

The extermination of the Celt proceeds with vigor in the Highlands of Scotland. Cattle take the place of man, and the valueless biped is unhoused, and driven into the caves and quarries of their fatherland, which will no longer be permitted to afford them a habitation. A lady (a Macdonald too), figures as the latest uprooter of her fellow creatures, on the property of Knoydart in the far-famed Glengarry. A shipload of people (280 in number) were lately sent, the *Times* states, to Canada; but sixty families, refused to expatriate themselves, and their cottages uprooted over their heads, and the walls then thrown down, the unfortunate wretches, wailing piteously, betaking themselves to the mountain caves or quarries, in which that wild district abounds. In consequence of the loss of the kelp trade, which enabled the Highlander, as the potato did his Celtic brother in Ireland, to pay a rack-rent whilst himself starved, the population has ceased to have value in the eyes of their landlords, and so, must give way to sheep, for which a ready market is obtained "down south." The *Times* asks what is to be done with the people who are threatened shortly with wholesale eviction by the entire body of Highland proprietors.

THE EASTERN QUESTION DEFINED BY THE "TIMES."
—The Czar demands for the Greek Christian subjects of the Porte all the privileges conceded to Christians of other denominations within the Ottoman dominions. This, at first sight, appears not unreasonable, being, in fact, a provision very like the "most-favored-nation" clause in a commercial treaty, whereby it is stipulated that no State shall ever enjoy greater advantages than the contracting State. But, as we recently explained, there are sundry Christian communities in Turkey not constituted of Turkish subjects, and if the rights of all the Greek Christians are to be equalized with the privileges of these exceptional congregations, all the Greek Christians—that is to say, three-fourths of the population of European Turkey—would pass from the governance of the Porte. A demand to this effect, indeed, would be so plainly extravagant that we cannot imagine it would be overtly maintained. The terms of the Czar, plausible in appearance, involve the enormous error of ranking the great mass of a Sovereign's subjects with a few scattered bodies of aliens. Supposing the vast majority of the European subjects of the Porte were Mussulmans, interspersed only with certain small congregations of Greek and Latin Christians in about equal proportions, the requests of the Emperor Nicholas, as measured by those of some Latin Lord-Protector, would be reasonable enough, and he might fairly ask that whatever the Latins obtained might be conceded also to the Greeks; in short, the whole affair might be adjusted on fair terms of partition, like the affair of the Holy Places. But the truth is, that whereas the Latin Christians, or the clients of France, form an insignificant portion of the Sultan's subjects, the Greek Christians, or the clients of Russia, form the bulk of the whole population; so that legislation for the former class affects no Turkish interest at all, while legislation for the latter affects the sovereignty of the Porte in its own dominions. Christianity according to the Latin rite is the faith, in these parts, of comparatively few persons, and these persons often aliens; Christianity according to the Greek rite is the faith of half the Sultan's subjects. A French Emperor, therefore, in requiring a right of protectorship would require little or nothing, whereas a Russian Emperor by the same demand would be asking for an active partnership in Ottoman sovereignty.

The *Toronto Church*, a Protestant journal has the following excellent remarks upon the "Pilgrim Fathers":—"So far from being lovers of 'civil and religious liberty' as the editor of the *Protestant Guardian* seems to imagine, we believe a more intolerant set of fanatical despots cannot be discovered in the records of modern history. Their notion of 'civil and religious liberty' was, the liberty to banish and exterminate, flog and maim, all whose opinions did not agree with their own. By their laws, an Episcopalian was flogged for calling a Puritan a 'Brownist.' Quakers were compelled to attend their worship, and in 1655, three preachers or exhorters of that peaceful sect, had their ears cut off; and for persevering in exhorting, despite such strong warnings, in 1659 several were hanged, and their bodies thrown naked into shallow pits, while their friends were forbidden to fence their graves against the wolves. Unfortunate Baptists, and members of other sects, were frequently lashed to carts and flogged through the towns, and were thus brought along until they reached the limits of the settlements, where they were branded with the initials 'R' and 'H,' rogues and heretics, and thus turned over to the wolves and bears, in the howling wilderness. Such was 'civil and religious liberty,' as practised by those 'Pilgrim Fathers,' whom the editor of the *Protestant Guardian*, through an unfortunate *lapsus penna*, holds up to the admiration of his readers."

