

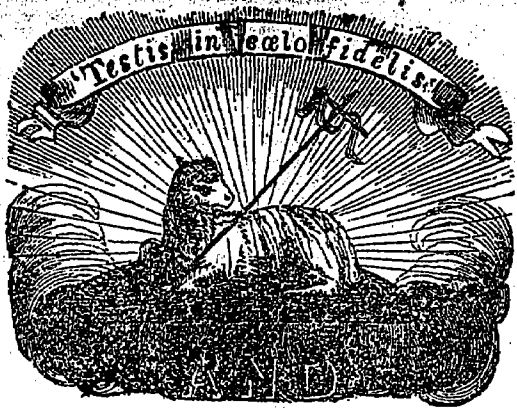
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# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, OCTOBER 31, 1851.

NO. 12.

## TRACTS FOR THE MILLION.

### PROTESTANTISM WEIGHED IN ITS OWN BALANCE AND FOUND WANTING.

THE BIBLE AND THE BIBLE ONLY.

(Concluded.)

The Protestant professes that the only sure way of knowing God's will is for every man to read the Holy Scriptures for himself. I take up the Holy Scriptures, therefore, for this purpose, and I find there that our Lord appointed, and the Apostles practised, quite another way of learning God's will and the right road to heaven. I find that our Lord sent not a message, but messengers, not a book for men to read, but Apostles for men to obey; and, in like manner, I find that the Apostles too say not a word about the necessity of not believing any thing that is not written in a certain book, but, on the contrary, that they distinctly say, "Believe all that you have been taught, whether written, or unwritten." I turn, then, to the Protestant, and ask for an explanation of these things, and he says Obey the Bible, and the Bible only; but he is careful not to obey every word of it, for though the Bible says nothing about it, yet it is quite certain that some portions of it were never intended for you, and do not refer to the present generation. In other words, believe the Bible and *the Bible only*; but believe also what I tell you about certain parts of it.

It may be objected, however, that, after all, this is not a fair statement of the case, for that there are other texts of the Bible which seem to speak very plainly on the Protestant side of the question, and that the Catholic is obliged to disregard these quite as much as the Protestant is obliged to disregard those which have been already quoted.

Now, supposing for a moment that this statement was as undeniably true as it is, in fact, utterly and entirely false, observe what follows from it: simply this, which is what every Catholic believes, but every Protestant is, more or less, bound to deny, namely, that the Bible is not a plain and easy book which every man may read and understand for himself, but, on the contrary, is in many parts a very difficult book, and that we require some sure and trustworthy guide who shall have authority to declare to us its true meaning. It is a book which "the unlearned and unstable may easily wrest to their own destruction," (2 Pet. iii. 16;) and therefore, in order that we may understand it aright and use it for our own salvation, it is necessary that we should have an interpreter whom we can trust both for learning and stability. But where shall we find such a one amongst our fellow-men? We may think one man more learned and more stable than another; but who will feel such thorough confidence in the learning and stability of any man as to be willing to stake his eternal happiness or misery upon it?

And we might go on to establish, in this way, the absolute necessity of an interpreter, authorised by God Himself, and secured, by His express promise, against the possibility of falling into error; in a word, to establish the whole Catholic doctrine upon this subject. Such an argument, however, in no way belongs to our present purpose, for we are now merely addressing ourselves to a person who professes to derive his creed from the Bible and the Bible only, and to reject the authority of the Church; and we are trying his position by his own standard, and showing that, in point of fact, he goes beyond it and admits something else instead of it, or, at least, in addition to it, even at the very outset. This, I think, has been clearly shown already, and we might therefore fairly leave the matter here, and go on to another branch of the subject. Nevertheless, that we may not appear to be guilty of the same fault ourselves of which we have convicted the Protestant, namely, a determination to close his eyes against certain parts of the Bible, let us see what are those texts which he pretends to allege in behalf of his own peculiar doctrine.

That doctrine, as I have said before, may be stated thus:—It is the duty of every man to examine for himself the truth of the doctrines which he is taught, and to put them to the test by an appeal to the Bible; and no man can be called upon to believe any thing as an article of the faith, and as necessary to salvation, which is not read therein or may not be proved thereby. Observe, then, what texts are necessary for his purpose: he must find words of Christ or of His Apostles commanding us to make use of no rule but the written Word of God, telling us that the written Word of God is sufficient for all purposes, and that all things are to be found therein; for any thing short of this does not establish the Protestant doctrine. Where, then, can we find such texts?

First, he quotes the words of our Lord, (St. John, i. 39.) "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." But where do these words contain a command from Almighty God bidding all men to read the Bible, and assuring them that the Bible is a sufficient

guide into all truth? Our Lord bids the Jews to examine the Scriptures of the Old Testament, for that they testify of Him as the promised Messiah; and, as soon as they had recognised Him as such, they should at once listen to His words, receive His doctrine, and obey His commandments.

It is plain, therefore, that our Lord did not use the words, "Search the Scriptures," in the sense in which Protestants use them. He did not refer His hearers to the Scriptures in the same way that the Protestant refers you; for if so, why did they need His further teaching? He made the same use of the Scriptures as Catholics do in speaking to Protestants at this day. The Catholic says to Protestants, "Search the Scriptures," for these are they which testify of the Church as well as of her Head; they expressly command you to "hear the Church," (St. Matt. xviii. 17,) and declare that she "is the pillar and ground of the truth," (1 Tim. iii. 15.) You ought, therefore, to listen to her voice, receive her doctrines, and obey her commandments. Our Lord bade the Jews examine the Scriptures for a particular object; is this the same thing as commanding Christians to examine the Scriptures for every object? He sent them to the Scriptures as testifying of Him, the Teacher, to whom, when recognised, they were to submit. Because the Scriptures testify plainly to the appointed teacher, the Church, does it therefore follow that it sets forth all other truths so clearly as that you should need no other teacher but it? Nay, does not the very contrary conclusion follow?

But, secondly, the Protestant quotes the words of St. Paul to Timothy, (2 Tim. iii. 15-17;) "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now, of course, the only Scriptures that Timothy could have known from a child were the Old Testament. Does the Protestant, then, mean to assert that the mere reading of the Old Testament is sufficient to teach a man all that is necessary for him to know in order that he may be saved? If so, what need was there of the New Testament? If, on the other hand, he does not consider that the Scriptures here spoken of are sufficient for this purpose, it is impossible that this text should prove that they would be made sufficient by the addition of others, for it says nothing whatever of any addition that was ever to be made to them at all.

But, thirdly, we are sometimes told that the Bereans were good Protestants, and are even expressly commended as such by one of the writers of the New Testament, because we read of them, in the Acts of the Apostles (xvii. 11,) that "they were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Surely, however, no one can pretend to argue from these words that the Bereans made the same use of the Holy Scriptures as Protestants insist upon now-a-days; the very contrary can be clearly shown by an examination of the history. For what was the real state of the case? St. Paul had "reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom he preached unto them was Christ," (ver. 2.) If, then, they would listen to the preacher at all, they could do no other than search the Scriptures, for it was precisely this to which he had directed their attention.

He had set before the prophecies of the Old Testament relating to the sufferings, death, and rising again of the expected Messiah, and then he went on to tell them that in Jesus, whom he was come to preach to them, all these prophecies had been fulfilled. They searched the Scriptures, therefore, to see whether such things had, indeed, been foretold concerning the promised Saviour of mankind, and finding that they had, "many of them believed." But what did they believe? Did they really believe only what St. Paul was able to prove to them out of the Old Testament—for you must remember that this was the only part of the Bible then in existence—and did they refuse to believe any thing else for which he could not produce a written warrant out of those ancient Scriptures? If so, they could not even believe that Jesus was the Christ, since this could not possibly be proved out of the Old Testament, every word of which had been written long before Jesus was born. You see that they received that which was the most important article of all, that which was in fact the very foundation of every thing else, viz., that Jesus was the Christ—they received this, I say, not because they found it in the Bible, for it was not yet written there, but on the testimony of the preacher,

St. Paul. Their study of the Scriptures might teach them that "thus it behooved Christ to suffer and to rise from the dead the third day," (Luke, xxiv. 46,) and so far it may have disposed their minds towards believing one who came to them saying that these things had been fulfilled. But it could not do more than this; it could not teach them that they really had been fulfilled. Both this and every other Christian doctrine which was proposed to them, they received, as I have said, not from the written Word of God, but from the teacher that was sent to them, the Apostle St. Paul. Even so a Catholic Priest at the present day might open and allege the Scripture of the New Testament, in argument with a man who acknowledges their authority, as the Jews of Berea acknowledged the authority of the Scriptures of the Old Testament; and he might show that our Lord established a society which was to endure throughout all ages, even until the end of time, and that he gave to this society power and authority to teach all nations all things whatsoever He had commanded. Then having alleged thus much out of the written Word of God, he might still follow the example of St. Paul, and go on to show that "this Jesus whom he preached was Christ;" that the Church which he preached to them was in very deed the society to which such high and noble privileges were promised in Holy Scripture; and any one who should give heed to his preaching in the same way as the Bereans did, would not fail to meet the same reward: he also would "believe;" believe not only the one doctrine which had been thus proved to him from Holy Scripture, viz., that the Church was the appointed teacher of mankind, but also every other doctrine which the same teacher might propose to his belief, whether written in the Bible or not.

These are the principal texts alleged by Protestants in behalf of their favorite doctrine of "the Bible and the Bible only;" and you see that there is not one of them which really says any thing at all like what the Protestant says; there is not one which teaches that the Bible contains all things necessary to salvation, so that we are not bound to believe any thing but what is written therein, or may be proved thereby.

Neither is it any more to the purpose to quote, as is so often done, all those numerous texts which speak high and glorious things of the *Word of God*; for, in the first place, except they say distinctly (which they do not) that the written Word of God is all-sufficient, and contains every thing which we ought to know and believe for our soul's health, they do nothing towards really establishing the Protestant doctrine. But, secondly, it will be found, upon examination, that in almost every instance the texts really refer not to the written Word of God at all, but to the Word of God taught or preached. This is a very important distinction, plain to every body when once it has been pointed out, yet commonly overlooked by Protestants in consequence of that false notion which they have been always taught, and into the truth of which they never stop to inquire, that the Bible is the *only* Word of God. They do not believe that God speaks to mankind in any other way than by a message written in a book; when, therefore, they hear any thing said about the Word of God, they naturally take it for granted that it is the Bible which is being spoken of, and nothing else; whereas I will venture to say that there are few texts more manifestly opposed to Protestant doctrine upon this subject, than some of these very passages which they so ignorantly refer to the Bible. Thus St. Paul writes to the Thessalonians (1 Ep. ii. 13:) "We thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God." What was this word of God? Was it a *written* or a *spoken* word? "You heard it of us, but you received it as the Word of God;" and you did right to receive it as such, for it is such in truth; God has sent His word or message to you through us, His messengers: "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21;) "God hath in these last days spoken unto us by His Son" (Heb. i. 2;) He sent His Son to preach the Gospel; and in the same way as the Father sent the Son, even so did the Son send us (St. John, xx. 22;) and in hearing us, you are in fact hearing Him; and in hearing Him, you are hearing Him that sent Him (St. Luke, x. 16;) so that our word is literally and truly the word of God. Who will deny that this is the plain and necessary meaning of the Apostle's words? and who will undertake to reconcile them with the principles of Protestantism?

Again, Protestants assuming that the *only* word of God is the Bible, have sometimes explained these words of St. Paul, "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17,) as though they too were spoken of the Bible, and were

intended to declare that faith comes by studying that book; in other words, that the Bible contains all that should be the subject of our faith, all that we need believe, in order that we may be saved. But hear how the Apostle explains his own word: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. x. 13-15.) Can any thing be more distinct than this short but most pregnant passage? And how does the Protestant deal with it? The *first* part of it he understands as all others understand it also; Protestants as well as Catholics are all agreed, that in order to be saved, we must call upon God; all are agreed also, that in order to call upon God, we must first believe on Him, and that we cannot believe on Him except we have first heard of Him. But *now* comes the question that creates the separation between Catholics and Protestants: *How are we to hear of Him?* The Protestant answers, by reading the Bible, or listening to any body who will come and read it to us. The Catholic answers—By listening to a living preacher, and that preacher must have been sent by persons having authority for that purpose. The source from whence the Catholic answer is taken we see at once, for it might be stated in the very words of the Apostle, "How shall they hear without a preacher? and how shall they preach, except they be sent?" But *whence does the Protestant derive his answer?* Is it from the Bible and the Bible only? Or is it not clear from this, and the many other instances that have been quoted in these pages, that the Protestant, while professing to follow the Bible, is really forcing the Bible to follow him?

### LETTER OF THE REV. DR. CAHILL TO THE RIGHT HON. LORD PALMERSTON.

Dublin, October 6, 1851.

My Lord—At a dinner lately given to your lordship by your constituents at Tiverton, you are reported to have uttered language which has only to be made known in order to be branded with universal and merited censure. Your short speech may be criticised in one sentence, by saying that it was a characteristic compound of heartlessness, mis-statement, bigotry, and insult. I have seldom read anything, even in the late Whig debates in the House of Commons, which has ranged so low in official deceit as your oration at the dinner of Tiverton; and it becomes a necessary duty to bring it before the Catholic world in order to give a further evidence of the perfidy of the Whig cabinet, and in order to throw additional light on your diplomatic conduct during the late revolutions of Europe.

If you had confined your remarks to subjects purely political, I should not deem it my duty to make any commentary on you; but as you have volunteered to enter the precincts of theology, and in the malignant spirit of the cabinet to which you belong, to misrepresent and defame the character of the Church of which I am a member, you must not be surprised if an Irish Priest of the school of Plunket fearlessly stand before the pupil and follower of Wentworth, and convict you of the hereditary calumny which belongs to your religion; and of the unmitigated anti-Catholic hatred which is almost universally inseparable from your office.

Firstly, then, you are reported to have said—"We have—I mean the British nation, and the British parliament, and the successive governments that have ruled this country—have been occupied in removing abuses, and in making improvements, and therefore the people are contented, and are satisfied, with what has been done, and if there remain other things to do, they are confident that in due course of time these other things will meet with due consideration."

Now, Sir, may I be allowed to ask what are the abuses you have removed? Is it the insolence of the Protestant Church, which abuses, vituperates, and calumniate all the subjects—the Catholic subjects—of the Queen, and is aided in this abuse, vituperation, and calumny by the whole British cabinet—by all the law officers, from the Chancellor down to the parish beadle—and by all the government employes, from Lord Minto down all along to the notorious Drummond? Or have you remedied the laws by which you have sealed the Irish harbors, demolished the Irish factories, annihilated the Irish commerce, starved the Irish artisan, and converted the Irish metropolis into a bankrupt market for English goods, and a war station for an English army? Or have you remedied the laws by which you have transferred every office of honor, trust, and emolument from Dublin to London, drained Ireland to fatten England, centralised the wealth of one island of the empire within another, robbing the one to enrich the other, and leaving nothing behind in Ireland to the naked victims of your misrule, but the overgrown bigotry of country, national animosity, and the sword of your conquest? Are these, Sir, the abuses which in your eloquent speech you stated your cabinet had remedied, and which make us so contented and so happy?

And again, Sir, may I inquire what are the improvements you have made? On this point I think I comprehend the meaning of your official address—you



must clearly mean the improvements in the Incumbered Estates Bill, by which you have dispossessed all the Orange landlords whom you had employed during the last three hundred years to convert Ireland into a social hell, by religious discord and ferocious persecution. As your cabinet has in those latter days taken all the bigotry and all the persecution into your own hands, you do not of course now want the Irish Orangemen any longer. Two establishments of bigotry are too expensive, and, consequently, you have made a vast improvement in your official scheme of bigotry, by selling in the Incumbered Estates Court, below par, the Irish Orangism, which you purchased at a high premium, and thus getting rid of an unnecessary appendage of your government under existing circumstances. Or, perhaps, you mean the improvements you have made in evicting the poor Irish tenantry, driving them like rotten sheep into the fever sheds, or the putrid workhouse; and exterminating the poor faithful Irish Catholics to the amount of two millions and a half, in less than five years? Or do you mean, sir, the improvements by which the living Irish are driven from the home of their ancestors, without one penny from your overflowing treasury to pay their passage to a foreign land; without an official surgeon on board the emigrant fever-ship; without an official Clergyman of their own communion to join them in prayer in the agonies of death, or to read the ocean burial service over the putrid corpse, as the terrific winding-sheet is raised in the air, and flung into the moaning and liquid wave, amidst the wild shrieks of the exiled survivors on board? Are these, Sir, the improvements to which you allude? or do you allude to the ten thousand emigrants who perished of famine and fever in Gross Island, in America; where the poor dead and persecuted Irish lie in a foreign grave, deep, deep, in a foreign soil; buried cheap, without a coffin or a shroud purchased with English money; and showing forth to future ages and future men the improvements which your government has introduced within the last few years; and which, at the banquet at Tiverton, your lordship has described with so much official truth and generosity. Ah, Sir, you should have held the Tiverton banquet in Gross Island; and should have invited Lord John Russell to be the second guest on the memorable occasion; and you should have stated, in justice to your ministerial character, that no British minister of war ever killed so many human beings, as lay there beneath your official feet; and you should say, with your befitting enthusiasm, to all the nations of the earth, that you had raised a monument to the names of Lord John Russell and yourself which could never perish or decay; and looking all round at your work (your "improvements") you both could exclaim in that befitting eloquence for which your lordships are so remarkable during these last five years, "si quis monumentum circumspice."

