asked why you believe in episcopacy, you will say, "I see the need of some such order, to unite a diocese in one; where there is no such government, there is no order." We say the same of the Papacy. Christ came, as we all confess, to give unity to the nations of the world; and unity can never be realised except under one head. The existence of one such head is necessary in order to keep even a diocese together; but Jesus Christ looked wider than a diocese. No other method of preserving unity can be found, except that one which is confirmed by the experience of 1800 years; for where there is no visible head, there has never been unity; but towns and villages have been broken up, and whole bodies of Christendom are mutually estranged. Wherever the great schism of the Reformation has taken effect, these General Councils have been at an end. Since the Nestorian and Eutychian heresies were cut off, in the fifth century, from Catholic communion, no Councils have been held among their professors. No Council has been held among the reformed sects of the North, while the Catholic Church, since that time, has met in council at Trent, and yet may meet again.

Seeing then, brethren, that unity has thus only been attained and preserved, we see our theory, as it were, demonstrated by a series of experiments; and we find that the Papacy alone answers the great end of unity. In it then we see the true solution of our problem, and everywhere we find ourselves united with the rest of the great Catholic body, so long as we are united with the See of Peter. In it we are as one.

A few weeks since, a Bishop, newly consecrated, called on me from Rome; he was hoping to reach the capital of Canada in May, and his own diocese on the shores of Hudson's Bay about September next. And who are his destined flock? Some Indians. And what is his conveyance? He must go with his three priests along the Canadian Lakes, he must walk thence, carrying his canoe for hundreds of miles, and twenty times at least he must embark in that fragile bark, with his compass and the Sun in heaven to guide his path. He will be a Bishop severed from the rest of Christendom in geographical position. Will he start a new Church in his distant locality? Far from it; when he or his priests return, if it be twenty years hence, I would unhesitatingly invite them into this pulpit, in full faith that they would still be true to their religion. And what is the tie that binds us together? It is not interest; it is the spiritual bond, pervading every Catholic breast from pole to pole.—You, my poorer brethren and hearers, in and by this spiritual bond, hold communion with martyrs in China and Japan. The Rock of Peter is your and my common ground; thence flow the streams unfrozen, even in the icy regions of the north. Look, then, to the "Rock," whence ye are hewn out. Be faithful in life and death to him who rules you in God's name and by His authority—the Vicar of Christ—the successor of St. Peter's chair—and Christ Himself hereafter will recognise in you the true and obedient sheep of His flock; and having here given you "shepherds after God's own heart to lead you in wisdom and knowledge," he will guide you by their hand into the gates of the "heavenly Jerusalem."

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY.—The Collection for the University is progressing with astonishing rapidity. Since the meeting of the committee, held on the 7th ult., over £600 have been received. Amongst the subscriptions making up this sum, we are happy to announce that William H. Cogan, Esq., M. P., has contributed £50.

THE SEE OF DUBLIN.—The Roman correspondent of the *Chronicle*, writing on April 20th, says:—"The Pope has approved of the *dignissimus* of the three candidates at Dublin, in the place of the late Archbishop Murray. The name is as yet kept secret. I, however, conclude, that Dr. Cullen has been selected." [This story is, no doubt, substantially true, but it is obviously premature.—Ed. *Tub.*]

THE BISHOP OF TEXAS IN IRELAND.—The Rt. Rev. Dr. Odin, Bishop of Texas, United States, conferred holy orders on the Rev. Bernard O'Reilly, and the Rev. William Hagarty, who were ordained Priests on yesterday morning. The venerable Prelate is taking these young missionaries with him at once to his own mission of Texas. The Rt. Rev. Dr. Odin is a Frenchman. He has been about thirty years on the American mission, during the last twelve of which he has been Bishop of Texas.—*Dublin Freeman of 1st May.*

We understand that His Grace the Archbishop of Cashel has been pleased to promote the Rev. James Ryan, for so many years the pious and exemplary Curate of Cashel, to the pastoral care of the extensive parishes of Pailsgreen and Templebreedin, vacant by the death of the late lamented Rev. T. Hayden, P. P. His Grace could not have chosen a worthier successor to his late respected and warmly attached friend. We have the pleasure of knowing the Rev. James Ryan for many years, and we feel that we only give expression to the sentiments of the citizens of Cashel, when we say that, both as a clergyman and a gentleman, he possessed the confidence and regard of the highly respectable population amongst whom "his mission of peace and good will" was so long beneficially exercised.—*Tipperary Free Press.*

CLERKENWELL.—The Sacrament of Confirmation was administered at SS Peter and Paul's Rosoman-street, on Sunday last, by his Eminence the Cardinal Archbishop of Westminster, on which occasion three hundred and twenty children and adults were confirmed. On the following Tuesday upwards of fifty of the children attending the poor schools made their first Communion at the hands of their zealous Pastor, the Rev. J. Kync.

CONVERSION OF MR. H. J. COLERIDGE.—This gentleman, whose conversion was recorded in last week's *Tablet*, is a son of Mr. Justice Coleridge. He was Fellow of Oriel College, and formerly scholar of Trinity College, Oxford, first class in *Literis humanioribus*. The following additional information, relative to this conversion, we take from the *Catholic Standard* of last week:—"On Easter Monday evening, Mr. H. J. Coleridge, son of Mr. Justice Coleridge, and a clergyman of the Anglican Church, was, with two other converts, publicly received into the bosom of the Holy Catholic Church, at the church of the Redeemerist Fathers, Clapham, by the Rev. Father Petcherine, who after the interesting ceremony, in his own eloquent and peculiarly affectionate style, addressed a few words of earnest congratulation and encouragement to the new converts. The Rev. Father himself, a convert from the Greek Schismatic Church, evidently felt in his own person a renewal of the joy he had formerly experienced on his own reception; and he made an impression on his hearers (many of whom were Protestants) which will not be easily effaced. The interesting ceremony concluded with Benediction of the Most Holy Sacrament. The chaste and beautiful altar and sanctuary was magnificently decorated with flowers, and resplendent with lights, of which there could scarcely have been less than 200—all this in honor of the great Festival of Easter, it also served to pro-

claim the joy of the Church on this happy occasion—the reconciliation of three more souls to the true Faith. *Deo gratias!*"

Henry Woodley, Esq., Belle-rue-terrace, York, was received into the bosom of the Catholic Church on Low Sunday, at the Church of St. George, in that city, by the Rev. W. Fisher.—*Catholic Standard.*

On Friday the 16th inst., three persons—Daniel Joseph May, Charles John Dwyer, and Mary Dwyer, were received into the bosom of the Church, at New Ross, by the Rev. T. Doyle, C. C. The impressive ceremony was performed at the church of St. Mary's, in the presence of many of the faithful residing in the parish.—*Dublin Telegraph.*

A letter recently received from Santa Clara, Florida, dated March 17th, announces the death of Hon. Judge Jones of the United States District Court.—On his death-bed, the Judge was received into the Catholic Church, and died happily, with all the consolations of our Holy Religion. May he rest in peace. Amen.—*St. Louis Shepherd.*

AFFAIRS OF ROME.—The Conference of St. Vincent de Paul held their annual general assembly on April 6th, in the Church of the Caravita. The Cardinals Patrizi, Vicar-General of his Holiness; Fornari, Prefect of the Sacred Congregation of Studies, and Protector of the whole Society of St. Vincent de Paul; Spinola, Pro-datary of his Holiness, and several other Prelates and persons of distinction were present. Two of the Jesuit Fathers, one in Italian, and the other in French, addressed the assembly, which was presided over by the Rev. Father de Villefort, Director-General of all the Conferences since the establishment of the society in 1842. The collection was made by the Count de Bontourlin, in the name of the Conference of Foreigners, and by the Dukes Salviati and Pali in that of the Italian Conferences. It was in 1842 that the Society of St. Vincent de Paul was established in Rome, and installed there by the eloquent words of Father de Ravignan. In 1851 it was divided into the two Conferences, Foreign and Italian. The first is exclusively composed of non-Roman members, and attends to visiting and relieving poor foreign as well as Roman families. Its active members amounted in 1851 to forty; its honorary members to twenty-four. It has relieved seventy-two families; and patronised the school established at Trevi for young Frenchmen, under the care of the Brothers of Christian Doctrine. It has also established an evening school for French soldiers at St. Louis, which is directed with admirable devotion and success by M. l'Abbé de l'Isle Adam, Chaplain of St. Louis. All the winter it has been attended by 100 soldiers, who have learned there reading, writing, arithmetic, grammar, and other elementary branches of knowledge necessary for their position. The other school, founded for the same object, in the house of the Brothers of Christian Doctrine of the Madonna-dei-Monti, and which continues to fill every evening, has been in like manner encouraged, visited, and assisted by the Conference. Books have been disseminated by its care in the barracks, and several soldiers have found, in the good counsels and encouragement of members of the society, the method of regaining a regular life, and returning to the practice of their religious duties. The receipts of the Foreign Conference in 1850, were 471 Roman *scudi*; in 1851, 638.

The Bishop of Samos *in partibus*, V. A., of Japan, has arrived in Rome from Hong-Kong, in China, where he has been for some years waiting for an opportunity to penetrate into his vicariate. Providence seems at this moment likely to second his wishes. He brings to Rome, to submit them to the approbation of Propaganda, the acts of the first council held by the Bishops, Vicars-Apostolic of China. Five Bishops, thirty Priests, and a great number of Christians assisted at this assembly, so new for China, and so consoling for the future prospects of that mission.

IRISH INTELLIGENCE.

GREAT TENANT RIGHT MEETING IN NAVAN.

An aggregate meeting of the four tenant right district societies of the county Meath—viz., Navan, Trim, Kells, and Duleek, was held at Navan, the 23rd ult., Thomas Maher, Esq., in the chair.

There were present a great number of the Catholic clergy, together with a large number of gentlemen, from the different districts of the county.

It is particularly worthy of notice that nearly all the clergymen of the county who were absent, and a great number of the lay friends of tenant right, had signified their determination to carry out whatever might be agreed upon at the meeting.

Moved by Rev. R. Ennis, and seconded by Rev. T. Lynch:—

"Resolved.—That the resolution of the 27th of March, 1851—viz., 'That it is the opinion of this meeting that neither of the present representatives of the county of Meath is entitled to our confidence,' be rescinded as far as Mr. Corbally is concerned."

Moved by the Rev. T. McCulla, and seconded by Mr. M. Kealy:—

"That, shortly after the last general election, the Whigs passed a bill through parliament generally known as 'the Irish Coercion Bill'; that that bill was strongly opposed by John O'Connell and the Irish Liberal party, because, amongst other reasons, it was not to be accompanied with measures of redress for the grievances of Ireland; that Mr. Henry Grattan deserted the Irish party on that occasion, and by his votes and speeches identified himself with the 'base, brutal, and bloody Whigs'; that, so far from joining in demanding redress for the grievances of Ireland, he made use of language calculated to excite the disgust of every humane Irishman; that, when called to account for his conduct in this case by a respected Clergyman of the county, he replied only in terms of bitterness and scorn; that, therefore, a general meeting of the Meath Club was held in Navan on the 31st of January, 1848, at which the following resolutions

were unanimously adopted, and ordered to be published in the *Freeman and Pilot* newspapers:—

"1. That we do hereby express our unqualified condemnation of a bill introduced by her Majesty's government during the present session of parliament, known as the 'Irish Coercion Bill.'"

"2. That Henry Grattan, Esq., our Repeal representative, by his votes and reported speeches in favor of said coercion bill, has forfeited the confidence of this club."

"3. That the tone of Mr. Grattan's letters, addressed to a Reverend and respected member of our body, justly deserves the strongest expression of our censure."

That, in consequence of this formal repudiation of Mr. Grattan by the then sole organ of public opinion in the county, no further political intercourse was held with him until, in the autumn of 1850, he was asked to sign a requisition for a tenant right county meeting, which he refused to do; that, finally, so late as the 31st of last January, when he was requested by some of our district societies to support Mr. Crawford's new and amended bill, which was adopted four months previously at a conference in Dublin of several members of parliament and others, he answered with his accustomed scorn, 'I have not yet seen it; if it suits Ireland's case I shall support it,' &c. That, under all these circumstances, the men of Meath could not now re-elect Mr. Grattan without degrading themselves in their own estimation and that of the whole world, and that, therefore, we hereby pledge ourselves to give him the most decided opposition should he attempt to obtrude himself on our county at the approaching or any future election."

Resolved thirdly; moved by the Very Rev. J. Dowling, and seconded by R. Skelly, Esq.:—

"That a committee be appointed to correspond with Mr. Lucas and Mr. Corbally, as the candidates entitled to the first consideration at our hands, to ascertain if there be any obstacle on their parts to prevent us from finally adopting them as the tenant right candidates, to be exclusively supported by our societies at the approaching election."

The late tenant right meeting in Loughrea is producing good fruit. The town and neighborhood is completely organized, and subscriptions are rapidly coming in to sustain the policy of the League—to which body Loughrea furnishes no mean contingent. Honor to the patriotic and true men of that town.—*Galway Vindicator.*

THE POLITICAL CONVICTS OF 1848.—A memorial to the Lord Lieutenant of Ireland in favor of the emancipation of these convicts has, within the past few days, received the signatures of upwards of 100 noblemen and gentlemen. This memorial has been signed by Lords Monck, Dunsandel, Alborough, Cloncurry, 19 members of Parliament, 4 Catholic Bishops, the Mayors of Dublin, Cork, Limerick, Wexford, Sligo, Drogheda, and Clonmel, upwards of 30 Magistrates, and 12 Queen's Counsel, amongst whom are George Battersby, Esq., Isaac Butt, Esq., Charles Rolleston, John G. Smiley, Esq., and others who have always been opposed to the ultra-democratic party in this country.

