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# CATHOLIC CHRONICLE.

VOL. IV.

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NO. 48.

## THE NEW COURT OF DIVORCE.

(From the Tablet.)

The Government of Lord Aberdeen is in great favor with many Catholics, and they would consider it a very great calamity if that canny Presbyterian were to retire into private life. Gratitude is a virtue, and one of the most effective means of nurturing it into goodly proportions is a careful remembrance of benefits received. It is, then, with a view to the moral advantage of some among us that we now proceed to descant upon one of the latest services to Catholicism charitably rendered by the present Ministry.

A recent Bill introduced into the House of Lords as a Government measure proposed to legalise the present practise of dissolving valid marriages. The Lord Chancellor propounds the hateful scheme by a sneer at the Catholic dogma, and denouncing it as unfit for adoption by enlightened men. Not content with this invitation to licentiousness he insinuates distinctly a charge of hypocrisy against the Church.

He left his hearers under an impression that the indissolubility of marriage is not practically maintained among us. His view of the matter being that, while the Church taught the impossibility of dissolving the Marriage bond, she yet dissolved it by pretending that no bond had been entered into. The man had not one fact for his strange assertion, but he had the cool insolence, in his place in Parliament, to charge the Holy See with the most profligate corruption. This is the Chancellor of a Government eminently friendly to the Catholics of Great Britain and Ireland.

This is a question which touches only the faith and the honor of the Sovereign Pontiffs, and therefore not one of the Catholic Peers thought it worth his while to open his mouth. If the Lord Chancellor had insinuated anything against the loyalty of English Catholics, or had charged them with the great vice and sin of statesmen, Ultramontaniam, we should have heard indignant remonstrances against so calumnious a charge, and a clear assertion of their unbounded devotion to the Queen, and of their qualified respect for the Sovereign Pontiff. But faith and morals are not matters of such overwhelming importance as to disturb the rest of our Catholic peers, and not a voice was heard against the groundless accusations or the most immoral proposition of the Government.

This eminently Catholic Ministry is disposed to legalise adultery in the country. Hitherto those who had a mind to sin with a quiet conscience in that direction were obliged to get a private Act of Parliament for themselves. Now, our able and moral Ministers propose to extend this strange blessing to the great bulk of the people; but all the while under the hypocritical profession of giving relief to the poor man. A new court is to be constituted for the special purpose of dissolving marriages at a small cost to the sutor, compared with the expenses of an act of Parliament. The agents in this nefarious scheme, tell us that the mind of the country is made up on the subject, and that divorces from the marriage bond must be henceforward a legal process.—The will of the people is clear on the subject, and so let the law of God take care of itself.

The unblushing impudence of these people is something heroic. Their pretence is that a poor man is now debarred from the Parliamentary remedy, and that he is therefore unjustly treated. Now every one of these pretenders to justice knows perfectly well that the new court will be as inaccessible to the poor man as Doctors' Commons and the House of Lords. It is very well known that many of the poor find it very hard to produce the fees for their marriage, and yet we are gravely told that the new law is to help them to a divorce upon such terms as they can comply with. Does any body suppose that the new court can be set in motion for less than twenty pounds, or that it can ever pronounce a sentence, under ten times that sum? As for equalising the poor man with the rich, that is a mere pretence, for there is not a lawyer in England who does not know perfectly well that he is never likely to have a poor man for his client in a suit of nullity of marriage.

The bill is a boon to the rich, and thriving middle class which has no special parliamentary friends, but which is ever ready to enter the courts of law for interest or revenge. The men who make up the jury lists, who have thriving shops in town and ornamental villas in the suburbs, who are never seen in "a place of worship," and whose private habits are "sacred," that is, purely profane, these are the men for whom the new court is to be erected, and for whose special use it will work. The poor man is a cloak for the rich man's lust, and a flimsy excuse for a most gross and selfish job.

Surely this scheme marks an area in English profligacy. The Government proposes to erect a court

not to protect marriage, but to dissolve it. It is contrived for the express purpose of facilitating immorality, and is, in a word, no less than a reward for vice. Amid the peers of England, Catholic and heretic together, only one man lifted up his voice against the abomination. He is not a Catholic, but a Protestant. Lord Redesdale, to his great honor, protested not against the details of the scheme, but against the principle itself, and in this he seems to have stood alone. We confess it is with something like indignation and shame, that we find this to be the case. When Ministers are in danger Catholic peers run up from the extremity of the kingdom and give their votes; but when wholesale prostitution, is to be legalised, when the honor of the Holy See is ignorantly questioned, our patriotic peers give no sign of life.

It is a very short-sighted policy to leave this matter alone, and to comfort ourselves with the notion that it concerns Protestants only. Let the court once come into existence and it will revolutionise the ideas of the people. The sanctity of marriage, even in the Protestant sense, will soon be abandoned, and from the corruption of morals ensuing thereupon the Catholic population will contract the stain. If now men calling themselves Catholics persevere in the profession of Freemasonry, notwithstanding formal prohibitions, are we so stupid as to suppose that others will keep clear of this Coalition Court, when interest and passion combine to invite them within it? We are the minority in England, and in spite of our religion we contract the habits and manners of heretics. We grow up among them and with them, and imbibe their ideas. Protestant friendships, and Protestant services draw multitudes from the Faith into infidelity throughout the kingdom; but this evil will be infinitely increased when the individual's passions lead him to Protestant ways, and by the formation of new ties in error will render his escape morally hopeless.

If this is the Government for which Catholics have prayed, and for the success of whose members Nuns have made novenas during contested elections we begin to fear that more calamities are in store for us. The schemes of united education were wicked enough, but then the danger was visible; but here is a process by which the faith of all is to be gradually sapped, and which, in an unguarded moment, may lead a man to take a step from which he can never afterwards retire. The Government proclaims a general license to sin at a definite charge, like a license to kill game, and then announces itself as the friend of Catholic interests.

## A HINT TO THE MAINE-IACS.

A Bill known as the "Forbes Mackenzie Act" was lately passed for putting a check upon Sunday drunkenness in Scotland. Like all other attempts to effect a moral reform by legislative action, this Bill has turned out worse than a failure. The Glasgow Free Press thus describes its effects:—

"Already the recent act is exhibiting itself as the cause of much public scandal, and as the cause of many wretched practices before unheard of. We will illustrate one of these, of which we ourselves were an eye-witness on Sunday last. It is indicative of the extreme lengths to which a portion of the drinking public will go in their contrivances for avoiding the operation of this act, that was to turn all Glasgow into a kirk, and, by a very summary chemical process, metamorphose sinners into saints.—Men are now beginning to substitute a pocket-bottle for the snuff-box; even those who hitherto looked upon the food of the olfactory nerves as an indispensable luxury to snuff-takers, must now see that the bottle will one day or other supplant the horn box, and instead of my neighbor offering me a pinch, he will offer me a nip of the mountain dew. Already this practice is resorted to, and we ourselves saw, on last Sunday, in the most public part of the city, and at the moment when the kirks were pouring out their congregations, 'of those only who are to be saved,' the bottle freely handed from neighbor to neighbor, and from acquaintance to acquaintance. Will the abettors and admirers of the act 'forcing' the people to such disreputable exhibitions, and scandalous practices, attempt to deny that all the good which might be effected by its operation for a century is more than counterbalanced by the evil generated by such practices as we now refer to. But this is only one of the devices and ingenuities resorted to by the masses to avoid the law as it at present stands. Let us only wait until the people develop their resources, and set their wits to work, and we be bound stratagems and dodges will be at a discount. They will find plenty means to avoid the law which becomes the primary cause of turning them into vicious hypocrites, and willful violators of the Act of Parliament.

True, we are gravely informed by truth-telling

officials, and red-tapered economists, that the Sabbath is respected, and that the Police offices are deserted since this act came into operation. But, alas, good souls, they reckon without their host. We tell these braggarts who cry 'peace, peace, where there is no peace,' that if the police offices be deserted, the Wynds and Alleys are not. Enter into these regions of profanation and debasement, and shudder as you contemplate the wretched outcasts therein congregated. Sacred Heavens, no human soul impressed with one particle of religion or feeling can view the scenes there presented without extreme pity, and painful emotions! There are huddled together, in disgusting positions, groups of old and young, males and females, debased, profligate, drunken, sweltering in the embraces of beastly prostitution—breathing an impure and foul atmosphere, and emitting blasphemies of the most hideous character. And why is this? Because the unfortunate wretches 'club' on Saturday night to get whisky for the Sunday. True, they are not in the Police offices, but it would be far better that they were.

"Again, look down the Green, and pass over the suburban roads on Sunday, and what will you see? Drunkenness in its vilest aspect—drunkenness that is not satisfied with indulging in its own beastly orgies, but that which will inflict damage and injury on the adjacent property, by breaking the fences, and trampling the vegetables—in a word, this bill promotes drunkenness in its most revolting aspects, and encourages illicit traffic after a most extensive scale. And for all other mercies vouchsafed to us by this measure, we are called upon to return thanks to Heaven.

"We cannot conceive more odious blasphemy, or an act of thanksgiving more hideous with profanation and insult, than that which was announced thro' the city by large placards, as being to take place in some one of the churches on Sunday last, 18th June—an act of thanksgiving to heaven for the benefit received through Forbes Mackenzie's bill. We wish the fanatical Thugs and puritanical Fire-worshippers, who assisted at it, great joy. We only regret the singular hollowness of their Christianity, at the same time that we advise them to emigrate to the valley of the Snow Mountains, and join in the sybalistic incantation of the gipsies of Grenada. Truly they 'halloo before they are out of the wood.' They return thanks for results, so far as known, unfortunate and disgraceful, and bless Providence for the further things this bill promises, whilst they are still unknown."

## CATHOLIC CHAPLAINS IN REFORMATORY PRISONS.

(From the London Times.)

The division against the Government upon the appointment of Roman Catholic chaplains was one which will scarcely meet with the approval of the country. What danger is there to the Protestant succession, and to the established order of things in these realms, from the fact that a certain number of wretches who have been brought under the sentence of the law shall receive spiritual consolation from clergymen of their own persuasion? The recent vote of the house, if anything, is one for practical atheism. Surely, it cannot become a question whether or no the mind of a stupid, ignorant, boor, under a doom of death or a sentence of transportation, should be made a battlefield for rival theologians! The real point is, by any means at hand, and the reader the better, to bring him to some sense of repentance for his crimes, to fit him in some slender degree for a transition to another world if the scaffold be his fate, or to give him a chance of reformation if his sentence be only of a secondary nature. It is most emphatically the duty of the State to care for these things, if, indeed, the operation of human laws has any larger significance than the destruction of criminal life. The question is not between Protestant and Roman Catholic, but between Christian and non-Christian. We go so far as to say that spiritual assistance should be extended indifferently to all classes of Christian Dissenters who are willing to receive it. This difficulty, however, meets us at once—Dissenters, with the exception of the Roman Catholics, conscientiously object to the endowments for religious objects, or to Government grants. The refusal of the Wesleyan or of the Baptist, however, does not invalidate the claim of the Roman Catholic felon. The principle is not a new one. It has been in operation for several years at Millbank. In that prison there has been a regular allowance to Roman Catholic priests for attending the convicts. When a prisoner is once committed, he is compelled to declare whether he is a Roman Catholic or a Protestant. It is not optional with him to give or refuse attendance to the ministrations of his clergyman or priest. Whatever the answer may be, he is forced to attend Divine service. The Roman Catholic can

no more refuse compliance than the Protestant. Independently of his attendance at public worship according to the forms of his creed, the Roman Catholic prisoner is compelled to give ear to the private exhortations of his priest. What the result of these exhortations may be it rests not with the State to say; but, at least as far as the system went before the division of Monday night, any unhappy inmate of a prison under penal sentence was at least sure of spiritual instruction and consolation from the minister of that form of religion which alone carried terror or comfort to his soul. That system has been altered, to the great discredit of the House and the country.

Let us take the case of Mr. Spooner. Suppose that hon. gentleman to stand committed to the county gaol upon a charge of forgery, or of any crime within his compass—what kind of consolation would it be to him that Cardinal Wiseman was despatched down to Warwick under an order from the Home Office for his especial benefit? We all know what the result would be. The two men would fall a wrangling, and so much of Mr. Spooner's time as should be devoted to practical repentance would be wasted in idle argument. If the imaginary case be carried far lower in the scale of society, we shall obtain precisely the same result. The bigoted boor would prove a worse catechumen than the bigoted banker. Is a gaol, then, to be turned into a Protestant propaganda? In the name of common sense we most entirely repudiate such an idea. We want no "crime-Christians" or gaol Protestants. When a man has once fallen under the grasp of the criminal law, and has been committed to a prison, we can have but one object with regard to him—to send him back to society a less dangerous member of the community.

The division of Monday night was, in truth, a discreditable incident in the history of the present session. On many points mistakes may be made; and, really, with reference to minor questions, so matters be made straight in the long run, it matters not much for the space of one session. In the present case, however, we are dealing with a question affecting the eternal welfare of a numerous body of our fellow-subjects who are so unhappily circumstanced that they can scarcely care for themselves. The House has come to the conclusion that, as far as the community cares about the matter, they may die like dogs in the corner of their cells, or be turned off the drop without a single word of spiritual exhortation or counsel. We will not dwell upon the paltry amount of the sum asked—£550; for, of course, as a question of principle, it matters not whether it was one farthing or fifty thousand pounds; but still the resistance to so very slender a demand, and for such a purpose, does import into the transaction the additional element of shabbiness. Here we are wasting, every year, thousands upon thousands of pounds upon philanthropic quack who will take it upon himself to reform our prisons, and fit them once more for the respectable performance of every social duty; but we grudge a miserable sum such as this for the performance of services we are most anxious to secure for prisoners nominally of our own persuasion. Roman Catholic sit in the two Houses of Legislature, on the judicial bench, and fight our battles, whether on land or at sea, and yet we refuse to sanction a paltry grant of £550 to the Roman Catholic priests—poor men themselves—who attend the felons of their own persuasion in our gaols. The triumph of Messrs. Spooner, Newdegate, &c., is a mere blunder of the most paltry kind, which will soon be made straight by the good sense of the people of this country.

## THE ESTABLISHED CHURCH GRIEVANCE.

(From the Midland Counties Gazette.)

The Law Church is the monster grievance of Ireland. The stronghold of ascendancy, it is to-day the cause of bitterness and dissension amongst Irishmen as it was for centuries the instrument of the most virulent persecution. Until it is uprooted from the land, utterly, removed, there can be neither peace nor happiness in Ireland, nor that true national concord, in the absence of which we can have but little expectation of the real advancement of the country. Men of all parties, and men most eminent in their parties, have in England denounced the Irish Church Establishment as a most unjust anomaly—as a monster grievance without parallel in current or past history. It is time that this monster injustice should be redressed.

We have been sufficiently long content merely to defend our imperfect privileges; it is time that we should demand the full recognition of our complete rights. Such privileges as we have already attained will be ever threatened and imperilled—our just rights will never be conceded to us while the Established Church continues an institution of the State.



(From the Kilkenny Journal.)

