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CATHOLIC CHRONICLE.

VOL. III.

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NO. 51.

INTRODUCTION TO COUNT DE MONTALEMBERT'S LIFE OF ST. ELIZABETH OF HUNGARY.

(Concluded.)

Yes, the world was, as it were, an immense volume wherein fifty generations inscribed during twelve centuries, their faith, their emotions, their dreams, with infinite tenderness and patience. Not only had every mystery of faith, every triumph of the cross its page therein, but also every flower, every fruit, every animal figured there in its turn. As in the ancient missals, and great anthem-books of the old Cathedrals, beside the brilliant paintings which portray with inspiration at once so warm and so profound the great scenes of the Life of Christ and of the Saints, the text of the laws of God and of His divine word, was seen surrounded by all the beauties of nature; all animated beings were there brought together to sing the praises of the Lord, and angels came forth for that purpose from the cup of every flower. This was the *Legend*, the reading of the poor and the simple, the Gospel adapted for their use, *Biblia pauperum*! Their innocent eyes discovered therein a thousand beauties the sense of which is now for ever lost; heaven and earth appeared therein peopled with the most exquisite skill; well might they sing with sincerity of heart: *Pleni sunt caeli et terra gloria tua*—Heaven and earth are full of Thy glory!

Who can calculate how impoverished life is since then? Who thinks now-a-days of the imagination of the poor, the heart of the ignorant.

Oh! the world was then wrapt up by faith, as it were, in a beneficent veil which concealed all earthly wounds, and became transparent for the splendors of heaven. Now, it is otherwise; and the earth is all naked; heaven is all veiled.

To clothe the world in this consoling vesture, it required the complete and unreserved union of the two principles which were so wonderfully united in Elizabeth and her age; simplicity and faith. Now, as every one knows and says, they have disappeared from the mass of society; the former, especially, has been completely extirpated, not only from public life, but also from poetry, from private and domestic life from the few asylums where the other has remained. It was not without consummate skill that the atheistic science and impious philosophy of modern times pronounced their divorce before condemning them to die. When once their holy and sweet alliance had been broken up, those two celestial sisters could only meet in some few obscure souls, amongst some scattered and neglected populations; and then they walked separately to death.

It is unnecessary to say, however, that this death was only apparent—only exile. They kept in the bosom of the imperishable Church the cradle whence they went forth to people and decorate the world; all men may find them there; all men may likewise trace their course by the immortal relics which they scattered as they went, and which none have yet succeeded in annihilating. Their number is so great, their beauty so striking, that one might be tempted to believe that God had designedly permitted all the exterior charms of Catholicity to fall a moment into oblivion, so as that those who remained faithful to it through all the probations of modern times, might have the ineffable happiness of finding them out and revealing them anew.

There, then, lies a whole world to regain for history and poetry; even piety will find new treasures in it. Let none reproach us with stirring up ashes for ever extinguished, of searching amid irreparable ruins; that which would be true of human institutions has no application to the subject before us, at least as Catholics believe; for if it be true that the Church is undying, it follows that nothing that her hand has once touched, her breath inspired, can die for ever. It suffices that she has deposited there a germ of her own principle, a ray of the fadeless and immutable beauty which she received with her life. If it has once been so, it is in vain that the clouds darken around, that the snows of winter are heaped above it; it is always time to dig out the root, to shake off some modern dust, to break asunder some factitious bonds, to replant it in some genial soil, and restore to the flower the bloom and the perfume of former days.

We should not like to have it inferred, from the ideas which we have put forward, that we are blind admirers of the middle ages, that we see in them everything admirable, enviable and irreproachable, and that, in our own age, we consider the nations wholly incurable. Far be it from us to waste our energies in vain regrets and our sight in useless tears over the grave of generations passed away. We know that the Son of God died on the cross to save humanity, not for five or six centuries, but for the whole period of the world's existence. We think

not that the word of God has failed or that his arm is shortened. The mission of pure man remains the same; the Christian has still his salvation to work out and his neighbor to serve. We regret not then—though we admire them—any of the human institutions which have perished according to the lot of human things, but we do bitterly regret the soul, the divine breath whereby they were animated, and which has departed from those that have replaced them. We preach not then either the barren contemplation of the past, or a contempt for and base desertion of the present; once more we repeat, far be such a thought from our minds. But, as the exile banished from his native land for having remained faithful to the eternal laws, sends many a loving thought back to those who have loved him and who await his return to his native land; as the soldier fighting on distant shores, is inflamed at the recital of the victories gained there by his fathers; so it is permitted us, whom our faith renders as exiles amid modern society, to raise our hearts and eye towards the blessed inhabitants of our heavenly home, and humble soldiers as we are of the cause which has glorified them, to gather courage also from the remembrance of their struggles and their victories.

We know but too well what crimes and sufferings and complaints there were in the ages which we have studied; as there always were, and always shall be, so long as the earth is peopled with fallen and sinful men. But we think that between the evils of those ages and those of our own times there are two incalculable differences. In the first place, the energy of evil was everywhere met by an energy of good which seemed to increase by being provoked to the combat, and by which it was incessantly and manifestly overcome. This glorious resistance had its origin in the force of convictions which were recognised in their influence over the entire life; to say that this force has not diminished according as faith and religious practice have departed from souls, would assuredly be in contradiction to the experience of history and the world's memory. We are far from disputing the splendid progress that is made under certain relations, but we will say with an eloquent writer of the present time, whose own words will acquit him of any partiality for by-gone ages: "Morality is, undoubtedly, more enlightened in these days; but is it stronger? Where is the heart that does not thrill with delight, seeing the triumph of equality? . . . I only fear that in taking so just a view of his rights, man may have lost somewhat of the sense of his duties. It is truly painful to see that, in this progress of all things, moral force has not increased."

Those evils from which the world then suffered and of which it justly complained, were all physical, all material. Person, property, bodily freedom, were exposed, outraged, trampled on more than they now are, in certain countries; this we are free to admit. But then the soul, the conscience, the heart, were sound, pure, untainted, free from that frightful inward disease by which they are now gnawed. Each one knew what he had to believe, what he might learn, what he was to think of all those problems of human life, and human destiny which are now so many sources of torment for the souls whom they have again succeeded in paganising. Misfortune, poverty, oppression, which are now no more extirpated than they formerly were, stood not up before the man of those times as a dread fatality of which he was the innocent victim. He suffered from them, but he understood them; he might be overwhelmed by them, but he never despaired; for heaven still remained to him, and man could interrupt none of the means of communication between the prison of his body and the home of his soul. There was a sound and robust moral health which neutralised all the diseases of the social body, opposing to them an all-powerful antidote,—a positive, a universal, a perpetual consolation—faith. That faith which had penetrated the world, which claimed all men without exception, which had infused itself into all the pores of society like a beneficent sap, offering to all infirmities a simple and an effectual remedy, the same for all; within reach of all, understood by all, accepted by all.

Now, the evil is still there; it is not only present, but known, studied, analysed with extreme care; its dissection would be perfect, its autopsy exact; but where are the remedies to prevent that vast body from becoming a corpse? Its new leeches have spent four hundred years in drying it up, in sucking out that divine and salutary sap which constituted its life. What substitute are they going to give?

It is now time to judge of the course which they have led humanity to pursue. Christian nations have allowed their mother to be dethroned; those tender and powerful hands which had a sword ever ready to avenge their wrongs, a balm to heal all their wounds, they have seen them loaded with chains; the wreath

of flowers has been torn from her brow, and soaked in the acid of *reason* till every leaf fell off, withered and lost. Philosophy, despotism and anarchy led her captive before men loading her with insult and contumely; then they shut her up in a dungeon which they called her tomb, and at its door all three kept watch.

