

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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



# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, JUNE 18, 1852.

NO. 45.

## 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.)

### 13.—CHARACTER OF THE CATHOLIC MISSIONARY. WHAT SOCIETY AND HUMANITY OWE TO HIM.

Who is the Catholic missionary? He is, in the first place, a young man who, at the age of vain and frivolous thoughts, nourishes the greatest, the most generous aspirations which can move the heart of man. Deeply touched by the hard fate of so many millions of our fellow-creatures who are what we should still be, if the Son of God had not devoted Himself even to the cross, and if the cross had not found devoted men to plant it in our country at the price of their blood, this young man takes the resolution to consecrate himself to the work. Thenceforward, he is solely occupied in preparing for the sacrifice, and consoling those friends and parents whose hearts will be rent asunder with grief for his loss.

Do not think because you see him depart with a tearless eye, and an all but smiling countenance, that the young man, infatuated with love for beings whom he has never seen, can tear himself without pain from the embrace of a venerable father, or tender mother, from brothers, sisters, friends, all dear to him as his own soul. God, who can alone inspire, consummate and reward such sacrifices, is likewise the only one who knows their extent.

He departs unknown from that Europe, fallen too low to perceive that a drop of heroic blood is escaping from her veins, or to say to the young conqueror: "God bless thee, noble child of my old age! Thou wilt prove to the tribes of another hemisphere that I am still the mother of great men!"

Arrived alone, or almost alone, at the distance of five or six thousand leagues from his country, what does he do? If he falls not, on his landing, under the tomahawks of his beloved savages, like the venerable bishop of Sion, who received the crown of martyrdom at the entrance of his immense diocese, he shall begin at once to suffer, to suffer incessantly, and to suffer beyond what it seems possible for man to bear. The tortured martyr of some minutes, of some hours, a martyr, too, in life-long privations and fatigue which no missionary can escape. What does he more? If he lives for five or six years amongst the savages, behold what fruit he leaves behind when he dies or sets out for new conquests.

That tribe which called human flesh a *divine food*, and which considered it perfectly natural for the husband to roast his wife by way of a repast for his guests,—that tribe is now become a community of angels, recalling, by the sweetness and purity of their morals, the early Christians of Jerusalem, of Antioch, and of Rome. The Man-God has visibly descended in the midst of that people.

That tribe, cannibals from necessity as well as choice, and every year exposed to die of hunger on a soil of the very richest; those people who cried out "a miracle!" when they first saw water boil in a kettle, and who suffered themselves to be devoured by vermin and famished by wild beasts; those creatures who were totally naked, inhabiting a dung-hill covered with leaves, and having nothing to oppose to the most cruel and disgusting maladies, but the silly, and often sanguinary, mummeries of sorcerers and jugglers; those people have become laborious, industrious; they are in possession of every alimentary article appropriated to the soil; they cultivate, and weave both hemp and cotton; they build houses and churches; they have got rid of noxious insects, beasts of prey, and devouring monsters. To the juggler and the sorcerer have succeeded the physician and the surgeon. Those beings so filthy, so loathsome, bedaubed with human blood, having their heads decorated with the scalps of their enemies, and scarcely retaining the features of our race, are now become men, often very handsome men.

It is plain that that nation has been visited by one of those fabulous beings whom the ancients adored under the names of Osiris, and of Hercules.

That nation had kings and nobles (they are every where, they shall be every where, and if it be true that they are going, it is very probable that the nations themselves shall go with them), but those kings and those nobles, faithful to the lessons of the gods whom they worshipped, amused themselves with devouring their fellow-men. Now they have learned that, amongst a Christian people, there is but one way to be truly great, and that is to imitate the Divine Chief who immolated Himself for His flock.—Small states are organised on the plan of the divine society—living solutions of the grand problem:—"Much order with much liberty."

It must be acknowledged that a constituent genius far superior to the ancient or even modern legislators has left his impress there.

That nation had been wallowing for ages in utter ignorance, though gifted with uncommon quickness of mind—a fair proof, this, of the nullity of reason without the stimulus of faith, and the inability of man to see any thing as it really is, so long as he remains in ignorance of God! Now, that nation is acquainted with what we have been learning for eighteen centuries. Being now masters of their own language by grammars, and dictionaries, they discover in it a mine of hidden treasure. That language is gradually enriched, by the translation of our best elementary works, with the sum and substance of European thought. The arts and sciences have arrived, hand in hand with the catechism; it was sung, versified, and painted in order to make it understood. The tribe swarms with painters, musicians, poets, and the reader of the *Annals* may already judge of the excellence of their first attempts.

Appolo has descended on those dreary shores and touched with his golden sceptre myriads of souls who had been slumbering in the mire.

This is but a faint outline of what our young missionary has done for humanity. Let us search the history of the world, and we shall find none to exceed that man, save the Man-God and His first ambassadors.

What has he done for his family, for his country? Has he offered them in sacrifice to the great human family, to the great country—embracing all countries? Not so; religion which enlightens and inspires him, destroys nought but evil; she strengthens and elevates all sentiments, all duties, by harmonising them together.

The parents who bewailed the loss of a child—the brother who grieved for his brother—have found him multiplied an hundred fold. Fathers and mothers who were sad because of having but one son, and that he was demanded of you in sacrifice, be glad and rejoice! Imitators as you are of Abraham's heroic submission, you have already received your reward; Christ has made you the heads of a numerous family. The first savages admitted to the sacred font have received your names. They know that, after the Supreme Father of souls, they owe their real life to you, and that they are the children of your blood, of your tears. Here below, their prayers and their love are your portion; in heaven, their happiness shall be the perfection of yours.

The town, or the village, where the missionary first saw the light, shall also give its name to the first rising village, and who knows but an obscure hamlet may thus become the sponsor of one of the greatest capitals of that infant world! One thing is certain, viz., that an insignificant district, overlooked in our maps, is made the theme of many tongues, six thousand leagues away; it is mentioned in the fervent prayers which daily ascend to heaven, and will one day shine in the historical records of the new nation.

The magnates of his own land shall not be forgotten; when the great chief shall come to the bath where St. Remi transformed the tawny lion into a lamb, he shall receive, as a great honor, and a solemn charge, the name of the living monarch, and him who already enjoys the fruit of his labors in the other world.—Queens and Princesses, when becoming the god-daughters of our Queens and Princesses, shall learn that virtue is the richest attire of their august god-mothers, and, above all, that spirit of benevolence which reaches misery beyond the limits of their fathers' or brothers' power.

The officers of the savage court shall bear the names of the ministers and great officers of our realm. The chief rower of the royal canoe shall be the god-son of one of our admirals, of the captain of the vessel which conveyed the missionary, or which brought the wine for the holy sacrifice, or yet, some of the sacred vestments. Should the missionary have obtained some royal present for these ragged dignitaries, such as a sword, a coat, or some pictures, vases, ornaments for the new cathedral, those objects shall be as a standard planted on these shores. But the standard of all others, is the missionary himself, whether living in his cabin, or reposing in the grave. He is indeed the great man whose bones shall defend better than our cannons—the country which he so dearly purchased, nay, conquered for us—a conquest the more noble and the more lasting, because love and gratitude secure it to us—a conquest, gained without the loss of blood, if not, perchance, that of the missionary himself.

Go seek amongst the names most justly honored by mankind, and find, if you can, one more worthy of respect than that of the Catholic missionary.

O you, who with hearts capable of appreciating greatness, have received the talent to describe it, and make others appreciate it too, we conjure you, for the sake of humanity, and the credit of your own genius, to study the missionary! Read, and re-read the *Annals*: as you read, let your thoughts often revert

to that religion which is the mother of all greatness. There are virtues which, by their sublimity, escape the view of him who regards them only with the eye of man.

## UNIVERSITY EDUCATION.

(From the Tablet.)

DISCOURSE I.—DELIVERED AT THE ROTUNDA, DUBLIN, ON MONDAY, MAY 10, 1852, BY THE VERY REV. J. H. NEWMAN, D.D., PRESIDENT OF THE CATHOLIC UNIVERSITY OF IRELAND.

In addressing myself to the consideration of a question which has excited so much interest, and elicited so much discussion at the present day, as that of university education, I feel some explanation is due from me for supposing, after such high ability and wide experience have been brought to bear upon it in both countries, that any field remains for the additional labors either of a disputant or of an inquirer. If, nevertheless, I still venture to ask permission to continue the discussion, already so long protracted, it is because the subject of liberal education, and of the principles on which it must be conducted, has ever had a hold upon my mind; and because I have lived the greater part of my life in a place which has all that time been occupied in a series of controversies among its own people and with strangers, and of measures, experimental or definitive, bearing upon it.—About fifty years since, the Protestant university, of which I was so long a member, after a century of inactivity, at length was roused, at a time when (as I may say) it was giving no education at all to the youth committed to its keeping, to a sense of the responsibilities which its profession and its station involved; and it presents to us the singular example of an heterogeneous and an independent body of men, setting about a work of self-reformation, not from any pressure of public opinion, but because it was fitting and right to undertake it. Its initial efforts, begun and carried on amid many obstacles, were met from without, as often happens in such cases, by ungenerous and jealous criticisms, which were at that very moment beginning to be unjust. Controversy did but bring out more clearly to its own apprehension the views on which its reformation was proceeding, and throw them into a philosophical form. The course of beneficial change made progress, and what was at first but the result of individual energy and an act of the academical corporation, gradually became popular, and was taken up and carried out by the separate collegiate bodies, of which the university is composed. This was the first stage of the controversy. Years passed away, and then political adversities arose, and a political contest was waged; but still, as that contest was conducted in great measure through the medium, not of political acts, but of treatises and pamphlets, it happened as before that the threatened dangers, in the course of their repulse, did but afford fuller development and more exact delineation to the principles of which the university was the representative.

Living then so long as a witness, though hardly as an actor, in these scenes of intellectual conflict, I am able, gentlemen, to bear witness to views of university education, without authority indeed in themselves, but not without value to a Catholic, and less familiar to him, as I conceive, than they deserve to be. And, while an argument originating in them may be serviceable at this season to that great cause in which we are just now so especially interested, to me personally it will afford satisfaction of a peculiar kind; for, though it has been my lot for many years to take a prominent, sometimes a presumptuous, part in theological discussions, yet the natural turn of my mind carries me off to trains of thought like those which I am now about to open, which, important though they be for Catholic objects, and admitting of a Catholic treatment, are sheltered from the extreme delicacy and peril which attach to disputations directly bearing on the subject matter of Divine revelation.

What must be the general character of those views of university education to which I have alluded, and of which I shall avail myself, can hardly be doubtful, gentlemen, considering the circumstances under which I am addressing you. I should not propose to avail myself of a philosophy which I myself had gained from an heretical seat of learning, unless I felt that that philosophy was Catholic in its ultimate source, and besetting the mouth of one who is taking part in a great Catholic work; nor, indeed, should I refer at all to the views of men who, however distinguished in this world, were not and are not blessed with the light of true doctrine, except for one or two special reasons, which will form, I trust, my sufficient justification in so doing. One reason is this:—It would concern me, gentlemen, were I supposed to have got up my opinions for the occasion. This, indeed, would have been no reflection on me personally, supposing I were persuaded of their truth, when at length

addressing myself to the inquiry; but it would have destroyed, of course, the force of my testimony, and deprived such arguments, as I might adduce, of that moral persuasiveness which attends on tried and sustained conviction. It would have made me seem the advocate, rather than the cordial and deliberate maintainer and witness of the doctrines which I was to support; and while it undoubtedly exemplified the faith I reposed in the practical judgment of the Church, and the intimate concurrence of my own reason with the course she had authoritatively sanctioned, and the devotion with which I could promptly put myself at her disposal, it would have cast suspicion on the validity of reasonings and conclusions which rested on no independent inquiry, and appealed to no past experience. In that case it might have been plausibly objected by opponents that I was the serviceable expedient of an emergency, and never could be more than ingenious and adroit in the management of an argument which was not my own, and which I was sure to forget again as readily as I had mastered it. But this is not so. The views to which I have referred have grown into my whole system of thought, and are, as it were, part of myself. Many changes has my mind gone through; here it has known no variation or vacillation of opinion, and though this by itself is no proof of truth, it puts a seal upon conviction, and is a justification of earnestness and zeal. The principles, which I can now set forth under the sanction of the Catholic Church, were my profession at that early period of my life, when religion was to me more a matter of feeling and experience than of Faith. They did but take greater hold upon me as I was introduced to the records of Christian antiquity, and approached in sentiment and desire to Catholicism; and my sense of their truth has been increased with the experience of every year since I have been brought within its pale.

And here I am brought to a second and more important reason for introducing what I have to say on the subject of liberal education with this reference to my personal testimony concerning it; and it is as follows:—In proposing to treat of so grave a matter, I have felt vividly that some apology was due from me for introducing the lucubrations of Protestants into what many men might consider almost a question of dogma, and I have said to myself about myself—"You think it, then, worth while to come all this way in order, from your past experience, to recommend principles which had better be left to the decision of the theological schools!" The force of this objection you will see more clearly by considering the answer I proceed to give to it.

Let it be observed, then, that the principles I would maintain on the subject of liberal education, although those as I believe of the Catholic Church are such as may be gained by the mere experience of life.—They do not simply come of theology—they imply no supernatural discernment—they have no special connection with Revelation; they will be found to be almost self-evident when stated, and to arise out of the nature of the case; they are dictated by that human prudence and wisdom which is attainable where grace is quite away, and recognised by simple common sense, even where self-interest is not present to sharpen it; and, therefore, though true, and just, and good in themselves, though sanctioned and used by Catholicism, they argue nothing whatever for the sanctity or Faith of those who maintain them. They may be held by Protestants as well as by Catholics: they may, accidentally, in certain times and places, be taught by Protestants to Catholics, without any derogation from the claim which Catholics make to special spiritual illumination. This being the case, I may, without offence on the present occasion, when speaking to Catholics, appeal to the experience of Protestants; I may trace up my own distinct convictions on the subject to a time when apparently I was not even approximating to Catholicism; I may deal with the question, as I really believe it to be, as one of philosophy, practical wisdom, good sense, not of theology, and, such as I am, I may, notwithstanding, presume to treat of it in the presence of those who, in every religious sense, are my fathers and my teachers.

Nay, not only may the true philosophy of education be held by Protestants, and at a given time, or in a given place, be taught by them to Catholics, but, further than this, there is nothing strange in the idea, that here or there, at this time or that, it should be understood better, and held more firmly by Protestants than by ourselves. The very circumstance that it is founded on truths in the natural order accounts for the possibility of its being sometimes or somewhere understood outside the Church more accurately than within her fold. Where the sun shines bright, in the warm climate of the south, the natives of the place know little of safeguards against cold and wet. They have, indeed, bleak and piercing blasts; they have chill and pouring rain, but only now and then, for a day or a week; they bear the



inconvenience as they best may, but they have not made it an art to repel it; it is not worth their while; the science of calefaction and ventilation is reserved for the north. It is in this way that Catholics stand relatively to Protestants in the science of education; Protestants are obliged to depend on human means solely, and they are, therefore, led to make the most of them; it is their sole resource to use what they have; "knowledge is" their "power" and nothing else; they are the anxious cultivators of a rugged soil. It is otherwise with us; *funos ceciderunt mihi in proclavio*. We have a goodly inheritance. The Almighty Father takes care of us; He has promised to do so; His word cannot fail, and we have continual experience of its fulfillment. This is apt to make us, I will not say, rely too much on prayer, on the Divine word and blessing, for we cannot pray too much or expect too much from our great Lord; but we sometimes forget that we shall please Him best, and get most from Him, when we use what we have in nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of Faith and hope. However, we are sometimes tempted to let things take their course, as if they would in one way or another turn up right at last for certain; and so we go on, getting into difficulties and getting out of them, succeeding certainly on the whole, but with failures in detail which might be avoided, and with much of imperfection or inferiority in our appointments and plans, and much disappointment, discouragement, and collision of opinion in consequence. We leave God to fight our battles, and so He does; but He corrects us while He prospers us. We cultivate the innocence of the dove more than the wisdom of the serpent; and we exclaim our Lord's word and in our rebuke, when He declared that "the children of this world were in their generation wiser than the children of light."

It is far from impossible, then, at first sight, that on the subject before us. Protestants may have discerned the true line of action and estimated its importance aright. It is possible that they have investigated and ascertained the main principles, the necessary conditions of education, better than some among ourselves. It is possible at first sight, and it is probable in the particular case, when we consider, on the one hand, the various and opposite positions which they occupy relatively to each other; yet, on the other, the uniformity of the conclusions to which they arrive. The Protestant communions, I need hardly say, are respectively at a greater and a less distance from the Catholic Church, with more or with less of Catholic doctrine and of Catholic principle in them. Supposing, then, it should turn out, on a survey of their opinions and their policy, that in proportion as they approach, in the genius of their religion, to Catholicism, so do they become clear in their enunciation of a certain principle in education, that very circumstance would be an argument, as far as it went, for concluding that in Catholicism itself the recognition of that principle would, in its seats of education, be distinct and absolute. Now, I conceive that this remark applies in the controversy to which I am addressing myself. I must anticipate the course of future remarks so far as to say what you have doubtless, gentlemen, yourselves anticipated before I say it, that the main principle on which I shall have to proceed is this—that education must not be disjointed from religion, or that mixed schools, as they are called, in which teachers and scholars are of different religious creeds, none of which, of course, enter into the matter of instruction, are constructed on a false idea. Here, then, I conceive I am right in saying that every sect of Protestants, which has retained the idea of religious truth and the necessity of Faith, which has any dogma to profess and any dogma to lose, makes that dogma the basis of its education, secular as well as religious, and is jealous of those attempts to establish schools of a purely secular character, which the inconvenience of religious differences urges upon politicians of the day. This circumstance is of so striking a nature as in itself, to justify me, as I consider, in my proposed appeal in this controversy to arguments and testimony short of Catholic.