At a meeting of the Tuam Board of Guardians, on Thursday, it was agreed that a petition should be presented to Parliament, praying for a pardon to the Irish political exiles. The chairman, a Protestant, and clerk of the crown for the county of Mayo, in moving that a petition should be presented against the Ecclesiastical Titles Bill, said—"It was an enactment insulting to the feelings of the great body of the people of the country, and disgraceful to the Government that passed it into law."

At the meeting of the Galway Board of Guardians on Friday, a petition to the Queen, for the release of Smith O'Brien, and the other Irish political prisoners, was unanimously adopted.

On the 30th of March last, the Mayor received a communication from Paris, stating that a Catholic clergyman named Eugene M'Namara, a native of Bawikile, near Corofin, where his mother is living, died and left the sum of twelve hundred thousand dollars to his nearest relatives, whom his worship could not discover until within the last week, when he found that the eldest brother of the deceased clergyman was a constable of the city police, named John M'Namara, to whom the immense wealth which the rev. gentleman amassed by working the silver mines of Mexico now reverts.—*Limerick Examiner.*

Mr. Corry Connellan, private secretary to the late Lord Lieutenant, is proceeding through Ireland on a tour of inspection of the prisons.

ELECTRIC TELEGRAPH TO GALWAY.—The wires for an electric telegraph have been laid down by the Galway company from Athlone to the station of Downhill, adjoining Kinnegad, and in the course of a few weeks the whole line between Dublin and Galway will be complete. The telegraph was worked on a day of last week from Mullingar to Athlone, and found to answer most satisfactorily.—*King's County Chronicle.*

QUEEN'S COUNTY.—Last week a meeting, consisting of a numerous body of the Catholic clergy, was held in Maryborough, at which the representation of the Queen's County was considered. It was decided that one candidate should be put in nomination, in opposition to the Right Hon. J. W. Fitzpatrick, and that if Sir Charles Coote would not pledge himself, to a deputation appointed to wait upon him, to vote for the repeal of the Ecclesiastical Titles Act, and promise not to influence his tenantry in favor of Mr. Fitzpatrick, a second candidate will be started. The 3rd of May is named for another meeting, at which it is to be decided what course is most advisable.—*Leinster Express.*

LIMERICK CITY.—A rumor prevails that Lord Arundel and Surrey will not resign the representation of this city. Sergeant O'Brien has arrived from Dublin and has been most enthusiastically received. Mr. Potter is expected immediately from London. A meeting of Mr. Barrington's friends was held on Saturday, when it was declared that he should not solicit the votes of the constituency under the present circumstances. Mr. E. W. Russell is proceeding with his canvass.—*Limerick Reporter.*

WESTMEATH.—More than seventy members of the Liberal Club met at the York Hotel, Mullingar, on the 22nd ultimo, to prepare for the election. The following resolution was adopted:—"That whereas the triumphant state of the registry proves, beyond all doubt, that two Liberal and independent men can be returned for this county, we hereby request that all candidates aspiring to the representation of Westmeath will address the electors forthwith, as it is the determination of the club not to support any man who shall

not have done so before the next meeting of the club, which is to be held at the club-room, Mullingar, on Tuesday, the 18th of May."

SLIGO.—A meeting of the Sligo Independent Club was held on Saturday, the Very Rev. Dean Durkan in the chair. It was resolved that the candidates who would receive the support of the Liberal electors should be pledged to use all their efforts in advocating the following measures, and should withhold their confidence from any Government not making them cabinet questions, viz.:—Tenant right; the extinction of tithes; the abrogation of enactments against civil and religious liberty; a change in the poor laws to make the boards consist of elected guardians alone; free trade; and, finally, that they shall resign their seats when required to do so by a majority of their constituents. It was then resolved that Mr. Sheriff Swift and John Ball, Esq., be the candidates whom the Liberal electors pledge themselves to return for the county at the next election.

THE EXONUS.—It appears from the *Waterford Chronicle* that since the 14th ultimo a vessel sailed to St. John's, Newfoundland, four to Quebec, and one to New York, with over 700 passengers, and the Mars steamer with about 400 passengers to Liverpool, bound to the Far West. The appearance of the greater number of these betokened no destitution or want of means to leave Old Father land. There are six other vessels taking passengers to sail direct to their western destination.

On Friday, the *Mars* left the quay, Waterford, at one o'clock for Liverpool, with nearly one hundred passengers, en route to America. On the same day the barque *Orinoco* left also with about two hundred very respectable looking passengers.—*Waterford News.*

In consequence of the admonitions of the Right Rev. Dr. Vaughan, Bishop of Killaloe, based upon the authority of reverend correspondents in America, thirty of the Nenagh papers who were about to be sent out have refused to emigrate.

So sanguine are farmers of the success of the potato this year that they are now burning beaten ground, for the purpose of renewing the seed.

Mr. Wyndham Gould, M. P., has made considerable abatements of arrears due on his estates at Dromadia, in the county Limerick.

A portion of the property of Edward Turner, Esq., Newry, situated in the counties of Down and Antrim, was sold under the Encumbered Estates Court in Belfast on Tuesday. The lots were sold at the rate of 16½ years' purchase. The amount realised by the sales was £8,480.

In the Union of Newcastle, county Limerick, the expenditure is now upwards of £80 less than it was during the corresponding period of last year.

Emigration has again commenced this year with redoubled vigor; crowds of very respectable farmers and farm-laborers are every day leaving for the far west.—*Leitrim Journal.*

A bill is now before Parliament to sanction the drainage and enclosure of the "Buck-strand of Tramore."

Considerable presence of mind was last week evinced by a quarryman named Cunnane, living in the neighborhood of Kilmallock. Having been a short time since employed at pump sinking, he had just charged a hole in a shaft which he had sunk to a considerable depth, when partly wound up in the bucket, the rope broke and he was precipitated to the bottom. Notwithstanding the stunning effect of the unexpected fall, he possessed sufficient presence of mind not only to comprehend the intensity of the danger, but likewise to attempt averting it. He groped towards the point at which the rock was charged, and fortunately succeeded in extinguishing the touch-paper before the fire was communicated to the powder.

Francis and Owen Kelly, who were tried for the murder of the late Mr. Bateson at the Monaghan Special Commission, were brought to Dublin on Wednesday, under a writ of *habeas corpus*, to appear before the Court of Queen's Bench. The case will be heard at the next Monaghan Assizes as a record, or in any other county the Queen's Bench may direct.

A LORD CHIEF JUSTICE VIOLATING THE LAW.—The great exterminator is at length caught in his own toils. At the meeting of the board of guardians on yesterday, the relieving officer for the Barna division informed the Board that six families had been evicted from the property of Lord Campbell, and that notice of such eviction, as required by act of parliament, had not been served on him. An order was made to institute legal proceedings against his lordship.—*Galway Packet.*

The *Tuam Herald* says—"We have heard it rumored that informations have been forwarded to the Castle by our Resident Magistrate, and under the advice of the Protestant Dignitaries of Tuam, charging one of the Catholic clergymen of this town with being an accessory in instigating some persons to set fire to the house, of which mention was made last week in our journal. The clergyman reported to have been so charged is, we understand, most anxious that the Castle authorities should grant a searching investigation into the entire transaction, and if actively followed up, instead of implicating him, it will shed additional light upon the doings of the Proselytisers in this vicinity."

At the Dingle Quarter Sessions last week a document of a most insulting description to Catholics, which had been issued by the Protestant Clergyman of the district, and had been posted in the most conspicuous positions along the road which the people had to go when proceeding to chapel, was made the subject of an animated discussion. It was declared by several gentlemen that it would be impossible to keep the peace should such practices continue. The assistant-barrister declined to interfere.

A disgraceful outrage was perpetrated in the streets of Castlebar, some evenings since. Some soldiers violently assaulted, without any provocation, a Catholic clergyman, and some civilians. A riot ensued, which was quelled by the prompt interference of the police. The soldiers have been punished by their officers.

A correspondent of the *Limerick Reporter* says:—"On Saturday night, a most disgraceful act was committed in the village of Clerihan, within four miles of Clonmel. Some diabolical wretch set fire to the residence of the Rev. Mr. Heffernan, the respected parish priest of Clerihan, and only for the prompt assistance rendered by the inmates, the rev. gentleman would have been burnt to death, as he was asleep whilst the bedroom was enveloped in flames, and when rescued from his perilous position was severely burned, and every vestige of furniture, wearing apparel, and bed-clothes were consumed by the devouring element. The perpetrator of this abominable outrage has not yet been discovered."

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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 21, 1852.

We most earnestly request of our Subscribers to
 remit to us, without delay, the amounts due to this
 Office.

NEWS OF THE WEEK.

With the exception of the preparations for the
 ensuing elections, and the anti-Maynooth agitation,
 there is little news of any consequence in the English
 papers per Canada. In reply to Sir J. Duckworth,
 Mr. Spooner explained the reasons why he had agreed
 to the postponement of his motion upon the Maynooth
 question, from the 4th to the 11th instant. Mr.
 Anstey having demanded whether it was the hon.
 member's intention to move for the repeal of the
 grant, Mr. Spooner replied that such was not his
 immediate intention, "until the subject had been
 inquired into, because the grant being ratified by an
 Act of Parliament, he considered it incumbent upon
 him to make out a case before proposing that it should
 be withdrawn, and he could not do so before moving
 for a Select Committee of inquiry. To that object
 he had adhered, and he had no intention of making
 any motion at present relative to the repeal of the
 grant to Maynooth."

This new form of the No-Popery cry is severely
 condemned by many of the Protestant journals, who
 see in it merely a ministerial dodge, in order to gain
 a few votes from the more violent of the Exeter Hall
 fanatics, and who know that the repeal of the May-
 nooth grant will be the triumph of the Catholic
 University of Ireland, and the consequent destruction
 of the Godless or National system of education.
 The *Weekly News* says that there is but one way
 of conciliating the Catholic Clergy of Ireland, and
 that is by abolishing the monstrous anomaly of the
 Irish Protestant Church:—

"As long as that huge solecism exists—as long as
 the Church of the minority is endowed out of the
 revenues to which the Church of the majority feel and
 know they have a prior claim, you will have disaffec-
 tion and discontent existing as the normal condition
 of the Roman Catholic priesthood. To take away the
 endowment from Maynooth while you leave untouched
 the endowment of the Protestant Church, would be a
 declaration of war against the bulk of the Irish popu-
 lation. No one knows this better than Lord Derby;
 no one therefore is more inexcusable in keeping such
 a question open for the mere purposes of an election
 cry."

Sir W. Verner demanded of Lord John Russell
 whether it was true, as stated in a sermon lately
 preached in Dublin, in commemoration of the deceased
 Archbishop, that the late Archbishop of Dublin had
 been requested, by the government of the day, to
 accept a distinguished post in the Privy Council, an
 offer which the deceased prelate refused to accept.

Lord John Russell had no hesitation in avowing that
 the fact asserted by the rev. gentleman, and now re-
 peated by the honorable baronet, was substantially
 correct, though he would have hesitated in making
 that admission had he not been formally called upon.
 It was proposed to the late Archbishop to take a seat
 at the Privy Council in Ireland, but that prelate had
 declined to accept it. A pretty confession this from
 the author of the Durham "mummy letter," and
 the Ecclesiastical Titles Bill.

The Chancellor of the Exchequer has brought forth
 his budget which has been received as favorably as
 could have been expected. The income of the present
 year is estimated at £51,625,000, and the expendi-
 ture £51,173,979, leaving a surplus of income over
 expenditure of £461,021.

A Synod of the Bishops of England is appointed to
 be held at Oscott College in the month of July next.
 His Eminence the Cardinal Archbishop of Westmin-
 ster will preside. Her Majesty's Attorney-General
 will have an opportunity to distinguish himself by en-
 forcing the pains and penalties of the Penal Laws of
 last Session, but we don't think that he will venture
 to improve it.

The strange story of Mr. Simpson, mate of the
Renovation on her voyage from Limerick to Quebec
 last spring, relative to the two wrecks seen on the
 ice, is exciting the attention of the naval authorities,
 and the general impression seems to be that the story is

true, and that the wrecks seen, were those of the long-
 lost vessels of Franklin's expedition. That these ves-
 sels should have become inextricably imbedded in the
 ice—that the crews should, in consequence, have de-
 serted them—that the vessels so abandoned should
 have drifted away to the southward, and should have
 been sighted by another vessel crossing the Atlantic
 in about the parallel of Cape Race, is quite possible
 and easily conceivable; but what is incredible and in-
 conceivable is, the stolid apathy of the captain, crew,
 and passengers of the *Renovation*, in passing these
 wrecks, without making the slightest attempt to as-
 certain what, and whence, they were, and in not mak-
 ing any mention of the circumstance immediately upon
 their arrival in port, and thus permitting a whole year
 to elapse before the story was allowed to transpire;
 this is, indeed, so incredible, so monstrous, that we
 are almost inclined to accept the easier alternative of
 believing the whole story to be a fiction.