A FAST STORY.—An Englishman was bragging of the speed on English railroads to a Yankee traveller seated at his side in one of the cars of a "fast train," in England. The engine bell was rung as the train neared a station. It suggested to the Yankee an opportunity of "taking down his companion a peg or two."
"What's that noise?" innocently inquired the Yankee.
"We are approaching a town," said the Englishman. "They have to commence ringing about ten miles before they get to a station, or else the train would run by it before the bell could be heard! Wonderful, isn't it? I suppose they haven't invented bells in America yet?"
"Why, yes," replied the Yankee; "we've got bells, but can't use them on our railroads. We run so 'tarnal fast that the train always keeps ahead of the sound. No use whatever the sound never reaches the village till after the train gets by."
"Indeed!" exclaimed the Englishman.
"Fact," said the Yankee, "had to give up bells. Then we tried steam-whistles—but they wouldn't answer neither. I was on a locomotive when the whistle was tried. We were going at a tremendous rate, hurricanes were nowar, and I had to hold my hair on.—We saw a two-horse waggon crossing the track, about five miles a-head and the engineer let the whistle on, screeching like a trooper. It screamed awfully, but it wasn't no use. The next thing I knew, I was picking myself out of a pond by the road side, amid the fragments of the locomotive, dead horses, broken waggon and dead engineer, lying beside me. Just then the whistle came along, mixed up with some frightful oaths that I had heard the engineer use when

he first saw the horses. Poor fellow, he was dead before his voice got to him. After that we tried lights, supposing that these would travel faster than sound. We got some so powerful that the chickens woke up all along the road when we came by, supposing it to be morning. But the locomotive kept ahead of it still, and was in the darkness, with the light close behind it. The inhabitants petitioned against it; they couldn't sleep with so much light in the night time. Finally we had to station electric telegraphs all along the road with signal men to telegraph when the train was in sight; and I have heard that some of the fast trains beat the lightning 15 minutes every 40 miles. But I can't say as that is true—the rest I know to be so."

A TAILOR IN A FIX.—The *Pennsylvanian* gives the ludicrous scene of two young ladies whipping a tailor in the city of Brothly Love, for deceiving them—making love to both. These young lovers meeting together in his place of business, and finding out his game, quickly agreed to unite their forces and give the double dealer what he richly deserved—a complete currying. They dragged him from his shop-board, scratched, pinched, kicked and bit him till they were tired; then each seized a leg and hauled him out of doors and into the gutter, head downwards, until a policeman stayed the proceedings, and took the rival lasses in charge. They were bound over to answer for the breach of the peace; but both expressed a determination to bring a suit against the tailor, Bradley, for "breach of promise."

HOW TO GET RID OF WORMS. THE SIMPLEST THING IN THE WORLD.

You have only to purchase a bottle of M^r Lane's Celebrated Vermifuge, and administer it according to the directions accompanying each vial. It never fails to give immediate relief, and is perfectly safe for young or old. The following testimony, in favor of M^r Lane's Celebrated Vermifuge, was handed us a short time ago.

New York, November 16, 1852.
A friend of mine purchased and administered one bottle of M^r LANE'S CELEBRATED VERMIFUGE to a child of her's, four years old, which brought away between three hundred and four hundred worms—many of them large. The child is now well, and living in Remington place. For further particulars, inquire of Mrs. Hardie, No. 3 Manhattan place.
P. S. Dr. M^r Lane's Celebrated Vermifuge, also his Liver Pills, can now be had at all respectable Drug Stores in this city.
Purchasers will please be careful to ask for, and take none but DR. M^r LANE'S VERMIFUGE. All others, in comparison, are worthless.
WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the electing of the aforesaid members of the Corporation of the College of L'Assomption.
N. BARRET, Priest, Secretary.
L'Assomption, Oct. 10, 1853.

TO CONTRACTORS AND ARCHITECTS.

