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CATHOLIC CHRONICLE.

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GESTA DEI PER IBERNOS.

(From the Tablet.)

In the Royal Irish Academy a very interesting paper has been recently read concerning the Evangelical labors and monastic foundations of the ancient Irish abroad. According to this paper—written by Charles P. McDonnell, M.R.I.A.—the Irish had thirteen monasteries in Scotland, twelve in England, seven in France, twelve in Armorica Gaul, seven in Lotharingia, eleven in Burgundy, nine in Belgium, ten in Alsatia, sixteen in Bavaria, six in Italy, and fifteen in Rhetia, Helvetia, and Suevia, besides many in Thuringia and on the left margin of the Rhine, between Gueldres and Alsatia—monasteries, in many instances, tenanted exclusively by Irishmen.

Illustrations of this interesting paper lie thick in the Bollandists. "The holy Irishmen," observes a Bollandist, "who during ten hundred years flocked into France and Germany to spread the light of the Faith, and dispel the darkness of idolatry, or to widen the circumference and animate the practices of piety by their exhortations and example, established monasteries for the most part on the scene of their Missionary successes." Their object was to secure loopholes of retreat, breathing places in which they might recruit their shattered frames, and be reinvigorated for toil, and in which their hearts might inhale a new spirit by meditating on Divine truths.—These monasteries were also intended for universities for training their successors in the mission. "Purity of morals and sincerity of faith must fade away among the laity when Ecclesiastical discipline ceases to send forth doctors to inculcate faith and morals, and where schools do not flourish learned Missionaries cannot be educated. In such calm retreats also those defilements, which commerce with the world communicates to the purest minds, are washed off." But Irish monasteries were established for another reason, according to Franciscus Guiliamus—an author quoted by the Bollandists—i.e., that Irish and other pilgrims on their way to Rome or Palestine might receive within such walls gratuitous hospitality, and recruit their strength to continue their pilgrimages.

In the succeeding centuries these establishments were not founded to enable the Irish, as of old, to plant the Faith, but to facilitate their labors in confirming the faith already planted. Recommended as they were to the love and gratitude of the people, whose ancestors their countrymen had Christianised, the Irish were eminently calculated to succeed in their pious expeditions in the succeeding centuries.—Many of the Irish, "casting off the old man, abandoned their beloved country and all that was dear to their hearts to follow their Lord through pathless wilds, and over dismal seas, and, like the children of Abraham, throw themselves into the land which had been foreshown to them by the Lord. The pleasing scenes of their nativity, lands flowing with glassy streams and calm majestic rivers, spreading into verdant plains, or rising into lofty hills and mountains, or sinking into woody vales, aptly suited to the chase, and exempt from poisonous serpents and noxious reptiles of all kinds, were all abandoned by these heroic Monks, *nudum Christum nudi sequentes*." In a document, dated Feb., 1809, the Emperor, Henry IV., bears witness to their merits, saying, "The Irish, for the mortification of their bodies, and the salvation of their souls, leave their native land to visit the places of prayer and shrines of the Apostles," &c. In many instances the exile of the Irish was the penance of their sins; as in the case of St. Annichadus, who, in the impulse of his generous feelings, gave drink to the guests without the permission of his superiors. The Saint was exiled from Ireland for this transgression, and died in a foreign land. A divine impulse urged some of these men to leave their native land. Thus, a vision exhorted St. Altus to quit his kinsmen and bury himself in a remote province of distant Germany. The decree of an Irish Synod enlightens and edifies us on this point. According to this decree the Missioners were to imitate, in the first instance, Jesus Christ, whose mission was limited to His native country, but if they proved unprofitable servants in Ireland, then the mission of the Apostles—extended to strange nations—was to be copied by Irish Priests.

"Various parts of Germany," says a Jesuit, named James Greiser, "were studded with Irish monasteries owing to the gratitude of Germans to the services of Irish Missioners." A writer quoted by the Bollandists, named Aventinus, says—"Ireland is an island situated in the Northern Ocean beyond Britain, prolific above all other countries in Prophets, Saints, and scholars. Columbanus, Chilianus, and many besides, emigrated from Ireland into Germany. Marianus, amongst others, with six disciples, came to Ratisbon, and resided in a church outside the walls of the city, where swarms of his countrymen flocked and fixed their abode, attracted thither by the benevolence of the Bavarians."

An Irish Jesuit, quoted by the Bollandists, asks why Ireland should be more prolific of Missionaries than any other land; why they were to be seen in every country on earth—freezing in the keen winds of winter, or melting in the scorching rays of summer—but ever ardent and earnest in preaching the Gospel to the poor; and the Irish Jesuit answers his own question by the following statement:—

"When the truths of the Gospel first resounded within the walls of Rome, the Imperial City was illustrated within and without by celestial grace, and every country in the known world was pervaded by the fame of Roman miracles, and the west above all."

In the times of the first Roman Emperors tributes from every country in the world were borne annually to Rome. When they returned to their native town, city, or hamlet, all that the tribute-bearers heard or saw was sure to be narrated to their friends. A young Irishman, whose aspect was comely, and whose disposition originated his name—Mansuetus (Coajmh)—resided at that time in Rome, and became, by God's providence, a great favorite of St. Peter's. Imbued with the true faith by the preaching of the Apostle, he himself became a Missioner, and proceeding to Germany converted many of its inhabitants. He extended his toils to the Rhone, and even the Illyrian Gulf, and finally expired in a town on the Moselle. Mansuetus ordered his disciples to bear the light of the Faith into the land of his nativity, and accordingly the doctrines of the Church were spread through all the provinces of Ireland by the disciples of Mansuetus, and long before the rise of St. Patrick a way was cleared for his ministry by the preaching and virtues of these men. When the greatest Apostle of the West, St. Patrick, appeared in Ireland, crowds came swarming out to hail him with shouts of transport, or listen to his discourses with silent respect. The missionary labors of Patrick had not lasted many years when the king and the bondsman, rich and poor, submitted by a common impulse to the mild yoke of Christ.

St. Patrick spent his life—sometimes in the south, sometimes in the north of Ireland—in building churches, founding bishoprics, and ordaining Priests. Many of these Priests, for the sake of Christ, forsook their native country, abandoned their beloved kinsmen, and plunged among barbarians, preached the fall of man and the redemption of sinners to external nations, while to render themselves worthy of the society of Angels they chastised their bodies with thirst, hunger, and cold. A foremost place in these illustrious ranks is assigned to Columbanus—the son of a monarch—who, filled with the Holy Spirit, converted Britain, Scotland, and the Orkney Islands.

Another man of venerable character, whom Bede describes as gifted with miraculous powers, glowing with virtues, talents, and illustrious by birth, issued from Ireland to Christianise the south of England and the north of France. Furseus, for such was his name, died in the latter country. How shall we describe that Columbanus, who, skirting the Appennines, and preaching Christ and Him crucified, instructed Italy in the true faith? Or that illustrious hermit, St. Gallus, whose miracles astonished, while his eloquence enlightened, Switzerland? We may venture, however, to state that the number of places in Italy whose patron Saints are Irishmen is thirteen; the number of places in Belgium whose patron Saints are Irishmen is thirty; the number of places in England whose patron Saints are Irishmen is forty-four; the number of places in France whose patron Saints are Irishmen is forty-five; the number of places in Germany whose patron Saints are Irishmen is one hundred and fifty, thirty-six of whom were martyred, and amongst whom St. Colman, the patron of Austria, holds a high place.

We are indebted almost exclusively to foreign sources for our knowledge of those Irish Missionary Saints—we could not learn from our native writers even their names. But it is full time to permit Mr. McDonnell to speak for himself:—

The following notice of a last work of Colgan, author of the *Acta Sanctorum Hibernia*, on the early evangelical labors and monastic foundations of the Irish abroad, by Chas. P. McDonnell, M.R.I.A., was read:—

"Harris says, in his edition of Sir James Ware's works, which was published in 1745, 'There are several volumes of his (Colgan's) writing yet remaining at Louvain, in M.S., of which I have obtained the following titles, by the favor of the late Guardian of that house,' viz.:—

"Tom. I. De Apostolatu Hibernorum inter exteras gentes, cum indice alphabetico de exteris Sanctis. Folio consisting of 852 pages.

"Tom. II. De Sanctis in Anglia, in Britannia Armorica, in reliqua Gallia, in Belgio. Consisting of 1,068 pages, but a small part is wanting at the end.

"Tom. III. De Sanctis in Lotharingia et Burgundi, in Germania, ad sinistram et dextram Rheni, in Italia. Pages 920. Also some pages are wanting at the end of this tome.

"It is much to be feared that this work is irrecoverably lost. Some of Colgan's MSS. were transferred from Louvain to the Burgundian Library in Brussels, and part to the Irish Franciscan Convent of St. Isidore, in Rome. The precise date of the transfers I have not been able to ascertain; but I apprehend that much of what was deposited in the archives of St. Isidore's was scattered or destroyed during the French occupation of Rome under Napoleon I., when the convent was used as barracks.

"Beyond the fragment of the Index which I have copied, and subjoin, and a few detached leaves which I believe to have formed part of the work, I have been unable, by a careful search and inquiries, to find at St. Isidore's any portion of that great monument of the learning and research not only of Colgan, but of the many who contributed towards this compilation; for Fleming, Ward, Rooth, the learned Jesuit, Stephen White, and others, had made previous collections, of which Colgan had knowledge, and of which, undoubtedly, he availed himself largely.

"Nor does my recollection of a sojourn of several days among the Irish MSS. in the Burgundian Library supply any trace of anything there which could be part of the work itself; though I remember to have seen there, bound up with other documents, a few leaves of Collectanea, which in all probability formed part of Colgan's materials for it.

"If the work be definitely lost, the loss is in many respects irreparable. When Colgan compiled it, and others collected for it over the Continent, above two hundred years ago, how many an historical tradition was living in the great old monastic institutions, of which our pious countrymen were the venerated founders in France, in Belgium, in Switzerland, in Germany, and even in Italy itself! Those reverend memories have long since perished with the institutions themselves; and many a rich store of charity treasured there has been hopelessly scattered or destroyed by the profane and savage hand of ungodly revolution and war. No future compiler can ever fill up the blank left in Irish Ecclesiastical history by the loss of this noble record. The *Gesta Dei per Iberos*—the action of our Missionary countrymen upon the civilisation of modern Europe, can never be so gloriously proven.

"Some chances still appear to remain of its existence. A learned French Ecclesiastic, conversant with such matters, whose studies frequently lead him to the MSS. department of the Imperial Library in Paris, suggests to me the possibility of this work having been taken thither during the former French occupation of Rome, as containing matter touching upon the history of France. He has offered me his services to make search for it there on his return to Paris; I fear, however, there are but slight grounds to hope it may be found there.

"But another circumstance gives me a brighter ray of hope. A complete autograph exemplar of the *Four Masters* formerly belonged to St. Isidore; the first volume is still preserved there; the second is in the rich library of Prince Barberini; how or when it made its way there nobody can tell me. The MSS. in the Barberini Library are undigested, and the catalogue is only now being made out. May not this missing work of Colgan's have found its way, like the volume of the *Four Masters*, into that or some other Roman library?

"Lastly, it would be desirable to search for it in the archive chests of the Franciscan Convent in Wexford. Some years after the creation of the kingdom of Belgium, an Irish Franciscan Friar obtained in that country as much as then remained of the printed books of the library of the suppressed convent of his Order in Louvain, in which Colgan had lived and died; and whence, as we have seen, the Irish MSS. in the Burgundian Library, and much of those at Saint Isidore's, were brought. The Priest in question deposited these printed books in the convent of his Order in Wexford, where I examined them hurriedly about the year 1846. I did not find any MSS. in the library, but it is possible that there may be some in their archive chests, which I had not an opportunity of examining."

SEBASTOPOL.

(From the Nation.)

If there were any doubt still entertained whether Sebastopol, Anapa, or some other port, were the destination of the allied forces, it was put an end to by the advices in the London papers of Monday. Though there had been several postponements, and though the plan of attack is said to have been altered at the last moment, there can be no question that the expedition has set sail for Sebastopol. Immense preparations had been made for a long time, and the

noise of preparation exceeded anything known in that part of the world since the days of Xerxes. So that it is probable the transit will have been brief, and the landing effected with speed and safety. It seems very unlikely that the Russians will muster at the point selected, in sufficient force to prevent it.

The troops composing the expedition are probably less numerous than they would have been, if the Allied forces had not suffered so frightfully from cholera. Still they are very considerable. Large expeditions have been threatened, but history must be searched for many centuries back, to find an example of so large an invading force being despatched by sea at a single effort. There is great discrepancy in the accounts of the numbers. They are variously stated at from 20,000 to 25,000 English; 26,000 to 35,000 French; and 8,000 to 20,000 Turks. But what is deficient in one force will probably be made up in another. The total may be estimated at 70,000 men, to whom must be added some 10,000 marines belonging to the Allied fleets. These troops have all more or less suffered from cholera, and are by no means in the health and heart they were two or three months ago. Nevertheless, it seems on the whole unlikely that the Russians will be able to collect in the Crimea an army fit to cope with them. Perhaps the first check the Allied forces may have to encounter, is finding the cholera in the Crimea, after running away from it at Varna. We are told, indeed, that the southern part of the Crimea is a very healthy country. But we have the experience of the greater part of Europe and America to show how little protection that is against the terrible epidemic.

The Czar and his people, careless of their own countrymen, and knowing how fearfully the cholera has crippled the strength and interfered with the plans of the Allies, are said to be in the highest good humor with that scourge of the human race, and disposed to deify it. We question whether they have such cause to be obliged to it as they suppose. It is our opinion that the Allies would not have attacked Sebastopol at all this year, if it were not for the necessity of effacing by some grand achievement the frightful calamity which has befallen the armies, and which was, doubtless, much aggravated in its intensity by the disgraceful inaction in which they were kept. The English Government dare not meet Parliament without something more brilliant to boast of than the capture of Bomarsund. While it might cost Louis Napoleon his throne to let a winter elapse before some great and glorious victory came, partially to counterbalance in the public mind the melancholy impression produced by the wholesale sacrifice of the *élite* of their armies to the saddest and least heroic of all destroyers. The losses of the French army must have been fearful, indeed, if they are not able to muster any larger proportion of the force destined for the invasion of the Crimea, than some 25,000 or 30,000 men. Any one who is acquainted with the French, knows that they resent losses where there is no honor gained, more keenly than any other people. And it looks like a fatality, that the worst blows of this kind should fall on them when they are contending against Russia. Nothing short of an overwhelming triumph will satisfy them, when so large an item as this has to be added to the fearful reckoning of 1812. Louis Napoleon dares not coquet with peace now, even were he inclined. He knows, too, that public opinion in England is heartily on his side, whether the Queen and her Ministers are or not. And he is probably not sorry more effectually to embroil England with Russia, by forcing her to share the responsibility of so serious and unmistakable a piece of damage as the capture of Sebastopol and the destruction of the Russian fleet. If that be effected, not only will England, and Austria too, be less disposed to come to a compromise, but it will be impossible for the Czar to make peace, before a victory over some one or other of the present or future allies, has in some degree restored his prestige with his own subjects. If indeed, the Allies fail in their attack on Sebastopol, why, that will answer very well as salvo for Russian pride. But if they succeed, he will have to try elsewhere, and it is most probable in one way or another, from Austria that he will try to get compensation for his chastisement by the Allies. Altogether, we don't think the Russians will find that in the end they will have much reason to canonize the cholera.

One great risk the Allies run, by their most unaccountable delay in this the only great movement of the year. The Black Sea is subject to fearful storms at the time of the Autumnal equinox; generally, it is said, between the 15th and the 25th of September. The expedition was to have been landed on the 8th ult. But if there should have occurred any accident to occasion further delay, or if the gales should come on some days earlier than usual, or should the invaders be repulsed in their first attempt to land, and forced to seek another locality, they may encounter

all the rage of those storms, and fleets, transports, boats, rafts, and all, be dispersed before the landing is made good. The *Times* the other day compared the expedition to the Spanish Armada, a comparison about as much to the purpose as Monmouth and Macedon. But there would, indeed, be a resemblance if the elements were to fight on the side of Russia, as they did for England in 1588. There never was narrower shaving than the risk the Allies have run of it. Nor will the steamers be able to do much more than save themselves, if they even do that. It is fruitless to attempt to tow vessels, when a lake-like sea, like the Euxine, is disturbed by a storm. The bawlers snap like pack-threads. It seems little short of madness to have delayed the expedition to the very eve of a visitation so easy to foresee.