From France we have nothing new. The inten-
 tions of the President, with regard to the re-establish-
 ment of the Empire, are still unknown, though there
 are not wanting rumors to the effect, that in a few days
 the Emperor will be hailed by the shouts of the soldi-
 ery on the Champ de Mars. It is said that the
 Comte de Chambord has requested his friends to ab-
 stain from opposition to the present government of
 France.

We are in receipt of intelligence from the Cape
 of Good Hope up to the 10th March. Nothing of
 any importance had occurred since the sailing of the
Propontis. The Legislative Council had voted £300
 for the relief of the survivors from the wreck of the
Birkenhead. The news of Sir Harry Smith's
 recall had reached him, but had caused no alteration
 in his plans, in consequence.

Mr. Feargus O'Connor, well known for his amiable
 eccentricities in the House of Commons, arrived in
 New York by the *Europa*. The *New York Herald*
 has the following notice of the learned gentleman:—

"MR. FEARGUS O'CONNOR IN NEW YORK.—Among
 the amusing notabilities which our city has had the
 honor of receiving lately from Europe, Mr. Feargus
 O'Connor, who arrived here a few days ago, by the
Europa, occupies the most distinguished niche. His
 past career, as a great political agitator, member of
 the British Parliament, proprietor of the *Northern Star*,
 leader of the chartists in England, and originator of
 the Snigg's End land scheme, has brought him so
 prominently before public attention, that he had become
 somewhat notorious, even in this country. For the
 last few years, however, his eccentricities have so
 manifested themselves, as well in the great council
 chambers of the nation as in his private and public
 life, that it was apparent his intellect was becoming
 deranged; and a short time since his friends instituted
 the preliminary proceedings to issue a writ of *de lunatico
 inquirendo*, for the purpose of having him placed
 under restraint; but he avoided the execution of this
 process by withdrawing himself from England and
 coming to this country, where—as he had wit enough
 left to discern—European lunatics are not only secure
 from molestation, but *feted*, admired, and made much
 of. His mind, too, had been so long dwelling on the
 six points of the charter, that after it had become de-
 ranged, it may, perhaps, have imagined the existence
 of some affinity between them and the "Five Points"
 situated in our city, which have attained such world-
 wide celebrity.

Whatever may have been his principal motives,
 however, he is here among us, and we would not be
 at all surprised if he was found taking an active part
 in the Presidential movements. His presence at the
 Fillmore meeting this evening, is not a very improbable
 contingency, and would, we doubt not, create quite a
 sensation. Mr. O'Connor's partial insanity is, how-
 ever, we regret to say, a confirmed fact. His conduct
 at the Irving House, where he has been staying, re-
 moves every doubt as to the certainty of that melan-
 choly termination of his exciting political career. At
 the *table d'hôte* his aberrations of intellect manifest
 themselves in the strangest way. He sometimes takes
 a fancy for dishes not to be found in the bill of fare,
 and fights with the waiters for not attending to his
 orders. He exhibits a wonderful curiosity to find out
 the nativity of all that are sitting near him; asks
 gentlemen to send him over their wine; drinks healths
 with every one about the table, addressing them as
 "your Majesty;" quotes poetry, recites parliamentary
 speeches, and amuses the company by telling anec-
 dotes of the Queen and her husband, O'Connell, Peel,
 and Little Johnny Russell. He frequently visits
 Stewart's marble palace, and shocks the sensitiveness
 of the ladies by his strange manner and strange
 questions, asking them, among other drolleries, why
 they don't wear beards on their chins. None of his
 friends have, as yet, made their appearance here to
 take him in charge; but—as his insanity is so un-
 questionable—some surveillance should be placed over
 him by the proper authority, until they do arrive, which
 will probably be by the next steamer.

The steamer *Atlantic* arrived at New York on the
 16th inst.; her news is unimportant. On Tuesday,
 4th inst., in the House of Lords, Lord Lyndhurst
 offered a bill repealing all disabilities upon persons
 refusing to take the oaths of abjuration, etc.—refer-
 ring especially to the case of Mr. Solomons—which
 was read once.

It is said that Lord Derby does not intend offering
 any opposition to the repeal of the Jewish disabilities.

(From the Journal de Quebec.)

PASTORAL OF HIS GRACE THE ARCHBISHOP
 OF QUEBEC, ON THE JUBILEE GRANTED
 BY OUR HOLY FATHER PIUS IX, BY HIS
 LETTERS APOSTOLIC OF NOV. 21, 1851.

By the Grace of God, and favor of the Apostolic See,
 Archbishop of Quebec, &c., &c., &c.

To the Clergy, secular and regular, to the religious
 communities, and to all the Faithful of our Diocese,
 health and benediction in the Lord.

For the second time since his happy accession to the
 pontifical throne, the supreme pastor of the fold of
 Jesus Christ, his Holiness Pius IX, demands that the
 Faithful solemnly unite their prayers to his, in order
 to obtain for the Church the extraordinary succor she
 stands in need of, in these days of trials and affliction.
 To induce them the more efficaciously to raise their

suppliant voices towards the God of mercy, he opens
 unto them the spiritual treasures confided to him, and
 grants them the plenary indulgence of the Jubilee.

There is no doubt, dearly beloved brethren, that in
 combats and trials there is nothing which should
 astonish the Church; such is her destiny, her heritage
 on earth. She may justly say with the royal prophet,
 "Often have they fought against me from my youth;
 but they could not prevail over me." *Super expugna-
 verunt me a juventute; etenim non potuerunt mihi.*—
 Ps. 128, 2.

The barque of Peter, so often buffeted by the winds
 and waves, is now assailed in its glorious course by one
 of the most furious tempests that hell has ever raised
 against her. To destroy her, the powers of darkness
 employ the most audacious efforts and concoct the foul-
 est conspiracies. The touching apostolic letter of his
 Holiness will inform you of these mournful details, and
 explain to you the cry of distress which now issues from
 the heart of Catholic Europe: "Lord, save us, we
 perish. *Domine, salva nos, perimus.*"—St. Matthew
 8, 25.

Alas! dearly beloved brethren, our country, hitherto
 the privileged abode of the pure faith of Catholicism,
 begins to feel the agitation produced in the old world
 by the pestilential winds of perverse doctrines. By
 means of certain periodicals, ideas subversive of au-
 thority, of order and of morality, have crept into our
 country settlements, hitherto so moral and religious.
 Received at first with suspicion and coldness, they
 have resulted in making some proselytes, even among
 Christians once attached to their religion. Though the
 evil be far from generally extended, it is nevertheless
 sufficiently apparent to excite in us a fear of those evils
 which desolate Europe, and threaten to sap the basis
 of society.

Dearly beloved brethren, it is with sorrow we inform
 you, that the enemy has entered the field of the hus-
 bandman, and is there employed casting tares among
 the wheat. In contemplating the happy effects, so
 abundantly produced by parochial retreats—due to the
 zeal of our dear and worthy co-operators in the sacred
 ministry,—we were greatly consoled. We rejoiced in
 learning that disorders had ceased, that peace reigned
 in domestic circles, that intemperance had disappeared,
 that the kingdom of God appeared to be established in
 every part of our immense diocese. And lo, ashamed
 of his defeats, the author of evil is endeavoring to re-
 new the combat, and lead back in his chains the
 victims who had escaped from his tyranny. In several
 localities intemperance has again raised its menacing,
 hideous head; men actuated by a deplorable cupidity,
 men calling themselves Christians, speculate on the
 misfortune and ruin of families, endeavor to introduce
 anew among you the demon of intemperance. Oh!
 dearly beloved brethren, we implore of you in the
 name of that God whose thirst was assuaged with
 vinegar and gall, of that God who died for you on the
 cross, that you unite to crush this monster which would
 carry desolation into your families, and destroy your
 hopes and happiness in this world and the next. During
 the exercise of the Jubilee, renew your determination to
 resolutely war against it; recall to their duty those of
 your brethren who have had the misfortune to forget
 their pledge, and take energetic measures to resist the
 common enemy and arrest his onward course.

We should wish to draw your attention to another
 evil which has become common among the rural
 population, and has been a fruitful source of injustice
 and hatred: it is that unfortunate spirit of litigation,
 to the scandal of the Christian character, which multi-
 plies more and more suits in our courts of law. These
 are undertaken to gratify revenge, to heal wounded
 pride, to resist a law, the laudable ends of which, seem
 not to be understood. Hence arise dissension, calumny,
 hatred, and often the ruin of families. One of the
 most deplorable results of this state of things is the
 frequency of perjury, of which magistrates charged
 with the administration of justice, bitterly complain.
 To the disgrace of our holy religion, to the dishonor
 of the ancient good faith of our fathers, the sacred name
 of God is invoked to testify to a falsehood, and to sus-
 tain an injustice.

These, dearly beloved brethren, without our other
 fears for the present and future, these assuredly are
 sufficient motives "to raise your eyes and hearts
 towards the eternal mount (Ps. cxx, 1), towards the
 God of all consolation, to beseech Him to have pity on
 this interesting portion of his inheritance.

But, if prayer opens unto us the gates of heaven,
 alms purify us from every sin: "*Elemosyna ob omni
 peccato et a morte liberat.*"—Tob. 4, 11. Therefore
 amongst the works prescribed for gaining the indul-
 gence of the Jubilee, in order to draw down the mercy
 of God upon sinners, the Sovereign Pontiff enjoins two
 alms, one for the poor, another for the Propagation of
 the Faith.

Be not surprised, dearly beloved brethren, if on this
 occasion we appeal to your charity in behalf of an in-
 stitution, the completion of which we have deeply at
 heart. About two years ago was commenced, in our
 metropolitan city, an extensive Hospice de Charité,
 intended as an asylum for the sick, the infirm, and for
 orphans destitute of friends and means of support. To
 advance this edifice we employ every means which
 Divine Providence places at our disposal; but these
 means are insufficient to terminate an enterprise now
 so indispensable. It is towards this good work we
 invite you to apply your alms in favor of the poor,
 persuaded that the aid given to this charitable institu-
 tion will prove meritorious before God, and fulfill the
 intentions of the chief of His Church.

These reasons moving us thereunto, the sacred name
 of God invoked, we have ruled and ordained, and do
 rule and ordain as follows:—

1. In virtue of a particular indulgence of the Holy See,
 accorded to the entire ecclesiastical province, the time
 of the Jubilee will continue, during three months, in
 this diocese: from Whitsunday, the 30th of May next,
 to the 29th August next, thirtieth Sunday after
 Pentecost.

2. The Parish Priests, curates and missionaries, shall
 select during this interval of three months, one, two, or
 three weeks, (according to the population of their
 parishes) during which they will procure to the Faithful
 committed to their care, the solemn exercises of the
 Jubilee.

3. The opening of the exercises shall be announced
 in every parish or mission, on the eve of the day on
 which they will commence, by the ringing of bells,
 for a quarter of an hour, immediately after the evening
 Angelus, and their termination shall be announced
 similarly, the last day of the religious exercises.

4. On the first day of the exercises the *Veni Creator*
 shall be sung before Mass, to implore the assistance of
 the Holy Ghost, and on the last day, the *Te Deum*, as
 an act of thanksgiving for the favors received. The

exercise of each day shall conclude with the exposi-
 tion or benediction of the blessed sacrament.

5. In order to gain the indulgence of the Jubilee,
 which, per modum suffragii, is applicable to the souls
 in Purgatory, the terms of the apostolic letter require:—

1. To humbly confess with sincere repentance; and,
 having obtained sacramental absolution, to receive the
 holy communion; 2. To visit the three churches ap-
 pointed for stations, or to visit one of them three times,
 and to there fervently pray to the Lord, for the pros-
 perity and exaltation of our holy mother the Church
 and of the Apostolic See, for the extirpation of heresy,
 for peace and concord among Christian princes, and for
 peace and union among all the Faithful; 3. To fast once
 during the three months above mentioned for the
 Jubilee; 4. To give alms to the poor, and a pious
 offering, each according to his devotion, to that excellent
 work, the *Propagation of the Faith*, a work eminently
 recommended by the Sovereign Pontiff to our Pastoral
 care. Though all these works may be performed
 during the three months the Jubilee is to continue in
 the diocese, we nevertheless exhort the Faithful to
 acquit themselves of them, during the time chosen for
 the solemn exercise, in the locality to which they
 belong.

6. In order that the indulgence of the Jubilee may
 be gained by all those, who, through infirmity, or any
 other impediment whatever, are unable to perform the
 works hereinbefore enumerated, confessors are autho-
 rized to commute the same to other works of piety, or
 to postpone their accomplishment to as early a period
 as possible, from the time of the Jubilee, and even to
 exempt children from the Holy Communion.

7th. In order to give to the Faithful greater facility
 to give the alms and offerings prescribed by the Apo-
 stolic Letter, there shall be two collections made in
 each locality during the solemn exercises; the proceeds
 of one shall be for the Propagation of the Faith, and
 that of the other shall be applied either to the Hospice
 de Charité, if circumstances permit, or to relieve the
 suffering poor. It is desirable, that these collections
 be made, as much as possible, on Sundays. The
 Curés will please to appoint persons to receive the
 alms of those who may be prevented from attending
 Church on the days on which the abovementioned col-
 lections shall be made.

8. It is meet that the fast prescribed be performed,
 at the choice of the faithful, on the Wednesday or Fri-
 day of the week or weeks selected in each locality for
 the exercises of the Jubilee.