TENDERS will be received until the 6th of November next, for the erection of a CHURCH, at SHERRINGTON, of the following dimensions:—Eighty feet long, forty feet wide, and twenty-four feet high. For terms and further particulars apply to Rev. Joseph Gratton, Cure, Sherrington, who will furnish a plan of the building.
N. B. The undertaker will require to furnish two sureties.

NEW BOOKS JUST RECEIVED

- BY THE SUBSCRIBERS,
PRACTICAL PIETY, by St. Francis of Sales, mus. 2 6
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PERSONAL SKETCHES, by Sir Jonah Barrington 6 3
THE RISE AND FALL OF THE IRISH NATION, by ditto 5 0
SHANDY MCGUIRE; or Tracks upon Travellers. 2 6
GAZETTER OF IRELAND, with Maps plates, &c., 2 vols. 20 0
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PONTIFICAL ROMANUM. 3 vols.; beautifully illustrated, and bound in Morocco. Price. 45 0
LIGOUR'S MORAL THEOLOGY (in Latin) 10 vols. 50 0
D. & J. SADLER & Co.,
Corner of Notre Dame and St. Francis Xavier Sts.

INSTITUTION OF THE DEAF & DUMB.

THE DEAF and DUMB INSTITUTION, founded in Montreal in 1849, is re-opened at COTEAU ST. LOUIS.
The Director having visited the principal Deaf and Dumb Institutions of Europe, and acquired a knowledge of how pupils are there treated, will now employ the most effective means of performing the duties devolved upon him. As he will be aided in the work of instruction by several members of the Clerks of the Society of St. Viator, he will be able to give a greater development to the Institution. Among other modifications, he will establish an articulation French class for young pupils, those altogether unable to articulate will be carefully exercised in the study of Labiolology.
Instructions will be given to all at first in the French tongue; but that the pupils of English origin may communicate more intimately with their parents, a separate class will be opened for them the second year, and their instructions continued in the English language only should the parents so wish.
The course of studies will last at least five years, and instructions will be given during ten months and a half in the year on the following terms:—
For Board and teaching without any furniture, \$5 per month, payable half yearly in advance. Pupils belonging to poor families will be taught and boarded for the moderate sum of \$3 per month.
Externs, unable to pay, will be received gratis, and those able to pay, will give one dollar per month.
N. B. The Legislature having granted an allocation for the support of this new Institution, the Directors will admit gratis any indigent pupils, provided with suitable certificates.
Pupils will be received at the age of 9 years; it is important they should be exercised in writing before their coming to the Institution.
Those advanced in years and of limited intelligence will receive religious instructions only by the language of signs and by teaching them the most essential words. It is to be hoped, after one year's instruction, they will be able to fulfil their religious duties.
The Editors of the English papers are most respectfully requested to publish this advertisement during one month for the interest of the unfortunate deaf mutes.
Montreal, 1st Oct., 1853.

THE METROPOLITAN, FOR OCTOBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

ART. I.—THE SOCIETY OF JESUS.—II.—TO THE LILY OF THE VALLEY (Poetry.) III.—PRETTY PLATE (2 Illustrations.) IV.—THE MISSION OF WOMEN.—THE MEANS TO ACCOMPLISH IT.—V.—SIR CONSTANTINE (Poetry.) VI.—MEMOIR OF CARDINAL MEZZOFANTI.—VII.—JOURNEY IN TARTARY, THIBET, AND CHINA.—IV (with 3 Illustrations.) VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—IX.—LAWRENCE, OR THE LITTLE SAILOR.—II (2 fine Illustrations.) X.—ASPIRATION (Poetry.) XI.—PROPHECIES OF MALACHI.—III. XII.—CRYSTAL PALACE AT NEW YORK. XIII.—THE PASSAGE OF THE RED SEA (Poetry.) XIV.—CORRESPONDENCE—CATHOLIC NOVELS. XV.—LITERARY NOTICES. XVI.—RECORD OF EVENTS.

Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

TERMS.—The Work will be delivered to subscribers in the principal Cities, or sent by mail, at \$2 per annum, payable invariably in advance.