In another part of your speech you say—"The foreigners who have visited this country have gone back deeply impressed with the kindness they have met with; and, perhaps, there have been no men more unexpectedly impressed with this kindness than our cousins on the other side of the Atlantic." So, my lord, you have cousins on the other side of the Atlantic! May I ask if any of these relatives of yours be the evicted tenantry of Clare, who are now located beyond the Mississippi; or, are these your cousins, the survivors of the Ballinasloe brewery, or the Ballinrobe workhouse? May I ask if any of these, your cousins, in America, belonged to the three hundred and ten heads of families, with their children, who at Westport lay in their own ordure, in what is called Lord Sligo's field, without either hay, or grass, or straw, on that awful field; nothing, nothing but the bare ground, and without one shred of canvass or awning to protect their burning cheeks and racking brain from the fierce heat of a scorching sun? I speak from official report; and hence, Sir, will you tell me if any of your cousins whom you love so much in America were amongst this prostrate and scarlet congregation on this field of death?

Pray, my lord, do you claim any relationship with the Widow Byrne, who, in the year 1848, in Mayo, carried her five children on her aged back to the grave, when the stoutest heart was afraid to cross her path; when she scraped the fresh clay with her trembling hands to deposit the five starved and naked corpses of her whole family; and where the poor dead mother was carried the following week, tied naked with straw ropes to the handle of a shovel, and consigned to this awful pit by two women, without a child to raise the cry of grief over the sad fate of this wretched mother and family? Pray, sir, do you claim any relationship with this dead widow and her five dead children? It would be well if some one in the spirit of your speech would raise a tomb over this ill-fated family with the following inscription:—"Here lie the starved and the naked remains of the Widow Byrne and her five children, the cousins of Lord Palmerston." Ah, Sir, your cousins in America know you well, and they also know the cabinet to which you belong; and no speech at Tiverton which the Minister of War could make can silence the maledictions with which your name is associated from the source of the St. Laurence to the mouth of the Mississippi—from the coast of the Oregon territory to the banks of Newfoundland. Ah, my lord, you cannot procure majorities in favor of your policy amongst the Americans as you can do amongst your adherents in the House of Commons in England. The Americans know you too well to be imposed on by Whig compliments; there is a vast majority in that country against the Whig minister, and a majority which, in a near future time, will, as sure as to-morrow's sun will rise, revenge on your successors the thrilling scenes of Lord Sligo's field; the fate of the Widow Byrne and her family; and the cruel extermination and expatriation of the faithful Irish people. It is impossible not to see in the sentence of your speech referred to that you and your cabinet are beginning to fear the American Irish nation; it is impossible not to read your Whig character in the adulation of your oration; and the mean flattery offered to the people which English tyranny lost, can only be equalled by the unblushing indecency of calling by the name of cousins the people whom your heartless policy has banished from the ties of their country, and the home of their fathers.

Having thus briefly glanced at the political part of your lordship's speech, I now proceed to examine the theological views of the oration. You are reported as having said:—"In Catholic countries Protestantism is an offence; the inculcation of Protestant doctrine is a crime; the Bible is denounced as a dangerous book; no man is allowed to read it; and wherever it is found it is regarded as an evidence of crime. I speak of the south of Europe, of Rome, of Naples, of Tuscany, of Spain, and of Portugal."

Now, my lord, as the foregoing extract is a palpable mis-statement, a scandalous misrepresentation, and a

gross falsehood, which you are quite incapable of uttering, will you allow me to ask you who it was put these barefaced lies into your lordship's mouth? From which of the foreign embassies did you receive these despatches, containing more indecent untruth than I have ever read in Maria Monk in the same number of words? Pray, Sir, was it Sir Robert Peel, your envoy at Berne, who told you this shameful calumny during his diplomatic career with the notorious Ochsenbein?—or was it Lord Minto who gave this flagitious information during his intimacy at Rome with Ciceruacchio and the infidel revolutionists? Ah, Sir, when you spoke of Italian intolerance, you were incautiously and unconsciously gazing on your own picture and the living likeness of Lord John Russell; like the gilder, laying the polished golden surface on the brass, he is the first to see his own image in the work he has executed—you, Sir, when you introduced your revolutionary progress over the peaceful condition of the Italian peninsula, you were the first to read the intolerance and the bigotry which you, my lord, through your servants in your various embassies practised throughout the whole world. But what will the world think of you, when I assert, that throughout the entire Catholic world the Bible is strenuously recommended to all the faithful; all the Catholic booksellers of the whole Catholic world sell the Bible as an article of commercial speculation, without any restraint; and there is no one instance in any one country where any one word of your statement is true in fact. Call to Dolman, or Burns, or Jones in London, to Dolman in Edinburgh, to Margey in Glasgow, to Smyth in Manchester, to Freeman in Leeds, to Battersby, or Warren, or Duffy in Dublin; and ask if the entire statement you have ventured to make at your banquet be not a shameful and a gross fabrication. Visit the convents, the colleges, the schools of France, Belgium, Austria, Spain, Italy, America, Great Britain—the whole world—and the answer you shall receive from the united testimony of the Catholic world is, that the British minister of war has uttered a thing which is universally false, by the evidence of the entire Catholic church!!!

But as I am becoming rather accustomed to the mode of speech contained in your despatches, I think I can comprehend your meaning in the extract referred to. When you say that Protestantism is an offence in Italy, you mean the Protestantism of Lord Minto, who promoted several revolutions, insulted the ancient creed of several countries, associated with the infidels of several cities, and was known as the advocate of social, political, and religious disorder! And when you speak of the Bible being a crime, you mean the Bible of Lord John Russell, which unteaches baptism; you mean the Bible of the Archbishop of Canterbury, which expunges holy orders; you mean the Bible of the British embassy at Florence, which maligned the Pope, seduced the Florentine children to hear their creed defamed, went from door to door in Florence, like the Jumpers of Dingle and Achill, to bribe, pervert, and corrupt the inhabitants of Florence, and to revolutionize the state. This, Sir, is the Protestantism which is an offence in every part of the world; this is the Bible which is truly the evidence of crime all over the world, such as mankind never saw till Somerset and Thomas Cromwell, your models and your ancestors, plundered and perverted the English nation. My Lord, I pray you not to confound true English Protestantism with diplomatic Protestantism—one is respected on the Italian peninsula as a conscientious creed, while the other is despised and abhorred as a political weapon. It is not the English creed or the English Bible which are regarded as a crime, but it is the Protestant persecuting diplomacy of Lord Palmerston, the official deceit of Lord John Russell, and the ministerial revolutionary character of Lord Minto. Do you think, Sir, if you visited Switzerland—where your policy convulsed that country in all her political, social, and religious relations—do you think the Swiss cantons would accept the Bible and a creed at your hands? You know in your heart's core that they would not believe in the Bible, sanctioned with the impress of Lord Palmerston's name or authority; and hence the third extract of your speech is more at variance with truth than the two preceding quotations; and when you speak of the scorn, and the distrust, and the hatred of your policy on the continent of Europe, do not be guilty of the additional falsehood of ascribing this undying feeling to any hatred of your religion or your country; do not calumniate the Italians by stating this unmitigated calumny. They respect the name and the character of the English people, as a nation; but they universally hold in perfect abhorrence the perfidious diplomacy of the British Whig cabinet.

I shall, in conclusion, take a view of the close of your oration, in which you appear an eminent and zealous pulpit orator. You say—"Gentlemen, it is manifest, that in the track of the merchant will follow the missionary; hand in hand they will go, and in proportion as we succeed in diffusing commerce and civilization in Africa, so will the light of Christianity be diffused over that darkened quarter of the globe, and we shall have the satisfaction of bringing the negro within the pale of Christianity, and of conferring equal benefits on a race hitherto loaded with calamities by Christians."

This extract, my lord, does much credit to your heart as a Christian; but it appears rather surprising that you will not reduce your doctrine to practice, by conferring the benefit of telling the truth of your brethren and cousins in Ireland, and of permitting us to read our Bible as the Book of God, and not as a religious kalaidoscope, which assumes a new form and color at every turn of your cabinet. You feel great and just sympathy for the persecuted negroes of Africa, and therefore your cousins think that it is most astonishing you will not evince a small portion of that most praiseworthy feeling towards the white slaves of Ireland. We read the Bible as much as your pious heart can wish; but we don't take either Gorham's version of the doctrine of Baptism set forth in the holy volume, or the new interpretation of the Archbishop of Canterbury on the doctrine of holy orders. We cannot recognise either you or Lord John Russell, or the Lord Chancellor, as true apostles sent by God to instruct mankind in Faith. We cannot be persuaded that the Queen, aided by five eminent barristers, can constitute an infallible council, nor can we believe that Divine Faith has ever been communicated to man by insult and lies—by bribery and persecution—nor do we think that men, who themselves scarcely believe anything, can teach all Faith to others. If such reasoning could be adopted, then the lines of Pope would be true—

"Then unbelieving Priests reformed the nation,  
And taught more pleasant methods of salvation—  
Where Heaven's free subjects might their rights dispute,  
Lost God himself might seem too absolute."

The Russell gospel and the Palmerston creed may succeed for some few years amongst the Africans and the Indians, who cannot measure the depth of your Divine mission as English apostles, under God's own appointment; but we Irish have learned somewhat of English canon law, to admit, as our instructors in all godliness and perfection, the descendants of the men who have broken the bones of our fathers on the cruel rack—who have reddened the reeking scaffold with the best blood of Ireland—who have driven the living to the convict-ship and exile, and who have filled the Irish grave-yards with the mangled flesh and the martyred hearts of three centuries of persecution? Pray, Sir, do spare us your lectures on theology. You may turn Swaddler, if you please, with the Archbishop of Canterbury, as Holy Orders, or, indeed, any orders, are not necessary for a preacher in what you call your Church; but permit the Irish, Sir, to follow the old Irish Priest. I respect your high office as the Queen's minister; I would give my allegiance to Heliogabalus or Queen Elizabeth, if they sat on the throne of England; it is a duty of Christianity, and in the case of a persecuting Sovereign it is a hard duty. But with regard to yourself personally, you are, perhaps, the cleverest man in your cabinet; but I consider you, without any exception, as the most perfidious enemy of the Catholic Church at present to be found in the whole world. Other enemies in the past centuries have hated parts of the Catholic Church, parts of her Faith, parts of her discipline, parts of her congregation; but you, Sir, hate the whole Faith, the whole discipline, and the whole community of Catholics all over the world—you differ from all the persecutors who have preceded you both in the amount and the character of your anti-Catholic bigotry—you have invented a new power of bigotry, which, like the electric telegraph, you have set going through the whole world from your prime battery in London—you are the sole inventor of the revolutionary principle in Europe—and you are the patentee of the Whig machinery by which you have attempted to uproot Catholicity on the Continent. But, depend on it, there is one law on which you have not calculated in the mechanical conditions of your apparatus—you have forgotten that there is a law called by us, Catholics, the law of God, and which, in heavy, foggy weather in England, may very soon suspend the action of your political wires, and stop the current of your European bigotry. Depend on it, my lord, that abler men than your lordship have tried these experiments during the last eighteen hundred years and have failed; and it is, therefore, more than probable that, unless you can reverse this law of God, your lordship will be also doomed to disappointment.

You failed to accomplish a conspiracy of France, Austria, Sardinia, and Prussia, to expel the Jesuits from Switzerland—you failed in successfully revolutionizing all Italy and Naples against the Pope and the King of Naples—you failed in the part you took in Hungary—you failed in establishing a precedent on the Continent of Europe for the abridgement of the Pope's authority, and the annihilation of the religious orders—you failed in terrifying the Irish Bishops into crouching mitred slaves—and you have failed wholly in imposing on Ireland, by the clever plausibility of your manner, and by the finished art of your eminent hypocrisy. I have, with some labor, followed your despatches since '46, and I think I comprehend you with tolerable accuracy. You cannot be seen at a glance—you must be viewed in a storm—you must be studied like the Secretary of Belshazzar—you have rich and varied scenery in your diplomatic character—you are like the fair fruit on the banks of the Lake of Sodom. It is dangerous to approach you, and death to taste you; and once known, you can deceive no longer.

But you have succeeded Sir, in several things worth recollecting—you have succeeded in making English diplomacy to be despised and hated all over the world—you have succeeded in making the debates in parliament, during six months, be regarded as a ministerial hoax—you have succeeded in making acts of parliament be laughed at, and the courts of law mocked—you have nearly succeeded in making the throne be regarded as the enemy, in place of being the known friend of civil and religious liberty—you have gone far to belie the coronation oath and to abolish Christianity in England—in a word, Sir, you and your cabinet have done more mischief in five years than can be remedied in a century. And your chief (the Premier) has kindly declared that the Irish Bishops will not be prosecuted. I tell you now, Sir, what I will undertake to prove, from palpable evidence, that you dare not prosecute us; and Ireland defies you, and will yet proclaim a triumph over your chief and his infidel majorities.

An eminent French diplomatist, whose letter to me within the last month I shall take leave to present very soon to your lordship, has, amongst other things, stated "that he thinks Lord John Russell's head is reversed." And, indeed, when we hear of agricultural dinners, political dinners, speeches at cattle shows, fox-hunting luncheons, railroad re-unions, evening tea parties, all—ending in the Pope, the Pope—the Bible, the Bible—the priests, the priests—the astute remark of the distinguished Frenchman seems well applied.—Your heads and your hearts, too, are reversed; but you will be set right very soon—the hour is coming. I do not hope, however, that we shall be able to defeat your penal laws during some years to come; but by a combined and persevering struggle we may succeed in a century to come; and happy shall we be if even in one century we can free our country from English tyranny, and our creed from a cruel and relentless persecution.

I am, my lord, your lordship's obedient servant,  
D. W. CAHILL, D.D.

CATHOLIC INTELLIGENCE.

CARDINAL WISEMAN.—The North British Mail states that his Eminence the Cardinal Archbishop of Westminster is expected to visit Abbotsford on Tuesday, for the purpose of setting in order some things that are supposed necessary in the large hall of the mighty minstrel, now fitted up as a Catholic Chapel.

The Archbishop of Tuam has been some days in London, and on Sunday last he preached at the Catholic Chapel in Resoman Street, Clerkenwell. Amongst the congregation was Sheriff Swift, who arrived in his state coach, accompanied by his Chaplain, the Rev. Mr. O'Connor.—Morning Chronicle.

CATHOLIC UNIVERSITY.—The Committee appointed by the Synod of Thurles to establish the Catholic University, convinced that it is of the utmost importance to carry the intentions of the Synod into effect without delay, has recently adopted measures for the speedy realisation of an object so dear to the wishes of Catholic Ireland.

At the last meeting of the Committee, the Very Rev. Dr. Newman, the celebrated Oratorian; Rev. Dr. Leahy, of Thurles; and M. W. O'Reilly, Esq., L.L.D., of Knock Abbey, county Louth, were chosen as a Sub-Committee, to consider and report upon the organisation of the University, with the assistance of the distinguished convert, Mr. Allies, (1), as Secretary.

At the same time, to secure all the aid which abilities and experience could bring to the consideration of the subject in all its bearings, these gentlemen were to avail themselves of the advice of persons both at home and abroad, distinguished for literary attainments, as well as for the attention they have paid to the subject of Education.

Accordingly, a Consulting Committee was named, including, in addition to the Primate, and the distinguished Archbishops of Cashel and Tuam, the names of 2. Dr. De Ram, of Louvain; 3. Dr. Döllinger, of Munich; 4. Mr. Manning, late Archdeacon Manning; 5. Mr. Hope; 6. Dr. O'Hanlon, of Maynooth; Dr. Cooper, of Dublin, &c.

The result of the labors of the Sub-Committee will be submitted to the Committee at its next meeting, on the 15th inst.; and the Catholic public will have the happiness, we make no doubt, to see the well-considered suggestions of the Report carried into immediate effect.—Tablet.

THE CATHOLIC UNIVERSITY.—The Secretary of the Catholic University of Ireland acknowledges the receipt of £150 this week per the Rev. Francis M'Ginity, including the donation of Thomas Jackson, Esq., Mount Grove, Hampstead, £100, and £50 collected by the Redemptorist Fathers at Clapham.

MUNIFICENT DONATIONS OF LORD ARUNDEL.

On Monday, the 6th Oct., the Earl of Arundel and Surrey, accompanied by the Rev. G. Butler, and Mr. Monsell, M.P., visited nearly all the public charitable and religious institutions of Limerick, and before his departure from each left the most liberal donations. The result of his Lordship's liberality on this occasion is as follows:—

- To the Sisters of Mercy, for the sick and dying poor . . . . . £50
- To the same, for the Orphanage of Mount Saint Vincent . . . . . 50
- To the Nuns of the Good Shepherd, for the Magdalen Asylum . . . . . 50
- To the Christian Brothers, for distribution among the schools of their several establishments in the city . . . . . 50
- To Dr. Griffin, Treasurer to the St. Vincent de Paul Society, for distribution among the poor under the Society's care . . . . . 50
- To the Nuns of the Presentation Convent, for the poor children of their schools . . . . . 40
- To the Rev. Mr. Moore, P.P., St. Munchin's, for the schools of his parish . . . . . 20
- To the Rev. Mr. Brahan, P.P., St. Mary's, towards the erection of his new Church in honor of the Blessed Virgin . . . . . 20
- To the Rev. Dr. O'Brien, St. Mary's, for his Adult School . . . . . 10
- To the Industrial School lately established in Limerick, and carried on at the Leamy Institute . . . . . 10
- To the Rev. James Raleigh, P.P., Donoughmore, towards the furtherance of a poor school in progress of erection in his parish . . . . . 25
- And to the Rev. Mr. Casey, P.P., Loughmore, towards the improvement of his chapel, now in an unfinished state . . . . . 25

Total . . . . . £400

The total of these several sums, with £50 lately given towards the Library of the Mechanic's Institute, make the munificent sum of £450, most judiciously dispensed by the noble earl.—Tablet.