9. The Churches which shall be visited by the
 parishioners of Notre Dame of Quebec, are the Cathed-
 ral, St. Patrick's Church, and that of St. John's
 Suburbs; and for those of St. Roch, their own parish
 Church, the Church of the Hospital General, and one
 of the Churches to be visited by the parishioners of
 Notre Dame of Quebec. In the parishes and missions
 of the diocese, the faithful shall visit their local Church
 three times. As to districts in which there are neither
 Churches nor Chapels, as well as where it is difficult
 to perform the visits prescribed, the Confessors can
 substitute for those visits, some other good works,
 according to their discretion.

This present Pastoral shall be read and published
 from the pulpit of every Church, Chapel, and every
 other place where public Service is performed, as well
 as in Chapters and in Religious Communities, the first
 Sunday after it has been received.

Given at Quebec, the 23d April, 1852, under our
 sign, the seal of our arms, and the countersign of our
 Secretary.

† P. F. ARCHBISHOP OF QUEBEC,
 Par Monseigneur,
 EDMOND LANGEVIN, Proc.
 Secretary.

The National Council of the Catholic Church in
 the United States was opened at Baltimore on Sun-
 day the 9th inst. High Mass was sung by His Grace
 the Archbishop of Baltimore, and the Sermon was
 preached by the Archbishop of New York. We
 learn from the *N. Y. Freeman's Journal*, that His
 Lordship the Bishop of Toronto, and the Bishop of
 Halifax, are expected to be present, and will be in-
 vited to take seats at the Council. We copy from
 the same journal, the following account of the impos-
 ing ceremonies upon this interesting occasion:—

"At the close of the Archbishop's sermon the Council
 was opened in a solemn manner by the Archbishop of
 Baltimore, who then took position on the centre of the
 Altar, and addressed these words to the Bishops—
 '*Reverendissimi Patres, venerabiles Fratres, placet
 vobis ad Dei Gloriam et honorem, et ad Catholicæ Ecclæ-
 siæ amplificationem, concilium Baltimoreense legitime con-
 vocatum, et hic congregatum hodierno die, aperiri et in-
 choari.*'" [Most Reverend Fathers, and Venerable
 Brothers, is it pleasing to you for the Glory and honor
 of God, and for the amplification of the Catholic
 Church, that the Council of Baltimore lawfully con-
 vened, and here assembled this day, shall be opened?]
 To this question each one replied: '*Placet; aperitur.*'
 [It pleases me; let it be opened.] Then the Most
 Rev. Archbishop of Baltimore, in his own name, and
 in that of his co-bishops, looking towards the people,
 said: '*Christi nomine invocato, decernimus sanctum
 Synodum Nationalem Baltimoreensem esse apertam, et in-
 judicamus.*' [In the name of Christ, we direct that
 this holy National Synod shall be opened, and thus we
 order.] The Archbishop of Baltimore then ordered
 the names of the officers of the Council to be read
 aloud by the Secretary, after which he addressed the
 Bishops—'*Placet ne vobis, venerabiles Fratres, hoci in
 concilii officiales electos esse?*' [Is it pleasing to you,
 venerable brothers, that these persons shall be chosen
 officers of the Council?] to which each Bishop an-
 swered '*Placet*,' or '*it pleases me.*' The Secretary
 then read aloud the resolution declaring the election
 of the officers, which being done, the Right Rev. Pro-
 motor thus addressed the Most Rev. Archbishop:—
 '*Illustrissime ac Reverendissime Domine, Peto, ut legiti-
 tur decreta Concilii Tridentini de Professione fidei, et de
 Residentia.*' [Most illustrious and Most Rev. Mas-
 ter, I ask that the decrees of the Council of Trent
 touching the profession of faith and residence, may be
 read.] To this each Bishop replied, '*Placet; leguntur.*'
 [It pleases me; let them be read.] The Archdeacon
 then read aloud the decrees of the Council of Trent,
 treating of the profession of faith, and residence of
 Bishops, to which each of the Rt. Rev. Prelates gives
 his consent. The scene in the Cathedral, says the
Baltimore Sun, was one of the most imposing charac-
 ter. By 9 o'clock persons began to gather around the
 edifice, and by 10 o'clock the interior was nearly
 filled by pew-holders, none others being admitted
 until after the procession had entered. Every avail-
 able place was subsequently filled to its utmost capaci-

ly, thousands being unable to gain ingress at all.—The most profound interest was elicited by the members of the Church, and no small degree of curiosity evinced by those of other denominations who had congregated together.

BLESSING OF THE BELL OF THE CONVENT OF THE GOOD SHEPHERD.—According to announcement in our issue of last week, the blessing of the bell at the Convent of the Good Shepherd, took place on Sunday the 16th inst., as soon as Vespers were over at the Cathedral.

CATHOLIC INSTITUTE.

We congratulate our fellow Catholics of Quebec upon the progress they are making, and the energy they are manifesting in the formation of these useful Societies.

Rev. M. Z. Charest, P. P., Honorary President; Pierre Ligard, Esq., Advocate, Acting President; Ls. Prevost, Esq., N. P., Rev. J. B. Z. Bolduc, Vice Presidents; Mr. J. B. Martel, Recording Secretary; F. L. Gauvreau, Esq., N. P., Ast. Rec. Secretary; G. L. Muir, Esq., Corresponding Secretary; Mr. A. D. Rivierin, Asst. Sec. Sec.; Mr. Prudent Vallée, Treasurer; Mr. René Pelchat, Asst. Treasurer; Committee of Management—Messrs. J. G. Tourangeau, J. B. Martel, Ls. Prévost, Frs. Evantourelle, Aug. Gauthier, G. M. Muir, René Pelchat, Rev. Jos. Matte, Rev. J. B. Z. Bolduc, Rev. W. Richardson, Aug. Côté, Chas. Dion, A. D. Rivierin, Gab. Lapointe, Theop. St. Jean, Prudent Vallée, Jos. Cauchon, Ls. Eng. Blais, Ls. Moisan, F. L. Gauvreau, Dr. C. E. Lemieux, Dr. Ls. Roy, Phil. Brunet, Jos. Rossas, Jean G. Tourangeau, Eus. Renaud, and Hub. Paré.

Archiepiscopal Palace, Quebec, May 7, 1852. Rev. Sir.—I have examined the draught of the constitution and rules of the Catholic Institute, which it is contemplated to establish in your parish, and I hasten to inform you that they meet my most cordial approbation.

We have received several communications from correspondents, relative to the challenge from a Mr. Atkinson to the Rev. Dr. Cahill. We have already noticed this silly bravado, in so far as it is worthy, perhaps far more than it is worthy, of notice, and if our correspondents wish for satisfaction upon this point, we refer them to the TRUE WITNESS of April 9th.

It may be objected that, by adopting this line of argument, we expose Catholicity to the reproach of being an un-scriptural, or unwritten religion. Be it so: the reproach need not disturb the tranquillity of the Catholic, or excite any doubts within his breast; on the contrary, it is an additional testimony to the truth of Catholicity, or Popery, because it is an additional testimony to the identity of Catholicity at the present day, with Christianity, as it came from the lips of its Founder, and as it was promulgated by the Apostles.

We therefore recommend our correspondents, when again pestered with the proselytising gentry, of whom they complain, to call upon them to prove that the book, which they thrust into their hands, and the Word of God—the whole Word of God—and nothing but the Word of God—is, what they pronounce it to be.

GROWTH OF POPERY IN THE UNITED STATES.

The following facts, for which we are indebted to our esteemed cotemporary, the Pittsburgh Catholic, relative to the increase of Catholicity on this Continent, speak for themselves.

"The Council of the Church which was held in Baltimore in 1810, consisted of five; the Council of the Church, which will be held at the same place in 1852, will consist of eighty-three—six Archbishops, twenty-seven Bishops, and fifty Priests."—Pittsburgh Catholic.

"How wonderful has been the development of the Church since we became an independent Nation! What man of Christian heart would breathe aught but prayers for a form of government under which such success has accompanied the preaching of the Gospel? On the 8th of September, in the year 1817, a written notice was handed round amongst the few Catholic settlers in Cincinnati, requesting them to meet at the house of Mr. Michael Scott, in Walnut-street, below the Seminary, on the 12th of October, to consult on the best method of erecting a Catholic Church in the vicinity of Cincinnati."

welcome to every vacant place in the pews, and let all rejoice when their children minister at our altars, for of such did the Lord select the laborers for his vineyard, and to them be freely given their share of the glory which now crowns the labors of Christ's holy Church in the United States.—Catholic Telegraph.

OBSCENE LECTURERS.

We have been favored with the presence of some of these gentry from the United States, who, under the pretence of imparting anatomical, and physiological information to their hearers, in reality initiate them into the practise of the most abominable impurities. As yet, these itinerant preachers of obscenity have contented themselves with addressing their beastly instructions to males only—females have been hitherto excluded from their lecture rooms.

"We have no comment to make upon the following paragraph from the columns of a city paper of Tuesday last. We hope for the honor of our countrywomen, that the meeting-house was as empty, on the occasion of the lecture, as it usually is on Sunday afternoon. What is the Bloomer costume to a public attendance upon lectures such as these?"

"We invite the attention of our lady readers to the course of lectures proposed by Mrs. J. E. Jones. The first is a free lecture, that is, free to females only; and after that, a course of lectures, to ladies only, in the First Presbyterian Church. Mrs. Jones brings to us, as also to many persons in the city, a number of references to the first clergymen, of the highest testimonials to her worth, and the utility of her lectures. She has made the anatomy and physiology of the female system a special subject of study, under the instruction of scientific and competent professors, and she is prepared to illustrate her lectures by models as large as life, and drawings and casts. It is not to be denied that upon these subjects there is almost a criminal ignorance upon the part of females, and who is better fitted to enlighten them than one of their own sex? She has lectured to large classes of ladies in a great many towns, and everywhere she has received the highest testimonials of approbation."

"Criminal ignorance! As a Christian, we venture to submit, that there is more danger here from criminal curiosity than from criminal ignorance,—the Protestant parsons to the contrary notwithstanding."

"HOW I BECAME A UNITARIAN"—is the title of a work recently published by an American convert from Protestant Episcopalism to Unitarianism. In the following passage he apostrophizes, and addresses some home truths to, the members of the sect he has quitted. The work is an interesting work, as showing that betwixt Popery and Ultra-Protestantism, or Infidelity, there is no middle ground logically tenable; that the via media between the truth and a lie, is an absurdity; and that the denial of authority, if carried out consistently, must lead, sooner or later, to the rejection of all revelation.

"But you claim to be a reformed branch of the Catholic Church—a Protestant Church—protesting against that which you allow to be the true Church, the Church of Rome. What right have you to protest against the Church of Rome? Grant that she has erred, is she not a true Church? Did you not come out of her? Is she not your own mother, to whom you owe all that you are; your apostolic succession and authority? Are you not legitimate, only because she is legitimate? I think so. But you claim a prior existence. This is false, and not fact. Rome invaded England in the first century; and in the Roman army there were Christian soldiers accompanied by Christian priests. They established in that and succeeding centuries the Church in Great Britain. From the first, there were monastic orders in that island; and the mission of the monk Augustine, in the sixth century, was to revive Christianity, which had nearly become extinct, and extend to the Papal protection and care. Indeed, the inhabitants of Great Britain had by this time so universally degenerated into paganism, that this might be called their second conversion, and the true beginning of their Church."

"But let us allow once more, for the sake of the argument, that the Church had this priority; was it not incorporated with that of Rome—absorbed and lost in it—so that it ceased to be the British Church, and only the Church of Rome in Great Britain; thus, in fact, losing its identity as completely as the Church in Lombardy, or Sicily, or in any other part of Catholic Europe? The nationality of the Church was extinguished. There was but one Church; for, according to your own doctrine, the Church can exist only as a unity. So it is not with a Church as with a country. Poland or Hungary may be subjugated and governed by the laws of another power; but this fact cannot destroy the principle of its nationality. To change one's religion, it is not necessary to change one's citizenship. It is merely a change of mind. Yet it is a change more complete and thorough than that of citizenship. The people of England experienced this change. They became Roman Catholics."

"Well, now came what you call the Reformation; but what in fact was not a reformation, only a revolt. But call it for the present a reformation; and I will ask you, by what right, according to your own principles and practice, could you reform yourself out of that divinely constituted body, and in virtue of what doctrine remain yourself a true Church? I would like to have you answer me this question. Will you say, because the Church of Rome has erred in doctrine? But doctrine, by your own showing, is not a sufficient justification. Do you not excommunicate, or degrade, which is the same thing, the clergyman leaving your Church now, independently of any considerations of doctrine? And do you not hold the act to be valid, because of your apostolic legitimacy? Well, then, when Rome excommunicated you, upon like grounds, did she not forever deprive you of this legitimacy? Are you

not, in virtue of this act, in a state of schism? Judging you by your own practice, you are. You are no Church.

"But—mark what I say—you did not reform yourselves out of the Church of Rome upon the ground that that Church had erred in doctrine or in anything else; or because you desired to establish a purer faith and a more Catholic form of worship. Nothing of the kind. The reasons for that revolt were such as to bring a reproach upon your own Church, as well as upon decency, morality, and religion. And for these were you excommunicated, your ministers degraded, and you forever deprived of any claim to a legitimacy of succession. Your Church was secularized; made a mere creature of the civil power; its 'Supreme Head' was an adulterer and a murderer, who elected your bishops, formed your faith, and compelled your worship according to his personal views. And I feel bound to add, that Rome had cause thus to deprive you and cast you out. Your own vices, and the vices of your 'Supreme Head,' as both Parliament and your degraded bishops style Henry the Eighth, would have compelled any decent Christian body to cast you out."