And yet she has left in the world a void which nothing ever can fill; not only is it that all faithful hearts deplore her misfortunes, that every soul that is not yet contaminated sighs after a purer air than that of the world which her absence has made pestiferous; that all those who have not yet lost the sentiment of their dignity and of their immortal origin demand to be brought back to her fold; but, above all, those afflicted souls, who seek every where, but in vain, a remedy for their sorrows, an explanation of their dreary lot, who find no where aught save the empty and mournful place of ancient faith these who will not and cannot be consoled, *qui non sunt*.

Well! we firmly believe that a day will come when humanity will seek to emerge from the desert which has been made around her; she will ask for the songs that soothed her childhood; she will sigh to breathe again the perfumes of her youth, to moisten her parched lips at her mother's breast, and to taste once more before she dies that pure, fresh milk which nourished her infancy. And the gates of that mother's prison shall be broken by the shock of so many suffering souls; and she will go forth fairer, stronger, more benign than ever. She will no longer wear the fresh and simple beauty of her early years, when she had just escaped from the first bloody persecutions; hers will then be the grave and majestic loveliness of the strong woman, who has read over the histories of martyrs and confessors, and added thereto her own page. In her eyes shall be seen the traces of tears, and on her brow the deep furrows made by suffering; she will only appear more worthy the homage and adoration of those who have suffered like herself.

She will resume her new and glorious course, the end whereof is only known to God; but while awaiting the time when the world will again solicit her to preside over its affairs, her faithful children know that they can every day receive from her infinite help and consolation. Hence it is that they—the children of light—need not fear what a faithless world calls her decay; amidst the darkness which that world gathers around them, they will neither be dazzled nor led astray by any of the false meteors of the gloomy night. Calm and confident, they remain with their eyes fixed in steadfast hope on that eternal East which never ceases to shine for them, and where generations, seated in the shadow of death, shall also one day behold the only true and sacred Sun ready to overpower with his triumphant splendor the ingratitude of men.

In conclusion, far be it from us to attempt solving what is called "the problem of the age," or giving a key to all the conflicting intelligence of our days.—Our ideas are not so ambitious. We are rather of opinion that all such presumptuous projects are struck with radical sterility. All the vast and most progressive systems which human wisdom has brought forth, as substitutes for religion, have never succeeded in interesting any but the learned, the ambitious, or, at most, the prosperous and happy. But the great majority of mankind can never come under these categories. The great majority of men is suffering, and suffering from moral as well as physical evils.—Man's first bread is grief, and his first want is consolation. Now, which of these systems has ever consoled an afflicted heart, or re-peopled a lonely one? Which of their teachers has ever shewn men how to wipe away a tear? Christianity alone has, from the beginning, promised to console man in the sorrows incidental to life, by purifying the inclinations of his heart; and she alone has kept her promise. Thus, let us bear in mind that, before we think of re-placing her, we should commence by clearing the earth of pain and sorrow.

Such are the thoughts which animated us while writing the life of Elizabeth of Hungary, who loved much and suffered much, but whose afflictions were all purified by religion, and her sufferings all consoled. We offer to our brethren in the faith a book differing in its subject and in its form from the spirit of the age in which we live. But simplicity, humility and charity, whose wonders we are about to relate, are, like the God who inspires them, above all times and places. We only ask that this work may bear to some simple or sorrowful souls a reflection of the sweet emotions which we have enjoyed while writing it! May it ascend to the eternal throne as an humble and timid spark from that old Catholic flame which is not yet extinct in all hearts!

My 1st, 1836.

Anniversary of the Translation of St. Elizabeth,

LETTER OF THE REV. J. MAHER, P.P.

The following admirable letter from the Rev. J. Maher of Carlow to Dr. Whately, was elicited by some remarks of the latter upon the numbers of the late conversions from Catholicity to Protestantism and *vice versa*, and on the nature and character of the converts:—

TO THE REV. DR. WHATELY.

My Lord—Speeches or pastorals coming from one in your high position command, of course, great attention. I have read your last charge with care. It is meant to be your vindication, before the country, against the charge of your having, most unjustly and without a shadow of provocation, aspersed the character of the most virtuous ladies in society. You might, my lord, have passed them by. They cost the State nothing. They serve God and their neighbor gratuitously. You deprecate, with a feeling of soreness which it were better to conceal, the attacks to which you have been subjected on this head. "Bitter complaints (you write) were made of the cruel and unfounded charges brought, especially by myself, against Roman Catholic convents." Does it surprise your lordship? Were Irishmen to sit in silence when the House of Lords was made to ring with calumnies against their sisters and relatives? Before you entered upon your defence—to which we shall presently revert—you dwelt at considerable length upon another interesting topic, namely, "conversions," and counter conversions, a subject which I thought you would have avoided as cautiously as you do a discussion on the Trinity. You dash, however, into it with an episcopal air, and I shall be most happy to accompany your lordship step by step.

I must, however, at the outset, remonstrate with your lordship on the use of the word, "Romanism" as applied to our creed. You might, my lord, without any overstretch of courtesy, employ its legal designation, "The Roman Catholic religion." It is easy to retort, if we felt so disposed, by designating your creed, from the residence of its head, Londonism, Canterburyism, or Queenery; but Catholicity disclaims such aids. Besides, it betrays a want of gentlemanly manners. We will not, however, stop to dispute upon this point.

"The conversions to Romanism of late years, especially in England (you observe) have exceeded very far anything that can be remembered by the present generation, or by the preceding." Very true; but your church-going people, who have heard this denied a thousand times, will be not a little surprised to hear it on your lordship's authority. The number of conversions in the opposite direction, you add, is very much greater still. You admit, also, that the converts belong to the intelligent, educated, opulent classes, who have time for thought, discussion, and reading. "Secessions to the Church of Rome (you say) have been chiefly among the gentry and the clergy."

Conversions to the State Church have taken place amongst the destitute, the uneducated, the ignorant, the starving mendicants. They embrace the Thirty-nine Articles, of which they never heard a word. They adopt your liturgy, which you and your clergy in part reject. They say their Ave Marias in private, as of old. They are extraordinary converts. They are the best you have.

Now, from this state of facts, what is your conclusion? It is one which has thoroughly surprised me, and will, I doubt not, strike others with equal surprise. I must give it in your own words. "The humblest peasants," that is your converts, "are evidently bearing far stronger testimony in favor of the faith they adopt, than even ten times as many of the best informed and most intelligent of the human species." This is your naked conclusion. The reasoning or sophistry on which it rests, I shall presently proceed to review.

To help your readers to adopt your strange conclusion, you indulge in half a column of a gross and palpable misrepresentation (I use my lord, the mildest word) as ever it has been my lot to consider.

You represent Catholic converts "as repudiating the use of reason." "Argumentative powers and learning," you admit, "several of them possess in a high degree;" but you add, "they think themselves bound to lay them aside, and to disparage them, in all that appertains to religion. Although men of talent and education, they decry all appeal to evidence, and they have no more reason for the hope that is in them, than Pagans have for their belief." "They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and the picturesque." "They abstain from all rational inquiry and reflection, and give themselves up to the guidance of their feelings." "The Catholic convert is confessedly making his religious faith a matter of mere feeling and taste." You then proceed to tell us, that all this interesting information you have from the converts themselves.

How your lordship could venture upon such a representation of Catholic principles, and still hope to retain a character for truth, far exceeds my comprehension. When able men have recourse to such means, to sustain their cause, it must needs be, in their opinion, in a sad plight.