NEW CATHOLIC CHAPEL AT DALRY.—As one of the every-day proofs of the extraordinary progress which Catholicity is making in this country, we are gratified to announce that the new Church at Dalry is, by the zealous exertions of the Rev. Mr. Burke, the pious and esteemed pastor of that district, now near completion. This is the first Catholic Church that has been erected in that interesting part of Ayrshire since the Reformation; and, from the architectural taste evinced in its erection, furnishes a most picturesque addition to the town. Since the mission was commenced, now only a few years ago, the congregation has marvellously increased from less than a hundred pious souls to several thousands. The mission embraces Dalry, Kilwinning, Steventon, Saltcoats, Ardrossan, West Kilbride, Kilbirnie, Beith, and Lochwinnoch. The humble offerings of the poor have already done much in the erection of the sacred edifice, but much still remains to be achieved; and as this is the first time that a public appeal has been made on its behalf to the Catholic Faithful, we trust that, should Mr. Burke visit Glasgow, he will meet with a cordial and generous reception.—Glasgow Free Press.

PRESTON CATHOLIC DEFENCE ASSOCIATION.—We are happy to announce that active measures are being taken by some of the Catholics of this town to establish a Catholic Defence Association. A society of this nature will be of signal utility, and tend as well to unite more closely together the numerous body of Catholics with which Preston abounds as to form a barrier against the attacks of bigotry and intolerance.—Preston Correspondent of the Tablet.



**CONVERSIONS.**—Miss Ford, a lady residing at Torquay; Mr. Tovey, a respectable tradesman of the same place, and two other Protestants, were received into the Catholic Church, at Tor Abbey, during the last week, by Rev. M. Power.—*Catholic Standard.*

On Sunday, the 5th Oct., at Vespers, St. John's Church, Islington, was the scene of a very interesting ceremony. It appears that part of Mr. Bennett's foundation at St. Barnabas was a Sisterhood for educating and visiting the poor. At the time of Mr. Bennett's quarrel with the Bishop of London, these ladies shared the troubles of their superior, and had to leave their house. By a curious coincidence, they were received by Mr. Richards, of Margaret Street Chapel, and have been occupying the same house which Mr. Oakeley used to occupy when he was Minister of that chapel. Last Sunday, after having made application to Mr. Oakeley, they were, by their own desire, publicly received into the Church. The Community consists of Miss Law (the Superioress), two Sisters, and two lay sisters, together with three children of whom they have the charge. Mr. Oakeley will have to say Mass for them in his own old house. I do not think that the conversion of Lady Gage, the daughter of the notorious Mr. Drummond, has as yet got into the papers. The conversion of those nearest and dearest to them is just the penalty that one would most desire for the enemies of the Catholic Church.—*London Correspondent of the Tablet.*

## IRISH INTELLIGENCE.

### EXTRAORDINARY TORNADO IN LIMERICK.

The most extraordinary visitation in the shape of a storm ever experienced within the memory of man, and one of the most sudden and curious in its results, was felt in Limerick on Sunday about the hour of 5.30 p. m. During the day the wind had been rather high, and there were occasional showers, with occasional gleams of sunshine; but about five o'clock the atmosphere became very much darkened, dense and threatening clouds having accumulated, lightning and thunder being apprehended.

A rumbling noise was heard in the atmosphere, something like that of an engine blowing off steam, or the rattle of heavy coaches along the pavement. The waters of the river were fearfully agitated, and boats were upset in different directions. Soon after or almost contemporaneous with the noise a thick white cloud was seen to come from the direction of the North Strand, close by the ground, passing the house and ground occupied by Mr. Gleeson, ship agent, tearing up trees by the roots, scattering leaves high into the air, and crossing the Wellesley-bridge in a north-easterly direction. As it passed over the river its effects were terrific. Boats were capsized—some of them were taken high out of the water and cast down again with fearful violence; ships rocked to and fro; the sail of one vessel was carried off, and driven to such an enormous altitude in the air that it seemed no more than the size of a small handkerchief. This sail fell on the top of a house in Denmark-street. The cloud passed over Wellesley-bridge, on which, fortunately, there were very few persons at the time—it whirled a sailor roundabout, but he was caught by a man who was near him, and, except a fall, received no injury. The cloud passing on, struck the shop window of Mr. Gleeson, on Wellesley-quay, the shutters and windows falling out as if by an explosion of gas or gunpowder. Proceeding yet in a south-easterly direction, it struck the stores of Mr. Spaight, on Harveys-quay, carrying away slates, timber, tiles, &c., and going on to Arthur's-quay it struck the house of Mr. Finucane, tobacconist, and Mr. Haugh, and did some injury also.

The roofs of many other houses were dismantled, timber blown about and split up, &c., &c. A piece of timber, blown by the tornado, struck a young man named Thomas Ryan under the eye, at the Corn-market, from the consequences of which he died on Monday, from congestion of the brain, at Barrington's Hospital. In other parts of the city persons were knocked down suddenly, and with difficulty recovered the shock. The cloud, as it appeared, went off in an easterly direction, prostrating roofs in its course, and demolishing the vanes and louvres on stores.

In some cases houses shook, as if with the effect of an earthquake—indeed, some of the symptoms of the phenomenon were not unlike those that accompany an earthquake. Birds flew rapidly; horses and dogs were terrified; one horse ran off in George's-street, and was with difficulty captured. A slate driven from the house of Messrs. Byfield and Co., in George's-street, entered a room in Cruise's Hotel, in which Lord George Quin and other gentlemen were going to dine. The slate struck Lord George Quin in the thigh and injured him very much.

The first symptoms of the tornado were seen by the captain of one of the vessels in the river, who discerned in the distance a cloud, about the size of a hat, drifting from the north-west and increasing in size as it went along. Judging by his experience of storms in the West Indies, he proceeded along the quays, gave warning to the several masters of vessels, who close reefed their sails, and thus considerable damage was prevented.—*Limerick Reporter.*

It is stated that two milkwomen are missing, having, it is supposed, been blown into the river. A poor man, who used to spend his nights as watchman in an orchard at Farneshone, is also missing, together with the miserable straw hut in which he used to reside. The Meat-market, in Denmark-street, was completely gutted, chopping-blocks and stands disappearing in every quarter. The sheds in the cattle-market were swept away as if by magic, and descended some two hundred yards distant. Mr. D. Mulcahy, who ran out on hearing the crash, was uplifted from the ground, and, in falling, had his face much bruised.

I have been speaking with a man who was blown across the river from the North-strand to Howley's-quay (a quarter of a mile distant), without experiencing any sensation further than that he felt himself enveloped in sulphuric smoke. Others say they were besprinkled with boiling water as the phenomenon passed, yet not one, even the most scientific, is yet cognisant of what this destructive element was composed; nor can it be designated by parties who have travelled the Indies, East and West.

The ponderous bells of the Cathedral were slightly affected, and sent forth a deafening sound.—*Saunders's Correspondent.*

### LORD BELLEW.

To the Editor of Saunders's News-Letter.

Barnemath, Dunleer, Oct. 1, 1851.

Sir—My attention has been drawn to an extract from the *Standard*, inserted in your paper of this day's date, in which it is stated, on the authority of the *Drogheda Conservative Journal*, that I and my son had become members of the Established Church.

As long as the rumor was confined to the columns of the *Drogheda Conservative Journal* I did not think it necessary to notice it, but appearing in the *Standard*, *Saunders's News-Letter*, and other respectable prints having a wide circulation, I think it due to myself and my family to state that the rumor is totally unfounded, and trust that you will insert this letter in your next number.—I have the honor to be your obedient servant,

BELLEW.

**BANQUET TO MR. SULLIVAN, M.P.**—The citizens of Kilkenny have invited their representative, Michael Sullivan, Esq., M.P., to a public banquet, as a testimony of their appreciation of his integrity and fidelity in the discharge of his parliamentary duties. The honorable member has accepted the invitation, and the entertainment will take place either on Monday, the 13th, or Tuesday, the 14th of the present month, as the committee may describe.

**DEATH OF THE REV. DANIEL O'MEARA, D. D.**—We deeply regret having to announce the death of the above excellent and estimable Clergyman, which took place in Nenagh, on Saturday, after a protracted illness of pulmonary consumption, borne with the most pious resignation to the Divine will. Throughout the town of Nenagh every shop was either shut or partially closed on the announcement of his death; and on Monday, after solemn High Mass, which was attended by upwards of forty Clergymen from all parts of the diocese of Killaloe, and by the Right Rev. Dr. Vaughan, the Catholic Bishop of the diocese, his remains were conveyed, by a most numerous and respectable concourse, to their last resting place at Lisbonny churchyard, where they await the resurrection that is prepared for the just.—*R.I.P.—Limerick Reporter.*

**THE LATE DR. DOYLE, BISHOP OF CARLOW.**—In *Bell's Messenger* of October 6th, a paragraph appears, copied from the *Patriot*, in which an old and idle calumny is hashed up about the late reverend Bishop of Carlow having died in the Protestant Faith. This was a malicious falsehood, put into circulation at a time when the Bishop was dangerously ill, but he recovered, and published a contradiction of the falsehood in the papers. We need scarcely add, what every one in Ireland knows, that the Bishop died as he had lived—a faithful son of the Catholic Church.

The Earl of Arundel and Surrey was to accompany the Right Hon. the Lord Mayor of Dublin, and the Chairman and Directors of the Great Southern and Western Railway, together with the President and members of the Chamber of Commerce, &c., on the trip down the Shannon on Thursday morning, per the Erin-go-bragh steamer, for the purpose of examining the adaptation of the Shannon for a Transatlantic Packet Station.—*Limerick and Clare Examiner.*

Charles Bianconi, Esq., entertained his tenants to a sumptuous harvest home dinner at Longfield on Tuesday, when about 250 sat down to a sumptuous feast of roast and boiled beef and mutton, with a liberal supply of porter and ale. Mr. Bianconi, as a landlord, gives constant employment to men, women, and children, on his estate, consequently they are no burthen on union rates.—*Limerick Chronicle.*

**THE WATERFORD AND KILKENNY RAILWAY.**—The works are now in rapid progress between our bridges and Jeroport. Besides the numerous advantages which this undertaking will confer upon us, and which we look at in prospective, we have the immediate good resulting from it—namely, of giving employment to large numbers of our poor peasantry who have up to the present crowded our workhouse.—*Waterford News.*

Mr. JAMES McCARTHY.—This high-minded and patriotic Irishman, late proprietor and editor of the *Limerick and Clare Examiner*, left Limerick, accompanied by his family, for the United States, on Monday, September 29th. *The Munster News* justly says of Mr. McCarthy that, "in rectitude of heart, integrity of purpose, educational culture in breadth and soundness of judgment on great public questions, strong sympathy with the people, fearless daring for the poor, and irrepressible national predilections, few men ever left these shores qualified to be his superior. None ever turned from them to the great West more qualified to gain love, rank as a man, and wide-spread popularity."

**ALARMING INUNDATIONS IN BELFAST.**—A terrible inundation took place in Belfast on Wednesday, the result partly of almost continual rains for three days previous, but principally to a high spring-tide choking up the sewers. The streets, about four or five o'clock, even those in the most elevated situations, presented either the appearance of standing sheets of water or rushing torrents. The utmost alarm was felt in all quarters of the town, but that of the inhabitants of the lower streets proximate to the Lagan and Blackstaff—where in many places the water rose to the height of five and six feet—cannot be easily described. About five o'clock the waters of the mill-race on the Shankill-road became greatly swollen, and poured into the dam of the Clonard Print Works, when a portion of the embankment gave way, and the waters rushed into Conway-street, and thence into First and Second Streets. All the houses were completely inundated; and with such suddenness that the people were not afforded time to save any portions of their property.—Back-lane, Berry-street, Hercules-street, and the adjoining lanes and entries were literally beds of torrents. North-street, John-street, Union-street, Fernand-street, &c., &c., were all inundated. In North Howard-street, and in Third-street, the waters burst into the houses with great force, and filled the apartments on the ground floors, to the height of five feet. The inhabitants were thrown into a state of the utmost alarm; and women, who had escaped from their houses, might be seen standing at the verge of the flood, screaming in the wildest manner, and tearing their hair. From the windows numbers of the poor people leaned out crying loudly for help, and beseeching the people not to allow them to be drowned in their houses. A raft was hastily constructed, and, by its means, large numbers were conveyed to the elevated part of the street. The rain ceased, in some degree, about eight o'clock, but the waters did not subside for a very long period. Nothing could be more pitiable than the condition of the sufferers. Accounts from all parts of the country are most deplorable. Outstanding crops of corn, hay,

&c., are represented as completely destroyed, or wholly swept away by the violence of the flood.—*Banner of Ulster.*

**THE LATE FLOODS IN THE NORTH.**—The heavy rains of Wednesday last destroyed a considerable amount of property in various parts of the country. The Ballygally bridge, situated on the coast-road, about three miles below Larne, was carried off by the flood, and a man who was standing on it at the time was unfortunately lost. A bridge in the neighborhood of Ballycastle was also swept away. Three bridges on the road between Ballymena and Ballyclare have been destroyed in a similar manner. Three children were drowned at the latter place. We have also been informed, that the outstanding crops in the vicinity of Lough Neagh have been seriously damaged, and, in many cases, completely destroyed.—*Belfast Mercury.*

**REPAYMENT OF ADVANCES.**—The *Clare Journal* of Monday contains the following announcement:—"We understand that as far as regards two of the unions in this county (Ennistymon and Tulla) the orders to the treasurer to impound a portion of the rates for the consolidated annuities have been rescinded. We expected that this would be the case in every union in Clare, for the government well know that it would be impossible to levy the amount claimed. We have no doubt we shall shortly hear of the orders being also rescinded in the other unions of the county."

A correspondent writing from Montraff on Thursday says:—"On this day upwards of twenty cars laden with boxes, containing sea stores for the far west, passed through this town on their way to the railway station, accompanied by the emigrants and their friends. Their parting at the train differs widely from the cries and lamentations of other years. Now they shake hands and bid farewell, as if an immediate meeting was to take place again in a few days, saying 'farewell for a while—write the moment you land, and we will be prepared to be off at once as soon as we get your letter.'"—*Leinster Express.*

**MORTALITY AMONGST CHILDREN IN ARMAIGH.**—An epidemic of a serious, and, in many cases, fatal character, is, at present, prevalent among children. In some instances two and three of a family have died during the week. The affection is of the throat, and presents diagnoses similar to those of croup and scarletina. Superior medical treatment has in many cases failed to relieve the little sufferers. The epidemic has also affected some few adults.—*Newry Examiner.*

**EMIGRATION.**—It appears, from an authorized return, that the number of emigrants who have embarked from the port of Dublin during the quarter ended 30th September, is 2,361 against 2,167 in the corresponding period of last year. More of the better class, too, have left Ireland this year, the number of cabin passengers being 121 to 49 in 1850.

**SACRILEGE.**—The Catholic chapel of Miltown, near Allen county Kildare, was broken into on Tuesday night last, when the altar and tabernacle were plundered of articles to the value of £7. The chalice and other plate had been fortunately deposited in an adjoining house on the previous Sunday. The Catholic chapel of Kilberry, in the county of Meath, was broken into and robbed of the vestments, some of which are of French make and pattern, and of a rare design.—*Leinster Express.*

### GREAT BRITAIN.

**THE SUBMARINE TELEGRAPH.**—Professors Arago, Babinet, and the Abbe Moigne, have arranged with Mr. Brett to open a communication with Professor Airy, and it is proposed, by the 12th of this month, if possible, to connect the wires from the submarine telegraph on each side of the Channel with the observatories of Paris and Greenwich, and by the aid of transit instruments to take observations at the same moment of time between the two observatories. This experiment is looked forward to as one of great importance. The other experiment is at least curious. Mr. Staunton and the Chess Club propose by means of connection with the submarine wire to have a game of chess played between Paris and London, four of the most celebrated players being selected on either side.—*Athenaeum.*

**PROSELYTISING IN LONDON.**—"I have lately seen the annual report of the Ladies' Hibernian School Society—an association for proselytising the poor Irish children—which boasts at having no less than 3,897 Catholic children in its schools. The report makes no bones of admitting that the only effectual means of instilling heresy is by clothing the back, and filling the belly. And it publishes several letters to that effect from superintending ladies and Clergymen; but, I think, that for a good mixture of sentimentalism and cold-hearted brutality, none can surpass a letter from a superintending Clergyman in the county of Cork, in which he thanks some one for £5, which was given him "for our starving children." Then he talks of their sufferings, and adds, "The grown people suffer, too (and, during the last few terrible years, I have seen many strong men and women die of starvation); but I always pity the young most; long endured hunger makes them so meek and subdued," (the italics are the Parson's own). Here we have it. The Parson pities the grown people, but does nothing for them; for hunger will not make them sell their religion for a morsel of bread. But the children (God help them) are so meek and subdued, that they will receive anything that is given them, even though it be the hog's-wash of heresy. Hence the Ladies' Committee recommend this school society as a good investment. The Jews and heathen receive Protestant money, but are not converted; but poor little Papist children, when long enough famished, are so meek and subdued that you may do anything with them."—*Correspondent of Tablet.*

**ANGLICAN IDEA OF FORGIVENESS.**—The following story is a true report of what recently took place in a western diocese. A poor parishioner on his deathbed sent for the Protestant Parson, the Rev. Mr. G.—. It seems that the sick man had for many years entertained the most bitter feelings against his neighbor, Farmer B.—. Accordingly the Clergyman warned him that he must forgive his enemy and make up his quarrel without delay. The sick man paused for a minute or two, and at length answered: "Well, Sir, I'll tell you what I'll do; if I die, I'll forgive 'un; but if I gets better, then I'll at 'un again."—*Tablet.*

**BLOOMERISM IN FINSBURY.**—Yesterday evening an immense number of people assembled at the Royal British Institution, Cowper-street, City-road, to hear a lecture announced by the "apostle of Bloomerism," Mrs. C. H. Dexter. Every door of the building was regularly besieged, and two or three times stormed by the advancing party, who, regardless of the intreaties of the doorkeeper, would come in and see the fun.