Should the attack succeed, in spite of all the delays and blunders which the Allies have committed—should Sebastopol succumb before the inclemency of the weather compels them to retire—it will not be easy to exaggerate the severity of the blows to Russia. The ultimate consequences are neatly enough summed up in a letter from Varna, which appeared in the *Nouvelles de Marseilles*:

"If, as there is every reason to hope, the expedition succeeds—if that fortress, hitherto deemed impregnable, experiences the fate of Bomarsund, where Russia imagined she could defy our valour, you may then say that the army of the East has achieved one of the greatest conquests in the world. For Russia will then be erased from the number of naval Powers in the South; Circassia will be wrested from her grasp; the Black Sea will have ceased to be a den in which she may with impunity form plans for the conquest of Constantinople and India; the Danube and the Dardanelles, freed from her yoke, will be thrown open to the commerce and industry of all nations, and she falls back to what she was 150 years ago—Muscovy. Once masters of Sebastopol, the Allies will array hesitating Europe against the Colossus of the North, which will then have no alternative left than to renounce its proud ambition and devour in silence the humiliation attending its defeat."

It is too much to say that all these consequences would result from the mere fall of Sebastopol, but they might, from the measures to which the capture of Sebastopol would be the first step, and which probably France is prepared to carry out, even should England hold back.

ANGLICAN BROILS.

(From the *Cork Examiner*.)

The *Globe* of Saturday contains an article which we subjoin respecting the great struggle now impending in the Protestant Church, upon the trial of Archdeacons Wilberforce and Denison. The Gorham case, to which our contemporary alludes, gives no idea of the importance attaching to the approaching contest, in which the fate of Protestantism seems to be directly involved, and the result of which must in any event detach vast multitudes from the English Church. Bad as it was to allow "Romanising" clergymen in the bosom of that Church, yet the zealots will probably find that they never committed a greater blunder than in this attempt at their expulsion. Transubstantiation is the great doctrine involved, and we find in the *Press* some of the passages on which the charge against Archdeacon Wilberforce is founded, and in which that doctrine is advanced apparently in the most explicit manner. They are as follow:

"When our Lord spoke of his Body and Blood as bestowed upon his disciples in this Sacrament, he must have been understood to imply that He Himself, Godhead, Soul, and Body, was the gift communicated. His manhood was the medium through which his whole person was dispensed. 'Christ is in that Sacrament,' says St. Ambrose, 'because it is the body of Christ.'"—Page 78.

"What was that body which was offered to the Holy Apostles at the Last Supper? Was it not the self-same body which they knew to have walked on the sea, and to have been transfigured in the mountain? Was it not that body which was about to emerge from the unopened tomb, and to enter, the doors being shut, into their assembly? Was it not, in short, the body of God, which must needs receive new qualities from its relation to the Deity, with which it was personally united?"—Page 82.

"That which our Lord did in person at His Last Supper, He has done ever since by the medium of His ministers. Through them does He still bestow that gift of His body and His blood which He gave to His twelve apostles. He still speaks the words of Institution, and thereby affirms the presence of Himself, of His Body, Soul, and Godhead. Neither is His Body any other than that human body which, by the mystery of the Incarnation. He made His own; that body which was once humbled, but is now awaited; the self-same body which He took of the Virgin, and which suffered on the cross."—Page 95.

This will be admitted to be as clear as words could possibly make anything. Archdeacon Wilberforce, however, puts forward the Catholic doctrine through the medium of the fiction that it is also the doctrine of the Established Church, and the legal question will turn upon the point, whether such is the case in spite of the universal opinion entertained to the contrary. If the decision should be, as it must be, against the Archdeacon on this point, then the momentous question will remain whether his opponents will dare to expel him, in the face of the notorious fact that thousands of clergymen hold the same principles with him, and that the decision must drive them out at the same time. But if the strength and extent of Tractarian feeling should not deter them from an endeavor to cast it out, in what a condition will such a proceeding leave the Protestant Church in England, stripped of those of its Ministers most distinguished for intellect and self-sacrifice.

The following is the article from the *Globe* to which we have above referred:

A second time, within less than half a dozen years, the doctrine of the Church of England is to be brought to the test. Archdeacons Denison and Wilberforce have been formally accused of teaching Catholic doctrine, and the question is forthwith to be decided, in one case by an Archbishop, in the other by a special Commission of Inquiry. On the theological dispute we cannot be expected to offer any opinion. It is of minor importance to the general public whether the Established Church does or does not hold the doctrine of transubstantiation. But no one can watch without extraordinary interest, the progress of a suit which will decide whether the Church is armed with the requisite powers for enforcing a similarity of doctrine among all her appointed teachers. To this day the Gorham controversy has not produced the slightest effect. The highest ecclesiastical authorities in the kingdom, that is, a Committee of the Privy Council with the two Archbishops as assessors, were occupied for several days in hearing evidence as to the teaching of the Church with respect to one of the Sacraments. The matter was left in doubt, and, at this moment, it is impossible to discover the orthodox doctrine on the subject of baptismal regenerations. The opinions of grave and learned men were cited on both sides,—it was found that the language of divines was ambiguous, and it was decided that the question should be left an open one. Of course we bow to that decision. It is not for us to criticise, in the presence of a Royal Commission, but we do humbly venture to hope that the inquiries now about to open will be more satisfactory in their results. We should like to know, first of all, whether the Church will abide by the decision, and secondly whether any machinery exists for expelling from her communion such persons as may refuse to be bound by the decree of an Archbishop or an Ecclesiastical Commission. We are quite aware that, on minor points, identity of doctrine is unattainable, but surely on a question so vital as that affecting the Sacraments, there should be no hesitation. Let us know, once and for all, what and how fine are the limits which separate us from the Church of Rome. It is only that the Romanists admit seven, while the Church of England retains but two Sacraments? Are the doctrines so subtle, so mysterious, and transcendental, that they baffle the comprehension of common men?

There is another point to be noticed. It is many years since this ecclesiastical controversy was opened, and it is for no short time that Archdeacon Wilberforce has been described, in common parlance, as a Catholic in disguise. Of the school to which this dignitary belongs many have had the honesty to join a Church whose discipline they obeyed and whose doctrine they had long admired, if they had not, we must believe unconsciously, enforced it. But why was this endured for so long? Why were men, distinguished though they were for ripe learning, fervent piety, and devoted zeal, permitted to disturb the Establishment? The accused Archdeacon might justly complain that, only at this late day, have they been formally accused. A great question, however, is involved in the present inquiry. It amounts to this. Is the State or the Church the real authority on points of doctrine, and has the Church the power to excommunicate heretics?

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—His Grace the Archbishop of Dublin, has received £350 from the Rev. Dr. Donnelly, the Delegate of the University Committee in the United States, being a further contribution from America in aid of the Catholic University Fund.

CONSECRATION OF THE RT. REV. DR. LEAHY.—We are authorised to state that the Consecration of the Right Rev. Dr. Leahy will take place in the Church of St. Mary, Pope's-quay, at 11 o'clock, on Sunday, the 1st of October. His Grace the Primate, assisted by several Bishops, will perform the ceremony of consecration. —*Cork Examiner*.

CALLAN.—We understand that the Lord Bishop of Ossory has translated the Rev. John Aylward, P.P., from the parish of Clough to that of Callan, rendered vacant by the demise of the late lamented Rev. John Mullins, P.P. —*Kilkenny Journal*.

The Rev. Dr. Cahill preached at Ballyglass on Sunday last, in aid of the new chapel, when £500 was contributed by the congregation.

His Holiness Pope Pious IX. has conferred on the Very Rev. John Dunne, Vice-President of Carlow College, the well-merited degree of Doctor of Divinity. We congratulate the Very Rev. gentleman on the dignity. —*Limerick Reporter*.

DEATH OF THE REV. PATRICK MURRAY, P.P., MUL-AHARAN.—With deep pain we have to announce the death of the above estimable clergyman, which melancholy event took place on Friday evening, the 8th instant, in the 53rd year of his age, and the 27th year of his ministry.

Died in Drogheda, on Wednesday morning, Mrs. Anne Wall, for many years the superiress of the Presentation Convent, Fair-street. The demise of this truly excellent and exemplary lady has caused the deepest gloom in the town. She was pre-eminently distinguished through life for her piety and philanthropy, indeed for all those shining virtues which render the religious ladies to whom she belonged an honor and an ornament to humanity. May she rest in peace. —*Dundalk Democrat*.

CONVERSIONS.—Died, on Saturday, at Newbuilding-lane, in this city, Miss Margaret Stone. She had been a Protestant, but shortly previous to her decease she made profession of the Catholic faith, and was received into the Catholic Church by the Rev. Ed. Rowan, C.C. —*Kilkenny Journal*.

Mrs. Crawford, of Parsonstown, in the county of Meath, with her four children, has been received into the Catholic Church; as has also Mr. Francis Sil-lary, of Barley Hill, in the same county, the Rev. Mr. O'Brien, P.P., having received the latter, and the Rev. Mr. Dunne, C.C., of Lobinstown, the former.

ARREST OF A CATHOLIC CLERGYMAN IN NEWTOWN-ULMAYVADY.—The *Weekly Telegraph* gives the following startling statement from a correspondent:—"Such is the state of this district, that the Rev. James Conway, C.C., on Tuesday night last, could not go into the country to attend the sick without a case of pistols.— On his return, and entering a part of the town called the 'Isle of Man,' at eleven o'clock, he observed a female standing at a door; she beckoned to some persons inside: immediately three persons rushed out, and this woman took up some missile, which she flung at him. Then a number of persons rushed out of the other houses. The reverend gentleman caused the driver to push forward with great speed, and as those persons were coming rapidly towards him, in a very threatening attitude, he drew out the pistol and fired it in the air, in order to deter them from attacking him, which had the desired effect. On proceeding about 300 yards he came up to three policemen and a sergeant of the 15th, who were going for him to attend another sick person. He stated the occurrence to the police, who went back to arrest the woman.— After he identified her, the policeman suggested the propriety of leaving a man in charge of this woman, and for the Rev. Mr. Conway to accompany him to Sub-Inspector Croft. He did so, and Mr. Croft demanded from him the firearms, and placed him under arrest. Mr. Conway requested permission to attend the sick call, but this would not be permitted. After remaining in Croft's for upwards of an hour, he and Mr. Gage, the magistrate, entered with a committal to bridewell, where he remained during the night.— He was told by the magistrate he might have a summons against the woman if he pleased. On the following morning the Rev. gentleman entered into sureties to appear at the next Derry assizes.

Father Petcherine is the first among that band of Redemptorist Fathers whose labors have produced such wonderful fruit wherever they have been bestowed. In himself he is a great example of the Catholicity of the Church. Legally and technically he is amongst us in the character of an alien enemy, incapable of recovering in a court of law the smallest debt, or enforcing the least contract. Yet he has come, driven by that great law of charity which knows no distinction of nations in Christ, to kindle and animate the faith and zeal for good works in a nation that was a stranger to him, but in which his missionary labors have made him almost dearer than if he had been born among us. We add a slight sketch of Father Petcherine's origin and career, which we received from a correspondent, and which we are sure will interest our readers:—"Father Petcherine's father is a Russian nobleman of the first rank, he is attached to the court of the Emperor, and is a Colonel in the Imperial Guards. 'Father Petcherine's course through the University of St. Petersburg was one of the most brilliant description, so much so, that on the first vacancy, he was appointed to the chair of the Hebrew and Greek languages, in which departments he distinguished himself as one of the first linguists of his day."—*Tablet*.

The Irish representative prelates, in the next session will be the Archbishop of Dublin, Bishops of Killaloe, Meath, and Kilmore.

Smith O'Brien is in Belgium. But Mr. John Mitchell, still sticking to his crotchet, endeavors to persuade the readers of the *Citizen* that he is still in Van Dieman's Land, and that it is impossible he can have accepted a conditional pardon from the British Government.—*Nation*.

THE VICEROYALTY.—It is announced this morning that Earl St. Germans is to leave for England towards the close of the present month. The *Freeman's Journal* mentions as a "rumor" that his Excellency may not return to this country in his capacity of Chief Governor. To this may be added the prevalence of another "rumor," to the effect that the present may be the last of the long race of Irish viceroys.

TOURISTS IN IRELAND.—The old adage touching an "ill wind," &c., is being verified to the letter this year by the vast crowds of tourists whom the state of the public health in England has driven for safety as well as amusement to this side of the Channel. At present, and for some days past, the streets of Dublin have been crowded with strangers, and the hotels are crowded with visitors, en route either to the Lakes of Killarney, or to the not less attractive scenery of the western highlands. Persons who have travelled recently through the latter part of the country state that the number of tourists to be met there far exceeds that of any season since railway communication first opened those almost unknown regions for the benefit of "home" travellers.

The Cambridge Militia, under Col. the Hon. G. Dunscombe, is expected in Dublin. The 2nd Somerset Militia is ordered to Ireland.

Queen Victoria has been pleased to approve of Mr. John Higgins, as Consul at Belfast, and Mr. Hugh Keenan, as Consul, at Cork, for the United States of America.

EXTENSIVE FAILURE IN CORK.—It was rumored at the Commercial Buildings, and other places of mercantile resort in Cork, on Saturday, that Mr. William Power, of the Woolville Mills, Passage Road, had failed for the sum of £20,000. The fact of the failure was confirmed on Monday.

The "National Education" Committee have published their "Report." The *Nation* gives the following statistics:—"The aggregate population of the nine District Model Schools gives 368 Episcopalian children, about as many Presbyterians, and 1,350 Catholics. Even the Head Model School in Marlborough street, with its vast roll of 1,479 children, yields a Catholic population of 1,311 pupils! In Connaught, there is only one exclusively Protestant school under the Board, but there are 273 exclusively Catholic National Schools in that Province, containing 28,863 pupils, of course all Catholic. In Leinster, there are only 4 of the former class of National Schools, having in all only 138 pupils; but there are in the same province no fewer than 592 Catholic, containing an aggregate population of 69,918. In Munster, there is not a single Protestant National School, that is, exclusively so; but there are 699 Catholic National Schools in that Province, having 84,884 pupils, exclusively Catholic. And even in Ulster—where there are 114 Protestant schools connected with the Board, including all that are Presbyterian, there are in the same Province 176 exclusively Catholic National Schools, the number of pupils in the former being to that of the latter so low as 7 to 163. And, lastly, out of the half million of children in all the National Schools, within a moiety of 400,000; are returned as Catholic."

OUR NATIONAL DEFENCES.—The English garrison of Ireland at present hardly consists of 5,000 soldiers. The majority of them are thin depots of invalids and raw recruits—and they are scattered through the country, without the least reference to any military disposition. Verily, Her Majesty's Government must feel very secure of the loyalty of her Irish subjects! So far as we are able to learn, the cavalry of this force is about as effective as the Sultan's Bashi-Bazouks. And observe the way they are stationed. One regiment at Dundalk, two in Dublin, one at Cabri.— We believe not one of those regiments counts three hundred men—and that even these are not very well horsed. Then, there are half a dozen of ineffective depots, counting, perhaps, forty men each, flung together at Newbridge. It would appear that it is merely for recruiting and the stud that they are left there at all. There appears to be one infantry regiment, the 90th, stationed in Dublin, and one complete battalion of another regiment, the 91st, stationed at Cork. The rest are depots—and we believe the depots in many cases are very little better than mere recruiting sergeants' parties. It seems to us that they are rather ill distributed. In all Ulster, there are only three barracks occupied—in all Connaught only two. Almost the entire of the Northern and Western coast is without a pretence of military defence. In the South we have half a dozen little depots in Fermoy, and three or four in Templemore, two in Buttevant, two in Limerick, and two in Cork—all good recruiting preserves. But, again, it appears that there is not a single soldier along the whole Southern and Eastern coast, in Wexford or in Waterford, from Dublin round even unto Cork. Add to these, some hundreds of lumbering militia men, and the constabulary; and you have the whole garrison of Ireland. Nor do we believe there is one capable officer on the Irish staff, who, in case of danger, could combine and command forces still-arranged. It is a state of facts upon which comment may be judiciously spared. But none of us can tell the day when a Russian privateer may swoop down upon our coast, and as a mere measure of self-defence we throw out the suggestion, that every man who can, ought to get a gun, put his trust in God, and keep his powder dry.—*Nation*.