Now, gentlemen, let me be clearly understood here. I know quite well that there are multitudes of Protestants who are advocates for mixed education to the fullest extent, even so far as to desire the introduction of Catholics themselves into their colleges and schools; but, then, first, they are those for the most part who have no creed or dogma whatever to defend, to sacrifice, to surrender, to compromise, to hold back, or to "mix," when they call out for mixed education. There are many Protestants of benevolent tempers and business-like minds, who think that all who are called Christians do not in fact agree together in essentials, though they will not allow it; and who, in consequence, call on all parties in educating their youth for the world to eliminate differences, which are certainly prejudicial, as soon as they are proved to be immaterial. It is not surprising that clear-sighted persons should fight against the maintenance and imposition of private judgment in matters of public concern. It is not surprising that statesmen, with a thousand conflicting claims and interests to satisfy, should fondly aim at a forfeited privilege of Catholic times, when they would have had at least, one distraction the less in the simplicity of national education. And next, I can conceive the most consistent men, and the most zealously attached to their own system of doctrine, nevertheless consenting to schemes of education from which religion is altogether or almost excluded; from the stress of necessity, or the recommendations of expedience. Necessity has no law, and expedience is often one form of necessity. It is no principle with sensible men, of whatever cast of opinion, to do always what is abstractedly best. Where no direct duty forbids we may be obliged to do, as being best under circumstances, what we murmur and rise against, while we do it. We see that to attempt more is to effect less; that we must ac-

cept so much, or gain nothing; and so perforce we reconcile ourselves to what we would have far otherwise, if we could. Thus a system of mixed education may, in a particular place or time, be the least of evils; it may be of long standing; it may be dangerous to meddle with; it may be professedly a temporary arrangement; it may be in an improving state; its disadvantages may be neutralised by the persons by whom, or the provisions under which, it is administered.

Protestants then, in matter of fact, are found to be both advocates and promoters of mixed education; but this, as I think will appear on inquiry, only under the conditions I have set down, first, where they have no special attachment to the dogmas which are compromised in the comprehension; and next, when they find it impossible, much as they may desire it, to carry out their attachment to them in practice, without prejudicial consequences greater than those which that comprehension involves. Men who profess a religion, if left to themselves, make religious and secular education one. Where, for instance, shall we find greater diversity of opinion, greater acrimony of mutual opposition, than between the two parties, High Church and Low, which mainly constitute the Established religion of England and Ireland? Yet those parties, differing, as they do, from each other in other points, are equally opposed to the efforts of politicians to fuse their respective systems of education with those either of Catholics or of sectaries; and it is only the strong expedience of concord and the will of the state which reconcile them to the necessity of a fusion with each other. Again, we all know into what persuasions the English constituency is divided—more, indeed, than it is easy to enumerate; yet, since the great majority of that constituency, amid its differences, and in its several professions, distinctly dogmatise, whether it be Anglican, Wesleyan, Calvinistic, or so-called Evangelical (as is distinctly shown, if in no other way, by its violence against Catholics,) the consequence is, that, in spite of serious political obstacles and of the reluctance of statesmen, it has up to this time been resolute and successful in preventing the national separation of secular and religious education. This concurrence, then, in various instances, supposing it to exist, as I believe it does, of a dogmatic faith on the one hand, and an abhorrence of mixed education on the other, is a phenomenon which, though happening among Protestants, demands the attention of Catholics, over and above the argumentative basis, on which, in the instance of each particular sect, this abhorrence would be found to rest.

While, then, I conceive that certain Protestant bodies may, under circumstances decide, more successfully than Catholics, of a certain locality or period, a point of religious philosophy or policy, and may so far give us a lesson in perspicacity or prudence, without any prejudice to our claims to the exclusive possession of revealed truth. I say, they are in matter of fact likely to have done so in a case like the present, in which, amid all the variety of persuasions into which Protestantism necessarily splits, they agree together in a certain practical conclusion, which each of them in turn sees to be necessary for its own particular maintenance. Nor is there surely anything startling or novel in such an admission. The Church has ever appealed and deferred to testimonies and authorities external to herself, in those matters in which she thought they had means of forming a judgment; and that on the principle, *Critique in sua arte credendum*. She has ever used unbelievers and pagans in evidence of her truth, as far as their testimony went. She avails herself of heretical scholars, critics, and antiquarians. She has worded her theological teaching in the phraseology of Aristotle; Aquila, Symmachus, Theodotus, Origen, Eusebius, and Apollinaris, all, more or less heterodox, have supplied materials for primitive exegeses. St. Cyprian, called Tertullian his master; Bossuet, in modern times, complimented the labors of the Anglican Bull; the Benedictine editors of the Fathers are familiar with the labors of Fell, Ussher, Pearson, and Beveridge. Pope Benedict XIV., cites, according to the occasion, the works of Protestants without reserve; and the late French collection of Christian Apologists, contains the writings of Locke, Burnet, Tillotson, and Paley. If, then, I come forward in any degree as borrowing the views of certain Protestant schools on the point which is to be discussed, I do so, not, gentlemen, as supposing that even in philosophy the Catholic Church herself, as represented by her theologians or her schools, has anything to learn from men, or bodies of men, external to her pale; but as feeling, first, that she has ever, in the plenitude of her Divine illumination, made use of whatever truth or wisdom she has found in their teaching or their measures; and next, that in particular times or places, some of her children may probably profit from external suggestions or lessons which are in no sense necessary for herself.

And in thus speaking of human philosophy, I have intimated the mode in which I propose to handle my subject altogether. Observe, then, gentlemen, I have no intention of bringing into the argument the authority of the Church at all; but I shall consider the question simply on the grounds of human reason and human wisdom. And from this it follows that, viewing it as a matter of argument, judgment, propriety, and expedience, I am not called upon to deny that in particular cases a course has been before now advisable for Catholics in regard to the education of their youth, and has been, in fact, adopted, which was not abstractedly the best, and is no pattern and precedent for others. Thus, in the early ages, the Church sanctioned her children, frequenting the heathen schools for the acquisition of secular accomplishments, where, as no one can doubt, evils existed, at least as great as can attend on mixed education now. The gravest Fathers recommended for Christian youth the use of Pagan masters; the most

saintly Bishops and most authoritative Doctors had been sent in their adolescence by Christian parents to Pagan lecture halls.\* And, not to take other instances, at this very time, and in this very country, as regards at least the poorer classes of the community, whose secular acquirements ever must be limited, it has approved itself not only to Protestant state Ecclesiastics, who cannot be supposed to be very sensitive about doctrinal truth, but, as a wise concession, even to many of our most venerated Bishops, to suffer, under the circumstances, a system of mixed education in the schools called National.

On this part of the question, however, I have not to enter; for I confine myself to the subject of university education. But even here it would ill have become me to pretend, simply on my own judgment, to decide on a point so emphatically practical as regards a state of society, about which I have so much to learn, on any abstract principles, however true and important. It would have been presumptuous on me so to have acted, nor am I so acting. It is my happiness in a matter of Christian duty, about which the most saintly and the most able may differ, to be guided simply by the decision and recommendation of the Holy See—the judge and finisher of all controversies. That decision indeed, I repeat, shall not enter into my argument; but it is my own reason for arguing. I am trusting my own judgment on the subject, because I find it is the judgment of him who has upon his shoulder the government and the solicitude of all the Churches. I appear before you, gentlemen, not prior to the decision of Roms on the question of which I am to treat, but after it. My sole aspiration—and I cannot have a higher under the heavens—is to be the servant of the Vicar of Christ. He has sanctioned at this time a particular measure for his children who speak the English tongue, and the distinguished persons by whom it is to be carried out have honored me with a share in their work. I take things as I find them; I know nothing of the past; I find myself here; I set myself to the duties I find here; I set myself to further, by every means in my power, doctrines and views, true in themselves, recognised by all Catholics as such, familiar to my own mind; and to do this quite apart from the consideration of questions which have been determined without me and before me. I am here as the advocate and the minister of a certain great principle; yet not merely advocate and minister, else had I not been here at all. It has been my previous keen sense and hearty reception of that principle that has been at once the cause, as I must suppose, of my selection, and the ground of my acquiescence. I am told on authority that a principle is necessary, which I have ever felt to be true. As the royal matron in sacred history consigned the child she had made her own to the charge of its natural mother; so truths and duties which come of unaided reason, not of grace, which were already intimately mine by the workings of my own mind, and the philosophy of human schools, are now committed to my care, to nurse and to cherish by her and for her who, acting on the prerogative of her Divinely inspired discernment, has in this instance honored with a royal adoption the suggestion of reason.

Happy mother, who received her offspring back by giving him up, and gained, at another's word, what her own most jealous artifices had failed to secure at home! Gentlemen, I have not yet ended the explanations with which I must introduce myself to your notice. If I have been expressing a satisfaction that opinions early imbibed and long cherished in my own mind, now come to me with the Church's seal upon them, do not fancy that I am indulging a subtle kind of private judgment, especially unbecoming in a Catholic. It would, I think, be unjust to me, were any one to gather, from what I have been saying, that I had so established myself in my own ideas and in my old notions, as a centre of thought, that, instead of coming to the Church to be taught, I was but availing myself of such opportunities as she gave me to force principles on your attention which I had adopted without her. It would, indeed, be a most unworthy frame of mind, to view her sanction, however it could be got, as a sort of leave or permit, whereby the intellect obtains an outlet, which it is ever coveting, to range freely once in a way, and to enjoy itself in a welcome, because a rare holiday. Not so; human wisdom, at the very best, even in matters of religious policy, is principally but a homage, certainly no essential service to Divine Truth. Nor is the Church some stern mistress, practised only in refusal and prohibition, to be obeyed grudgingly and dexterously overreached; but a kind and watchful teacher and guide, encouraging us forward in the path of truth amid the perils which beset it. Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.

I have said this in explanation; but it has an application if you will let me to say, far beyond myself. Perhaps we have all need to be reminded, in one way or another, as regards our habitual view of things, if not our formal convictions, of the greatness of authority and the intensity of power, which accompany the decisions of the Holy See. I can fancy, gentlemen, among those who hear me there may be those who would be willing to acquit the principles

of education which I am to advocate of all fault whatever, except that of being impracticable. I can fancy them to grant to me, that those principles are most correct and most obvious, simply irresistible on paper, yet, after all, nothing more than the dreams of men who live out of the world, and who do not see the difficulty of keeping Catholicism anyhow afloat on the bosom of this wonderful nineteenth century. Proved, indeed, those principles are to demonstration, but they will not work. Nay, it was my own admission just now, that, in a particular instance, it might easily happen that what is only second best is best practically, because what is actually best is out of the question. This I hear you say to yourselves, is the state of things at present. You recount in detail the numberless impediments, great and small, threatening and vexatious, which at every step embarrass the attempt to carry out ever so poorly a principle in itself so true and Ecclesiastical. You appeal in your defence to wise and sagacious intellects, who are far from enemies, if not to Catholicism, at least to the Irish Hierarchy, and you simply despair, or rather you absolutely disbelieve, that education can possibly be conducted, here and now, on a theological principle, or that youths of different religions can, in matter of fact, be educated apart from each other. The more you think over the state of politics, the position of parties, the feelings of classes, and the experience of the past, the more chimerical does it seem to you to aim at anything beyond a university of mixed instruction. Nay, even if the attempt could accidentally succeed, would not the mischief exceed the benefits of it? How great the sacrifice, in how many ways, by which it would be preceded and followed?—How many wounds, open and secret, would it inflict upon the holy politic? And, if it fails, which is to be expected, then a double mischief will ensue from its recognition of evils which it has failed to remedy. These are your deep misgivings; and, in proportion to the force with which they come to you, is the concern and anxiety which they occasion you, that there should be those whom you love, whom you revere, who from one cause or other refuse to enter into them.

This, I repeat, is what some Catholics will say to me, and more than this. They will express themselves better than I can speak for them—with more nature and point, with more force of argument and fulness of detail, and I will frankly and at once acknowledge, gentlemen, that I do not mean here to give a direct answer to their objections. I do not say an answer cannot be given; on the contrary, I may have a confident expectation that, in proportion as those objections are looked in the face, they will fade away. But, however this may be, it would not become me to argue the matter with those who understand the circumstances of the problem so much better than myself. What do I know of the state of things in Ireland that I should presume to put ideas of mine—which could not be right except by accident—by the side of theirs, who speak in the country of their birth and their home? No, gentlemen, you are the natural judges of the difficulties which beset us, and they are doubtless greater than I can ever fancy or forbode. Let me, for the sake of argument, admit all you say against our enterprise, and a great deal more. Your proof of its intrinsic impossibility shall be to me as demonstrative as my own of its theological correctness. Why, then, should I be so rash and perverse as to involve myself in trouble not properly mine? Why go out of my own place? How is it that I do not know when I am well off? Why so headstrong and reckless as to lay up for myself miscarriage and disappointment, as though I had not enough of my own?

Considerations, such as these, would have been simply decisive in time past for the boldest and most able among us; now, however, I have one resting point—just one—one plea which serves me in the stead of all direct argument whatever, which hardens me against censure, which encourages me against fear, and to which I shall ever come round, when I hear the question of the practicable and the expedient brought into discussion. After all, Peter has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for 1800 years has lived in the world; he has seen all fortunes, he has encountered all adversities, he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose command prophecies—such is he in the history of ages who sits on from generation to generation in the Chair of the Apostles, as the Vicar of Christ and Doctor of His Church.

Notions, then, taught me long ago by others, long cherished in my own mind; these are not my confidence. Their truth does not make them feasible, nor their reasonableness persuasive. Rather, I would meet the objector by an argument of his own sort. If you tell me this work will fail, I will make answer—the worker is apt to succeed, and I trust in my knowledge of the past more than in your prediction of the future. It was said by an old philosopher, who declined to reply to an emperor's arguments—"It is not safe controverting with the master of twenty legions." What Augustine had in the material order, that, and much more, has Peter in the spiritual. Peter has spoken by Pius, and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilised or savage, and get the better? When did the whole world ever band together against him solitary, and not find him too many for them?

These are not the words of rhetoric, gentlemen, but of history. All who take part with Peter are

\* Vide, M. L'Abbe Lalanne's recent work.



on the winning side. The Apostle says not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world of which he has the burden, and accordingly to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season, and to nothing in vain. He came first upon an age of refinement and luxury like our own, and in spite of the persecutor, fertile in the resources of his cruelty, he soon gathered, out of all classes of society—the slave, the soldier, the high-born lady, and the sophist—to form a people for his Master's honor. The savage hordes came down in torrents from the north, hideous even to look upon; and Peter went out with holy water and with benison, and by his very eye he sobered them and backed them in full career. They turned aside, and flooded the whole earth, but only to be more surely civilised by him, and to be made ten times more his children even than the older populations they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered, and he lived on. The gates of the earth were opened to the east and west, and men poured out to take possession, and he and his went with them, swept along by zeal and charity as far as they by enterprise, covetousness, or ambition. Has he failed in his success up to this hour? Did he, in our father's day, fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater name, and his dependent kings, that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting Arms?

In the first centuries of the Church all this was a mere point of Faith, but every age as it has come has stayed up Faith by sight, and shame on us if, with the accumulated witness of eighteen centuries, our eyes are too gross to see what the saints have ever anticipated. Education, gentlemen, involved as it is in the very idea of a religion such as ours, cannot be a strange work at any time in the hands of the Vicar of Christ. The heathen forms of religion thought it enough to amuse and quiet the populace with spectacles, and, on the other hand, to bestow a dignity and Divine sanction upon the civil ruler; but Catholicism addresses itself directly to the heart and conscience of the individual. The religion which numbers Baptism and Penance among its sacraments cannot be neglectful of the soul's training; the creed which opens and resolves into so majestic and so living a theology, cannot but subserve the cultivation of the intellect; the revelation which tells us of truths otherwise utterly hid from us, cannot be justly called the enemy of knowledge; the worship, which is so awful and so thrilling, cannot but feed the aspirations of genius, and move the affections from their depths. The institution, which has flourished in centuries the most famed for mental activity and cultivation, which has come into collision, to say no more, with the schools of Antioch and Alexandria, Athens and Edessa, Saracenic, Seville, and Protestant Berlin, cannot be wanting in experience what to do now, and when to do it. He whom the Almighty left behind to be His representative on earth has ever been jealous, as becometh him, as of God's graces, so also of His gifts. He has been as tender of the welfare and interests of human science as he is loyal to the divine truth which is his peculiar charge. He has ever been the foster father of secular knowledge, and has rejoiced in its growth, while he has pruned away its self-destructive luxuriance.