With respect to Serjeant Shee's bill for the modification of the Irish Establishment, the bill itself is an extremely moderate one. It touches the most scandalous grievance of modern times with a light hand indeed, merely proposing that some portion of its superabundant wealth should be directed to the providing of glebes for the Catholic and Presbyterian Clergy. The framer might as well have gone to the root of the nuisance at once, and shown, what has been long admitted by the highest Protestant authorities, that there is no shadow of right for the existence of such a thing as a Protestant establishment in this Catholic country. It is simply a legalised public robbery, having no parallel in the whole world, although by no means inconsistent with the radical principles of a creed which commenced its vicious existence with the spoliation and appropriation of honest men's property. Serjeant Shee, we say, might as well, under existing circumstances, have made his measure as sweeping as common justice would dictate, for his chance of succeeding with any measure upon the subject is hopeless at present. The Catholic people of Ireland have really no party in parliament now; for the ministry has perfect control of the votes of five-sixths of those who were sent to the House of Commons to represent and advocate Catholic interests. Doubtless we shall have a goodly array of these gentry supporting Serjeant Shee in the introduction of this bill; but of what avail is that, when the pseudo-Liberal government heads the concentrated bigotry of all England against them, knowing how well it can spare the few paltry votes of its servile Irish followers upon such an occasion, when certain of them upon every real emergency.

We have no present hope either of a settlement of the land question or a reformation of the Church Establishment. The Irish people have become listless through disappointment; they are disgusted with the falsehood and mercenary spirit displayed by their representatives. Until a reaction from this universal apathy set in, we expect to see nothing of a substantial character accomplished. We must, therefore, bide the future patiently, gratified to watch the silent but certain growth around us of a spirit which in a few years will sweep away with irresistible force all such humbug institutions as the Irish Church Establishment. Better, perhaps, such like were in no way mended at present; let them continue to exist in all their enormity and iniquity; let them rather add to the latter, if possible; and they will on that account the more surely and the more speedily meet with complete extirpation.

YOUNG AMERICA AND HIS PETS.

(From the Catholic Instructor.)

"Young America" is a roarer, this is a fact, although it must be confessed that he has his own little amiable weaknesses. He loves his country "right or wrong" and has a thorough contempt for those who had not the happiness to be born within her bounds; if any such presume to become good citizens; ready to peril life and liberties for the land of their adoption. Young America is down upon them like a thousand of bricks! But his antagonism is not against all foreigners—let but an alien come, one who would sooner drown himself in the Hudson, than become an American citizen, and Young America will hug him to his heart of hearts, will load himself with patent revolvers, bowie-knives, and slung shot, for his protection, and shower dollars into his pockets, but this—on one condition, namely that the aforesaid alien eschews all labor, and has a valuable tongue to abuse Paddy and the Pope. "Young America" will bear any amount of insult and knavery, and rascality, and vulgarity, and obscenity, from the alien limber-tongue, provided it but flings a portion of its foul and venomous slaver at Popish Priests, surreiners, and nuns. And the alien knave gratifies him, pockets the dimes, and sticks his tongue in his cheek, and when he gets back to old England, or even before, he amuses the natives there, by slandering and ridiculing his innocent dupe—poor Young America. For instance, we all recollect the runaway Ex-Governor of Barrataria, Alexander Smith, alias Kos-suth. After being caressed, coaxed, flattered with the good things of the land, and positively worshipped, he went back to England, to abuse his dupes, and behold the acts of the American Government, on questions relating to the integrity of the nation and of her citizens.

Young America is generous, he forgot the sayings and doings of the runaway Governor, and with a warm embrace welcomed a successor in the person of the renegade Gavazzi—well! the new humbug had his day, and when he had gathered up enough of dollars, he too, returned to England where his vile speeches were considered by Protestants so disgusting, that he lectured to empty benches, but it was thought he might serve the anti-Catholic party in Ireland; and there he was sent. His course of acting is thus described by the London correspondent of the New York Sunday Times.

Gavazzi is making a lecturing tour through Ireland. None of the Catholics go to his lectures, but a good many Protestants attend. He certainly goes the entire animal in his satire upon America and its natives. One cannot help laughing at his Italian, whose own English is sui generis, ridiculing the American nasal accent, and giving a broad, burlesque and caricature of the manners, customs, and peculiarities of a country, which, even on his own showing, treated him with marked favor and attention. It would make iron tears run down Pluto's cheek to hear the ex-priest describe and act what he calls the coffee-house rendezvous of New York. This he does in his lectures, and it constitutes their chief attraction. He is going to Scotland, and thence back to the United States, where, he says, there is much of de-

dollars, and easy to pilke dem up. No doubt he will be gratefully received."

We will not go to the length of supposing that the Italian Scaramouch would be well received again.—Amongst the little peculiarities of America is a passion for variety. If the performance of the old farce, of "Down with the Pope" is necessary to work off his extra excitability, he at least requires a change in the actors. For this he now fraternizes with the "Angel Gabriel," alias William Orr, the Scotch firebrand, and well does this knave deserve his support. True, he laughs at Young America to his face, he tells him he's a jackass, applauds England, and even decorates his hat with the naval battle cry of England, "Rule Britannia;" but, he is not the less welcome to young America, and why? This impudent humbug, Orr, abuses the Pope, and the Catholic Church. The following summarized report of one of his recent speeches as it appeared in the N. Y. Herald, will illustrate the amiable weakness of the "young party," who carry revolvers to protect the speaker:—

"Priests guilty of the most damning crimes; the monks and nuns of the Church of Rome were abominations of heaven; the Mass was one of the vile inventions of Popery; they said that a piece of bread was the body, soul, and divinity of Christ; to hell with the Pope; (three cheers were given for this point.) I am a British subject, and I say a Yankee could be led by a jackass. I ask you to protect me. (Cheers and other demonstrations of assent.)"

But Orr's day is nearly closed—no Irishman, no one who has the slightest claims to the title of Catholic will again go hear him, and thus, he'll find his occupation gone. Some new humbug however, will take his place, for Young America must have something to expend some of his explosiveness upon, and perhaps in a little time he may be led to give it exercise in some less exceptionable manner. In the meantime, Catholics cannot give more annoyance to the Gavazzi class of knaves than by "avoiding them most severely." As for the plaudits with which "Young America" receives the billingsgate of the ragrants, these are good for the dispersion of bile, and do not hurt the Pope by any very large amount.

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—SIMULTANEOUS COLLECTION.—The readers of the Telegraph will, we are sure, be glad to learn, that at the recent Synod of the prelates of Ireland, it was unanimously resolved that a Simultaneous Collection in aid of the Fund for establishing the Catholic University of Ireland shall be made. The day appointed for the Collection was fixed for the first Sunday in October. It must be gratifying and consoling to every Catholic to learn that he will thus have an opportunity of testifying his love for his religion, and at the same time marking his disapprobation of those godless institutions that have been recently introduced into our Catholic country by our Protestant rulers, in which, under the semblance of liberality, everything antagonistic to our holy religion is covertly promulgated. In March, 1851, a similar collection was made in little better than half the parishes in Ireland. The success of that appeal induces us to hope, that on the first Sunday in October, every parish in Ireland will unite in the good work, and prove, as they have ever done, that the people of Ireland appreciate the blessings of an Education directed by Religion, and uncontaminated by the impurities of infidelity and materialism.

REV. DR. CAHILL.—During the recent visit of this distinguished Divine at St. Helen's, the Irish Inhabitants of that town presented him with a gold watch.

CONVENT OF MERCY AT KILRUSH.—REFUSAL OF A SITE BY COL. VANDELEUR.—Great excitement, we are informed, prevails in Kilrush. It appears that, on Col. Vandeleur's return from the Continent to Kilrush House, a few days ago, an intimation was conveyed to him, on the part of the Committee which has been formed for the purpose of completing the arrangements towards the establishment of a Convent of Mercy in that town, that a deputation would wait on him for the purpose of asking a site whereon to build a convent, and when it would be his convenience to receive the deputation. The reply of the gallant colonel, we understand, was curt and decisive. He declined receiving the deputation or giving the site.

We perceive by the Munster News that the Very Rev. Dr. Dowling, the highly respected parish priest of Croom, has established a self-supporting Industrial Female School in which the skill, zeal, and recompense, accruing to the pupils must gratify and reward the estimable clergyman's zealous exertions.

G. H. MOORE, Esq., M.P.—We readily rejoice when we find that any estate has escaped the hammer of the auctioneer, and we therefore feel pleasure in learning that the splendid property belonging to G. H. Moore, Esq., M. P., has been secured to that gentleman by the necessary advance of funds (ultimately reverting to him or his heir), by a decree of the Chancellor. We, without affectation, congratulate him on his good fortune; for, although we have been, and will be (unless he again changes his color), his political opponents—and notwithstanding his acrimonious onslaughts on us personally, we would feel mortified at seeing the state of the representative of George Moore, the historian and philanthropist, pass to other hands.—Mayo Constitution.

Belfast is developing at a more rapid rate than even Liverpool. During the twenty years previous to 1852, the tonnage entering the port of Liverpool had increased at the rate of 145 per cent. In the same time, the tonnage entering Belfast increased in the proportion of 180 per cent. Taking a longer period, we find that the increase during fifty years has been—in Liverpool, an increase of eight and a-half fold; in Belfast, an increase of twelve fold. A comparison upon the statistics of manufactures would be even more favorable to Belfast than upon those before us, which are only mercantile. Liverpool is the port and reservoir to an immense manufacturing district, whereas Belfast is both port and manufacturer itself.

Inquiries have been made in Ireland, through a London firm, on behalf of the French government, to purchase live stock in this country, to supply the army now being encamped at St. Omer.

It appears by the Galway papers that another effort is now being made to connect New York with the capital of Connaught by steam navigation. It is stated that three gentlemen of the former city—namely, Messrs. Dudley Perasse, Horace Greely, and Captain John Graham, have purchased the steamship William Morris, now lying on the stocks at Long Island, with the intention of running her between New York and the Port of Galway, and they wait to receive a certain amount of co-operation from this side of the Atlantic when the vessel will be in full trim for starting.

IRISH POOR.—In the first three months of the present year, 32,415 deck passengers were brought from Ireland and landed at Liverpool, 28,894 of them were jobbers, emigrants, &c., and the remaining 4,521 were apparently paupers. In the corresponding period of last year the total number was one-fourth more, but the number of paupers was double what it has been this year.

The entire amount of the public money retained in Ireland as charged on the collection of the Revenue—Customs, Inland, and Post Office—does not exceed £395,181, not including the Coast Guards. No great share of the four millions so expended in the United Kingdom.

The report is again revived in Dublin that some of the English militia regiments will be shortly ordered to take a tour of duty in Ireland, and it is even said that one may be expected to replace the 27th Regiment, the first division of which left Dublin on Friday morning by railway for Cork; there to embark for India. One of the Belfast papers says—"We have heard that, if something do not intervene, we may shortly expect detachments of the English militia among us, to make up for the soldiers who are necessarily draughted from our garrisons."

MR. LUCAS AND HIS ENEMIES.—From the Post to the Independent—from the Alpha to the Omega of corruption—all Whiggism is engaged in the congenial task of hunting down the honorable member for Meath. That he should have embraced the truths of Christianity, as explained by the Catholic Church, is looked upon by those twin organs of the "respectable Catholic" school as a deep disgrace—that he should presume to be more honest than they—to refuse to bend the neck in meek homage to the Establishment—that he would lay unscrupulous hands upon the monstrous revenues of that Church, without even asking the permission of Lord John—that he disdains to abide by the compact of '29, is considered by them to be a crime not less than a sacrilege. But so does not think the country. They see in him a great social as well as political apostle who, while seeking to advance the country in wealth and prosperity, will also push forward the interests of that religion, which he believes to be essential to the complete happiness and glory of Ireland. In doing this he will, of course, meet with those who, satisfied "to eat their pudding and hold their tongues," will rush to the extreme of wickedness, to crush the rising influence of a man who would take those "fleshpots" away from them, and make them honorable members of society. He may be called "dictator." It is an honorable title for any man to hold when it is necessary to the salvation of a country. No honorable man need be afraid of it. It is the corruptionists who raise the cry—it is they who fear that Mr. Lucas may attain a position from whence he may effectually annihilate them and expose their corrupt practices. For these, however, we have no sympathy, and would right heartily establish a drum-head court martial, with Mr. Lucas, or some other equally impartial judge, as its president, where—not ever, tempered by mercy—for the rascals don't deserve any)—would be unhesitatingly administered to them.—Wexford Guardian.

THE WEATHER AND THE CROPS.—We have had now a plentiful fall of rain, but not yet too much.—Whatever fears of a short crop existed heretofore are now in a great measure removed; the wheat, oats, and other cereal crops look extremely healthy and promising. With regard to the meadow crops, though we have heard complaints that the early drought had injuriously affected them, we can see nothing in the appearance of this crop to justify the apprehension, as it looks flourishing; and rather, we should say, forward for the season. The potato is particularly healthy looking, and very far advanced; so much so, that in many parts of this neighborhood the blossoms are nearly blown out. Should it continue so, we may expect to see new ones in the market early in the next month. At Ballymahon some flax seed has been sown, and it is, we understand, progressing very well.—Irish Paper.

THE CHOLERA IN ULSTER.—The Ballymacarrett Dispensary returns for the last week reported no case of cholera, and only one of diarrhoea, which was discharged cured. The Belfast returns reported three cases of cholera, and three of diarrhoea, all of which were discharged cured. There are now no cases of either disease in the hospital.

CHARGE OF "BIBLE-BURNING" IN LIMERICK.—A story originating in a Tory journal called the Limerick Herald, about Bible-burning at Thomond-gate, in that city, touching which the grossest calumnies were uttered against the Catholic clergy and inhabitants, formed the subject of a magisterial investigation which terminated on Friday. From the report in Saunders we take the result, giving the most complete and unqualified contradiction to the slanderous statement. The Bench was satisfied that neither the Catholic clergy or the parishioners of Thomond-gate had hand, act, or part, in the transaction, or were cognisant of the children's frolic (not one of them could spell or read)—and having retired for half an hour, announced the following adjudication:—

"After a full investigation upon oath, into the circumstances connected with this transaction, we find that three boys, aged twelve, eleven, and eight years, did tear and burn down some leaves of the Protestant version of the Bible! and also tear books of the Catholic religion; but it appears to us that the inhabitants of Thomond-gate were unconnected with the transaction, and that the children did so through ignorance; and, consequently, the police did not consider it necessary to interfere; and we therefore acquit them of any neglect of duty. We are of opinion, likewise, that the other charges in that article were not founded." The solicitors for the public then applied (with a view to future proceedings by indictment, or civil action), upon behalf of the inhabitants of Thomond-gate, to compel the proprietors of the Herald to give the name of the correspondent who furnished the erroneous information, but the Bench declined to interfere.

DEATH OF HUGH MAGILL, Esq.—This old and respected townsman has expired at an advanced age.—He was looked upon as the lay head of the Catholics of Belfast, and was called upon to preside at their meetings whenever he was present or could attend; and on all occasions he exerted his influence with discretion and moderation to promote objects alike beneficial for the country and advantageous and creditable to those with whom he more immediately acted.—Belfast Mercury.

A strong feeling exists in favor of holding the Great Annual Cattle Show for 1855 in the town of Carlow, for the Province of Leinster, that being the very next province in rotation.

A very considerable emigration to the diggings has been proceeding amongst the county Wicklow miners, and their efforts in the gold countries have been attended with great success.

Several of the boards of guardians continue to act on the plan of thinning the number of their paupers by means of emigration. On Saturday morning 230 female paupers of the Dublin Union were put on board the ship Columbus, to be conveyed to Upper Canada; and the same vessel carries out 80 female emigrants from the county of Clare, the latter belonging chiefly to a comfortable class of the peasantry. A great number of pauper females have also been sent out to Canada by the Limerick Board of Guardians.