Your picture of Protestant converts is somewhat fanciful. What others in had taste call "Soupers," you paint as sages, philosophers, in fact, who, giving up the trade of mendicancy, have turned themselves to the investigation of truth. "They set themselves seriously (you aver) to inquire. They are looking out for the food of the mind, not for the food of the body; "not (to quote your words) for what is most acceptable to the taste, but for what is true." They have diligently examined and reflected according to the best of their powers."

It is really afflicting to see a man of your lordship's powers so bewildered. Bigotry, or something else, has closed your eyes to what is occurring around you every day. I thought that this style of foolish misrepresentation was confined to the tract shop, to the low uneducated Orange coteries. Alas, poor human nature!

Your Establishment, my lord, will gather no laurels from contrasting those who have gone into it during a few years of famine and national distress, with those who have gone out of it for ever. Turning from your philosophic fancies, what is the real state of the case?

On the one side, stand a body of men, of glorious name, lately the *dux et tutamen* of the universities, of the first order of minds, of deep research, of your own standing, my lord, to whom the succession of the richest sees in the world, and other dignities, was no distant prospect. These men knew your Church, as well as it could be known; its merit or its deficiencies could not be concealed from their searching gaze; they walked within its sanctuary; they studied its history, they saw its corrupt origin, and its mammon-life existence; they learned its philosophy and theology, in which they were distinguished above their fellows; they partook of its good things, and had the strongest inducements to think favorably of it—yet, my lord, they abjured it: having weighed it and found it wanting, they abandoned it after much reflection and fervent prayer in seeking the will of heaven. They condemned it as not affording the means of salvation appointed by Christ. They threw up its wealth and its honors, and have, in many instances, encountered poverty, and immense difficulties; but none of them have thought of going back to the flesh pots of the Establishments. These are the men whom your lordship, forgetting what is due to your station and to truth, ventures to represent as having no more reason than Pagans for the hope that is in them. Their conversion is clearly the work of Divine Grace, bringing souls that are to be saved out of heresy, despite of its wealth and allurements, into the house of the living God.

"Converts to Catholicity were led, and consider it right to be led, by a craving for the beautiful, the splendid, the picturesque." Alas! my lord, too much learning affects the intellect, as too much wealth corrupts the heart. To what straits are men of acknowledged ability driven who leave the path of truth! Is there nothing beautiful to captivate the imagination in a rich rectory, domestic endearments, with £1,000 a-year, and a prospect of the See of Dublin or Derry, with city and country palaces. Catholic converts were led—yes, my lord, by Divine Grace, and yielding to its gentle, yet powerful and sustaining, influence, they entered upon the rugged road of penance, self-denial, and in many instances of voluntary poverty, to escape the lot of Dives in the world to come. Nothing in this life could have afforded them so many opportunities for the beautiful and picturesque, for the gratification of taste, and fancy, and feeling, as the richly-endowed Anglican heresy; but the fire of hell was too visible in the distance, and they turned from it.

Survey, then, my lord, the men who, going out of the Establishment in great numbers, on the one hand, testify in favor of the ancient Church which their ancestors sacrilegiously plundered, and in the spoils of which your Protestant Episcopacy still revels; and, on the other, the famished peasant going into it the victim of cruel landlordism, and poorhouse economy, without employment, reduced in most instances to the awful alternative of death by starvation, or apostasy from the faith of his fathers. Your heresy feeds as long as they trample on the Cross and blaspheme the Mother of God. But if they return to implore her intercession, you withhold the supplies and starve them into submission. Having joined heresy to save the life of the body, you see them, poor creatures, every day, on escaping to America, or when death draws near, seeking to return to the Catholic Church, avowing at the foot of our altars their guilt and hypocrisy, as a public atonement for the scandal they had given. Whilst they remain with you, they are filled with remorse, and curse the tyranny in secret which oppresses them. Their poor children, alas! you infect with fatal heresy, teaching them to hate their neighbors, to revile nuns and priests, not to love God or adore the blessed Trinity, to abjure the religion of their fathers without giving them one in its stead. You toss to them the Bible to find for themselves, exclaiming, that now they are free, and verily they are so—from the law of God and the sweet yoke of the Gospel. Such converts! For all the wealth which your mitre has brought you in this impoverished land, added to the gold of California, I would not have to answer to God for one such.

Having disposed of this topic, we now come to your public vindication against the charge of slandering the Nuns.

Your defence is a very simple one, but most injudicious and unsuccessful. It is this, "I never (you say) brought any charge at all against any institution

whatsoever, or against any religious communion." You never brought a charge! My lord, I would respectfully suggest the propriety of your amending this plea. The country will not admit it. The imputations cast upon the Nunneries by your grace are still too fresh on its memory. Every one recollects your fable of the Protestant lady, whose appearance had in it something so mysterious; and the story of a little boy in the service of a certain institution, whom you pathetically described as being so dreadfully mangled and lacerated, as to make one's blood curdle at the thought thereof. Your plea, therefore, my lord, is clearly inadmissible. Far better to make a clean breast of it; and boldly and recklessly deny at once that you ever spoke at all on the subject in the Lords, for as long as the report of the *Times* remains, and is uncontradicted, it will be impossible to disprove the charge of your having wantonly, perversely, and without a shadow of reason, assailed the most disinterested and sanctified of God's people.

What, my lord, but your speech, and that of Mr. Chambers in parliament, have caused all the journals of England, within the last month, to asperse the honor, the character, the virtue of our religious institutions? What set the foul tongue of slander in motion everywhere, and raised the terrific storm, whereby it is now sought to overwhelm innocence, and crush the best and safest educational establishments in the empire? Have not the parsons under your jurisdiction, since you opened the campaign, assailed religious communities from the pulpit and in their advertisements with every foul epithet which a polluted imagination can supply? Are not their sacred homes represented as prison, and even worse; and whilst these scenes are being enacted, you, my lord, who began the work, venture to proclaim in the face of day, before Protestants and Catholics, that you had nothing to do in the business. Having flung the spark upon the powder magazine, you declare yourself guiltless of the destruction of life and limb which follows the explosion.

It is true that you did not bring a distinct specific charge against any nun or nuns by name, or against any convent either in Dublin or elsewhere. If you had acted so honorably we should have been obliged to you; for such calumnies could be met and refuted at once, and the libeller held responsible. But you did your business much better: you dealt in vague insinuations—you "beat your bow," to use the language of inspiration, "to shoot in secret the undiluted;" you spoke of the possibility—nay, the probability, of incarceration in conventual establishments—of the destruction of personal liberty—of spiriting away her Majesty's subjects; and you know well, no one better, the effect of such a speech, coming from the Lords, upon the people of England; and having done the work, of which you are now ashamed, and for which, assuredly, my lord, you will answer to God at no distant day, you come out to tell Ireland, at your annual visitations, that you never brought a charge against any institution whatsoever, or against any religious communion." Pilate's disclaimer of participation in the crime of Judea had some show of plausibility, but the disclaimer which I am now considering is without parallel in any history.

In the olden time, when there was less of hypocrisy among men, bills were brought in and passed through the Lords and Commons, "to check the growth of Popery." Now the same end is sought, under your lordship's management, indirectly; in accordance with the hypocritical spirit of the age, the petitions against Maynooth, the speeches in both houses against convents, the Papal Aggression movement, the Titles Ecclesiastical Act, the Exeter-Hall gatherings, and No-Popery agitation over the whole country, have all the same object in view, "to check the growth of Popery." You never oppose infidelity, in its desolating progress through your towns and cities—your creed freely combines and harmonises with the rejection of divine revelation: it is of Christianity only you are afraid—your church is a shameless mockery, your legislation in its favor a vulgar farce!

