

a-year, that being in his opinion sufficient for the support of the dignity; and we quite agree with him. But, people of England, can you credit it? this was not to apply to himself, but to his successors!

"The effect of this has been that the Right Rev. Father in God, Dr. Bloomfield, Lord Bishop of London, has actually, according to his own return, received from his see in fourteen years £217,259; whereas he ought, according to what he himself stated should be the proper income of the see, to have received only £140,000; or, in other words, he has thus morally, (though, we admit, not legally,) abstracted from the patrimony of the church, a sum of no less than £77,259?

"In like manner, Dr. Sumner, Bishop of Winchester, in the same period actually received £151,166, whereas he ought to have received only £98,000; excess over the stated income, £53,166.

"So Dr. Maltby, Bishop of Durham, in the same period actually received £191,658, whereas he ought to have received only £112,000; excess, £79,658.—We confess we never had before so lively an idea of Maltby's Thesaurus."

"It appears, then, that these three prelates have taken from the church in fourteen years no less than £210,083 more than they themselves declared was sufficient, for the maintenance of their respective positions!!

"We now turn to a bishop (Dr. Monk, Bishop of Gloucester and Bristol) who has recently acquired a by no means enviable notoriety in reference to his re-grant of a lease (Horsfield) belonging to the see, which he was undoubtedly under a moral, if not a legal or equitable obligation to allow to fall in for the benefit of the church. By the renewal of this lease he secured to himself property worth, on a moderate calculation, £12,000. But this is not all. In 1836, when the value of the see was to be ascertained for the purposes of the ecclesiastical duties and revenues act, this bishop held a commendam with his bishopric of £1,700 a-year. Now, this an act of parliament recently passed would have compelled him to give up if he had shown that the income of his see amounted at that time to £5,000 a-year. Accordingly, he stated it to the commissioners at £3,125. The average net annual value of his see for fourteen years since then has been actually £5,582; so that he kept this full bishop's income and his commendam too, making on an average £7,282 a-year. This amounts in fourteen years to an excess of no less than £21,948 over and above his stated parliamentary income of £5,000 a-year.

"So much for four bishops of fourteen years' standing!"

"We now turn to the bishops of seven years' standing, most of them, be it observed, Whig appointments. The Bishop of Worcester (Dr. Pepys) complained bitterly to the commissioners, in 1844, of his net income being taken at £7,300 a-year, which, as his income was fixed by parliament at £5,000 a-year, involved a contribution to the episcopal fund of £2,300 a-year; and he was even so undignified as to threaten the commissioners that nothing but "a judgment and execution should make him pay this sum."

"Since then he has actually received (after paying, under threat of legal proceedings, the commissioners' 'little bill') £9,407 a-year, being 4,407 more than his stated parliamentary income; making £30,849 abstracted by this prelate alone beyond what parliament ever intended he should receive."

The writer proceeds to notice some of the provisions for the spiritual wants of the Anglican church, such as an item of £140,000 paid by the commissioners from the church funds, for the erection and improvement of palaces for the bishops; all which wasteful extravagance he bitterly laments "for the sake of the venerable establishment itself;" for much we fear, he adds, "that if she be not at once thoroughly and searchingly reformed, the church of England will ere long be numbered with the things which have been—the Star Chamber, the rotten boroughs, and the corn laws!"

Speaking of the present No-Popery howl in the United Kingdom, the *Glasgow Free Press* very truly observes:—"That the remarkable thing is, that amidst this din, amidst the defamation and abuses of the Catholic Church and her doctrines, not a human being is induced to desert the maligned Church; whilst the most moral, the most learned, and the most beloved of the clergy of Protestantism, are flying towards her, and from a Church, whose errors and inconsistencies are so monstrous, that they have no longer any fellow-feeling with her. The contentions of the bishops—the overawing of the Church by the state—the overgrown useless revenues of the unprofitable clergy, as lately exposed in parliament—the never ending disputes about doctrine, without any ultimate authority for decision—all, all tend to exhibit that Church as the derision of the thinking portion of mankind; and show most unequivocally, that she is not that Church of Christ which was declared to stand upon a rock, and to belong not to this world."