CRIME IN ENGLAND AND IRELAND.—The remarkable diminution of crime in Ireland exhibited by the calendar of the approaching Assizes, contrasts very strikingly with the social condition of England, as described in the dying words of Judge Talfourd, a few months ago. At the Assizes of the Queen's County, for example, there are only four cases for trial, up to the present; and three of these are for that vaguest of offences entitled "vagrancy," the fourth being a case of infanticide, where a poor mother starved her child because—she was utterly unable to procure it sustenance or shelter. Not a solitary case is for trial at the county Louth Assizes; and there are only eighteen cases of all kinds to come before the Quarter Sessions of Dundalk and Ardee. "This," as a local journal naively remarks, "speaks well for the peace and tranquillity of the county." In Limerick a very light calendar is announced for both city and county—"the Quarter Sessions leaving the Judge very little to do. From the King's County we have an exactly similar report. As for Tipperary—it will be hard for even the English journals to sustain its terrible reputation, as there are only three prisoners for trial at the Clonmel Assizes, and in Nenagh it is thought the criminal business will be disposed of in a single day.—Nation.

THE ARMS OF THE IRISH COASTGUARDS.—An English gentleman, who has been making a tour in the west of Ireland, writes that within the last month one of the places at which he happened to be was alarmed by a report that the Coastguard had been turned out to examine and, if necessary, to board a suspicious-looking brig, supposed to be a privateer. Anxious to ascertain the truth of the report, the tourist visited the adjacent Coastguard station, where he learnt that it was quite true, and that the men had orders to capture any doubtful-looking craft that might be seen. Some conversation having taken place between the stranger and the men on the nature of the service, the former remarked some old flint muskets that were ranged along the wall, and asked if they were retained as mementos of bygone times; but, to his manifest surprise, he was told that such were the only arms they had been supplied with. One of the party observed—"We will do our duty, Sir; we are not afraid; but it is hard to ask us to risk our lives where we have no chance. You know, Sir, it is most difficult to keep the flints dry from the sea and spray and what chance have we against a common percussion musket, much less a Minié rifle or a Colt's revolver? Why, every one of us would be shot down before we got at them with those old flint muskets. We are ordered out to almost certain death." Upon making further inquiries, the tourist ascertained that all the Coastguards were supplied with no better description of arms than the old and condemned flint musket.

THE CORRUPTION COMMITTEE.—A fabricated version of the forthcoming report of this committee has been industriously circulated during the past week, with the object of occupying the public ear before-hand in favor of the corruptionists. Several journals seem to have been "taken in" by this pretended report. The Munster News remarks upon it:—

"If its authenticity be accepted, the Parliamentary representation of Ireland is all pure, and not one solitary member has ever perpetrated the smallest sin against moral rectitude. They are all Fabricii or Catos at least, unswerving and upright in the paths of virtue, and stern—nay, grim—in their adherence to the doctrine of no compromise. The report of the committee cleanses them in the undefiled waters of a legislative baptism, and bathes, as it were, the three nations in the bliss of believing all their members immaculate. The committee affirm they have hunted up the injurious statements to their very origins, and could never discover how the accusations were founded.

"The House of Commons comprehends many who are free from all stain; but a wholesale exculpation of every member from all culpability is so preposterous that we must await the full report before we can believe the version given is worth further speculation."

The Daily Express says:—"Sorry are we to say that, notwithstanding the forthcoming report of Mr. Butt's committee—supposing it to be as represented—the conviction which prevails in Ireland among all intelligent classes, as to the corruption of a section of Irish members, will scarcely sustain abatement—whether or not it be proved to the satisfaction of the committee, that Mr. Howley paid £500 for a stipendiary magistracy: whether or not as the present solicitor General, Mr. Keogh, is proved to have declared, there are fellows (Irish members) like Pat Somers, who live upon the sale of places; whether or not Mr. Burke Roche be acquitted of the charge of satisfying a debt of 1,000 by obtaining a government situation for his creditor; all this matters not. The tribunal itself is suspected." A committee of that House of Commons which has attached itself to the chariot wheels of the Ministry is not just the kind of court which could be profitably charged with the investigation of corrupt practices against its own supporters— even on the evidence as published it surpasses conception how such a judgment should be come to as is reported; but the mode itself of conducting the inquiry by this tribunal, and, if we may so say, the foregone conclusion manifested must discredit its conclusions with all intelligent minds."



THE POOR LAW REPORT.—It seems but as yesterday that Pauperism marred the fair face of the land with Workhouses, terrible and deadly like vast plague bubbles. Only five years ago, there were two millions of Paupers in Ireland feeding on public soil. And now, where Twenty were, there is only One. That immense mass of stagnant humanity has, as it were, melted away. Many a thousand lies swathed in rot-swelling church-yards, covered with a light verdure of sod. Thousands upon thousands more have gone over the waves to America, or Australia. Wages have risen, and reapers are scarce—many more thankfully earn their bread. The old and the infirm the lame, the blind, the bed-ridden, are paupers still; and there is a whole young generation growing up in these dens of Despond who are the Orphans of the Famine. But that hideous helpless incubus of strong men and comely women, fed on alms, is no more to be seen, thank God; and the Commissioners of the Poor Laws therefore cheerfully congratulate the country; and in a blue book, which is a mere primer as compared with the blue books of former years, tell in figures the present condition of the Irish poor. How hard it is for the mind to keep pace with this extraordinary epoch of transition! More Irish property has passed into strange hands within the last few years than in the confiscations of Cromwell and William. A greater waste of population has come to pass than was wrought in all the wars from Beal-an-atha, buidhe to the Boyne. Take the last four years of the Poor alone. Awful is the sum of history told in these cold concise inexorable figures. In 1849 there were 2,142,766 Paupers in Ireland; in 1854 there are only 105,620. Who shall account for that mass of human raw material run to waste? At the end of April last, there were One Hundred and Four Thousand paupers in all the Irish Workhouses. Very nearly a fourth of them were patients in the Hospitals. Forty per cent were children. In other countries these would be counted in Infirmary and Foundling Hospitals. In the proper sense of the world, they are not paupers. The entire number which we may treat as such, thus falls under Fifty Thousand persons. Assuming this to be the case, and the present rate of decrease to continue, there would not be ten thousand real Paupers left in Ireland this day twelvemonth. For the actual decrease last year exceeded Forty Thousand. And the number on out-door relief throughout the island, is only Fifteen Hundred. Not one where a thousand used to be. Peace be with the dead of them, and plenty with the living.—Nation.

A paper, miscalled the Christian Times, threatens us with another invasion of a hundred missionary strollers of all sects this year.

PRINCE ALBERT'S FARMS.—The enormous sum of £5,290,000 has been reached in one year for expenditure under the head of "Civil Service." It is worthy of observation that the largest items in this huge mass of extravagance is made by the annual grants for the repair of royal palaces, from which the public derive not one farthing's worth of advantage. But this is not enough. Prince Albert took it into his royal pate to become a model farmer, and to raise pigs, poultry, and turnips upon his Fleishish holding, for which, of course, he pays neither rent nor taxes. Any profits that may be derived from his Royal Highness's agricultural pursuits go into his Royal Highness's fob; but the public are compelled to defray the expenses of repairing his farms—of making fences, cutting sewers, running drains, and hanging gates.—This is a most vexatious piece of imposition, and would not be tolerated in any other country. The question was brought before Parliament on last Thursday by Mr. Williams, who justly complained of this disgraceful mal-appropriation of the public funds.—Prince Albert has now established a new species of tenant-right, which contrasts strongly with England's much boasted idea of justice and fair play. Whilst Prince Albert's farms are kept in repair at the public expense, and thousands lavished on the tawdry decorations—on the buildings up and pullings down of royal palaces—Ireland cannot obtain the slightest aid from the British Exchequer. Her splendid bays are left as nature formed them, not a safety harbor, with a solitary exception, from Queenstown to Belfast; her docks are deserted, and her population flying away from her shores; and yet the tax collector cries for more and the royal leech is applied to suck the last drop of vitality from her heart.—Galway Packet.

We regret to perceive by the Dundalk Democrat that a large number of the Drogheda linen weavers are about to emigrate to Philadelphia.

A considerable quantity of the cargo of the unfortunate ship Tayleur, sunk off Lambay Island, has been raised by means of divers who have been at work for some time past. A portion of the goods were disposed of by public sale by Messrs. Stokes, last week, and produced about £1,000. A second sale will be held next week, and it is supposed that the greater part of the more valuable portion of the cargo will be eventually got up.—Freeman's Journal.

THE ESTABLISHED CHURCH IN IRELAND.—As long as the foulest practical abuse that ever existed in any civilized country continues untouched, or touched only with a flatering hand—the Irish Church as invishly endowed for a sixteenth part of the Irish people as it more than double its whole number could partake of its ministrations there assuredly never could be peace for that ill-fated land.—Brigham.

It is my deliberate opinion that of all the institutions now existing in the civilized world, the Established Church of Ireland is the most utterly absurd and indefensible. There is but one country in the world that presents to you the spectacle of a population of 8,000,000 of people with a Church established and richly endowed for only 800,000 of that population.—Macaulay.

I regard the Irish Church, in the actual condition of that country and upon the footing on which it is placed, to be opposed alike to justice, to policy, and to religious principle.—Lord Grey.

I believe the Protestant Church in Ireland to be one of the most mischievous institutions in existence. I believe it is so considered now, I believe it will be so considered by posterity; and it is only because your lordships are familiar with it that you are not shocked by the picture. Can there be any wonder that the Roman Catholics are discontented?—Lord Campbell.

The Irish Church was unjustifiable in its establishment, and is indefensible in its continuance.—Sir George Grey.

The appropriation of the whole of the revenues which the State allows and recognises as the revenues of the Established Church to the clergy of a small portion of the people is in itself an anomaly and a grievance.—Lord J. Russell.

DINGLE PROSELYTISM.

To the Editor of the Tablet.

Dingle, June 13, 1854.

Dear Sir—As a further proof of the rottenness of the Souper system, and its decline in Dingle and Ventry, may I request that you will, with your usual kindness, insert in the next number of the Tablet the subjoined declaration, with the names of the parties who have signed it, and also the names of other persons who made a similar declaration:—

"We, the undersigned, who, for the last eleven years, were Soupers, and came to Dingle from our native parish, Cahirciveen; to get the means of support by changing our religion, do now, in the most solemn manner declare, in the presence of God, that our sole motive in becoming Protestants was to better our temporal condition, and that for one moment we never doubted the truth of the Catholic religion.

"We now return back to the Catholic Church with heart felt delight, and we give Almighty God thanks for the grace of conversion, whereby we are enabled to rescue, not only ourselves, but also our children, whose names we subjoin, from the sinful state in which we have lived for so long a time.

"We also return our sincere thanks to the ladies of the Dingle Presentation Convent for the kind interest they have taken in our spiritual and temporal welfare. [Here follows the list of signatures.]

"I hope this array of names, twenty-eight in number, will convince those individuals who help to support proselytism in Dingle that it is not only a manifest impiety, but the most ridiculous folly, to be endeavoring to uphold a system against which the hand of God is raised.

"Not only were hundreds, but thousands of pounds expended, and every artifice employed to stifle every Catholic feeling in the hearts of these poor people; but all these means have proved ineffectual. In their hearts they remained attached to the faith of their forefathers. Finally, remorse of conscience forced them to fling off the garb of hypocrisy which the pangs of hunger made them assume.

"The two first families who heard the above list had slated cottages in the colony. The moment they manifested an intention to return back to the faith they had deserted, they were ordered to quit without further delay, and were thus left without house or home. At present they are almost exclusively depending for their support upon what their daughters can earn at the Convent Industrial School.

"Neil's wife has respectable friends in Killarney, who will pay his passage to America, and a Catholic merchant in Tralee has kindly given a free passage in his vessel to McDonnell.

"Would to God Catholic merchants elsewhere did the same. If so, scarcely any vestige of Souperism would remain in Dingle, and many innocent poor children who, through the apostasy of their parents, are being reared up Protestants, would be brought back to the True Fold of Christ.—I remain, dear sir, sincerely yours, E. O'SULLIVAN, P.P., Dingle.

GREAT BRITAIN.

Diocese of Westminister.—On Tuesday, the 20th instant, the first Diocesan Synod of Westminister took place, as announced, at St. Mary's, Moorfields; an event of unusual interest, and one that excited the deepest feelings of gratitude for the great blessings that have been vouchsafed to our country. This was the first celebration of the kind in the metropolis since the change of religion; and it could not fail to remind us of the wonderful contrast, which the position of the Church in this country now presents, to our circumstances at the close of the last century.—In 1792, a venerable priest who assisted at the Synod of Tuesday last, joined the Abbé Coron at Somers Town, where he received Priest's orders, in a private room, a few years later. What changes has he not witnessed during this half-century! Not many years before (probably within his recollection), a Catholic Bishop was publicly prosecuted as a felon, for exercising the most purely spiritual of his functions!—This was in the reign of George III. In that of his grand-daughter, Catholic Ordinations and Consecrations no longer take place in holes and corners; and though we have still to complain of injustice, as every morning paper testifies, yet the Divine claims of the Holy Church are at least no secret, but are proclaimed and exercised in open day; whilst our freedom of "Synodical action" presents a striking contrast to the religious Establishment of the State. In one of his first sermons at Southwark Cathedral after the establishment of the Hierarchy, the Cardinal Archbishop observed that no power on earth could destroy or nullify what the Holy See had done, in restoring to the Church in England its ordinary ecclesiastical Government; and the truth of the remark must now at least be admitted. Every power has been exercised against it in vain; for if Peter speaks through his successors, (as a saint has said), he also acts through them! and the Vicar of Christ derives his powers from no earthly source. What St. Gregory could do at the close of the sixth century, Pius IX could do in 1850; though sensible Englishmen cannot see the inconsistency which is involved in the recognition of the metropolitan jurisdiction which the former granted to Canterbury, and the denial of the power of his successor to transfer its Archbishopric to the City of St. Edward. "A second temple rises upon the ruins of the old; and though Canterbury and York are one, we may yet hope that Westminister and Southwark, and our other Sees, will one day renew our ancient glories.—Catholic Standard.

THE KING OF PORTUGAL.—On Sunday, the 18th ult., his Most Faithful Majesty, accompanied by his Royal Highness the Duke of Oporto, attended High Mass at the French Chapel, Portman-square, London. But we have been asked, and it has struck ourselves, to inquire why the King of Portugal, when visiting the Sovereign of this realm, should be under the "necessity" of going to any chapel or church;—why he is not attended by his own chaplain;—and why he is not enabled to attend Divine service in the Palace? When the Queen visited France, she was accompanied by her Protestant chaplain, who performed "service" (we but follow courtly precedent) in the Chateau of Eu for the convenience of her Majesty and suite. Yet nobody heard of any reclamation against this "aggression" on their Faith by the Catholics of France. No; they were too generous, too polite, too liberal, and too charitable to make such an incident the subject of ribald, invectives and savage declamation.—Good Lord, if the Chaplain of the King of Portugal were to say Mass in Buckingham Palace, what a tornado of virulence would sweep through the land from Exeter Hall! How the Shaftesburys, and the Cullings

Eardeleys, and the Spooners, and the rest of that detestable crew of Protestant bigots and persecutors would rave and storm! What pyramids of foolscap and rivers of ink would be set in motion against the "Popish" plotters against our glorious Constitution in Church and State! "We have often said, and we repeat it—the most intolerant people in Christendom are the Evangelical Protestants of Great Britain. Brutally ignorant; they are ferociously fanatical; and even those among them who hold the position of gentlemen; and have passed through the Universities, are so steeped in gloomy prejudice, that they are incapable of exhibiting in their conduct towards their Catholic fellow-subjects either the courtesy of a gentleman, or the benevolence of a Christian.—Catholic Standard.