Telegraphic communication betwixt England and Ireland is a "fait accompli," via Holyhead and Howth.

THE LATE COUNTESS OF BLESSINGTON.—We understand that the *Literary Life and Correspondence* of this remarkable lady will soon be published. In England the announcement has caused great excitement. Her connection with all the most celebrated statesmen, both at home and abroad, of the last half century, induces a belief that state and other secrets will enrich the work. It is well known that she possessed the unbounded confidence of Lord Wellesley, when Lord Lieutenant of Ireland; and we hear that the recollections will cause great excitement in the political circles of Dublin.—*Nation*.

AN OWNER WANTED FOR £20,000.—The *Banner of Ulster* says:—"It appears, by a letter which we have seen, addressed to Mr. Graves, a sub-inspector of police, that several parties in the neighborhood of Forkhill are in a state of consideration agitation as to the whereabouts of a woman named Catherine Byrne, alias McGinness, to whom has been left £20,000, besides valuable annuities. Patrick Byrne, the husband of Catherine McGinness, was, it appears, sentenced to transportation some years ago at the Antrim assizes. Soon after the execution of the sentence, he was left the property mentioned by a distant relative. This property was transferred to his son, Thomas Byrne, who was then in America, and who has since died, leaving it, with other sums, to his mother, and now the relatives are in a state of great anxiety as to the existence or fate of the interested party. They seem to be ignorant of the value of newspaper advertisements, and, as a matter of charity, we mention the above circumstances, in the hope that Mrs. Byrne, who is supposed to be in Belfast, and who had two of her sons employed as tanners here some time ago, may be discovered. Information on the subject will be thankfully received by Sub-Inspector Graves."

PROSELYTISM EXTRAORDINARY.—An Italian lady, indulging in the continental fashion of "whiffing a light cigar," accompanied by three clergymen of the church by law established, has been going for the last few evenings to the Austrian and Italian ships at present lying at the Limerick docks, where she engages herself in most industriously distributing proselytising tracts a la *Madiao* to the sailors and officers of these vessels. So stung with indignation was the master of one of the vessels last evening, that, forgetful of his national courtesy, he refused his hand to the proselytising lady on her leaving the vessel! —*Limerick Reporter*.

NOVEL ARTICLE OF EXPORT.—There is at present lying in the Galway docks a vessel chartered to carry a cargo of pent from Achill Sound to London. This is certainly a new feature in the export of Irish manufactures.

THE HARVEST.—The weather, happily, still holds fine—the finest, indeed, for the critical period that this Island has been favored with for the last quarter of that extensive county:—"Among the accounts received from various parts of the county in reference to the condition of the crops and the description of harvest we are likely to be favored with, we have received an exceedingly gratifying report from the eastern part of the county, in the district embraced from this city to Mallow, and thence on to Kanturk, and the adjoining country. The various reports that have reached concur in stating that the present harvest will considerably exceed the average of some years past, and this remark more particularly applies to the oat and barley crops. While the wheat is said in some instances to be deficient in weight and produce, generally only where the soil is poor, in the richer ground the crop is all that can be desired as regards quality and quantity. The potato crop, in some instances, has not been as productive as was expected at an earlier part of the year; but those that remain are of excellent quality, and, unlike former years, little deterioration is at present taking place. At no period within the memory of the oldest farmer—and farmers sometimes attain a very respectable age—have the crops of the agricultural laborers exceeded the rate at which they are at present found. Able-bodied laborers can with difficulty be had, while their employers are glad to accept their services at the rate of 2s. a day; to the women they readily pay 1s., while boys and girls can only be hired in proportion."

THE NEW WHEAT-CROP.—For the first time since the disastrous year 1846, Ireland has this season been favored with an abundant wheat crop, the "famine" having, in a great measure, suspended its cultivation in favor of other and less precarious sources of food supplies. A southern paper (the *Limerick Chronicle*) says:—"Corn merchants in Limerick, whose export trade in grain, has been of recent years almost a nominal occupation, are preparing their stores for considerable business, in the approaching season, and, as the wheat crop is greater than any year in the last eight or nine, a large surplus will be spared for shipment to the English market. Since 1846, the exports of grain have been confined to oats and barley."

CULTIVATION OF FLAX.—An official return has just been compiled, at the suggestion of the Lord-Lieutenant, of the acreable extent of flax in Ireland in 1854. From this return, which is published, in anticipation of the general tillage returns, it appears that the gross number of acres under flax this year amounts to 169,238, against 174,579 in the previous year, showing a decrease of 5,341 acres in 1854.

DECLINE IN THE PRICES OF CATTLE.—This appears to be a year of anomalies. In the face of the largest provision contract advertised since the general war ending in 1815, the Irish cattle fairs for September have so far shown a decidedly downward tendency. The fairs of Galway and Athlone were positive failures as regards black cattle, and considerable quantities of stock were left unsold, the owners preferring to wait for a reaction in the market rather than submit to the current low prices consequent upon a slack demand. The farmers are of course grumbling a little, but there is every reason to believe that their season of sorrow will be a brief one.

It has been resolved by the Council of the Royal Agricultural Society of Ireland, that the great cattle show shall be held at Carlow in August, 1855.

CHOLERA NEAR DUBLIN.—Ireland has hitherto been comparatively exempt from this awful calamity, its ravages being almost exclusively limited to the filthy portlands of Lisburn, Belfast, and a few other Northern towns; but even our own city is at last menaced with the terrible symptoms which foreshadow its coming. Twenty cases of Cholera have positively occurred in the village of Finglas since Monday last, and ten of them have already proved fatal. The old church of Finglas has already been turned into a temporary hospital, and every reasonable precaution seems to have been taken for averting the scourge.

THE CHOLERA IN ULSTER.—There has been a favorable turn in the tide of the disease in Belfast. For two days the accounts represent a steady decrease in the number of new cases. Since Thursday night at eleven o'clock there were 46 cases. Of these, the majority occurred on Sunday, but on the following day there was a marked decline in the numbers, and sanguine hopes are entertained that the pestilence has ceased with the approach of the cold season. From Lisburn the reports are not so satisfactory.

EPIDEMIC AMONG PIGS.—The following account of a fatal epidemic amongst pigs appears in the *Galway Vindicator*:—"A singular epidemic resembling cholera in its external symptoms, has broken out among the swinish multitude in this town and many rural districts. The animals are seized with cramps, foam at the mouth, and after writhing for a few hours in convulsive agony, die, and immediately turn quite black. In one farm near the town no less than 14 died in one week."

THE COST OF ATTEMPTED PROSELYTISM IN IRELAND.—A journal called the *Christian Times*, the special organ of the 'Evangelical' body in England, has lately published some documents which throw considerable light on the extent of the humbug practised on the dupes and fanatics who so liberally patronise Exeter Hall, and are quietly gulled into the delusion that they are engaged in a sanctified work while listening to the elaborate fabrications related to them as to the 'conversion' of Irish Romanists, and pouring forth in profuse abundance from their plethoric stores of wealth the means of keeping up such a system of swindling, blasphemy, falsehood, and arrant hypocrisy. Of the Irish Church Missions to Catholics—which, be it recollected, is only one of the denominations or branches for proselytising purposes—the income last year was £37,133, and the expenditure £33,778; and it is stated that the society employs 1,028 agents—namely, 59 'missionaries'; 326 lay agents and readers; 161 schoolmasters and schoolmistresses; 36 'agents' employed by local committees; and 446 'Irish and English teachers.' Such is the staff employed to assail the faith of the ignorant, the impoverished and the unprotected poor, the seat of their operations being always fixed in those localities where pauperism has made the greatest inroads on the population, and where the means of education and religious instruction are most circumscribed. To be sure, we in Ireland know that this system of attempted proselytism has taken no more hold of the minds of the people at large than the doctrines of Mahomedism; but while poor creatures are tempted in their poverty with food, lodging, clothes, and every temporary necessity they stand in need of, for giving even a colorable sanction to the proceedings of these social pests, or allowing their children to attend the schools, it is perhaps expecting too much of human nature, when reduced to that condition, that it should in every instance be proof against the temptations held out, and the influence brought to bear in order to prop up the monstrous delusion. The hypocrisy which is engendered by carrying on this shameful traffic in the profession of the outward forms of religion, apart from its sinfulness, is perhaps one of the greatest moral evils attending it. If those who are known as 'snuffers,' 'jumpers,' or such phrases, are remonstrated with by their neighbors or friends for doing that which they know to be against their conscience and voluntary inclination, they make no secret that it is so; they avow that their new profession is only a mask, and in the hope that at no distant time they may have the opportunity of throwing it off, they plead their poverty as an excuse for it, and urge, like Romeo's Apothecary, that their necessity, not their will, compels them. We have had ample means of observing and inquiring into the operation and effect of some of these proselytising societies, and thoroughly satisfied ourselves, that even where they had been longest at work, and sustained by a lavish expenditure of money, they have produced but an unhealthy excrement without substantial solidity. Yet, to read some of the inflated reports published and circulated among the wealthy bigots in England who supply the funds and the speeches of the missionaries at the stated meetings in Exeter Hall, one would imagine that the whole face of the country was changed, and

that terrible abomination, Popery, about to be thoroughly uprooted from the Irish soil. There is, however, one secret in the pretended success of the Irish Church Missions which should not be altogether lost sight of. Whether the wretched converts are bettered spiritually or temporarily, the annual distribution of something like £40,000 between one thousand and twenty-eight paid agents, is one of those happy windfalls which it would be sinful to reject. The greater number of the class among whom the spoil is divided are persons who, from their circumstances and antecedents, would not be very likely to abandon the employment, even though it should produce no fruits, so long as the pay was duly forthcoming. When we find such enormous sums squandered on one of these societies, supplied by English funds alone, we may form some estimate of the efforts made to produce sham conversions, and to propagate error and false doctrine among those classes of our fellow countrymen most exposed to the temptations set before them; and we should also regard these facts as of a nature calculated to stimulate those who would preserve the faith of the people to increased exertions and co-operation with the Catholic prelates and clergy in those localities where the 'agents' of such societies are most actively at work.—*Galway Packet*.

THE 46TH.—Half a century ago, the 46th Regt. were quartered in Limerick, and during their sojourn there was a perpetual court martial sitting, arising from schism among the officers. Some years since, a young unassuming gentleman was obliged to leave, from the persecution of his superiors; and the conduct of the latter was commented on at a hotel in Dublin, where the head-quarters were then stationed.—*Limerick Chronicle*.

GREAT BRITAIN.

Speaking of the 'Church as by Law Established,' the *Morning Advertiser* remarks:—"The Establishment (the Anglican Church) is an enormously endowed institution very difficult to manage, but as clearly a creature of the State as the Poor Law Board or the General Board of Health. To claim for such an institution an apostolical origin is the very acme of absurdity."

POSEYITE PRETENSIONS.—A writer in the *Dublin Tablet* makes the following statement:—"I have occasionally heard of instances of poor Catholics being so far deceived by the imitations of Poseyism as to be induced to enter Anglican churches for private devotion; and in one case a poor Irish girl, I am told, even accepted the ministrations of a Western parson on the faith of his representation that he was a 'priest.' She, in fact, went to confession to him; though I need scarcely add that she soon discovered her mistake."

Lord Gough has again been consulted by the government as to the war in Turkey, and it is stated that it is highly probable the noble and gallant general will be offered the chief command in the East, Lord Raglan being in such a state of health as to render active service on his part not advisable.

An able seaman belonging to the *Sybil*, in a letter dated Batavia, July 8, and received at Plymouth last week, says, "The *Winchester* has taken a Russian frigate and two corvettes in the north of China."

THE LATE COURTS-MARTIAL.—The friends of Lieutenant Perry are about to petition her Majesty the Queen, praying that she may be most graciously pleased to order the entire proceedings of the late courts-martial to be submitted to the consideration of the judges of the land, and that her Majesty will then give her final and impartial decision on their view of the merits of the case. In the mean time, the subscription towards the 'Defence and Testimonial Fund' proceeds most satisfactorily, and emphatically pronounces the verdict of the people to be diametrically opposed to that of the Horse Guards.

EMIGRATION FROM THE NORTH OF SCOTLAND.—The last of the autumn fleet for Canada has just sailed from Aberdeen. The total number of passengers from the north of Scotland this year has exceeded 2,000; the numbers that have gone from the county of Aberdeen alone, during the past six years, are as follows: 1849, 182; 1850, 293; 1851, 546; 1852, 599; 1853, 695; 1854, 1,550—total, 3,865. The emigrants are mostly all farm laborers and small tenant-farmers.—The want of agricultural laborers at home now begins to be felt.

PROGRESS OF SECRET DRINKING IN SCOTLAND.—The correspondent of the *Morning Chronicle* says:—"In Paisley it has been found that the drinking of spirituous liquors does not cease when the licensed houses are closed, but is carried on in places of the humblest character, which are well known in almost every street and lane, and are frequented by numbers of both sexes who there carry on their orgies apart from the supervision of the police." This is precisely the effect we predicted as a natural and inevitable consequence. The illegal sale of spirits, and secret indulgence in its most demoralising forms, have followed close upon the restrictive enactment at Paisley and Glasgow, and will soon be apparent elsewhere. The *Kelso Mail* confirms this by stating:—"In our own town there are houses where any amount of drink can be got on the Sunday," adding significantly "and such scenes are taking place every Sunday throughout the country."

PROTESTANT MARRIAGES.—There are three priests at Gretna. They stand behind the railway station, awaiting the arrival of trains, dressed in black, and looking very grave. Murray, the "high priest," is rented so highly for his residence at Sark-bridge toll-bar, that he is going to build another house, by leave of Sir James Graham, on the English side of the bar, and will do his marriages at a public-house on the other side.

THE LUCAS TESTIMONIAL.—Among the subscriptions to the Lucas Testimonial, Cardinal Archbishop of Westminster has sent the handsome one of ten guineas, with the following letter:—

"Filey, August 29th, 1854.

"Dear Canon Oakley—In sending you the enclosed contribution to the 'Lucas Testimonial,' I wish to mark my sense of esteem and gratitude for what we must all have observed, that in every religious question which has come before parliament, whether it related to England, Ireland, the Colonies, or the Continent, Mr. Lucas has always been at his post, and ready to defend the Catholic cause, without any reference to political considerations, or to the party from which such questions emanated.—I am ever yours very sincerely in Christ,

"N. CARDINAL WISEMAN,
"Archbishop of Westminster."

THE RECRUITING SERVICE.—A correspondent of the *Daily News* relates a recent conversation with General Bush, head of the recruiting service (and since dead of cholera), from which it appears that having been ordered to raise 25,000 men, and believing that 50,000 were equally required for the present exigency, he despaired of raising so many as 5,000 in the next six months.