By 8 o'clock every nook and corner of the large school-room was completely filled, the ledges of the wall, and even the rafters being turned into the "perch" of some adventurous spirits. When this inflowing had been accomplished to the full capacity of the building, those within set their backs against the doors and successfully resisted the further influx of the sight-seeing mob, of whom, by-the-by, the greater part were males. Half-past 8 arrived (as was shown by a tall-tale clock in the room,) but no Mrs. Dexter. Those who had paid their money naturally waxed impatient, and began to indulge themselves in a few noises and other popular amusements so thoroughly congenial to the tastes of a large set of enlightened Englishmen. But time wore on, and at last some one in authority, (one of the committee we believe,) announced that Mrs. Dexter would appear as soon as the audience conducted themselves properly. This, perhaps, was not the most judicious way of securing silence. By and by, Mr. Dexter appeared in the non-descript dress of his order, and said that his lady would appear so soon as the police could clear a way for her outside; and a few minutes afterwards announced that she was in the building, and only waited till silence could be commanded, to come forward. This alternate speechifying of Mr. Dexter and the committee man continued till nearly ten o'clock, not one word out of a dozen being heard on account of the cries for order and facetious observations of the visitors. At last the combined expression of the feelings of those who had paid their threepences for the sake of being very much pushed and crowded, found utterance in one of the platform audience, a young lady, who stepped forward and asserted that her idea of it was, that it was a hoax, and desired Mr. Dexter to produce his wife. What the explanation that took place between them was we could not hear, but from the few isolated sentences that reached us through the conflicting noise, we learnt that Mr. Dexter had left the building, that there was no chance of Mrs. Dexter's appearing, that there was a proposition to give a lecture next Monday instead, and that the young lady was of opinion that they (the audience) were made fools of by letting Mr. Dexter escape without having the money returned. And so ended the attempt at a Bloomer lecture in Finsbury.—*Times.*

### UNITED STATES.

A movement is being set on foot to hold a public meeting here for the accomplishment of the release of Smith O'Brien and his compatriots. It ought to have been done long since, but there never was a better opportunity than now. Kossuth is on his way to this country in the Mississippi. England has taken an active part in procuring his release. Her own act can be turned on her with powerful effect. If Kossuth deserves not the treatment to which he was doomed, neither does Smith O'Brien. If he is guilty in a small degree in having fomented an unsuccessful revolution, in which so much blood was shed, how much less is Smith O'Brien guilty who would not shed the first drop of blood, as he might have done at the widow McCormack's, because he saw no prospect of a successful issue. In one case political rights were sought, in the other the cries of starvation, and the red graves of the victims of famine, stimulated every man with a brave heart in his bosom to draw the sword. The elections are at hand. Let the American government and influential political parties be pressed. The Irish people have the power. Let them use it for once.—*New York Correspondent Boston Pilot.*

Vigorous efforts are being made to go forward with the Galway and New York steamship line. Stock is being taken every day, and there is no doubt it will pay if properly worked. The idea is to make it a comfortable and rapid line for emigrants at \$25 per passage.—*Ibid.*

Henry Clay has sent fifty dollars to Henry Grinnell, Esq., in aid of the fund for Father Mathew.

**TWO MURDERS IN BOSTON.**—Thomas Davis, who lived in Charter-street, murdered his sister on Sunday afternoon, by cutting her throat with a razor, Davis owned and lived with his three boys (being a widower), in the house with Mrs. Van Wagner and her husband, and since his return from California last spring has been employed in the Navy Yard as a rigger. It is stated that he was strongly opposed to his sister for marrying Mr. Van Wagner, and that in the absence of her husband he has frequently quarrelled with and beaten her severely. On Sunday the family dined together as usual, after which Van Wagner, who is employed on board the tow-boat Lion, went to his boat, leaving Davis in the house. Just before the discovery of the tragedy, Davis met watchman Bryant in the street, and said to him—"You need not go in there" (meaning his house). "There is nobody there,—Elizabeth has gone out,—Van Wagner is not in,—I expect she is gone after him." Mr. Bryant noticed something rather hurried in Davis's appearance, and being aware that he was in the habit of quarrelling with his sister, stepped into the house, when one of the children exclaimed "Aunt is dead," and her body was found in the condition described. One of the boys stated that Davis went up into the chamber with his sister previous to her being discovered with her throat cut—that he heard her scream out, "Oh! Thomas, hear me!"—and that when Davis came down stairs, he washed his hands and then went into the yard, returned in a few minutes, and then left the premises.—Davis returned to the house while the investigation was going on, and by direction of Coroner Pratt, officer Tarleton took him into custody. On being told the circumstances the prisoner exclaimed, "My God! what have I done!" and on being searched, his shirt had blood-spots on the wristbands, and it was accordingly taken from him and retained by the officer. On reaching the lock-up under the Marshal's office, Davis seemed opposed to talk freely of his sister's death—denied any knowledge of the murder, and said he found her lying on the floor with her throat cut. The deceased was about 24 years of age, and represented to be of a cheerful disposition and of quite prepossessing personal appearance. She was married in July last, and came from England about two years since on the invitation of the same brother who is now charged with taking her life. A woman named Mary Sullivan, wife of Owen Sullivan, died Sunday morning, about 3 o'clock, from an assault inflicted upon her by her husband. Sullivan is well known, and the police are after him. The deceased was about 35 years old, and was Sullivan's second wife. She had no children of her own. There were four in the family, born of the first wife. One, a girl ten years old, was in the room at the time of the assault. She states that her father did not strike her mother a great many times. The parties occupied a room at No. 22, Atkinson street.



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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 31, 1851.

NEWS OF THE WEEK.

Gentlemen may cry news—news—but, there is no news; at least, little, or no political news interesting to Catholics. Nothing has occurred to ripple the surface of the dead sea of religion, and politics, during the past week. There is not so much as a new French Revolution to chronicle. The present seems to be, by mutual consent, a breathing time, or period of complete inaction. Wearied out during the late Parliamentary campaign, both parties—Catholics and Protestants—have agreed, apparently, to a truce, or short suspension of arms, during which they may be able to gather fresh wind, in order to fall to again presently, and belabor one another as sturdily as ever. The *Times* complains of the conduct of his Grace the Archbishop of Armagh, in that he will not place in the hands of the Attorney-General, documents, upon which that worthy functionary may be enabled to commence a prosecution. "Why don't you come down and try issue with us in the courts of law?" is the question tauntingly put to his Grace. The answer is, as the answer given of old, to a great captain, who complained of his adversary, that he would not come down into the plains, and accept battle. "If you be a great general, make me come down and fight;" and so says his Grace, to the legal functionaries.—"If ye be great lawyers, make me come down, and try issue with you in your courts of law."

In Ireland, the *Freeman* says, landlords, and poor-law guardians, are busy discussing, and protesting against, the repayment of relief advances in the form insisted on by the government. In England, and amongst the Anglicans, great excitement still prevails on account of Dr. Sumner's repudiation of the necessity of Episcopal imposition of hands, in order to convey Holy Orders. The worst of it is, that the opinions of Dr. Sumner, are, after all, but the opinions of Dr. Bloomfield, and many others of the Anglican bishops, a little more unguardedly expressed; there is not one of them who dares openly to assert, that without Episcopal ordination, there can be no valid administration of the Sacraments, except Baptism; they twist and shuffle, and talk about *full communion* and *half communion*, which latter seems to be a compromise between a lie, and the truth, a sort of spiritual half-pay, as the *Tablet* calls it, in which Christians *unattached* are supposed to enjoy a dignified neutrality.

The *Tablet* puts the whole question of Ecclesiastical Titles, on a very plain and intelligible footing, in the following article, which we transfer to our columns:—

"When Dr. Cullen signs himself 'Archbishop of Armagh,' &c., and when the same phrase is used by Lord John George Beresford or Mr. Sumner, or Lord John Russell, or the *Times*, two totally different things and characters are described and intended. Paul Cullen means to describe himself as a Christian Bishop, receiving his title and function from the Church of God—the *Times*, and the others understand by it a mere civil officer, whose functions have no necessary connection with Christianity—who is appointed by the Crown to discharge duties of which Parliament supplies the definition—whose rank and function proceed, not from the Church, but from the State—who is to-day a Protestant, because the majority of the Parliament happens to be so, and would be to-morrow a Thug, if the Parliament of to-morrow were ruled by a Thugge majority—who is one and the same thing under all changes of religion—that is, a high Officer of State appointed (one cannot say to teach religion, for he is the taught and not the teacher), but to act as fagelman under the direction of the Crown—to give the word as to what, by the will of the majority, the authorised and official devotions of the people are to be. Mr. Sumner is, we repeat, the devotional fagelman who proclaims the last vote upon God, and Eternity, of a Parliamentary majority. Protestant to-day and Mormon to-morrow, if need be, his character is, as the *Times* very properly intimates, that of a mere civil functionary; and if Dr. Cullen, in using the title 'Archbishop of Armagh,' means to degrade himself, by laying claim to any such humiliating office as that discharged by Lord John George Beresford, or Mr. Sumner—then we freely admit that his assumption of this title is as 'false, unjust, 'inconsistent with allegiance to her Majesty and as 'invasive of the rights of others' as it would be for him to claim the office of Lord Chancellor, or Commissioner of Excise. But, as it is, we beg to inform the *Times* that Dr. Cullen puts forward no such pretension. By an old usage throughout the greater part of Christendom, and of very great antiquity in Catholic Ireland, the title of Archbishop is not the title of any civil office, but a purely Ecclesiastical designation. It means a person specially appointed by the Church of God to teach the will of God; a person whose duty it is, not to teach the will of Kings, nor of Parliament, nor of Prime Ministers, nor of any such very small people—of whom we most frankly confess that Mr. Sumner is the proper exponent—but to teach the will of God; to teach the one eternal and immutable truth whatever may be the will of the majority; and, when need is, to rebuke the errors and the crimes of Kings, Parli-

ments, and Prime Ministers, and to give his body to be burned or imprisoned in defence of God's truth whenever such an alternative shall be forced upon him by those civil authorities, whose will, when corrupt, he is expressly appointed to set at naught."

At Glasgow, on the 3rd inst., an Orangeman, of the name of Archibald Hare, was condemned to death, for the murder of an unfortunate man named Ronald McGregor. The deceased had given no provocation, but was mistaken for a Catholic, by this zealous champion of Reformed Religion, whereupon Hare stuck his knife into him, by way of vindicating the cause of religious liberty, assailed by Papists presuming to worship God after the manner of their fathers. The murderer had been deliberately seeking for a victim for some time; it was proved on the trial, that he had been going about the streets, crying the Orange war cry—"To hell with the Pope and Popery," and if there is any Popish b——, let him turn out. As the murderer is a staunch Protestant, it is not all unlikely that his sentence may be mitigated. Had he really succeeded in murdering a b—— Irish Papist, as was his avowed intention, he would, in all probability, have been acquitted.

There has been a special General Meeting of the Catholic Institute of Toronto, at which, we are happy to see, a decided line of conduct, with regard to State schools, was adopted. It was moved by J. Hallinan, Esq., seconded by D. K. Feehan, Esq., and carried without a division, that,

"Whereas, a sound religious education is at once the best safeguard of civil liberty and the surest guarantee of national progress, and whereas we have observed with regret that several constituencies in Upper Canada have endeavored to obtain from candidates for Parliamentary honors, pledges to oppose the religious education of our youth, and force upon us a system at variance with our principles; it therefore becomes our duty, to make timely use of every lawful means, to secure such a system of education as shall conduce to the diffusion of moral intelligence, and the maintenance of good and enlightened government—be it therefore resolved,

"That in view of the approaching elections, it is our duty as Catholics to support such Candidates only, as will consent to amend the present School Bill, so as to allow Catholics and Protestants separate Boards of Education, for the examination and appointment of their respective teachers, in all cities, and towns corporate, in the same manner, and to the same extent as the same are enjoyed by dissentient schools in Lower Canada; also the right to separate schools, in the rural municipalities, and the prevention in good faith of any interference either directly, or indirectly, with the religious belief of the pupils attending the Common Schools throughout the country.—Signed,

D. K. FEEHAN, Recording Sec.

Toronto, October 20th, 1851.

THE PROTESTANT HOSPITAL.

In the month of February, we were compelled to call attention to the brutal treatment of an unfortunate Irish Catholic, a widow woman, 73 years of age, who was turned out of the Protestant, or General Hospital, on one of the coldest nights of a very severe Canadian winter; and to the fact how, by way of superadding insolence to brutality, this infirm, helpless creature was left lying on the snow, at the door of the Jesuit's house, unable even to move, or sit upright, without assistance. It is painful to us, to be again compelled to call the serious attention of our Catholic fellow-citizens, to the infamous manner in which, the Catholic poor, who, by dire necessity—and the Catholic clergymen, who, by the calls of duty, are obliged to enter within the walls of the Protestant hospital—are systematically treated. It is now some time, since the first complaints of this conduct reached our ears, and long have we kept silence, hoping, but hoping in vain, that a change might take place; that all feelings of decency, and humanity, were not utterly extinct in the bosom of those, to whom the management of the internal affairs of the hospital has been confided. But we can remain silent no longer. It is absolutely necessary for the Catholics of Montreal, to speak out, and to express their determination, no longer to permit their dying brethren to have their last moments on earth embittered—their clergy to be insulted—and the most solemn offices of their holy religion, to be made the subject of scorn, and brutal mirth.

We have good authority for all we are about to advance; we have the testimony of the eyewitnesses, and sufferers; we have the dates when, and the names of the persons by whom, the outrages of which we are about to complain, were perpetrated; and if we find it necessary so to do, we will publish them. And here, in justice to a most honorable body of gentlemen, we will at once state, that we do not complain of the conduct of the *visiting* physicians. We know them to be gentlemen, differing indeed from us on religion, but at one with us, on all questions relating to humanity, decency, and that courtesy, which every gentleman cheerfully accords to clergymen of every denomination. We complain not of the *visiting* medical gentlemen, but of the under-strappers; and alas! that we should say so—of the non-professional directors of the hospital, who, if they do not *openly* encourage, by no means disapprove, of the conduct of their subordinates. It is for the sake of currying favor with these men—men, by whom, as it is well known, an insult offered to a *Romish* priest, is esteemed most acceptable service—that the Catholic sick are annoyed and insulted, and the Catholic clergy exposed to every possible indignity.

The hospital is, we believe, mainly supported by Protestant contributions; but it professes to be a General Hospital, open to men of all religions, and of all origins. Upon the strength of this profession, it has been assisted by the contributions of Catholics, and also by an annual grant of public money—money taken from the pockets of Catholics, as well as of Protestants; the former have therefore the right to demand, admittance for the sick of their communion,

and respectful conduct towards their clergy, when engaged in administering the consolations of religion, to the sick and dying. They have another claim; and one which every generous heart will cheerfully acknowledge. In the hospitals attached to the convents, Protestants are freely admitted; their bodily wants are ministered unto by the nuns—their spiritual wants, by the clergymen of their own persuasion; and we would appeal to the latter, if ever they have met with any insult or obstruction, whilst engaged in the duties of their office. Surely, then, Catholics have a good right to demand equal courtesy from their Protestant brethren.

But this courtesy is denied. From the instant that he is admitted into the Protestant hospital, the unhappy Catholic is exposed to every sort of annoyance, and insult, that low-bred fanatics can invent.—Protestant tracts are offered to, and, if refused, are thrust upon him. Every Catholic nurse has been dismissed, and her place supplied by a sound Protestant; as if the denial of Transubstantiation were an indispensable qualification for administering a bolus. Thus, surrounded by Protestant attendants, dependent upon them for all those little nameless cares and attentions, which sickness demands—it sometimes happens, that the poor Catholic is induced to feign an apostacy, which his heart disavows, in order to avoid the neglect and insults to which he is inevitably exposed, if he remains firm, or *obstinate* in his professions of attachment to Catholicity. Let us not judge him too harshly; poverty and sickness—the rich upstart's contumely, and the fawning menial's taunts, are hard to bear—let us rather pray, that we be not led into temptation.

But the conscientious, the obstinate Catholic, finds no mercy in the Protestant hospital; when all hopes of his perversion are at an end, there commences for him a series of the most brutal persecutions. If he tries to pray to God for mercy, or to unburden his sin-laden conscience to the priest of Christ's Church, immediately his tormentors crowd around his bed-side, to make game of him—to laugh and mock at him. Medicine is forced upon him, when about to receive the last pledge of a dying Saviour's love, in order, that from fear of nausea, the priest may be prevented from giving him his *viaticum*. The petty malice of his bigot persecutors ceases not until his eyes are closed in death; and if, at that last dread moment, when the soul is about to wing its flight to the far off spirit-land, he should essay to press to his pallid lips, the symbol of man's redemption—the image of the cross on which his Jesus hung—his Popish superstition is made the subject of evangelical ridicule, and his last sigh is drowned amidst the scarce repressed sneers and titterings of the heartless spectators of his dying agony.