CHAPLAINS TO THE EXPEDITION.—We have authority for stating that the difficulties which arose with respect to the Chaplains attached to the British force at Gallipoli have been removed. Lord Raglan has rectified the mistake committed by some of his inferior officers, who conceived that there would be no trouble in making arrangements for the soldiers to visit the Rev. Mr. Wheble by means of "passes." One looking into the matter, the Commander-in-Chief saw the incompatibility of this combrous and most inconvenient machinery, with the object for which Catholic Chaplains are attached to the Expedition, and the result was an order authorising Mr. Wheble to reside at the camp. While on this subject, we may avail ourselves of this opportunity of noticing the preposterously disproportionate arrangements that have been made for giving spiritual instruction and comfort to the Catholic troops which form so large a proportion of the British Expedition to Turkey. It is manifestly a physical impossibility for the Rev. Messrs. Sheehan, and Wheble to perform the arduous and most important duties that necessarily devolve upon them; and it is certainly not creditable to the British Government that their soldiers should have to depend, in a great measure, upon the zeal and piety of the Jesuit Fathers and other foreign Missioners in the East for an opportunity of performing their most solemn and essential religious duties. We have no doubt that this matter has been properly represented by our ecclesiastical superiors in the proper quarter; and we trust that the evil will at once be remedied.—Catholic Standard.

Archdeacon Wiherforce held a visitation at Beverly on Wednesday. A protest against the doctrine contained in his book On the Holy Eucharist, signed by the great majority of the clergy of Hull, was presented to him. He delivered a charge, chiefly on the subject of the Sacrament of the Lord's Supper, defending the doctrine of the real presence of Christ in the elements. He said it would be useless for any one to institute a suit to try the question of the doctrine of the church of England upon the matter in the ecclesiastical court, because that Court, having held baptismal regeneration to be an open question, could not possibly prevent a clergyman from affirming the doctrine of the real presence.—Times.

ANGLICAN INTOLERANCE.—There has lately been a hubbub among the bigots of the Anglican Church at Harrogate, and the local papers which support them, arising from the circumstance that a few priests recited some prayers before the corpse of a deceased Catholic as it was conveyed from the House to the gates of the churchyard, along the high road; and that one of them, when the Protestant service was over, recited a de Profundis in English, till stopped by the officiating parson, and then sprinkled some holy water and spread blessed earth over the grave. The papers, it appears, go so far as to hint that this dreadful act of interference might subject the offender to a state prosecution!

ODD SCENE IN A CHURCH.—On a recent Sunday a gentleman who had been worshipping to a rather late hour at the shrine of Bacchus, entered a church in the Highlands of Aberdeenshire. He sat very quiet for a time, and until the precursor was about to commence the first psalm, with which our hero, not being pleased, he roared out, in a stentorian voice, "Gie's Maggy Launder, Peter!" The result, we need scarcely say, was the immediate expulsion of the far-famed "Maggy."—Banff Journal.

"The general tone and temper of the London daily press is such as might well fill us with alarm (says the Record.) For the most part it is in the hands of men who scarcely understand what Christianity is."

OUR COAST DEFENCES.—Nothing can be more certain than the fact, that if any of those chances of war should arise, either through disaster to our fleets, or through the accession of new antagonists, the British coasts are open to any descent that may be made upon them. This is especially the case on the north-eastern and north-western shores, which are the most likely to be assailed; and two of our correspondents—Mr. Philip Howard and Major Parkinson—have very clearly pointed out their weakness and accessibility. The public voice now demands that there should be no delay, and we cannot believe that the necessary measures will be any longer postponed.—Among these, the formation of a powerful home squadron, and a steam flotilla are the most urgent; and the establishment of a naval station near the mouth of the Clyde, which is now open to any invader, is indispensable. The whole of this naked coast is in want of batteries, which should be erected, without loss of time, at all the commanding points, when the country would be placed in a defensible posture. The moment seems to be approaching, when an attempt upon Cuba will call our fleets to other seas than those in the North and East, and where will our blockades be then?—United Service Magazine.

It is positively asserted that every 32lb. shell used in the present war costs, when fired, £1 12s. An eighteen hours' bombardment must, therefore, lead us into an enormous expense; and would really require to "tell," in order to be remunerative.

The other day, a fellow, in want of a night's lodging; gave himself out as a deserter from the 45th Regiment. At the police-office, next morning, he said it was not true; he had never been a soldier. But the magistrate, to his great dismay, informed him that by the Mutiny Act all persons who gave themselves out to be deserters are ipso facto deemed enlisted!—So he was handed over to the Horse Guards.

LOSS OF SHIPS IN THE ICE.—The news received confirms the apprehension that upwards of one hundred vessels have been embedded in the ice in the Atlantic; and that many of them have been crushed and lost; and an opinion gains ground that the missing steamer, the City of Glasgow, was amongst the latter number.

THE SUICIDE MANIA.—No less than four persons were brought up on Thursday, at the Southwark Police Court, charged with attempting to commit suicide—two in the River Thames, a third by hanging, and the other by throat cutting.

THREATENING TO SHOOT SIR GEORGE GRAY AND MR. ROEBUCK.—At the Westminster Police Court, Luke Clarke, an Irishman, fifty-three years of age, described as a laborer, was charged with threatening to shoot Sir G. Gray, and Mr. Roebuck, M.P. The prisoner was apprehended on a warrant. A bullet was found in his possession, and a number of letters, addressed to the nobility and gentry, the purport of which did not transpire. Mr. Frederick Lucas M.P., stated that, on Thursday, the accused called on him in Belgrave Street, with reference to a petition which he had previously left, and which he wished him to present to the House of Commons, complaining of some alleged grievance he had experienced at Bradford from the police there. The accused said that if he did not obtain an investigation before 1855 he would buy a four shilling pistol and shoot Mr. Roebuck and Sir George Gray. Mr. Roebuck having deposed that he was apprehensive of personal violence, the accused entered into a long statement of a complaint he had against the police of Bradford for ill-treating him, and for perjury in his case. He was committed, in default of sureties, to keep the peace.

A HINT TO THE EDITOR OF THE "MONTREAL GAZETTE."—DISCUSSING MEDICAL ADVERTISEMENTS.—A society has been formed in London and Manchester, called "the Union for Discouragement of Vicious Advertisements," which by the circulation of tracts upon the public to set their faces against papers admitting such advertisements as "Monday," "The Silent Friend," "Nervous Debility," &c. We heartily wish the society may succeed in excluding advertisements of the kind in question, and in putting down all papers that insert them. We should feel surprised that the proprietors of any newspapers could be found sufficiently vile to publish such offensive indecent announcements, but that we know that no work is too dirty or disreputable for some people to do, and that life is clung to so tenaciously that a continued existence in a fatal atmosphere of moral corruption is preferred by some degraded specimens of humanity to death and burial.—Nottingham Journal.

THE "LONDON TIMES" ON COLONIAL POLICY.—It is true we are letting the colonies feel their way to self-government. We are attempting to solve the problem of a common allegiance and independent administration; we are reducing the functions of the Colonial-office, so far as regards our principal colonies, to the mere routine of watching over the acts of the colonial Legislatures. The task, however, cannot be without its difficulties, when Lord Ellenborough gets up to ask why we don't send Canada about its business at once, as, with self-government, it can only get us into trouble, but can do us no good. We have not only to adjust the terms of self-government, but also to create a feeling which shall stand in the stead of exact constitutional relations. The utmost delicacy is required in dealing with those who are emerging from dependence; and delicacy requires both tact and firmness. Now, it is but a few years since the duty of a Colonial Secretary was supposed to consist in administering the most efficacious and disagreeable "snubs." He was never so proud of himself as when he had "set down" in succession every man of any popularity or position in the colony, or when he had stifled some forward scheme. This might work well enough when we still reserved in our hands the means of punishing colonial impertinence and rewarding colonial obsequiousness, and when the colonists might indeed hate us, but, nevertheless, must fear and respect us. But in the new order of things it is evident that "snubs" will be entirely misplaced, and that when both Chambers of the Canadian Legislature shall be elective, and its acts require only a tacit acquiescence, it will be madness to attempt even an intellectual triumph over the colonial authorities. We shall have to make friends of them, as friendships are usually made, by every possible display of respect and affection. That is the work to be done with all the colonies, more or less, as they are advanced to the stage of self-government.

A local paper says that a marriage at Wortley church, near Wells, on Saturday evening, the bride was, through the ignorance or stupidity of the parties, married to the person who officiated as father.—The mistake might have involved great difficulty had it not been that the father had already a wife and family of his own. As it was, the bride was married to the right person on the following Monday.

BLOOD AND BOOTY.—A SCENE AFTER BATTLE.—I saw a woman, one of the British nation, too, with a large stone in her hand levelling a flashing blow at a poor fellow of the 9th or 45th Regiment, I do not recollect to which he belonged. This wretch was at the man's back, as he sat on ground, having had one of his legs broken on the preceding day by a musket shot, and was, therefore, quite helpless. My sudden appearance for a moment suspended the course of this infernal creature, and she remained with her hand raised, grasping a stone as big as both fists, pausing, no doubt, to consider how far my presence ought to check her murderous views; and during this momentary hesitation, from the opposite side, out of the thicket, a man stepped forth, whom I immediately perceived to be a private soldier in the 5th battalion of the 60th Regiment. His occupation was not doubtful; plunder had induced him to struggle from his corps and remain in the rear, and I sincerely hope his cupidity was confined to the property of the dead. This man was a German, and he, also, as well as myself, had seen the diabolical intent of the woman before us. My hand was strongly grasping the hilt of my sword, which I had half drawn, with a determination of stopping by force the further progress of the fiend; but the German lost no time in considering, he ran up, his rifle half up to his shoulder, and without any parley or ceremony, merely muttering as he sprang upon her, "You be no fouman; py Got! you be de life!" he put his rifle close to her ear, and before I had time to form any clear conjecture as to his views, the upper half of her head vanished, and was dispersed into atoms amongst the bushes, and her body in falling almost extended over the wounded soldier. Having carefully untied the woman's apron, which was richly filled with watches, rings, and valuables of all kinds, the German started from the spot, and disappeared amongst the bushes, casting at me a ferocious glance.—Recollections of my Military Life, by Colonel Landmann.



REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the Union Bank of London, London. Bank of Ireland, Dublin. National Bank of Scotland, Edinburgh. By HENRY CHAPMAN & Co., St. Sacrament Street. Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON; At the Office, No. 4, Place d'Armes.

TERMS:

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 14, 1854.

NEWS OF THE WEEK.

The following is the substance of the news brought by the *Asia*, from Liverpool, the 1st inst.:-

"The aspect of the war has undergone an entire change, and it is difficult to foresee what new complications may arise. Austria is ready to march her 200,000 men into the principalities, thus interposing between the combatants, and preventing further hostilities there.

"The Anglo-French force is now at Varna, preparing, it is supposed, for an expedition, under Arnaud in person into the Crimea. The whole Russian Army of Occupation is falling back in good order with all its stores. The garrisons of Ismail, Gallacha, &c., are already on the march to the Crimea, and all disposable forces will immediately follow, as it is expected to be the next battle field. Nicholas is on his way to the Crimea.

"Sir Charles Napier had concentrated his whole force in the Baltic, 25 miles from Cronstadt, the 27th June, in a manner that would indicate an attack.—Four British steamers had bombarded Vornarsnere.—The whole sea will be blockaded from the 1st of August."

THE CHOLERA.

It would be as foolish to attempt to conceal the fact, that this disease is amongst us, as it would be wicked to exaggerate the extent to which it prevails. In the absence of any official information, it is sufficient to state that, for some time past, there have been a great many cases, of which many have terminated fatally. At the same time, we believe that we may state that, within the last few days, the disease has considerably diminished both in quantity and intensity.

It is too late now, and would be perfectly unavailing, to speculate as to the precautions that might, or should, have been taken against the dangers of the epidemic. In spite of the reproaches of some of our city papers, we believe that from an early period of the spring, the attention of the civic authorities has been directed to the subject; and that they have, to the best of their abilities, endeavored to repair the neglect of former years, by cleansing and purifying our streets and back lanes. But this is a task not to be accomplished in a few weeks. The City of Montreal is badly laid out; much of it built on low swampy ground; and its drainage is thoroughly defective. A town laboring under such disadvantages will always be a favorite resort of fevers and epidemics; nor will sweeping and watering the surface of its streets be of much avail to prevent the ravages of disease. What we chiefly stand in need of, is, a thorough system of drainage, by which the contents of the numerous stagnant pools, which now pollute the air, may be effectually carried off. Well would it have been for Montreal if, instead of encumbering the earth with many an unsightly mass of masonry, a few thousand pounds had been devoted to getting rid of the nameless abominations with which its surface is covered. Until Montreal be properly drained, it never can be a healthy city.

Our object, however, in alluding to the subject today is not to find fault with the present, or preceding, Corporations; nor yet to criticise the architectural enormities upon which so much of the civic funds have been expended; but rather to offer a few remarks suitable to the occasion, and which naturally present themselves to the mind of the Christian, who in every event which befalls the children of men recognises the hand of a just, but, at the same time, an ever-loving Father, who if He chastens, yet remembereth mercy in His chastening.

Health and sickness are from the Lord; in His hands are the issues of life and death. Stupendous must be that folly which fails to recognise in the afflictions wherewith we are visited, the punishment due to our sins; and which turns not to Him, first and above all, for deliverance from the calamities which the iniquities of men have provoked the Holy One to inflict. "By thy goodness"—says the Collect appointed by the Church for seasons of general distress—"deliver us from this pestilence, that men may be sensible such scourges proceed from thy anger, and cease by thy mercy." And, in spite of the sneers of the worldling and sceptic, such will ever be the faith and comfort of the Christian. As the physical laws, by which this world is governed, are from God, they are certainly no more to be violated with impunity, than are His moral laws; and he who distinctly recognises the divine authority of the latter, will not on that account be prone to esteem lightly, or transgress, the precepts of the other. All that the Christian contends for, is—that we must not allow our attention to be so exclusively directed to

physical, or second, causes, as to forget the First Great Cause of all—and, that, in seasons of pestilence, we should recognise the agency of some higher power than a morbid condition of the atmosphere. "Such scourges proceed from God's anger, and cease by His mercy." This is not 'superstition,' but the Christian faith.

And the Christian's hope, his sure refuge in all time of trouble. In this faith does he find freedom from those fears and perplexities which, in moments of danger, assail the disbelievers in an especial and overruling Providence, which numbereth all the hairs of our heads—which taketh count of all our necessities. It is this faith which animates the Catholic priest and humble Sister of Charity in their ministrations by the bedsides of the sick and dying—this which consoles and strengthens the departing Christian in the last dread moments; which gives him the victory over the grim king of terrors—teaching him to look up to Him who, by His death, has overcome death and the grave; and which inspires the Apostle's song of triumph—"Death is swallowed up in victory. O death where is thy victory? O death where is thy sting?"

This belief in an overruling Providence will be found likewise one of the best preservatives of health; as guaranteeing him who possesses it against those fears which too often predispose to the reception of disease. A calm and quiet state of mind—unattainable by any human system of philosophy—is the best preservative against the danger of infection; and this he alone can truly enjoy, whose trust is in God. It is religion—and the Christian religion only, that teaches man how to face danger without dismay, and without those vain and sickening bravadoes in which some delight to indulge, but which invariably denote the craven heart. And this leads us to another topic upon which we would venture to offer a word of advice.