The periodicals of the day begin now to observe that this insane agitation is beginning to recoil upon the agitators, and to fall with heavy and ominous hand upon the State Church. The fingers of scorn and contempt are pointing at her—she is termed one of the locusts of the land. Gorged with ill-gotten wealth, she heeds not the growing demoralisation of her people—vice, immorality, and infidelity stalk abroad, she heeds them not—she revels in her ignorance, and in her luxuries, and leaves to posterity to withstand the dreadful fate that awaits her—for come it will by popular and Parliamentary dicta, or by violent commotion, and bloody revolution. Coming events cast their shadows before, and this by-word of 'papal aggression' will, of a surety graduate into 'Down with the Church!' for she hath not within herself the seeds of redemption.

The bill indeed is at length perpetrated, and it will very shortly be witnessed whether its active prosecution is to fan the country into a political flame, or that the responsibilities of moving the bill are so onerous that no one can be found to brave such a storm. Then will the eyes of the people be really opened—then will reaction commence, the current of which it will be beyond the power of man to stop.

In the meantime how grandly and how calmly does the Church progress with the extension of her bishops and the completion of her hierarchy! How nobly does she attest her divine origin and her firm dependance upon that Almighty power which has, through so many persecutions, borne her triumphantly forward—whilst the Churches of protestantism are splitting to pieces and dissolving into space.

The blindness of Protestantism seems to fancy that

it is dealing with a thing of man's creation, whilst it is one of spirituality made up of miracles, and supported by the supernatural hand of God. Who has declared that 'Upon this rock I will build my Church and the gates of hell shall never prevail against her.'

The flourishing state of the Catholic Church is undeniable. Her votaries fear not, and it needs not the supernatural power of prophecy to predict that a reaction of this movement will ensue, whereby the weakness of Protestantism will suffer a damage never more to be repaired, and the Christian world will be contended for between Catholicism and Infidelity."

**SLAVERY IN THE UNITED STATES**—Under these circumstances slavery made rapid and fearful encroachments upon the Southern and Southwestern portions of the Methodist Episcopal Church. Not only did it come to prevail generally among the laity, but the local and travelling preachers became slaveholders with an avidity seemed to be only restrained by individual inability to acquire such property, which had greatly increased in value by the acquisition of Louisiana and Florida by the United States. Many ministers acquired slaves by marriage, and many by bequest; and as their slaves multiplied by natural increase, they were compelled to sell them, hire them out to others, or to take farms and cultivate them under the direction of an overseer. It may be asked why these itinerant ministers did not avail themselves of the provisions of the discipline, and apply for transfers to the free States, where their slaves would be free. We answer, some did so; and it would be uncharitable, and perhaps unjust, to allege that those who did not were all influenced by sordid views. The circumstances of their slaves sometimes and perhaps, generally, restrained them. Their slaves might be married to other slaves on neighboring plantations, whose masters would not release them, and they could not, as Christians, compel or even advise the violation of the marriage tie; for it is written, "Whom God hath joined together, let no man put asunder." For the rest, all had relations and friends, and many had children, who could not accompany them, and they preferred slavery with them to liberty separated from them. There may have been cases where none of these impediments really existed; but God only can judge the heart, and we must leave motives to the judgment of the great day, when He shall adjudicate, before whom death and Hell are without a covering, and how much more the hearts of the children of men. The Church could take no action in the premises. The consequence was, that the section on slavery retained in the discipline was wholly inoperative in most of the slaveholding States of the Union. Methodists both lay and clerical, entered, as they alleged, of necessity, into all the practical relations, consequences, and effects of the "domestic institution." They bought and they sold slaves without restraint or scruple; because they could allege that they bought to better the condition of the slave, and they sold from necessity as debtors, or from the impossibility of providing food and raiment for the natural increase of their slaves. Hence Methodists and Methodist ministers were found in the slave-marts, and in the accursed barracoons in the more northern slaveholding States, where slaves are grown, as cattle, for a more Southern market. Some of the travelling preachers in the South have become rich by marriage, and held large farms stocked with slaves. These preachers were often made presiding elders, as their circumstances required appointments to districts which would give them an opportunity, without great personal inconvenience, to visit their estates frequently. Yet the arrangement required that they should be so constantly appointed to the same districts as to frustrate the design of frequent changes in the travelling ministry, and to bring the office of presiding elder into disrespect, if not into contempt. But the bishops could not pursue the evident design and plan of the itinerancy in such cases. These slaveholding, agricultural presiding elders, or preachers, alleged that they were bound, as Christians to attend to the religious and moral instruction of their domestics, and hence it was necessary that they should frequently visit them. How much religious and moral instruction was afforded, we do not know, and have no right to guess, or imagine. Yet we fear, that slaves left to the absolute authority of an irreligious and merciless overseer, with only the occasional interference of the owner, would not be very carefully instructed, or be likely to pay much attention to the instructions of one whom they could only look upon as a hireling employed to urge them to incessant labor, for the benefit of their master; especially as all experience shows, "the tender mercies" of a slave-driver "are cruel."—*Methodist Review*.