Let us next see how the Catholic clergyman is treated; and we shall find that he is exposed to the same abominable usage, and that in his person, not only all the decencies of social life, but the most awful mysteries of our holy religion, are most shamefully outraged. In these outrages, of course only the underlings appear as actors; but it is an old proverb—like master, like man. Jack, the serving man, or Molly, the serving woman, is applauded by the head of the establishment. We have got so used to it, that we can recognise the thunder of the great *Jupiter tonans* of the French Canadian Missionary Society, the moment we hear it; we could swear to it in a hurricane; and without pretending to any skill in divination, we have no doubts as to the hand from which the following bolts were launched: the fire and fury of the conventicle are everywhere manifest. The moment the Catholic Priest sets his foot within the precincts of the hospital, his trials commence. Ministering angels, with besoms in their hands, are ready to receive him, and to sweep the filth of the staircase in his face, as he ascends, bearing the Blessed Sacrament to some dying sinner. Lay tract distributors lie in ambush, in galleries and dark corners, and darting out, when least expected, thrust their foul wares under his very nose. These dangers passed, fresh annoyances await him: slop-pails and soap-suds gather mysteriously around his path. "Missus says as how the place must be done up;" the *stat* of Missus has gone forth, and there is no redress. But the darling insult is, to interrupt the Priest whilst administering the rites of the Church. Is he hearing a sick man's confession—the attendants gather around the bed, and by their noise and impertinent intrusion, render confession impracticable, and put an end, for that time at least, to the sick man's hope for absolution, from the lips of God's minister on earth; if remonstrated with by the Priest, for their improper conduct, an insolent answer is the sole result. Sometimes they add obscenity to insolence, and under the pretence of inquiring after the sick man's health, ask the most beastly questions, at the most unseasonable times. Thus, the other day, when the Priest was upon the point of administering the Holy Communion to his penitent, up steps one of these *gentlemen*, and leaning into the Priest's face with a look of supreme insolence, begins questioning the sick man—who, at the moment, was anxiously waiting to receive the Body and Blood of Christ—as to the nature of his evacuations; and then, turning round to one of the nurses, orders a dose of medicine to be administered *immediately*; thus utterly preventing the sick man from receiving the Sacrament, because the Priest had *good reason* to believe that the medicine would produce immediate vomiting. The Priest knew it was in vain to remonstrate; and so, sally retired from the bed side, whether he had been summoned, only to be insulted. These facts we are prepared to prove. Other stories have we heard, such as, that emetics are occasionally administered, to the patient who has just swallowed the Host, in order that it may be ejected for the amusement of the bystanders. For this last trick we do not vouch; but the mere fact, that it is commonly believed, and commonly reported as true, shows what the general

feeling is, amongst Catholics, with regard to the Protestant hospital. One thing is certain, that the management of the institution is in the hands of the bitterest foes of our religion; and such being the case, we can readily believe the worst.

And now, what is the remedy for these evils? Remonstrances with the Committee of Management are in vain. Remonstrances have been made—complaints preferred—investigation demanded, but no good results have followed. Grown bold with impunity—supported by the choice spirits at the head of the institution—the perpetrators of these outrages become daily worse and worse. There is but one remedy, and that is in our own hands. We must have a separate hospital for our sick; our Priests must no more set foot within a house where they are reviled and insulted; but casting off the dust from their shoes, as a testimony against it, come forth and leave it to its fate. "For God's sake, Sir, get me out of this; put me somewhere where I can die in peace." Such is the cry of our unhappy brethren, to the *visiting* clergymen. Let us not neglect it; but insist that they *shall* be removed; that we will have a Catholic hospital, in which they shall be permitted to "die in peace." Catholics can make no use of the existing establishment. Reforms may be promised, but will, most assuredly, not be carried into execution. When men cannot agree, the sooner they part the better; and, therefore, we repeat it, we must have a separate hospital. To effect this, it is necessary that every Catholic should do his duty. It is the duty of every Catholic to withdraw all support and countenance from the Protestant, and to render it to the projected Catholic hospital, which we hope will soon be commenced under the highest auspices. In the meantime, there are two vacant wards in the *Hotel Dieu*, which, with a little exertion on our part, may soon be rendered fit for the reception of Catholic patients, and will serve, until such time as our means shall enable us to erect a new building. And, above all, it is the duty of every Catholic, to insist that the Catholic hospital shall receive its full share of the monies paid out of the public treasury to the Protestant establishment; this we will demand, not as a favor, but as a right, and the coming election will enable us to make our voice heard. Look to it Catholics—especially Catholic Irishmen. The sufferers, whose cause we are pleading, are your countrymen—your own flesh and blood. Will you be indifferent to their wrongs? Have you lost all zeal for your religion? No.—God forbid. Make a good use, then, of the privilege which the elective franchise secures to you, and vote for no man who will not promise to exert himself to the utmost, to obtain a separate grant for the Catholic hospital; that is to say, a fair division of the sum now annually granted by the legislature for the support of an hospital.

And now, one word, by way of "improving the occasion," a practical application, as the *Saints* call it. From this necessity for separate hospitals, Catholics may derive a useful lesson. If Protestants cannot safely be trusted with the care of the perishable bodies of Catholics, how much more unfit are they to be entrusted with the care of their immortal souls. If it be necessary to have separate hospitals for our sick, how much more necessary must it not be to have separate schools for Catholic children. Aye, and by the blessing of God, both we will have. Look well to it, Catholic Irishmen.

PROTESTANT OBJECTORS.

Cats are popularly said to have nine lives, and only nine; slain for the ninth time, there is no danger that puss will any more disturb our repose with his nocturnal caterwaulings: he is a gone cat, and there is an end of him. It is far otherwise with your Protestant objectors to Catholic doctrines. The machine of the immortal Babbage would not suffice to calculate the number of their lives; it is in vain to slay them. Time was, when the brains were out, the man would die; but, now-a-days, the loss of brains prevents him not from rising again, and trying, with his ten thousand-times refuted objection, "to push us from our stools." We have lately, for our sins, been visited with one of these ghastly objectors; and what shall we say unto him? Shall we turn a deaf ear to his objections; or, for once deviating from our established rule, shall we give him an answer?

The objection is against the Catholic doctrine of The Mass a Sacrifice—and runs somewhat after this fashion. "The Catholic Mass is no Sacrifice, because in it there is no shedding of blood—no destruction of a victim; and without shedding of blood there is no remission of sins." We will, contrary to our usual custom, give the objector the arguments which have been given in reply to his objection by men like Bossuet, Suarez, and others; and if, having read them, he is not therewith content, if he be not satisfied of the absurdity of his own objection, all we can say is—that, neither would he believe, though one should rise from the dead.

We say it is contrary to our usual custom, to defend, or argue in favor of any detached Catholic dogma. We know of but one legitimate process of reasoning, when arguing with Protestants; thrown into the form of a syllogism, it runs thus:—

The Catholic Church, being the infallible guide appointed by Christ to teach all nations, all that she teaches must be true.

But the Church teaches such, or such a doctrine, Therefore, such, or such a doctrine is true.

Our Protestant opponent may deny our *major*, or our *minor*; but, if both be good, he cannot reject our conclusion. The sole question therefore at issue is—Church, or no Church; and it is for the Catholic to prove, from genuine historical documents, First, that Christ did appoint a body of teachers, or *Ecclesia docens*, to teach all nations to the end of time, with the promise of His perpetual presence to protect it from doctrinal error; Secondly, That the Church, or



body of teachers in communion with the See of Rome, is that *Eccelesia docens*; and lastly, by reference to the decrees of Councils, or Liturgies, that that Church, or body of teachers, does teach the doctrine which the Protestant calls in question. These premises established, the truth of every doctrine (the Mass a Sacrifice) follows as an inevitable consequence. We are always ready to discuss with our separated brethren the historical question—Did Christ establish a Church? and if so, which is the Church? But, as a general rule, we will never enter into any other discussion, until these preliminaries be finally settled. But, we will deviate a little from our rule in this instance, and shall endeavor to meet the objections of our Protestant objector—but no more. We are not attempting to prove that the Mass is a sacrifice, the authority of the Church is the *real* proof that it is so. We shall confine ourselves to showing, that the objection taken against—The Mass a Sacrifice,—because therein there is no shedding of blood, is unfounded.

And first, the Mass is called by the Church an unbloody sacrifice; it is, to say the least, a singular objection to bring against it,—that it is, what it professes to be—unbloody. But let that pass: the Protestant means that there can be no *real* sacrifice without shedding of blood; we maintain that there can be, because there has been. And firstly, it being always as well to know what we are talking about, let us define Sacrifice. The Protestant makes the essence of Sacrifice to consist in pain, suffering, the destruction, or *physical* immolation of the thing offered, or sacrificed; his ideas of Sacrifice are those of the tradesman, who announces himself selling off at a *great sacrifice*, or loss—his counter being the altar, his customers the victims, and the advertising tradesman himself the great divinity, to whose honor and profit the victims are immolated. Now, the Catholic meaning of Sacrifice is different. The essence of Sacrifice consists of the Oblation, and either the *moral* or *physical* immolation of the thing sacrificed; which Immolation may be coincident in point of time with, subsequent, or antecedent to the Oblation. In the Jewish Sacrifices of old, Immolation sometimes preceded Oblation; the victim being slain, or immolated, in the courts of the temple; and the Oblation of its blood being subsequently made by the priest, the Sacrifice was complete. Sometimes Immolation succeeded the Oblation, as in the "drink offerings," when the Oblation having been made, the victim was *morally* immolated, by being poured forth upon the ground. By Sacrifice then, we mean to denote the Oblation of some thing to God, and the moral, or physical Immolation of the thing so offered. And now comes the question—Were there in the Jewish dispensation, any sacrifices in which there was no shedding of blood, and in which the victim was *morally*, not *physically*, immolated? In a word, were there unbloody sacrifices in the Old Law? There were; there were many; therefore there can be again. In the first place, the Hebrew word which is often used to denote Sacrifice, Genesis ix. 8, for instance, is *Minchah*, a word which especially denotes an unbloody sacrifice, in opposition to *Zebach*, or bloody sacrifice: they are, sometimes, as in Psalm xl. 7, used together, to denote a bloody, as opposed to an unbloody, sacrifice; but *Minchah*, when used alone, *invariably* denotes an *unbloody* sacrifice; and in support of this statement, we appeal to Gesenius, who was not only a first-rate Hebraist, but also a good Protestant, that is, a very bad Christian, and not likely to say anything in favor of Catholicity; we may mention also, that in the passage of the prophet Malachias i. 11, which the Church quotes as prophetic of the Sacrifice of the Mass, the word *Minchah* is the word made use of. Not only does the Hebrew word then denote an unbloody sacrifice, but, turning to the Old Testament, we find that unbloody Sacrifice was very common amongst the children of Israel. The scape goat was *morally* immolated, by being turned adrift into the wilderness, with all the sins of the nation on his head; but his blood was *not* shed, that is, he was not *physically* immolated. Again, in Lev. xiv. 53, we find that in the Sacrifice of the two sparrows, which the law of Moses commanded after the cleansing of the leprous house, *one* was killed, the *other* was let go "into the open fields, to make an atonement for the house;" (we quote from the English Protestant version.) Yet again, we find in Lev. v. 11, (we still quote the same version) that it was commanded "if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering" *Korban* "the tenth part of an ephah of *fine flour*, for a sin offering;" and further on, that the priest shall take a handful, and burn it on the altar, making an atonement for him, as touching his sin, that he hath sinned. Here most certainly was a Sacrifice, in which there was no shedding of blood; therefore there *could* be Sacrifice without shedding of blood, and therefore there *can* be Sacrifice without shedding of blood, which is all that we undertook to prove.

Another form, in which the same objection is brought forward, is—"In the Mass there is no Immolation, therefore no Sacrifice." To this we think it sufficient to reply, that we have already shown, that in the Sacrifice of the Old Law, it was not necessary that Immolation, should be *synchronous* with the Oblation. In the Jewish bloody Sacrifice—*Zebach*—Immolation preceded the Oblation. To constitute Sacrifice, it was quite sufficient that Oblation should be made of the body and blood of the self-same victim as had previously been immolated. Now, in the Sacrifice of the Mass, Oblation is made of the body and blood of Christ; but the body and blood of Christ were once immolated on the cross; therefore, in the Sacrifice of the Mass, Oblation is made of the body and blood of a victim, previously immolated.

\*—Sacrifice, whether bloody or unbloody—vide Gesenius.

Objection will be taken by the Protestant to our *major*—"In the Sacrifice of the Mass Oblation is made of the body and blood of Christ,"—an objection which immediately raises the question of the Real Presence, a question in the supernatural order, which can be decided only by an authority in the same order, that is, by Christ's divinely appointed Church. By that decision we are content to abide. It is enough for us, that Christ said it, that His Church teaches it; we will not ask, with the unbelieving Jews of old, "How can this man give us his flesh to eat?" In a word, the thesis—"the Mass is a Sacrifice," is only another expression for the thesis. "In the Holy Eucharist, the Body and Blood of Christ, are verily, and indeed, present."

PROTESTANT MISSIONS AND THEIR RESULTS.

We are often amused by the bulletins, from time to time issued by our evangelical cotemporaries, giving an account of the glorious achievements of Protestant missionaries, or rather, of the glorious results that are just on the point of being achieved. As, according to these interesting records, Popery is always, as it has been for three hundred years, tottering to its fall, and destined to bury the Man of Sin in its ruins; so Protestantism is always just agoing to convert the heathen, and bring all flesh under the influence of sanctuary privileges. All that is wanted is, a little more zeal, a little more exertion, and a good deal more money. Protestantism estimates its profits, not by its income, but by its expenditure; it appeals boastfully to the large sums it collects and expends, as contrasted with the cost of Catholic missions. It piques itself on the fact, that whilst, in one year, the Society for the Propagation of the Faith spent but £156,000, the Protestant missionary societies collected and expended £549,000, or more than thrice as much; its costliness is its pride, and if it cannot boast of many converts, it is able to comfort itself with the reflection, that it has caused to be printed about 400,000 copies of the Scriptures annually, and has thus extensively patronised composers, and printer's devils, besides greatly augmenting the demand for old rags. It never thinks of asking, what has become of all the Bibles it has scattered broadcast over the earth? To what vile uses may they not have been applied? Or, are the Chinese better and happier, because copies of the Word of God are sold at six cents a-piece? We will frankly admit the justice of this Protestant boast; that Protestantism is very expensive; that it annually wastes more money than would have sufficed to send forth missionaries to every corner of the earth; and that it gets little or nothing in return. Much cry, and no wool.

We have, lying before us, a short account of what Protestant "England is doing for the conversion of the world." It is doing what the Apostles never did, and certainly, never thought of doing. It is expending about 3,000,000 of dollars annually, and can point to—according to its own account—170,000 converts, as the result of many years expenditure. Allowing only five years, as the time required to bring about this grand result, we find that Protestant converts cannot be done at a lower figure than about ninety dollars, or about £22 10s. currency per head. In Turkey, as we showed by an extract from the *Weekly Dispatch*, a man cannot be thoroughly converted under £1,000; famine-stricken wretches in Ireland can be had for a bowl of soup and a suit of clothes, but then their conversion don't last, thus verifying the old proverb, "cheap and nasty." Besides the 170,000 converts, there are said to be a good many half-converted—"under instruction"—attending Protestant schools and colleges, and very good Protestants these institutions turn out, if we may credit the account of them in the report of the Indian Missions. "Year after year they are sending into the bosom of society, thousands of young men who, though they may not have much in common with Christianity, *have utterly abnegated the superstitions of their forefathers.*" They have been taught to disbelieve, not to believe; they have been indoctrinated into a denial of their former superstitions, and been made infidels of; very good Protestants notwithstanding, and the cause of much rejoicing to their teachers. Whether the native society, into whose bosom, these thousands of young men, who have "not much in common with Christianity," are annually sent—is likely to be permanently benefited thereby, is another, and a very different question. It affords the *Friend of India*, however, the most sincere delight, to be enabled to record each successive step in the onward path of *improvement*; for abnegation is certainly a great step on the way to Protestantism. Well, our friends are right to be thankful for very small mercies.

A missionary, writing from Africa, makes a most startling attack upon the "Principles of the Reformation;" no less than, that Polygamy is an obstacle to the Gospel. We knew that long ago; we knew that one of the great difficulties the Catholic Church had to contend with, was the custom of Polygamy amongst savage nations; and that it was not without many a struggle with the corrupt heart of man, that she succeeded in enforcing the Divine law—"One with one only—and for ever;" but we did not expect to hear a Protestant minister condemn Polygamy, when every one, who knows anything of the history of the Reformation, and the early Reformers, knows that Polygamy was by them explicitly tolerated, and is, in almost every Protestant country, at the present day, more or less practised—under another name. We have it, under the hands of Luther, Melancthon, Bucer, and the most distinguished Reformers, that a man may have two wives at a time, only "*care must be taken that plurality of wives be not introduced into the world by way of law for every man to follow as he thinks fit.*" It was to be done secretly, because "inferiors are no sooner informed what their

superiors do, but they imagine they may do the same;" and really, we do not see why they should not, Luther and Melancthon notwithstanding. If Philip of Hesse might have two wives, why not Tom, Dick, and Harry? But they do have them, because, as we said, Polygamy is practised, only under another name, in most Protestant countries. In the moral United States, for instance, a man is *by law* allowed to dismiss his wife, and to take a concubine, who enjoys the name and privileges of a wife; this may be repeated again and again, only there must only be one *wife* in the harem at a time; it is Polygamy, with an extra link to the chain, and is called divorce. Polygamy is, no doubt, an obstacle to the Gospel, but then, Protestants should not avow it, for, by so doing, they pronounce judgment upon themselves; Mr. Tyler should not be so severe upon the Zulus, for practising what the fathers of modern Protestantism preached.

But Protestantism has done gloriously of late. In Florence, more than 2,000 persons are under the influence of the Gospel; some have found it, others have not, but are "still seeking it," from whence we conclude, that the Protestant Gospel must be a precious hard thing to find. Besides all this, the *Methodist book concern* turned out well last year, the sales having exceeded \$200,000; whilst the profits on the new hymn book, were \$4,761. Not a bad investment; evangelical scrip is at a premium.

ECCLESIASTICAL INTELLIGENCE.

A Quebec correspondent informs us that the following appointments are in contemplation:—The Rev. Mr. Nelligan, Curé of St. Sylvester, to be Chaplain of St. Patrick's Church, Quebec; Rev. Mr. O'Grady, of Jacques Cartier, to be Curé of St. Sylvester; Rev. Mr. Dunn, Frampton, to be Curé of Jacques Cartier; and Rev. Mr. Kerrigan, the highly esteemed Coadjutor of the late Rev. Mr. M'Mahon, to be Curé of Frampton.