CLUBS SUPPLIED ON THE FOLLOWING TERMS:
3 copies will be sent by mail, (to one address,) for one year, for \$5
6 copies for \$10 13 copies for \$20
No subscription will be received for less than 12 months, commencing, in all cases, with the 1st number of the volume.
A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.
We will supply *Brownson's Review* and the *Metropolitan*, for 1853, free of postage, on the receipt of \$5.

JOHN MURPHY & CO., PUBLISHERS,
178, Market Street, Baltimore.

BROWNSON'S QUARTERLY REVIEW.

Just received by the Subscribers,
BROWNSON'S QUARTERLY REVIEW,
FOR OCTOBER.

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.

WANTED,

AS ASSISTANT TEACHER, a Young Man capable of teaching the English language. Besides his salary, he will have the advantage of teaching an Evening School. Apply to M. CARON, Esq., Ste. Marine, Co. Beauharnois.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.
The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.
The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:
The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150
For Students not learning Greek or Latin, 125
Those who remain at the College during the vacation, will be charged extra, 15
French, Spanish, German, and Drawing, each, per annum, 20
Music, per annum, 40
Use of Piano, per annum, 8
Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.
No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.
Rev. P. REILLY, President.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.
N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.
ROBERT McANDREW.
Montreal, May 11.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY,
Silk and Woollen Dyer, and Scourer,
(FROM BELFAST,)
35, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.
He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moroccan Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.
N.B. Goods kept subject to the claim of the owner twelve months, and no longer.
Montreal, June 21, 1853.

PROSPECTUS OF THE MONTREAL FREEMAN, AND COMMERCIAL REPORTER.

In announcing our intention to publish an additional Newspaper in this city, under the above name, we solicit permission to state a few of the many reasons which have induced us to engage in such an enterprise, the necessity of which, we are satisfied, is now painfully felt by that class of the inhabitants to whose interests our columns will be faithfully devoted. The paper we contemplate establishing will proclaim itself the political organ, not only of the Irish inhabitants of this city, but of United Canada; and as such, we sincerely hope, whilst properly conducted, will receive the confidence and support necessary to command respect, thus enabling us to exercise a salutary influence by the authority of the opinions it will be our duty to express; and here, we may be permitted to observe, that it is high time Irish citizens should provide themselves with some suitable means of defence against slanders industriously circulated by certain classes, who seek to establish reputation at the expense of their character, honor, and principles. Yet, let us not be misunderstood: our object in establishing a paper, is not to imitate such example; for we do not intend to rebel wrong by wrong, nor to avail ourselves of every accidental calamity, to make political capital, nor create party feud; but on the contrary, when occasion requires, in a conciliatory spirit, to point out the pernicious effects consequent on the unbounded licentiousness of ill directed power. And thus do we hope to claim the patronage of every honest man who desires to cultivate a good understanding with his neighbor, and who values the pleasing influence of social harmony, with the existence of kindly feeling. We know however that in Montreal, where the demon of religious discord is worshipped with fanatical zeal by some, the performance of this duty will be attended with great difficulty; nevertheless, we will not shrink from the task we have undertaken, nor deviate from the line we have marked, believing, as we do, that the enunciation of truth and the fearless exposure of unprincipled demagogues will eventually crown our efforts with success.

This, however, is but one of the reasons which have induced us to claim public attention; and, indeed, under present circumstances, if we could not adduce any other, we would consider it perfectly sufficient to justify our appearance. But we can; for at present we find, without travelling beyond the limits of Lower Canada, that the Irish population, numbering some 60,000, have not one political paper printed in the English language through which they can express their opinions or enunciate their views; whilst other origins are not only multiply, but we may add, severally represented, in every town and village, by the press. Yet, we think, it must be admitted, that the intellectual capabilities of the Irish settlers in Canada are at least equal to those of their neighbors, and hence we cannot but express our surprise and astonishment, that they have remained so long without such advantages.