But why, my lord, is it necessary to legislate against Catholicity, rather than any other form of belief? This is an important question, and one which deserves to be answered at some length.

The case is simply this. Your Church, my lord, from which, without advantage to the people, you derive an immense income, is a grievance, in magnitude, duration, and intensity without parallel in the world. There is nothing like it elsewhere. It is at the root of every evil; every oppression which Ireland endures. It is, my lord, the appropriation of public funds, intended for all the people, to the aggrandisement of a few; intended for the poor, monopolised by the rich, whilst the poor, whose inheritance it is, are left to starve. It is the endowment of your lordship and other such persons, with hundreds of thousands annually, to teach our poor people self-denial, and contempt of riches—a people, too, who, all but a fractional part, reject and have ever rejected, your teaching. The Scriptural type of this ecclesiastical enormity is Dives, my lord, fasting sumptuously every day, whilst the people too faithfully typified by Lazarus covered with sores at the gate, are denied even the crumbs which fall from the table of the Establishment.

Now, this institution, such as it is, has enormous wealth and all who have a pecuniary interest in it, either actually or prospectively—and 'their name is legion—have resolved to sustain it, and the first step to be taken for that purpose is to divert, if possible, public attention from its flagrant injustice, and as that cannot be well done, the next best thing to do is constantly to exhibit the people who are to be the victims of this injustice, so degraded by their vices and superstitions as to be wholly unworthy of human sympathy. Acting on this policy the friends of the Establishment deem it a duty, at all times, to represent Catholics, and all their institutions, as opposed

to liberty, to progress, to enlightenment; as opposed to Scriptural religion, and everything else upon which our happiness here and hereafter depends.

Having established this tradition, which must be carefully preserved in the senate, at the court, on the bench, throughout the country, the Church is safe, no matter how flagrant its abuses; for whilst it confers benefits upon the children of grace and freedom, it is only unjust and cruel to the Papists, enemies of God and man.

This established rule of action affords the clue, without which it is impossible satisfactorily to account for the terrific agitation which is got up every now and then against Popery; for the unceasing reviling, misrepresentations and slanders of the press in every form of publication—in stories for children, histories for men, romances for ladies, charges for parsons, in monthly and quarterly reviews, in cheap newspapers, in ponderous folios. No matter what subject engages your attention, whether at the bar or on the bench, in either house of parliament, or on the committees, or in the pulpit—strike at Popery and it will be well received. For the sustinment, then, of your establishment in all its vicious integrity, Catholics must be immolated. They must not be left, whether priests, bishops, or nuns, a shred of character—place them, as it were beyond the pale of humanity, and then the Church is safe. This is the solution of the difficulty.

In 1851, a charge of enormous peculation was brought against the heads of the Established Church. You recollect it, my lord. It will serve to establish the theory upon which I am insisting. It was proved, according to their showing, that the bishops had abstracted from the revenues of the Church, several hundred thousand pounds over and above their fair and proper income. Three of them had taken £211,083. The Bishop of Durham, one of the parties, pocketed, according to the *Times*, "£74,000 more than the legislature assigned for him, and more than what the rules of morality and honor would allow to him." What was to be done when this case of shameless peculation was made out? A *coup d'état* was clearly required to save the Establishment. Here was a fraud exceeding in amount the aggregate of all the petty larcenies of the empire in five years, and differing, as it appears to me, in nothing from common robbery, save in the magnitude of the scale on which it has been committed, and in the character of the right reverend parties concerned in the transaction. "No comment of ours" (said the *Times*) can aggravate the disgrace of the facts which we have exposed." The mitres took counsel together, and one, wiser than the rest, said—Let us effect a diversion; it is the only possible thing to save us. Accordingly their lordships, ably seconded by Lord John Russell, got up, by a grand manoeuvre in that year, an agitation which far surpassed anything of the kind since Titus Oates was on the stage. They availed themselves, with great adroitness, of the establishment of the ancient hierarchy to cover the delinquency of the State Church. The heat and excitement of that period, so artfully fomented by addresses from the clergy and episcopal responses, the boiling-over of all the bad passions which characterised the year 1851, rendered it wholly impossible ever since quietly to ask their lordships "What did they do with the public money?" This, my lord, is the Establishment which you call a Church, and this the policy by which it has always been sustained. Before I leave this portion of my subject, may I venture to ask, what motive induced your lordship's parliamentary attack upon the conventual system? Was it, my lord, because it had seized upon, and squandered in luxuries, the property of the nation? because it had ground down the people to the dust, by the weight of its injustice and iniquity? Was it because the Mother Abbesses had monopolised for their own purpose, the sacred funds which should have been employed in the works of Charity? No, my lord—emphatically, no. You have assailed nuns on other grounds, and with a view to temporal interests it will always be necessary to assail them. Their lives of prayer and self-denial—their love of the poor whom your Church plunders—their disengagement of heart from all earthly things, their voluntary poverty, with a view to a closer resemblance of the Divine Model, are the bitterest reproaches upon the mammonism, the pride and pomp and worldly-mindedness of the episcopal bench. If nuns, my lord, be not constantly decieved, and defamed, and railed at by you and your clergy, in season and out of season, they will, assuredly, convince the world that your Establishment, founded on sacrilege and robbery of the poor, has nothing whatsoever to do with the Gospel of Christ. Nay, they have proved it already to all, except those who have a money interest in the Parliamentary creed.

You have laid it down, my lord, in your charge as a principle that those who shrink from investigation, raise unfavorable suspicions against themselves. This rule you apply to nuns, who, without cost to Church or State, do all the good they can, and seek the rewards of the other life. But let us respectfully apply it to your own high and expensive office.

A strong, a very general suspicion prevails that your lordship believes not in the doctrines of the Church whose pay you receive: you reject, it is said, the doctrine of the three distinct persons, the Father, Son and Holy Ghost, in the blessed Trinity—the apostolic succession of bishops as understood by the Christian Church—the remission of sin, as taught in your own Book of Common Prayer, at the visitation of the sick. If these suspicions be true, you have deceived the Protestant people of Ireland, and received an enormous amount of funds on false pretences. You know, my lord, the consequence of refusing a full and satisfactory explanation on the subject.—I have the honor to be,

JAMES MAHER, P.F., Carlow,
June 21, 1853.

CATHOLIC INTELLIGENCE.

KILLARNEY, 5th July.—It is stated here that our venerable Bishop intends having, at the approaching annual meeting of the Priests, an election for a coadjutor. The Very Rev. Dr. Moriarty, the pious and gifted President of Allhallows College, is the person spoken of. The Priests of Kerry will do themselves honor in this selection, for in him they will have a pious, humble, and zealous priest, a man of spotless life, one whom Rome will accept with joy—an accomplished scholar and a refined gentleman.

THE NEWMAN DEFENCE FUND.—Two hundred pounds of the surplus of this fund have been devoted to paying off the legal expenses incurred by the Norwood Nuns against their vile Protestant calumniators.

His Eminence the Cardinal Archbishop of Westminster has lately been making a tour in Scotland.—His Eminence was every where well received.

THE CAMP AT CHOBHAM.—The first Sunday after the camp had been settled at Chobham, the Lord Bishop of Southwark, with that care and thought which he so incessantly manifests for every portion of his Lordship's extensive district, in which are situated many of the most important military depots in the kingdom, went down to the camp, accompanied by the Rev. Father Ferrara, and said Mass for the Catholic soldiers. We understand that arrangements are being made for the better accommodation of his Lordship, which were of the roughest kind on his first visit.