The *Mirror* has the following remarks upon Ecclesiastical Corporations:—

"Again, there is the cry against Ecclesiastical Corporations—a cry as ill-understood by thousands who indulge in it as it is, stupid in itself. What constitutes an Ecclesiastical Corporation? The right of certain parties to hold property to a limited amount, in trust for the religious body to which they belong, and, with the advice and consent of that body, to dispose of the same, or any part of it, when deemed necessary to do so. How can this interfere with others? Does it take a penny out of the public Funds or out of the pockets of those who do not choose to give freely? If the Catholics of Toronto think proper to buy a lot of land for the purpose of building a school-house or a Church, are they to be debarred from doing so because, forsooth, the *Globe* and *Mail* do not approve of it? Or should they desire to dispose of property already belonging to their Church, are they to be prevented from doing so for the same reason? All the Catholics require, is the simple legal right to manage their own affairs as a religious body, and as this cannot be done without an act of incorporation, would it not be gross injustice to deprive them of that right? If the religious bodies to which the Editors of *Globe*, *Examiner*,—(twenty or thirty followers)—*Mail*, &c., belong, do not desire these things, why in the name of common sense should they attempt to prevent others who do desire them, from having their wishes gratified? It is the fable of the "dog in the manger" all out with them—they will not have ecclesiastical corporations themselves because they don't want them, *therefore* those who do want them shall not have them either! Could anything be more tyrannical, more selfish, more *gritish*?"

We thank the writer of the following letter, for the truly Catholic sentiments, therein boldly expressed. He is right. Religion is either *nothing* or *something*: if the former, mixed education is all very well; but if the latter, then most assuredly, Catholic children must receive their education, apart from their Protestant brethren, lest they become, what, in the cant of the day, are nicknamed *Liberal Catholics*, that is neither one thing or the other—neither honest Protestants, nor honest Catholics:—

To the Editor of the *Mirror*:

DEAR SIR,—Having seen in your paper of the 10th instant, a letter signed "Peter Murtagh," and which purposed to defend and throw some light on the system of mixed education as practised in Canada, I beg to state that that letter does not contain the views or sentiments of the Catholics of London on the all-important subject of education. I would not trouble you on this subject only for fear the idea might go abroad that the Catholics of this town were favorable to mixed education.—Perhaps it would be better for children to get a good secular education, even in a mixed school, than none at all; but that is a question which I am not a sufficient authority to decide upon. But I, for one, say emphatically that I would rather my children should get no education at all, than get an education in a school where the precious gift of Faith would be endangered. If a deal of those who talk so loudly about the benefits to society to be derived from mixed education can only impregnate the minds of Protestant children with hatred of, and contempt for Popery, and give Catholic children an indifference about their own religion, their object is gained; and if Catholic children now get that cold and lukewarm training which a mixed education is sure to impart, what may you expect of Catholic feelings in the next generation? As there is but one God, there can be but one Faith, and one true religious way of adoring that God, anything which the advocates of mixed education may say to the contrary notwithstanding. Either religion is nothing or it is something. If it is nothing, give us a mixed education system;—if it is something, as it assuredly is, let us have it pure and uncontaminated by the foul touch of a godless education. I say, then, that the Catholics of London are decidedly in favor of Separate Schools. The writer of that letter has been himself trained in one of those mongrel mixed schools somewhere in the north of Ireland, and is now teaching in the Union School in this town. Every man prizes the bridge that carries him over. It may not be very blameable to let a man rave and talk nonsense about politics and elections, which are open questions; but when a matter of so grave importance as the education of children, the temporal and eternal welfare of all most dear to man is at stake, it would be very culpable to be silent. Dr. Cullen's, Archbishop of Armagh, letter in your last impression, embodies the sentiments of the Catholics of London, and, indeed, should, of every right minded Catholic in the world. Hoping you will give the above remarks insertion in your valuable journal, I remain, Dear Sir, your obedient servant, P. P. London, (C. W.) Oct. 20, 1861.

ALICE RIORDAN, THE BLIND MAN'S DAUGHTER: A Tale for the Young. By Mrs. J. Sadlier.—Boston: Donahoe.

From this interesting little story, chiefly designed for the young, much amusement, and no little profitable instruction, may be derived. The talented authoress seeks always to combine pleasure and instruction; the philosophy she teaches is that of the wise king, who said, "Fear God and keep His commandments, for this is the whole duty of man." The Catholic press in the United States, speaks highly of this little work, and we can cheerfully recommend it to our young Catholic friends.

THE FIRST BOOK OF READING LESSONS, by the Brothers of the Christian Schools, Montreal.

This is the First, of the "Revised" and "Enlarged," series of Readers, by the Brothers of the Christian Schools, now in course of publication, by the Messrs. Sadlier & Co.

We cannot but express a desire to see these Readers introduced into every Catholic School in the land, as they are altogether superior to the numerous Readers put forth, in many of which something is to be found offensive to Catholics.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Chatham, J. B. Williams, £2; Peterboro', B. Boyd, £1 2s 5d; Milbury, U. S., Rev. Mr. Leveque, £1; St. André, Rev. Mr. Doucet, 12s 6d; Henryville, O. Campbell, 12s 6d; Cote de Neige, Jas. Reynolds, 6s 3d.

All the persons who were presented by the Grand Jury at the last Criminal Term as accessories in the acts of violence committed at the last civic elections, have been honorably acquitted by a Jury of their countrymen. It will be observed, moreover, that so lame, so utterly destitute of evidence was the charge against the accused that their council declined to call any witnesses, and that the Honorable Judge from the Bench ordered their acquittal by the Jury.—*Pilot*.

On Friday evening last, the Coroner's Jury, empanelled in the case of the unfortunate man, named William Hall, who recently died in the Hospital, from injuries received from some evil disposed person or persons, brought their proceedings to a close. The Jury could not agree in a verdict, eight of them implicated Henry Connor, as the guilty party, four setting forth, that the injuries were inflicted by some person or persons unknown. These different conclusions were of course arrived at from the evidence submitted. A warrant, it is said, has been issued for the arrest of Connor.—*Pilot*.

ARRIVAL OF THE EUROPA.

HALIFAX, OCT. 28.—The "Europa" from Liverpool, arrived at 9, a. m., with 106 passengers, including 12 for Halifax.

Kossuth had not arrived. It was confidently stated that he would come to Southampton in the steamer *Madrid*, leaving Gibraltar on the 17th, and reach Southampton soon after the 20th. The *Mississippi* had arrived at Gibraltar, and Kossuth's intention had been learned from himself. His family and the Hungarians who accompany him are 57 in number.

The Great Exhibition finally closed on the 15th. The Prince was present, but not the Queen. Many of the lighter articles were removed the second day after the close.

London was already wearing a different aspect. The awards of the Jurors did not give general satisfaction, and in one instance the Council and Jury came in direct collision.

Beyond the closing of the Council of the Crystal Palace, and the breaking up of the Exhibition, and distribution of medals and prizes, nothing of interest has transpired.

The enormous extent of Irish emigration recently was attracting great notice from statesmen and journalists.

The news from the Cape is the most disheartening since the outbreak.

On the 12th of August, British Caffraria was quiet, but heavy fighting had been heard in the direction of Fish River, where Sterke and Tula were in force. Various districts had been devastated by the enemy. Forty of the Boers intended to join the enemy.

The *Monitor* says, the *Post* brings the usual tidings of devastation and plunder in the frontier districts of Somerset and in the neighborhood of Sumburg.

A few miles from the former the Kafirs were swarming and the inhabitants were fleeing. Sheep were dying in large numbers from drought. There was alarm—apparently too well founded—of defection among the Cape Corps at Oakland; universal desertion was prevented by the Captain with the aid of the British residents. Matters were altogether in a very dangerous state, and residents were compelled to act on the defensive till the receipt of reinforcements.

Married.

At the Parish Church, Templeton, on the 27th inst., by the Rev. Wm. Ginguet, Mr. Daniel Lanigan, Grocer, of this City, to Sarah, eldest daughter of Thomas McGoey, Esq., J.P., of Templeton, near Bytown.

Died.

In this city, on Thursday, the 23rd instant, Mr. Jas. Gallagher, a native of Clones, County Monaghan, Ireland, aged 70.

GREAT BARGAINS!

SELLING OFF AT COST PRICE, A STOCK WORTH \$65,000; CONSISTING OF READY MADE CLOTHING AND DRY GOODS.

The Subscriber begs to inform the Public of Montreal, that on MONDAY NEXT, the 3rd November, and Following Days, he will commence Selling Off his Stock at COST PRICE.

L. PLAMONDON,

No. 122, St. Paul Street, Sign of the Beaver. October 30, 1861.

WANTED,

FOR the English Elementary School, connected with the St. John's Academy, a TEACHER, to whom a liberal salary will be given. The course to be taught this year will merely consist of Reading, Writing, and Arithmetic.

Application to be made to the Rev. C. Larocque, P. P., St. John's, or to Thomas Maguire, Esq., St. John's. N.B.—References as to character and competency, will be required. St. John's, October 30th, 1861.



## FOREIGN INTELLIGENCE.

## FRANCE.

**THE ENGLISH IN PARIS.**—The regulations issued by the Prefect of Police, by which all foreigners resident in Paris are obliged to obtain *cartes de séjour*—regulations which have since been extended by the Minister of the Interior to all France—continued to put a greater number of the peaceable English, long resident in the French capital, not only to serious inconvenience, but to positive pecuniary loss. The rich and great have been taken under the special protection of the English Ambassador, who saves them great trouble by an arrangement he has made with the Prefect of Police. It has been settled that the Ambassador is to give in a list of all the English residents in Paris who are known to him personally, and for whose conduct he will be answerable. Those who have the good fortune to be placed on the list are exempt from all further trouble; they get the *permission de séjour* as a matter of course. But the middle classes, shop-keepers, mechanics, servants, &c., who have not the honor of Lord Normanby's acquaintance, are forced to go through the tedious process, from which their more privileged countrymen are saved. Hundreds are to be seen daily crowding the Prefecture in quest of *cartes*, and joining in the *queue* of those who are waiting for their turn of admission. The writer knows of a case in which the man-servant in the house of an English member of parliament, after forming a portion of the *queue* from morning to night, was sent away, with an intimation that he should return the following day at six o'clock, when he found he had to repeat the process.—*Morning Chronicle*.

The refusal by the French government to permit Kossuth to proceed through France to England is the subject of general conversation; the majority of persons censure the government for the refusal. There are, however, many impartial men who think that in the present excited state of the country it would not have been prudent to permit Kossuth to travel through it, except *incognito*—a course to which it is said he would not agree, when it was suggested to him by one of his companions.

The police have been very active during the last few days in the Faubourg St. Antoine, and several Italian and German refugees, who had been found to be connected with secret societies in that part of Paris, have received orders to quit the capital.

The *Vau National* of Metz says:—"We know, from a sure source, that the Cardinal's hat left at the disposal of the Pope by the death of the Archbishop of Toulouse, is destined for Mgr. Donnet, Archbishop of Bourdeaux. As to that of the late Bishop of Arras, its destination is less certain, but it will be given, according to general belief, to the Archbishop of Tours."

## ITALY.

The *Univers* publishes the following from Rome, 30th ult.:

"Some machines of a new invention, intended to throw poisoned arrows, have been seized. There were several models of them; one was invented by Fabri, a mechanic of Parma, who was last year convicted of having prepared and paid for the assassination of Colonel Cardoni, and who, after having been condemned to death, had his sentence commuted into hard labor for life. Some of these machines were found at his residence. The other model was very portable, and might be easily concealed from sight; it was merely necessary to blow into a small iron tube to shoot out an arrow, the point of which, having been steeped in a subtle poison, would inflict a mortal wound.

Two custom-house officers have also laid hands on a second infernal machine, similar to that which was thrown against the drug warehouse of M. Mengacci; it was charged with balls and pieces of iron, and had the fusee attached to it. Two suspicious characters were seen bringing it from the Transtevere into the city, when they were met by the two officers, who asked them what they were carrying.—The men immediately gave it up and took to flight, when the officers, instead of finding smuggled goods, discovered it to be this infernal machine. It has not yet been discovered whence it was brought, but the direction the demagogues were coming from leads to the supposition that the manufactory of these instruments of death is somewhere in the Transtevere."

## SPAIN.

It was stated at Madrid that Queen Isabella had conferred a pension of 20,000 reals on the widow of General Enna, in consideration of the gallant services of her late husband. Mr. Labouchere was at the Escurial. He had been introduced by Lord Howden to Bravo Murillo as a distinguished traveller.

## PRUSSIA.

On Sunday week Prince Frederick William Charles of Prussia died at his residence at the Royal Palace, Berlin. He was the brother of the late monarch, Frederick William III., and uncle of the present King. Though sudden at last, the death of the Prince was not unexpected. He had preserved the robust health which most of the family enjoy till within the last two years.

## THE PLAGUE IN THE CANARY ISLANDS.

(From the N. O. Picayune.)

Our Havana Correspondent, under date of the 2nd inst., says:—"I send you a statement of a terrific epidemic, the plague, at the Canary Islands. They got it fishing on the coast of Africa, where the fishermen report that the dead bodies were as numerous as the sand of the sea." It is feared that the negro traders will bring it to Havana. The following is our translation of the statement referred to:—

The year 1851 opened under the most favorable auspices for the Canary Islands, their increase in commerce and population being well known. The

fine arts also flourished. But the destiny which for a moment seemed to rest from the persecution of these islands, which had dated from the time when they took the name of "the Unfortunate," again fell upon them with more fury than ever. Before its terrible anathema, commerce was paralysed, the theatres were closed, consternation seized every mind, the inhabitants hid themselves or retired to the country, and soon stupor, sadness, and almost despair, replaced the hours of felicity of those once happy people.

On the 6th June, 1851, the official journal of the province contained the following:—"The Board of Health of the District of Las Palmas, in the Canaries, has informed the Superior of the Province, under date of the 5th inst., that in the barrio of San Jose, in the city of the same name, some cases of epidemic cholera morbus have appeared." In consequence of this, precautionary measures were ordered to be taken.

For some months this infirmity has been prevailing in the city of Las Palmas, displaying itself in isolated cases. The faculty, through ignorance or malice, classed it as malignant quincy. But the authorities, ascertaining that many persons were dying, that the sick survived but a short time, and that the corpses showed black spots and were horribly disfigured, ordered the Board of Health of the Island, under the strictest responsibility, to declare the nature of the epidemic. Then, with general terror, the announcement we have alluded to was received.

History does not record anything so sad as the spectacle which the Island of Grand Canary has presented, and still presents. The best directed pen attempts in vain to relate such misfortunes and horrors, and words would not be sufficient to depict their intensity.

The epidemic now raged with such fury that the inhabitants, in consternation, abandoned the town, without caring for anything but their persons, to such an extent that they even forgot the ties of blood. Death surprised them in the midst of their flight, so that roads were covered with corpses, over which not a tear of friendship, or of filial or fraternal love was shed, because terror had smothered every sentiment except that of self-preservation. As was to be expected, the fugitives, carrying with them the fatal germ, infected the country, which became the theatre of the most horrible scenes.

The beasts, abandoned in the city, perished for want of food, and the decomposition of their bodies, together with that of the human corpses which remained unburied in the streets, vitiated the atmosphere to such an extent that any unfortunate person who might return to the city fell dead almost as soon as he entered a house. However, this new contretemps was stopped as soon as possible by the energetic measures taken by the worthy Military Governor, and by the humanity of the second alcaide of the Corregidor, and various young men, many of whom fell victims to their heroism.

At last the supposition was confirmed that the epidemic was not the cholera, but the terrible plague of the Moors, it having been ascertained that it was introduced into the Island of Grand Canary by the fishing vessels which frequent the western coasts of Africa. The persons in the Island devoted to this traffic, numbering about 1,800, have almost all perished, as there remain only enough to man a single vessel. According to the declarations of the masters of the said vessels, on all the western shores of Africa there reigns a deadly pest which carries off the inhabitants, the mortality being so great that the corpses are strewn upon the earth in incredible numbers, and their decomposition augments the influence of the corrupted atmosphere.

As soon as the Commandant General of the Province learned the abandonment of the City of Las Palmas, he sent a portion of the garrison of the capital to bury the dead, but the greater portion of the soldiers were attacked by the epidemic and died. In short, in order to give an idea of the ravages of the pest, it is only necessary to state that in two months 6,000 persons died in the city of Las Palmas, and 16,000 in the whole island. Up to the last dates the plague had spared the towns of Agate and Fejeda.

The Bishop is one of the persons in Grand Canary who have contributed most to the alleviation of suffering humanity. This holy prelate and worthy pastor, with a resignation truly evangelical, displayed the utmost charity, zeal and interest in behalf of the unhappy people. He was, and still is, untiring in traversing the streets, opening his purse, giving spiritual consolation, establishing an hospital in his own palace, and in ministering to the unhappy victims with his own hands. The Brothers of Charity and the youths of the *hospicio*, imitating this hero, who has acquired eternal glory, and who appears a messenger of the Most High, lent all their efforts to assist the afflicted.

At the last dates, Aug. 12, the epidemic abated considerably in the city, though it still raged in the country.

## "AN ILLUSTRATION OF FANATICISM."

We copy the following article, with the above given title, from the columns of the *Toronto Church*. Our Protestant cotemporary, unmindful of the old proverb—"Dog never should eat dog," is very severe upon his Protestant brethren, for exercising the privilege he claims for himself—the right of private judgment. No doubt, Mr. Bannison, when administering arsenic to his wife, was merely carrying out his convictions, and acting according to his way of thinking; what right then, has any Protestant to find fault with him?—

"William Bannison, a native of Portadown, Ireland, emigrated to Edinburgh some years ago, where he followed the occupation of an iron-founder. He was a steady, sober, industrious man, but so grossly illiterate that he could neither read nor write.