"What were the immediate fruits of this Reformation? Henry, as Pope of England, persecuted and put to death not only Papists, but those who desired a Reformation; upon the same principle that you act, that Romanism and Orthodoxy were alike inimical to his supremacy. He enjoined, under the severest penalties, the reception of the dogma of transubstantiation, the celibacy of the clergy, the worship of the saints and images, auricular confession, and the celebration of masses. Here was a reformation with a vengeance. Pray, what did your bishops of that day think of it? Your Latimers, Ridley's, Hoopers, Jewells, Grindalls, Ponets, &c.? They looked upon this apostolic succession and authority as a mere figment of Popery. They saw that the Church had been secularized, and they henceforth and forever cut off any claim to legitimacy. Hence, they for a long time refused orders and vestments, and desired to remodel the Church upon the plan of the Continental Reformers. In this they were honest, and they were correct. If there ever had been such a thing as this apostolic succession, and in it there had inhered any virtue, it was dead to them, for it had excluded them, and for very sufficient reasons."

"And how is it even at this day? What kind of a royal mother is it that legitimatizes our Yankee hierarchy? Is it the scarlet lady of Rome? Oh! no; it is the Pope Joan of England; for now the Church has a Pope Joan, and historians need no longer puzzle themselves with antiquity. She rules both in the Episcopal palace and in the Court of Arches. Rites, ceremonies, doctrines, successions, all refer themselves to her arbitration. She, with her council of lay cardinals in Parliament, is the Church; the true Church; and there is none other, Rome always excepted."

"Such, too, is our Protestant Episcopal Church; the daughter of England, the legitimate descendant of royal harlots and debauchees; whose bishops were, not a few, men of questionable morality, as well as good Christians. This is the Church which makes her pedigree an occasion for despising others; that leaves them to the 'uncovenanted mercies of God'; that denies their right to expound the Word, and use the sacraments; as 'Gentiles of the outer court,' dissenters, non-conformists, voluntary associations, heretics, schismatics—people to be pitied, if contempt allow it."

"We can, to a certain extent, respect this arrogance in Rome, and look upon the Papacy as having been made in some degree venerable, by the accumulated successes and unbroken predominance of some sixteen centuries. Those who are dazzled by power, and the prestige of a long line of ancestry, may naturally succumb to its illusive influences. They may think that Providence itself has lent its sanction to the conservation of its errors, no less than its truths; that its claims have some foundation in historical facts; and that the unvarying consistency of its conduct with its principles; its sturdy and successful resistance of lay influence; its unflinching declarations of universal supremacy, have entitled it to be looked upon as the one universal Church, that has governed the world, and may govern it again."

"But for this upstart offshoot of an English lay hierarchy, here in America—this daughter of the Church of Pope Henry the Eighth, and Pope Victoria, the present Joan, excommunicated and writing under the ban of outlawry from Rome—for this mixed and discordant body to put forth, in the midst of a democratic population like ours, these arrogant and exclusive pretensions, and to attempt to exercise, to the extent of the law's sufferance, an ecclesiastical sovereignty alien to the genius of our free institutions; this is a fact for which we can entertain no respect, but regard only as an evidence of human weakness and pride."

"Why is it that such men as Newman, Manning, and Wilberforce—men of immense erudition and consummate ability—have left the English Church for that of Rome? Simply because they knew that, with all its pretensions, it was not a Church in the Catholic and legitimate sense; but a mere creature of the state, without a title, as without a function. Why is it that Forbes, Huntington, and others, whom it may be convenient now to deify, but who, in reality, were well-read and respectable scholars, have also seceded? For the same reasons substantially. For no man, profoundly impressed with a sense of the importance of securing the apostolic sanction, who conscientiously opposed to an unauthorised and profane meddling with sacred things, can for one moment doubt that it is his imperative duty to seek to be reconciled to Rome. Every Episcopalian, to be true to his principles, must follow her example. Else the church in this country must abandon its ground, and modestly take its place among other voluntary associations. And then, simply considered as an organization, having in view the better administration of its affairs, and as such, susceptible of certain reformatory modifications, suited to the temper and intelligence of the age, it may share with other religious bodies our deference and respect. Under any other aspect, we can but look upon it as an impracticable example of bigotry, pretension, and intolerance."

Being well aware of the value of the Sisters of Charity, the exemplary and polished pastor of Hamilton, the Very Rev. Mr. Gordon, aided by his generous flock, has been for some time making preparations for the introduction of a few Sisters of Charity into that City, to take charge of the orphan, and perform towards the poor the sacred and benevolent duties of their Order. Accordingly, on last Tuesday week two of the Sisters left this city to take up their quarters permanently at Hamilton. They were accompanied by the Mother Superior, who wished to see her dear children settled with as much affection as if they were connected to her by natural ties of consanguinity. That the Catholics of Hamilton, and indeed the citizens generally, will treat these daughters of St. Vincent de Paul, with every respect and consideration, we have not the slightest doubt; their unobtrusive usefulness cannot but render them favorites wherever they go; and, trusting to the unconquerable energy of His Lordship the Bishop, we may expect to see ladies of this truly charitable Order in every Town in the Diocese before long.—Notwithstanding the vehement attacks that are made on it from every side, Catholicity is quietly, but surely, taking deep root in Canada West. It seems to prosper under the assaults of its bigoted opponents, and to gain strength and activity with the spread of education and knowledge among the people.—Toronto Mirror.

The City Council, on Wednesday evening the 12th, sat for sometime with closed doors before admitting the public. During that time we understand that Messrs. Homier and Montreuil severally apologized to the Council for their proceedings at the previous meeting of Council.—Herald.

NORMAL SCHOOL.—A contemporary states that the Government has purchased, from Harrison Stephens, Esq., the building built for, and hitherto occupied by, the Montreal High School, for the purpose of a Normal School for the District. Our contemporary says the price given is \$5,500 "the same as that paid by Mr. Stephens two years ago, for the premises." Our information is different, we understand that \$3,500 was the price given by Mr. Stephens, upon which the government has given him \$1000 advance.—Ibid.

Yesterday morning there was found drowned in the Lachine Canal, in a state of great decomposition, a sailor supposed to be an Irishman, from the name (Kelly) which was printed by dotted blue marks on one of his arms, together with the Union Jack, and the Stars and Stripes on other parts of his body. In the breast of his flannel shirt pocket, there were three coppers and a watch.—Herald of Tuesday.

DESERTION.—One day last week, a Bandman belonging to the Rifle Brigade got away from Kingston in a singular manner. He was packed in a case and put on board one of the American Lake Steamers, on her way down the river. On arriving at French Creek, the case was carried on shore, and the man by faint creakings inside, made his presence known to the bystanders on the wharf. When released from his narrow prison he was much exhausted, and it took some time to restore him to consciousness. He had with him in the packing case, the instrument he played upon, a Coroneo, that cost his regiment \$50.—British Whig.

FOREIGN INTELLIGENCE.

FRANCE.

THE ORLEANS CONFISCATIONS.—The case of the confiscation of the possessions of the family of Orleans was brought again before the Civil Tribunal of the Seine on Friday, the 23rd ult. An immense number of the friends of the Orleans family were present, and among others MM. de Montalivet, Rochet, Dupin, and Odilon Barrot.

MM. Paillet and Berryer appeared as counsel for the Orleans princes.

After the speech of the Procureur-General against the competence of the Civil Tribunal, in reference to the decree confiscating the property of the house of Orleans, M. Paillet, on the part of the Orleans princes, contended, on the contrary, that the Civil Tribunal was competent to judge in such a case. His speech occupied three hours. M. Berryer followed on the same side in a speech of great eloquence, in which he told the court that they would be no longer worthy of being judges if in this case they had not the courage to declare themselves competent.

The judges then retired, and after an hour's deliberation they returned, and declared the tribunal competent.

This decision was received with shouts of applause, which the huissiers could not suppress. It is an immense triumph to the Orleans family. On leaving the court, MM. Montalivet, Bocher, Berryer, &c., were cheered, and the scene was one of extraordinary rejoicing.

The judgment of the court is very short. The competence of the court is based on the fact that all civil affairs ought to come within the jurisdiction of the courts of civil judicature.

THE PROSPECT OF AN EMPIRE.—The following official note appeared in the ministerial papers of last week:—

"A great number of persons imagine and report that the empire is to be proclaimed on the occasion of a *fete*. To attribute to the government the desire of a pretext for changing the established order of things, is to form a very false idea of the manner in which it understands its duties. If necessity should ever lead to such a resolution it would only be accomplished on the initiative of the constituted powers, and with the consent of the whole people. As to the acclamations of the army, they are, it is true, for the head of the state a precious testimony of the sentiments with which it is animated, but they cannot produce any political result. Thus, at the ceremony on the 10th May next, the 60,000 men assembled in the Champ de Mars would in vain salute the President by the name of Emperor; that act would not advance the re-establishment of the empire one hour."

This declaration is manifestly nothing more than a preparation of the public mind for the proclamation of the empire, while it affects to disavow the machinery by which the new revolution is to be effected.

The *Moniteur* of Monday, the 26th ult., contains a shower of largesses to the army. This is a decree ordaining that the year 1851 shall count as a year of campaign to those troops who were called upon in any part of the French territory to suppress the resistance offered to the usurpation of December. An enormous list of companies and battalions follows, and another decree decides that, in the month of May, the officers of all arms, and the functionaries of the war department, are to take the oath of fidelity to the President.

On Tuesday a decree was published, ordaining that henceforth appeals for pardon from the decisions of the mixed commissions shall follow the ordinary legal forms.

On Tuesday, at Vincennes, a terrible explosion destroyed all the fireworks destined for May 10th. This is talked of as being a bad omen for Louis Napoleon. However, no one was burnt, the men being at dinner.

According to the military almanac just published, the French army comprises 18,304 officers. It is commanded by the President of the Republic, having under his orders five marshals, seventy-eight generals of division, and 152 generals of brigade.

Several incendiary fires have lately taken place in the departments.

SWITZERLAND.

Accounts received from Berne, of the 18th ult., state that, in the elections which took place on that day, the Conservatives obtained a great triumph over the Radicals. Nearly 80,000 electors recorded their votes; and the majority in favor of the Council of the Government was about 7,000.

ITALY.

Colonel Colombo di Cucorro, who is believed to be the last descendant of the navigator, has just died at Asi.

PIEDMONT.—A correspondent of the *Constitutionnel* writes from Rome, April 20th, to announce the recent arrival of the Marquis Spinola, charged by the Piedmontese government with new propositions, having for their object the restoration of a good understanding between the Sardinian states and the Holy See. According to this writer the bases of the arrangement are:—1. The immediate recall of the Archbishop of Turin. 2. The abandonment of every project of law having for its object to make marriage a civil act. 3. The presentation of a project of law strongly repressive of the abuses of the periodical press in matters of religion and public morals." We (*Univers*) strongly doubt the exactness of this report.

PRUSSIA.

The Congress of the states of the Zollverein was opened on the 19th ultimo, at Berlin, in the hotel of the Ministry of Finance; the members of the cabinet present were, M. von Manteuffel, President of the Council; M. von der Heydt, Minister of Commerce;

M. von Bodelschwingh, Minister of Finance; and the Prussian Commissioners, M. von Pommer-Esche, M. Delbruck, and M. Phillipsborn. The Plenipotentiary of Oldenburg was prevented from attending by illness; the envoys of Wurtemberg, Baden, Nassau, and Frankfurt had not yet arrived. The Plenipotentiaries who attended the sitting were, for Bavaria, M. Meixner; for Saxony, M. von Konneritz; for Hanover, Dr. Klenze; for the Electorate of Hesse, M. du Pais; for the Grand Duchy of Hesse, M. Ewald; for the Thuringian States, M. Thon; for Brunswick, M. von Thielau.

The Zollverein includes at present ten separate customs territories—Prussia, Bavaria, Wurtemberg, Saxony, Baden, the Electorate and Grand Duchy of Hesse, Nassau, Brunswick, and the Thuringian states. The basis of its commercial system is the Prussian tariff of 1818, though it has been considerably modified. The Zollverein has commercial treaties with England, Turkey, Greece, Portugal, the Netherlands, Belgium, Sardinia, Hamburg, and Bremen. The administration of the Zollverein consists of a central and statistic bureau in Berlin, a control of the customs in the ten states, and the general conference that meets yearly in one of the capitals of the union, and has the general management of its affairs. The present Congress is a special one, and its discussions will be more important than those of the annual conferences.

"It is probable (says the *Chronicle* in a leading article) that the whole constitution of the Zollverein will be brought under the consideration of the deputies. The proposals lately made by Austria—which were far from being unfavorably received by the South German States—must exercise some influence upon the pending deliberations. Prussia, on the one hand, has not been idle. The treaty which she concluded with Hanover in September last, and the advantages of which are now offered to the Zollverein, is a signal service to the cause of commercial unity in Central Europe; and if we suppose the two great powers to have been bidding against each other for influence in Germany, it is clear that the court of Berlin proposes an immediate and indisputable gain, whilst the benefits promised by the Austrian government are remote and uncertain.