THE NEW GENERAL OF THE JESUITS.—We learn from *L'Ami de la Religion* that the Very Rev. Father Beck, Provincial of the Province of Austria, has been elected Superior-General of the illustrious Society of Jesus, in place of the late lamented Father Roothan. The present Superior is the twenty-second General of the Order since its foundation by St. Ignatius of Loyola.—*Catholic Standard*.

CONVERSIONS.—On Wednesday, the 15th of June, Barret Wadden, Esq., was received into the true Church by the Right Rev. the Bishop of Southwark, at St. George's. Barret Wadden is now advanced in years, but must still be well remembered by the master-reavers of Spitalfields, among whom he was in many ways distinguished.—*Jb*.

On the 7th of the present month, Miss Sarmon, late of Notting-hill, publicly in the Church of St. Peter, Rue de Chaillot, Paris, abjured Protestantism, and was admitted into the one fold of the One Shepherd.—*Jb*.

IRISH INTELLIGENCE.

CLARE ELECTION.—The Clare election has terminated in the return of Mr. O'Brien, and Sir J. F. Fitzgerald: the numbers, at the close of the poll being, Mr. O'Brien, 1,376; Sir J. F. Fitzgerald, 1,251; Colonel Vandeleur, 1,299.

SLIGO ELECTION.—Mr. Sadleir has been returned for Sligo, by a majority of 41, the numbers being:—Sadleir 145, Somers 141.

At this election a very riotous scene occurred.—The Rev. Mr. O'Connor, whilst addressing the electors was struck on the back of the head, by (it is said) Mr. Hanley the Protestant candidate. Then ensued a scene that almost baffles description. The following account is from the *Freeman's Journal*:

"Mr. Hanley was seized by the neck and pressed backwards over a railing behind him; he was struck and kicked severely. The reporters, amid the confusion, could see Mr. Somers, who was much excited, shaking his clenched fist in his face, and heard him exclaim, 'It's well for you, you cowardly ruffian, that Somers hasn't you elsewhere, you poltroon.' The police in the body of the court rushed on the bench across the reporters' desk, scattering their papers, and endeavoring, by thrusting the muzzles of their muskets between the numerous beligerent parties, to separate them. Two or three of them seized Mr. Hanley by the collar, and dragged him into a room behind the bench. As he was falling in he was struck in the face and knocked over a chair; his hat was kicked and trampled into pieces, and, were it not for the police, who handled him pretty roughly themselves, he must have been seriously injured. During the riot, the Mayor had jumped from the bench on the desk underneath, and was giving repeated and vehement directions to the police officer, Captain Gibbons, to remove the Rev. Mr. O'Connor. Some delay having occurred, the Mayor stated he would report the officer if he did not obey his orders. He directed that Father O'Connor should be treated as a gentleman, and removed without violence. The Rev. gentleman, in the course of a few moments, left the court at the solicitation of his friends. All this time the body of the court-house presented a frightful aspect. The people were endeavoring apparently to force their way to the bench, but were stoutly and successfully resisted by a strong array of the constabulary who, in some instances, used the butt ends of their muskets, though not with much force or injury. Some of the electors about the bench, Captain Gibbons, and one of the reporters of the Dublin press, were struck by stones flung from the gallery at the left. The Mayor immediately ordered the court and galleries to be cleared. The execution of this order caused intense confusion and excitement in court, so much so that a serious collision was several times apprehended. The clearance was effected in about half an hour, but from the cheering and shouting outside, it was evident that there was great commotion. Captain Gibbons reported to the Mayor that several parties had been taken by his men with pistols loaded and capped. The Mayor ordered them to be detained in custody. He then stated to his audience, consisting of the candidates, their agents, his assessor, the reporters, and a few policemen, that he had taken a show of hands, and that it was in favor of Mr. Sadleir.

A poll was then demanded for Mr. Somers and also for Mr. Hanley.

TRALEE ELECTION.—The nomination of candidates for this borough took place on Monday morning the 4th inst. Shortly after ten o'clock the immediate friends and supporters of the candidates were admitted.

by tickets to the court, and they soon filled the platform.

The candidates present were—Mr. Daniel O'Connell, Mr. D. Shine Lalor, Mr. Thomas Fitzgerald, Q. C., and Mr. John Leahy, barrister-at-law.

Mr. Nelligan came forward to propose as a candidate Mr. Daniel O'Connell. (Loud bursts of cheering renewed for several minutes.)

Mr. R. Donovan, in a few words, seconded the nomination, stating his belief that Mr. O'Connell would if returned do all in his power to discharge his duty. (Cheers.)

Mr. Harley—Mr. High Sheriff and brother electors of Tralee—(hisses, groans, and interruptions of every kind)—no man in the meeting has a higher regard than I have for the O'Connell family—(hear, hear)—but, gentlemen, I have a love for my native land which nothing can transcend. (Cheers.) I do not, therefore, think that I act unfairly towards the men of Tralee, who know me so well, when I come forward to propose another gentleman as a candidate. (Cries of "We don't want him," groans, and hisses.) That candidate is Mr. Denis Shine Lalor.

The proceedings were characterised by much violence until Mr. Lalor retired from the contest. The show of hands was in favor of Mr. Daniel O'Connell; and the polling took place on the 7th inst., when Mr. Daniel O'Connell was returned almost unanimously. On this the *Tablet* remarks:—There is no one who would not have rejoiced at any good fortune that could befall any of the family of the Liberator. But to see a good, honest, and incorruptible man like Denis Shine Lalor thrust aside and pelted in the streets in order to make way for an O'Connell with no pretence of public service, and with the single avowed intention of supporting the ministry of Aberdeen, Russell, and Palmerston, has something in it that would be very ludicrous if it were not very melancholy.

THE CLARE ELECTION—MELANCHOLY CASE OF SHOOTING.—We deplore to state that a young man of the name of John Lennon was shot on Thursday evening, at a place called Larkin's Cross, near Ardara-sha, and within a few miles of the city of Limerick, by Mr. John Browne, the eldest son of Mr. John Browne, J.P., late of Clonboy, whilst returning from the polling district of the unfortunate Six-mile-bridge. We have heard it stated on one side that John Lennon was with a group of women and children, who, as Mr. John Browne, jun., was passing in his car, shouted lustily, and called out, "You are beat—you are beat," and threw clods at the car, and that he (Mr. Browne) received no personal injury whatever. On the other hand, it is stated that Lennon was at a distance from the group of women and children, taking no part in the demonstrations. Be this as it may, the unhappy youth received the contents of Mr. Browne's pistol, deliberately fired, in the mouth. The ball tore away the teeth, and, going in an oblique direction, escaped a short distance from the jugular vein. He was brought at once into Barrington's Hospital, where he was seen to-day (Friday) by Dr. Keane, Mr. Burke, &c., who entertain serious fear of the result. We abide the result before offering further observations on this soul-harrowing topic.—*Limerick Reporter*.

THE IRISH PARTY.—We (*Freeman*) understand that the arrangements have been made to entertain the leading members of the Irish parliamentary party at a national festival, to be held in Dublin during the Exhibition. A committee has been formed, and arrangements are being made on a grand and effective scale, which will render this demonstration one of the most unique and imposing had in Ireland for a long period.

DR. BRADY, M.P. FOR LEITRIM.—The Liberal electors of the county Leitrim are about to entertain their tenant right representative publicly, shortly after the demonstration shall have taken place in Dublin.—*Freeman*.

THE ROYAL VISIT TO IRELAND.—Her Majesty was to start for Dublin on the 12th inst., for the purpose of honoring the Industrial Exhibition with a visit. Her Majesty will be accompanied by the Prince and Princess of Prussia.