PROTESTANT INTOLERANCE.—Who can have forgotten the clamor raised by Lord Shaftesbury and his party about the restrictions placed upon the interment of Protestants at Madrid, or the pharisaic ejaculation of Lord Howden, that his countrymen were not like Spaniards, blind zealots, or illiberal fanatics, but that, on the contrary, they were pinks of liberality who allowed Papists, Jews, and all other heathens to bury their dead just as they pleased without impertinent interference or inquisitorial surveillance? We replied at the time to this false and egotistical plea for a relaxation of the Spanish laws touching the sepulture of persons who did not die in the Catholic faith, by observing that in this liberal and enlightened land it is forbidden to a Catholic priest to perform his religious duty and to give consolation to relatives of a deceased member of his flock, by performing at the grave the last offices of the Church. And we instanced the really scandalous fact, that at the funeral of the lamented Earl of Shrewsbury the attendant prelates and priests were obliged to leave the mournful procession the moment the cortege reached the public road, although the highway itself was part and parcel of the domain of Alton Towers. We have now another instance of this Anglican intolerance; and, when all circumstances of this case are considered, we think it must be admitted by every impartial person, that the conduct of the Anglican minister was exceedingly discreditable. The facts are shortly these, as stated by the correspondent of the *Kent Herald*:—"A French Catholic soldier was recently transferred to the Naval Hospital at Deal from one of the ships that sailed to the Baltic; he was attacked with typhus fever, which terminated fatally a few days ago. During his illness he was attended by a clergyman of his own persuasion, who would naturally expect that on him would devolve the duty of consigning his remains to the tomb; but, to the disgrace of religion and humanity, this privilege was denied to him. The corpse was removed to the dead-house, and the minister was told he must limit his funeral offices to that pestilential atmosphere, and that he would not be allowed to perform any service over the grave, nor take any official part in the ceremony of interment. Accordingly the rites of the Roman Catholic religion were celebrated by him in the charnel-house overnight, and the Protestant clergyman read the service over the grave in the cemetery attached to the hospital, on the following day." Comment on these facts would be superfluous. After this let us hear no more about Spanish Catholic bigotry and British Protestant liberality. If anything could add to the disgracefulness of the Anglican minister's conduct on the occasion, it would be the circumstance that the deceased was a French Catholic soldier, the ally of this country in war, who caught his death in sustaining the cause of England, and yet upon whose coffin a minister of the Church of England was heartless enough to vent his wretched bigotry and fling an insult.

OUR RULERS.—We find this horrible history of a genuine British family in the *Times*:—"One of the most diabolical cases of murder that have ever disgraced the annals of England has been committed within the last few days at Trowbridge. The name of the murdered man was Daniel Napper, and on the Wednesday his son, James Napper, quarrelled with another brother who had lately returned from transportation. The father interfered to separate them, and incurred the displeasure of his son James by striking him. On the following (Thursday) evening, they were all drinking together at the Bear Inn, when a second altercation took place. James Napper struck his father, knocked him down, and kicked him severely. The wife then fell upon her husband, taking hold of him by the hair and repeatedly striking his head on the ground, swearing she would murder him. They all three then left the Bear Inn and went towards home. What occurred after they left is narrated by John Mayell, the landlord, who says that while he was standing at the door of his house he heard some quarrelling going on, and saw the deceased knocked down by his son, who struck him a blow with his fist. While the deceased was on the ground his son knelt upon him and struck him again several times; he then knocked him severely in his ribs and side, the wife standing by at the time and offering him every encouragement. The son next took his father by the shoulders, raised him up to a sitting posture, and then dashed him violently to the ground, his head coming in contact with the hard road. The deceased was then quite insensible. All this took place in so short a space of time that the witness said he had no opportunity to interfere. The son came into the taproom some time afterwards, when he did not appear to be in the slightest degree intoxicated. Witness remonstrated with him on his conduct, but he only replied, 'I served the old right,' and that if he was not dead already, he would not care about subjecting him to similar treatment again. This statement is corroborated by James Brown, a clothworker, who says he was passing when he saw the deceased on the ground, and saw his wife catch hold of him by the hair and thump his head on the ground, saying, 'By G—, I'll murder thee!' The deceased was then in a state of insensibility, and the son afterwards took him by the shoulders and threw him backwards on the ground with all his might. Witness lifted the deceased on his knee, but the son still attempted to strike him, and said he would give any one who took his part 'a good hiding.' The wife and son then left, but, after they had gone a short distance, turned round and said, if the deceased came home that night they would 'finish him off.' The deceased, however, was shortly afterwards taken to his house, where he soon died.—Another person, named William Pearce, a mason, also deposed to the same facts. These circumstances having come before the coroner, he made a preliminary inquiry, which has resulted in his committing the son and the wife of the deceased to Devises goal. The history of the Napper family is very remarkable. The deceased was transported when a youth for theft; and in the year 1839 was tried for the murder of a common pedlar, named William Bishop. He escaped conviction owing to an informality in the indictment. Dennis Napper, another son, has just returned from transportation. The inquiry before the coroner has been adjourned.

THE HARVEST.—The *Globe* says it is calculated that the harvest throughout the United Kingdom will show an increase of 14,000,000 of qrs. of wheat and 8,000,000 of oats. In the absence of agricultural statistics, it is, of course, only possible to form an approximate estimate, but this increase will prove a saving to the country of £40,000,000 to £50,000,000 sterling.—The *Times* says that "wheat, which of late was ranging about 50s. or 90s. a quarter, is now ranging about 50s. or 60s., with a tendency to a still further decline."

American flour in Liverpool is at present offered at 30s to 31s per barrel, after payment of duty, freight, insurance, and other charges.

THE CHOLERA IN SCOTLAND.—The cholera is increasing in Scotland. In Edinburgh and Glasgow the disease gives way according as sanitary measures are carried out with effect, but in some of the more densely peopled localities it seems to have got a very firm footing. In most other towns isolated cases have appeared. In the city of Aberdeen there were several cases during the month of August, and on Sunday an Irish family, in one of the lowest localities, had four deaths—a mother and three children—out of five persons attacked.

It is in the moral and physical impurity of London that King Cholera seems to have found his most congenial home. During the week before last there were 1,257 deaths in the British metropolis, and last week the mortality amounted to 2,050. "Black flags are flying at the corners of several of the streets, which are strewn with lime," says a report. "All the people are turned out of the houses in the streets infected, and no one is allowed to pass through them. The sight is appalling—hearses and mourning coaches are in waiting all day, ready at a moment's notice." Yet a speedy abatement of the disease is predicted, forsooth, as if London had not 1453 acres of physical impurity under her surface, and—what extent of moral enormity above?—*Nation*.

DEATH OF A CHARACTER.—An aged man, named Bilhard, lately died in the union workhouse, Leicester, in his 71st year. He was one of the mutineers of the *Nore*, and was sentenced to execution. The rope was about his neck, and he was on the point of being swung off when he was reprieved. From that hour to the time of his death—whether it was from a nervous feeling or from fancy cannot be determined—he never wore a neckerchief about his neck. Cravats had for him, probably, disagreeable reminiscences.—*Nottingham Review*.

The *Bolton Chronicle* narrates a *bona fide* case of selling a wife to have recently occurred at Bury. A laboring man named Bradley suspected his wife, and with good reason, it would appear, of being on too intimate terms with a fellow-laborer named Fletcher. One evening, a fortnight ago, the two men repaired to a taproom, and there Bradley agreed to part with his wife to Fletcher for a sovereign; Fletcher paid down the money, and took the woman home. The affair created such disgust amongst the neighbors that both parties were compelled to leave their residences; they have also been both dismissed from their employment.

A CHILD BURIED ALIVE.—A coroner's jury at Bytham, Nottinghamshire, found a verdict of "wilful murder," on Friday last, against a single woman named Elizabeth Lound, for having buried her illegitimate child, a few weeks old, alive in a field. It was proved that the inhuman parent had often expressed a desire for its death.

A NEW SUBSTITUTE FOR THE POTATO.—In the garden of the Horticultural Society at Chiswick are growing two plants of a Chinese yam, which is expected to prove an excellent substitute for the potato. They have been obtained from the Jardin des Plantes at Paris, where they have been made the subject of experiments that leave no doubt that it will become a plant of real importance in cultivation. "If," says M. Decaisne, who has paid much attention to matters of this kind, "a new plant has a chance of becoming useful in rural economy, it must fulfil certain conditions, in the absence of which its cultivation cannot be profitable. In the first place, it must have been domesticated in some measure, and must suit the climate; moreover, it must in a few months go through all the stages of development, so as not to interfere with the ordinary and regular course of cropping; and, finally, its produce must have a market value in one form or another. If the plant is intended for the food of man, it is also indispensable that it shall not offend the tastes or the culinary habits of the persons among whom it is introduced. To this may be added that almost all the old perennial plants of the kitchen garden have been abandoned in favor of annuals, wherever the latter could be found with similar properties. Thus, *latyrus tuberosus*, *sedum telephium*, &c., have given way before potatoes, spinach, and the like. Now, the Chinese yam satisfies every one of these conditions. It has been domesticated from time immemorial; it is perfectly hardy in this climate (Paris), its root is bulky, rich in nutritive matter, eatable when raw, easily cooked, either by boiling or roasting, and then having no other taste than that of flour (*fécule*). It is as much a ready-made bread as the potato, and it is better than the *balatas*, or sweet potato. Horticulturists should, therefore, provide themselves with the new arrival, and try experiments with it in the different climates and soils of France. If they bring to their task, which is of great public importance, the requisite amount of perseverance and intelligence, I have a firm belief that the potato yam (*igname balatas*) will, like its predecessor the potato, make many a fortune, and more especially alleviate the distress of the lower classes of the people." Such is M. Decaisne's account of this new food-plant, which is now in actual cultivation at Chiswick; and, judging from the size of the set from which one of the plants had sprung, it is evident that the tubers have all the requisites for profitable cultivation. One has been planted under glass, the other in the open air, and at present both appear to be thriving equally well. The species has been called *dioscorea balatas*, or the potato yam. It is a climbing plant, bearing considerable resemblance to our common black bryony, and, when it is considered how nearly that plant is related to the yams, the probability of our new comer becoming naturalized among us receives support. Whether, however, it realizes all that the French say of it or not, the trial of it in this country cannot prove otherwise than interesting and worthy of the society which has had the honor of introducing it. Let us hope, however, that it may indeed prove what it is professed to be—"a good substitute for the potato," and in all respects equal to that valuable esculent.

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Montreal, February 9, 1854.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 6, 1854.

PROVINCIAL PARLIAMENT.

The proceedings during the past week have not been of much interest to the Catholic; and on Wednesday, for want of something better to do, Honorable members started on a pleasure trip to the Saguenay, Government having placed two steamers at their disposal. The House is adjourned to the 10th instant.

The elections in Upper Canada have hitherto gone off in favor of the Coalition Ministry; and it is expected that all its members will be able to secure their seats. Until these elections are over, we cannot expect that the Government will bring forward its great measures. We have reasons to hope, from the honest straightforward conduct of the Ministry, on the Lower Canada Normal School question, that it is prepared, in spite of the ravings of a few miserable demagogues and fanatics of the G. Brown class, to render an ample measure of justice to the Catholics of Upper Canada. Any Ministry that does this is entitled to the support of Catholics; any Ministry that does not, should be opposed. We trust that the present men will, by their conduct, put it in the power of honest Catholics to tender them a hearty support, as the friends of "Freedom of Education."

THE IRISH BAZAAR.

We must beg to remind our readers that the Ladies of Charity of St. Patrick's congregation will open their Annual Bazaar in the St. Patrick's Hall, on Monday next. It is scarcely necessary to say that this is one of our most excellent charities, being for the clothing and maintenance of destitute children. Never was there a time when the charity of our people was more required on behalf of the "St. Patrick's Orphan Asylum." The fearful mortality of the past season has filled the house to overflowing with poor, helpless children, whose parents fell victims to the ravages of the cholera. The price of provisions has been, and still is, very high; so that, with all the rigid economy of the excellent Sisters who have charge of the house, the outlay is, and must be very heavy. There are, at present in the house close upon 150 persons, wholly depending on the charity of the faithful. We are just at the opening of an inclement season, provisions of all kinds are, as we have said, very dear, and winter clothing has to be provided; the Bazaar is the main dependence for all this. The ladies are quite willing to do all they can; they do not spare themselves—let us do our part. If any one is tempted to exclaim against the "annoyance" of being asked to contribute, let him remember the 150 inmates of the Asylum, with a vast number of children attending the schools of the Christian Brothers and the Congregation Nuns, clothed during the winter by the Ladies' sewing society. Remembering all this, we must all make up our minds to do what we can to help on the good work. Gratitude demands this of us, since God has seen fit to spare us through the fatal summer just past.

THE TEMPERANCE QUESTION.

It will not be for lack of discussion, both in, and out, of Parliament, if this great question be not speedily and satisfactorily settled. We have already two or three measures before the House, introduced by friends of the Temperance cause; and the provisions of which, if they could only be carried into execution, would certainly effect the end proposed—that of putting an entire stop to the sale and use of alcohol-containing beverages. Alas! though it is easy to pass laws, it is very difficult, often impossible, to enforce them.

In what form, under what pretence, and to what extent, Legislative interference with the liquor traffic is prudent and advisable, with the view of diminishing the evils accruing from intemperance, are amongst the most difficult problems of the day; of which, of course, almost every man has an infallible solution of his own to offer. Unfortunately, the problem is as far from a satisfactory solution as ever.

First, we have the solution propounded by the "Maine Liquor Law" men—to whom we must award the praise of consistency, and of carrying out their principles to their legitimate consequences. Grant indeed their premises—admit that wine is evil—brandy and water, whether "hot-with," or "cold-with-out," a snare—and small beer, an abominable thing—and there is no logical means of opposing their arguments in favor of an absolutely prohibitory law; of a law which shall treat the sale, manufacture, purchase, or use of alcoholic beverages as a felony, to be visited with the utmost rigor of penal legislation. But, as Catholics, we cannot accept the "Maine

Liquor Law" man's solution; because, as Catholics, we are compelled altogether to repudiate his premises. We cannot call wine, evil; and what is false (morally) of wine, is equally false of all other alcoholic beverages, from lordly Cognac, to the poor creature small beer. We cannot, as Catholics, condemn the use of wine as a beverage, as sinful, or the traffic as infamous. "God forbid," says St. John Chrysostom—arguing against the "Maine-acs" of his day—"God forbid; for these are the teachings of heretics."—*Ad pop. Ant. Hom. I.* And, continuing his Homily on his text—*1 Tim., v. 23*—the Father observes, as if in anticipation of the arguments commonly used amongst certain heretics of the XIX. century:—

"This passage is useful against those heretics who rail at some of God's creatures" (the Manicheans).—"For if wine were amongst things forbidden, Paul would not have permitted, and recommended, its use. Nor against these heretics only is this passage useful; but against those weak brethren as well, who, seeing many brutifying themselves with drunkenness, calumniate therefore the fruits given by God—saying, 'let there be no wine.' To these we say, 'let there be no drunkenness. Wine indeed is from God; but drunkenness is from the devil; not wine, but excess in wine, causes drunkenness. But thou neglecting to punish and correct the sinner, overwhelmed thy Benefactor with insults.'"—*Ad pop. Ant. Hom. I.*

Still in the XIX. century, the Church believes and teaches, as she believed, and taught by the mouths of her Fathers, in the IV. and V. We cannot therefore, consistently with the teaching of our Church, call wine evil, or condemn its use, or the traffic in it, as sinful; we cannot therefore, as Catholics, accept the solution of the "Temperance question" propounded by the "Maine Liquor Law" men.

Then we have another, or rather a modification of the former, solution; of which the principle is, that the State, as supreme guardian of the morals of the community, is competent to regulate, and restrict, if not altogether to prohibit, the sale of alcohol-containing beverages. The propounders of this solution differ more in degree, than in kind, from the Maine-acs; they do not go so far as to call wine, evil, or to denounce its use, or sale, as actually sinful; but would be content with imposing such legal restrictions upon its sale and use, as should, according to them, prevent the evils which proceed from its abuse, or excessive use. Specious as this solution may appear in theory, in practice it has invariably been found, not only worthless, but positively injurious.

Without discussing the right of the State to assume any exclusively moral jurisdiction, we may admit the fact, that, to a certain extent, and within certain limits, the State has the power to regulate the liquor traffic. By an Act of Parliament, by a stroke of the pen, it can at once put a stop to the licensed sale of spirituous liquors; but here, unfortunately, its regulating and restricting power ends; for it is utterly impotent in the face of the unlicensed traffic—a traffic, which, in the opinion of many, is more injurious to the community than the other, or licensed traffic. The moral, or rather the religious, condition of the community remaining the same, the only effect that legislative restrictions on the liquor traffic can possibly have, will be to transfer the trade from the hands of the open and licensed dealer—over whom it is possible to exercise a strict Police surveillance—to those of the unlicensed and secret dealer, who is also generally a receiver of stolen goods; but the actual quantity of liquor sold and consumed will remain about the same. This, the history of the liquor laws in England and Scotland, since the commencement of the last century—and to the positively injurious effects of which, the "Maine Liquor Law" men confidently appeal—abundantly prove. It is true that—human nature remaining unchanged—neither prohibitory nor restrictive laws ever have been, or ever can be, enforced; but of the two, the former are assuredly the more logical, and perhaps the less mischievous in practice.