Least of all can the Catholics of two islands, which have been heretofore so singularly united in the cultivation and diffusion of knowledge, under the auspices of the Apostolic See, we surely, gentlemen, are not the persons to distrust its wisdom and its fortune when it sends us on a similar mission now. I cannot forget, gentlemen, that at a time when Celt and Saxon were alike savage, it was the See of Peter that gave both of them first Faith, and then civilisation; and then, again, bound them together in one by the seal of that joint commission which it gave them to convert and illuminate in turn the Pagan continent. I cannot forget how it was from Rome that the glorious St. Patrick was sent to Ireland, and did a work so great, that he may be said to have had no successor in it; the sanctity, and learning, and good, and charity which followed being but the result of the one impulse which he gave. I cannot forget how, in no long time, under the fostering breath of the Vicar of Christ, a country of heathen superstitions became the very wonder and asylum of all people; the wonder by reason of its knowledge, sacred and profane; the asylum for religion, literature, and science, chased away from the continent by barbaric invaders. I recollect its hospitality freely accorded to the pilgrim; its volumes munificently presented to the foreign student, and the prayers, and blessings, and holy rites, and solemn chants, which sanctified the while both giver and receiver. Nor can I forget how my own England had meanwhile become the solitude of the same unwearied eye; how Augustine was sent to us by Gregory; how he fainted in the way in terror at our barbarian name, and, but for the Pope, had returned as from an impossible expedition; how he was forced on "in weakness, and in fear, and in much trembling," until he had achieved the conquest of all England to Christ. Now, how it came to pass that, when Augustine died and his work slackened, another Pope, unwearied still, sent three great Saints from Rome to educate and refine the people he had converted: Three holy men set out for England together, of different nations; Theodore, an Asiatic Greek, from Thessalonica; Adrian, an African; Bennett alone a Saxon for Peter knows no distinction of races in his eumeneal work; they came with theology and science in their train; with relics, and with pictures, and with manuscripts of the Holy Fathers and Greek classics; and Theodore and Adrian found-

ed schools, secular and religious, all over England, while Bennett brought to the north the large library he had collected in foreign parts; and, with plans and ornamental work from France, erected a church of stone, under the invocation of St. Peter, after the Roman fashion, "which," says the historian, (Cressy) "he most affected." I call to mind how St. Wilfrid, St. John of Beverley, St. Bede, and other saintly men, carried on the good work in the following generations, and how from that time forth the two islands, England and Ireland, in a dark and dreary age, were the two lights of Christendom; and nothing passed between them, and no personal aims were theirs, save the interchange of kind offices and the rivalry of love.

O! memorable time when St. Aidan and the Irish Monks went up to Lindisfarne and Melrose, and taught the Saxon youth, and a St. Cuthbert and a St. Eata repaid their gracious toil. O! blessed days of peace and confidence, when Aidulf penetrated to Malnesbury in the south, which has inherited his name, and founded there the famous school which gave birth to the great St. Aldhelm. O! precious seal and testimony of Gospel clarity, when, as Aldhelm in turn tells us, the English went to Ireland "numerous as bees;" when the Saxon St. Egbert and St. Willibrod preachers to the heathen Frisons, made the voyage to Ireland to prepare themselves for their work; and when from Ireland went forth to Germany the two noble Ewalds, Saxons also, to earn the crown of martyrdom. Such a period, indeed, so rich in grace, in peace, in love, and in good works, could only last for a season; but, even when the light was to pass away, the two sister islands were destined not to forfeit, but to transfer it. The time came when a neighboring country was in turn to hold the mission they have so long and so well fulfilled; and, when to it they made over their honorable office, faithful to the alliance of two hundred years, they did the solemn act together. High up in the north, upon the Tyne, the pupil of St. Theodore, St. Adrian, and St. Bennett, for forty years was Bede, the light of the whole western world; as happy, too, in his scholars round about him as in his celebrity and influence in the length and breadth of Christendom.—And, a generation before him, St. John of Beverley, taught by the same masters, had for 30 years been shedding the lustre of his sanctity and learning upon the Archiepiscopal school of York. Among the pupils of these celebrated men the learned Alcuin stood first; but Alcuin, not content even with the training which Saints could give him, betook himself to the sister island, and remained a whole twelve years in the Irish schools. When Charlemagne would revive science and letters in his own France, to England he sent for masters, and to the cloisters of St. John Beverley and St. Bede; and Alcuin, the scholar both of the Saxon and the Celt, was the chief of those who went forth to supply the need of the Great Emperor. Such was the foundation of the school of Paris, from which, in the course of centuries, sprang the famous university, the glory of the middle age.

Time past never returns; the course of things, old in its texture, is ever new in its coloring and fashion. Ireland and England are not what they once were, but Rome is where it was; Peter is the same; his zeal, his charity, his mission, his gifts, are the same. He, of old time, made us one by making us joint teachers of the nations; and now, surely, he is giving us a like mission, and we shall become one again while we zealously and lovingly fulfil it.

CATHOLIC INTELLIGENCE.

THE SEE OF DUBLIN.—A letter from a very respectable authority in Rome states that the Cardinals have determined to recommend Dr. Cullen to his Holiness for the See of Dublin.—*Tablet*.

His Grace the Archbishop of Tuam has been making a pastoral tour in his diocese, and has administered the Sacrament of Confirmation to 350 persons. His Grace took the opportunity of warning the faithful of his diocese against the insidious designs of the "Jumpers," and after expressing his satisfaction at witnessing such a numerous and respectable congregation, which was a standing monument to attest the grossly exaggerated character of the imputed "perversions" of the people of Partry, concluded by exhorting the congregation not to be deceived by the seductions of designing emissaries of Protestantism. His Grace alluded in pointed terms to the anomalous multiplication of police barracks in a parish remarkable for its peaceable demeanor and obedience to the laws of the land. Within the space of a few square miles there were no less than four police stations; and one of these barracks, he was told, was a school-room, or rather stirabout store, for the distribution of food for those creatures whose poverty was so intense as to induce them to give passing adhesion to a church whose tenets they in their hearts held in abhorrence.

The lectures of that distinguished convert, Dr. Marshall, have been this week attended with great success in Cork. The charitable intentions of the eminent divine have been admirably aided by the truly Catholic people of the "Beautiful City."

Anthony O'Flaherty, Esq., the patriotic member of Parliament for the town of Galway, has contributed £20 towards the building of the new Augustinian Church in Galway, the "City of the Tribes."

APPOINTMENT OF A BISHOP.—Letters were received from Halifax yesterday, announcing that the Very Rev. Dr. Connolly, of that city, has been appointed successor to the late Dr. Dollard, as Bishop of this Province. It is further said that Halifax is to be elevated to the dignity of an Archiepiscopal See, holding jurisdiction over the dioceses of New Brunswick, Newfoundland, Arichat, and P.E. Island, and that the present Bishop, Dr. Walsh, is to receive the pallium.

IRISH INTELLIGENCE.

THE CALUMNIES AGAINST THE TENANT LEAGUE.

(From the Tablet.)

MEETING OF THE CITIZENS OF DUBLIN.—Presented to a requisition numerous and influentially signed by men of different creeds and parties, a public meeting of the citizens of Dublin and others interested in the peace of the country, and the settlement of the land question, was held in the Mechanics' Institute on Tuesday, 25th ult., for the purpose of repudiating the accusations brought against the Catholic and Presbyterian Clergymen for their zealous efforts to protect the industrious tenantry of Ireland. The meeting, which was convened by the Lord Mayor, was very numerous and respectably attended.

Shortly after one o'clock the chair was taken amid loud cheers by the Right Hon. the Lord Mayor. Messrs. Plunket, T.C., and C. M. Loughlan, barrister, were appointed secretaries to the meeting.

Mr. Bindon then proceeded to read the following letters:—

"Fermoy, May 24th, 1852.  
"Dear Gentlemen—When the notice of the Crime and Outrage Committee of the present House of Commons first met my eye, I really imagined its object was to make inquiry into, and, if possible, to arrest the progress of those monster enormities which are daily chronicled to the edification of the world, and the especial credit of the model people of merry, happy England. I certainly never suspected its action was mainly intended for Ireland, for although it cannot be denied that some appalling crimes have from time to time desecrated our unhappy land, still, thank Heaven, they have been so comparatively few and far between that I little dreamed that the labors and inquiries of the honorable committee would have been almost exclusively directed and confined to them. But the denouement of the plot consists in this—a certain end was to be gained, the Irish Tenant League, because of its sympathy with the crushed people and its constitutional efforts to secure for them an existence in the hand of their fathers, was to the dominant party an object of equal horror and hate, *per fas vel nefas*. It was to be silenced and put down, the most execrable imputations were to be fastened upon it; and to effect this, some reckless man, one who would out-Herod Herod, was sought after, and to the north-eastern circuit belong the glory and renown of furnishing such a one in the person of its Crown Solicitor.

"The Irish Tenant League can well afford to treat with ineffable scorn the malevolent ravings of this paltry, and apparently demented official—for, among the one hundred and five loyal and enlightened gentlemen, who are soon likely to solicit the representation of this stricken land to the imperial legislature, I will venture to affirm that no fewer than seventy of them will record their adoption of the views and approbation of the acts of this most humane and meritorious body.—Sharman Crawford, a host in himself, will exultingly do it—if I mistake not, that high-minded and exemplary young nobleman, Lord Castlereagh, will do it; at all events, a hundred others will do it, while the name and memory of Maxwell Hamilton will rapidly sink in oblivion.

"I trust then that the Irish Tenant League will continue steadily to pursue the even tenor of its ways, in reverencing the laws of God and not violating those of man, and while it shall zealously inculcate the Christian duty of giving honor to those to whom honor is due, so may it never cease righteously to advocate the interests of God's oppressed poor.

"I am, gentlemen, with sentiments of sincere respect, your faithful servants,

"T. MORPHY.

"To the Secretaries, Samuel Bindon and Frederick Lucas, Esqs."

Letters were also read from several of the clergy, all warmly repudiating the abominable slanders of the Crown Solicitor of the North-East Circuit.

Mr. James Burke (barrister) proposed the first resolution, as follows:—

"That this meeting has heard with surprise and indignation the statements made before the Crime and Outrage Committee by Mr. Maxwell Hamilton, that the outrages alleged to have been perpetrated by the Ribbon societies in some of the northern counties were contrived by the Irish Tenant League, a society whose council sits in this city (Dublin) and which numbers among its governing and most active members Catholic Priests, Presbyterian Ministers, and laymen of the highest respectability; and that we are warranted in pronouncing, not merely that these aspersions are false, malicious, and scandalous in the highest degree, but that they cannot even be believed by those who utter them."

The learned gentleman supported the resolution in an able speech which was received with applause. Mr. Frederick Lucas seconded the resolution in a lengthened and very able speech.

The Lord Mayor then put the resolution, which was unanimously adopted.

The meeting was subsequently addressed, in able and eloquent speeches, by Mr. J. F. Maguire, Rev. D. Bell, P.M.; J. M. Cantwell, Dr. Gray, and other gentlemen.

REPRESENTATION OF MONAGHAN.—DR. GREY.—In selecting Dr. Gray, the proprietor of the *Freeman's Journal*, as the tenant right candidate for that county, at the ensuing election, the patriotic tenant electors of Monaghan have given another pledge to the public of the determination of the north, to co-operate with the west and south of Ireland in their undying resolve to free the tenant classes from the serfdom in which they have been for so many centuries enthralled. Dr. Gray is a native of Mayo, a county which has, of late years, acquired a mournful notoriety in the records of human misery, and where, in the absence of protection to tenant life and tenant property, the Crowbar brigade has laid the face of the land in ruins. In fixing upon Dr. Gray, the men of Monaghan have shown a wise discrimination. During his long connection with the *Freeman*, he has labored with the most unflinching integrity, and an amount of ability unsurpassed, if not unequalled, in the walk of journalism, to maintain and forward the cause of the oppressed poor of Ireland, and defend the principle of civil and religious liberty, without distinction of creed or country. In the past career of Dr. Gray, the men of Monaghan, and, in fact, the people of Ireland, have an undoubted guarantee of the efficiency, ability, and unflinching integrity in advocating the social, civil, and religious rights of its country, which, if elected, he will bring with him into parliament.—*Tuam Herald*.

The *Limerick Examiner* announces with high gratification that "the venerable and patriotic Bishop of Killaloe," Dr. Vaughan, originated at Tulla, on Monday last, a requisition, convening a meeting of the Liberal electors of the county Clare at Ennis, on the 16th of June, for the purpose of deciding upon the choice of candidates in favor of whom the votes and influence of priests and people should be exercised at the approaching election.

The Rev. James Maher, the celebrated parish priest of Graigue, has issued a long manifesto for the instruction of the electors of the borough of Carlow which furnishes a fancy sketch of the Queen's Ministry:— "The Derby Administration, backed by Mr. Browne, will not seek now to re-enact the whole penal code. They will not declare, as of old, the doctrines and sacraments of the Christian faith to be a felony. They will not hang up a priest as in days not long passed—they will not tear out his bowels and burn them before his face, for the offence of saying mass or administering the sacraments—they will not strangle him for bearing confessions, although Jezebel McNeill lately recommended it. The temper of the times will not suffer such atrocities. All that can be attempted now is to plunder the Catholic people of their scanty church revenues; to rob Maynooth and misrepresent the Catholic creed; to malign and slander those who profess it; to legislate against convents and their saintly inmates. But let the advocates of these measures get firmly seated in office, with sufficient time to awaken the cruel fanaticism of England, and they will, as of old time, prepare themselves for deeds of blood, and the Venerable Oliver Plunket will not be our last martyr. Read the speeches of Walpole and Spooner in the Maynooth debate, and you will at once learn what Catholic Ireland has to expect from the Derby Administration and English nationalism."

DEATH OF MR. J. S. CLOSE.—Mr. J. S. Close, Q.C., Crown Prosecutor for the Connaught Circuit, who had been for some weeks seriously ill, died on Saturday morning, 22d May, at his residence in Gordiner's-row, Dublin.

Accounts from the Royal Hibernian Mines, Castle-naine, Kerry, are very promising. The proprietors intend to formally "open the mine" this month, by a grand demonstration.

Galway is, as the Americans say, "getting along" rapidly, and assumes each day a more business-like appearance. The constant intercourse with Dublin has given a spur to trade which is each day becoming more apparent. "The town," says our informant, "is quite a little Dublin."

In the short space of five weeks which Captain Chisholm passed at Melbourne, the sum of £1,100, in gold dust was placed at his disposal, chiefly by Irish emigrants to enable members of their families to go out and join them.

EXTRAORDINARY PHENOMENON IN THE SHANNON.—The river at Killaloe exhibited a phenomenon recently, which no living inhabitant had ever seen before. The waters receded such a distance from their usual mark, at low tide, that salmon, eels, and pike were taken in abundance, even by children, to the astonishment of all who witnessed the spectacle. It is worthy of note that the records of the parish in the cathedral vestry attest a like event sixty years since in Killaloe, and the harvest of that year in Ireland was the most plentiful remembered by the inhabitants of that period.

AGRICULTURAL PROSPECTS.—The longest stretch of memory fails to recollect a season when there was such an utter absence of "grubbing" as has distinguished the spring of 1852. There has not been so far a single complaint from any quarter of the country. On the contrary, it is universally acknowledged that the weather has been propitious, beyond the most sanguine hopes of the farmers—the alternations of drought and moisture occurring just at the critical periods when each change was most required. As the consequence, crops of all kinds are flourishing, and the potato, especially, is reported to hold out a promise of its old abundance.

THE EXODUS FROM ULSTER.—A letter in the *Western Star* calls attention to the vast extent of emigration from the province of Ulster:—"From personal observation (says the writer) I have arrived at the conclusion that the emigration of the Presbyterian population of Ulster since the commencement of this year has exceeded in numbers that of any of the other provinces. There would seem latterly to have arisen a very general feeling of discontent on the subject of tenant right, which the people contend has been unfairly encroached upon, and now that they have arrived at the conclusion that they are to be for the time to come placed at the mercy of the landlord or agent, without any recognised right to dispose of their interest in their holdings, as was the custom heretofore, they have—a great many of them at least—determined to try their fortune in other lands—the favorite destination appearing to be Australia, whence such glowing accounts have reached of gold finding, as had the effect of making many who had previously determined on seeking a home in the United States to change their destination in the direction of the 'diggins.'"

PAUPERISM AND EMIGRATION.—The *Galway Packet* notices as an unerring symptom of the advent of better times, the remarkable decrease in the number of paupers at present receiving relief in the workhouse of that union, as compared with the corresponding period last year: the falling off amounting to no less than 1,235 souls. The same authority furnishes the following remarkable statement with respect to the unchecked progress of the Irish exodus:—"We regret to perceive that emigration still continues to thin the ranks of our already decimated population. Numbers are daily departing from different parts of the country, and the majority of those consist not of the poor impoverished cottiers or the half-famished laborers, but of the comfortable, and we might almost say, wealthy portion of the farming population, who appear to be flying from the country, while yet they have the means to procure for themselves, in a foreign land, a respectable means of subsistence. The neighborhood and town of Loughrea, and the country thence to Ballinasloe, appear to have suffered most severely from this system of voluntary expatriation. We have been informed by a gentleman who lately traversed that district, that two out of every three houses he met were closed up, and the inmates gone either to America, the Workhouse, or the grave."

Orangeism is again alive, it appears, in the North-Derbyism has resuscitated the unlucky Phoenix. We are told that "the half-yearly assembly of the chief council of the Orangemen of Ireland commenced its sitting in Belfast on Tuesday."



## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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

## TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2 1/2 do.  
Payable Half-Yearly in Advance.

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

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 18, 1852.

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

On SUNDAY Afternoon, a MEETING of the friends of the St. PATRICK'S HOSPITAL, will be held in the St. Patrick's House, immediately after Vespers.