It is stated, and we fear with a good deal of truth, that, since the first appearance of the disease, numbers who heretofore had led temperate and abstemious lives, have foolishly taken to the dangerous, immoral, and pernicious habit of dram drinking; some, in the idea that in spirituous liquors, resides a certain prophylactic virtue; others, to drown care, and to get rid of those uneasy sensations which the sight of death is apt to produce in the bosoms of the habitual contemners of God's holy laws. To the latter, we have nothing to say. Their's is a case for the priest, and to his ministrations we would leave them. But to the others, to those who fancy that intoxicating drinks can, in any degree, ward off the attacks of disease, we would beg to say a few words of remonstrance against this dangerous, and altogether unfounded delusion. In certain stages of the disease, stimulants may, for aught we know, be resorted to, with beneficial results; but as a general rule for persons in health, there is none better than a strict temperance in eating and drinking, and a total abstinence from all fermented or alcoholic drinks. At the best of times, their use is not, to all men, absolutely necessary; and in seasons of epidemic their use is often fatal, and almost invariably predisposes to the reception of the poisonous malaria, to whose presence in the atmosphere the disease is attributed. We would say then to all—avoid for the present all intoxicating beverages, or use them only under the prescription of your medical advisers. Pure water is the best and most wholesome beverage. If afraid of impurities, then boil your water, which will have a far better effect towards removing them, than mixing it with spirits which are too generally impregnated with all manner of impurities, and noxious compounds. Next to a humble reliance on God's protecting care, temperance, cleanliness, and moderation in all things, are the best and surest preservatives against the ravages of the disease with which it has pleased the Lord to visit us.

THE SCHOOL QUESTION.

We copy from an Upper Canadian Reform paper:

"In reference to the Separate School system, as allowed under the present School Law, and defended by Dr. Ryerson, we beg to record our dissent in toto. We have never approved of this principle—have looked upon its introduction into our Common School system as one of the greatest errors now existing in the law.

"We believe that on no subject affecting the general interests and welfare of the people of Upper Canada, are the Reformers of the Province so generally agreed as in condemning the Sectarian School principle; and this being the case, we can only wonder that they should have so long quietly submitted to its existence upon the Statute Book."—*Lambton* (C.W.) *Observer*.

In the above confession of faith, as to the general sentiments of the Reformers of Upper Canada upon the separate school system, we have an excellent reply to the question propounded a short time since by the *Canadien*:-

"Can it be, that the Catholic majority of Lower Canada are more just, and liberal, towards the Protestant minority, than are the Protestant majority of Upper Canada, towards the Catholic minority?"

A Reform and Liberal journal assures us that it is so—that there is no subject upon which the Reformers and Liberals of Upper Canada are so generally agreed, as in their opposition to the separate school system, by which the Catholics of the Upper Province are placed upon the same footing as are the Protestants in the Lower. We accept this testimony of our Liberal cotemporary; and though we admit that, in spite of their Liberal principles, there are some exceptions—that there are some Reformers, who would readily accord to the Catholic minority in the Upper Province, the same privileges as are enjoyed by the Protestant minority in the Lower—we have no doubt that the most dangerous enemies to the cause of Freedom of Education to Catholics, are to be found amongst the ranks of the Protestant Liberal, or Reform party; who, with the most mar-

vellous inconsistency, not to say hypocrisy, in one breath shout, "No State-Church-ism. Hurrah for State-School-ism."

It is this illiberality of Protestant Liberals towards the Catholics of Upper Canada, that constitutes the great obstacle to the satisfactory working of the School Laws in that section of the Province; as it is to the absence of any such feelings amongst the Catholic majority of Lower Canada towards their Protestant fellow-citizens, more even than to any provisions of the School Law itself, that the successful operation of the separate school system in Lower Canada must be attributed. There is no class of politicians in this section of the Province, perhaps scarcely two individuals amongst our Catholic population to be found, who desire to deprive the Protestant minority of their right—for it is a right, not a favor—to have separate schools for the education of their children. Neither in Parliament, nor at the hustings—neither at public meetings, nor in the Press—has a voice ever been raised against this right of our separated brethren; and so far from seeking to deprive them of aught that they enjoy, we are confident that the general feeling amongst all classes of Catholics, is, to accord to them every facility for the establishment of schools of which they conscientiously approve, and to give to all the clauses of the School Act, "such large, beneficial and liberal construction," as was intended by the framers of the law.—*Vide School Act for Lower Canada, sect. 55.*

Unfortunately, for the peace of the country, for the interests of education, and the rights of the Catholic minority of Upper Canada, a spirit the very reverse of this, obtains in that section of the Province. Upon no subject are Protestant Liberals so generally agreed as in opposition to these clauses of the Upper Canada School Act that accord the right to the Catholic minority to have separate schools for the use of their children. The very same principle, which by the Catholics of Lower Canada is recognised as just towards the Protestant minority, is repudiated by the Protestant majority of the Upper Province, when Catholics demand its application in their behalf. To this monstrous illiberality, and disgusting inconsistency, of Protestant Liberalism, must be attributed, in a great degree, the failure of all legislative measures to relieve the grievances of which the Catholics of Upper Canada complain. The cause of the evil is social, and therefore not to be removed by legislative enactments.

At the same time, it must be admitted that the law itself is both miserably defective in its provisions, and badly administered; evils, and injustice proceeding from these causes can be remedied by Statute, and the equitable and impartial action of the Government. Seeing then, how illiberal are the general sentiments of the Protestant majority towards them, Catholics have the right to demand that the Legislature and Executive shall do all in their power, by wise and just laws, to mitigate the injurious results of an unjust popular prejudice. This they have not done; it is of this we complain, and most justly complain.

We lay it down as incontestable, that, as before the law, Catholic and Protestant stand on the same level—that, in the matter of education, and assistance to their schools, the Catholic minority of the Upper Province, are entitled to every privilege enjoyed by the Protestant minority in the Lower—and that until these equal rights and privileges be accorded, the Catholics of Canada should never cease from agitating, and should oppose every Government that does not make justice, full and immediate justice, to the Catholics of Upper Canada, part of its official programme. It is only by pursuing this policy of "Independent Opposition" that Catholics will ever attain their ends. They will get as much justice from their rulers as they can wring from them by force. What they can take, and that only, will be accorded to them.

We can quote high authority too, in support of our claims—The Rev. Mr. Ryerson himself admits them.—*School Report, p. 21*:-

"Religious minorities in school municipalities of Lower Canada have the protection and alternative of a separate school; and those minorities (being there chiefly Protestant) attach importance to this provision. Religious minorities in Upper Canada, whether Protestant or Roman Catholic, cannot be fairly denied that relative protection or right which, under the same Legislature, they enjoy in Lower Canada."

And then, with true Protestant inconsistency, the Reverend gentleman immediately advocates the retaining the onerous provisions of the present School Laws as—

"The only effectual method of causing the ultimate discontinuance and abandonment of separate schools; schools, which in the preceding paragraph, he had admitted, "could not be fairly denied" to the Catholic minority. Oh! excellent logician. Oh! most upright legislator. You admit a right; and, in the same breath, you advocate a course of legislative action, effectually calculated to prevent its enjoyment by those to whom it "cannot be fairly denied." Well, and with justice, may the Catholics of Upper Canada, complain of the persons to whom the administration of the School Laws is confided. What would the Protestants of Lower Canada say—how would the Protestants of Upper Canada act—were Dr. Meilleur—who holds in the Lower Province the situation occupied by the Rev. Mr. Ryerson in the Upper—were the Catholic Chief Superintendent of Education officially to recommend the continuance of certain provisions in the Lower Canada School Laws—as "the only effectual method of causing the ultimate discontinuance and abandonment of Protestant separate schools?" Would not our Liberal Protestant Reformers be loud and instant in their demands for his dismissal from an office, which he was so unworthy to hold—whose functions he was so incompetent to fulfill?

It is true that in the Lower Canada School laws there are no provisions calculated to bring about "the ultimate discontinuance and abandonment of Protestant separate schools;" because, in framing those laws, it never entered into the minds of our Catholic legislators that it was desirable to impose any such a burden upon their fellow citizens; to whom, though of a totally different religion, they always cheerfully accorded equal rights as citizens.—The Lower Canada School laws have been framed with the most scrupulous regard to the rights of conscience; and in them the two principles have been fully established—that the State has not the right to tax any of its subjects for the support of a system of education to which they are conscientiously opposed—and that the State is bound, if it furnishes assistance to one class of its subjects to educate their children, to furnish equal assistance to all. Would to God that these same truly enlightened and liberal principles had been recognised by the framers of the educational laws for the Upper, and Protestant section of the Province.

But we have trespassed long enough on our readers' patience for this week. We have shown—in the first place, and from the confession of a Protestant advocate of Liberal and Reform principles, that the Protestant Reformers of Upper Canada are almost universally hostile to Freedom of Education for Catholics, and determined to deprive them, if possible, of their separate schools. In the second place,—that the chief officer to whom the administration of the at present existing laws is confided, is equally opposed to separate schools for the Catholic minority; and openly exercises all his influence to effect their discontinuance, and abandonment. We purpose in our next to show wherein the School Laws of Upper Canada differ from those of the Lower section of the Province; and in every instance to the disadvantage of the Catholic minority. Then, though we cannot ask the Government to impart to the Protestants of Upper Canada more just and liberal sentiments, we shall have the right to demand from our Legislature such laws, and from the Executive such appointments to situations under those laws, as shall most effectually protect the interests of the Catholic minority, from the hostile aggressions of the illiberal Protestant majority.

THE MONTREAL FREEMAN AND THE RESERVES.

We have no design to bandy hard names with the *Montreal Freeman*, nor do we intend to indulge in personalities against either its proprietors, or its editors. We purpose merely to offer a few remarks in reply to its attack upon the TRUE WITNESS.

Our cotemporary feels aggrieved because, in our last issue, we said—that, the editor of the *Montreal Freeman*, being a Protestant, "we had no right to expect that he should altogether refrain from manifesting his hostility of everything truly Catholic."—Now, if the editor of the *Freeman* will positively assert that he is not a Protestant, we will, in our next, admit our error; but if he does not, we shall still hold that he is one; and therefore, if an honest man, and not a hypocrite, or mere hireling scribe, that he thinks, writes, and argues as a Protestant.—With anything worse than consistent Protestantism, we certainly have not taxed our cotemporary; and for this we do not deem it necessary to offer him any apology.

Our cotemporary claims—we knew not upon what grounds—that the *Freeman* is "conducted in the interests of Irish Roman Catholics." (By the bye, how comes it that the *Freeman* can never say "Catholics," at once? There are not two kinds of Catholics, and therefore the employment of the qualification "Roman," is not only useless, but a mean and contemptible truckling to Protestant prejudices; a concession which every honest and true hearted Catholic scorns, though otherwise, to the use of the word "Roman," he would have no objection; but this is a digression.) Claiming then to write in the interests of Irish Catholics, our cotemporary calls upon us to produce proofs of his hostility to Catholicity. We answer him, that these proofs may be found in the policy which he—in common with the *Globe*, the *Montreal Gazette*, the *Montreal Witness*, the *Orange Lily*, and others, the most furious anti-Catholic journals of Canada—advocates on the "Clergy Reserves" question. Whilst edited by a Catholic gentleman, whilst truly conducted in the interests of Irish Catholics, and worthy of their confidence, the *Montreal Freeman* pursued a very different course. Then it warmly espoused the very policy which it now as warmly condemns. It is not therefore to-day, what it was then; and if then, it was conducted in a Catholic spirit, to-day, as being conducted in a totally different spirit, we must conclude that it is conducted in a Protestant, or Anti-Catholic spirit; not so much indeed from any ill will towards Catholicity, as from a tender regard to the interests of Ministers, and their understrappers. To these interests (there are alas! too many self-called Catholics, who would sacrifice the best and dearest interests of their Church.

But let us, instead of personalities, condescend for one moment to argument; and first let us state precisely the question, as it stands betwixt the TRUE WITNESS, and the *Montreal Freeman*.

It is simply this—Should Catholic voters take an active part in bringing about the total confiscation of Protestant endowments, upon the plea that all State assistance, in aid of religion, or the support of its Ministry, is evil, and should be abolished?

The TRUE WITNESS contends that they should not; the *Montreal Freeman*, the *Canadien*, and others, contend that they should. For the policy we advocate, we assign the following reasons:-

1. That no Catholic can, without setting himself in opposition to his Church, proclaim himself the ad-



advocate of "Voluntarism" *par excellence*; or deny the lawfulness of State assistance, in aid of religion. In support of this position, we refer our opponents to the authorities of the Church; who will tell them that, though, to avoid greater evils, the Church will, under certain circumstances, forego all demands upon the State for assistance, yet, that such assistance, when freely proffered, when accompanied with no onerous, or degrading conditions, and given in such a manner as to leave to the Church and her Ministers full liberty of action, is highly advantageous to Church and State, and tends to promote the best interests of society, both in the religious and political orders.

2. That, although the property of the Catholic Church in Lower Canada is totally different in its origin from the endowments of the Protestant communities in the Upper Province, still the game of "secularisation" having once commenced, it will not stop with the confiscation of Protestant endowments; but will sooner or later bring about the abolition of tithes, and the overthrow of all our ecclesiastical institutions.

In support of this argument, we adduce the language of the most prominent and active amongst the advocates of "secularisation" and we cite their promises to their political supporters, of what they intend to do, so soon as the "secularisation" of the "Reserves" shall have been accomplished. The leaders of the "secularisers" make no secret that their main object in agitating for the secularisation of the Reserves, is, not the confiscation of Protestant endowments, but the destruction of the property and influence of the Catholic Church in Lower Canada.

To this, all that the *Freeman* can answer is, that—  
"Those who know the inviolability of Imperial Faith, in matters of treaty and legislation, may place the threats of fanatics like George Brown at defiance."

We reply that the Imperial Government could not if it would, and would not if it could, interfere to prevent the execution of those threats. Nay, that speaking in the House of Commons, and by the mouth of one of the leading members of the administration—Sir William Molesworth—the Imperial Government has declared its intention not to interfere; and has moreover, recognised in the Canadian Parliament, an equal right of Legislation over both Catholic and Protestant endowments; over tithes and the "Clergy Reserves." After such an open declaration, he must be a simpleton indeed, who relies upon the Imperial Government to protect the property of the Catholic Church against Protestant encroachments.

3. We exhort the Catholic voters of Upper Canada not to be aiding and abetting in the "secularisation of the Reserves," because the result of that measure will be destruction to their separate schools.

In support of this position we quote Mr. Hinck's Bill; by which it is proposed to transfer the funds accruing from the Clergy-Reserves, from the Protestant Clergy to the County Municipalities, with power to employ them as they think fit. The consequence will be, that, as these Municipalities are almost entirely Protestant in their composition, the funds thus placed at their disposal will be devoted to Protestant school purposes exclusively, and that it will be in vain for the Catholic minority to demand their share for the support of their separate schools. This argument the *Freeman* and *Canadian* have very prudently shirked entirely: they know that if Mr. Hinck's Bill be passed the Catholic separate schools of Canada will be ruined; that their managers may at once lock the doors, and hand the keys over to the Methodist Chief Superintendent of Education.

4. We object to Catholic voters taking an active part in the secularisation of the Reserves; because, if, as is argued by the *Freeman* and other Ministerial organs, it be "purely a Protestant measure," Catholics should not interfere therein, but leave Protestants to settle it amongst themselves. Were this policy adopted, we should have no fears for the results.

5. We contend that Catholic voters should not seek by their active co-operation with the "secularising" minority, to impose "secularisation" upon the "anti-secularisation" majority of the Protestants of Upper Canada. We have shown from the writings of the leading Protestant journals that without that active co-operation of Catholics, the secularisers will be left in a pitiable minority at the polls—that they constitute but a "miserable handful of the population, hardly worth reckoning."—(These are the very words of one of the strongest advocates of secularisation amongst the Protestant journals of Upper Canada.) Hence we conclude that, for Catholics, in a purely Protestant question, to take any active part in opposition to the overwhelming majority of the Protestant population, would be as impolitic, as it would be unjust.