There is still a third solution—the principle of which, is, to treat the liquor traffic as any other traffic, from which the State has the right to raise a revenue, and over which it has therefore the right to exercise a fiscal and Police, if not a purely moral, control. According to this theory,—as the State, by means of these fiscal regulations, not only receives an addition to its exchequer, but, at the same time, and by the same act, secures a lucrative monopoly to those whom, upon payment of the duty or tax, it releases from the unnatural restrictions which, for purely financial purposes, it imposes upon the liquor traffic—so also, as a set off against the exclusive advantages conferred upon the licensed dealers, it has the right to impose upon them, and their places of business, certain Police restrictions and regulations, from which its other subjects, not enjoying the same advantages, are properly exempt. Here, according to this theory, is the occasion for legislation, or State interference with the liquor traffic; and in this manner can it be exercised with the greatest advantage to society, without imposing upon its advocates the necessity of asserting Manicheism with the "Maine-acs"—or of violating the fundamental principles of political economy, which teach that the State has not the right—or rather that it cannot, without prejudice to the interests of the community—impose any restrictions upon any branch of traffic, not essentially evil, or *malum per se*, except for the purpose of raising a revenue.

Were this principle once fully recognised, and fairly acted upon, it would not, perhaps, be difficult to ensure, from wise, stringent, and rigorously enforced Police regulations, the full amount of protection which, of itself, the State is able to afford against the evils of drunkenness. For, firstly, we must remember—that the power of the State over moral evils is very limited for good—and, secondly, that the abolition of drunkenness, must be brought about by the reformation of the individual drunkard;

which again must be effected, more by moral and religious, than by political, agencies. It is, in short, rather upon the Grace of God, than upon Legislative enactments, that we must rely; and, in the long run, it will be found that the Church with her Sacraments is more likely to work out a true solution of the great "Temperance question," than Parliament with any quantity of Liquor Law Bills. The latter may indeed, and in so far as it is able, should, assist the other in effecting this greatly to be desired object; it is with this view, that the following petition, which we translate from the *Minerve*, is about to be presented to our Provincial Legislature:—

"To the Honorable Members of the Legislative Council of the Province of Canada.

"The undersigned—friends of temperance, and residing in the district of Montreal—have the honor of representing to your Honorable Council—

"That it is with feelings of gratitude that the friends of temperance have witnessed the exertions of the Legislature to check the disorders springing from the immoderate use of intoxicating liquors—and to encourage the efforts of the Temperance Societies.

"That the Law passed by the Legislature in 1851, has greatly contributed to this end; and, thanks to the zeal of the friends of Temperance, we see many districts from which are entirely banished those places where citizens, too weak to resist their passions, hastened, in order to drown their senses, to ruin their faculties, whilst wasting their substance, and squandering the resources of their families. Still, in spite of the pains with which the Law was drawn up by zealous and enlightened men, it appears to your petitioners that some amendments might be introduced therein, in order to prevent many violations which it is unable to meet. Thus we find no effectual means of preventing the sale of intoxicating liquors without a license; no punishment decreed against the drunkard, no surety for the family.

"The requirements of the law for granting licenses are evaded; whilst there is no provision for punishing frauds resorted to for obtaining a license. Citizens are unable to authenticate the regularity, and legality of the signatures affixed to certificates granted to tavern keepers—many of which signatures are not authorized by the law; and yet, upon these certificates, are licenses granted, which cannot subsequently be retracted.

"The security required of the applicant for a license does not seem to be sufficiently high, or well assured.

"Your petitioners, then, humbly submit, that, in these circumstances, it appears advisable to amend the Statute in question, by introducing therein provisions with the view of remedying the defects above mentioned.

"Your petitioners, therefore, pray your Honorable Council to take into consideration what is represented here above; and to adopt such measures, as, in its wisdom, it shall deem best adapted to put a stop to the abuses resulting from the liquor traffic.

"And your petitioners will ever pray," &c.

We laid before our readers a few days ago a faithful account of a fiendish assault made late one night in the streets of Quebec, upon a Missionary of the holy Protestant faith, in which the hat of that worthy was actually knocked off his head by some person—unknown to ordinary mortals—but in whom the clear-sighted conductors of the Protestant press detected at once a Papist—perhaps a "Jesus in disguise"—and an emissary of the bloody-minded Pope of Rome. Scoffers have indeed asked—What was the holy man doing out in the streets so late at night? and have assigned causes, which we certainly shall not repeat, for the mishap which befell his hat. But to these we scorn to listen; being satisfied that the Rev. M. Pepin, the owner of the ill-used hat, and the author, or reputed author, of a little book now before us, is a Saint, and no mistake; a "brand snatched from the burning;" and a chosen vessel to carry the blessings of the pure religion of the Bible to the thousands, and tens of thousands of his benighted Popish countrymen, still sitting in the darkness of death, and in the bonds of sin.

It is for this purpose, and with this object in view, that M. Pepin, "who was for more than 40 years a member of the Papal Church," presents his countrymen with a short sketch of his life, "embracing an account of his Conversion, Trials, &c., Persecutions in turning to the PURE RELIGION OF THE BIBLE"—together with a portrait of the author, and an "introduction by the Rev. George Taylor, of the Michigan Annual Conference of the M. E. C.," who, having assisted at the throes of the new birth of our illustrious convert, has also taken it upon him to usher to the world the first fruits of that wondrous change. It is under his auspices, and with the sanction of his name, that M. Pepin's Memoirs are given to the public.

The Rev. M. Taylor takes the precaution—unnecessary, surely!—to inform us that, the work in question is not—as too often is the case—"an arrangement of conjured up fabrications"—but that it "contains a true relation of facts as communicated by M. Pepin to his pastor and the church, during the first year of his conversion;" and of course before he (M. Pepin) could have learned from his brethren of the M. E. C. faith, the art of stringing lies together, or of mixing up the cant of the conventicle with the obscenities of the brothel, for the especial delectation of the Protestant evangelical palate. M. Pepin, though "snatched from the burning," is none of your ordinary "brands," but altogether a very superior article.

To be sure, the sceptic, or worldly who has never experienced within himself the workings of vital godliness, might feel inclined to criticize, not to say doubt this guarantee given by the Rev. Mr. Taylor for the trustworthiness of M. Pepin's narrative; he might also, being in the gall of bitterness, almost fancy that the indorser of M. Pepin's paper, required an indorser himself. Far from us be any such profane thoughts; but still—we cannot but avow it—we have hitherto failed in every attempt to reconcile certain of his statements with one another; as for

instance, the statement at p. 69, to the effect that M. Pepin "is but very imperfectly acquainted with the English language—whilst he speaks only in a broken manner"—with the style of the book itself, which, if not elegant, is certainly far from inaccurate or ungrammatical, and betrays such a perfect familiarity with the English language on the part of the writer, that, but for Mr. Taylor's assurance to the contrary, we would have sworn that it was not written by a French Canadian at all, but by a *native*—perhaps by a minister of the "M. E. C."—long accustomed to denounce the abominations of Romanism in choice Anglo-Saxon. Besides, many, nay, most of the narratives do look wonderfully like old acquaintances; touched up a little, here and there, but still so like, that it is difficult not to believe that they are the same.

M. Pepin, it seems from this book, was a carter by trade, and a French Canadian Papist by birth. Upon his young mind and heart, particular pains were taken to engross an exalted veneration for the priests, and for all the services and duties of religion. For nigh 40 years did M. Pepin remain in this awful and idolatrous state, during which he wrestled repeatedly with the spirit, and during the intervals drove his cart. He was, indeed, a model unto all men; and, if his own account may be relied upon, he was as near perfection as it is given to earthly carters to be. Blameless in life and conversation, he carried his devotion to such a pitch that, on one occasion, having been requested to draw a load of bricks for a Methodist chapel, he sternly refused the proffered "quarter," and in his Popish zeal "declared that he would not help to build the devil's church."—p. 8. This interesting anecdote was related by M. Pepin himself, after his conversion—when giving an account of his experiences, and of the "wonderful dealings" &c.—at a love-feast in Detroit. Since then, he has been looked upon by the old women as a miracle of grace; and advanced professors have not hesitated to liken him to a Paul holding the garments of the men that stoned Stephen. But to come back to M. Pepin's experiences of the evils of Popery.

He was never regularly baptised, it would appear, as Christians should be baptised—with water; but, as we learn from the index, "with oil, salt and cream." His experiences of the other Sacraments of the Romish church—which is the Mother of all Abominations—were still more extraordinary. When about ten years of age he was expected to make his first Communion:—

"One circumstance connected with these proceedings was in itself so ludicrous that it rendered the whole service both disgusting and contemptible. An order was issued by the Priest that the head of every boy should be shaved of its hair, as close as the sheep is shorn of its wool, and in this condition we received our first communion. I shall ever remember my disappointment and affliction; I had looked forward to that day with no small degree of interest and pleasure; but by this circumstance, every sensation of veneration fled from my heart. I thought we looked more like so many monkeys than human beings—indeed I was so ashamed that I felt indignant."—pp., 29, 30.

Whether we are to conclude from this, to the corruptions of the Romish Church, or only to the simple fact, that Master Pepin was a very dirty little boy—"pauillera"—we are left at a loss to determine; we feel inclined, however, to adopt the latter hypothesis. But our hero suffered severely throughout his whole Popish career: with him, the time of preparation for receiving the Sacraments of the Church was ever a period of intense suffering. For instance, it was thus he was "got up" for his Confirmation:—

"During my preparation for Confirmation with my fellow youths, I was frequently conducted to the church for penance, where, for hours together we knelt upon the bare floor, counting our beads, and kissing the pavement. On one of these humiliating occasions, having grown weary by the fatiguing exercise, raising myself from the floor, I enquired of a lad by my side, if he supposed the girls were nearly through confessing. One of the priests, observing it, approached me in great rage, seized me by the arm, snatched me in the face with the palm of his hand, and with severe violence prostrated me on the floor, commanding me to continue my penance."—p. 21.

We cannot follow our hero throughout his career. Suffice it to say that his hair grew again—we hope he combed it occasionally—that he grew up a zealous and bigoted Papist—married—went to Detroit—joined a Protestant Temperance Society—detected his Bishop in the act of introducing a barrel of beer into his house—insulted the Bishop in consequence—for whom, nevertheless, as for his only spiritual guide, his respect continued; and suffered indescribable mental anguish and solicitude. One day, in a store, on the counter, he saw a book in the French language; he borrowed it, read it, and at last determined to show it to his Bishop, in the hope, that as the book was a good book—and had got the "religion of the Sons of Temperance in it"—the Bishop might recommend it to the people:—

"So I hastened away to the Bishop, showed him the book, and began pointing out its excellencies, when to my surprise, he professed to have been for a long time acquainted with it, condemned it in unmeasured terms, as the very worst of books, and demanded that it should be returned to the owner immediately."—p. 42.

This book was the New Testament!!!

We have some faint recollection of a very similar legend as told of Luther; but there is, we think, despite of its want of originality, a certain quaintness, or *naïveté* in this anecdote of M. Pepin, which makes it worth preserving.

Well; M. Pepin restored the wonderful book to its owner, but shortly afterwards bought another of a colporteur at Amherstburg; and, "before he had availed himself of the benefits of the confessional for the sin of this purchase"—p. 43—a Mr. Marcy, another pedlar, sent him a whole Bible. Our hero set to work reading; soon found himself fairly bothered, and knew not where to seek counsel. So

again he went with the book to the Bishop; again did the Bishop condemn it; upon which M. Pepin set to work catechising the poor ignorant Prelate.

"I interrogated him upon certain portions of the Bible, in the commandments, and in 1. Tim. iv—false doctrines—prohibiting to marry—commanding to abstain from meats, &c; but the Bishop grew quite excited,"—p. 46—and we suspect, turned him out of the house, as an impertinent vagabond. However, M. Pepin adds:—

"This conversation closed the friendly acquaintance which had so long existed between me and my only religious counsellor." M. Pepin then set up on his own hook; though for two years he still attended the Bishop's church, always taking his Bible with him, to test the doctrines he heard preached. About the same time he abandoned making the sign of the cross; evidently M. Pepin was fast becoming a "babe of grace."

At last, one Sunday, M. Pepin and wife, entered a Methodist chapel, where the preacher seems to have been one of the "roarers" or ranting sort, from the way he preached, prayed, and sang hymns. "Such a prayer!"—thought poor M. Pepin—"as human being never made before." It was all up with M. Pepin; he felt first a kind of all-overishness—then he burst into tears and wept profusely—then he "got happy;" and at last discovered that—"with the strangers at Jerusalem on the day of Pentecost—the Holy Ghost had fallen upon him while he listened to the preached words."—p. 50. We need not follow the blasphemous rignarole any further.

And so M. Pepin became a Protestant; gave up Popery and cart-driving, and took to tract-peddling, and preaching the word "both up and down the Detroit River, and at times on both sides."—p. x. (This is the greatest missionary feat yet on record.) Thus did Mr. Pepin manage to make profit and Godliness pull together in harness.

"Yet while God blessed us on one side, persecution poured in like a flood on the other, and soon some of the strangest reports imaginable were circulated."—p. 54.

Would our readers believe it? It was reported—strange, incredible, as it must appear—that this Mr. Pepin was but a "Souper;" bought up cheap by the Methodist Society, as an agent to dispose of their stock in trade, of bibles, and hymn books, amongst French Canadians. These unconverted Papists made mouths at him; but "being full of the love of God"—p. 59—Mr. Pepin heeded none of these things. Indeed, he "was so graciously sustained in these persecutions that at times he could not but believe that God had interposed for his good in a very special manner."—p. 58.

It is evident that the work of which we have thus given a brief sketch, deserves no further notice at our hands. To refute, or to examine seriously, the silly tales which these pretended converts from Catholicity put forth, as their reasons for leaving the Church, would be as tedious, as unprofitable, and unnecessary. No one believes them; even the silliest Protestant old woman, when she reads their monstrous histories, is not silly enough not to know that they are lies; and lies too, which have not even the merit of novelty to recommend them. The story of the Bible, read for the first time, and the wondrous effect produced, since the day of Luther has been the excuse put forward by every one, to whom confession and fasting, continence, examination of conscience, restitution of goods unjustly acquired, reparation for wrong done, penance and good works, are burdens too grievous to be borne. It is no use arguing against such absurdities or to expose their falsity; the best way to treat them, is to laugh at them—but to pray for the poor wretches who have recourse to such miserable artifices to conceal the real causes which led to their renunciation of the Catholic truth.

BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

The following is the list of the contents of the present number:—

- I. Uncle Jack and his Nephew; or, Conversations of an Old Fogie with a Young American.
- II. The Know-Nothings; or, Satan warring against Christ.
- III. Sinners on Fugitive Slaves.
- IV. Works of Fisher Ames.
- V. Church and State.
- VI. Literary Notices and Criticisms.
- VII. End of the Eleventh Volume.

The second article on our list will, doubtless, prove the most generally attractive, as containing such explanations as the learned editor thinks fit to offer of certain obnoxious passages in an article in the July number of his *Review*, headed "Native Americanism," and which have elicited the unmeasured condemnation of a considerable portion of the Catholic periodical press in the United States.

Upon that article we purposely refrained from offering any comments; because, in the first place, it treated of a subject on which it would have been almost presumptuous for a stranger to American nationality to offer an opinion; and, in the second place, because, although several passages therein seemed susceptible of the interpretation put upon them by the learned Doctor's opponents, we felt confident that he would, in good time, offer such an explanation as would suffice to remove any prejudices which the misapprehension of his real meaning might have occasioned. For this explanation we were content to wait, assured from our knowledge of Dr. Brownson's real sentiments towards Irish Catholics that it would give satisfaction to all reasonable minds. The event has fully realised our expectations.