**HOW TO DRAW THE SINNERS.**—Several years ago we were a resident of North-Western Louisiana, near the confines of Texas. The people there, as a general thing, were not much given to religion. An itinerant preacher happened along in the neighborhood during this dearth of religion, and set about repairing the walls of Zion in good earnest. But his success was poor. Not over half a dozen could be got together at his Sunday meetings. Determined, however, to create an interest before leaving the neighborhood, he procured painted hand bills, and had them posted up in every conspicuous place in the district, which read to the following effect:—

"Religious Notice.—Rev. Mr. Rlaney will preach next Sunday, in Dempsey's grove, at 10 o'clock A. M. and 4 P. M., Providence permitting. Between the hours of service the preacher will run his sorrel mare, Julia, against any nag that can be trotted out in this region, for a purse of five hundred dollars."

This had the desired effect. People flocked from all quarters, and the anxiety to see the singular preacher was even greater than the excitement following the challenge. He preached an elegant sermon in the morning, and after dinner he brought out his mare for the race. The purse was made up by five or six of the planters, and an opposing nag produced. The preacher rode his little sorrel, and won the day, amid the deafening shouts, screams and yells of the delighted people. The congregation all remained to the afternoon service, and at its close more than two hundred joined the church; some from motives of sincerity, some for the novelty of the thing, some from excitement, and some because the preacher was a good fellow. The final of the affair was as flourishing a society as could be found in the whole region thereabouts.—*Spirit of the Times*.

\* At the conference of 1844, a travelling preacher attended as a visitor, who, on his way, had stopped at Baltimore, and purchased from one of these barracoons a slave, whom he subsequently took on or sent on to the South.

UNITED STATES.

Besides the many churches dedicated to the worship of God, on the small tract over which I passed in Connecticut, the building of two others is in contemplation in Massachusetts, namely: one in Great Barrington and the other in North Lee.—*Correspondent of Boston Pilot*.

The Most Rev. Archbishop Purcell, of Cincinnati, arrived in the Baltic. The learned Prelate was expected to officiate in his own Cathedral on Sunday last.—*Id.*

**GO AND DO LIKEWISE.**—The *Shepherd of the Valley* informs us, that a young lady of St. Louis, Miss Hunt, about to leave this country for Europe, made several donations for religious and charitable purposes, which may well be proposed for the admiration and imitation of the faithful. Among others, she gave to the Most Rev. Archbishop of St. Louis, for the erection of a Cathedral, a lot of ground very advantageously situated; and the value of which is estimated at \$20,000. The same lady has donated a piece of land for the establishment of a community of Sisters of the Good Shepherd. The land is valued at \$20,000, to which she has added other resources for the construction of the requisite buildings.—*Id.*

Over \$100,000 have been subscribed towards the establishment of a Universalist College, and subscribers to the fund will meet in Boston on the 15th day of September, for the purpose of selecting a location for said College, and choosing a Board of Directors.—*Id.*

**FATHER HOEKEN.**—The *St. Louis Times* in mentioning the death, a few days since, by cholera, while ascending the Missouri river, of this eminent Jesuit missionary among the Indians, says:—"He was perhaps more profoundly acquainted with the aboriginal languages of North America than any man of his day; spoke and wrote more than a dozen of them; had investigated their affinities and relationships, and grouped them together in families, of which he discovered the Algonquin to be the patriarch; and had formed a grammar and dictionary of the pottawattami language, which should they ever be given to the public, will be the most splendid contribution to American philology made for many a long year. For 15 years he has roamed the wild savannas of the Missouri territory, in company with the Indians to whose welfare he had devoted his life; and wild will be the grief and mourning with which the news of his death will be heard among his red children, by whom he was almost adored."

A meeting of the friends of steamship communication between New York and Galway was held on Tuesday morning, at 40, Wall-street, Dudley Perse, Esq., in the chair, and Mr. P. J. Smyth, secretary.—A provisional committee was appointed, with power to take such measures as may be deemed advisable for the organization of the New York and Galway Steamship Company, until such time as a board of trustees shall be elected by the shareholders. The committee consisted of Dudley Perse, John B. Dillon, Robert E. Kelly, D. E. Bolcke, T. A. Emmet, Simon Drafer, Joseph Stuart, Freeman Hunt, Henry O'Reilly, Isaac T. Smith. The committee is to meet on Thursday of each week, and Mr. Dudley Perse to act as treasurer of a fund to meet contingent expenses. There is another movement on foot to get up a line of steamships to Limerick.—*Boston Pilot*.