"The popular fallacy that 'ignorance is the mother of devotion,' found a seeming confirmation in the present instance. Bannison was induced to become a member of the body of Methodists commonly called *Ranters*, and ere long made himself conspicuous by parading on all occasions, the peculiarities of that noisy and theatrical sect. Whilst engaged at work, for instance, he was in the habit of singing the favorite hymns of the *connexion*; and on his fellow laborers occasionally enquiring whether he would not try a song, he replied with austere emphasis that he would not do so, 'because he had already served the Devil too long.' In one word, he was a thorough counterpart of the self-righteous one of old, who scowled at all whose attainments were not so exalted as his own, and thanked God that he was not as other men were.

"Though ignorant in the extreme, as above stated,

Bannison possessed in a signal degree that aptness and fluency of speech vulgarly mis-called 'the gift of extemporaneous prayer.' This fancied endowment of the Holy Ghost was not suffered to lie fallow. As the *Edinburgh Courier* (from which we mainly derive our facts) observes, 'He was the master-spirit of all the prayer-meetings, &c. &c. &c., practised by the sect to which he belonged, and has often been absent three days together, assisting at one or other of these meetings.'

"Bannison was married, and his wife, who had brought him one child, was the victim of prostrating and unremitting bodily disease. Being subject, moreover, to painful depression of spirits, she required constant care and attention. Unfortunately she looked in vain for such sanitary offices to her husband. Regarding himself as a sort of apostle, and puffed up with the applause which greeted his 'ministerial' displays, he could not stoop to attend to the necessities of his poor frail helpmate. The 'class-meeting' and 'love-feast' absorbed all his spare time, and bating her infant, Mrs. Bannison was too frequently left without company or companionship.

"It is not strange that in these circumstances the neglected wife should have deeply felt the treatment to which she was subjected, and often did she complain to her neighbors of the callous conduct of the man who had vowed to love and cherish her till death.

"The fact of these murmurings been made, soon came to the ears of the enthusiast, and had the effect of stirring up the corruption which denuded in his heart. His vanity and self-esteem were sharply wounded. He could not brook, that whilst regarded by the conventicle as a spiritual father, and a master in Israel, he should be subjected to the accusations of a woman who had not, like himself, 'received religion.' Finding that as a 'prophet,' he had no honor in his own house, he resolved to put that house 'in order,' by murdering his wife.

"We are ignorant of the special pleadings used by Satan to urge the miserable fanatic to this determination. Possibly he assumed the form of an angel of light, and represented that by the act service would be done to God. His spouse once removed, the preacher could exercise his 'gifts' with greater facility, and thus the prosperity of the 'Church' would be advanced and promoted.

"He procured a quantity of arsenic, which for six weeks he carried about his person, not finding a convenient opportunity to administer it. During this ghastly interval, he attended as before to his 'spiritual duties, and officiated among his admiring and edified brethren with as much unction and acceptance as ever.

"At length the deliberately-planned murder was carried into effect. Stimulating a tender anxiety for the comfort of his unsuspecting victim, Bannison with his own hands prepared some porridge, and having mixed the poison therein, pressed the fatal food upon his wife. She readily partook of it, the murderer declining to participate on the plea of indisposition.

"And here the tragedy reaches its most terrific climax. Mrs. Bannison, it would appear, had never experienced 'conversion,' or the process so denominated by many sectarians. Accordingly, whilst the hapless woman was convulsed with her mortal pangs, shrieking in agony, and scorched with intolerable thirst, the 'class leader,' desirous to add a fresh trophy to his spiritual triumphs, was unwearied in his exertions to 'get her religion.' At the window of the torture-chamber he knelt down, and prayed long and loudly to the God whose laws he was so frightfully breaking, for the conversion of the dying sinner. The annals of crime present no counterpart to this frightful and most revolting episode, which eclipses even the artistically conceived horrors of the modern school of French fiction.

"Bannison's ostentatious tone of 'prayer' was the means of discovering his guilt. 'The great noise which he made,' says the *Courant*, 'while playing thus, attracted a crowd, and among others the manager of Shott's Foundry. When the latter gentleman heard of the sudden death of Mrs. Bannison, and found that instead of calling in medical aid during her intense sufferings, the husband was engaged as before mentioned, his suspicions were aroused, and the body of the unfortunate woman was exhumed.' The result was, that the monster being brought to trial, was convicted, and perished at Edinburgh, a few weeks ago, under the hands of the executioner.

"In prison, he made a full confession of his guilt, which our cotemporary says 'his spiritual advisers have refused to publish.' Whence this refusal? Is it because the spiritual disclosures would unveil more than is expedient of the hot-bed system of making men 'religious?' The Ranters are not in the habit of keeping secret the dying 'experiences' of their adherents, particularly when their experiences tend to the magnification of the sect. We may therefore fairly conclude, that had the revelations of William Bannison not been of a damnable character, they would have been promptly given to the world.

"We make no comment upon the foregoing dreadful narration, which must convey its own obvious moral to every sound-thinking Christian man.

"Thanks be to God, that as Anglican Churchmen we possess so many safeguards against the two extremes of Popish formality and ranting fanaticism, both equally inimical to the growth of grace, and the strivings of the Holy Ghost."

Yes, the Anglican Churchmen have the safeguard of the Judicial Committee of the Privy Council, and the teaching of their consistent Primate the Protestant Archbishop of Canterbury, who denies Baptismal Regeneration, and repudiates the gifts of the Holy Ghost.

## THE FORTUNES OF THE CHURCH.

(From the Catholic Telegraph.)

The Ecclesiastical historian, in tracing the fortunes of the Church, leaves not a stronger impression on the mind of his reader than that of the perpetual perils which environ her. Contemporary writers invariably speak of their own times as fraught with the greatest dangers, to which past ages were comparative strangers, and so it goes on. The See of Rome, some how or other, survives the storms, but only to encounter others; when one sunken rock has been with difficulty avoided, another appears suddenly at the prow.—There is no prospect anywhere of an open sea or fair weather; the sailors are worked hard, and the master has no time for repose. Sometimes an enemy heaves in sight, and sometimes a mutiny is threatened on board. Officers desert or become faithless, secret signals pass between them and the foe, and all the vigilance of the master is put in requisition to detect

the danger and to neutralise the treachery of a dishonest crew. Such is the condition of the Church, only the Pope is always faithful, and Judas has his successors as well as Peter.

Every age is an age of transition, and every man witnesses a crisis. We are not living in quiet times, nor in times more dangerous than the ages that have gone by. But we do live in times of as great danger, and have need of the greatest vigilance, prudence, and heroism. The Holy See is not less an object of attack to-day than it was five hundred years ago, and there is no reason to suppose that the powers of the world are less capable of seducing Bishops now than they were in the days of St. Gregory VII. or Alexander III. Throughout the long contest of years, it is the Holy See that has really gained, the civil governments being in fact the losers. Secular powers, by detaching the local Episcopate from Rome, and bribing it to love its country more than the See of Peter, have in effect lowered the character of that Episcopate, weakened its influence, and made it contemptible in the eyes of its own subjects. The result has been, that the Priesthood and the people have looked beyond their Bishops to the Holy See, and greedily drinking its Ultramontane doctrines, compelled their Bishops to own a power greater than themselves. The Bishops throughout Europe who were cold in their devotion to the Holy See have seen themselves discarded by the State which seduced them, and privileges to which they pretended, and exemptions which they claimed, were taken from them, and they compelled to admit that their strength was not in themselves, but in direct, close, and reverential intercourse with their Sovereign Lord the Pope.

It is instructive to observe how secular governments have overreached themselves. They labored everywhere to nationalise the Church—to make the Bishops their own friends. They had recourse to all possible means for the execution of their task; bribes, threats, punishment, persecution and plunder, oaths of allegiance, oaths of renunciation, civil distinction, offices of state, temporal jurisdiction, and private confidential intercourse. In one country proscription of Bulls, in another royal *placet*, in another secret insinuations through prudent Bishops, but all fail in the end. The throne of Peter is on an immovable rock, and temporary confusion, storms, and darkness serve only, when the mist has cleared, to show that it can stand. So now the Pope has obtained throughout Christendom a more direct, open, and hearty, recognition of his authority from the Bishop, than was ever known before in the whole story of the Church. And this has come about, in a great measure, through the pernicious intermeddling of the State with business over which it has no control. England, indeed, furnishes a remarkable illustration of this. The Government enslaved the Bishops, and, in doing so, overdid its work; it destroyed them; but the issue is, another Hierarchy gradually growing up, from the Archbishop to Vicar-Apostolic, and at last to Bishops with ordinary jurisdiction, independent of the State, against its will, and in defiance of its most determined remonstrances. It is the direct creation of the Holy See, without antecedent traditions, without privileges or exemptions, owing itself, and all it has to the Supreme Pontiff, without the pretence of any customary jurisdiction which it can plead in bar of the Apostolic mandates.

It is true that these results are the work of time, and have come about through a long series of years, and that the State has occasioned the loss in England, Scotland, and Ireland, of millions of human souls.—We, however, who reap the fruit, have reason to be grateful, and to be very careful that we take no step which shall lead us into evil similar to that out of which the Church has just escaped. Mischiefs begin at home, and the Holy See cannot always correct wayward children, any more than it can exterminate sin. It is the See of Rome alone that will survive the changes of the world, and the fortunes of that See are the fortunes of the Church. All other Sees are strong only in proportion to their devotion to the See of Peter.

The rock on which local churches split is the favor and friendship of the State; and that is probably the greatest and strongest temptation to which the local Episcopate is liable. It is this which extorts *concordats* from the See of Rome, and impedes the free action of the Pope, who, rather than see souls exposed to ruin through schism, makes concessions to secular powers and mercifully winks at minor transgressions of his law, as in a general interdict he permits the administration of Baptism, and the Sacrament of Penance to the dying.

After years of contention, and the apparent defeat of the holy See, the fruits of the struggle are reaped, not by the secular powers, nor by the national Episcopate. Civil authorities are naturally jealous of the Ecclesiastical influence, and a national Hierarchy, strong and united, wealthy also, and endowed with great privileges, is not less anxious for some independence within the sphere of its sway. To worldly men Rome is the common enemy, and it is no where difficult to find people ready enough to fight against her. Neither does it require any sanctity of life or great learning to contend with the Pope; the more unholily and ignorant the combatants, so much the better. National independence has charms for most men, and they like to be self-governed—that is, not governed at all; so that the Pope has always an army in the field ready to do battle against him whenever he is supposed to be unwilling to fight. Passion and prejudice, and supposed wrongs will move a world towards mischief, and neither authority nor law has much chance of being attended to when madmen and fanatics are ill at ease.

It is clear that the English Government has entered with new spirit on a new campaign at last. It had been for years preparing its powers, and ascertaining the defences of the foe. It has, however, come to the field sooner than it intended, and it has unwillingly admitted the fact. Our friends and patrons regret that we must fight before the national system of education had been fully matured. This was the grand mine which the enemy had dug deep beneath our foundations, and it bitterly laments its detection. Insidious friendships have been rudely broken, and the treacherous civilities have been appreciated at their true value. For the present it is open war, but only in appearance; the Government does not mean to do more than frighten us into loyalty, and then will begin again its work of flattery and courtesy—will recognise the Bishops by degrees in spite of the law, and will labor hard to make use of them, not against themselves, but in reality and in earnest against the Holy See. Civil liberty in Rome and the States of the Church is to be the ostensible object, and the real one, to make the Pope the friend, if not in the course of time, the subject of England.



THE PROTESTANT BISHOPS IN THE GAZETTE.

"Physician, heal thyself" was an injunction delivered before the Bishops of England undertook to deal with their own case; and they have thrown discredit on the rebuke. Set a thief to catch a thief, if you like; but do not set a bishop to reform a bishop, still less to reform himself. He does not do it well; and the attempt, failing, is a glory inverted. The episcopal attempt, failing, is a glory inverted. The episcopal attempt, failing, is a glory inverted. The episcopal attempt, failing, is a glory inverted.

One of the last accusations was that implied in the statement of the Horfield case; which appeared to exhibit a prelate as trafficking in renewal-fines, and pocketing more income than his stipulated allowance. The whole case was denied, as a scandal; but in the Gazette this week appears a new set of regulations by the Ecclesiastical Commissioners, preventing such affairs for the future. So that Sir Benjamin and Mr. Horsman are not idle grumblers after all. The new regulations bind down each bishop to give in, half-yearly, an account of his receipts, and to pay over, half-yearly, any amount beyond the half of his specified revenue; also especially to report to the Commission the renewal of any lease for which the fine exceeds £100; the lease not to be renewed except with the approval of the Commissioners. Thus is that grievance disposed of. No more will any bishop be obliged, or able, to rake up old accounts for a series of years past to play surplus against decrease; no more will bishop judge himself in foro conscientie the amount he ought to pay in conscience is such a slippery arithmetician! No more will he be embarrassed with nice perplexities as to the commercial interests of the Church, and in his zeal for religion suffer himself to be betrayed into unintelligible shufflings of renewals, commendations, and inductions. No—each quarter-day of spring and autumn must he deliver in an account for the half-year ending on the previous quarter; three months, however, being allowed him to bring his mind to bear upon temporal affairs.

The special grievance may be blocked out, but still the new arrangement is not quite satisfactory. It is to take effect only on bishops appointed after the 1st of January, 1848,—prelates before that revolutionary era being allowed the option of accepting the income specified in a new schedule as a substitute for their present incomes; and they still reserve to themselves salaries ranging from 4,200*l.* for Llandaff to 15,000*l.* for Canterbury. Some prelates, therefore, if they please, may continue to act on the Horfield-and-scandal plan: so difficult is it to get a bishop to squeeze a bishop! Again, we notice that the new regulation guarantees the bishop a payment if the revenues of his see should fall short of the stipulated amount: which is fair enough, only it shows the sharp eye which a bishop has for business.

For bishops, be it remembered, are the authors of these new regulations: the Ecclesiastical Commissioners are bishops and some friends of bishops. And it is not pleasant to see the right reverend ministers of affairs which are not Cæsar's so very keen in financial affairs, their own revenues being the matters in issue. In almost any other case of the kind, where gentlemen have some pecuniary interest involved in a question of public benefit, such gentlemen would retire from the consultation; but most especially might that delicacy be anticipated where even professional and technical etiquette points out the matter in issue as one peculiarly improper to be handled by the persons concerned. In duty and spirit, the true priest is as much above an ordinary gentleman as the priest Master is above Cæsar; but in action the priest does not think it necessary to rise to the gentlemanly standard. Rather he defends his gains with acrimonious eagerness; is not averse from exhibiting himself as striving to keep reform of his own finance in his own hands, lest it be too thorough: denies avowments which are afterwards substantially confessed, in dilatory, reluctant concessions; allows that to bind his order it is needful to use the close stringent language without which the legal conscience ranges in unreproved license; and displays all this sharp, minute solicitude, at a time when the Church is "in danger," and is especially suffering under a charge of the idolatry of the golden calf.—*Spectator*.

ORANGEISM.

The British outcry against the "Papal aggression" has resulted in a practical fact in the land which owns its heresy to the ferocious temper of John Knox. In England, people were satisfied with making speeches, signing addresses, and turning helpless malservants into the streets to sin. But Scotch Whisky was too potent for such quiet demonstrations. In that land, where drunkenness and Puritanism hold a divided but equal sway, a more serious manifestation of Protestantism was made, and now, it seems, the zealous preacher finds himself in danger of the law, and the Scotch judges at Glasgow have pronounced sentence of death upon the disciple of Lord Roden and the chimney follower of the Prime Minister of England.

In August last, an enthusiastic Orangeman took counsel of the whisky cask, and the inspirations thence derived proved too powerful for his debilitated reason. The mythic prophesies of Delphi sat on a three-legged stool over the fissures of a perforated rock, out of the deep abyss of which issued forth the hot steam of a maddening enthusiasm, and then poured forth to a credulous audience the raving follies of an excited brain. So in Glasgow the devout Orangeman, after an appropriate session over the whisky bottle, rushed forth into the streets, and began to magnify his Protestant divinities. He was inspired like Mahomet, and denounced death against every one who did not pronounce the formula of his misbelief. The only clear notion that he had was, that the Pope must be destroyed, and every one who belonged to him. His devotion was so intense, that he could not tolerate the existence of a single person who did not join in his cry.

The wretched Orangeman, armed with a knife, went into the streets of Blantyre Works village, proclaiming his murderous intentions. He was not in jest, but seriously meant to stab the first Catholic he could find. He caught hold of one man, but he was a Protestant, and, under the dreadful circumstances he was placed in, we are not surprised that he made an

honest confession of his misbelief. The most inveterate dissembler, being a Protestant, would, in that case, have dealt honestly with his raving interrogator. The man of whiskey was not altogether satisfied with the oral confession of their common heresy, so he required of him the secret sign of brotherhood—what he called the "Orange grip"—the signal probably by which those are known who have been admitted into the more recondite mysteries of this Babylonish religion. The poor man who was thus required to make the more solemn evidence of his profession, contrived to make his escape from the unwelcome and self-appointed inquisitor. Whether it was that he feared the result in either cases, or that he knew not the secret sign, does not appear. He very wisely contrived to make his escape, and so saved his life.

The true Orange Protestant, thus deluded, became more reckless, the excitement he was laboring under became greater through rage, at the escape of his victim before he could accurately ascertain the precise character of his religious conviction. Whiskey and rage combined, made him now terrible in his zeal, and the next person he met with received the knife without any previous interrogation. No questions were asked, and the Orangeman drove his knife into the body of an unoffending man. The unfortunate victim of his fanaticism proved to be a Protestant, like his murderer and thus the Catholics escaped from the snare laid for them. When the evil deed was done, the officers of the law seized upon this new prophet, who was consigned to gaol, subsequently tried for murder, and now lies under sentence of death.