It seems to us that Dr. Brownson's position, as editor of the *Quarterly Review* which bears his name, has not been properly appreciated; and that

his object in writing the article on "Native Americanism" in July last, has been greatly misunderstood; although we must admit that, from want of proper precautions on the part of the writer—who did not anticipate the storm about to burst upon him—several passages in the said article were susceptible of the offensive interpretation put upon them.

Dr. Brownson edits his *Review* as a Catholic, and as an American attached to, and proud of, his American nationality; yet, as a Catholic, always keeping his nationality subordinate to his Catholicity. For a similar reason, he treats, and we think very properly, all other nationalities in the United States—Anglo-Saxon or Celtic—Irish, English, or German—as of but secondary importance; distinguishing his fellow-citizens, not as Irish-Americans, or German-Americans, but simply as Catholic, and Non-Catholic Americans. Now his object in writing his article on "Native Americanism," was, to show that the Catholic was a better, and more conservative American citizen, than the Non-Catholic; that the American institutions were in peril, not from the Catholic, whether foreign born or of native origin, but from the hordes of Non-Catholic demagogues of European growth, whom the late conservative reaction in the Old World has driven to seek a refuge in the New; and from whom are recruited the ranks of the "Know-Nothings"—a faction, not patriotically American, but simply democratically anti-Catholic; and whose hostility is directed, not against Irish or German foreigners, but against Irish and German Catholics.

"Our article was written," says the *Reviewer*, "by one who combines in his own person the character of a staunch Catholic, and a natural born American citizen, who wrote to re-assure his Non-Catholic countrymen, to prove practically to them, that there is nothing in Catholicity to offend their nationality, and to caution his Catholic friends of foreign birth and education against so obtruding their foreignism, which, as a matter of course, adheres to them, as to offend the national sensibility; to separate in the minds of both parties, the Know-Nothing movement from the question of nationality, and to make it obvious to every one that the 'Know-Nothings' are not a national party, and have not the slightest claim to be regarded as such, though, through an ordinary confusion of ideas, they are just now able to enlist on their side, to some extent, the honest feeling of American nationality."—p. 451.

Therefore, the Doctor recommended the Catholic naturalised citizen, of whatever origin, to refrain from speaking or acting as if he were not really and truly, in heart, as well as in name, an American citizen; to be content with the designation of Catholic American; and not to qualify his American citizenship, with the prefix of Irish, or German; as if he were still nationally distinct—in spite of his naturalisation—from his Catholic fellow-citizens native born. In this advice there was surely nothing to offend the Irishman, or the Catholic.

But, in view of the rapidly increasing immigration, in which of late years the Catholic element has been more than balanced by the large infusion of an eminently anti-Catholic, infidel and democratic element, the Doctor hinted at the policy of revising the naturalisation laws, in order to preserve American institutions from the assaults of these Non-Catholic, and eminently democratic foreigners. Now as the country will most certainly not discriminate betwixt these *mauvais sujets*—the offscourings of Liberalism, the scum of Protestant Europe—and the sound, conservative and Catholic body of immigrants, he recommended the latter to waive their right to naturalisation, "if, by so doing, they could prevent these Non-Catholic immigrants from being naturalised."—As to the prudence of this advice, we cannot presume to offer any opinion; but we may say at least that in it there is nothing contrary to the teachings of our religion; nothing therefore to justify the abuse which some Catholic journals have cast upon the Doctor's head, as if he had broached some monstrous heresy. As little can we see in it any want of respect towards Catholic Ireland. For Protestant Ireland, and for Protestant Irishmen, Dr. Brownson has as little respect or sympathy, as he has for Protestant England, or Protestant Mormons; but of the Irish Catholic, faithful to his religion and to his nationality, he ever speaks in the warmest terms.

"As to the accusation brought against us of insulting the Irish Catholics, amongst whom are nearly all our friends and associations as a Catholic, we repel it with all the indignation and scorn compatible with Catholic meekness and humility. For the ten years since we became a Catholic we have labored as a writer and a lecturer with the honest intentions, and with what ability God gave us, to serve the great body of Irish Catholics, in the only way in which we believed we could serve them. We have not appealed to their warm sensibilities as Irishmen; we have not bespattered them with praise; we have not addressed them as children who could not endure a rough, manly voice; we have addressed them as men, strong men, full-grown men, who could hear and applaud the plain truth honestly spoken. We shall continue to address them in the same manner, if we address them at all."

And it is thus that men, honest intelligent men like to be spoken to; and we trust that Dr. Brownson will not forfeit their good esteem, because that he, an earnest and honest man, speaks to them, as to honest men, and as sincere Catholics, who value the interests of Catholicity above every earthly consideration. He may be mistaken indeed, in some of his views; but we are certain that he would not willfully mislead. In concluding this notice, we may mention one fact which speaks volumes in favor of the soundness of the Doctor's policy; and that is, that he has been most bitterly denounced by the *Irish American*, the *Citizen*, and other journals of a similar stamp. Whom they condemn, the Catholic is, almost at once, and without further questioning, prepared to absolve.

Whilst however we acquit the *Reviewer* of all design to offend his Irish coreligionists, and whilst de-

precating the bitterness of the attacks which have been made upon him, we cannot but confess that we did, and still do, regret the appearance of the article on "Native Americanism;" because we thought, and still think, that it was very ill-timed, at a moment when the current of popular prejudice was running strong against the Irish Catholic population. Irishmen have their failings no doubt, as have other men; and it is meet that they should be warned of them by their friends; we fear, too, that it is true, that, of the Irish immigration, a portion, led away by the frothy declamations of ribald demagogues, have provoked censures not altogether unmerited. But, on the other hand, what does not society in the United States owe to the Irish and Catholic immigration! What a stinking mass of corruption would it not be, had that immigration not occurred! and which, under Providence, has been the means of redeeming it from the filthiest sensualism and heathenism. The Irish Catholic immigrant has contributed vastly to the material progress of the country; but far more has he contributed to its higher, its moral and religious progress. He has not only fought its battles, worked out the riches of its soil, and developed its magnificent material resources, but he has given to it that pearl of great price, without which the rest were worthless; he has brought with him the cross, and that faith which never, either in adversity or prosperity, the genuine Irishman can wholly cast away. These considerations should make the American Catholic slow to blame, swift to praise, his Irish brother.

Besides, at the time that the article in question appeared, the Irish Catholic was the victim of a most ruthless and unmerited persecution. From North to South the howl of demonic Protestantism had been raised against him; whilst the law of the land was impotent to protect the obnoxious Papist. This then was the moment for his friends to rally round him, to forget his faults, and to remember only his virtues. It is cowardly to strike a foe when down; ungenerous is it to taunt a friend with his short-comings in the hour of his adversity. It was thus that the friends of Job dealt with the holy man in his afflictions; but Job answered and said—"You are all troublesome comforters."—xvi, 2. We do not mean to liken Dr. Brownson to Elihu the Themanite; but we cannot but think that, with the best intentions, he selected an inopportune moment for proffering advice to the Irish Catholics; and that, in consequence, the advice has been productive of more harm than good. We speak diffidently, because it is possible that what to us, strangers, may appear ill-timed and uncalled for, may, to him, better acquainted with the wants of the society of which he is a member, have appeared truly "a word in season."

We have scarce left ourselves space to notice the contents of the other articles in the *Review* before us; but we trust that it is by this time so generally read by the Catholics of Canada, that any notice from us is almost a work of supererogation. We cannot however refrain from inserting the following kind and flattering letter from the Sovereign Pontiff to Dr. Brownson; written in acknowledgment of the receipt of a copy of the Doctor's writings, which were laid at the feet of the Holy Father by the Bishop of Boston, during his Lordship's late visit to Europe:—

"PIUS IX. POPE.

"Beloved son, health and apostolic benediction. Our venerable brother, John Bishop of Boston, brought to us your letter of the 26th of last December, in which you offered us several works written by you. He spoke to us with merited praise of those same books of yours, and therefore we are in a greater degree rejoiced and consoled by your sentiment: of truly filial devotion, obedience, and piety towards us, and this Holy See, which your letter expresses throughout. With our suppliant vows and prayers we beseech the God of Mercies and Father of Lights that with His celestial protection He may cherish and guard these sentiments, which we trust you will always preserve. And as a token of our so great benignity, and as a pledge of our gratitude to you for the service you have done us, we add our apostolic benediction, which we lovingly impart, with the poured forth affection of our paternal heart, to you yourself, beloved son, and to your whole family.

"Given at St. Peter's at Rome, on the 29th day of April, in the year of our Lord 1851, and the eighth year of our Pontificate.

"(Signed,) PIUS IX. Pope."

Such a token of the approbation of the common Father of the Christian world, must amply console the learned Doctor for the injustice that has been done him in other quarters; and forms an appropriate finale to the Eleventh Volume of "Brownson's *Review*," to which every sound-hearted Catholic must wish long life and prosperity.

The *British Colonist* of Toronto, writing on the Reserves' question asserts that "Catholics are even more deeply interested in the event than Protestants; because at them the blow is ultimately aimed." Our Protestant cotemporary fully endorses the following from the *Globe*:—

"There is nothing more certain than that the conversion of the Reserves to secular purposes will be followed by an attack from all sections of Upper Canadians upon the endowments of the Lower Canadian Church, and that it will be followed up to a conclusion with zeal and energy. We say nothing can be more certain, because the demand which will thus be made will be reasonable and just, and will commend itself to the feelings of a very large majority of our population. How would such a movement answer the purposes of Sir A. McNab, in his connection with Mr. Morin? Not at all. Sir Allan would find himself deserted by the whole body of his supporters; who would not submit for an hour to his abolition of Protestant endowments, and the preservation of those of the Roman Catholics in their integrity, if he went with Mr. Morin in defending the Lower Canadian Church lands."

His Lordship the Bishop of Toronto passed through Montreal in the early part of the week, en route for his Episcopal city. His Lordship we are happy to say is in excellent health.

We regret to say that a great part of one side of the Bishop's church, now building on the site of the old Catholic cemetery, was blown down during the violent gale on Wednesday last.

THE NEW CEMETERY.—The *Minerve* informs us that the works connected with the Catholic cemetery at the *Cote des Neiges* are rapidly advancing towards completion; and that it will be opened for the reception of its inmates during the course of the autumn. The lots are being marked out, preparatory for sale.

Canada is now left almost entirely to itself for protection. Garrison duty at Montreal, Kingston and Toronto, will henceforward be performed by the Royal Canadian Rifles, which corps has been augmented by enlistment from the different regiments which have just left our shores. The 16th regiment are still at Quebec, which place will retain a garrison of about a thousand British troops.

We learn from the Boston papers that Sir Edmund Head, and suite, arrived at the Revere House, on Saturday last: where they will await the arrival of His Excellency Lord Elgin.

The *N. Y. Tribune* publishes a report of—M^r. Leary, Master of the Barque "Mary Morris," from Glasgow, as having fallen in with, on the 28th Aug., in lat. 53° 26', long. 16° 7', the hull of a large iron vessel, painted black, with all her wood work destroyed by fire. It was blowing heavy, so he did not board the wreck, which seemed to have machinery in the hold. It is thought that this hull may have been all that remains of the ill-fated steamer, the *City of Glasgow*, of which, with her 300 passengers, no tidings have been received since she sailed last spring.

THE GREAT PROTESTANT CHAMPION.—The *Commercial Advertiser* has a paragraph to the effect that the infamous Achilli—commonly known as "Be-lial," or "Beastly" Achilli—is now delivering a course of Protestant lectures at Boston. The thing seems incredible; there are indeed certain cities mentioned in history, in which Lectures by "Achilli" would not have been out of place; but these were destroyed long ago by a storm of fire and brimstone. However, is no business of ours—Protestants have an undoubted right to choose their own teachers, and lecturers.

TO CORRESPONDENTS.—"A Teacher" in our next.

ST. MICHAEL'S COLLEGE OF TORONTO.—We take great pleasure in informing the friends of this Institution, that its prospects for the present year are most flattering. The numbers of the pupils has been increasing ever since the re-opening of the collegiate course on the 20th ult.—*Catholic Citizen*.

YOUNG MEN ST. PATRICK'S ASSOCIATION, MONTREAL.—In the *Mirror* of last week we inserted Mr. Devlin's Address, delivered at the close of his official term. It is an able and lengthy document, and Mr. Devlin eloquently and feelingly depicts the misery and misgovernment entailed upon our poor countrymen by the hereditary hatred entertained to our creed, and the official determination of excluding Irish Catholics from any post of honor or emolument in the Province. He calls upon his countrymen to unite together, to form societies throughout the land, to make known their wants and wishes, to insist upon obtaining, in the government of this Province, that consideration and influence to which they are entitled. That patriotic combinations of this kind would be of great service, we all know; and we heartily respond to the call thus made, and exhort our friends to energetic action. There is nothing so essential to our cause and our political advancement than union and zeal in asserting our rights and defending our liberties. We must speak out boldly, declare our manifold grievances, and withhold our countenance and support from all parties disposed to perpetuate the old system of partiality and exclusion. There is nothing impossible to Irishmen if guided and incited by motives of patriotism; and when the enlarged franchise comes into operation, their power at the elections Municipal and Legislative, will be overwhelming. Much blame attaches to ourselves as to the extent and continuance of those evils. We are too fond of helping others and neglecting our own friends. We have too low an estimate of our own abilities, and far too many consider themselves as destined to be "hewers of wood and drawers of water." This is induced by that inferiority to which we have been accustomed in poor Ireland. But we must shake off this lethargy, we must assume a lofty and manly attitude; we must write, speak, agitate, until we convince our rulers of our determination to be placed upon an equality with all other men, no matter of what creed or country. We shall do our duty on all such occasions; and we would remind all concerned of that poetical quotation, rendered sacred to liberty by the illustrious O'Connell—
"Hereditary bondsmen, known you not,
Who would be free, themselves must strike the blow?"
—*Toronto Mirror*.

Birth.

In this city, on the 1st instant, the wife of Mr. John Gillies, of a daughter.

WANTED,

FOR A BOARDING SCHOOL, in the Parish of Cap Sante, C.E., an Educated LADY competent to Teach English, and to give instructions on the Piano.
This Institution is entirely under the superintendence and direction of the Cure, having no connection whatever with the School Commissioners, and is conducted according to the Rules of the Sisters of the Congregation.
Apply at the TRUE WITNESS OFFICE, October 4th, 1854.

FOREIGN INTELLIGENCE.

FRANCE.

The cholera has been making great ravages in France. The Abbé Barthélemy writes from the hamlet of Rupt in Franche-Comté that the disease is "moderating, but leaving everywhere behind it traces of its ravages. Cemeteries turned up by wholesale, crowds of people in mourning, orphans begging their bread, invalids crawling about the public places, sorrow and a sort of vague fear painted on every countenance, present a spectacle which lacerates the heart. The Clergy and the Religieuses have given proof of the most admirable devotion. From twelve to fifteen Priests, more than twenty-five *sœurs* and eight medical men have fallen victims to their zeal. Eight Sisters of Charity have perished at Gray—at Villers-Sexel fourteen, with the two Vicars, and sisters and niece of the Curé, who alone survived. At Rupt itself, out of a population of 500, there were 120 cases, and forty-two deaths; and it was remarked that those strongest and in the flower of their age were most rapidly carried off. His Eminence the Cardinal Mathieu has visited in turn all the most infected parishes; the Curés have been night and day at the bedside of the dying; M. le Préfet and M. le Duc de Marmier have come from great distances to visit the sick and distribute alms and medicines."

The cause of Sunday and Holy-day observance is making great progress in France. In almost every diocese and department, associations for effecting this Christian object are already in operation, and it is gratifying to see with what cordiality the officers of the Government, as well as the municipal bodies, cooperate with the Bishops and clergy in overturning the pernicious practices which the "liberals" and atheists of 1795 introduced into France. An association for promoting the due observance of the Sunday and the great festivals of the Church was lately formed in the Diocese of Besançon, under the invocation of the Immaculate Mary, and the patronage of His Eminence Cardinal Mathieu, the Archbishop of that see.

GERMAN POWERS.