## NEWS OF THE WEEK.

Mr. Spooner's motion has been a perfect God-send to the ministry, having enabled them to spin out the dreariest of all dreary sessions of Parliament, for a few weeks longer. On Thursday, the 21st ult., and on Tuesday, the 25th, the adjourned debate was resumed in the House of Commons, and again adjourned. Mr. Reynolds, Serjeant Murphy, and the Attorney-General, were the principal speakers. The former gentleman expressed his readiness, whenever the proposal should be made to withdraw the Maynooth grant, to vote for it, upon one condition, and one only—namely, that every grant made by the State, for the support of any particular religion, or sect, should be withdrawn also, and that the temporalities of the Government Protestant Establishment in Ireland should be abolished; till then he would never consent to vote for the motion of the hon. member for North Warwickshire.

Sergeant Murphy opposed the motion, though he was not opposed to a most searching enquiry into Maynooth, as he was certain that such enquiry would redound to the credit of the college, and prove, that, in that institution, the purest morality, and the true principles of allegiance, were taught, and inculcated. He was opposed to the motion, because it was suggested by a mean spirit of vengeance against the Catholics of Great Britain and Ireland, and because already ample light had been thrown on the subject. Could any of the Maynooth professors be found bartering on hustings, or taking an active part in politics, there might be some pretence for the enquiry; but there was not a single instance of this. It was alleged that there was a formidable conspiracy among the Priests of Ireland to overthrow the Established Church: if there was a confederacy anywhere, it was on the part of England and Scotland against Catholicism, as was attested by the petitions and notices on the table of the House, one of which—from Glasgow—called the Catholic religion "an appalling corruption," and spoke of Catholics as "having no hope of hereafter." The learned gentleman concluded an eloquent and humorous speech, by exhorting the Irish Catholic members, as their only hope, "to band themselves together, perfectly independent of all parties—to hover on the flanks of their enemies—and, combining with others for their defeat, thus to show that the assistance of the Irish Catholics was only to be purchased on the terms of civil justice, and religious toleration."

The Attorney-General addressed the House in the spirit of a Crown Law Officer, and a Christian. He argued that the patronage of Maynooth was in the hands of Catholic Prelates of Ultramontane principles,—that is, of men who believe that it is better to obey God than man,—who had proclaimed their intention of not paying the slightest attention to an Act of Parliament, commanding them to abstain from the exercise of their legitimate functions; on these grounds he supported the motion.

Mr. Drummond blackguarded the Jesuits as usual, until, in despair, another member moved the adjournment of the debate. On the motion of Lord Palmerston, the House adjourned until Thursday, 27th ult.

It is not expected that the dissolution will take place before the end of the month, or the beginning of July; there is still an infinite deal of Nothing to be done, and Government cannot make up its mind to do it in a hurry. Lord Derby has pretty unequivocally announced his abandonment of Protection, and his readiness to adopt any line of policy that a future Parliamentary majority may dictate to him; that his ministry is doomed seems certain, but it is not so clear who are to be their successors in office. It is said that Lord John is willing to accept a seat in the Lords, and thus make way for a new leader in the House of Commons: the opposition to his Lordship in the city is said to be serious; his address to the electors will be found on our seventh page.

In Ireland the Catholic Defence Association are busy making their arrangements for the elections. With the prospects of a favorable harvest, the hopes of the "Jumpers" and proselytisers are declining; and as the potatoes come in, evangelical Protestantism will go out. Lord Clarendon recommends Ireland to the attention of the English capitalist as a field for emigration, "where as good diggers are to be had, as there are to be had abroad, and with far greater security to life and property." "We are now," says his Lordship, "in the fourth circuit of judges congratulating grand juries upon improvements in moral habits, and immunity from crime." Grand

juries hear very different stories from judges in Protestant England. Whilst Lord Clarendon advises emigration from England to Ireland, the *Times* recommends the wholesale expatriation of the Irish, as interlopers, fellows who have no manner of business, or right to stay, in their own country. "After all," asks the *Times*, "what particular object have we in keeping our Irishman at home? He is an expensive luxury. He must have his food and his drink, his raiment and his lodging, at the public expense." It might be answered, that—"expensive luxury as he is,"—Paddy makes very good "food for powder," as England has often had cause to know. But Paddy is a Papist, and must be got rid of.

Whilst all this violent outcry is being made about a beggarly pittance, given to the Catholics of Ireland, as a trilling compensation for the property of which they have been robbed, it is amusing to learn that the *Regium Donum*, or sum paid to Protestant dissenting ministers, and which sum is in a great measure taken from Catholic pockets, exceeds £47,000 per annum.

The position of the Prince President in France is certainly not improving. The great Northern Powers treat him with coldness, and have pretty plainly expressed their intention of showing a still more decided opposition to any attempts on the part of the nephew, to restore the hereditary empire of the uncle. At home the position of the President is no less embarrassing: the number of those who refuse to take the oath of allegiance is continually increasing, and the partisans of the Comte de Chambord, and the Orleanist princes, are taking fresh courage, and seem to be meditating an organised opposition to their common enemy. The Council of State, it is said, has decided on the competency of the court below, to try the validity of the decrees confiscating the Orleans property; this decision has ruffled the ordinary placid temper of the President. In view of fresh commotions, the *Times* says that considerable sums of money have of late been remitted from France to England.

Mr. T. F. Meagher has declined the public reception that was destined for him by the civic authorities of New York: to the committee that waited upon him with a copy of the resolutions adopted by both boards of the Common Council, Mr. Meagher replied in the following eloquent, and sensible manner:—

"Gentlemen:—Had the effort in which I lost my freedom been successful, the honors now tendered would not surprise me. But it was otherwise. Far from realizing, it obscured the hopes which accompanied and inspired it—ending suddenly in discouragement and defeat. This the wide world knows. This you yourselves must inwardly admit, though the goodness of your nature will seal your lips to the admission, being fearful of the disparagement it would imply.

"For the little I have done and suffered, I have had my reward in the penalty assigned me. To be the last and humblest name in the litany which contains the names of Emmet and Fitzgerald—names which waken notes of heroism in the coldest heart, and stir to lofty purposes the most sluggish mind—is an honor which compensates me fully for the privations I have endured. Any recompense of a more joyous nature it would ill become me to receive. Whilst my country remains in sorrow and subjection, it would be indelicate of me to participate in the festivities you propose. When she lifts her head and nerves her arm for a bolder struggle—when she goes forth like Miriam with song and timbrel to celebrate her victory—I, too, shall lift up my head, and join in the hymn of freedom. Till then, the retirement I seek will best accord with the love I bear her and the sadness which her present fate inspires. Nor do I forget the companions of my exile. My heart is with them at this moment, and shares the solitude in which they dwell.

The freedom that has been restored to me is embittered by the recollection of their captivity. While they are in prison a shadow rests upon my spirit, and the thoughts that might otherwise be free, thro' heavily within me. It is painful to speak. I should feel happy in being permitted to be silent. For these reasons, you will not feel displeased with me for declining the honors you solicit me to accept. Did I esteem them less I should not consider myself so unworthy, nor so conclusively decline to enjoy them. The privileges of so eminent a city should be sacred to those who personify a great and living cause—a past toll of fame, and a future full of hope—and whose names are prominent and imperishable."

The news by the *Baltic* is of no great interest. Parliament had adjourned for the Whitsuntide holidays. Sir Harry Smith had arrived in England—and it is reported that the Pope had confirmed the translation of his Grace the Archbishop of Armagh to the See of Dublin.

## THE CHURCH A TEACHER.

We have never any objection to answer a question put to us, as to the reason for the Faith that is in us; and, although we have already answered, in substance, the questions contained in a paragraph in the *Montreal Witness* of Monday last, yet, lest we should lay ourselves open to the reproach of shirking the questions, we will willingly reply to them again. The first question then is—"What is the *Ecclesia Docens*?" We answer—"That body of men to whom our Lord gave instructions to teach all nations, and to whom He promised His perpetual presence," "all days even to the consummation of the world." We are not going to quarrel about words, or to discuss the question, whether the term "Teaching Church," or *Ecclesia Docens*, be a proper term to apply to such a body; it is sufficient for us to explain what we mean by the term, and it remains only to enquire, whether Christ *did* appoint such a body, and whether such a body *does* exist at the present day; if these two facts be established, it can be of little consequence by what name the "Teaching body" is known. Our opponent is at perfect liberty to make use of any other combination of letters and syllables, to designate the thing meant; but, until he shall have propounded some name, better adapted to denote the

thing meant, than the name hitherto in use, we shall content ourselves with employing the old combination of letters and syllables, to denote "that body of teachers to whom Christ gave the commission of preserving, and promulgating amongst all the nations of the earth, and until the consummation of the world," those mysterious doctrines which He had revealed to them during His sojourn amongst them.

Disregarding, therefore, the question whether *Ecclesia Docens* be a proper term to apply to that body, we will turn our attention solely to the questions—*Did* Christ appoint such a body? *Does* it exist at the present day? and if so—Where, and what is that body? These indeed are the only questions at issue between Catholic and Protestant; for, if Christ *did* appoint a body of teachers, with the promise of His continually abiding presence—if that body *does* exist at the present day, and if the Bishops of the Catholic Church, in communion with the See of Rome, be that divinely appointed, and supernaturally assisted, body—then, must all its teaching be true, and then must all disbelief in its teaching, and resistance to its authority, be disbelief in the teaching, and resistance to the authority, of God Himself.

Now, the *thesis* which the Catholic is called upon to sustain, is—that, Christ *did* appoint a body of teachers, to preserve and promulgate His gospel—that, that body exists to-day, and shall exist till time shall be no more—that, Christ is ever present with it, thus guaranteeing it from erroneous teaching—and that the Bishops of the Catholic Church, in communion with the See of Rome, and speaking, either through a general Council, or by the Pope—*loquens ex Cathedra*—in the name of, and addressing, the Universal Church, constitute that divinely appointed, and supernaturally assisted, body of teachers, through whose teaching *alone* fallible man can learn, with infallible certainty, what he must believe, and what do in order to inherit everlasting life.

The first proposition that the Catholic is called upon to prove, is—That, Christ *did* appoint a particular body of men as teachers, by whom the doctrines which He had revealed, might be taught to all nations, and preserved and promulgated "until the consummation of the world." That Christ *did* appoint such a body of teachers, may be proved, directly, from the historical records, in which the fact of that appointment has been handed down to posterity; indirectly, by showing that He appointed *no other* mode of preserving and promulgating the truths of Christianity, which He had revealed.

For the direct proof we refer to the writings contained in the New Testament, appealing to them, as genuine historical records of what took place some 1800 years ago; we do not appeal to them as inspired, or as in any respect different from, or superior to, any other genuine historical fragments that have been handed down to us; they may, be inspired, but as inspiration is a fact in the supernatural order, as the writers themselves lay no claim to that supernatural endowment, we cannot conclude their inspiration until we have a witness to the fact, likewise in the supernatural order, for that witness, to be worth any thing, must be an infallible witness. However, neglecting the question of inspiration for the present, and viewing the records of the New Testament as genuine historical documents—we find therein stated, that Christ *did* appoint a body of men to teach all nations, and that He promised to them His perpetual presence—whether He was authorised in giving that commission, and in making that promise, depends entirely upon whether Christ were an impudent impostor, or the Son of God—that question we are not going to discuss.

From genuine, and cotemporary historical documents, then, we have direct proof that Christ *did* appoint a body of teachers, or *Ecclesia Docens*; we have, also, indirect proof, from the fact that He appointed *no other* way of preserving and promulgating Christianity. For—we would say to our Protestant opponents, who deny the Catholic *thesis*—if you deny that Christ *did* appoint a body of teachers, with whom He was to abide continually, as the *only* way of preserving and promulgating Christianity—you are bound, upon your own principles, "that nothing is to be believed as of Faith, but what can be proved from the government version of the Bible," you are bound, either to prove, from the government Bible, that Christ appointed some *other* way—or else to admit, that He appointed *no way*, of preserving and promulgating Christianity. You cannot prove, from the Bible, that He appointed any *other* way—you dare not admit that He appointed *no way*, for if you do, the conclusion to infidelity is inevitable—for, that religion for whose preservation and promulgation, Christ appointed *no way*, could not have been worth preserving, or promulgating. Relying, therefore, upon these proofs, deduced, directly from historic records—that Christ *did* appoint a body of teachers—indirectly, from the fact, that our opponents can adduce no shadow, even, of a proof that He appointed any *other* way, and, that they dare not assert that He appointed *no way*, we have the right to assume as proven, our first proposition—that Christ *did* appoint a particular body of men as teachers, as the *only* way of preserving and promulgating the truths of Christianity which He had revealed to them, promising to them His continual presence, in order to enable them to accomplish the work which He had given them to do.

The second Catholic proposition is—That that divinely appointed, and supernaturally assisted, body of teachers, *has* existed, *does* exist, and must exist until "the consummation of the world." To prove this, we must assume that Christ was, what He pretended to be—the Son of God—and that, therefore, His promises are true, as made by One who had the will, and the power, to perform all that He promised. Now, He promised to be *ever* present with the body of teachers, to whom He gave commission to teach—but, Christ cannot be present with a body which does

not exist; therefore, if His promise be true, the body of teachers, to whom He promised His perpetual presence, *does* exist. Again, Christ appointed *no way* of preserving and promulgating the truths of Christianity, except through a divinely appointed, and supernaturally assisted, body of teachers; but, if there be no such body in existence, there is then no divinely appointed way, by which those truths may be preserved and promulgated, in existence; we leave our opponents to draw their own conclusions. Unless, therefore, the promises of Christ have failed, and unless there be no divinely appointed way, for the preservation and promulgation of the truths of Christianity, in existence, we have the right to conclude, that a divinely appointed, and supernaturally assisted, body of teachers has always existed in the world since the days of Christ, *does* exist, and must exist "until the consummation of the world."

The third proposition is—that the Bishops of the Catholic Church, in communion with the See of Rome, and speaking, either through a General Council, or by the Pope, *loquens ex cathedra*, in the name of, and addressing, the Universal Church, constitute that divinely appointed, and supernaturally assisted, body of teachers. For, if there be such a body, it will be conscious of its prerogatives, and, if conscious, not slow to assert them; but no body, or society, except the Bishops of the Catholic Church, in communion with the See of Rome, claims to be a divinely appointed, and supernaturally assisted, body of teachers; all others confess their fallibility, and fallibility cannot be predicated of a body so appointed, and so assisted; therefore, no body, or society, except the Bishops of the Catholic Church in communion with the See of Rome, can be a divinely appointed, and supernaturally assisted, body of teachers. But, it has been shown by Prop. 11, that there is such a body; therefore, the Bishops of the Catholic Church in communion with the See of Rome, do constitute that body; and as that body is divinely appointed to teach, and supernaturally assisted in its teaching, then must all its teaching be true, and then must all disbelief in its teaching, and resistance to its authority, be disbelief in the teaching, and resistance to the authority, of God Himself.

We have merely indicated, hurriedly, and, necessarily, very imperfectly, one of the many lines of argument which a Catholic may adopt in support of his *thesis*; we will now give our opponent's argument, by which, we suppose, he intends to prove the non-existence of a teaching body, and to sustain the fundamental principle of all heresy—"The right of private judgment, in opposition to the authority of the church."

"No right thinking man can for a moment doubt that Christ, by his spirit, directed and inspired His Apostles and Evangelists to commit His gospel to writing; and having such direction and inspiration, it is probable, nay, it is possible, that they would leave the work imperfectly done, to be afterwards supplemented by the sidelong-looking gentry who go about in gowns, and call themselves a Teaching Church? though many of them have yet to learn the first principles of Christianity."

The logic is exquisite—"No right-thinking man can doubt" of the inspiration of the writings of the New Testament; therefore, they were inspired—therefore, they are all sufficient—therefore, there is no need of any other teacher—therefore, there is no divinely appointed, and supernaturally assisted, body of teachers, or *ecclesia docens*; such is the *sortes*, or series of syllogisms, by which our learned opponent thinks to overthrow the Catholic *thesis*.—Let us examine it.

We begin by denying his first premise—"No right-thinking man," &c. This we know, from their writings, that, whatever "right-thinking men"—that is, men who think with the editor of the *Montreal Witness*—think about the inspiration of the New Testament Scriptures, the great majority, and by far the most learned portion of the Protestant world at the present day, deny that inspiration, and, in the words of the great Protestant Theologian—Neander—"regard it as one of the greatest hoons which the purifying process of Protestant theology in Germany has conferred upon faith, as well as science, that the old, mechanical view of inspiration has been so generally abandoned;" and, that in consequence—"we are now, no more compelled to have recourse to subtleties against which our sense of truth rebels."—*Life of Christ*, sec. 6.—but perhaps Neander and his fellow theologians were not "right-thinking men."