THE GREAT EXHIBITION.—There are no countries in the world more remote than Ireland and Japan, and yet the manufactures of these two distant Islands may be found arranged under the same roof in the Great Exhibition. Eastern Asia, in which the infant arts of civilisation had their birth, and France and Britain, in which those arts have received their most elaborate perfection, have vied with one another in pouring out and heaping up treasures and choice productions in the same precincts to swell the gorgeous magnificence of this sumptuous show. Tissues woven in the looms of Nankin and Dublin, which in glossy splendor rival one another, are seen here in juxtaposition; the tasteless porcelain of Japan and the glowing vases of Dresden—the ancient wooden types of the most distant nation on earth, and the new metallic primer, which has issued shining and sharp from the foundries of Britain; carpets as pictorial as the canvass of a Claude, and the plain ticken of the Ennisworthy Poorhouse; Asiatic scimitars, contributed by Lord Gough, and Milesian swords, contributed by Mr. Mulvany, which appear as if hilted by the same hand. Europe owes much to those distant nations—the Chinese and Japanese.

On Monday, when a military band was in attendance, 9,743 visitors swarmed through the halls, amongst whom were a number of Workmen from Worcester, employed in the potteries of Kerr, Binns, and Co., the manufacturers of Shakespeare service of China. These men, who had been brought over at the cost of their employers to visit the Exhibition, presented an address to Mr. Dargan.

The new railway bridge over the Boyne at Drogheda was opened for traffic on the 6th inst., and all the trains passed to and from Dublin and Belfast. The public are at last accommodated by the companies, in being privileged to pay only once in the journey from Dublin to Belfast. Passengers are not now required to leave the carriage during the entire way.

The monthly return of the Irish Banks evinces a striking decline, the circulation being £143,000 less than last month.

Mr. Pierce Creagh, of Mountjoy-square, Dublin, purchased by private contract, in the Incumbered Estates Court the townlands of Bryan's Castle, Parkalough, Ballyscahan, Durra, and Lisvagarah, in the county Clare.

The estate of Mr. H. Peyton, in Galway, the impropriate tithes rent-charge of Doneraile parish, and the Galway, Waterford, and Limerick property of Mr. T. H. E. Royle, were sold on 5th inst. and brought in the gross a sum of £47,635, at a long term of purchase.

THE IRISH EXILES.—A gentleman who has just returned from Australia has favored us with the following particulars respecting the Irish exiles:—In March he saw Mr. Smith O'Brien, at his residence in New Norfolk. Mr. O'Brien was then in excellent health and spirits. He was allowed a free range of ten miles circuit for exercise, and was then living at the hotel, where he had a very comfortable room. Our correspondent was allowed to see him at once, without any difficulty. He took tea with him in the evening, and breakfasted with him on the following day, after which they parted. The same gentleman saw Mr. O'Doherty, who was then acting as surgeon to St. Mary's Hospital, in Hobart Town. Our correspondent also heard of Mr. John Mitchell at Richmond. He also was in the enjoyment of good health and spirits. It was somewhat satisfactory to learn that Balfe had either resigned or been dismissed.—*Freeman*.

MRS. THOMAS F. MEAGHER IN DUBLIN.—The *Freeman* of Thursday says—"The wife of Thomas Meagher, accompanied by the hon. member for Waterford and Mr. Henry Meagher, is expected to arrive tomorrow (Friday), at the Imperial Hotel, St. Kevin's-street, en route for Liverpool, to embark from that port for New York by the packet of the 13th instant. Mrs. Meagher's stay in Dublin will be prolonged until Monday next, and we are certain that many of our citizens will avail themselves of this opportunity of paying their respects to the wife of our distinguished countryman, Thomas Francis Meagher."

MEETING AT WATERFORD TO COMPLEMENT MRS. T. F. MEAGHER.—A meeting for this purpose was held on Monday in the Town Hall of Waterford, convened by Thomas F. Strange, Esq., Mayor, in compliance with a requisition numerously and respectfully signed. The requisitionists availed themselves of the presence, in Waterford, of her "who did not refuse to share the loneliness of the Exiles home," to cheer and encourage their distinguished citizen in a manner most likely to be acceptable to his feelings. The Mayor presided. The other principal speakers were—Captain Simon Newport, J.P.; Edmond Power, Esq., J.P.; J. F. Dunford, Esq. A series of resolutions were adopted, appropriately and gracefully worded. An address was voted to be presented to Mrs. Meagher with a testimonial of affection and regard. On the motion of Captain Newport, seconded by Dr. Connolly, a resolution was passed expressing an earnest hope that Mr. Meagher would soon be at liberty to return to his native city. Mrs. Meagher leaves Waterford this day (Wednesday) for Cork, whence she will proceed to Liverpool for embarkation. She will be accompanied to New York by Mr. Meagher, M.P.—*Kilkenny Journal*.

DUBLIN CORPORATION.—Sir Edward McDonnell has been unanimously elected to serve the office of Lord Mayor for the ensuing year. Sir Edward, who is chairman of the Great Southern and Western Railway, is a Catholic, of extremely moderate politics.

THE ORANGE ANNIVERSARIES.—Mr. W. Beers, in his official capacity of "Grand Master of the Orangemen of the County of Down," has issued a manifesto in the plodding form of an "advertisement," calling on the brethren to abstain from all public demonstrations on the occasion of the July anniversaries.

A large number of the constabulary in the county Tipperary are emigrating for Australia and America.

Mr. Eugene Curry, the eminent Irish scholar and archaeologist, was installed a member of the Royal Irish Academy, on the 11th inst. having been previously unanimously elected.

The *Kilkenny Journal* thus refers to a coming trial: "A case of great importance, in which the validity of an Irish peerage will be called in question, comes on for trial in our city, at the approaching assizes. Several persons of noble birth will, it is said, be examined. The most eloquent men at the bar have been engaged on both sides. Altogether, the trial is likely to create a great deal of interest."

THE POOR LAWS—ANNUAL REPORT.—The sixth report of the Poor Law Commissioners shows a very considerable decrease in the numbers relieved and in the yearly expenditure. The total number of inmates in the workhouses was 186,879 on the 1st of May, 1852, and on the 1st of May, 1853, 146,141, or a diminution of nearly twenty-five per cent on the year.

COMMERCIAL INTELLIGENCE.—The political atmosphere continues gloomy, and casts a shade over everything, no one being willing to enter into heavy transactions of any kind. The produce markets are very heavy, with the exception of sugar and tallow, which have both advanced during the week. The consumption is, however, very steady. In shares there is a general droop, and most of the recent new schemes have vanished from the scene. Money is, however, still very plentiful. The payments from the Incumbered Estates, are £62,000.

The court will shortly close for the vacation. The customs duties for this week show a decrease of £2,500 as compared with the corresponding week last year, partly arising from the smallness of amounts paid on tobacco and tea.

We have been informed, on what appears good authority, that the Chancellor has so worded his Spirit Duties Bill that no allowance for deficiency will be made on any now in store, but only on what may be hereafter stored. If this be the case it will be a most monstrous injustice, and we should hardly credit it but that we have had so many recent specimens of the utter recklessness of ministers on any financial question in which Ireland is concerned.—*Tablet*.