"Nor is the question merely one of national rivalry. If Hanover should be admitted into the Zollverein on the terms suggested, the existing balance of interests must be greatly affected. The agricultural and Maritime classes form the strength of the Free Trade party in Germany—whilst the cotton lords, the coal owners, and the iron masters are staunch Protectionists. A country gentleman in Pomerania or Posen is a born Free Trader, and the shipowners of North Germany are as much in advance of Mr. G. F. Young as the Teutonic squires are ahead of Sir John Tyrrell. Consequently, if Hanover be received into the Zollverein, a great addition of force will be gained for the cause of commercial liberty. It is, of course, undisputed that the accession of that power to the union would be highly beneficial as regards the internal trade of Germany; but its possible consequences have occasioned great apprehension in the southern states, where the preponderance of the agricultural and maritime interests is regarded with jealousy and alarm."

A singular monster trial is announced to come on, after four years' delay, at Weimar assizes. In 1848 a band of some two hundred individuals crossed the Prussian frontier, surrounded the house of a country landholder, and, after maltreating him and his family, plundered him of all his family papers, leases, and deeds, and compelled him to swear to renounce all manorial rights. Fifty-three of the principal actors in this outrage have been discovered, and will appear before a jury.

DEATH OF THE GRAND DUKE OF BADEN.—The Grand Duke of Baden died on Saturday night, April 24th. The deceased prince was born in 1790; he was, therefore, 62 years of age at his death.

It appears that the question of succession, or rather of government in the Grand Duchy of Baden, has been settled. The Hereditary Prince will assume the title due to his rank, but will take his brother, Prince Frederick William, as co-regent.

THE BRITISH AND AUSTRIAN CABINETS.—The Paris correspondent of the *Independence Belge* contains the following statement:—"Some days ago the English ministry was informed that Kossuth was on the point of quitting the United States to return to England. Comprehending how much alarm the presence of the great Hungarian agitator would occasion to the Austrian government, the British cabinet hastened to give, *proprio muto*, to M. de Buol Schauenstein fresh pacific assurances, and communicated to him the energetic measures it intended to take, remaining, however, within the limits of strict legality, in case Kossuth sought to renew his revolutionary plots upon the Continent."

BAVARIA.

We begin to fear that the Catholics of Bavaria will be deceived in their expectations as to the royal resolutions. If we are to believe *Gazette du Palatinat*, which professes to be well-informed, the concessions made to the Bishops are altogether insignificant. Nothing, it would appear, is to be changed in what regards education and the administration of Church property; and as to the permission to give missions, it will be left provisionally to the Jesuits until the month of October.—*Journal de Bruxelles*.

LUXEMBURGH.

In the Grand Duchy of Luxembourg, subject to the dominion of the King of Holland, the Catholics have always to submit to the yoke of the most unjust oppression. Recently the Catholic journal of the country, the *Luxembourg Wart*, was prosecuted by the ministry for having "wickedly and publicly attacked the royal dignity and authority of the King Grand Duke, and outraged and calumniated the person

of his Majesty. In the first instance the journal was acquitted, the judges having admitted that the accused article showed no intention of calumny. But this judgment was quashed by the court of appeal, which has condemned the responsible editor to two years' imprisonment and costs. It may be observed that the constitution of Luxembourg expressly provides that the press shall be free; in the second place that the *Luxembourg Wart* has always defended the royal authority against the democracy, and finally, the article in question contained no attack on the king, and that its only object was to reply to another journal of the country which had accused it of calumniating the king because of his Protestantism. The *Luxembourg Wart* courageously and victoriously defends the Catholic Faith; it pleads energetically the cause of the Vicar-Apostolic, Mgr. Laurent, who is still kept away from Luxembourg in spite of the protests of the Holy See. Such are the true grounds of the condemnation of this journal.—*Univers*.

SWEDEN.

The Swedish Bible Society has held its annual meeting, in the presence of the royal family. During the year it has distributed or sold 50,962 copies of the Bible or New Testament, of which 41,136 were at the expense of the British and Foreign Bible Society, which has spent not less than 280,694 Rds. Bko., or about £24,000, in Sweden. The result of this immense outlay of capital, as regards morality and religious liberty, must be sought (says the Copenhagen correspondent of the *Morning Chronicle*) under a highly magnifying microscope. The whole country is a striking example of effete Protestantism.

ESCAPE OF THOMAS MEAGHER.

(From the Nation.)

Thomas Meagher has escaped. The noblest and most gifted of our Confessors has broken his chains, and is now a freeman of the World. Thank God. Thank God for his deliverance. A new hope is given to liberty—a glorious advocate is restored to Ireland. We have but meagre details to disclose in order to satisfy the impatience of the country to hear of this fortunate story. Here is the whole narrative.

One of the most estimable and independent of our citizens, (whose name we have permission to make known to Meagher's friends,) has communicated to us the joyful intelligence. He has received a letter from his brother-in-law, an assistant surgeon in the British navy, written from Hobart Town, and bearing date the 18th of last January, which states that Meagher had escaped, and that the government officials had searched his house in vain. He had fled beyond capture and pursuit. The bloodhounds were after him, but had missed their prey. Here are the exact words:—

H. M. Ship—, Hobart Town, }
18th January, 1852. }

"Meagher has made his escape from this. Some say he has broken his parole, others say not. He wrote to the police magistrate of his district, to say that he did not wish his leave extended. Some say he left before the letter was delivered, others say he did not, but that he remained until a person who was sent to watch him came to his house. He came out and asked the man whether he wanted him. He said "no." He then went into the house and escaped through the back way. In two hours after some more police came to arrest him. But the bird had flown, and so the case stands."

There is not a heart in the country but will thrill at this news. There is not a generous man throughout the world who will not rejoice to hear that so gallant a spirit is rescued from punishment and ignominy. For his noble genius and nobler nature have been his passports to universal fame and admiration.

The glorious young convict! What was his crime? Why was he banished from society to lend with the monster criminals of his kind? Because he devoted wonderful gifts with which nature had endowed him to the holy service of his country. Because his soul of truth and tongue of fire made him a dangerous enemy to the oppressors of Ireland.

And why is he now free? Because God has destined him for great things. Because the genius of Ireland watched over his cradle, and ordained him to be a historical man. Because, consecrated by premature sufferings, chastened by severe discipline, he has grown wiser and stronger for the fulfilment of his mission. The thread of fate which bound him to Ireland is reunited again. Wherever he be in the world, his intellect, his passions, and his affections will labor in her cause. In any region of the earth where man dare raise a free voice, he will find a platform from which to instruct and inspire his country.

Oh! let us exult for this deliverance. Let us be thankful, too, for this mercy of God.

Condemned by false judges to a death of shame, for loving his country, Thomas Meagher wore in his early manhood the crown of martyrdom. His were the martyr's virtues as well as the martyr's fate. Nor was there one of the stern officials who had him in custody, did not learn to love him, so captivated were they by the fresh, frank, and aspiring character of the brilliant young traitor. His gifts and conduct were a splendid testimony to the cause he had espoused, and flung dignity on Irish treason, even in the dungeons and hulks of English law. The reverence paid to him by his jailers, and their confidence in his integrity, were a true hero-worship.

It was singular virtue in one so young to meet penalty and exile with such mature resolution. Torn from the country of which he was the idol, robbed of the princely patrimony to which he was born, he met every deprivation with proud and unselfish enthusiasm, glorying only in the thought that he trod in the path which our greatest patriots had journeyed before him for the same ends and the same acts. For he knew the freedom of a people grows as often from the blood of the martyr as from the ashes of the soldier.

In his condemnation there was no shame, and, believe it, friends, in his escape from custody there has been no forfeiture of his plighted honor. There is no slave of faction, there is no hireling of the ruffian Whigs, who will dare to whisper that Thos. Meagher violated his parole. Whatever may have been the cause, the country will believe that he religiously kept his obligation; and that it was only when all guarantees were broken with him by some brutal caprice of English tyranny, that he arose and fled from his captivity. And we may rely on it that it was either some new and intolerable outrage of despotism, like that

which justified M. Manus in flying from his jailers, or the expiration of the limited term for which he had pledged himself (six months,) that released Thomas Meagher from his conditional promise not to quit the penal colony. The country, and all just men in England, will believe this with implicit confidence. We will not argue the point now or any more. It is indisputable as truth. Let the lie choke him who shall dare to utter it.

We can well imagine the exultation with which Smith O'Brien, John Mitchell, and the other Exiles, have celebrated this event. For the sake of Ireland, of their noble associate, and the fair young wife whose affection sustained him in his sorrows, they have rejoiced that he, they all so dearly prized, has broken his chains. May God deliver them, too. May their captivity weigh lighter upon them till they, too, shall walk untrammelled and uncontrolled.

We long for the hour when the voice of Meagher shall again reach the thirsting ears of Ireland. We long to hear his pent up inspirations, the treasures of many a weary meditation beneath the strange Antipodean sky, uttered in these glorious lyric words, which will rekindle life and hope and courage in the transeal soul of the country. We long to hear the echoes of the clamorous rejoicings which await the greatest living orator of our race amongst the free men of America.

In him the Irish in America will find a chief to unite and guide them. In him America will find a hero to honor, without reserve or jealousy. In him human liberty will recover an illustrious servant, and Ireland will possess a Councillor and Apostle to teach her the old virtues, and the old hopes, in whose practice and accomplishment, lie her greatness and her glory.

THE PAPACY OF PARLIAMENT.

(From the Dublin Weekly Telegraph.)

The Commons House of Parliament has been busily engaged this week in exercising its high faculty of Headship over the Church. In that House, we need not say, resides, really and virtually, the Headship over the Established Church, which is nominally in the Sovereign. Distasteful as it was to the High Church section of the House of Commons no man ever ventured to dispute the truth of what Mr. Roebuck said last year, in the debate upon the Catholic Hierarchy, when having shown that to condemn the Catholics of the Empire for their hearty loyalty to the Hierarchy appointed by the Pope, was, in fact, to condemn them for being Catholics, because it was essential to the Catholic religion "to bow," as he expressed it, "in all matters spiritual, to the authority of the Pope." He went on to say, "I am far from sympathizing with them. To me it is mysterious how any man can bow to the authority of the Pope. I am a member of the Establishment; and as such I bow"—here he hesitated, looked around him, and enquired—"to what shall I say? To the majority of this House." Some Puseyite Members murmuring at the expression, he said, "Yes. The supreme authority of the Established Church, in all matters spiritual, is, in truth, the majority of this House. It is the doctrine of the Established Church that the Queen is supreme in all matters of doctrine and discipline—the supremacy of the Queen means the supremacy of the Prime Minister—the supremacy of the Prime Minister means the supremacy of the majority of this House;" and then, making a low and deep reverence, like one of the heroes of the Arabian Nights before the divan of the Sultan or Caliph, he said (in a tone of profound reverence, in which sarcasm could hardly have been detected by one who knew nothing of the speaker's wont), "I am a member of the Established Church—I bow in all matters spiritual to the majority of this House for the time being." Mr. Roebuck is not a man to miss so tender a point as this. But, in truth, what he said no man ventures to deny; and, therefore, we do not see how any one can reasonably complain that the House of Commons exercises Archiepiscopal, Patriarchal, or Papal jurisdiction, as may happen to be required, in the case of Mr. Bennett's institution to the Vicarage of Frome. The argument of Sir Robert Inglis and the Chancellor of the Exchequer (an argument which they urged, not, of course, to show that the House had not rightful jurisdiction in the case, but only to dissuade it from using the right), namely, that the House was not well qualified for the exercise of such jurisdiction, is, no doubt, transparently true; but it is nothing to the point. The Royal Supremacy is the fundamental principle of the Establishment—its life (as logicians say, its "form"). Take away that, and it no longer is anything at all. But by the political constitution of these countries, the powers which are directly and nominally in the Crown have passed virtually and indirectly to the representatives of the people. To argue, then, that these representatives cannot, without absurdity, exercise Patriarchal or Papal authority, because they know nothing of theology—because they represent not the laity of the Established Church, but all the multifarious religions and no-religions of the country, is only to argue that the Church of England ought not to exist.

It is most easy to show that the arrangement is absurd, inconvenient, impracticable, irreligious, profane: all this is so evident as not to need proof; but when all this has been said, that arrangement is just as much as before a fundamental, essential principle of the Protestant Establishment. Take away this absurdity, and the great body of which it is the life vanishes like a bubble, or lies, like a lifeless carcass, the helpless prey of those over whom it has so long tyrannized. This was so much felt, that in truth all parties in the House, even those most devoted to the religious side of the Establishment, and who constitute its only religious strength, we mean such men as Mr. Gladstone, agreed with the mere Establishmentarians, like the author of "Coningsby," that the House ought to exercise a Papal and super-episcopal jurisdiction, although there were differences of opinion as to the mode in which it should be exercised. Mr. Gladstone and others thought that that supreme authority should be exerted in a legislative rather than a judicial manner. This, of course, was a question of detail, which in their judgment was probably correct, but the principle involved was one and the same. If the House of Commons, as Mr. Gladstone proposed, give appellate jurisdiction to the Archbishop in cases like Mr. Bennett's, if it can (as he proposed) enact machinery for compelling a reluctant or negligent Bishop to exercise the powers with which Parliament (or the Crown, to which Parliament has now come in as heir-general) has already invested him, or can confer upon him new powers to meet new emergencies, then assuredly, it can, if it see fit, invest itself directly with the same powers. This is merely a question of discretion, to be settled by prudent men

according to the principles of constitutional law, not in any degree one of principle, of authority, of jurisdiction. Mr. Gladstone, then, as much and as truly as Mr. Horsman, or Mr. Roebuck, or Mr. Hume, recognises the "majority of the House of Commons for the time being" as the supreme authority in all matters purely spiritual over the Established religion.