We will go farther back—Luther, and many other Protestant Reformers, denied the inspiration of several of the books of which the government scriptures are composed—but perhaps Luther was not "a right-thinking man." Nor is it by the ancient and modern German Protestant theologians alone, that the doctrine of Inspiration has been abandoned; amongst the Anglicans, and Protestants of all denominations, we often find the doctrine denied: the Unitarians, a large, and rapidly increasing body of Protestants, all repudiate it, and though, in the opinion of the editor of the *Montreal Witness*, and his little clique, Unitarians, such as Channing, and hosts of others, are not "right-thinking men;" it is impossible to deny to that denomination the credit of having produced some of the most amiable, and learned writers, of whom Protestantism can boast—men, whose many excellencies, unimpeachable integrity, and rare intellectual endowments, cause us to mourn over them, that they were not members of the true fold, whilst, at the same time, they teach the lesson, that, to those who refuse to listen to the teaching of the divinely appointed teacher, no natural virtues, no human abilities, however transcendent, can avail, as a safeguard from error. But, even if all "right-thinking men" admitted the inspiration, and all sufficiency, of the government scriptures, of what use would that admission be, to prove their inspiration to a "wrong-thinking man?" It is the latter who requires to be convinced; he that is sick, not he that is whole, stands in need of the physician: it would be but a



poor argument to convince the infidel of the inspiration of the Bible, to say to him—I am a "right-thinking man"—but I believe the Bible to be inspired—therefore the Bible is inspired. Such a syllogism might go down in the conventicle, but we greatly doubt its efficacy elsewhere. Let it not be imagined by this, that we presume to insinuate any doubts as to the inspiration of the Holy Scriptures; as Catholics, we firmly believe in that dogma, and for the same reason that we believe in any other doctrine of the Catholic Church, viz.—because the Church teaches it; other reasons for that belief we have not, and with St. Augustine, we admit, that we would not believe in the Scriptures, as inspired, unless the authority of the Church compelled us thereunto.

CATHOLIC PROCESSIONS.

From the earliest ages of Christianity, it has always been the practice of the Christian, as it was of the Jewish, Church, to testify her faith in the promises of her Divine Spouse, and to give utterance to her joy, by solemn and triumphant processions. Thus we find it recorded how, in the reign of Julian the Apostate, and during his residence at Antioch, previous to the Persian expedition, the Christians of that city removed the relics of a former Bishop (St. Babylas, who suffered martyrdom during the Decian persecution) from the grove of Apollo of Daphne, whither they had been translated, and honored by the erection of a magnificent Church, by the command of Gallus Caesar, nephew of the great Constantine; this shrine having been desecrated, and re-dedicated to the profane worship of Paganism, by the apostate Emperor, it became the duty of the Christians of Antioch, to remove these cherished remains to a worthier resting place. "The lofty car," says Gibbon, "that transported the relics of Babylas, was followed, and accompanied, and received, by an innumerable multitude, who chanted, with thundering acclamations, the Psalms of David, the most expressive of their contempt for idols, and idolaters; the return of the saint was a triumph." Thus, in the fourth century, did the Church honor the relics, and invoke the intercession of the Saints, and Martyrs. We might appeal to the history of God's chosen people, as recorded in the sacred annals—we might point to the Prophet King—the sweet singer of Israel—"leaping and dancing" as he, and all the house of Israel, brought home, in triumph, the Ark of the Lord;—in testimony of the antiquity of the custom of religious processions, and in refutation of the calumnies of the opponents of Catholicity, who would fain attribute to them a heathen origin—but this is not our object—we would desire merely to say a few words on the intentions of the Church, in instituting the magnificent and glorious ceremony, at which the Catholics of Montreal had the pleasure of assisting on Sunday, and upon the duty of all the faithful, to carry out the intentions of their Holy Mother, by joining themselves humbly, reverently, and joyfully, to the solemn procession in which she celebrates, and asserts her faith in, one of the most sublime mysteries of man's redemption.

The intention of the Church is to testify her belief in, and to preach the doctrine of, the Real Presence of our Lord and Saviour Jesus Christ in the Holy Sacrament of the Altar. In the 11th century, Berengarius and other heretics, impugned this dogma of Christianity—just as Arius had impugned the Divinity of Christ in the 4th—and set up their own crude notions and fanciful interpretations of Holy writ, in opposition to the constant faith, and teaching of the Church; it became necessary, therefore, to make a solemn declaration, or Act of Faith, by which the errors of these heresiarchs might be once and for ever refuted, and the belief of the Church might be for ever proclaimed—and by what means could this be accomplished more effectually, than by a public and annual procession in honor of the Lord Jesus Christ, verily, and indeed, present in the Holy Eucharist, under the form of bread and wine? Accordingly, we find that so early as A. D. 1019, in Angers in France, the custom was established of making, annually, by a solemn and public procession, a confession of Faith in this glorious mystery, and a reparation to Jesus Christ, for the outrages offered to Him by the blasphemies of Berengarius and other heretics; in the 13th century, this practice was formally ratified by his Holiness Pope Urban the IV., and has ever since continued to be followed in all Catholic countries under heaven. Such being the intentions of the Church, it is clear how imperative, upon all her children, when not impeded by sickness, or any other reasonable causes, is the duty of assisting at, and walking in, the procession of Corpus Christi—not only as an act of homage to Him, who for our sakes, deigned to be made flesh—not only as an act of reparation for the insults and outrages that are daily offered to that adorable flesh, by infidels, heretics, and oh! worst of all, by lukewarm and indifferent Catholics, in their tepid and unworthy communions—but, as a public profession of faith in the teaching of the Church, and in the truth of our Lord's promises: above all, is it the duty of a Catholic to make this profession of faith as publicly as possible, when by so doing he is apt to bring upon himself the derision or reproaches of unbelievers; then, especially, is it his duty, to show that he is not ashamed of his religion, and to bear in mind the awful denunciations of God Himself, upon those timid and unworthy servants who, in an adulterous generation, are ashamed of His words, and of whom the Son of man also shall be ashamed, when He shall come in the glory of His Father.

To those who object to the gorgeousness of the ceremonies of Catholic worship, as appealing to man's senses, and not to his reason, we would merely remark, that man is not a pure intelligence, and that God Himself disdains not to appeal to man's heart, through the medium of his senses; that for this purpose did He ordain the gorgeous splendors of the old

Jewish ceremonial—and that as the nature of man has not changed since the days of Solomon, the effect of external rites and symbols, upon the heart of man, will be the same to-day, as it was three thousand years ago.

"Foolish rigorists in religion," says Diderot, "do not understand the effect of external ceremonies. They have never seen our veneration of the Cross on Good Friday, nor the enthusiasm of the multitude on the Feast of Corpus Christi—an enthusiasm which sometimes steals, even on my own heart. I have never seen this long train of Priests in their sacerdotal robes, these young acolytes, clothed in their snow white surplices, girded with their blue cinctures, and scattering flowers before the Holy Sacrament—this crowd which precedes and follows them in religious silence—so many men with foreheads bent to the earth—I have never heard that grave and pathetic chant intoned by the Priests, and most affectionately echoed by an infinite number of voices, of men and women, young boys and girls, but my entrails have been moved, my heart has bounded within me, and the tears have gushed into my eyes."—*Essay on Painting.*

One word, in conclusion, to our correspondent *Vindex*, whose remarks, we think, are uncalled for. If, as Catholics, we have certain legal rights, so have our Protestant brethren; their rights are just as good as ours, and it is by respecting them, that we can best enforce our claims, as Catholics, to have our own rights respected. Our separated brethren do not believe in the Real Presence; we have, therefore, no right to expect of them to behave as if they did. All that we have a right to demand is, that they shall not insult, or obstruct the procession, and it is but just to add, that, as a general rule, and with a few, very few exceptions, the Catholics have no cause, whatever, to complain of the conduct of their Protestant fellow citizens, but, on the contrary, have reasons to acknowledge gratefully, their courtesy, and obliging demeanor. Amongst the vast crowds attracted by the ceremony, it is possible that occasional improprieties may occur; but these are the exceptions, and not the rule, and most unjust and illiberal would it be on our parts, to hold all responsible for the improper conduct of some ill-bred, and ignorant individuals.

NUTS FOR THE ANGLICANS TO CRACK.

A correspondent of the *Dublin Weekly Telegraph*—who requests of editors of other Catholic journals, that they will reproduce his communication,—has been at the pains of collecting the avowed opinions of the most distinguished members of the Anglican heresy, as to the effects of the decision of the Privy Council, in the Gorham case, upon the claims of the Government Establishment to be considered a branch of the Catholic Church. These opinions, pronounced before the decision of the Privy Council was made known, are unanimous in declaring that, by that decision, the Church will be bound, unless it be formally and unequivocally repudiated by the Church of England, and that being thus bound, it will have lost all connection with the Catholic body. The decision of the Privy Council has been pronounced—the doctrine of Baptismal Regeneration has been formally pronounced *not* to be a doctrine of the Government Establishment—the Church of England has, by its long continued silence, acquiesced in that decision, and, by admitting to its ministry, men who formally deny the Catholic doctrine, has acknowledged itself to be bound by the decision of the Privy Council; therefore, according to the showing of Dr. Pusey, Mr. Bennet and others, the Church of England "has become formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments, or the remission of sins." Here is the letter alluded to:—

"TO THE EDITOR OF THE TELEGRAPH.

"SIR.—It is sometimes instructive to look at old newspapers, and to consider the words of former years in the light of subsequent events. This observation is especially applicable to the two great events which have recently agitated (what is called) the religious world in England—I mean the Gorham case, and the "Papal aggression;" and it is to the former of these events that I am about to allude.

"In the *Times* of March 20, 1850, I find the following 'resolutions' on the Gorham case, which are signed by Dr. Pusey and the other leaders of the Tractarian party:—

1. "That whatever at the present time be the force of the sentence delivered in the case of Gorham v. the Bishop of Exeter, the Church will eventually be bound by the said sentence, unless it shall openly and expressly reject the erroneous doctrine sanctioned thereby.

2. "That by such conscious, wilful and deliberate act, such portion of the Church becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments, or the remission of sins.

3. "That all efforts must be made to obtain from the [Anglican] episcopate, acting in its spiritual character, a re-affirmation of the doctrine of holy Baptism.

"The above is signed by Dr. Pusey, Dr. Mill, Mr. R. J. Wilberforce, Mr. Thorp, Mr. Keble, Mr. Bennet, Mr. Talbot, and Mr. Cayendish. All the other subscribers, both lay and clerical, have acted on their words, and submitted to the Catholic Church. I would most earnestly commend this document to the consideration of your Anglican readers, and especially to the gentlemen whose names I have mentioned.

The result of the "efforts" alluded to in the last resolution is known to every one. "The Anglican episcopate met on the subject," says Mr. Allies, "and determined to do nothing."

In the same "resolutions" I find the following words: "Because to admit the lawfulness of holding an exposition of an article of the Creed, contradictory of its essential meaning, is, in truth and in fact, to abandon that article; and, inasmuch as the faith is one, and rests upon one principle of authority, the conscious, deliberate and wilful abandonment of an article of the Creed destroys the Divine foundation upon which alone the entire faith is propounded by the Church; and any portion of the Church which does so abandon the essential meaning of an article of the Creed, forfeits not only the Catholic doctrine in that article, but also the office and authority to witness and teach as a member of the universal Church."

"I will now ask you to be so good as to reprint the following letter of Mr. Archdeacon Denison, and I shall be glad if it attracts that gentleman's notice. It is dated December 29, 1849."

THE CATHOLIC FAITH.—TO THE EDITOR OF THE GUARDIAN.—SIR, "We are, I think, bound to believe—all we know the contrary—that the decision in the Court of Appeal, in the Gorham case, will do no injury to the Catholic character of the Church of England. But if the contrary should, unhappily, prove to be the case; and if, yet more unhappily, any adverse decision should not be most promptly and unequivocally repudiated by the Church of England, acting in no ordinary manner, but in a manner befitting, in all respects, the greatness of the emergency, it is obvious that (amongst other fearful consequences into which I need not enter here) it will matter very little indeed what becomes of Church education here in England, because the Supreme Court of Appeal will have pronounced that the doctrine of regeneration in baptism, upon which all Church education depends, is not necessarily the doctrine of the Church of England. The Constitution of the Court of Appeal appears to me beside the question; as a fact, it is the Supreme Court of Appeal, established by the law of the land; and until the Church repudiates it, it is to be presumed that it has been so established with the consent of the Church. If it be God's will that so great a trial, as must ensue upon any reversal of the judgment of the Court of Arches shall befall the Church of England, it will be in the full confidence that the Church will bear herself under the trial as becomes her claim to 'hold the Catholic Faith,' that I shall persevere in asking Church-men to join with me in the attempt to overthrow the power and to counteract the influence of the Committee of Council on Education.

Very faithfully yours, G. A. DENISON. "I will not add a word of my own; but I again entreat your Anglican readers to consider these documents of 1849 and 1850, for the subject is an important one. 'Ubi Petrus, ibi Ecclesia,' says St. Ambrose. Your faithful servant, W. Westminster, May 17, 1852."

DR. RAPHAEL.

We have much pleasure in announcing the arrival in town of the celebrated Jewish Rabbi, and lecturer, Dr. Raphael. It is the intention of the learned gentleman to deliver a course of four lectures, on the "Post Biblical History of the Jews," the first lecture to be given on Monday next, at the City Concert Hall. The subject is one of the deepest interest, both to Jew and Christian; and we are certain that no one is better qualified to do ample justice to it, than the learned and eloquent Rabbi, whose lectures last summer, upon "Hebrew Poetry," excited such universal admiration. We need hardly add that we strongly recommend all our readers not to miss the chance that is now offered to them.

ORDINATIONS.

His Grace the Archbishop of Oregon city officiated at an Ordination held in the Chapel of the College of Montreal, on Saturday, the 5th instant, when the following gentlemen were ordained:—

Priests—Messrs. J. A. Singer and L. A. Fournier, for the Diocese of Montreal.

Deacons—Messrs. N. Perrault, for the Diocese of Montreal, H. E. E. Heuries, for the Diocese of Boston, and J. Woods, for the Diocese of Halifax.

Sub-Deacons—P. Belanger, D. Bernier, W. Hally, for the Diocese of Montreal, J. H. Healy, E. J. Sheridan, for the Diocese of Boston, and P. J. Baltes, for the Diocese of Chicago.

At the same time, Mr. L. A. Panneton, for the Diocese of Montreal, and the Rev. Brother G. Blinkhardt, S. J., received Minor Orders; and Messrs. M. Caisse, J. Z. Dumontier, J. Hogan, for the Diocese of Montreal, J. J. McMahon, for the Diocese of Toronto, J. J. Power and J. Riordan, for the diocese of Boston, received the sacred Order of Tonsure.

CHRISTIAN CATECHISM. Boston: P. Donahoe.

We have to thank the enterprising publisher, Mr. Donahoe, of the *Boston Pilot*, for a copy of this, the first work brought forth by his new printing establishment. It is published with the approbation of the Bishop of the Diocese, a sufficient guarantee for the orthodoxy of its matter.

To the Editor of the True Witness.

THE SERVANT'S HOME.

SIR,—This is the age of humbugs, and proselytisers—when snares and pitfalls are everywhere set to entrap the faithful: witness the Montreal Servants' Home for PROTESTANTS ONLY! got up most opportunely, when the proselytising hospital is dashed to pieces. Be it known unto all concerned, that Protestant servants are in great demand latterly! that, in fact, there is a general demand for them, which can only be supplied by the establishment of a Servants' Home for Protestants only. Papist servants are no longer to be trusted to scrub the floors, or wash the saucepans of the elect—they are a great nuisance about Protestant houses, with their superstitious practices of fasting, and praying, and going to confession, and all that sort of thing—it is exceedingly dangerous to have such examples of old-fashioned piety before the children of aristocratic, and high-minded parents, who hold all Catholic practices in utter abomination, and would sooner see their offspring infected with any other distemper, than that of Romish-ness! "It is such a scandal, to be sure, to hear these low-bred, ignorant girls, 'just come out from Ireland,' how they go on praying to saints and angels, and above all to that tiresome Blessed Virgin of theirs, who is never out of their mouths!"—"Well, I do declare," say the old ladies and grave spinners of the conventicle, "I wouldn't have one of them superstitious creatures about me—no, not for any consideration, if I could only get a good Protestant girl—but then, dear me! it is so hard to find one!" Just so, good ladies, it is hard to find a good Protestant girl, for you yourselves know well, and often admit it in your communings together, that Catholic servants are by far the more conscientious, and consequently, by far the more trustworthy. I myself have known many Protestant families who would keep none but Catholic servants, alleging that they found them better servants. But the truth of the matter is this, that it is not so much to provide Protestant servants, properly so called, as to ensnare the host of unwary Catholic servants, that this new humbug is started: "None but Protestants need apply!"—"and all the inmates of the house are expected to join in the religious services, morning and evening prayers, &c." What a convenient cloak—what an ingenious trap for poor, simple Catholic girls, who have the promise of being provided with a home while out of place, and what is better, with respectable situations when they want them, on condition that they give in their names as Protestants on entering, and conform to Protestant practices while in the house. What a tempting bait—what an insidious lure for the young and friendless female landing on these shores—only let her renounce—even in name—the faith for which her fathers shed their blood, and

endured famine, and poverty, and persecution of every kind, and she shall be provided with a respectable place, and a comfortable home—she shall be well fed and clothed, and particularly well cared for—for Protestants only!—ay! but what a blessed change it will be, good proselytisers! if you can get Catholic girls to go in us Protestants!—would not that be worth some trouble?—yes! bless your benevolent hearts, it would—and the scheme is a very fine one—very well devised according to your human wisdom, but then—if you don't do—let Protestant servants be few or many, you shall do with them, or want, in your precious Servants' Home. Catholic girls have been accustomed to hard treatment, and they can cheerfully put up with the inconveniences of their lot, for the sake of religion and their own souls, and they are too sensible of the fearful danger of tampering with heresy, to be so easily caught as you may imagine. We must keep a sharp look-out after this Protestant Servants' Home.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, June 15, 1851.