To supply this want is therefore another of the reasons which have induced us to enter the political arena; and we flatter ourselves, that our presence on the public platform will be hailed with pleasure by every Irishman who desires to maintain a position in this the country of his adoption; for we have no hesitation in saying, that the Irish people, in order to know, assist, and co-operate with each other, must have at least one paper such as we will now place at their disposal. From these observations, it will be perceived, that one of the leading objects our journal has to effect is an Irish organization; not however of a religious character, to array Catholics against Protestants—for such we heartily detest; but an organization of the mind; or, in other words, a centralization of Irish opinion. True, it has been said, that such a project has often been attempted, but without success; yet, we do not despair, believing as we do, that the growing importance of our countrymen, the ordeal which they have lately been subjected to, and their desire to be heard at the bar of public opinion, justify us to hope that the "*Montreal Freeman*" will surmount every difficulty, and be on an equal footing with any other journal in the Province. Indeed, the necessity which has called us into existence, and the many friendly assurances we have already received, warrant us in anticipating a prosperous career.

Besides, the paper we intend publishing will be a valuable acquisition to every Irishman—an indispensable morning visitor—a faithful guardian of the liberties of the people—and uncompromising advocate for their rights in the country. With us public men and their acts will be public property; and will be estimated by us by the honesty of the one and the utility of the other.

For the laboring classes, always the true source of a nation's wealth, we will demand adequate remuneration, and will insist upon its punctual observance.

In politics, we avow ourselves Reformers; but in doing so, we wish it distinctly to be understood, that we are determined not to yield a slavish obedience to any government, by whatever name it may exist, unless the principles by which it is known and the measures it originates are characterized by the progressive spirit of the times, the liberty of the subject, and the prosperity of the country.

In religious controversy we will take no part; the discussion of such a subject being excluded from our journal, and rendered unnecessary by the unflinching zeal and remarkable talents of our esteemed friend, the editor of the *True Witness*.

Between Irish and Canadian citizens we will ever advocate political co-operation and interchange of kindly feeling, for many reasons essentially necessary to the interests of both.

In fact, on our part, we unhesitatingly assert, that neither exertion nor expense shall be spared in order to render our paper worthy of public confidence and patronage; but, on the other hand, we confidently hope that Irishmen throughout the Province, will rally round us, and transmit subscription lists from their respective localities in approval of our enterprise, as an evidence of their desire to be honestly represented; and thus it will be no longer said that the Irish in Canada will not maintain a paper pledged to support them, or that they would sooner receive, read, and pay journals characterized by daily denunciations of their conduct, and thereby ensuring their success. However, as we have already said, we do not doubt the patriotism of our friends, and with the Irish population of United Canada at our back, we do not fear any opposition.

Correspondents and Agents will be established in Ireland, in different parts of this Province, and also in the United States, so that we shall have an uninterrupted line of communication between the Irish on both sides of the Atlantic, and thus be enabled to give timely notice of every movement calculated to interest our readers. Besides, each number of the *Freeman* will contain a well arranged and comprehensive assortment of the latest Irish news; whilst the editorial department will be presided over by a gentleman of first rate ability, and one in whose sincerity every confidence may be reposed. We must now be permitted to conclude, and refer to the publication of the *Freeman*, in a few days, for a more ample declaration of our principles, as we fear we have already far exceeded the ordinary limits of a newspaper prospectus.

The *Montreal Freeman* will be published Semi-Weekly, (printed on Double Demy Paper, Seven Columns on each page,) until our office arrangements are completed, after which it will be issued Tri-Weekly. Subscription—\$3 per annum, delivered in the city; to country subscribers, \$4.

FREDERICK DALTON & Co., Publishers.

JUST PUBLISHED BY THE SUBSCRIBERS, An Original Irish Story, entitled—

NEW LIGHTS; OR, LIFE IN GALWAY:

A Tale of the New Reformation, by Mrs. J. Sadler, 18mo of 450 pages, printed on fine paper, and illustrated with two original designs, price in muslin only 2s. 6d.

The main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytism going on from day to day and from year to year in the remote and famine stricken districts of Ireland; the fearful persecutions and temptations by which the starving poor are incessantly assailed, and their steadfast adherence (with comparatively few exceptions) to the ancient faith of their fathers.

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