Letters from Berlin, of the 8th, state that the Emperor of Russia has invited the King of Prussia to an interview, and that the latter will accept it. The object is to come to a mutual understanding on the measures best adapted for the establishment of peace.

THE RESTORATION OF POLAND.—The Vienna *Wanderer* says that the Prussian government having expressed a fear that the Western Powers intended, as one of its means of war against Russia, to revolutionise Poland, all pretext for favoring Russia on this ground has been taken away from the Prussian government, by the most positive assurances of the Western Powers that the King of Prussia has nothing to fear for his Polish territory from a policy of resistance to the designs of Russia. Prince Czartoryski has written an address to the Poles, advising them to remain quiet. He says:—"Preserve in every part of our country your now prudent and calm attitude; wait for events; it is the advice given you by all the sincere friends of Poland. The patient tranquility which at present reigns in Poland proceeds not from inaction, or from death; it is, on the contrary, a proof of wisdom and prudence, the sign of life and of the inward strength of the nation that knows how to restrain herself, to show greater energy when the moment shall come to develop her might. Follow, my countrymen, that line of conduct which will preserve you from the greatest misfortunes, that of intestine divisions, or which at least, whatever fate God destines to you, will shelter you against increased calamities."

The American government is said to have purchased Monaco as an European naval station. France and England will protest, and Austria is prepared to mediate.

SPAIN.

The condition of Spain is disastrous enough, an excommunicated man has, by the agency of secret societies, been raised up above the ordinary authority of the kingdom. But if all the reports be true, this is not the whole story. The American Minister at Madrid has been lavishing money among the populace of the capital, stirring up sedition, and laboring to make all government impossible among Spaniards. These things are not only said and believed, but verified by proof; so it is said. And it also added that the Minister in question has left Madrid to avoid the fate of Sir Henry Bulwer, whose passports were presented to him before they were demanded or desired.

The American Government longs for Cuba, and one of the most feasible means of seizing on the vineyard was to paralyse the mother country, and concentrate the energies of the Government on its domestic position. This is the policy attributed to Mr. Soulé from the moment of his arrival, and subsequent events have justified the suspicion thus expressed. His absence from Madrid at present, and the apparent certainty that he will never return, give a plausibility to the charge, which falls not upon him only, but on a great Government, which sent to Europe as its representative a man who had quitted it for reasons that need not be discussed. In private life men are expected to respect the feelings of their neighbors; but it is much more important that this should be the case between nations. Unless the American representatives change their habits in Europe, Europe will find it impossible to go on with them. The conduct of Captain Ingraham in the affair of Kossta, and the letter of Mr. Saunders, the late American Consul in London, to the Swiss republic, cannot inspire old countries with any particular confidence in the integrity of the new.—*Tablet*.

ITALY.

ROMA.—It now appears certain that two or three prelates from every Catholic nation in the world will

be specially invited by his Holiness to Rome in November next, to participate in the decision contemplated respecting the Immaculate Conception of the Blessed Virgin.—The Sovereign Pontiff has just proclaimed the triumph of the virtues of the venerable servant of God, Marien Arciero, secular priest of the kingdom of Naples, who was born of humble parents in 1707, and after a life of the most heroic virtues, spent in the sacred ministrations of religion, and the discharge of the most devoted charity, died in the odor of sanctity at Naples in 1788.—a profound impression has been made at Rome, and throughout Italy, by the heroic devotion with which all classes of the clergy have exposed and exerted themselves on behalf of the victims of cholera.

The Cardinal Archbishop of Naples though still an invalid, hastened from the mountains and pure air of Savoy at the first news of the outbreak of the cholera at Genes to lend his aid for the succor of the afflicted, and set others an example of devotion and charity. This noble example was everywhere followed by the other bishops and the clergy of every denomination. At Bobbio, the bishop, informed that the cure of Fottanzorda was unable to attend to all the sick, set out immediately, making eight hours' journey on foot, accompanied by a peasant carrying a parcel of medicines and other necessaries, and unexpectedly presented himself in the midst of the astonished and grateful people of this secluded district.

The two Catholic journals of Piedmont, the *Armonia* of Turin, and the *Campanone*, republish the protest of the exiled Archbishop of Turin against the impious acts and sacrilegious robberies recently committed in that capital by the infidel Rattazzi, with the sanction, of course, of King Victor Emmanuel. Both journals admit that in liberalised Piedmont they have committed an offence by thus exercising the liberty of the press, but they deprecate the wrath of the liberal minister by remarking that the publication of the protest was previously permitted in France under the Government of the Emperor Napoleon, which M. Rattazzi and his Mazzinian friends are in the habit of denouncing as a despotism.

THE BALTIC.

LEDSSUND, Sept. 5th.—All the fortifications of Bomarsund have been destroyed, and the works, which are said to have cost £6,000,000, and upwards of twenty-five years in constructing, have been reduced to shapeless masses of smouldering bricks and stones in as many hours. A portion of the central tower was purposely left for Admiral Chads to try the effect of broadsides from the Edinburgh. On the 4th he laid his ship within 1,000 yards, and fired seven broadsides, which made a complete breach in the wall, knocking several embrasures into it, and proving pretty clearly that if the other forts of the Emperor are built like this they are not a match for our wooden walls. The Admiral broadsided at 1,000 yards, but neither the firing nor the effect was satisfactory. It is now quite certain that nothing more is to be done in the Baltic this season. It is said, and believed, that the ships and small steamers are to return on the 15th, to be followed by the other about the middle of next month. There is some talk of the Wellington and Jean d'Acre going to the Black Sea. Last night we had a warning voice to quit these waters, where there is no room—it blew a tremendous gale, and nearly all the ships were drifting.

A letter from St. Petersburg in the *National Zeitung* of August 29 mentions that information had been received there at variance with the views generally prevailing in the European press, that the taking of Bomarsund was to be the close of this year's campaign in the Baltic. According to the statement of this correspondent, much more important matter was in store. The Russians, though at ease for the fortifications of Helsingfors and Sveaborg, which are for the most part hewn out of the solid granite, are nevertheless very uneasy about Cronstadt and the fleet lying there. The taking of Bomarsund is reported to have excited as much admiration at the promptitude and efficacy of the operations as it has inspired distrust of the granite fortifications or granite facing of fortifications. All the naval officers and men absent on leave have been called back to their ships; the same with the garrison of Cronstadt, that had been enjoying a little respite.

If one could put faith in the statement of the *Kreuz Zeitung* connected with the present conflict, one would conclude that the combined fleets will remain in full force in the Baltic during the winter. It informs us, from Hamburg, that four of the most considerable butchers of that place had just gone to London, having been invited by our government to take part in a contract for beef and pork for the fleets. The quantity required is stated to be 97,000 barrels, containing 300lb. each. If the whole statement is not the same as most stories of the *Kreuz Zeitung* are, it would be more likely that these 29,000,000lb. of meat are required for the expedition to the Crimea, the more so as the goods are to be delivered in London.

RETREATING FROM THE BALTIC.—The *Phare de la Manche*, published at Cherbourg, says, the squadron of Admiral Parseval Deschenes, consisting of forty-five vessels of war, returning from the Baltic to winter in the ports of France, will anchor at Cherbourg early next month. It will be accompanied by ten English ships and steamers, bringing the expeditionary corps, which will be landed in this port with all their materials. We shall therefore see a fleet of 55 sail carrying 36,000 men, whom it will bring to our shores. This announcement of the approaching arrival of the British fleet at Cherbourg is official.

It is rumored, but not generally credited, that the French ships returned only to France to carry back a reinforcement of 25,000 men. If this rumor would turn out to be correct, then the fleet will pass the winter in the Baltic.

EXPECTED RETURN OF SIR C. NAPIER.—The *Times* of Wednesday says:—"It is reported, and seems to be believed; that Admiral Sir Charles Napier may be shortly expected in this country, on his return from the Baltic, but evidently ashamed of this retreat it affects to doubt the authenticity of the statement, and comments upon it thus:—"

The only reason which could compel the return of the fleet from the waters which it now commands would be the approach of the winter season. As the Baltic ports at such times are sealed up by ice, and the blockade of the Russian gulfs is effectually maintained by the natural operation of the climate, it would be clearly superfluous to add any artificial barriers to those already provided, even if it were possible for a squadron to keep the sea at such periods of the year. Exactly, in short, as there was a time before which it was unnecessary that the Baltic should be guarded by an allied squadron, so there is a time beyond which it will be unnecessary that this guard should be continued, but that time has certainly not yet arrived. The period at which, upon an average, the closure of the Neva may be expected, is, as we recently explained, two months distant, and even if the preparations for the return of the fleet were commenced somewhat earlier, it is clear that four or five weeks must still remain available for active operations. How, indeed, are we to reconcile the two facts that, while in the Black Sea the work of the war is just commencing, in the Baltic it should just be terminated? If enough remains for the autumn to permit the siege of Sebastopol to be attempted, must not enough remain to allow of some further enterprise in the North?"

"Block up," says Colonel Napier, "the Russian ships at Cronstadt, and, if possible, at Sveaborg, before the setting in of the ice, and the greater part of the allied fleet in the Baltic is then free to act elsewhere with undiminished strength during, in all probability, the remainder of the war."

WAR IN THE EAST.

THE CRIMEA EXPEDITION.—Advices have been received from Varna to the 5th August. They state that the English and French divisions left that day for Sebastopol, and the Turkish divisions would follow. This is authentic.

The first expeditionary corps to the Crimea is composed of 50,000 men, viz., 14,000 French, with 700 cavalry and 30 guns; 10,000 Turks and 800 horse; and 21,000 English, with 1,000 horse and 36 guns. This force will be augmented by 5,000 English, and 30,000 French.

The *Journal Des Debats*, speaking of the expedition says:—"The debarkation will be effected near the mouth of the river Katcha, where there is about fifteen fathoms of water. As the ships can approach near the shore, their guns will destroy all the land artillery which can be opposed to the invading force. Once ashore, they will immediately begin to entrench themselves, and they will repel with the bayonet all the assaults of the Russian troops. The landing effected, the Russian army must be beaten in the field, and possession taken of the heights which command the town. The amount of the Russian forces in the Crimea is unknown. It is possible that their plan will be to ravage the country as they pass through in order to destroy the resources; but the invading force will be provided for, and they will be in a climate which is the best in those regions. The Russian troops having been overcome, Sebastopol will be invested. It is probable the Russian engineers have constructed a formidable intrenchment with redoubts surrounding and commanding the city; but the Russians have not the command of the sea, and besides there are several points beyond the circuit of Sebastopol, from which both the city and the port are assailable. It appears the besieging army can enfilade the port in a manner that will compel the Russian fleet either to remain and be destroyed, or to go out and fight. The general opinion is, that the expedition once commenced, will be prosecuted with vigor and with complete success."

STRENGTH OF THE GARRISON.—The *Times*, speaking of the probable state of the Russian army in the Crimea, says:—"As far as is at present known, the only division of the Russian army in the Crimea is the 6th, which ranks last and lowest in the whole army. The chosen division of the Guards and Grenadiers are still in the north of the empire; the 1st and 2nd corps in the kingdom of Poland; while the 3rd and 4th corps are retreating from the Principalities, much weakened and demoralized by their last campaign; part of the 5th corps occupies Odessa and the coast of the Government of Cherson, while another portion of this corps is in Georgia or at Anape. If this distribution of the forces be correct, the garrison of the Crimea is still one of the feeblest military portions of the empire, and, although, no doubt, reinforcements are on their way, the interruption of all communication by sea from the mainland to the peninsula renders the advances of these troops slow and difficult. According to all appearance, therefore, the advantage of number and of preparation is considerably on our side, and we see reason to hope that the result may be as rapid as some of our correspondents appear to anticipate."

MUSCOVITE TACTICS.—General Kursensler has ordered the inhabitants of Odessa to reduce the city to ashes if the allies should attempt to take it, and then to return to Tiraspol. The proclamation concludes—"Woe to those who remain behind or attempt to extinguish the fire."

AUSTRALIA.

The Australian emigration has opened a fine easy harvest to the Evangelicals. The missionary zeal of Christian England, foiled in its favorite task of propagation among the unconvertible and heathen Irish at home, ambitious the wider scope of exertion that invites it to fresh fields and pastures new beyond the

Pacific; and follows its prey round stormy capes and through boundless seas. Proselytism has its agents in the ports of embarkation and debarkation; and even in the emigrant hulks. Its tracts are alike distributed among the poor Irish orphan girls on the wharves of Plymouth and Liverpool, and in the Female Emigrant Depots of Melbourne and Sydney. Every vessel going out with female emigrants under the directions of the Commissioners must have a matron to preserve order and cleanliness, look after the comfort, and guard from taint the moral characters of the females. According to the Report, the privilege of appointing these guardians was accorded to the wisdom of a few antiquated maids of a Scriptural turn of mind, who compose the Female Emigrant Aid Society. Of course, in these appointments, the interests of the Church were not to be forgotten. The Emigration Agent at Melbourne had written that the introduction of too large a number of Catholic girls into Australia would be subversive of the Royal Supremacy, and that care should be taken that the Catholic element should not be allowed to preponderate too largely over the Protestant in the selection of female youth, for they were destined to become wives and mothers, perhaps religious propagandists in the Colonies.

Verner Whites in weeds and petticoats were not wanting to assume the duties of matrons over the poor unprotected Catholic Irish girls, for the sake of God and of Holy Religion. Once on board ship, the work of propagation begins—strict conformity is enjoined—the insidious attention of the Rev. Misses win the hearts and almost turn the heads of the poor creatures—soup and Scripture are mixed—coffee and counsel distilled in a most orderly and orthodox style; the hard ship-biscuit, which almost defies the power of human jaws, is seasoned and softened into luscious home-made by the emollient influence of sound Protestantism; and not until the emigrant girls are asked if they have "a Protestant Bible," do they discover the character of the Christian charity that watches over them.

It is no fancy or exaggeration, but a sad truth, to state that every ship that bears its human freight from the shores of England of late, carries with it the gutter agents of proselytism—to whom the comfort, the happiness, and the safety of the Irish poor are sacrificed, and whose exertions have as yet only tended to the creation of sectarian bitterness and religious disputes among the inmates of the ship's hold.

The mortality in Emigrant Ships going to Australia has been fearful; and, of course, more severely felt in the case of large vessels, carrying from 500 to 1,000 souls. Out of one ship, the *Ticonderoga*, which sailed from Liverpool in August, 1852, with 800 emigrants, no less than 200 corpses were flung into the sea before she touched the quays of Melbourne; and the word "dead" was written opposite 3,000 names out of the 50,000 who embarked for New South Wales and Victoria in that year before the end of the long voyage. As the native countries of those who died are not given in the returns before us, we are unable to say how many of them were from this unhappy country; but sure we are that the Irish, as usual, furnished their full quota to the bills of mortality.—*Nation*.

UNITED STATES.

A SAD RECORD.—The deaths by yellow fever published in the Charleston *Catholic Miscellany* of Saturday last, filled nearly two columns of that paper. All but three or four were natives of Ireland, and some of them had been in the city but a few days.

THE LATEST BOSTON NOTION.—A Boston correspondent of the *N. Y. Herald* writes:—"You will recollect that some twenty years since the Ursuline Convent, on Mount Benedict, was destroyed by a mob. The Catholics have allowed the walls to stand in a their ruined state, as a reproach to the people of Massachusetts, and are determined that they shall stand until full reparation shall have been made by the State for the evil conduct of some few of its citizens. Some persons, however, it is rumored, are about to present a petition to the County Commissioners of Middlesex, praying that a road may be so laid out as to go straight through the centre of the ruined pile, and so necessitate its entire removal. There can be no doubt of such a petition being granted, and so the Catholics be 'fixed out' very cleverly."

THE "CHURCH MILITANT."—Owing to some trouble among the congregation of the First Baptist Church in Pittsburgh, that edifice is at present garrisoned by a police force.—*Western Tablet*.