A convincing proof that when the Ministerial organs claim a Protestant majority in favor of secularisation, they assert that which they know to be false, is to be found in their anxiety to obtain the Catholic vote in their favor. If the "secularisers," as the *Freeman* falsely pretends, constituted the vast majority of the Protestant population, they would have no need of Catholic support; they would not be so eager to court their favor, and to obtain their votes; above all, they would not tell us, as does the *Bathurst Courier*, one of their recognised organs:—

"That a large majority of the Protestant population of Upper Canada are opposed to secularisation"—and that "on whichever side the majority of Catholics vote, that side will gain the day."—*Bathurst Courier*.

Therefore, because based upon a principle which the Catholic Church repudiates—because full of peril to our Catholic establishments in Lower Canada—because certain to be fatal to Freedom of Education for Catholics in the Upper section of the Pro-

vince—and because unjust to the great Protestant majority, who, if the foremost advocates of "secularisation" may be believed, "are opposed to 'secularisation'"—does the *True Witness*, again and again, exhort Catholics, to take no active part, either at the polls, or in Parliament, in imposing upon a reluctant Protestant majority, a measure so fraught with danger to the interests of the Catholic Church, and Catholic education.

To these reasons, neither the *Freeman*, nor any other journal, has attempted even to reply. They cannot deny the facts which we adduce, for we take them exclusively from Protestant, and Ministerial sources; but they content themselves with pleading the interests of their "party;" which, if "secularisation" be rejected, will be hurled from office, to the discomfiture of a pack of greedy hangers on, and would-be place holders. To this calamity, we must confess ourselves quite indifferent.

But the cream of the joke is to come. After arguing, and quoting to no end, in support of his anti-Catholic position, that State endowments for religious purposes are objectionable, the *Freeman* concludes by holding out as an inducement to Catholics to vote for the Ministerial measure of "secularisation," the prospect of Government Grants, in aid of Catholic religious institutions:—

"Catholic Reformers should remember that if the Catholic vote be given against secularisation, that it will endanger the cause of separate Catholic schools in Upper Canada"—[how, we should like to know]—and "place in jeopardy the customary grants to Roman Catholic charitable institutions."

Now, we should like to know—seeing that Catholic charitable institutions, as distinguished from Protestant charitable institutions, are essentially and exclusively religious establishments, founded for the express purpose of protecting the faith and morals of the Catholic poor and infirm, from Protestant proselytism—seeing also that, according to the *Freeman*, the Church should repudiate all connection with the State, and should receive no assistance therefrom—how, and upon what principle, the *Montreal Freeman* can defend the propriety of Grants of public money, to purely and exclusively Catholic institutions. We would find no difficulty in defending such Grants; because we do not repudiate State assistance. Without inconsistency, we can ask aid from Government for our Catholic Colleges, and asylums, where the peculiar doctrines of the Catholic religion are taught, and by means of which the influence of the Catholic Church in Canada is strengthened and upheld. We can do all this, because we are not Voluntaries, nor secularisers. But how the man who professes, to be a Voluntary—to repudiate all connection betwixt Church and State—and to reject all State assistance in aid of religion—can accept State Grants of money, in aid of denominational religious establishments, without thereby proclaiming himself either a simpleton or a hypocrite, a fool or a liar, passes our comprehension. Perhaps the *Montreal Freeman* will explain.

If our cotemporary will state the interrogatories to which he wishes us to reply, we will do our best to furnish him with an answer.

The *Catholic Citizen* of Toronto publishes a copy of the Bill for the secularisation of the Reserves, according to the ministerial plan. Our Upper Canadian brethren seem by no means pleased with the prospects therein held out, as affecting their separate schools. The *Citizen* says:—

"With respect to the Bill now given to the public by the present administration, though we do not go the length of denying to Parliament the right of re-appropriating the Clergy Reserve Fund, yet it does not accord with our principles to support the measures or the men who would alienate, for the exclusively fiscal purposes of Municipalities, an endowment intended, to say the least of it, for educational purposes. We say educational purposes, for, as Catholics, we cannot look upon the teachings or administration of the separated religious bodies in any other light than educational, though often, if not always, highly useful for social interests and worldly ends, and even perhaps with an indirect tendency to an ultimate good."

Between the *Citizen* and the *True Witness* there is no important difference of opinion. He "does not go the length of denying to Parliament" the right of legislating as it will; and neither does the *True Witness*. But both the *Citizen* and the *True Witness* deny the expediency of legislating after the Hinckian pattern. On other matters also, especially with reference to the strange conduct of the Ministry in dissolving the Parliament, without even allowing it to give immediate effect to the Franchise law, we are happy to see that there is a perfect agreement of opinion betwixt the *True Witness* and our esteemed Upper Canadian cotemporary:—

"It has yet to be decided whether the prorogation and dissolution of parliament are in accordance with the constitution; but this we know, that the whole gist of the proceedings have been contrary to our ideas, and can only be considered as a violation of what we believe to be the true principle of Responsible Government."—*Catholic Citizen*.

The effect of this measure of doubtful constitutionality, is thus pointed out by our cotemporary in a notice of the proceedings of the Catholic Institute:—

"It may be that Catholics, thanks to the refusal of the Ministry to pass the Franchise Act, will not have the power to return their own candidate at the ensuing election; but they certainly have the power to defeat any man, no matter how high or influential be his position, who has proved himself inimical to their religion."—*Ibid*.

We regret to have to announce the death of Dr. McCulloch, a gentleman justly esteemed by all denominations of his fellow-citizens. He was a good man to the poor.

A Solemn Service, or Triduum, in honor of the Beatification of the Blessed Martyrs, J. de Britto and André Bobola, of the Company of Jesus, was held in this City on the 6th, 7th, and 8th inst., at the Chapel attached to St. Mary's College, which was most elegantly decorated for the occasion.

We are obliged to defer, until next week, the account of the annual examinations at the Montreal and St. Mary's Colleges.

We are happy to learn that the act of a few Protestant incendiaries who lately set fire to the Catholic Church at Cobourg, has been strongly condemned at a public meeting; and that a number of Protestants have come forward, to assist by their contributions, in the rebuilding of an edifice so wantonly destroyed. This is highly creditable, and may, we trust, have the effect of bringing about a more amicable understanding betwixt Catholics and their separated brethren.

We are happy to say that the 12th passed over quietly in town, without the least manifestation of party feeling. The Rev. Mr. Orr visited us last week, but absconded immediately to parts unknown; even his brother ministers seemed unwilling to countenance him.

CORRECTION.—In the *True Witness* of the 30th ult., we reviewed two of Wm. Carleton's works, just published by Messrs. Sadlier, and regret to find that we inadvertently gave Carleton the credit of the authorship of the "*White Horse of the Peppers*"; whereas it should have been given to *Samuel Lover*. We the more readily make this correction, as *Lover's* writings have always been characterised by a love of his country, and a respect for the religious opinions of its inhabitants; although many of his (*Lover's*) tales were written at a time when it was not fashionable, or profitable either, for an author to say anything in favor of Ireland or its religion. This contrasts favorably with Carleton's writings of the same period—say 25 years ago—when he (*Carleton*) wrote many things very objectionable to Irishmen. We would, however, remark in conclusion, that the two little works of Carleton's referred to by us, viz., "*The Poor Scholar*" and "*Thubber Derg*," are, in their present form, the least objectionable of Carleton's early writings; for the publishers have wisely omitted in this edition the most objectionable parts that appeared in the early editions of his work. We therefore again recommend them to our readers.

We beg to inform our subscribers in and about the district of St. Raphaels, that Mr. Donald P. McDonald is the Agent for the *True Witness*, and is empowered to collect all debts, and to give receipts for the same.

Mr. Michael Heafy has kindly consented to act as Agent for the locality of Kemptville.

ECCLESIASTICAL PROPERTY OF LOWER CANADA.

Translated from *L'Univers* for the Catholic Citizen.

Whilst the democrats of New Grenada are despoiling the Church of the property bequeathed her through the piety of their ancestors, sad symptoms of a similar conspiracy against religion, are apparent in other parts of America. We desire to speak of Canada, in which Province the religious communities have preserved to this day (notwithstanding the conquest) the donations which date from the reigns of Henry IV. and Louis XIV. It will easily be conceived that this state of things excites the covetousness of protestants and infidels, who, although they have hitherto failed in their attacks against the rights of property, still flatter themselves that at no very distant future they will succeed.

We must render the English Government the justice to acknowledge that it has not urged on directly these measures of spoliation. Whilst Lower Canada, which includes the Catholic and French population of the country, enjoyed a distinct administration, the religious and conservative element prevailed in her councils. But now Upper Canada, towards which the stream of British and protestant emigration has set, is united with Lower Canada. Our Parliament receives the representatives of both Provinces, and since then the Protestant element has succeeded in measuring its strength with the Catholic party of the colony.

The hatred entertained against our institutions is still further envenomed by a detestable fraction of French Canadians, by a turbulent minority of socialists, who make common cause with the protestants in all measures against religion. This coalition of heresy and infidelity had prepared its batteries to break down the superstructure of religious property, in the session of Parliament to be opened in Quebec at the commencement of the year. But it would seem that Providence desired that Catholics should have time to organize for the constitutional defence of their rights, and two terrible fires, at an interval of but three months, totally destroyed the halls in which the Legislature of Canada was to assemble.

One of the best journals of the colony, *Le Journal de Québec*, has profited by this respite to draw the attention of Canadians to the danger that threatens their religious congregations. In this undertaking it has been assisted by a Catholic journal of Montreal, the *True Witness*, and both instructed by experience, and guided by the logic of facts, have demonstrated the injustice and spoliations which the Church of Canada may expect in a future not far distant from the propagators of liberty of conscience. They have proved that protestantism is but a disguised form of socialism, taking care to explain that though a doctrine might impress a certain tendency on society, it does not follow that each individual should adopt all the tendencies of that doctrine and act upon it. *Le Journal de Québec* has several forcible articles on this subject, in which, relying on the writings of Balme, Donoso Cortes and M. Nicholas, the Canadian writer demonstrates that Protestantism has long hidden its tendencies with the assistance of such seductive phrases as "liberty of conscience," "freedom of thought," and "progress of the human mind." But being continually corrupted by the deleterious elements which human degradation has given birth to in the bosom of society, it has developed itself, and is nothing more at the present day than one of the multiplied forms of demagogism now in existence.

This language does not suit the Catholic politicians of Canada (i. e., ministerialists) and accordingly their organs of the press are doing all in their power to re-assert public opinion. They acknowledge that socialism is preparing its attack against the religious institutions of the country, but at the same time deny the possibility of Protestantism making common cause with such dangerous auxiliaries. They see in the past every guarantee for the future, and they conceive that it is imprudent to alienate the sympathy of a very powerful section of their party, of whose tolerance they boast.

To these recommendations of expediency and worldly wisdom, the *Journal de Québec* replies as follows:—  
"It would be shutting the eye to the light not to perceive the disorganizing principles of Protestantism sowing its venom in our social system. The monster, whom the properties of the Church of England and Ireland, and the greatest part of Europe, could not satiate, regards with an eye of concupiscence which it hardly cares to conceal, the property left by Catholic charity to the religious communities of Canada for purposes of education, and for the comfort of the afflicted."

"What is to prevent the success of these nefarious designs if the corporations and institutions of the Catholic hierarchy be legally suppressed? The Law? He who can make new laws can abrogate old ones. Stipulations? If the legislature becomes protestant in its majority, it will make laws for the people who have elected it, *volenti non fit injuria*. Right? Right is but the vote of a legislative assembly, or the decree of a despot. Is not this what we see put in practice in our days, and what has been seen during the last three centuries?"

"Let us cast a sorrowful glance on the world and meditate on the sad teachings that Protestant or profane governments have unceasingly given to Catholics. Do the rights of the Archbishop of Quebec rest on a more sacred or more inviolable basis than those of the Archbishop of Bogota, who was sent by the Government of New Granada to die on the shores of the Mediterranean? Is the spiritual authority of the Bishop of Montreal more divine or more independent of human control than that of the Archbishop of Turin, condemned to exile and despoiled of his property?—Is it more free than that of the Archbishop of Freiburg, who was subjected to a civil censure because he dared to exercise his spiritual jurisdiction, notwithstanding the legal veto of a Protestant Government, and who has seen his priests cast into prison because they obeyed his orders? Are the titles to the property of the Ursulines in Quebec, or the Hospitalers, more legally incontestable than those of the Ursulines or Sisters of Charity in Switzerland, or the Hospitalers of Mount St. Bernard? In 1803, all the bishoprics, the colleges, priories, convents, and abbeys were secularized to the profit of the government of the German States. In Prussia, eighteen years after this confiscation, a donation was assigned to the Clergy in virtue of a concordat with the Sovereign Pontiff, signed the 23rd of August, 1821. Nothing was done in this matter, and even last year the Catholics of this empire, seeing that the Prussian Chambers were largely endowing the Protestant Clergy, renewed their demands, but did not obtain justice. In Piedmont the property of the Archiepiscopal Seminary of Turin had been confiscated to the profit of the state. The journals of Europe have not failed to notice the presence of those biblical missionaries of England, who work in the dark to Protestantize this unhappy country, as they desired to do in Tuscany, in Italy, at Naples, and in Sicily. Let these facts be taken in connection with those that have desolated Germany since the commencement of what is ironically called the Reformation with the atrocities enacted in Switzerland, with the attempts of the Huguenots in France, the cruelties and robberies of Henry VIII. and his ignoble Parliament, and say whether the principle that inundates with miseries the finest countries of Europe—that, in the name of liberty, forges at this day chains for holy Bishops—that arms its police to drive out on the world our Nuns, and to pillage the legacies of Charity, cannot, or dare not, lay its hands on our religious institutions of Lower Canada?"

The Bishops of the ecclesiastical province of Canada, zealous as they are for the good and enlightened on the general interests of Catholicity, will know how to defend the rights of the Church as well as their illustrious brothers of New Grenada, Switzerland, and Freiburg. But it is the wise line of conduct which they recommend to Canadian Catholics, they continue to observe the most commendable reserve on purely political questions, and the English Government has never had to reproach the Canadian hierarchy with having sought to foment a spirit of revolt in the colony. Catholics, enlightened by their leading pastors, know that the independence of the province, by exalting democratic ideas, will not in any way be favorable to the interests of religion. Annexation to the United States, the dream of socialists and certain protestants, would be the signal for the abolition of the French Canadian nationality by the Anglo-Saxon race; and whilst that nationality has been kept alive during ninety years under the rule of the Sovereign of Great Britain, it will not fail to be quickly stifled by the invasion of the Americans, as the Spanish element was in Florida, Texas, and California.

CONFIRMATION.—We witnessed with much pleasure, the faithful belonging to St. Paul's church in this city hastening in crowds on last Sunday morning the 2nd inst., to attend at the sacred ceremonies used by the Church in the administration of the holy Sacrament of Confirmation, and to participate in the Divine gifts of the Holy Ghost. His Lordship the Rt. Rev. Dr. DeCharbonnel, Bishop of the Diocese arrived previous to first mass. He then strictly catechised the young candidates for confirmation, and expressed his unbounded satisfaction at their proficiency and particularly at the intelligent competition of the postulants formed under the excellent training of the Christian Brothers and the Sisters of St. Joseph. At the conclusion of 8 o'clock mass, which was celebrated by the Rev. Father Fitzhenry, His Lordship administered the Holy Communion to about 250 persons. After a beautiful exposition of the sacred ordinance of confirmation, delivered in his Lordship's eloquent and emphatic style, the sublime rite was administered with solemn and impressive effect. Among the confirmed were five adults lately received into the church.—*Toronto Mirror*.