THE ARMAH GUARDIANS AND THEIR CATHOLIC CHAPLAIN.—The case of the Rev. Mr. Campbell, Catholic Chaplain to the Armaah Workhouse, is a striking example of the insolent spirit which characterises Protestant public bodies in their official dealings with Catholic Clergymen. It is also an example of the difficulties and hardships which a zealous Priest is almost sure to meet with when endeavoring, under Protestant surveillance and control, to discharge his sacred duties in a faithful and conscientious manner. The facts of the case are simply these. About two months ago the Armaah Guardians thought fit to make an order compelling the Catholic children in the Workhouse to join with the Protestant children in the public daily prayers, conducted by the Master, who is a Protestant. This strange edict was promulgated quite suddenly, and without the slightest notice to the Catholic Chaplain, and it was put in force in a manner just as summary and unceremonious. The first intimation the Rev. Mr. Campbell received of so extraordinary a change was from the children themselves, who of course hastened to complain of the novel religious grievance so suddenly imposed upon them. The Catholic Chaplain appeared at once to the Board, and, after some putting off, received for

answer a string of insolent resolutions. The Rev. Mr. Campbell's statement included other items of complaint—viz., that the Catholic paper children were asked to read portions of the Protestant Bible, and an objection to the use in the school of the "Third Book of Reading," published by the Society for Promoting Christian Knowledge. The reply of the Board was, in substance, that the Chaplain should mind his own business, and not interfere in what did not concern him. The Rev. Mr. Campbell, finding his remonstrances to the Board not only disregarded, but treated with contumely and contempt, thought it his duty on the following Sunday to warn the Catholic children against joining in the "common prayer" or reading the Protestant Bible. He told them that the Protestant version of the Scriptures had been purposely mistranslated and corrupted, and that those who translated it were actuated by a very evil spirit. We humbly conceive that in saying so the Rev. gentleman not only spoke sound Catholic doctrine, but used language not stronger than was fairly required by the occasion. However, the Rev. Mr. Campbell having openly declared his intention to carry the matter before the Commissioners in Dublin, it was thought advisable to try to get up a case against him which might damage him in the eyes of these functionaries. Accordingly a "Visiting Committee" of the Guardians made a report to the Board, grossly distorting and misrepresenting what the Rev. gentleman had said in warning the Catholic children against reading in the Protestant Bible. Words so monstrous as these were put into the Rev. gentleman's mouth—"The half of the Bible is lies, and was written by the Devil or an evil spirit." The report, containing so shocking an accusation, bears the date of June 9th, and was not brought before the Board till the 14th, yet, though five days elapsed in the interval, the accused party never received from any quarter the least hint of its existence. Stranger still, the Guardians actually held an investigation into the charge behind the Rev. Mr. Campbell's back, and without giving him any sort of notice. Several children, Protestant as well as Catholic, were examined, but even the exparte statement of their evidence, given in the local Protestant paper, does not bear out the Visiting Committee's report. No one of the witnesses represent the Rev. Mr. Campbell as having said that "half the Bible was written by the Devil," or anything of the sort. Still the Guardians adopted a second string of resolutions couched in a similar strain of insolence towards the Catholic Chaplain, and in conclusion invoking the aid of the Commissioners. To these resolutions the Rev. Mr. Campbell replied by letter, indignantly denying the monstrous language imputed to him. In this matter, as we are glad to find, Protestant bigotry has met with a check. The Poor Law Commissioners have refused to restrict or harass the Catholic Chaplain in the performance of his duties. The Protestant Bible is not now read by the Catholic children. The Catholic children no longer assist at "common prayer," but have prayers read for them by the Chaplain, or by a person appointed by him. And finally, we understand, the obnoxious reading-book of the Christian Knowledge Society is to be removed from the workhouse schools by order of the Commissioners.—*Tablet*.

BALLINASLOE WORKHOUSE—THE SISTERS OF MERCY.—We believe there are few boards of guardians in Ireland, except that of Ballinasloe, where a shadow of opposition would be anticipated to a resolution for admitting the sisters of St. Vincent de Paul to attend upon the sick and dying Catholic inmates of the poorhouse. The unostentatious piety, the unselfish and unwearied zeal, and the unbounded charity of the members of this sacred Order, have formed the admiration of even the bitterest enemies of Catholicity. Knowing Ballinasloe, however, as we do, and the influence which has been long predominant, we were not surprised to learn that when a motion for allowing the Nuns to visit and instruct the Catholic paupers in the workhouse was brought forward by Mr. Dillon, on Wednesday week, it encountered a sectarian resistance on the part of the minions of Lord Clancarty, the effect of which has been to defer the consideration of it for a fortnight. On Wednesday next the resolution will again come before the board. We hope that a sense of decency will induce Lord Clancarty and his Ballinasloe partisans to abstain from displaying their wanted bigotry on the present occasion.—There are many Protestant guardians in Ballinasloe Union, who, we are satisfied, will vote for the admission of the Nuns, and many others who would do so too if the Clancarty "screw" be not brought to bear upon them. We have good grounds for expecting, however, that independent of the course his lordship may take on the question, Mr. Dillon's motion will be carried on Wednesday.—*Galway Mercury*.

THE CHRISTIAN BROTHERS AND THE MODEL SCHOOLS.—The enemies of Catholicity during the last century, prohibited under pain of death, a Catholic to teach school. The Catholic parent who had not means to send his child to the continent for his education, had only the alternative to allow him to remain in ignorance or to send him to a Protestant teacher, there to hear his faith reviled, its practices ridiculed, the morality which it inculcates laughed at, and his convictions by degrees weakened or destroyed. Thanks to the goodness of God this alternative no longer exists.—Such barbarous laws have in the days of England's fears and by the energy and determination of our fathers, who boldly defied them, disappeared from the statute book. Another and a happier alternative is now before us—one between which it would be thought one possessing a spark of Catholic Faith would little hesitate. God has raised up, within the last few years, in this country, an institute the special object of which is, to give to boys such an amount of knowledge as will fit them to discharge their duties in any situation of life in which they may be placed, and at the same time to implant in their tender minds a knowledge of their religion, of the great truth of eternity, habits of humility, charity, self-control, and all other virtues. He, in his special and general goodness, has called certain young men from the snares and corruption of the world, from its spirit of pride and selfishness, to devote themselves generously and disinterestedly to the work without other pay than a sufficiency of simple food and raiment, without other hope on this side of the grave than the pleasure of doing good. On the other hand, a government as deeply imbued with hatred to Catholicity as any that would have hung a Catholic schoolmaster, have established a system in which they, their commissioners, and their spirit must reign supreme, in which the teachers are to look to them and not to God for their reward; in which the Christian Doctrine and the sacred name of Mary must be banished, except at a certain half hour in the day when a Protestant or go-

vernment Catholic may choose to introduce it with coldness, or perhaps contempt. Under the system as at present generally conducted, the Priest has too much control. He can appoint a Catholic teacher. The Model Schools are to be established to do away with the control of both Priest and Bishop. Already are the foundations for their erection laid in Waterford and Kilkenny. In them the government or their commissioners will appoint the teachers, infidels or bad Catholics, for certainly good Catholics will have nothing to do with them. The people of Ireland have now an alternative before them very different from that which was before their fathers—the godless model schools, or the schools of the Christian Brothers. Which will they choose? If they choose the latter, it certainly cannot be from a love of the mere literary advancement of their children, as the examinations held here last week would amply testify.—Some Protestant feeling alone could dictate it.

SUMMER ASSIZES.—CRIME IN IRELAND.—COUNTY MEATH.—TUESDAY, July 4th.—Judge Crampton took his seat in the Crown Court at three o'clock, when the grand jury were sworn. His Lordship addressed a very few words to them, and said that the number of cases was extremely small—only twelve—and that the business would, of course, be proportionally light.

COUNTY OF THE TOWN OF DROGHEDA, July 4th.—The assizes for the North-East Circuit commenced in this town to-day. The going judges of assize are Mr. Justice Jackson and Mr. Sergeant Howley. His Lordship, in addressing the grand jury, said—I am happy to say that the calendar which has been laid before me is extremely light, and there is not on it a single case requiring any observation from me.