"NO IRISH NEED APPLY."—We frequently read the above attached to advertisements, which shows how far the puritanical spirit will carry its revenge. The proscription surely must emanate from persons who are sorely troubled about "foreign influence." There is nothing gentlemanly in the "attachment," and we think that the person who would permit it to appear in print just to satisfy a petty feeling of hatred, must have little idea of common civility. It seems to us that none but a narrow-minded bigot would allow his animosity to get the better of his judgment even if he were not well-disposed towards Irishmen. We would advise those who are in the habit of attaching such mean appendages to their advertisements to try and cultivate a forbearing disposition, and learn common sense. Those requisites are now expected in a Christian country, and in the Athens of America. We trust that we shall not be under the necessity of speaking of this again. It would not be very pleasant to read in foreign papers "No Yankees need apply;" and we say, let those who are so sensitive as not to receive an insult, never to give one. "Never give an insult and never take one." Is an old and true saying. America may yet see that Irishmen are the Bulwark of the country, and may say too, as an English officer once said—"not 'No Irish need apply'—but, 'With Irish soldiers I will conquer the world.'"—*Boston Pilot*.

A SPECIMEN OF AN IRISH PAPIST.—The *Washington Sentinel* relates the history of an active, intelligent and industrious Irish woman, who has exhibited a devotion to the welfare of her kindred seldom equalled. We quote as follows:—"Eight or ten years ago,

she came with her father to our hospitable shores, a stranger; but had scarcely set foot on the soil of N. York, than she was engaged, without solicitation on her part, as a servant. With economy she saved a portion of her scanty earnings, and from time to time sent money to comfort the 'old' as well as the young 'folks at home.' 'The object of her heart was to be again united with her nearest relatives, and this encouraged her to exert her energies with that view; so she paid the passage of the first one of them, and then that of another, until her five or six brothers and sisters were safely landed in America. Latterly, the 'dear old mother' joined her children in this city; the husband having died several years ago in New Jersey. The entire amount of money contributed by the generous Irish woman of whom we have been speaking, for transportation purposes, is over five hundred and fifty dollars. After stating that a younger brother and sister are attending school at her expense, and that the elder brothers are now at work on their own account, but, nevertheless, to a great extent, objects of her tender solicitude, the Sentinel adds:— 'This woman has visited various parts of the country as a servant-maid, but was never afraid to travel alone, the good Providence always protecting her.'— For three or four years she was located in this city; but restless further to benefit 'the family,' she not long since went to California, where she is in the receipt of high wages, and is 'gathering gear' to pay the expenses of their passage thither."

THE ST. LOUIS RIOTS.—A man in New Orleans kept a vicious dog which attacked and bit another man. The latter got a gun and shot the dog—a very natural proceeding, for which few could blame him. But he was an Irishman, and for this all the Know-Nothings blamed him; and the owner of the dog required a policeman next day to arrest him, without a warrant. This the policeman had no right to do, and refused, whereupon the owner grew abusive and thus broke the peace and was taken to the Calabouse till he got cool. Out of this the Know-Nothings of New Orleans got up a riot; and that great city proved in the day of need to be as much at the mercy of an armed rabble as was our neighboring city Newark.—N. Y. Freeman.

THE SANDWICH ISLANDS TREATY.—The Albany Evening Journal gives the following as the particulars of the new treaty:—"The Islands are to be at once admitted into the Union, not as a territory, but as a State, with full State sovereign powers. In consideration of this surrender of their national sovereignty the United States, besides agreeing to respect all existing charters, land titles, &c., are to pay some \$300,000 or \$400,000 annually as life annuities to such persons as the sovereign authorities shall designate.— It is believed that the number who will be declared entitled to share in this annuity, will not exceed thirty individuals, including the King, his two sons, and the members of the House of Nobles, all of whom are now rich, and constitute the great landholders of the kingdom. Their ages will average about 40 years; and the sum to be paid to each will cease to be a debt upon the United States government, at their death. Besides the sovereignty of the Islands, all the government property—including buildings, claims upon foreign governments, &c., will, it is understood, be transferred to the U.S. government by this treaty. The value of the buildings alone is said to exceed \$1,500,000, and these claims upon the French and British governments to about \$500,000 more, making an aggregate of \$2,000,000."

GROWTH OF MORALITY IN THE UNITED STATES.—Any constant reader of the daily newspapers must have observed that of late there has been an increase in these crimes which had their victims in the gentler sex. We are threatened, indeed, with a new department in our daily press—a column for the disasters of women. There is scarcely a week that we have not to record some outrages on female virtue or life. Trials for divorce, violence, brutal treatment, murder, are becoming common. The public mind is getting fast accustomed to the new style of enormity. Already there are signs of hardening sensibility and growing indifference to the wrongs of the suffering party. The outbreaks of indignation that once assailed these abominable acts, are now rarely exhibited, and it is quite enough for us if the law can take its course in the punishment of the offenders. Few seem to be aware how these vices are increasing, and still fewer view them with that alarm which they ought to excite. This is one of the saddest features of the matter.— That women should be subject to such brutal conduct, and yet the community evince so small a degree of feeling, is anomalous in this age of supposed refinement, but still it is true in point of fact.—N. Y. Times.

MELANCHOLY EFFECT OF THE INDISCRIMINATE USE OF THE BIBLE.—Since the departure of Mr. Baron Martin from Chester, who before he left declined signing the warrant for the execution of Sarah Featherston, convicted at the last assizes of the murder of her child, no communication with reference thereto has been received from the Secretary of State. Soon after her conviction she admitted her guilt to the chaplain, who has been exceedingly kind and attentive to her, and made a statement to the following effect:—"She says that about the time she took away the child from the nurse, not knowing what to do with it, she turned to her Bible for consolation. She accidentally opened upon a chapter in Deuteronomy where it is said:—"A bastard shall not enter into the congregation of the Lord;" her uninstructed mind applying the words to her own case, became more deeply affected, and as she sauntered along with the child she was compelled occasionally to sit and relieve herself by a flood of tears. More sensible than ever of her degradation, she at last formed the fatal resolve of murdering it, and tied the bricks up in its dress as related in the evidence. She then placed it on the pond, and it floated a little, and afterwards sunk. Becoming conscious of the awful crime she was committing, she seized a willow branch which lay beside her, and attempted to drag the child back to the shore, but it was now out of her reach."—Chester (Eng.) Current.

PENNY MICROSCOPES.—There is a man who sometimes stands in Leicester Square, who sells microscopes at a penny each. They are made of a common pill-box; the bottom taken out, and a piece of window-glass substituted. A small eye hole is bored in the lid, and thereon is placed the lens, the whole apparatus being painted black. Upon looking through one of these microscopes I was surprised to find hundreds of creatures, apparently the size of earth-worms, swimming about in all directions; yet on the object-glass nothing could be seen but a small speck of flour

and water conveyed there on the end of a lucifer-match from a common inkstand, which was nearly full of this vivified paste. Another microscope exhibited a single representative of the animal kingdom showing his impatience of imprisonment by kicking vigorously. Though I must confess to a shudder, I could not help admiring the beauties of construction in this little monster, which if at liberty would have excited murderous feelings unfavorable to the prolongation of its existence. The sharp-pointed mouth, with which he works his diggings; his side-claws, wherewith to hold on while at work; and his little heart, pulsating slowly but forcibly, and sending a stream of blood down the large vessel in the centre of his white and transparent body, could also be seen and wondered at. When the stock of this sort of game runs short, a common carrot-seed is substituted; which, when looked at through a magnifier, is marvelously like an animal having a thick body and numerous legs projecting from the sides; so like an animal that it has been mistaken by an enthusiastic philosopher for an animal created in, or by, a chemical mixture in conjunction with electricity.

I bought several of these microscopes, determined to find out how all this could be done for a penny. An eminent microscopist examined them, and found that the magnifying power was twenty diameters. The cost of a lens made of glass, of such power, would be from three to four shillings. How, then, could the whole apparatus be made for a single penny? A per-knife revealed the mystery. The pill-box was cut in two, and then it appeared that the lens was made of Canada balsam, a transparent gum. The balsam had been heated, and carefully dropped into the eye-hole of the pill-box. It then assumed the proper size, shape, transparency, and polish, of a very well-ground glass-lens. Our ingenious lens-maker informed me that he had been selling these microscopes for fifteen years, and that he and his family conjointly make them. One child cut out the pill-box, another the gap, another put them together, his wife painted them black, and he made the lenses.—Household Words.

MRS. VANDERBILT, No. 185 SUFFOLK STREET, SAYS OF

DR. McLANE'S CELEBRATED LIVER PILLS:—Being unwell, and not knowing whether it proceeded from derangement of the liver or merely hysterics, I was persuaded to purchase a box of DR. McLANE'S CELEBRATED LIVER PILLS, and before I had used them all, was entirely relieved. I am now enjoying perfect health, and cheerfully recommend Dr. McLane's Celebrated Liver Pills to all similarly afflicted.

New York, March 25, 1852.
P. S. The above valuable remedy, also Dr. McLane's celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. McLANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

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NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. M. P. RYAN. Montreal, May 6, 1852.

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PROSPECTUS

OF ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. It is of easy access at any season of the year, by private conveyances or by the railroad, which passes immediately along the borders of the beautiful lawn in front of the College.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out. As to the domestic comfort of the pupils, everythink which parental attention can desire, will be found in the skilful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors. Those who have parents residing in the city, will, if such be the parent's wish, be allowed to visit them once in three months, but no oftener, except for special reasons, as it is in every respect desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges.

The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS: Board and Tuition, and use of bedding per annum, payable half-yearly in advance, \$200 Washing and Mending of Linen, 15 Physician's Fees, 3 Medicines are charged at Apothecary's prices.

N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations.

Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards.

R. J. TELLIER, S. J. St. John's College, Fordham, N. Y., August 15, 1854.

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MONTREAL MARKET PRICES.

October 3, 1854.

Table of market prices for various commodities like Wheat, Oats, Beans, etc., with columns for item name, unit, and price.

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TERMS:

Table listing terms for board, tuition, washing, mending, and other expenses at St. Mary's College.

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Rev. P. REILLY, President.

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JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST,)

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He will dye all kinds of Silks, Satines, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

FOR SALE BY D. & J. SADIlier & Co.,

Corner of Notre Dame and St. Francis Xavier Streets,

AND

H. GOSGROVE, 24 St. John Street, Quebec.

A LIBERAL DISCOUNT MADE TO PARISH LIBRARIES.

HISTORY AND BIOGRAPHY.

Table listing various historical and biographical books with prices, including 'History of the Church', 'Life of Henry VIII.', 'Lives of the Saints', etc.

CATHOLIC TALES, TRAVELS, &c.

Table listing Catholic tales, travels, and other books with prices, including 'Alton Park, or Conversations for Young Ladies', 'The Poor Scholar and other Tales', etc.

CONTRIVERSIAL.

Table listing controversial books with prices, including 'Religion in Society', 'Ward's Errata of the Protestant Bible', 'The Protestant's Trial by the Written Word', etc.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada:

The First Book of Reading Lessons, by the Brothers of the Christian Schools, 72 pages, muslin back and stiff cover, 3/4 each, or 2s 3d per dozen. Second Book of Reading Lessons, by the Brothers of the Christian Schools. New and enlarged edition, having Spelling, Accentuation, and Definitions at the head of each chapter, 180 pages, half bound, 7/4d singly, or 5s per dozen.

Montreal, Sept. 5, 1854.

SOMETHING NEW!!

PATTON & CO.,

PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WHOLESALE AND RETAIL,

No. 42, McGill Street, nearly opposite St. Ann's Market,

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada.

Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to Sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING.

This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT.

This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doeskins, Vestings, Tweeds, Satinets, &c., of every style and fabric; and will be under the superintendence of Mr. DRESSEL, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage.

N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street.

Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy.

Patton & Co.

Montreal, May 10, 1854.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITT & CURRIE'S (Montreal Boot and Shoe Store), 153, Notre Dame Street, next door to D. & J. Sadiier, corner of Notre Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM.

The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.

EDWARD FEGAN

Has constantly on hand, a large assortment of

BOOTS AND SHOES,

WHOLESALE AND RETAIL, CHEAP FOR CASH.

ALSO,

A quantity of good SOLE LEATHER for Sale,

308 and 310 St. Paul Street, Montreal.

GLOBE

FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

THE undersigned having been appointed SOLE AGENT for the CITY of MONTREAL continues to accept RISKS against FIRE at favorable rates.

Losses promptly paid without discount or deduction, and without reference to the Board in London.

HENRY CHAPMAN, Agent Globe Insurance.

May 12th, 1853.

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases, (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing-sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of bile.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst case of ringworm.

Two to three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure salt rheum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system, yet it is now a fixed fact. If you have a humor it has to start. There are no its nor aids, humors nor ha's about it sitting some cases but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old; to old people of sixty. I have seen poor, puny, wormy looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been costive for years, and have been regulated by it. Where the body is sound it works quite easy; but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Nothing in the annals of Patent Medicines has ever been received by the public with so much favor as this simple preparation. It is now composed of five different herbs. In May 1852, when I commenced making a business of it, I sold about two bottles per day. In June 1853, I sold 4,320 bottles. In October, 1853, I sold 6,120 bottles. I hope you will call that doing well. I do.

In my own practice, I confine it strictly to humors; but there are some who are so enthusiastic in its favor they think what cured them will cure any thing and any body; they accordingly recommend it for every variety of disease. In this way a great many virtues of it have been found that I never would suspect.

Cases of Dyspepsia, of many years standing, that withstood every known remedy have been permanently cured.

I know one man gain 17 lbs by taking three bottles; another 11 lbs; another 10 lbs and another gain 7 lbs—the venerable Master Robinson, of Boston.

In diseases of the Liver it is specific. I know several with yellow skin and yellow eyes, the body emaciated and the mind melancholy get fat and cheerful by a few bottles. I know several cases of Dropsy, and one particularly bad.

A lady aged 79 was unable to leave her house for the last twelve years; was so much relieved (she was reduced in circumference thirty-four inches,) as to visit her friends in several neighboring towns.

Another had the Dropsy in her left leg, and was unable to walk for ten years, sometimes swelling to an enormous size; at last burst, making a bad wound which could not be healed; by taking three bottles and two boxes of ointment she is now quite well. Why it should make some fat and others lean I can not tell; but so it is.

I know of several cases of Kidney Complaints cured by it. If the columns of a newspaper was a proper medium, I could tell of cases of this most distressing of all diseases that would make your heart bleed, that was permanently cured by it.

It has lately been found to be a sure cure for the Panama fever. In one case, the first spoonful put off the fit two hours. One bottle cured him. Another came home to die, and was induced by his brother to try it. Three bottles cured him.

It likewise gives great relief in the Asthma. A lady in Lawrence was unable to lay in bed for a number of years; she can now lay without the least inconvenience.

A lady in Weymouth lost the use of her left side by the Erysipelas. On the second bottle, she broke out one mass of humor from head to foot. In a few days she was well.

It has lately been found to be equally good for humor outside as inside, (taking it inwardly in the meantime,) for Erysipelas, Salt Rheum, Pimples on the Face, or any eruption of the skin whatever; only where the flesh is very sore you must dilute it with water.

When made weak enough it is the best eye water for weak and watering eyes that I ever saw.

Others use it to cleanse the dandruff out of the hair and strengthen its roots, which it certainly does; and to crown all, it made the hair grow on bald heads, which, if I had not seen with my own eyes, I would not believe from you or anybody else.

As regards dieting, I never came across the first person that ever got any benefit from it. On the contrary, numbers who came to death's door by it, as it gives the humors the upper hand. My medicine requires the most nourishing food you can get. It will soon give you an appetite.

Do not for a moment suppose that I warrant a cure of all those diseases, in every case. I merely tell you what it has done, hoping it will do the same for you. I do not warrant a cure in any disease but humors where it never fails. For further particulars see the circular around each bottle.

No change of diet ever necessary. Eat the best you can get, and enough of it.

I have an herb, simmered in olive oil, scatters scrofulous swelling on the neck and under the ears. Price 50 cents per box.

DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day.

Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

AGENTS:

Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall.

Quebec—John Musson, Joseph Bowles, G. G. Arduin, O. Giroux.

Toronto—Lyman & Brothers; Francis Richardson.

JOHN O'FARRELL,

ADVOCATE,

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

Quebec, May 1, 1851.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

Printed and Published by JOHN GILLIES, for GEORGE E. CLARK, Editor and Proprietor.