Died.  
In this city, on the 11th inst., after a few hours illness, Helen Campbell, the only sister of Mr. Rolfe Campbell, proprietor of the *Pilot* newspaper. She was a native of Dunquing, Perthshire, Scotland.



FOREIGN INTELLIGENCE.

FRANCE.

Paris, June 26th.—The *Moniteur* publishes intelligence from Bucharest to the 23rd, by telegraph from Belgrade. It says the siege of Silistria suspended on the 13th, has now been raised by superior order. The Russians have evacuated Georgora, and the whole Muscovite army is about to retire beyond the Pruth.

A correspondent of the *Chronicle* wrote thus from Paris, a few days ago:—"A short time since I alluded to a change of Ministry about to take place here. I now learn that the affair is all but completely arranged. The Count de Walewski leaves London to assume the direction of Foreign Affairs in Paris. M. Drouyn de Lhuys is to be appointed ambassador at one of the principal Courts of Europe, but I believe it is not settled exactly to which Court it will be. M. Bineau, the present Minister of the Finances, is to be appointed governor of the Bank of France, in the place of Count d'Argout.

**THE NEW MINISTER OF WAR.—THE FRENCH GOVERNMENT.**—We can state, on the best authority, that a feeling of disappointment and dissatisfaction, stronger than can be expressed, has been caused in the Tuileries by the appointment of the Duke of Newcastle to the office of the Ministry of War. The Emperor and his government could hardly, we hear, believe the fact, when they were informed that Lord Palmerston had been passed over. They made perfectly sure, and were delighted at the prospect, of the noble lord's appointment to the new office. They consider the duke as much unqualified for the situation as Lord Palmerston is fitted for it. But in addition to this, our Premier is no favorite at the Tuileries, while the new Minister of War is there looked upon as his right hand man.—*Morning Advertiser*.

GERMAN POWERS.

Austria has at last ventured upon her first overt act of hostility against the Czar, by concluding a convention with the Porte, on the subject of the invaded Principalities. According to this treaty, if the Russian troops voluntarily retire from Moldavia and Wallachia, these countries are to be occupied by Austrian soldiers as a permanent barrier against Russia; on the other hand, should the Czar refuse to evacuate, Austria is to take whatever steps may be necessary for his expulsion. And at a Cabinet Council held on Monday in Vienna, under the presidency of Francis Joseph himself, it was resolved that, in the event of an evasive reply being received to the summons, already despatched to St. Petersburg, it should be followed by an ultimatum to be accepted or rejected. The Russian reply to the Austrian note is to the effect that as a mark of high consideration for Austria, Russia consents to evacuate the Turkish territories.

The entry of the Austrian into the Principalities has been decided upon.

**RUSSIAN INTRIGUES IN HUNGARY.**—The Paris correspondent of the *Times* writes:—"If Russia has been unsuccessful in war, she is determined to try what she can do in the way of revolution. It has been lately announced that certain Russian emissaries had been arrested at Pesth on a charge of exciting the population to revolt. The papers and proclamations seized upon them dyell with much force on the moderation exhibited by Russia during the war with Hungary in 1848, and point out the fact of the closer affinity existing between the Magyars and the Russians than between the former and the Germans, and the prospect is pointed out of the establishment of a Hungarian Kingdom under the paternal rule of a Russian Prince. The agents of the Emperor Nicholas employ the same intrigues everywhere, and their efforts are directed to exciting the populations against established governments, and of making the revolution minister to the designs of Russia. It is not certain that even in Hungary will the revolutionary efforts of Russia have a better result than they had in Greece.

**CONVERSION.**—The Swiss Catholics have lately had occasion for great rejoicing and regret in the conversion to the Holy Faith of M. Theodore de Mohr, who, following the example of his daughter, abjured Protestantism at Zurich, and then returning to his native town—Coire—sank under a severe malady, under which he had been long suffering. Switzerland has thus lost one of her greatest historians, and the Church a zealous neophyte.

**NEUTRALITY OF HOLLAND AND DENMARK.**—Letters from Berlin state that the King of Holland and the King of Denmark have each declined to adhere to the Austro-Prussian treaty in their characters of Dukes of Luxemburg and Holstein, alleging that its engagements might lead into a position inconsistent with their proclaimed neutrality. There is no doubt that whenever either of these Sovereigns sees it to be his interest to declare war with Russia, he will think it most consistent with his dignity to do as a European monarch, and not as a German prince.

ITALY.

The King of Naples is doing his best to furnish Napoleon III. with the pretext which he has long waited for, to restore Southern Italy to the Murat dynasty. He has prohibited the export of sulphur to any but neutral ports—a palpable act of sympathy with the Czar. Of course, the dissatisfaction of the Sicilians is immense, as one of their principal resources, which yields them at least half a million yearly, is partially stopped up. They will be more ready than ever to engage in a new rebellion. The best of it is, that King Bomba does not in the least lessen the supplies of gunpowder, while he enhances the cost of many manufacturing processes; and thus rouses the wrath of England in the only way in which it can be effectually roused.

But this proceeding of King Ferdinand may prove of some advantage to Ireland. It is an ill wind that blows nobody good, and if there be any correctness in the reports of the richness of the sulphur mines lately discovered in the County Wicklow, nothing could be more opportune for us. We are sorry for the poor Sicilians; but charity begins at home, and now is to the time to see what those sulphur mines are good for. We trust our mining companies will look to it.

RUSSIA.

From St. Petersburg, we learn that the receipt of the Austrian summons has excited the Czar to a state of absolute frenzy; and that the public are hourly expecting him to decide upon some extravagant coup. His actual abdication, it seems, was one of the chief topics, discussed by the German potentates at Teschen.

**WANT OF MEN FOR THE RUSSIAN ARMY.**—A correspondent writes from St. Petersburg, dated June 9th:—"It has been officially announced to the Czar that the Eastern European provinces of the empire can yield no more levies upon the customary principles of recruiting. The War Minister is preparing a new scheme for further levies, in which large classes of the population hitherto exempt will be made liable to military duty. Owing to the immense numbers lost in harassing marches through the interior, the present war is causing a consumption of men far larger than Europe would be prepared to believe in."

Letters from St. Petersburg state that the Russian bulletin in the *Invalide Russe*, which candidly relates the fruitless attempts hitherto made to take Silistria by storm, had caused the greatest consternation there. The idea that so many precious lives had been sacrificed, and all to no purpose, filled everybody with sorrow; the inhabitants of the town seemed to be all buried in deep distress and mourning, as in times of great national calamities; and many shops closed on the day when that fatal news was spread.

**THE RUSSIAN PRIESTHOOD.**—"The following facts," says the *Pays*, "will give an idea of the state of degradation into which the lower class of the Muscovite clergy has fallen. A Russian gentleman relates that when passing one day through a village, he saw a number of peasants assembled, and stopped to inquire the cause. 'Oh,' replied one of them, 'it is only a priest, whom we are going to lock up in a barn.' 'And why do you do that?' 'Because it is Saturday. The priest is a drunkard, and we always lock him up on Saturday, in order that he may be in a condition to perform Divine Service on Sunday. On Monday he is free to drink as he likes for the other days of the week.'"

THE BALTIC.

A private letter in the *Calmar Posten* states that the commander of Sweaborg has been imprisoned for life. He had sold the cannon balls by thousands, and provided others of wood, painted black. He had also converted two ramparts into gardens.

To obtain a clue to the real nature of any intended hostile operations of the Anglo-French fleets in a matter of difficulty. Those supposed to be well informed on the subject anticipate that the present campaign will terminate without the occurrence of any startling events, and that ulterior proceedings will be deferred until the next season, a strong blockade of the enemy's ports being enforced in the interim.

The following letter, dated June 13, is from an officer on board the fleet:—

"The grumblers in England, who imagine that the days of Nelson and Collingwood are passed, will, perhaps, be gratified to hear that Sir Charles Napier has shown that still some of the spirit of the olden times exists, by advancing close off the strong fortress of Sweaborg, Revel, and Cronstadt, with a squadron of only nine line-of-battle ships (the remainder of the fleet being detached off Gothland to form a junction with the French fleet on their arrival in these waters), thereby throwing down the gauntlet to the bragging Russians, who, in those ports within a few hours' sail of his small squadron, lie protected by impregnable forts, which can only be attacked by one ship at a time, in the hope that some casualty may happen to our brave ships, that will enable them to pounce on our fleet when in a disabled state. From a lighthouse on an island close to where we are anchored, we can overlook them lying quietly moored in Helsingfors, while the English flag is contemptuously waving in their waters on board a squadron of not half their force, blockading their ports and destroying their trade.

"It is the universal opinion in the fleet (anxious as we all are to distinguish ourselves) that, however dashing a thing it might be for our gallant Admiral to rush madly against stone walls, it would be the height of folly to endanger the disabling of our fleet, thereby leaving the seas open to the Russians, who would know too well how to take advantage of such a state of affairs. Sir Charles Napier is by no means in an enviable position, with the eyes of Europe upon him, at the same time necessitated to act with discretion, which renders much caution necessary to enable him more effectively to forward the real object for which he is sent here—which, we all understand, is to keep in check and destroy, if we can, the all-valued Russian fleet, of which we have heard so much of late years. Revel is in sight on our right hand, and Helsingfors on the left—Revel fifteen miles, Helsingfors twelve."

The harbor of Helsingfors, which is almost a circle of about two miles and a half across, is formed by the main and a chain of small islands almost touching each other. Sweaborg is one of these islands, and all these passages are closed except one, about one-tenth of a mile wide.

Another letter from the fleet has the following

passage:—"We have been rather amused and pleased of late at the gallant proposal of a dashing captain, to be allowed, in the event of Helsingfors being attacked, to rush full tilt into the harbor, and charge one of the Russian three-deckers at full speed with his noble ship, the *St. Jean d'Acre*, in which he justly takes a pride. What a crash! what a smash! what a toppling over of timbers, and falling of spars, must ensue, if his 600 horses bolted full speed against his adversary's broadside. We took some prisoners a short time since in a boat that had been caught breaking the blockade in search of salt. These men appeared to me to be good specimens of Russian serfs. Clad in coarse, brown, clumsy garments, with comical worsted caps, they appeared, quite, striken with terror at their position; and one, unfortunate being, (I shall not say man) was so overcome, that he fell into a convulsive fit. The scene was completed when they were ushered into the Admiral's presence. I have heard of slaves kneeling in the presence of their masters, some kissing the ground; but those creatures, I am told, actually threw themselves down again and again on the carpet. They were subsequently set free."

WAR IN THE EAST.

The *Journal de Constantinople* gives an account of the attack made by the Russians on the southwest outworks of Silistria, on the night of the 29th. Three storming corps, of 10,000 men each, were formed, with a battalion of engineer sappers, with fascines and scaling ladders at their head. Before the men set to work they were addressed by Prince Paskiewitch, who urged them to exertion, "as, if they did not succeed in taking the fortress, he should be obliged to keep back their rations." After this encouragement, two of the corps proceeded towards the forts of Arab Tabin and Yelanli; the third corps was to act as a reserve. After a terrific cannonade, the storming parties advanced, but were received by the Turks with such a well-directed fire that for a time they made but little progress.

The Russians, however, fought bravely and having managed to scale a breastwork of one of the batteries, a regular hand-to-hand fight took place. At last the Turks were victorious, and the unfortunate besiegers were knocked into the ditch with the butt-end of the Turkish muskets. The Russians had evidently lost courage, and when they returned to the attack, it was only because they were forced to do so by their officers. When there was literally no more fight in the men a retreat was sounded, and the Russians carried off as many of their dead and wounded as they could. The Turks, after their enemies had retired, picked up 1,500 dead bodies, a great number of guns, swords, drums, musical instruments, and the colors of a battalion. Hussien Bey, the commander of the two forts, displayed the most daring courage, "as did two Englishmen and a Prussian."

The Russians have evacuated the Principalities, and are concentrating their forces beyond the Pruth.

**THE PRINCIPALITIES PLUNDERED.**—A correspondent writes from Bucharest to the *Patrie*, on the 1st ult., that "a number of waggons had just arrived, laden with articles of value, taken by the Russians from the churches and monasteries of Little Wallachia. The country has been completely devastated: the Greek convents were not spared more than the others. Everything valuable was seized upon; generals, colonels, private soldiers, all pillaged; and the unfortunate inhabitants, stripped of their valuables, were in addition subjected to the most vexatious war taxes. In the districts about Orta the Russians have spread universal devastation; they fed their horses upon the wheat and barley stored for the support of the population, and took the timber of the peasants' dwelling for firewood. Vast numbers of these unfortunate are now wandering about the country, without bread and without shelter. They who complain are arrested.

The Emperor Nicolas has recalled his ambassador from Athens, and the reasons officially assigned for that recall is that Russia cannot have a representative at a court, which no longer enjoys its liberty, and its independence. The expected departure of M. de Meyendorff from his post will, it is thought be at once followed by the absolute suspension of diplomatic relations between the courts."

**DAMAGED HITHERTO EFFECTED AGAINST RUSSIA.**—It may be said that the fleets and armies of the western governments have not as yet struck any of those terrible blows which were expected from them long since, but it cannot be denied by all impartial persons that they have as yet inflicted much evil on Russia. The military port of Odessa, has been destroyed, Anapa has been bombarded; the coast of Circassia has been evacuated by the Russians, and occupied by their implacable enemy, Shamyl; the blockade of the mouth of the Danube completely cuts off the means of feeding the Russian army in the principalities; and last not least, twenty-four ships laden with grain, merchandise, and military stores, have been captured from the enemy. In the Baltic a rigorous blockade inflicts a mortal blow on all the great commercial points of Russia, and a town of 10,000 inhabitants has surrendered at discretion on a simple summons from the captain of the Amphion, and delivered up the whole of the merchant vessels in the port; all the vessels and dockyards of Brahestad have been destroyed by English steamers; captures effected within sight of Uleaborg, and there is little doubt that before long the combined fleets of the Gulf of Finland will do something of still greater importance.—*Times*.

**MATRIMONIAL PROSPECTS IN CIRCASSIA.**—In the wood we met a fine looking old gentleman, mounted, and proceeding slowly; with him were two Circassian girls, his daughters, as it appeared. Not knowing what to made of us, he drew his sword, or rather long knife, and looked fierce, but on nearing us, and seeing we were unarmed, returned it again,

and was quite happy when he knew us to be Taghealeez. Then his daughter came forward and shook hands with all. One was about twelve years old, the other fourteen, the latter exceedingly pretty, with a fair skin, blue eyes, and light hair, and we were told by the old gentleman, ready and happy to become a portion of the personal effects of any of us for 10,000 piastres (£80). These Circassian girls look forward to this as being settled in life, and going to Stamboul is a fulfilment of their best wishes and desires, just as a young lady in London makes an eligible match. Our little friend with the blue eyes looked at us earnestly, in confirmation of papa's words.—*Letter in the Times*.

UNITED STATES.

At least one hundred churches are at this moment in course of erection in the several dioceses, and before they are finished others will be commenced.—This is gratifying.—*Boston Pilot*.

During the past week three Protestants of this city, on their death-beds, sent for Catholic clergymen, and were received into the Church of Christ. Thus in days of persecution does God make amends to his Blessed Spouse by these triumphs of grace.—*Cincinnati Telegraph*.

**THE 4TH JULY.**—The usual celebration of this anniversary went off in the usual way, with an immense explosion of gun powder and speechifying, and a large list of naval and military surgeons denominated "equalities." Among the serious and truly lamentable episodes of the day we find the following:—

**CATHOLIC CHURCH BLOWN UP BY GUNPOWDER.**—DORCHESTER JULY 5, 1854.—The new Catholic Church in Dorchester was blown up with gunpowder yesterday morning, and nearly all destroyed. There is considerable excitement.