We insert the letter of our Irish Catholic correspondent, reserving to ourselves the privilege of making a remark or two thereon. In the first place, we can see no cause for blame in that our Protestant fellow-citizens have thought fit to establish an asylum for servant girls of their own persuasion, out of place; on the contrary, we give them every credit for their kind, and benevolent intentions. If we have cause to fear that that asylum is to be made use of as a "proselytising trap," the best way for us to counteract the designs of the proselytisers is, to establish a somewhat similar asylum for Catholic servant girls out of place. This work has been already commenced, as will be seen by the following advertisement, which we have much pleasure in inserting:—

CATHOLIC FEMALE SERVANT'S HOME.

REGISTRY AND OFFICE

13, Alexander Street, Opposite St. Patrick's Church.

JAMES FLYNN, in returning thanks to all those who have patronised him during the past year, hopes to merit a continuance of their kind favors.

FEMALE SERVANTS who can produce certificates of good character, are requested to apply at the Office in Alexander Street.

There is room at present for EIGHT BOARDERS. June 16, 1852.

COUR DE SEUIL.—We learn that a laborer named James Dundon, only a few days arrived from Ireland, was struck down, owing to the intense heat, on Tuesday last, the 15th inst., whilst excavating at the extreme end of St. Antoine Suburb, and expired before he could be removed to his residence in Griffintown. Dr. Scott was immediately in attendance. The deceased leaves a wife and ten children, totally destitute. We regret to announce another death, from the same cause, in the person of Michael Cushing, a laborer, who arrived from Limerick six days ago. He leaves a wife and two children to deplore his loss.—*Pilot.*

WIDENING OF ST. PAUL STREET.—Last night, it was agreed in the City Council to grant the proprietors of the burnt houses, the line prayed for in their petition, by which this street will be enlarged from 20 feet to 30 feet, from the Custom House to St. Joseph Street. The improvement is to be made at the expense of the proprietors alone. Alderman Leeming, in moving that their petition be granted, stated that the city was much indebted to all the proprietors but especially to Mr. Beaudry, for the public spirit they had shown.—The stores of Messrs. Brown and Swan, on the south side, and Mr. Brown on the north side, which were not destroyed, will be allowed to stand for the present.—*Herald of Thursday.*

THREE MEN DROWNED.—We are informed, that an accident occurred at the head of the Long Salt Rapids, on Friday the 4th inst., by which three men lost their lives by drowning. The circumstances were related to us as follows:—Four persons who were in a small boat, or skiff, attempted to pass round the head of the rapids, and the steamer Princess Victoria coming along, a line was thrown aboard, and they were taken in tow. The steamer shot out into the rapids, and when underway, it was discovered that the line of the skiff was too short, and that the swell created by the steamer was rapidly filling the skiff, causing it to sink. It was, however, brought to the surface by the line, but immediately plunged down again some eight or ten feet.—This was repeated three times, and at each plunge one of the unfortunate men was washed overboard, until three were lost. The fourth managed to cling to the skiff, until he was rescued from his perilous situation. The drowning of the three men was witnessed by a number of persons, who were unable to render timely assistance.—*Transcript.*

Births.

In this city, on the 12th instant, the lady of Mr. F. X. Loisel, of McGill Street, of a son.

On the 17th instant, Mrs. John Collins, Great St. James Street, of a daughter.

Died.

At the Hotel Dieu, on the 10th instant, Sister Ste. Euphemia, of the Congregation de Notre Dame. The deceased was the daughter of M. Benjamin Rocher, of St. Denis, and was of the age of 21 years and 9 months, of which 5 years, 8 months, and 3 days, had been spent in religion.

At Lachine, on the 11th instant, Michael Coghlan, Esquire, merchant, Aylmer, Ottawa, aged 34 years; the deceased was a native of Six Mile Bridge, County Clare, Ireland, and emigrated to this country about 27 years ago; his loss will be severely felt by numbers in Aylmer and the Allumette's Island, in both of which places he carried on an extensive business in the lumber trade.—*Communicated.*

TENDERS will be received by the REV. JAMES HUGHES, until the FOURTEENTH AUGUST next, for the ERECTION of a ROMAN CATHOLIC CHURCH in AYLMER, Ottawa. Dimensions—124 feet in Length, by 60 feet in Breadth, by 36 feet in Height.

Tenders to specify the amount per Toise for Rough Work, also per foot for Cut and Picked Stone.

PLAN of the BUILDING may be seen at the Office of J. J. Roney, Esq., of Aylmer.

Aylmer, June 15, 1852.



FOREIGN INTELLIGENCE.

FRANCE.

POSITION OF M. DE MONTALEMBERT.—On Wednesday, the 19th, instant, there was a reception at the house of M. de Montalembert, who is now the leader of the independent party in the legislative corps. M. de Montalembert declares that he is not systematically hostile to the government of Louis Napoleon, but that he considers it his duty to prevent him falling into abuses which would be destructive not only to the existing government, but to France. He is now the centre round which the personages assemble who have not thrown up all interference with politics in disgust, and refuse to meddle in public affairs at all. Among those who attended the reception were M. Guizot, the ex-Chancellor (Duke Pasquier), M. Dupin, M. de Barante, &c. Several of the most influential deputies were also present, and among others the members of the committee on the budget, M. M. de Flavigny, Hallez-Clapere, Ancel, &c. M. Cornudet and some councillors of state also attended. M. de Montalembert's position is at the present moment an important one. He is very generally looked upon as the statesman predestined to influence the future march of events, by assuming a firm bearing in presence of the violence and absurdities into which the ordinary advisers of Louis Napoleon seem disposed to lead that personage.

THE ORLEANS CONFISCATION.—The number of councillors of state who show a disposition to decide against the legality of the decrees confiscating the Orleans property is daily increasing; and it is very doubtful, notwithstanding the dependence of the council on the President, if the majority of the sanction du contentieux will be in favor of that measure.

THE OATH OF ALLEGIANCE.—The papers daily report numbers of refusals to take the oath of allegiance, on the part of officials of respectability, members of the Councils-General, &c.

General Bedeau has written the following letter to the Minister of War:—

"Monsieur le Ministre.—A decree fixes the delay within which the oath imposed upon soldiers ought to be taken. Deprived of the benefit of the law since the 2nd of December, I might abstain from responding to this injunction. I am unwilling that my silence should be misinterpreted. My actions have had always for principle and aim the respect and defence of the laws. I have been for this cause alone violently arrested, imprisoned, and proscribed. Injustice and persecution do not change the convictions of an honorable man.—I refuse the oath.

"BEDEAU, General."

The Duke de Broglie has resigned his seat as a member of the Council-General of the Eure and of the Municipal Council of Broglie.

The Viscount A. de Bremond, deputy-Mayor of St. Florent, has also resigned, as well as M. Faillly, member of the Council-General of the Deux Sevres, having refused to take the oath.

M. Odilon Barrot is declared to have forfeited his seat in the Municipal Council of St. Quentin, not having taken the oath within the time prescribed by the Constitution.

Count Charles de Laferrouays has resigned his seat in the Municipal Council of Bourg, in the Oise, rather than take the oath prescribed by the Constitution. Viscount Henri de Trevenue, late member of the Legislative Assembly, has likewise resigned as a member of the Council-General of the Côtes-du-Nord. The Prince de Berghes and M. Urban Puntous, members of the Council-General of the Haute-Garonne, have refused to take the oath to the Constitution, and have consequently resigned. The Marquis de Moray, Count H. de l'Aigle, and M. Viet, ex-Mayor of Compiègne, members of the Council-General of the department of the Oise, have also refused to take the oath.

QUESTION OF THE REDUCTION OF THE ARMY.—The commission charged with the examination of the project of law on the budget of 1853 has entered on the question of the effective strength of the army. This effective had been fixed for the year 1852 at 369,000 men. This was the result of the credits voted by the National Assembly at its sitting of the 12th November, 1851; but that effective has been modified by several decrees which the President of the Republic issued in the month of December last, in virtue of the full powers with which he has been invested. The effective was advanced to 400,000 men, which produced an increase of 31,000 men, with an additional expense of 23 millions. The government has maintained the effective 400,000 men for 1853. The commission has demanded the reasons of this increase. Why 31,000 men more? The following argument is proposed to be put to the government commissioners. The government has saved France with 370,000 men; why is not that army more than sufficient now that France is saved? The commission has not yet adopted this resolution; but nobody will be surprised if it resolves the suppression of the increase in men and money, which are the results of the decrees published subsequently to the 2nd December.

THE LEGITIMIST PRESS.—Louis Napoleon is beginning to exercise a severe system of restriction against the Legitimist press. For some days past orders have been issued to the departmental prefects in the middle and west of France, to put down, or at all events to silence, the most accredited organs of the Legitimist party in the principal cities, such as Bordeaux, Marseilles, Toulouse, Nantes, and Montpellier. According to the present law, the prefect, after giving two successive avertissements, has it in his power to suppress a journal altogether. Legitimist newspapers in the provinces are fast vanishing (those of the capital have not yet been attacked, but their time is coming); and poor men who are placed be-

tween fidelity to their principles and the loss of their bread are yielding to the necessity of looking to the loaves and fishes.

ITALY.

The case of Mr. Murray, which gave rise to this discussion, is imperfectly known to the world, and though some interest has been excited in his favor, what is known of him is not very favorable to his character. He is the son of a British officer, but, we believe, he had become an officer of police under the Papal Government at Ancona, and whilst in this post he is said to have formed a connexion with a gang of criminals. The weightiest charge against him is, that Count Severido, and another partisan of the Pope, who had been imprisoned by the Republican faction, were murdered in prison while they were in the custody of Murray, and this at the very time when an order had been given by the Governor of that place that they should be released. We know nothing of the truth or falsehood of this charge, and the British Government has certainly no inducement to rescue men of bad character from the fate they may have incurred by their crimes. But we have some right to require that, even in a country where justice is administered with as much fairness and corruption as unhappily prevail in the Roman States, a British subject should have a fair trial; and to that extent the protection of the Crown is due to a man in this sad position. The appeal made to the Pope by the English residents in Rome is, however, merely a supplication for mercy in favor of Mr. Murray; and we observe that no attempt is made in that document to dispute his guilt, though the sufferings he has already undergone in the Roman prisons may perhaps plead in his favor and deter the Papal Government from inflicting the last penalty of the law.—Times.

THE RUSSIAN GRAND DUKES IN NAPLES.—On the 10th ult. the two Grand Dukes, Michael and Nicholas, of Russia arrived at Naples from Rome by land. The greatest honors were paid them all through the Neapolitan territories.

At the Naples railway station the King received his visitors in the uniform of a Russian colonel, the Minister of War, and all the chief dignitaries of the state being present, and as usual a considerable display of military. From thence they repaired to the royal palace, where they were welcomed by the Queen and royal family. They then retired to the Russian embassy, where they took up their quarters.

On the 13th a sham battle and review was held in the Campo di Marte. Twenty thousand men and thirty-two field pieces were drawn out. His Majesty and the Russian princes were surrounded by a brilliant staff, composed of officers of divers nations, Russians, Austrians, and others. After the review the King and princes left for the Palace of Caserta. The attention shown these young scions of Russia is extraordinary. His Majesty of Naples, attired in the uniform of a Russian colonel, is all day conducting them from one place of interest to another.

On the 14th they visited the arsenal and government dockyard; all the ships had their colors out, the yards were manned and salutes fired for the Russian flag.

The Russian Grand Dukes are said to travel (as the Italians say) watch in hand; their route, time of stay, place of residence, &c., &c., being marked out for them by parental forethought. A great many Russian families of distinction have followed them from Rome to Naples.

THE FRENCH FLEET AT NAPLES.—In the afternoon of Sunday, the 9th, the French fleet, under the command of Admiral Lazure, east anchor before Naples. It is the largest French fleet that has appeared in the Mediterranean for some time past. Upwards of 800 guns and nearly 10,000 men. Naples is regularly inundated by French naval uniforms.

MINISTERIAL CRISIS IN SARDINIA.—The correspondence from May 15th to the 21st is full of details respecting the ministerial crisis which has just taken place in that cabinet. The Marquis d'Azeglio, the President of the Council and Minister of Foreign Affairs, had placed his resignation in the hands of his Majesty. The crisis had been hastened by the election of M. Rattazzi as President of the Chamber of Deputies, in place of M. Pinelli, recently deceased. M. Rattazzi is the leader of the Centre Gauche, or Democratic party, and was one of the chief authors of the senseless war carried on by Charles Albert to gain the crown of upper Italy. The election of M. Rattazzi was consequently a defiance thrown in the face of Austria and the other powers. It was brought about by the influence of M. de Cavour, Minister of Finance, who hoped, in the event of M. d'Azeglio's resignation, himself to succeed as the President of the Council. It appears, however, that the King would not accept a Centre Gauche ministry, and M. d'Azeglio was commissioned to construct a new cabinet, which, however, can hardly be more than a merely transitional one. Of the members of the former cabinet, three, besides M. d'Azeglio, will preserve their respective portfolios—viz., Pernati, Minister of the Interior; Palocapa, of Public Works; and La Marmora, of War. M. M. Galvagno, Cavour, and Farini (the well-known Romagnol refugee, Minister of Public Instruction) definitively retire. The successor (ad interim) of M. Galvagno, in the department of justice, is the Chevalier Carlo Boncompagni, one of the two vice-presidents of the Chamber of Deputies. The Chevalier Luigi Cibriana, a senator, succeeds M. Cavour (ad interim) in the finance ministry. The new minister of instruction is not yet named. M. Boncompagni was Minister of Public Instruction in 1848, in which capacity his policy was little to be depended on by the Catholic party. He was also in favor of the Siccardi laws, which does not look like a disposition to reconciliation with the Holy See. M. Cibriana (according to the Opinione of Turin, M. d'Azeglio's organ) "is one of the most

distinguished of Sardinian authors. His history of the house of Savoy is known throughout Europe."

GERMANY.

THE CZAR AT BERLIN.—The presence of the Emperor (writes the Berlin correspondent of the Daily News, on May 19th) produces here a very marked sensation. Not only is he the eldest and most experienced great European monarch, but, whatever one may think of the Russian political system, he certainly distinguishes himself as a man of eminent clearness and firmness of purpose; thus increasing, by his personal predominance, the prestige of his imperial powers. He understands very well, too, how to hit the tone of popular cordiality, especially among the soldiers. Of this he lately gave a signal instance. When the officers of the Potsdam garrison were lately presented to him, he addressed them as follows:—"How I rejoice to be at length once again among you. You know my sentiments, and that I have always been your faithful comrade. (The Emperor is nominal colonel of a Prussian regiment.) My whole heart was with you during heavy times. You have stood the proof; you have remained true as you have always been. I appear among you unchanged, as you are unchanged. Let us remain always good friends, and stand faithfully by one another. Will you promise that? "Yes, surely, your Majesty," was the unanimous response. "Well, I accept your pledge, and rely upon you: it is agreed. We remain for ever what we have hitherto been—good friends, and true comrades." These words, coupled with the Emperor's martial bearing, could not fail making a deep impression on officers who look up to him as the very mirror of military dignity. Even the common soldier strains every sinew to do credit to his vocation when he has the honor of exercising before the Czar.

AUSTRALIA.

A letter from Port Philip gives the following graphic description of the state of that colony, consequent upon the discovery of the gold mines:—

"Melbourne, Jan. 1

"In my opinion this place is inevitably and irretrievably ruined; I cannot see it in any other light. Still the matter is a vexata questio. Some are sanguine that all will be well; I cannot see how. The gold fields are inexhaustible. Last night a statement was made that two men had just arrived from Gipps' Land with the intelligence that new gold fields were discovered there, which leave the Mount Alexander fields altogether in the shade; that they had brought in £10,000 worth of gold, and there was a supply for the whole world. With these facts before us, how can the place be otherwise than ruined? What is to be done for labor? Suppose 100,000 laborers came out here during the next year, will any of them remain in the city or farms, at a few shillings a-week, when they can go to the gold fields and make their £50 a-day? It is idle to suppose it. At this moment I cannot get a pair of boots made or mended in Melbourne, if I were to give any money that might be asked. I get my bread at Collingwood by sufferance. The baker will not undertake to supply me regularly, but will do the best he can. I pay 5s a load for water, and 30s for a single horse-load of wood. It is with difficulty a dray can be obtained to carry a box, and if obtained the charge is ad libitum. I cannot at any price get a man to chop my wood, and I think myself fortunate if I can prevail on the black gins to work for half-an-hour.

"The judge's servants are all gone; he has put down his carriage, and his sons clean the knives and shoes—this I assure you, is true—and wheel their afflicted father about in an invalid chair. In this state he goes to his court of a day. The men from the gold fields are rolling in gold, and so perfectly reckless of it, that the anecdotes told of them are not only amusing but astonishing. One man put a £5 note between two pieces of bread and butter, and ate it up as a sandwich. Another rolled two £5 notes into a small ball, and swallowed it as a pill. Another went into a confectioner's to eat a few tarts, put down a £5 note, and would not accept the change. They seem to have no idea of the value of money, and take their losses and robberies as complacently as philosophers, merely remarking—'Well, there is plenty more.' This was the remark of a man at the bank when he had been robbed of a check for £149, and which had been cashed before he called about it. If the gold fields were limited in extent, and would only suffice for a certain number of fortunate diggers, or if they were in their nature exhaustible, I should say that the misfortunes of this place would be limited only to time—that it would be, in fact, only a question of time; but the fields are unlimited in extent, and inexhaustible in their treasures. What hope is there that we shall have labor, good, wholesome, reasonable priced labor here? It is madness to suppose it. The prices of all things, necessities as well as luxuries, will never go down again, and here we shall be living in the most expensive place in the world, in the midst of all the reckless vagabonds from all parts of the world. The merchant, the trader, wholesale and retail, will do very well, because he makes his profits commensurate with the state of things around him; but it is the man with a settled defined income who will suffer. However, time will make manifest all things, and in 12 months' time we shall see the result, or the probable result, of all this wonderful change.