We suspect that there may be some difficulties in the exercise of the Parliamentary Papacy in this instance; but assured whatever there may be, they will have nothing to do with the authority of the jurisdiction. Neither Mr. Bennett nor the Protestant Bishop of Bath and Wells, nor the Protestant Archbishop of Canterbury have, or could be supposed to have, any authority at all, except that which they have derived from the civil government, and the civil government has an undoubted, indisputable right to correct and control its own creatures. In the mean time, and the parliamentary Bishop and Pope need an *oculus episcopi* as much as any other spiritual authority, Mr. Walpole and Mr. Disraeli have been charged to hold a commission upon this affair, as Archdeacon and Vicar-general in spirituals to the House of Commons, and report to the "many masters" of the Protestant Church the result of their inquiry. We suppose we shall all know it in good time;—we say all, for of course the constitutions (whether Catholic or Protestant, Dissenting or Establishmentarian), to whom the Members of the House are themselves responsible, are the ultimate spiritual authority in the body which is immediately subject to those Members; and here for the present the matter rests.

TRIUMPHS OF PROTESTANTISM.

A correspondent of "The Statesman" writing from Oregon, gives the following account of the progress of Protestantism in that country, and the lives of the Missionaries:—

"A year ago last winter, a law was passed by the Legislative Assembly of this Territory, prohibiting blacks from settling in this country, and the law has generally been put in force. This winter they attempted to have it repealed, or amended, but without success. The Indian population in Oregon is very large, nearly if not quite equal to the white; also many Kanakas, (Sandwich Islanders.) The Indians are a very indolent class, and live mostly in the towns. They chop stove wood, perform scullion duties about hotels, run messages, &c. They are treated very kindly generally by the whites, and one could hardly treat them unkindly, as they are so harmless. They are a far better population than the free blacks. Not one out of a hundred, however, can speak a sentence of English, but converse in jargon entirely, even amongst themselves. The H. B. Co., when they first commenced west of the Rocky Mountains, adopted a jargon which the people in this country nearly all speak; it is composed of about two hundred words, and is very easy to acquire. The "freemen" of the H. B. Company, who have settled in this country, have Indian wives, as also a large number of American settlers. Dr. McLaughlin, the proprietor of Oregon City, and who is worth an immense fortune, has a squaw for a wife, by whom he has several children.

"The Missionaries who early came here from the Atlantic States, have made themselves rich, but have never done anything for the advantage of the 'poor' Indian, and now the only idea they have of christianity is associated with swindling and cheating, and always associating Jesus Christ with a good horse trade."

The Missionary Societies are wonderfully expert in gulling the Christian Evangelical public! This was known to Kossuth when he coaxed the preachers to carry round the hat! The work of converting the heathen always begins with a glorification speech about a "free Bible," a snarling language against the Catholics, then a big collection contributed by the green members, then an affecting narrative of the sacrifice made by Mr. and Mrs. Luther in going on a foreign mission, the comedy to conclude with letters from abroad, or no difference between Protestantism and horse-trading in Oregon.—*Catholic Telegraph.*

SCOTCH MARRIAGES.

At the Westminster Court, on Wednesday, Macdonald Wiley was charged with neglecting to maintain his wife and two children, whereby they had become chargeable to the parish of St. Margaret's, Westminster. Mr. James Rogers, solicitor and vestry clerk, conducted the prosecution, and Mr. H. B. Roberts the defence. Defendant having disputed the validity of the marriage, Mary Wiley, the alleged wife stated that seventeen years ago she accompanied the defendant to Springfield, near Gretna Green, where the form of marriage was gone through between them. A gentleman married them, but she did not know what he was. He read the marriage service out of the English Prayer-book, after which he wrote something in a book, and gave her "her marriage lines." He then told them they were married, and they declared themselves man and wife. They told the gentleman they were single, and had come to be married, and they were asked in the ordinary manner whether they would take one another, and they answered "Yes." Mr. Arnold read the certificate, which pronounced that the persons whose names were therein contained "had been married according to the way of the Church of England, and agreeable to the laws of the Kirk of Scotland," and observed that the "gentleman" who had performed the service appeared to have been very illiterate. Complainant said that after the ceremony had been performed they each returned to their respective homes, and did not see one another for a week. Mr. Roberts—"Is that part of the law of Scotch marriages?" (laughter.) Witness—"I don't know. He came to my mother's at the end of that time, and we lived together seventeen years." Cross-examined—"It was a runaway match, and we walked fifteen miles to get married. We started at twelve at night; we were married by the regular parson who married every body that went there; at least I was told so; the half-crown given him for performing the ceremony was not spent in whisky; we did not all get drunk, the gentleman and all; the gentleman did not sing a song; I don't know whether it was a public house; the witnesses belonged to the place; I never saw them before; we remained in the place where we were married two hours. Mr. James Law, writer to the Signet, said he was acquainted with Scotch law. That which had been stated by the wife to have taken place constituted a legal marriage according to the Scotch law, if proved by such evidence as was necessary to satisfy the court before which proceedings, with respect to its validity, arose." Mr. Roberts—"Then this irregular marriage is as good as a regular one?" Witness—"Many a man is married, and does not know he is married."

(laughter.) Mr. Arnold—"Pleasant country that" (laughter.) Mr. Roberts—"Can a sweep marry two English persons in the same agreeable manner, or an applewoman perform the ceremony?" Witness—"If two persons declared themselves man and wife, a sweep or an applewoman might do. All that is necessary is, that they shall declare before witnesses, and if credible witnesses, an applewoman or a sweep would do perfectly well, if an intelligent, clear-headed fellow" (laughter.) Mr. Arnold—"Not acting as clergyman, but being present at the agreement." Mr. Roberts—"If all the parties were drunk, would it be a good marriage?" Witness—"Yes. If they said the words, and evidence could be given of it." Mr. Roberts—"If so drunk that they could not speak, or hardly speak?" Witness—"If so sober as to be able to say 'Yes' or 'No.'" Mr. Roberts submitted that the case could not be maintained on the present evidence, and contended that, with such uncertainty as it was surrounded with, it would be unsafe to act upon it, and put it to the worthy magistrate, amongst other points, whether defendant had not a right, under the new law of evidence, to be examined. Mr. Arnold thought there was some force in the latter point, and adjourned the case for a few days to consider it.—*Daily News.*

THE UNKNOWN SHIPS.—Slowly drifting down from the frozen seas of the North, to lose themselves in the waters towards the Equator, annually come vast herds of icy rocks; crags that would be immortal in their native deserts, where land and water forget their separate nature in the common rigor of the iron frost; but, wandering down to more living waters, those rock pinnacles melt and die. Amongst the herd last year was a field or floe of ice, and on that floe were two ships, idle and deserted, performing a strange, helpless voyage. One smaller vessel, going to Quebec, sails near them, and they pass on their way, not unseen, as well they might have done; but they were neglected. Many in the Quebec-bound vessel wished to explore those deserted wandering homes, but the master was sick and listless and would not be disturbed. Were they Franklin's ships, the Erebus and Terror? the question occurred to one person on board, but it was unsolved; and now, a year after the event, Admiralty and public are engaged in seeking evidence. At first the story was point-blank disbelieved; then it was credited as a tale of a delusive apparition, a mirage; then it was thought possible that ships there might have been, but not Franklin's—only wrecked whalers. Now, however, the details of a minute examination strengthen the probability that the ships were Franklin's. No one can know; no one can as yet deny it. It is mournful to reflect, that if they were the historic ships Erebus and Terror, the last known of them should be that passing sight on their voyage of mystery. How much one would give to know all that might have been learned, positively or even negatively, from those ships! There were men on board the brig who felt the impulse, although they did not know that a reward had been offered for the discovery. The mate, in laudable curiosity, wished "to rummage the cabins." Had he done so we should have known what the vessels were. But he did not obtain permission from the sick and listless master. Perhaps, if the reward had been known, the listlessness of disease might have been roused to animation at the report of two ships so strangely stranded. But the golden incentive was wanting, and the ships were abandoned to drift down to the sunny seas where the floating ice-dock would melt, and its burden be yielded to the waters for the quiet consumption of fate.—*Spectator.*

DEATH BY STARVATION OF A MISSIONARY EXPEDITION.—Despatches furnished by the Admiralty give a most melancholy account of the death by starvation of all the members of a party sent out by the Patagonian Missionary Society in September, 1850, to Picton Island, the southern extremity of South America.—Captain Moorhead, of her Majesty's ship Dido, had received orders to ascertain the fate of the unfortunate party. In the execution of his commission he had scoured the entire coast, and at length succeeded in finding the dead bodies of all the members of the missionaries. In a cavern in which the wretched sufferers had taken refuge was found a quantity of papers, containing an account of all the privations they had endured, and apparently continued up to the moment when, their provisions being exhausted, all hope of human aid was at an end, and attacked on all sides by the furious savages of that wild region, but still maintaining their trust in Providence, one by one they died. Painful as is the announcement, there can be no doubt, from the diligent search made by Captain Moorhead, that all the members of the expedition perished. The sad tale may, however, have one good effect in deterring others, unless supplied amply with provisions, arms, and all necessary resources, from venturing into regions where none but the wild inhabitants could by possibility unaided exist.

GREAT BRITAIN.

LORD PALMERSTON AND LORD JOHN RUSSELL.—We can state, in positive terms, that there never has been any real reconciliation between Lord Palmerston and Lord John Russell, since the expulsion of the former from the Foreign Office. It is true that the noble ex-Secretary for Foreign Affairs did, at the earnest intercession of mutual friends, agree to meet the ex-Premier, and that they shook hands, and spoke together for a few seconds. It is also true that Lord John Russell afterwards went to one of Lady Palmerston's receptions, but he did not remain more than a quarter of an hour. Since then there has been no intercourse between the two noble lords, and the estrangement between them is as great as ever. Lord Palmerston's friends would be sorry were it otherwise; for they feel that the treatment which he received at the hands of the ex-Premier was of such a nature as to preclude all claims on the part of the latter to the future friendship of the ex-Foreign Secretary.—*Morning Advertiser.*

LORD J. RUSSELL AND THE LIBERAL PARTY.—It would not be easy to describe the indignation which the Liberals feel at the way in which the ex-Premier has for some time past demeaned himself, and especially with regard to the Militia Bill now before the House of Commons. There is hardly a man among them who does not openly charge the noble lord with irreparably damaging, if not betraying, the cause of popular progress. His conduct on the Militia Bill was, they say, just such a course of procedure as might have been expected from the author of the notable Durham epistle, and from the minister who dismissed Lord Palmerston. We have referred in another article to the propriety of the Liberals choosing another leader, and we may here state that the urgent necessity of

this was yesterday the almost universal topic of conversation at the clubs, and in the West-end political circles.—*Id.*

It will be seven years on the 25th of May since Sir John Franklin sailed for the Arctic regions.

EMIGRANT VESSELS.—A return to the House of Commons shows the number of passenger ships which have sailed from ports in the United Kingdom with emigrants on board during the last five years, the number of ships wrecked, and the number of lives lost. From 1847 to 1851 inclusive, the number of emigrant vessels from ports in the United Kingdom was 7,129, of which 252 were chartered by the Emigration Commissioners, of which there was only one wreck. The per centage of loss was 396, or 1 in 252. Of ships despatched from ports under the superintendence of government emigration offices there were 5,964, out of which there were 30 wrecks, and the per centage of loss was 503, or 1 in 199. There were 913 despatched from other ports, of which there were 13 wrecks, and the loss was 1-42 per centage, or 1 in 70. In the 7,129 ships which sailed in the five years, there were 1,494,044 passengers. The number of lives lost by shipwreck was 1,043. The per centage of loss was 669, or 1,432. No lives were lost by the ships chartered by the Emigration Commissioners.