Western papers state that Mrs. Fish, the original Rochester knocking woman, has brought a suit against Mr. C. C. Burr, at Cleveland, for slander, demanding in damages the pretty sum of \$10,000.—*Id.*

A man named Williamson, alias Morse, was arrested at Manchester, N. H., on Monday afternoon, with a quantity of counterfeit \$10's and \$20's on the New England Bank, Boston, in his possession—evidently with the intent to pass the same. The prisoner claims to be a "Universalist minister," and on Sunday last, as he says, preached in Warner, New Hampshire.

**CAMP MEETINGS.**—The Camp Meetings in the vicinity of Baltimore did a good business on Sunday last—a consoling result, for the harvest was abundant. But it was all for the Rail Road Company and the Stock holders, as will thus be seen. The returns made by the conductors and ticket agent of the Susquehanna R. R. Co., at this end of the route, for the transportation of passengers, on Sunday last, amounted to \$1,872, exclusive of what was returned at the other stations, where there are receiving agents. The spirit manifested itself in the multitude.—*Catholic Mirror*.

**THE POTATO BLIGHT.**—The potato crop in New York State is suffering from the blight. Accounts of the disease have already been received from nine counties, viz: Madison, Ontario, Erie, Livingston, Genesee, Wyoming, Onondago, Oswego, and Cortland. In the three latter, the *Syracuse Journal* says, the rot is extensive, and the farmers are generally digging and sending to market.—*Catholic Instructor*.

**A GREAT FLOOD—LOSS OF LIFE.**—The Burlington (Iowa) Telegraph, of the 12th inst., gives an account of the sudden rise of the waters of an insignificant stream, called Pappoose Creek, which runs through the centre of the village of Muscadine. At 10 o'clock in the evening of the 10th, there was no sign of a storm; but at 12 o'clock it began to rain in torrents, with heavy thunder and lightning. By four o'clock in the morning the little stream had risen to a height unknown in the memory of white men, becoming a broad and furious torrent, sweeping away houses, fences, and bridges before it. Some eight or ten houses were carried from their foundations, in one of which was a widow with three children, who were all lost.—*Id.*

A terrible tornado passed over Western Waltham, West Cambridge, and other towns in the vicinity of Boston, on the afternoon of last Monday, causing fearful destruction. The *Traveller* of Monday, says:—"The destroying agent seems to have been a moving whirlwind, similar in kind to what is often witnessed on a dusty road. Its course was not straight forward, but somewhat zig-zag; carrying utter ruin to everything which came directly in its way. Fences, trees, the growing crops, sheds, barns, houses, fell before its irresistible power. Houses, and some of them quite large and new, were not simply blown down, but literally crushed to pieces; not a timber is left standing, and the materials of the houses lie flat, scattered in fragments all around. Large tree tops were twisted off, leaving the trunks standing and the projecting fragments of the limbs, some of which must be eight or ten inches in diameter. These all appear to have come within the fatal vortex of the whirlwind. On either side of these monuments of ruin, are traces, more or less marked, of the destructive power of the wind; houses are unroofed, or partially so, fragments are torn off, chimneys blown

over, blinds unhinged and broken, windows blown in, &c., &c." One man who was shockingly mutilated by his house being thrown about his ears, has since died.—*American Cell*.

MASSON'S COLLEGE, TERREBONNE.

THE ENTRY of the STUDENTS of this Establishment for the current year, takes place on THURSDAY, the FOURTH SEPTEMBER next.  
Terrebonne, Aug. 28, 1851.

ST. PETER'S COLLEGE, CHAMBLY, C. E.

THE COLLEGE will open on the NINTH of next month. It is regarded as very important that all the pupils should be present on the day appointed; for any delay is prejudicial to them, as well as to their parents, and to the College itself.

As already well known to the Public, the course of Studies embraces Reading, Writing, Orthography, Arithmetic, Grammar, Composition, the Use of the Globes, Sacred and Profane History, Botany, Chemistry, Political Economy, Belles Lettres, Rhetoric, Book-Keeping, Algebra, Geometry, Mensuration, Surveying, Astronomy, Natural and Moral Philosophy, Logic and Metaphysics, Elocution (French and English), Music, Drawing, Greek and Latin.