"It will be the ruin of Adelaide. 1,200 people arrived here on Saturday and Sunday from that place; eight shiploads were on their way, and 12 more loading at the port. Sydney people are coming in shoals, and I suppose Americans will be sending Yankees, revolvers, bowie-knives, and Lynch law. However, I do not hear that these latter gentlemen will meet with much sympathy here, for I believe, upon the whole, the diggers are well conducted."

IMPORTANT FROM THE ARCTIC OCEAN.—The following is an extract from a letter dated Hong Kong, March 28:—There have been here no less than thirty seven whalers from the Arctic seas. It may interest you to know that they almost all believe that Sir John Franklin is safe, and that he has got through the ice barrier into inner waters; where he will not be reached until a mild season arrives, which they say the present will be. Most of them have now departed. They say Franklin will not suffer for want of food. They give strange accounts of the Esquimaux vibrating

from the Asiatic to the American continent and back again, carrying their boats, made of skins and whale-bone over the ice, and launching them when they meet with open water. They all confirm the fact that the whales found in Behring's Straits and in Baffin's Bay are the same species, proving the existence of a passage; for a whale of the Arctic species, they say, has never been seen to the south of 22 degrees of latitude, so they cannot have doubled either of the Capes (of Good Hope or Cape Horn); and the whale is under the necessity of making his presence known by coming to the surface to blow.

DEATH OF A PROTESTANT.

Few men have been more notorious for their Ultra-Protestantism than Tom Paine, the subject of the following memoir, written by Bishop Fenwick to his brother, at Georgetown College, giving the account of a Protestant death-bed:—

A short time before Paine died I was sent for by him. He was prompted to this by a poor Catholic woman, who went to see him in his sickness, and who told him among other things, that in his wretched condition if any body could do him good it would be a Roman Catholic priest. This woman was an American convert (formerly a Shaking Quakeress) whom I had received into the Church but a few weeks before. She was the bearer of the message to me from Paine. I stated this circumstance to F. Kohlmann at breakfast, and requested him to accompany me. After some solicitation on my part he agreed to do so, at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was glad to have his assistance, as I knew from the great reputation of Paine that I should have to do with one of the most impious as well as infamous of men. We shortly after set out for the house at Greenwich, where Paine lodged, and on the way agreed upon a mode of proceeding with him.

We arrived at the house; a decent looking elderly woman (probably his housekeeper) came to the door, and inquired whether we were the Catholic priests, "for," said she, "Mr. Paine has been so much annoyed of late by ministers of other different denominations calling upon him, that he has left express orders with me to admit no one to-day but the clergymen of the Catholic Church." Upon assuring her that we were Catholic clergymen, she opened the door and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep, and at the same time expressed a wish that we would not disturb him. "for," said she, "he is always in a bad humor when roused out of his sleep; 'tis better to wait a little till he be awake." We accordingly sat down, and resolved to await the more favorable moment. "Gentlemen," said the lady, after having taken her seat also, "I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must die shortly. He sent for you to-day, because he was told that if any one could do him good, you might. Possibly he may think that you know of some remedy which his physicians are ignorant of. He is truly to be pitied. His cries, when he is left alone, are heart-rending. 'O Lord, help me! he will exclaim during his paroxysms of distress. 'God help me! Jesus Christ help me!' repeating the same expressions without any the least variation, in a tone of voice that would alarm the house. Sometimes he will say: 'O God! what have I done to suffer so much!' then shortly after: 'But there is no God!' and again a little after: 'Yet if there should be, what will become of me hereafter?' Thus he will continue for some time, when on a sudden he will exclaim as if in terror and agony, and call out for me by name. On one of these occasions, which were very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake, for I cannot bear to be left alone.' I then observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me, for it is hell to be left alone.'" "I never saw," she concluded, "a more unhappy man, a more forsaken man; it seems he cannot reconcile himself to die."

Such was the conversation of the woman who had received us, and who probably had been employed to nurse and take care of him during his illness. She was a Protestant, yet seemed very desirous that we should afford him some relief in his state of abandonment, bordering on complete despair. Having remained thus some time in the parlor, we at length heard a noise in the adjoining room across the passage way, which induced us to believe that Mr. Paine, who was sick in that room, had awoken. We accordingly proposed to proceed thither, which was assented to by the woman, and she opened the door for us. On entering, we found him just getting out of his slumber. A more wretched being in appearance I never before beheld. He was lying in a bed sufficiently decent of itself, but at present beset with filth; his look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days had been but one continued scene of dejection. His only nourishment at this time, as we were informed, was nothing more than milk punch, in which he indulged to the full extent of his weak state. He had partaken undoubtedly but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood, which had also flowed in the track, and left its mark on the pillow. His face to a certain extent had also been besmeared with it. The head of his bed was against the side of the room through which the door opened. F. Kohlmann having entered first, took a seat on the side, near the foot of the bed; I took my seat on the same side near the head. Thus in the posture in which Paine lay, his eyes could easily bear on F. Kohlmann, but not on me easily without turning his head.

As soon as we had seated ourselves, F. Kohlmann, in a very mild tone of voice, informed him that we were Catholic priests, and were come on his invitation to see him. Paine made no reply. After a short pause, F. Kohlmann proceeded thus, addressing himself to Paine in the French language, thinking that as Paine had been in France, he was probably acquainted with that language, (which was not the fact,) and might understand better what he said, as he had at that time a greater facility and could express his thoughts better in it than in English.

"Monsieur Paine, J'ai lu votre livre intitulé, l'Age de la raison, ou vous avez attaqué l'écriture sainte avec une violence sans bornes, et d'autres de vos écrits publiés en France; et je suis persuadé que—" Paine



interrupted him abruptly, and in a sharp tone of voice ordering him to speak English, thus: Speak English, man, speak English." F. Kohlmann, without showing the least embarrassment, resumed his discourse, and after his interruption, expressed himself nearly as follows in English—"Mr. Paine, I have read your book entitled the 'Age of Reason,' as well as all your writings against the Christian religion; and I am at a loss to imagine how a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has declared most conclusive to the happiness of man—the Christian religion, Sir."

"That's enough, Sir, that's enough," said Paine, again interrupting him; "I see what you would be about—I wish to hear no more from you Sir—my mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies; and Jesus Christ to be nothing more than a cunning knave and an impostor."

F. Kohlmann here attempted to speak again, when Paine with a lowering countenance ordered him instantly to be silent and trouble him no more, "I have told you already that I wish to hear nothing from you." "The Bible, Sir," F. Kohlmann said, still attempting to speak, "is a sacred and divine book, which has stood the test and the criticisms of abler pens than yours—pens which have made at least some show of argument, and—"

"Your Bible," returned Paine, "contains nothing but fables; yes fables, and I have proved it to a demonstration." All this time I looked on the mounter with pity, mingled with indignation at his blasphemies. I felt a degree of horror at thinking that, in a very short time, he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlmann had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing—

"Mr. Paine, you will certainly allow that there exists a God, and that this God cannot be indifferent to the conduct and actions of His creatures." "I will allow nothing sir," he hastily replied, "I shall make no confessions." "Well, sir, if you listen calmly for one moment," said I "I will prove to you that there is such a Being; and I will demonstrate from His very nature that He cannot be an idle spectator of our conduct." "Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room." This he spoke in an exceedingly angry tone; so much so, that he frowned at the mouth.

"Mr. Paine," I continued, "I assure you our object in coming hither was purely to do you good; we had no other motive. We had been given to understand that you wished to see us, and we are come accordingly; because it is a principle with us never to refuse our services to a dying man asking for them; but for this, we should not have come, for we never obtrude upon any individual." Paine, on hearing this, seemed to relax a little; in a milder tone of voice than any he had hitherto used, he replied, "You can do me no good now—it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect (this he spoke with a sigh) but a speedy dissolution; my physicians have indeed told me as much." "You have misunderstood me," said I immediately to him; "we are not come to prescribe any remedies for your bodily complaints, we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty on account of your sins, and especially for the crime of having vilified and rejected His Word, and uttered blasphemies against His Son." Paine, on hearing this, was raised into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that if he had had a pistol he would have shot one of us, for he conducted himself more like a madman than a rational creature.

"Begone," said he, "and trouble me no more. I was in peace," he continued, "till you came." "We know better than that," replied F. Kohlmann; "we know that you cannot be in peace—there can be no peace for the wicked; God has said it." "Away with you and your God too; leave the room instantly," he exclaimed, "all that you have uttered are lies—filthy lies; and if I had a little more time I would prove it to you, as I did about your impostor, Jesus Christ." "Monster," exclaimed F. Kohlmann, in a burst of zeal, "you will have no more time; your hour is arrived. Think rather of the awful account you have already to render, and implore pardon of God; provoke no longer His just indignation upon your head." Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. "Let us go," said I to F. Kohlmann, "we have nothing more to do here. He seems to be entirely abandoned by God; further words are lost upon him." Upon this we both withdrew from the room, and left the unfortunate man to his thoughts. I never, before or since, beheld a more hardened wretch. This, you may rely upon it, is a correct and faithful account of the transaction.

I remain, your affectionate brother,  
(Signed) BENEDECT, Bp. of Boston.

PROTESTANT PERSECUTING PROTESTANT.

We have been favored by the editor of *Evangelical Christendom* with some slips of his forthcoming number, of a character the most extraordinary. We have not for many years read anything that has excited a grief more deep, or a concern more oppressive. It would seem as if the "powers that be" throughout the Continent had conspired as one man to suppress evangelical religion and religious liberty wherever they appear. The facts given by Dr. Steane are frightful! Protestantism seems to stand upon the brink of destruction; and, if Providence prevent not, it will once more, in many places, be extinguished.

A worthy Baptist minister in Prussia has had three successive complaints laid against him for administering the Lord's supper; he has been commanded to disperse his Sabbath school. In Hanover, a minister has been interdicted preaching the Word to a handful of people in a room behind his house, and the company compelled to retire under the brandishing sword of the police! In Hesse Cassel things have been carried to the same extent; but the crowning narrative of the whole refers to the case of a young lady; a minister of the Gospel, and other friends. The treatment of the pastor was inhuman, such as in England almost baffles credibility. He was thrust into a cell

with two ruffian culprits, which was scarcely large enough to contain their bodies, while all the light they had was from a small aperture above! A board in the wall served for both chair and table; and a sack, with a little straw, served as a bed upon a damp floor! He had to keep on every article of clothing, to avoid being frozen! His miserable morsel of food was introduced by a hole in the wall! Candles they had none; they were obliged to feel for the miserable morsel called their supper! At length the excellent pastor was dragged before the judgment seat and sentence pronounced upon him—that, as he had been the chief instigator in the baptismal act, he should be imprisoned for eight days, living on bread and water! Such is liberty on the Continent of Europe.—*British Banner*.

IRELAND.

THE EXILES.—THE ADDRESS TO LORD EGLINTON.—The *Nation*, commenting on the slippery and disgraceful conduct of certain high officials of the government in Ireland in connection with the address on behalf of the unfortunate prisoners of Van Diemen's Land, says: "There is one phase of this transaction which is characterised by ineffable baseness. All through the preliminary negotiations the organisers of the memorial were absolutely encouraged by influential members of the government to make the public appeal to them—some of them communicating with the very committee. They were invited to memorial. They were led to believe that they had only to solicit, and that their demand would be granted. Relying with confidence on such assurances, they were certain of success, and were astounded to find themselves duped and insulted by the very men who, up to the last moment, spoke them fair. In all the dealings between this country and England, we do not know any event which exhibits more insolence than this. Irish gentlemen, who would scorn to ask anything for themselves, were lured there with a petition which it was predetermined to reject. It is a piece of deliberate treachery, deserving of the treadmill and the knout!"

THE MUTINY IN THE CORK WORKHOUSE.—Seventeen of the ringleaders were brought up for identification at the county gaol last week, each having been identified as having taken an active part in the disturbance, they were committed for trial at the Douglas petty sessions on Tuesday. The remaining twenty were severely lectured, and returned to the workhouse. The Master estimates the damage done by the late violent mutiny of the paupers at £30. The male paupers continue insubordinate, and will not work the mill, though it is to grind food for themselves. The guardians threaten to turn out all able-bodied paupers refusing to work.

STAMBRIDGE BETWEEN DUBLIN AND HOLYHEAD.—An influential meeting was held on Friday at the King's Arms, Palace-yard, Dublin, for the purpose of devising measures to facilitate and expedite the communication between England and Ireland, and more particularly to hear a proposition made by Mr. Lang, the shipbuilder, to construct a vessel to go between Holyhead and Kingstown in a much shorter time, and affording far greater accommodation to passenger, than those at present in use. The Viscount Mandeville, M.P., was moved to the chair. Mr. H. A. Herbert read the following letter from Mr. Lang, observing that the opinion of Mr. Lang was strongly corroborated by that of Mr. Penn, the eminent marine engine maker:—

"Chatham Yard, 7th May, 1852.  
"My dear Sir—I have now gone sufficiently into the matter to know that you may reckon on twenty-five miles an hour with certainty—probably more, taking the power at 1,600 horses nominal, and the ship being 400 feet long by 40 feet broad; draught of water 13 feet; and of a suitable form for the Holyhead and Dublin ferry."

"My original doubts of getting more than twenty-two or twenty-three miles an hour have as I have gone further into the subject, completely vanished.—You may depend on it I am not misleading you when I promise more than twenty-five miles an hour."

"The beauty of the thing only those who are obliged to cross and who suffer from sea sickness can estimate. Fancy a vessel crossing at the rate of twenty-five miles an hour without scarcely any rolling, pitching, or tremulous motion, having a space of 150 to 160 feet by 38 at each end, devoted entirely to state cabins and retiring rooms, with a saloon 150 feet long overboard (on deck) with light and ventilation to any extent."

"She would be almost as perfect a bridge as the tubular one over the Menai Straits, and most assuredly a more agreeable one. The cabins, saloons, &c., might be fitted in a manner to surpass anything that could be effected in a railway train. Whether the bridge is built or not, I shall complete the design and preserve it, if not carried out, as a memento of what might have been done to facilitate the intercourse between England and Ireland."

"When such vast sums have been spent to perfect the transit on the Menai and Conway bridges, is it possible that the money required for bridging over the part of most consequence cannot be obtained?  
"That the advantages I have mentioned can be obtained is as certain as that the Trinity yacht, Irene, will obtain seventeen miles. A few weeks will decide the latter. I pledge my professional reputation on both.—Yours, very sincerely,  
"A. M. LANG."

Mr. Lang was then questioned by several members of the meeting for the purpose of ascertaining the probable expenditure, and the means by which he would carry out his objects. The cost of such a vessel as he described would be about £160,000, and he proposed to commence operations with one vessel, which would make one passage per day each way between England and Ireland. He stated he was builder of the *Banshee*, the fastest steamer afloat, which attained a speed of 18½ miles an hour, and that he had no doubt that an average speed of 25 miles could be obtained in the vessel he proposed to construct. Indeed, that was rather under the mark, for he had little doubt that 27 miles an hour could be achieved. The vessel would probably require a crew of sixty men, and would be as free from rolling or pitching as a small-sized steamer on a river.

The Right Hon. H. Lowry Corry, M.P.; then proposed the following resolution:—  
"That the class of vessels at present employed between Kingstown and Holyhead are inferior in accommodation and speed to what modern science can accomplish, and the importance of an easy and expeditious communication between the two countries demands."  
Several other resolutions were also passed, and a committee appointed to carry them into effect.—*Dublin Freeman*.

Some disclosures of a most interesting character have come out before the Committee of Consolidated Annuities, now sitting under the chairmanship of Lord Montagu. A letter has been given in evidence from no less a personage than that celebrated knight of the famine, Sir Charles Trevelyan, urging gravely and in direct terms that the only hope of the regeneration of Ireland lay in the banishment and pensioning off of all the Irish gentry, after the fashion of the Nabob of Arcot, and Sundry other Indian proprietors—that when the island was rid of the gentry, as of the reptiles of old, and the country handed over to the English government and its staff, something might be done; but that it was useless to hope for any conciliation so long as a class of men like the Irish landlords, dead to every feeling save the lowest selfishness, were allowed to fatten on the ruin of their own country and the plunder of the English treasury. Such is the flattering estimate of Irish landlordism held by English officials. The Strongest language ever used by the most ardent and passionate members of the League is mild, indeed when compared with the Trevelyan sentiment.—*Weekly Telegraph*.

As an evidence of the value placed upon land, even in remote districts of the south-west, we have the fact this week that in the Incumbered Estates Court, the mountain of Knockdrumoon, Limerick, the property of George William Hodges, and George Crowe Hodges, the latter whose claim on it was equal to its value, bid £1,025 for it, which was twenty years' purchase on the valuation of £52, and it was subsequently knocked down to Mr. Bateson, at £1,050.