A meeting of the Durham and Northumberland Association of Congregational Ministers and Churches, held at North Shields a few days ago, passed a resolution unanimously, "That notwithstanding the opinions of a portion of their body that it was the duty of the state to endow and maintain the truth as it is contained in the Holy Scriptures, yet that the grant to Maynooth shall be discontinued, they cordially unite in a petition for the withdrawal of all grants for the endowment of religion." This is another instance of the wide-spread combination which exists in the provincial towns of England to strike a blow at the Catholic Church through the institution at Maynooth.—The Low Church party and the Dissenters here, lay and Clerical, are in perfect delight with the position, as they term it, of public feeling in reference to Maynooth—they point to the language of the Solicitor-General and Lord Derby as harbingers of a coming triumph. These parties here will regard even a commission of inquiry as the first serious successful attack they have been able to stem what they term Papal aggression. It is calculated there will be 420 English and Scotch members prepared to vote for inquiry with a view to the withdrawal of the grant. So long as persons in the position of the Solicitor-General and Lord Derby are permitted unchecked to pauper by their public declarations to the extraordinary extent of prejudice that exists in England, so long will every liberty dear to Catholics be placed in imminent peril. These persons high in office would do well to contemplate the ultimate consequences of this crusade of public feeling they encourage and patronise against their unoffending fellow-countrymen.—*Correspondent of the Tablet.*

RECORDS OF CRIME.—Murder! Why, scarcely a week elapses without the account of some atrocious crime of this class in this Protestant island. They have become so common that one almost expects them, and wonders if a week passes without one case at least. They have become so frequent, and many of them have been accompanied with circumstances of such frightful atrocity, that they now cause little more sensation amongst us than the ordinary news of the day. But every single murder that is perpetrated in Ireland creates a sensation we cannot afford to home. One would think it was a crime of deeper die for an Irishman to murder than for an Englishman or a Scotchman. It lasts the newspapers for a topic for weeks—week after week it is reproduced in every different form and shape of which it is susceptible. The rotten state of Irish society is dilated on, and in nine cases out of ten every effort is made to connect it, in some way or other, with the religion of Ireland. The inference from one significant fact which was prominently urged in the debate is entirely overlooked. The few cases of murder that actually do occur in Ireland are traceable to one secret iniquitous society; but for it we should but seldom hear of murders in the sister isle. It is no secret association, however, in England and Scotland to whose emissaries all, or any, of these terrible crimes are ascribable; but here and there, everywhere up and down society, they occur. The well-to-do farmer, the demure Quaker, the lady's waiting-woman, the Calvinistic schoolmaster, the game-keeper's daughter, the laborer, the artizan, have all achieved in turns their horrible notoriety. These and scores of others are but the extreme deposit of society decomposed by Protestantism. And what have been the actual motives of these agents in their horrid deeds of blood? Revenge, avarice, and rage. Whilst these vices have been more exasperated by others so black and unnatural, that the crime in which they ended scarcely adds to the hell that was already raging within their breasts. Now, without, of course, intending a shadow of apology for those cowardly assassins of the Riband clubs, who are a scandal to their country, we do maintain that their crimes are without those accompanying circumstances of unnatural depravity which have signalised so many of the murders in England. We do not hear of fathers dashing out the brains of children they beget, or throwing them alive to swine to eat—of mothers strangling, or poisoning, or drowning, the infants they had suckled at their breasts—of wives despatching their own husbands by the protracted agony of deadly poison administered in small quantities from day to day—of daughters placing these deadly particles in the food which their own hands were in the habit of preparing for their unsuspecting parents, and then going to the gallows denying their guilt, with a certain assurance of acceptance with their Saviour. The men who commit these foul deeds of bloodshed in Ireland do so smarting under a sense of injustice. They have learned that but for wholesale robbery, and murder as wholesale, the land on which they are scarcely allowed to live would not have been in the hands of its present owners; and a far more-to-be-dreaded enemy than their oppressors has, alas! succeeded in obliteration from their memories, 'Thou shalt not kill.'—*Glasgow Free Press.*

UNITED STATES.

The Massachusetts Liquor bill, which has just passed the Legislative of that State, provides that the act shall take effect on Saturday, the 19th of June, and that on Monday, the 21st of June, the people shall be called together and vote on the question whether the laws shall be suspended in its operations for one year, or continued in effect. If the vote is to suspend operations, the Governor is to issue his proclamation suspending the operation of the law.

DECIDEDLY COOL.—The Senate of Massachusetts passed an order to-day, providing for the purchase of tickets to the Kossuth banquet for each member of the Legislature, at the public expense! The order was sent to the House for concurrence, but that body very very properly refused its sanction to this scheme to obtain unusual perquisites.—*Boston Jour.*, Monday.

Kossuth is still going about Massachusetts, getting a little money, a few compliments, many rebuffs, and a conviction that the free-soilers do mean Massachusetts, after all. They are mean individuals, these free-soilers. Notwithstanding their "enthusiasm," their loud talk and their magnificent promises, they have not averaged to Kossuth twenty-five cents each. "Why, it's mean, that's wot it is. It's mean!"—*Boston Pilot.*

HUNGARIANS vs. KOSSUTH.—The N. Y. *Courier and Enquirer* contains a letter from a distinguished Hungarian, reflecting severely upon the conduct of Kossuth since his arrival in America. The writer was selected organ of his countrymen in first welcoming Kossuth to our shores. The *Courier* says, that a meeting of Hungarians is to be held in protest of the conduct of Kossuth, and is to be presided over by General Perzel.

WOULD-BE "GENTLEMEN."—There are in this town as in every other, a certain order of beardless bipeds, 'yclept "young gentlemen," who, if they are not walking nuisances, take every possible means to make themselves so. They have their cabbage-leaf cigars, the smoke of which they must puff in every lady's face in the public streets, and their sticks, which it is essentially necessary they should whirl about to the imminent danger of every pedestrian, male and female, who is unfortunate enough to be obliged to cross their path. With these articles, used in this way, they are—save the mark! gentlemen—to be treated and respected as such by the vulgar mob who conduct themselves in a much more becoming manner. A few days ago, one of the class described was passing through a leading and fashionable thoroughfare in town, when a circumstance occurred which afforded not a little merriment to those who were privileged to witness it. The "gent" was making some most extraordinary gyrations in view of three or four handsome young ladies, when, *horribile dictu*, the perfumed lucifers in his pocket took fire, the contents of a whole case of "genuine Havannas," which he had stowed away in the same receptacle, were consumed, and the entire side of the fashionably-cut coat, in which both had been placed, was completely destroyed. The state of the "young gentleman," who was quietly asked by the "swinish multitude" whether they would send for the fire brigade, can be better imagined than described. It did not transpire whether an insurance had been effected on the damaged property; however, it is hoped that the lesson taught on the occasion will itself prove an ample compensation for the loss sustained.—*Boston Pilot.*

A C A R D.

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. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage.
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In addition to the above, we keep on hand an assortment of all the School Books in general use in the Province, at greatly reduced prices.
D. & J. SALLIER, & Co.,
Corner of Notre Dame and St. Francis Xavier Streets,
Montreal, May 16, 1852.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, etc.), units (per bush, per lb, etc.), and prices. Includes sub-headers for 'May 18, 1852' and 'AGENTS FOR THE TRUE WITNESS.' listing various agents and their locations.

NEW CATHOLIC WORKS, FOR SALE, WHOLESALE AND RETAIL,

BY THE SUBSCRIBERS. Books can be sent by Mail to any part of Canada, at a half-penny the ounce. Religion in Society, with an introduction by the Most Rev. Dr. Hughes, Archbishop of New York, 2 vols., 7 0 0. Protestantism and Catholicity Compared, by Balmez, 10 0 0. The Catholic Pulpit, in music, 11 3 0. Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6 0. Life of St. Patrick, St. Bridget, &c., 2 6 0. Sick Calls: from the Diary of a Missionary Priest; by the Rev. Edward Price, 18mo. muslin, 2 6 0. This is one of the most interesting and instructive books that has been published in some years. Nos. 3, 4 and 5 of the Life of Christ, 1s 3d each. The United States Catholic Almanac for 1852, 1 10 0. Reflections on Spiritual Subjects, and on the Passion, by St. Alphonsus Ligouri, 1 10 0. Columbkille's Prophecies, 0 7 6. Pastorini's History of the Church, 3 0 0. The Bible against Protestantism, by the Right Rev. Dr. Schell, 2 6 0. 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IF HEALTH be a blessing, and surely it is, There are many who do not deserve it; How is that you will say?—well, my answer is this: They take no care at all to preserve it. From whence come those asthmas, consumptions and so, That so much swell the bills of mortality; Attention, kind reader, 'tis useful to know— 'Tis from FEET-WARE OF SPURIOUS quality. Near RYAN'S HOTEL, EDWARD FAGAN does well, Whose Work, if you'll give it a trial, You will find to be good, and 'tis sure to preclude The expense of the Medicine vial. All sizes of Feet, as his Stock is complete, He can fit on a moment's inspection; 'Tis well put together of excellent Leather, Being made by his special direction. 232 St. Paul Street, Montreal.

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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. McKEY, 83 St. Paul Street. Montreal, October 9, 1851.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR APRIL. SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

DYEING BY STEAM!!!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel, BEGS to return his best thanks to the Public of Montreal, for the kind manner in which he has been patronized for the last seven years, and now craves a continuance of the same. He wishes to state that he has now got his Establishment fitted up by Steam on the best American Plan. He is now ready to do anything in his way at moderate charges, and with despatch.

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. 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.

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FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

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WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



W.M. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

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More's Catholic; of, Ages of Faith by Kerola H. Dieby; complete in 3 large Svo. vols., £4 0 0. The Faith of Catholics, confirmed by Scriptures, and attested by the Fathers. Compiled by the Rev. J. Berington, and the Rev. J. Kirk. Revised and Enlarged by the Rev. J. Waterworth. 3 vols., 1 10 0. Compitium; or, the Meeting of the Ways of the Catholic Church. 5 vols., 2 0 0. Evidences and Doctrines of the Catholic Church, by Archbishop MacHale, 0 11 3. Life of St. Jane Frances De Chantal, 2 vols., 0 15 0. A Treatise on Chancel Sereens and Hood Lofts, &c., by A. W. Pugin, Architect, illustrated, 1 0 0. Contrasts; or, a Parallel between Noble Edifices of the Middle Ages and Corresponding Buildings of the present day, showing the present Decay of Taste, by A. W. Pugin, illustrated, 1 5 0. The Present State of Architecture in England, by Pugin, with 36 illustrations, 0 11 3. The Pope; considered in his Relations with the Church Temporal Sovereigns, Separated Churches, and the Cause of Civilization. Translated from the French of Count Joseph DeMaistre, 0 7 6. Lectures on Science and Revealed Religion, by Cardinal Wiseman, new edition with illustrations, 2 vols., 0 12 6. The Life of St. Theresa, Translated from the Spanish Symbolism; or, the Doctrinal Differences between Catholics and Protestants, by J. A. Mähler, D.D., 2 vols., 0 13 9. Peach's Sermons for every Sunday and Festival, 0 11 3. St. Ligouri's Sermons for all Sundays in the Year, 0 10 0. Morony's Sermons for all the Sundays and Festivals, 0 10 0. Alban Butler's Discourses, 0 12 6. St. Ligouri's Exposition of the Council of Trent, 0 7 6. Wheeler's Sermons on the Gospels for Sundays, &c., 2 vols., 0 15 0. Life of Henry the Eighth, and History of the English Schism. Translated from the French of Audin, by E. Kirwan Browne. 1 vol. Svo., 0 10 0. Milner's Letters to a Prebendary, 0 1 10 1/2. The Soul on Calvary, meditating on the Sufferings of Christ, 0 2 6. Chalonier's Meditations for Every Day in the Year, 2 vols., 0 7 6. Spiritual Retreat for Religious Persons, 0 2 6. Practical Meditations on Christian Perfection, 0 2 6. Counsels for a Christian Mother, 0 1 3. Cardinal Wiseman's Lectures on Holy Week, 0 5 0. A True Account of the Hungarian Revolution, by William Bernard McCabe, 0 3 6. Hierurgia, by D. Rock, 1 0 0. As we have only a few copies of each of these Works, persons requiring them should not delay. MOORE'S Complete Works, with his last Prefaces, Notes, Moore's Melodies Set to Music, by Sir John Stevenson, in parts of Twelve Pages of Music, price 1s 3d each.

NEW WORKS IN PRESS, and will shortly be ready:—LEGENDS ON THE COMMANDMENTS OF GOD. Translated from the French of J. Colin De Plancy. Legends on the Seven Capital Sins. Translated from the French of J. Colin De Plancy.

APPROBATION OF THE ARCHBISHOP OF PARIS. "We have caused them to be examined, and, according to the opinion that they may be read with interest and without danger."

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 imbibing taint from Smoke, 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. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces. 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.

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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.

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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, Tabbinsets, 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. Quebec, 1850. T. CASEY.

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

NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP, the Business heretofore carried on by JOHN FITZPATRICK in his own name, will be henceforward conducted under the style and firm of FITZPATRICK & MOORE. JOHN FITZPATRICK, LUKE MOORE. Montreal, May 4, 1852.

Mrs. REILLY, MIDWIFE, No. 146, St. Paul Street, Up Stairs, Is prepared to attend to her profession on the shortest notice. Montreal, 3rd May, 1852.

WILSONS & NOLAN, BOOK AND JOB PRINTERS, No. 27, McGill Street.

THE Subscribers having OPENED a BOOK and JOB PRINTING OFFICE, and furnished it with entirely NEW and ELEGANT materials, are now prepared to execute orders for PRINTING, in all its branches; and they hope, by SUPERIOR WORKMANSHIP, PUNCTUALITY, and MODERATE CHARGES, to merit a share of public patronage. Cards, Circulars, Bill-heads, Bills of Fare, Hand Bills, Steam-boat, Railroad, and Auction Bills, Posting Bills, Labels, Catalogues, Pamphlets, Books, and every other description of Printing, executed in a superior style, and at moderate charges. Montreal, May 7, 1852.

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BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure. THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge. THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.

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

DOCTOR McTUCKER Has Removed to Dorchester Street, Corner of Germain Street. April 29, 1851.

NOTICE.

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

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. To prevent imposition for the future, Agents employed by us, will have a written certificate. Parties desirous of subscribing for our works, will be careful to see that our names are on the cover. We have seen Histories of Ireland circulated by these worthies, which are full of lies. We do not object to their selling their Books the best way they can, but we caution them against using our names for the purpose. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. May 10, 1852.

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