**RIOT.—MANCHESTER, N. H. JULY 5.**—On the night of the 3d and morning of the 4th a serious riot took place in this city between the Irish and Americans, which resulted in the destruction of property and serious personal injury. About 500 Americans gathered and attacked the Irish, breaking into some twelve or fifteen houses; destroyed the furniture and compelled the Irish to leave; they then attacked the Catholic Church and broke in all the windows before the riot ceased. Seven or eight Americans were injured in the fight but no one fatally. The authorities have taken prompt measures to preserve the peace.—*Boston Pilot*.

**PROTESTANT OUTRAGES.**—It is with deep regret that we perform the unpleasant duty which our position imposes upon us, to chronicle the continuation of the reckless, cowardly and disgraceful acts of the drunken lawless mob in this place. Not only the peace and quietude of our thriving village have been destroyed for a time by this motley rabble but many of the business operations have been interrupted, and almost every night law and order are set at defiance. As before stated in our last number, these outrages commenced on Saturday night the 3rd inst., and the good order of our town has been more or less disturbed almost every night since, up to the present time. On Tuesday night the 13th inst., some hollering scoundrels attempted to destroy the building formerly used by the Irish for a Chapel before their new Church was built but for the past few months it has been occupied as a school room by them. A canister of powder supposed to contain somewhere from three to six pounds, was closely and strongly inclosed, and secured in a large quantity of tarred rope yarn which was woven around the canister in the strongest possible manner, and placed against the outside of the door, and there ignited by means of a piece of fuse. The explosion was so powerful that it burst the door from its hinges, and broke out almost every pane of glass in the building and considerable portion of the sash, came near unroofing the entire building.—*Eastern Freeman*.

**THE KNOW-NOTHINGS.**—The *New York Herald* says of these people:—"But looking to their future prospects, and the comparative superior increase of population in the large cities and towns in the United States over the rural districts, it is by no means impossible that so active and vigorous a party as the natives have recently proved themselves to be, under their secret organisations, may be able to hold the balance of power, for a brief period of time, in many of the most important States of the Union, and would, perhaps, in the present disruption of the old parties, control a sufficient number of the electoral votes of the United States to elect a President of their peculiar views, were an election to take place within a year instead of 1856."

The Boston Grand Jury has refused to find bills against the Rev. Theodor Parker, Wendell Phillips, Dr. Howe and others, for aiding in the late slave riot.

**PROSPECT OF THE CROP IN THE U. S.**—From the State of Ohio there are untoward reports of the destruction of part of the wheat crop by the red weevil. In many places, it is said not one grain in ten is good.

From various parts of Pennsylvania, it is reported that the wheat midge is sweeping away the bright harvest prospects as with the blast of a sirocco.

Heavy winds accompanied with rain have prostrated a large area of the wheat crop in Missouri.

The wheat prospects in the neighborhood of Chicago are encouraging. A similar report comes from various quarters of the State of Wisconsin.

A writer in the *Buffalo Commercial Advertiser* gives the following particulars of the *St. Louis Church difficulty*:—"An article in Tuesday's *Commercial*, 'The St. Louis Church,' seems to be an editorial, but I know too well the editors to believe that it emanated from them. An article in last evening's issue under the same heading, 'St. Louis Church,' assumes as true, many of the erroneous statements, made in the first article. In the first, we are told that the Trustees are to pay the penalty of their eternal souls for refusing to yield up into the Bishop's hands, a trust solemnly confided to them; now in the sentence of excommunication, there are no such words; but, on the contrary, words requesting Catholics to pray for the Trustees 'that their souls may be saved in the day of judgment.' Mr. Louis LeConteule did not 'give a lot of land to be held in charge of the Trustees,' as is asserted in the article of last Tuesday; but, in 1829, he did give to the Bishop that lot to be held by him, and by his successor in the holy office of Bishop, for ever in trust for the congregation. The incorporation of the Trustees under the general law, took place about ten years afterwards. Your correspondent of last evening infers that the office of the Trustees in their stately and meritorious refusal to convey the



property of the society to the Bishop." Strange! the documents have been published, they prove that the Bishop never asked the Trustees to convey the property to him; for the plain reason that the Bishop already, as always, held a deed for the property, and he believes that the laws of our free and happy country would sustain him in his right. The difficulty has never been about the property, but about the violation of Church discipline. The Bishop has over and over declared to the Trustees, and to others, that he never would go to law, to vindicate his right to such property; if sued, he would defend; but he would not sue; he preferred to build poor churches even shanties, in which faithful Germans might worship in peace, and suffer the Trustees to keep the material edifice and the property. The Bishop has kept his word; greatly through his aid, and contributions two new German churches has been erected, and are now crowded with faithful Germans. The Trustees have been suffered to keep St. Louis Church and its property; and the Bishop has not troubled them in their possession.

**PROTESTANT LIBERALITY.**—We learn that considerable excitement has been created at South Boston, in consequence of Mr. Crafts, principal of the Bigelow School, appointing a Catholic as an assistant in the school. A petition for the removal of Mr. Crafts is now being circulated among the parents of the Bigelow School, and has already received many signatures. — *Boston Bee*.

**BETWEEN TWO FIRES.**—"Gabriel" Orr blew his first, and we hope his last blast, in this city (Boston) on Friday, the 30th ult. The following is copied from the *New Hampshire Telegraph*, published at Nashua: "After he had finished his harangue in Railroad Square last night, a mob of some hundreds went down to the 'Acres,' near the Iron Foundry, and commenced a regular unprovoked assault upon the houses occupied by the Irish, breaking in the windows and throwing stones into the houses. The Mayor and the Police went down, but the mob caught the alarm and fled. Afterwards the houses were found abandoned, women and children having fled in fright and concealed themselves wherever concealment could be found. But few Irishmen went near Orr's meeting, but there were some very valiant assaults committed upon one or two who did go." — *Boston Pilot*.

The *True Delta* says that though there is on an average a murder committed in New Orleans every twelve hours, there have been but two convictions for the crime in "eight years." A nice place, that New Orleans! The know-nothings and filibusters have everything in their own way. — *Boston Pilot*.

**GODLINESS A PAYING SPECULATION.**—We read in the *Daily Times* of New York the following business like plea in favor of religion:—

Some very worldly men see what the true policy is. Wherever they have a church in flourishing condition, the neighborhood grows, village lots are of small account where none exists. But show us the church that pays only four hundred dollars salary, in a pretentious village, and we will show you a spot where lots are held higher than they sell for, and where taxes impoverish the holders of them. Shrewd land-speculators subscribe liberally when the paper goes round, and wise men of the church keep their eyes open when the children of this world make such signs.

**PROTESTANT PROGRESS.**—Protestantism is certainly progressive; Joe Smith is a long way ahead of Martin Luther; the latter never seems to have been inclined to allow, even to his dearest friends, more than two wives at once; and then he recommended secrecy; but the vulgar should be scandalized at the singular innovation upon the Old Popish practice of one wife at a time. But the Nauvoo prophet, and his disciples, have progressed since then; and Protestantism, as practised in Utah, is a mighty improvement on the Protestantism of Wittenburg. In his day, Erasmus described Protestantism as a comedy, terminating invariably in the union of lewd monks, and amorous nuns; in the nineteenth century, a writer gives the following picture of the progressive development of the principles of the Glorious Reformation amongst the Mormons:—"Their system of plurality, (sanctioned by Luther in the case of Philip of Hesse) has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields. A man living in common with a dozen dirty Arabs, whether he calls them wives or concubines, cannot have a very nice sense of propriety. It is difficult to give a true account of the effects which have resulted from this cause, and, at the same time, preserve decency of language. The Saints are progressive. Last year (1852) they seriously discussed the subject of introducing a new order into the Church, by which the wives of absent missionaries might be sealed to Saints left at home. There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters. There are also instances of the niece being sealed to the uncle, and they excite no more attention than any ordinary case. How far the plague-spot is to spread in this direction remains to be seen. Brigham Young stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, marriages would be confined to the same families; as, for instance, the son of one mother would marry the daughter of another by the same father. There has been some talk of going even beyond this, and allowing the father to seal his own daughter to himself.

**THE HAREMS OF THE PRIESTHOOD.**—The high-priest dignitaries of the Church are exceedingly skilful in procuring young girls for wives. They inculcate the idea that elderly members, who have been tried and found faithful, are surer instruments of salvation than the young, who may apostatize; and as marriage to one who remains steadfast to the end is essential to escape from the fate of being mere angels, a great many young women are fooled into this bubbling and seething caldron of prostitution. Elder Wilford Woodruff, one of the twelve apostles, has a regular system of changing his harem. He takes in one or more young girls, and so manages, after he tires of them, that they are glad to ask for a divorce, after which he beats the bush for recruits. He took a fresh one, about fourteen years old, in March, 1853, and will probably get rid of her, in the course of the ensuing Summer. These manœuvres are practiced more or less by the whole gang; the girls discarded by one become sealed to others, and so travel the entire rounds; and when they accomplish the whole circuit, and are ready to start anew, they have a profoundly realizing sense of female modesty, to say nothing of some of its adjuncts. — *Utah and the Mormons*. By Geo. Ferris, late Secretary of Utah Territory.

**A REVEREND ROUSE.**—A scoundrel living near Lebanon, Ill., and who claims to be a Methodist preacher, married some time since, a respectable widow lady, having a daughter about fourteen or fifteen years of age, whom he soon afterwards seduced. The citizens determined to lynch him, but on going to his house they found it firmly barricaded. He at length agreed to submit if they would promise to inflict no other punishment than a coat of tar and feathers. This was finally agreed to, and upon gaining admission they found the fellow stripped and ready; what was the astonishment of the impatient mob to find the tar would not stick. The fellow had greased himself; in anticipation of the punishment. Some genius in the crowd happily suggested sand and ashes, which was adopted and found to succeed admirably. The *St. Louis Democrat* gives the following version of the transaction:—*Post*.

"He tampered with his own step-daughter, seduced her, and had issue by her. Before the neighborhood was apprised of the matter, the child, from some cause or other died, and was secretly buried in some out of the way place by him. Last week the whole matter came to light. The citizens gathered, held a hasty consultation, and proceeding to his house, seized, pinioned, and tarred and feathered him, advising him then to decamp. A serious proposition was entertained at first to kill him outright, and it was only at the earnest pleadings of the more sober members of the party that his life was spared. Being released, the scamp determined on retaliation, and caused the principal actors in the lynching to be arrested. They were arraigned before some magistrate at Belleville, but the prosecutor having had time to consider the matter more dispassionately, and reflecting that by his course he was inviting a criminal prosecution, refused to appear against them. Our informant adds that he has a farm somewhere in the vicinity of Lebanon, and heretofore had maintained a fair enough character. The citizens have given him until after harvest time to make his preparations for a removal."

**"PRIESTS—THEIR VARIOUS ORDERS."**

Under this heading the *New York Quarterly* publishes an article from which the *Metropolitan* gives the following extract:

"Depuytren was the most celebrated French Surgeon of his day; he was destitute of faith, and his powerful mind and brusque hardihood, overcame the individuality of almost every one that approached him. One day a poor curé from some village near Paris, called upon the great surgeon. Depuytren was struck with his manly beauty and noble presence, but examined with his usual nonchalance, the patient's neck, disfigured by a horrible cancer. "Avec cela il faut mourir." "With that cancer you must die." "So I thought," calmly replied the priest; "I expected the disease was fatal, and only came to you to please my parishioners." He then unfolded a bit of paper, and took from it a five franc piece, which he handed to Depuytren, saying, "Pardon, sir, the little fee, for we are poor." The serene dignity and holy self-possession, of this man, about to die in the prime of his life, impressed the stoical surgeon in spite of himself, though his manner betrayed neither surprise nor interest. Before the curé had descended the staircase, he was called back by a servant. "If you choose to try an operation," said Depuytren, "go to the Hotel Dieu, I will see you to-morrow." "It is my duty to make use of all means of recovery," replied the curé, "I will go." The next day, the surgeon cut away, remorselessly at the priest's neck, laying bare tendons and arteries. It was before the days of chloroform, and unsustained by any opiate, the poor curé suffered with uncomplaining heroism. He did not even wince. Depuytren respected his courage, and every day lingered longer at his bedside, when making the rounds of the hospital. In a few weeks the curé recovered. A year after the operation he made his appearance in the *salon* of the great professor, with a neat basket containing pairs and chickens.— "Monsieur," he said, "it is the anniversary of the day when your skill saved my life; accept this humble gift; the pairs and chickens are better than you can find in Paris; they are of my own raising." Each succeeding year, on the same day of the month, the honest priest brought his grateful offering. At length, Depuytren was taken ill, and the physicians declared his heart diseased. He shut himself up with his favorite nephew refused to see his friends. One day he wrote upon a slip of paper, "Le médecin a besoin du curé," "the doctor has need of the priest," and sent it to the village curé, who quickly obeyed the summons. He remained for hours in the dying surgeon's chamber; and when he came forth, tears were in his eyes, and Depuytren was no more. How easy for the imagination to fill up this outline, which was all that was vouchsafed to Parisian gossip."

**ORIGIN OF THE "ANGELUS."**—In the commencement of the fourteenth century, Pope Innocent XII., justly alarmed at the corques of the Mussulmans, instituted a prayer to the Virgin Mary called the *Ave Maria*; this prayer, for which was chosen the most delightful hour of the day, that of sunset, was repeated through France and England at the first toll of the curfew bell. Every Catholic then recited the three *Hail Marys* for the success of Christian arms, and prayed to the blessed Virgin for union, peace, and prosperity in all kingdoms professing the true faith. Louis XI., in 1475, instituted the *Angelus*, such as it is now practised among us, in honor of the mystery of the Incarnation, and expressed his desire that besides the evening prayer, which was said for the general peace of Christian states, a special prayer at noon should be offered for the tranquility of his kingdom. "It is ordained to all Frenchmen, knights, men-at-arms, and civilians, to place themselves on both knees at the sound of the mid-day bell, to bless themselves devoutly, and to offer a prayer to Our Lady, imploring peace and tranquility." The ordinance was executed with the greatest exactitude, a proof that the devotion to the Blessed Virgin had been fondly cherished at that time. In the fifteenth century, at the first toll of the *angelus*, there was not a Frenchman, whether in his house or in the streets, whether in the fields or on the road, who did not immediately fall on his knees to pray to Mary. This duty over, travellers and wayfarers arose and continued their journey. — *Abbé Orsini*.

We have read Mr. Mitchell's own account of his escape, and we are now satisfied that Duffy is right. The thing is of no importance, to any one except Mitchell and his personal friends, but, as we have expressed an opinion on the matter, it is as well to state upon what grounds we have changed it. — *Boston Pilot*

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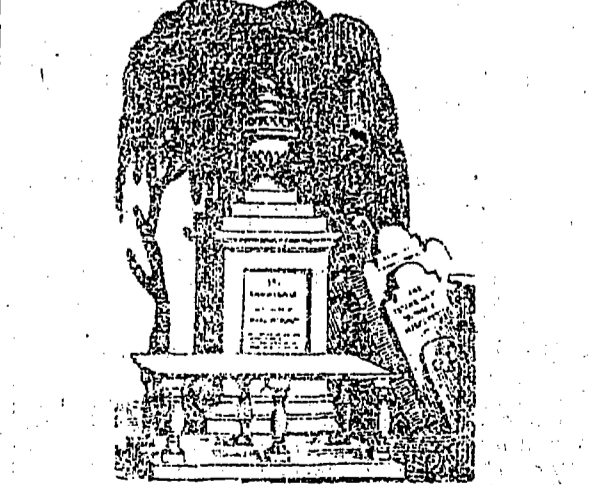
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