THE MAGISTRACY AND THE PROSELYTISERS.—Some of the agents of proselytism in Kilkenny finding their proceedings somewhat thwarted by the honest indignation of the people who pulled down the offensive placards they everywhere posted, made the following application to the magistrates:—

- "If informations are sworn before you, that the persons employed in the distribution of the annexed hand-bill or posting the placard are in dread of personal violence, will you grant them personal protection while in the discharge of their employment?"
  - "Will you issue instructions to the police on duty to arrest such persons as they may observe destroying the placards already posted?"
  - "Are you prepared (in event of declining to act as in queries one and two) to place an additional police force in those streets in which the parties who have sworn informations are employed, with special instructions to prevent a breach of the peace being committed?"
- The answer they received must have proved highly satisfactory, as affording them full and complete information as to the points on which they inquired:—
- Query 1.—Answer—No. It being quite unusual for the civil or military power to aid or escort individuals in distributing hand-bills or placards, other than those by Government or on the public service.
- Query 2.—Answer—No. Unless as in the case presumed in the first answer, and that the placard or proclamation be that of the crown.
- Query 3.—Answer—Yes. In so far as that whenever a breach of the peace is apprehended and a time and place sworn to by credible parties, instructions will be given to prevent the commission of such breach of the peace."

A society of what are, in the south, called "soupers," and in the west, "jumpers," is at present endeavoring to establish itself at Dungarvan; but—thanks to the hope of a better crop than ever they raised—with little prospect of success.

MORMONISM.—We have observed with pain the advances which Mormonism is making in Belfast, chiefly among the working classes. It is a well authenticated fact, that only among the uneducated masses of society has it received any degree of countenance. This is abundantly evidenced by a reference to statistics lately published concerning the progress of this sect. Where ignorance has abounded, there Mormonism has been triumphant. We observed, on Friday evening last, at the Brown-square school-house, a Mormon preacher holding forth to a numerous audience.—*Belfast Mercury*.

CHINESE ANTIQUITIES IN IRELAND.—A paper was recently read before the Belfast Literary Society in Ireland, on Chinese porcelain seals, which have been found in that country. About fifty have been found, some in deep bogs, one in a cave, some in one place, some in another, scattered over the country from Belfast to Cork. How they came there is a query; nobody can tell. They are of great antiquity. They have all inscriptions on them in the ancient Chinese seal language, and Mr. Gutzlaff had translated a number of them. Each seal is a perfect cube, with the figure of a Chinese monkey by way of a handle. It is supposed they may have been brought there by ancient Phoenicians, but it is our opinion that they were brought there by some of the ancient Irish tribes, who no doubt journeyed through and came down from China. No such seals have ever been found in Britain. This may account for the difference in the Scots and Irish Celts. Smits asserts, in his treatise on the Human Races, that the Irish are a different mixture from the Northern Celts; but some more light on the subject may clear the mystery up.—*Scientific American*.

GREAT BRITAIN.

THE LIBERAL PARTY.—It is rumored, says the *Daily News*, that in any future management of a Liberal ministry, it is possible Lord John Russell might feel inclined to go to the Upper House, to take the lead there in place of Lord Lansdowne, leaving the onerous post of chief in the Commons to some other Reformer, in whom the crown, the country, and the house might have full confidence.

THE GREAT EXHIBITION.—The Commissioners for the Exhibition of 1851 have presented their first report to the Home Secretary. They state that the balance in hand on the 29th of February amounted to £213,305, but that there are expenses to be paid out of it. They are unable to say what the actual surplus of the Exhibition funds will be after all liabilities shall have been discharged, but they have no reason to suppose that the nett surplus will be less than the sum formerly estimated—viz., £150,000.

GOLD IN ENGLAND AND IRELAND.—Gold, it is said, is beginning to be found in Devonshire. In Ireland, the county of Wicklow has been long known also for its mineral treasures, and recent discoveries have given a new impetus to gold seekers in that district.

EMIGRATION TO AUSTRALIA.—The demand for passage to Australia on the part of independent emigrants, has, during the past few weeks, become very active. All the best sailing ships are speedily filled at high rates, and it also appears that the steamer *Australian*, which is to start from Plymouth on the 3rd June, has already the whole of her berths engaged. Among

those who are joining in the movement to the mines are many of the junior clerks in the London banking establishments and counting-houses. Several have already made their arrangements, and others will follow, either immediately or as soon as they shall receive accounts from those who are now leaving. The extension of the shipping trade, and especially in connection with screw vessels, is likewise becoming daily more observable, irrespective of the impulse imparted to it from Australia. The Glasgow steamers to Philadelphia and New York appear to carry a large and increasing number of passengers both on their outward and homeward trips, and if the Great Britain, which sailed on the 1st May last, and whose arrival at New York will most likely be heard of next week, shall prove to have made a good first passage, the confidence in the results that may be effected by vessels of this description will be greatly increased, and will most probably lead to the speedy establishment of new lines.—*Times*.

LORD JOHN RUSSELL'S ADDRESS TO THE ELECTORS OF THE CITY OF LONDON.

The ex-Premier has issued a long address to his constituents, probably drawn forth by certain indications of a wish to throw him overboard at the approaching election. After reviewing the measures of free trade carried into operation by the late Sir R. Peel, with the assistance of his (Lord J. Russell) party, he gives the following as the financial results of the policy of the last ten years:—

- "1. Customs duties have been repealed or reduced to the extent of £9,000,000.
- "2. Excise duties have been repealed or reduced to the extent of £1,500,000.
- "3. Stamp duties were reduced in 1850 to the extent of £500,000.
- "4. The window duties have been commuted for a house tax, by which relief was given to the extent of £1,200,000.
- "5. The produce of customs, excise, stamps, and taxes was, in 1842, £48,000,000. In 1851, £46,600,000. Thus the relief to the country has been £12,200,000. The loss to the revenue only £1,400,000."

His Lordship proceeds—  
"With these facts before us for our information and guidance, I can have no hesitation in accepting the challenge to decide finally, completely, and conclusively, the contest between protection and free trade."  
"What the present ministers may propose to the next parliament I cannot divine. For myself I shall be ready to contend:

- "1. That no duty should be imposed on the import of corn, either for protection or revenue.
- "2. That the commercial policy of the last ten years is not an evil to be mitigated, but a good to be extended; not an unwise and disastrous policy which ought to be reversed, altered, or modified, but a just and beneficial system, which should be supported, strengthened, and upheld.

"There, however, restrictions on the pursuits of industry which still require our attention.  
"The transfer of land is still clogged by legal difficulties, expenses, and delays which unfairly diminish the value of that species of property, and to a great degree prevent its becoming an investment for the savings of the industrious classes.  
"The machinery of the department of the customs ought to be simplified to the utmost extent consistent with the safety of the revenue.  
"It should be the object of the legislature to remove, as far as possible, those remaining burthens or restrictions upon the shipping interest which still impede its prosperity."

After referring in his peculiarly prolix and far from lucid style to the questions of the currency, colonial reforms, the franchise, religious liberty, the titles bill, and the Jews' bill, his lordship concludes with the following reference to the approaching contest between protection and free trade:—  
"In this last struggle I have played a secondary but not unimportant part. It will be no mean glory if, honored with the name of your representative, I shall be enabled to promote that great cause which is about to obtain from the electors of the United Kingdom its final and irrevocable triumph.  
"Let it, however, be recollected, that if the adverse party is to be encountered with success, it must be met by the Free Trade Reformers in a body. Large improvements in our laws and administration can only be effected by the cordial union and untiring energy of all friends of enlightened progress, commercial freedom, and civil equality."

"J. RUSSELL.

UNITED STATES.

Kossuth's visit to America is now drawing to a close. He will soon leave for England where his children are and where he designs to remain until the expected outbreak upon the Continent calls him to engage in the active work of the revolution. Messrs. Pulszky, Bothlen, and Nagy will return there with him. Mr. Hajnik, his treasurer, will either go or remain as financial agent to the New England Hungarian Committee. Messrs. Kalapsza, Laszlo and Grechenek will not leave the United States so soon. Mr. Kalapsza, has already made arrangements to establish a riding school in Boston, the kindness of some gentlemen in that city having furnished him with the means. Mr. Laszlo will find employment as an engineer, and Mr. Grechenek will find some occupation at which he can earn his living.—*Boston Pilot*.

A believer in the "rappings," at Mount Holly, (N. J.) announces his intention to call on the spirit of Sunson, to assist him in removing a two-story house, which he wishes placed about fifty yards from the place where it now stands.—*Id.*

D. & J. SADLER & Co.,  
HAVE REMOVED  
To the Corner of Notre Dame and St. Francis Xavier Streets.  
Montreal, May 12, 1852.

BLANK BOOKS,  
COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound, Only ONE SHILLING AND THREE PENCE THE QUINCE.  
D. & J. SADLER & Co.,  
Corner of Notre Dame and St. Francis Xavier Streets, Montreal.  
THOMAS PATTON,  
Dealer in Second-hand Clothes, Books, &c. &c.,  
BONSECOURS MARKET, MONTREAL.



MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, Peas, Buckwheat, Rye, Flaxseed, Potatoes, Beans, American, Beans, Canadian, Mutton, Lamb, Veal, Beef, Pork, Butter, Fresh, Butter, Salt, Honey, Eggs, Flour, Oatmeal) and prices per unit.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton Place, Chambly, Cornwall, Counties of Kamouraska and L'Islet, Deseronto, Dundas County, Eastern Townships, L'Orignal, Ottawa, Pictou, Prescott, Quebec, Sherbrooke, Sorrel, St. Thomas, St. Remi, Three Rivers, Tiguish, Toronto.

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.

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.

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

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

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.

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.

A CARD.

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

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 6
Protestantism and Catholicity Compared, by Balmoz, 10 0
The Catholic Pulpit, in muslin, 11 3
Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6
Life of St. Patrick, St. Bridget, &c., 2 6
Sick Calls: from the Diary of a Missionary Priest; by the Rev. Edward Price, 18 mo. muslin, 2 6
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 1/2
Reflections on Spiritual Subjects, and on the Passion, by St. Alphonsus Ligouri, 1 10 1/2
Columbillo's Prophecies, 0 7 1/2
Pastorini's History of the Church, 3 9
The Bible against Protestantism, by the Right Rev. Dr. Sheil, 2 6
Tales on the Sacraments, by the Authoress of Geraldine, 2 6
The Sinner's Guide, by the Rev. Francis Lewis of Grenada, 3 9
Catechism of Perseverance, by Abbe Gaume, 1 10 1/2
Loretto, or the Choice, by Geo. H. Miles, Esq., 2 6
The Governance, or the effects of Good Example, 1 10 1/2
Rose of Tarnborough, by Canon Schmidt, 1 10 1/2
Devotions to the Sacred Heart of Jesus, 2 6
The Eucharistic Month, or Thirty-one days' preparation for Communion, 1 10 1/2
Protestant Converted by her Bible and Prayer Book, Exercise of Faith impossible, except in the Catholic Church, 1 10 1/2
Protestant Objections, or Protestants' Trial by the Written Word, 1 10 1/2
Familiar Instructions on Matrimony, by Rev. M. Faurin, 1 10 1/2
The Lenten Monitor, or Reflections on the Gospel for every day, 1 10 1/2
The Office of Holy Week, (in Latin and English) 2 6
The Way of Salvation, by St. Alphonsus Ligouri, 1 10 1/2
Visits to the Blessed Sacrament, by do, 1 10 1/2
The Sinner's Conversion, by Francis Salazar S.J., 1 6
The Spiritual Combat, 1 3
The Devout Communicant, by the Rev. P. Baker, 1 10 1/2
The Rules of the Rosary and Scapular, with the Stations of the Cross, 1 3
Lessons for Lent, 1 10 1/2
The Novena of St. Francis Xavier, 7 1/2
The Golden Manual, (the largest and best Prayer Book in the English language.) In it will be found all the devotions that are in general use—such as the Novenas of St. Patrick, St. Francis Xavier, St. Theresa, &c. Also Fifty-one Litanies, The Office of the Blessed Virgin, The Office of the Dead, The Manner of Administering the Sacraments, The Stations of the Cross, The Gospels for Sundays, &c. 18mo. of 1041 pages, finely printed and elegantly illustrated, at prices from 3s. 6d. to 6s.
Haydock's Folio Bible, with notes to every verse, in 2 vols., beautifully illustrated, for the low price of 50s currency—the publisher's price being £3 3s sterling.
Archer's Sermon's . . . . . 7 6
Gahan's Sermon's . . . . . 11 3
McCarthy's Sermon's . . . . . 11 3
Bourdaloue's Sermon's, 2 vols., . . . . . 17 6
The Difference Between Temporal and Eternal . . . . . 6 3
The Little Office of the Blessed Virgin, . . . . . 3 1 1/2
Memorial of a Christian Life, by Lewis of Grenada, 3 1 1/2
ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sandler, 12mo of 280 pages, in muslin; price 1s 3d.
WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sandler, 24mo, muslin; price 1s 3d.
THE DUTY of a CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Politeness, translated from the French by Mrs. J. Sandler, 12mo of 400 pages, half bound, 1s 10 1/2 in muslin, 2s 6d. Ten thousand of this work has been sold within a year. This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children.
The ORPHAN of MOSCOW, or the Young Governess, (fifth thousand), translated from the French by Mrs. J. Sandler, 18mo, 400 pages, with fine steel engraving and an illuminated title; price 2s 6d.
The CASTLE of ROUSSILLON, or Quercy in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sandler, 18mo, with an engraving and an illuminated title, to match the "Orphan of Moscow;" price 2s 6d.
BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sandler, 32mo, muslin; price 1s 3d.
The Devout Soul, by the Very Rev. J. B. Paganani, 1s 10 1/2.
The Catholic Offering, by the Rt. Rev. Dr. Walsh, at from 7s 6d to 20s.
Cobbett's History of the Reformation, 2 vols., bound in one, (New Edition), 3s 9d.
THE CHRISTIAN DIRECTORY, guiding men to their eternal salvation, by Rev. R. Parsons, S. J., 6s 3d.
This is a book which should be in every family. It was written more than two hundred years ago, and it has gone through innumerable editions since.
Spiritual Exercises of St. Ignatius.
Ligouri's Preparation for Death, 2s 6d.
Do. on the Commandments and Sacraments, 1s 10 1/2.
Sketches of the Early Catholic Missions in Kentucky, 3s. 9d.
Lectures on the Doctrines of the Catholic Church, by the Rt. Rev. Dr. Spalding.
Festival of the Rosary, and other Tales on Commandments.
Ward's Cantos, a Satire upon the Reformation, 2s 6d.
Pope and Maguire's Discussion, (New Edition), 3s 9d.
The Catholic Choir Book, price reduced to 10s.
The Catholic Harp, do to 1s 10 1/2.
Butler's Lives of the Saints, (Cheap Edition), 4 vols., 20s.
Do Fine Edition, illustrated, with 25 Steel Engravings, and Four Illuminated Titles, at from 35s to 60s.
Douay Bibles, at from 5s to 50s.
Douay Testaments, at from 1s 10 1/2 to 3s 9d.

JUST RECEIVED BY THE SUBSCRIBERS.

- Travels in Tartary, Thibet, and China. By M. Huc, s. d.
Missionary Priest; 2 vols., illustrated, price, 8 0
Another Edition, in 2 vols., without the illustrations, 5 0
The Ceremonial, for the use of the Churches in the United States, with an explanation of the Ceremonies, 5 0
Manual of Ceremonies, 2 6
Explanation of the Ceremonies, 1 10 1/2
Blanche: a Tale Translated from the French, 1 3
The 'Spaw-wife'; or, the Queen's Secret, by the Author of Shandy Maguire,—Part I, 1 3
Valentine McClutchy, the Irish Agent; together with the Pious Aspirations, Permissions, Vouchsafements, and other sanctified privileges of Solomon McSlime, a Religious Attorney. By Wm. Carleton. 12mo. of 408 pages, in Muslin, 3 1 1/2
(This is a New Edition of Carleton's celebrated Work. It is, without exception, the most correct picture of Irish Life ever written. All who have not read the Work should do so.)
Catechism of the Christian Religion, being a compendium of the Catechism of Montpellier. By the Rev. S. Keenan, 3 9
The Protestant Christian standing before the Judgment Seat of Christ! By the Rev. J. Perry, 0 7 1/2
ALSO, JUST RECEIVED,
A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 6s.
D. & J. SADLER & Co.,
Corner of Notre Dame and St. Francis Xavier Streets, Montreal.
June 14, 1852.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

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.

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

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. It is now ready to do anything in his way at moderate charges, and with despatch.

DR. THOMAS McGRATH. Surgery, No. 33, McGill Street, Montreal. December 16, 1851.

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

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

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

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

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

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square!

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

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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.

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



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace. Montreal, March 6, 1852.

BOOKS CAN BE SENT (BY MAIL) TO ANY PART OF CANADA.

NEW CATHOLIC BOOKS, (LONDON EDITIONS), JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE.

- More's Catholic; or, Ages of Faith by Kenelm H. Digby; 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
Comptium; 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 Screens and Rood Lofts, &c., by A. W. Fugin, Architect, illustrated, 1 0 0
Contrasts; or, a Parallel between Noble Edifices of the Middle Ages and Corresponding Buildings of the present day, shewing the present Decay of Taste, by A. W. Fugin, illustrated, 1 5 0
The Present State of Architecture in England, by Fugin, with 36 illustrations, 0 11 3
The Pope; considered in his Relations with the Church Temporal Sovereignities, 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
Challoner'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 those Works, persons requiring them should not delay.

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 report which has been made to us, we have formed 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.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street.

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

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

AMERICAN MART, Upper Town Market Place, Quebec.

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

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