This is murder, but the guilt of it lies upon other men than the miserable Orangeman who committed it. They who suggested to the mob that pelting a Cardinal might be a good deed, and those who wished to send a war-fragate to the mouth of the Tiber, are not wholly innocent of this cruel tragedy, perpetrated under the suggestions of Scotch whisky. People who wrote on the walls of London and elsewhere, "Down with the Pope," and "Down with the Mass-houses," are the real instigators of diabolical deeds; and the Orangeman was not more wicked, but only more consistent than those popular preachers who suggested that hearing confessions should be a capital offence. The lying traditions of the British Reformers have sunk deep into the popular mind, and there is much reason to fear that they will be obliterated only by the wildest infidelity. Some twenty years ago the commander of a British vessel was in imminent danger of running upon a rock, whereby his ship must have been inevitably dashed to pieces. He escaped unhurt, and called upon his crew, by way of thanksgiving for deliverance from death, to join with him in his act of devotion, which was, "Three cheers for the king, and damn the Pope!"

MARTYRDOM OF A CATHOLIC PRIEST IN CHINA.

A letter from Hong Kong, addressed to the *Univers*, gives the following details of the execution of M. Schöffler, a missionary priest:—"On the 4th of May, about noon, by order of the grand mandarin, elephants and horses were prepared, and two regiments of satellites were under arms. The muskets were loaded, and every one expected that it was an expedition against the rebels which was being fitted out, for that an attack was to have been made on the haunts of some brigands. It was soon, however, understood that all the preparations had been ordered for the execution of M. Schöffler. The mandarin, fearing that the Christians would endeavor to rescue their missionary by force, wished to intimidate them by this display of troops. When his intentions were known, all the town showed the greatest affliction. The gaolers, the prisoners, and all those who had had any connection with the missionary, expressed their sorrow and regret. M. Schöffler, on the contrary, was smiling with delight, and he prepared to walk to the place of execution with greater ease by dressing himself as lightly as possible. The mandarin was apprehensive of a riot, and he took up his position on the ramparts, surrounded by his troops, all ready for action. The execution took place outside the town. The cortege of the martyr was arranged in the following manner:—Before him marched a soldier, carrying a board affixed to a pole, on which was written—'Notwithstanding the severe prohibition against the religion of Jesus, a European priest, named Augustin, has dared to come here clandestinely to preach and seduce the people. When arrested, he confessed everything—his crime is evident. Let Augustin have his head cut off, and throw into the river. Fourth year of Tu Du; First of the Third Moon.' Eight soldiers, with drawn sabres, marched by the side of M. Schöffler; 100 men armed with muskets or lances formed the head of the procession; two elephants formed the rear-guard.—The martyr held up his chains when walking; he walked quickly, as if hastening towards his triumph, and continually offered up thanksgivings. He was surrounded by an immense crowd; the greater number of these Pagans were struck with religious admiration; there were some, however, who railed and blasphemed. On arriving at the place of execution, the martyr fell on his knees, kissed the crucifix three times, and at the request of the executioner he took off his coat and turned down the collar of his shirt. The executioner having afterwards tied his hands behind his back, the martyr said to him 'do your business as quickly as possible.' 'No, no,' replied the mandarin, who was informed of what M. Schöffler had said; 'follow the signal of the cymbal, and only strike at the third sound.' The signal was given. The hand of the executioner trembled. He struck three blows of his sabre on the neck of the victim, and was at length obliged to cut the flesh with a knife, in order to detach the head from the body. In Cochina China those who are present at executions are accustomed to disperse immediately after it is over; but on this occasion, although the greater number present were pagans—for there are very few Christians at Son Tay—they rushed forward to collect some drops of the blood, and get some portions of the garments of the martyr. It was remarked that an inferior mandarin, a Pagan, before the execution, threw a coat of white silk and a piece of white linen at the feet of the martyr, in the hope that it would be stained with his blood. M. Schöffler, thinking doubtless that they belonged to some Christian, took them up and placed them inside his shirt next his heart. When the chief mandarin was informed of what his subordinate had done, he ordered him to receive several blows with a stick; he, however, went off very delighted with the possession of his precious relics. The Christians obtained the body of M. Schöffler, but the head was thrown into the river, and had not been found when the above letter was written.

A WISCONSIN DEBATING CLUB.

"Gentlemen," said the chairman, the question for this evening is, which conferred the greatest benefit on man, Mr. Christopher Columbus, or General George Washington! On the affirmative, Messrs. Van Deezzer, Dusenbury, and Penix; on the negative, Messrs. Foster, Milligan, and Sampson. Mr. Van Deezzer has the floor."

Mr. V., the village lawyer, a smart dapper looking man, arose and taking a sup of water out of the cup which was before him, did depose:

"Mr. President and Gentlemen and Ladies—I arise to advocate the affirmative of this question; that is to say, that I affirm that Mr. Columbus did a greater benefit to mankind than General Washington. In order more fully to digest the interrogatory just propounded to enter into the merits of the case, I will give a brief, succinct, and condensed account of Mr. Columbus's life and exploits. Sir, who was Christopher Columbus? Sir, echo answers, the greatest man of his times. Sir, Columbus was the offspring of a man of the same name, who was an indignant basket maker in a small town called Rome, situated on the river Tigris, a stream which takes its rise in the Pyrenean mountains, and flows in a south easterly course into Gulf of Mexico. At an early age Columbus evinced a decided talent for the sea, and occupied the leisure hours of his infancy in perusing books of travel and works on navigation. It was while engaged in these pursuits that he inadvertently met with the works of Robinson and Cuscoe, and Captain Cook, and the definition he made from them was that far away over the trackless main, hitherto untrudden by the foot of man, was an undiscovered country.

"As he approached to manhood, he was filled with a desire to discover that country which he so often saw in his youthful dreams; actuated by this desire, he petitioned the great Pontifical Pope of Rome to give him three yaws and a jolly boat to carry out his design. That distinguished man at first refused, but his wife Cleopatra, being pleased with the promising looks of Mr. Columbus, actuated with the magnanimity which is a caricature of her sex, prevailed upon him to grant Columbus's request, whereupon, providing his vessels with stores and men out of his own pocket, Columbus got ready, and on a certain month, and on a certain day of a certain month, and in a certain year he set sail from the Holy Sea of Rome, and after a long and tempestuous trip, he set foot, at last upon the Plymouth Rock, in the Island of Juan Fernandez; it was on that occasion that he exclaimed—'Breathes there any man with soul so perfectly dead as never to himself has said, this is my own, my native land!'

"Sir, Mr. Columbus did not long survive the hardships of that voyage, and was taken prisoner by the King of the Canoon ball Islands, and with all his crew cast into chains and slavery, where he died an ignominious natural death, with his whole crew, leaving not one to tell the tale. Peace to his ashes and there'n."—*Boston Pilot*.

German Democracy has a fearfully strong representation in America. In all our large cities there are organized associations, leagued together, and acting under a central power in Europe. These are the associations which at Hoboken year after year, in exact accordance with the Manifesto, which we have quoted, have denounced our Washington and his associates as aristocrats, and have avowed that the Constitution of American Republicanism must all be overthrown, and replaced by their Social Democracy. One of their champions Herr Frederick Hecker, some few years ago held forth in Tammany Hall, in a speech which the press of the city was too cowardly to report and denounce; saying that the "true Democrats" in America had a work to perform;—to make all the "moneyed aristocrats in the United States about a foot shorter"—illustrating the expression by a motion of the hand as if cutting off their heads. These are the men who have repeatedly and gallantly denounced in the *St. Louis Republican*, (a paper that does honor to the Democratic party of this country,) as a band of desperate ruffians who are certain to involve this country in political troubles, and which it is the duty of patriots of all political parties, to shake off and disown at every sacrifice. These are the men and the associations, whether called "Turners," "White coats," or what not, that after some slight timid censures by papers in New York, have since been lauded by nearly every daily paper in this city—by the hacks of party politicians for fear of losing some dozens of cut-throat voters, by non-political mercenary prints, for fear that their clerks might rattle a few pennies the less in the coffers that are filled by the obscenities, and the lies of the cheap newspapers.—*N. Y. Freeman's Journal*.

MORALITY IN MASSACHUSETTS.—"The Woman's Rights Convention" held its sitting in Worcester on the 15th and 16th of this month. Several able speakers (mostly of the softer sex) were present who endeavored in a very eloquent style to prove that the fair portion of the creation are a very ill-used class, and that instead of minding their household affairs, and instead of leaving the cares and toil of business, fighting and law-making to their husbands, that the business should be altogether reversed. There was one gentleman there who spoke of morality in general, and in this State in particular, and as a proof that the population were rising in the scale of goodness he read the following table of Divorces granted in Massachusetts for ten years past:—

Year.	Divorces.	Years.	Divorces.
1841	69	1846	92
1842	43	1847	101
1843	68	1848	102
1844	95	1849	131
1845	98	1850	140

In Mr. Channing's opinion, the increase of Divorces did not keep pace with the increase of the population, and hence the improvement. This is very absurd logic for the increase of population is mainly Irish, and the Divorces relate almost exclusively to Americans.—*American Celt*.

A FATAL JEST.—A young lady in one of the seminaries of New York, indulged in the plesantry of frightening a school-mate, by appearing before her in the solemn dress of the grave. So perfect was the deception, so terrible the shock, that the frightened young lady fell senseless to the floor, and has not yet recovered her reason. It is feared that she is a maniac for life.—*Boston Pilot*.

American Cider and Butter is now imported to the London market, and Eggs from Egypt!

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

BLANK BOOKS,

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EDWARD DUNIGAN & BROTHER,

151, Fulton Street, near Broadway, New York.

Would respectfully call attention to the following CATHOLIC SCHOOL BOOKS,

Which they have just published.

THE CATHOLIC EDUCATIONAL SERIES,

Book First and Book Second

OF LESSONS FOR YOUNG LEARNERS.

To supply a want long felt and acknowledged, the want of School Books of a National character, and a true Catholic spirit, the subscribers have been urged to the present undertaking, and intend, under the above title, to publish a series of works designed for elementary instruction. Of this series, the First and Second Books are now ready, and in these it will be perceived that while great pains have been taken to assist the learner, in his attempts at mastering the rudiments of knowledge, the compiler, who is a *Catholic Gentleman* of many years experience in teaching, has endeavored to sow in the young mind the seeds of Religion which, it is hoped, will one day produce an abundant harvest of Christian virtues, without which all knowledge would be vain.

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EDWARD DUNIGAN & BROTHER,

Also beg to inform the Catholics of the United States, Canada, &c., that they have purchased from Mr. Eugene Cummiskey, of Philadelphia, the Stereotype Plates of all the

CATHOLIC SCHOOL BOOKS

Published by him, and they respectfully beg to call the attention of the Rt. Rev. Bishops, Reverend Clergy, and all interested in Catholic Education, to their new editions just issued. They would especially request attention to the series of the

CHRISTIAN BROTHER'S BOOKS,

Which have received such universal approbation from the Rt. Rev. Bishops, and the Rev'd Clergy, in every part of the world where the English language is spoken. The new editions will be found much improved in binding, printing, &c., and copies for inspection will be forwarded, free of charge, to any parties wishing them.

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Quebec, 1850. T. CASEY.



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Those Books have been entirely remodelled and some matter stricken out, and a great deal of useful matter added. Large additions have been made to the Spelling Lessons, and the entire properly accentuated, a feature which is a decided improvement on the old Philadelphia Editions, which have been in use in the United States for some years past.

The Philadelphia stereotype Edition, (which has been purchased, and is now announced by a New York house), was stereotyped some eight years ago, from one of the earliest editions published by the Brothers of the Christian Schools, in Ireland, but which they have long since laid aside for later and improved editions.

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This is decidedly the cheapest and best Catholic Life of Christ and His Apostles, that has yet been given to the public. It has already been translated into the Spanish and Italian languages; and in Paris one publisher sold Eight Thousand copies in one year. We feel confident that few Catholic Families in this country will be without a copy, as we intend to place it within the reach of all, by fixing the price so low that all can afford to purchase it.

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THE next MONTHLY MEETING will be held in the Rooms, St. Helen Street, on TUESDAY EVENING next, the 4th of November at half-past eight o'clock precisely.

By Order, DANL. CAREY, Secy. October 30, 1851.

WANTED, AN ASSISTANT TEACHER.

Apply at the Bonsecours School. October 23, 1851.

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FOR SALE.

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DOCTOR TUCKER has removed from 56 McGill Street to Lagachetiere Street, corner of St. Constant Street. Montreal, 15th October, 1851.

M. DOHERTY, ADVOCATE,

Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

B. DEVLIN, ADVOCATE,

No. 5 Little Saint James Street, Montreal.

H. J. LARKIN, ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE,

Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

D. & J. SADLIER & Co., HAVE JUST PUBLISHED THE GOLDEN MANUAL;

BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE, With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist. The English versions of the Psalms here given, have been constructed by a comparison of the authorised Douay text, (to which in substance it adheres,) with the several other versions, which from time to time have been sanctioned for the purpose of devotion. The indulgent prayers have been literally translated from the Raccolta, Bonvini's Treatise on Indulgences, and the best edition of the Celeste Palmatum. The particulars connected with the Confraternities, &c., to which indulgences are attached, have been carefully collected from authorised sources.

The American Edition has been enlarged by the addition of THREE HUNDRED PAGES of matter, under the supervision of a Rev. gentleman of New York. Many new translations have been made expressly for it, and a great number of Prayers have been added, which are in constant use in this country. The Illustrations are appropriate and well executed.

We send this book confidently before the public, with the assurance that no expense has been spared to make it (what it really is) the most complete Prayer Book ever published in the English language.

The following notice of the work, is taken from Brownson's Quarterly Review for July, 1851:—"This is a reprint from an English Manual approved by Cardinal Wiseman, with large additions by the American editor. It is the largest and most complete manual of devotion we are acquainted with. It contains a great variety of devotions, adapted to almost every occasion and to every taste, and, as far as we have examined it, selected with judgment and true devotional feeling. We know of little, except in devotions before and after communion, that we could desire to have added, and we have met with nothing in it that we wish to have omitted. It is due to the publishers to say that the copy before us is well printed, and richly bound. It contains numerous illustrations, several of which are executed with much skill and artistic skill and taste. There is no occasion to commend this Golden Manual to the public, for it is approved by the Most Rev. the Archbishop of New York, and is sure to become, and deservedly, a great favorite with devout Christians."

Table with 2 columns: Item description and Price. Items include Strong sheep binding, Roan, embossed, plain edges, marble edges, gilt edges, 4 plates, gilt sides and edges, Turkey Morocco, gilt edges, 8 plates, Superfine Paper, Morocco extra illuminated title and 12 plates, clasps, Antique.

It may be had in a variety of Fine Velvet Bindings, at prices up to 50s. This is decidedly the CHEAPEST PRAYER BOOK, considering the amount of matter and the style in which it is got up, ever printed. It contains THREE HUNDRED PAGES more than prayer books that are sold at the same price. D. & J. SADLIER & Co., 179, Notre Dame Street. August 21, 1851.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 3rd of NOVEMBER.

By Order, H. J. LARKIN, Rec. Sec. October 30, 1851.

Lodgings for Female Servants out of Place, AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

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N. B.—Gentlemen wishing to furnish their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct. 19, 1850.

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THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF and PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session. FRANCIS MACDONNELL. April 24, 1851.

ROBERT M'ANDREW,

IN returning thanks to the public, for the liberal support he has received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW, if not LOWER RATES than any house in the city. May 14, 1851.

JOHN M'CLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST),

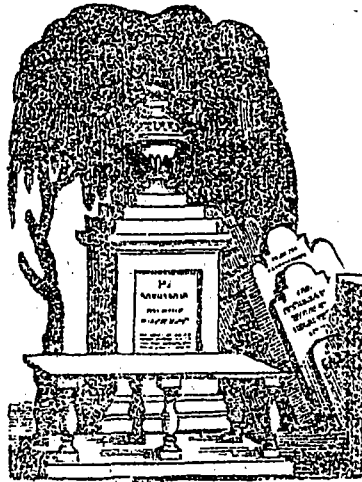
No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

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N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

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UNDER THE PATRONAGE OF THEIR LORDSHIPS, THE BISHOPS OF MONTREAL AND MARTYROPOLES.

THIS new Establishment, advantageously situated on the bank of the beautiful river Ottawa, between the flourishing villages of St. Andrews and Carillon, and on the highway of communication between Montreal and Bytown, can be conveniently visited during every season of the year. The locality is salubrious and picturesque; and the newly erected edifices are spacious and commodious. The course of education to be taught in this establishment—which will be essentially English, and of an altogether mercantile character—will comprise, Reading, Writing, Orthography, Grammar, Composition, Geography, History, Arithmetic, Geometry, Linear Drawing, and Book-keeping. Most particular attention shall be paid to Book-keeping, as specially appertaining to the end for which this Academy has been established. The French language, so indispensable in this country, will be taught with the greatest attention; and students unacquainted with this language will have a most favorable opportunity of acquiring a practical knowledge of it, in their daily intercourse with the French Canadian students of the Academy.

RULES AND TERMS:

The students will study and sleep in the Academy, and each student must be provided with a bed, and every article necessary for the toilet. Arrangements have been made with some respectable families in the immediate vicinity of the Academy, at whose residence the students may board on extremely moderate terms. The charge for Tuition will be £4 per annum, to be paid invariably, every three months in advance.

Persons desirous of further and more precise information may apply to the Ecclesiastics of the Episcopal Palaces of Montreal and Bytown, to E. A. Montmarquet, Esq., and W. C. Schneider, Esq., Carillon, or to the Director of the Academy, Rev. S. A. Bernier. St. Andrews, Sep. 22, 1851.

N. B.—The entry of Students takes place on the 1st October next.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four-Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

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A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms.

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THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

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

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

THOMAS PATTON,

Dealer in Second-hand Cloths; Books, &c. &c. BONSECOURS MARKET, MONTREAL.

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.

The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

Montreal, 5th September, 1850. M. P. RYAN

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY.

Incorporated 1833.—Capital Stock, £100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city, (late TREV'S Hotel.)

ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION.

The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company.

WILLIAM STEWARD, Manager Branch Office. May 8, 1851.

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