Besides the above Double Course of French and English, the completion of which necessarily requires five years, there will be, this year, a Special Class, consisting only and exclusively of Writing, French and English Grammar, with Arithmetic and Mathematics. The latter Course for the benefit of those who, owing to peculiar circumstances, cannot spend more than one or two years at College, or who wish to enter a Commercial career.

The system of government is mild and paternal, yet firm in enforcing discipline. The health and morals of the pupils are watched over with the tenderest solicitude.

Catholic patronage alone solicited.  
In this establishment, all degrees of talent and fortune will meet that system of education suitable to their capacity, so as to make every one faithful to God, useful to himself and to society.

TERMS:

Tuition, £4 per annum, half in advance; Board and Washing, 25s 6d per month, payable according to private agreement. Music, Drawing, Books, Stationary, and Clothes, if ordered, will form extra charges.

Uniform—A Plain Blue Frock Coat, with Stiff Collar.  
Right Rev. J. C. PRINCE, Bishop of Martyropolis, President of the Corporation.

REV. P. M. MIGNAULT, Founder,  
REV. F. T. LAHAYE, S.V., P.G.,  
REV. JACQUES DUHAUT, S.V., V.D.  
M.M. J. MICHAUD, C.S.V.,  
J. RIVET, C.S.V.,  
F. WOODS, C.S.V.,  
A. COUPEL, C.S.V.,  
U. DUSSAULT, C.S.V.,  
G. KERTSON,  
P. HILLAND, } Professors.

Chambly, Aug. 28, 1851.

TO THE CATHOLICS OF CANADA!

A BEAUTIFUL MEZZOTINT ENGRAVING

OF POPE PIUS IX.

SEVENTEEN BY TWENTY-SIX INCHES, TAKEN FROM AMES' ORIGINAL PICTURE, FOR ONLY ONE DOLLAR!

EVERY person purchasing will receive a certificate, entitling the holder to a chance of obtaining the Painting, which will be drawn for on the plan adopted by the Art Unions.

This picture was painted from life, at the Quirinal Palace, Rome, at the desire and petition of the Archbishop, and several of the Bishops, of the United States. It measures eight feet by twelve, and represents his Holiness in the long white pontifical dress, inwrought with gold and silver, and the various emblems of the Catholic Church, standing forth from the Papal chair, in the attitude of benediction. Across the Mosaic floor, in the background, stands in a niche of the chapel, a statue of St. Peter.

The Drawing will take place within two years from the 1st May, 1851.

The following letters, commendatory of this picture, have been received:—

JOSEPH AMES, Esq. Boston, Jan 13, 1851.

Dear Sir:— I have examined the plan by which you propose to dispose of your much admired Painting of HIS HOLINESS PIUS THE NINTH, and think that it cannot fail to prove satisfactory to the public generally. You are at liberty to use my name for the purpose of obtaining subscribers, as I feel confident that none who may subscribe will fail to receive in the end more than an equivalent for their money.

Respectfully yours,  
JOHN B. FITZPATRICK, Bishop of Boston.

Having examined the plan for disposing of the Painting and Mezzotint Engravings of Pius IX., and being satisfied of the respectability of the parties concerned, and the extreme reasonableness of the conditions, I approve of it, and agree to take ten copies.

FRANCIS PATRICK KENRICK, Bishop of Philadelphia. Philadelphia, March 16, 1851.  
JOSEPH AMES, Esq. Providence, R. I., June 10, 1851.

Dear Sir:— I approve much of the plan by which you propose to dispose of your admired painting of Pope Pius IX. As each subscriber will receive an engraving of this fine piece, a sufficient consideration for the subscription required, I would be much pleased to see it every where gracing the parlors of our people.

Most respectfully yours, &c.,  
BERNARD O'REILLY, Bishop of Hartford.  
The Engraving alone, is worth THREE times the price asked for it, and a copy of it should be found in the house of every Catholic.

D. & J. SADLER & Co.,  
179, Notre Dame Street,  
Agents for Canada.

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.

WANTED

TO BORROW, £600, for which Security shall be given in Property, consisting of ONE HUNDRED ACRES of CLEARED LAND, on which are built NEW STONE SAW and FLOUR MILLS, with DWELLING HOUSE and OFFICES. Title to the above Property indisputable. For further particulars apply (if by letter, post-paid,) to A. B., True Witness Office.

N. B.—The Proprietor would have no objection to take a Partner in the business, with about £1,000 Capital.  
August 21, 1851.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. ST. ANN'S MARKET, MONTREAL.