COUNTY LOUTH.—DUNKALK, July 5th.—Mr. Sergeant Howley took his seat on the bench precisely at ten o'clock; when the grand jury were sworn, his Lordship addressed them as follows:—Mr. Foreman and gentlemen of the grand jury of the county of Louth if the calendar be a true criterion of the state of crime in any county, I am happy to be able to congratulate you on the state of yours; the cases on the calendar are few in number, and nothing appears upon it to show the existence of any unlawful or criminal combination.

COUNTY CLARE.—ENNIS, July 5th.—The assizes for this county were opened to-day at ten o'clock by Mr. Justice Perrin and Baron Greene. Judge Perrin presided in the Criminal Court. His Lordship charged the grand jury in a few words, observing that the calendar laid before him was unusually small, and did not contain a single case calling for special notice.

"Mr. Sergeant Howley, had," observes the *Limerick Chronicle*, "the gratification to announce, at the close of his circuit this week, that the far-famed county Tipperary was one of the most peaceable in the Queen's dominions."

HARVEST PROSPECTS.—On a survey of the crops for a considerable distance around Ballyshannon, we may, on the whole, report favorably of harvest prospects. Wheat looks well, though in not a few fields it will be what is called by the farmers "short." Oats promise to be, at least, an average crop. Barley is thinly sown, but looks promisingly. The early sown flax is in all directions an excellent crop. Few, however, unless landed proprietors made early sowings of this crop. The late sown flax is, however, generally short. There has rarely been a better prospect of a large and abundant crop of potatoes. Turnips promise well. In some fields of Swedes the fly is making rather free. There is every appearance of a good crop of mangolds. Altogether the country teems with rich promise, and the recent showers all give a new impulse to vegetable growth.—*Ballyshannon Herald*.

Farmers say that up to this time there has not been too much wet, but heat would have been wanting. In answer to inquiries which we have made in several directions, we are glad to report that the potato crop is sound and vigorous, and that there is every prospect of the yield being most abundant.—*Tipperary Free Press*.

The potatoes, which have been largely planted, in the Tipperary district present the most promising appearance. It is expected that in another month new potatoes can be obtained in the Tipperary market at 3s. per stone.

New potatoes of excellent size and quality, are selling in Galway market, at 1s. per stone.

The following satisfactory report is taken from a letter from Skibbereen:—"I had occasion during the past week to drive through the towns of Rosscarbery, Clonakilly, Dunmanway, and Bantry, and through most parts of the surrounding country, and I am happy to inform you that the accounts of the potatoes which I received from the different farmers as I went along are as yet most favorable. The crops in general are looking healthy, and everything seems to indicate a most abundant harvest."

THE IRELAND'S-EYE MURDER.—The *Nation* states positively that there is no truth whatever in the report that William Burke Kirwan has been removed from Ireland to a transport settlement. The convict, it appears, is still at Spike Island, and has not stirred from that locality since he was conveyed there in January last. Here are the *ipsissima verba* of the *Nation*:—"It is generally believed—and has even been stated in some of the London journals—that William Burke Kirwan has been removed to Bermuda, or some other transport settlement. Such is not the fact. He is still at Spike Island. He has not been removed from Spike Island at all since he was conveyed there last January. We profess ourselves very anxious to know the reason for this. If an Irish patriot be transported the sun of his sentence will not be allowed to set on an Irish horizon—if a poor Irish peasant happens to mesh himself in a coercion act, he is despatched beyond the equinoctial line without an hour's avoidable delay. Why is this, the greatest criminal within the memory of living man in Ireland, kept dallying with in sight of our shores? We have said, and we believe, that there never was a more ill-advised and unworthy exercise of the prerogative than in his case. We hope there is to be no more qualifying of the sentence. We owe it to our restless London contemporaries (who, one might think, have quite enough to do with their own paricides and indigenous atrocities to prevent them from extenuating one solitary horror)—we owe it, we say, to the London press, in a grave degree, that this man's sentence has been so far commuted, no unprejudiced person in this city and not one of the highly intelligent Dublin jury which convicted him for a second doubling his guilt. However, as transportation is to be the sentence, let William Burke Kirwan, convicted murderer, be transported. The public here are very much inclined to believe that the authorities have dealt with him far too leniently already."

REMITTANCES TO
ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacramento Street.
Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 29, 1853.

NEWS OF THE WEEK.

Her Majesty's intended visit to Dublin has, it seems, been postponed, on account of the indisposition of His Royal Highness, Prince Albert, who is laid up with the measles. The debates in Parliament have been of little general interest. On the 5th, Mr. Keating moved a resolution to the effect "that during the administration of the late Board of Admiralty, the patronage of the dockyard promotions, and the influence of the Admiralty, were used for political purposes, to an extent calculated to reflect discredit on that department, and to impair the efficiency of the service." This resolution, based upon, and fully borne out by, the Report of the Select Committee, was met by repeated motions for adjournment by the members of the late Derby administration, and at length was shuffled out of the House by a majority of 41 in favor of Mr. Hillyard's motion, "that the House do adjourn." By this indirect process, the Derbyites have—not very creditably—managed to escape an otherwise inevitable vote of censure. Mr. Phillimore's Bill for putting a stop to the disgraceful practice of Simony, so prevalent in the Parliamentary Church, was got rid of for the time, by a similar underhanded method. In moving the second reading of this Bill, Mr. Phillimore, a Protestant, and we believe a member of the establishment, dwelt at length upon the fearful extent to which Simony of the grossest kind, was practised in the Church of England.

"No one could take up a newspaper without being shocked and scandalized at seeing the sales of next presentations advertised. He held in his hand several of such advertisements, and in none was there the slightest intimation that the patron who had the power to appoint to the cure of a parish was only to present a person possessed of such a character as they would wish to see presiding over the spiritual wants of a parish (Hear, hear.) Let the House observe how the cure of souls was sometimes described. One of the cases before him was an advertisement for the purchase of a next presentation; and the cure required was to be,—*'Single duty, with a comfortable house. A trout stream would be a great advantage.'* He might read on advertisement after advertisement, but it would only prove to the House, *'usque ad nauseam,'* that no consideration was given in this shameless and shameful traffic to that which ought to be the primary object,—the fitness of the person who was to discharge the duty. (Hear, hear.) But it was said he was going to touch the rights of property. (Hear, hear.) Did hon. gentlemen oppose think of the sacred rights of property when the act of Anne was passed, by which clergymen were deprived of the power of buying or selling a next presentation? And yet they had property to be considered as well as laymen. In the case of Archbishop Herring an ecclesiastical option had been actually sold, put up by his executors at Garraway's Coffeehouse."

Mr. G. Butt contended for the propriety of the practice, upon the grounds that—"ever since the Reformation, this had been the clear law of England, sanctioned by an unbroken series of authorities—the untouched, and unshaken law—that a layman might, buy, sell, settle, and dispose of, as he thought fit, the next presentation to a living." The "cure of souls" has so long been a marketable commodity in the Church of England, that it is esteemed an interference with the rights of property to attempt to put a stop to the infamous traffic.

The Government system of Education in Ireland is threatened with a total break up; the Board having decided that Dr. Whately's work on the "Evidences of Christianity" be struck off the list of books sanctioned by the Commissioners. It is expected that Dr. Whately will resign his place at the Board in consequence; and dreadful things are anticipated from his resignation. Meantime, in spite of the threatening and blustering of the Non-Catholic press, the Catholic Prelates of Ireland will continue to exercise proper supervision over the education of their flocks, and will see to it that books of an irreligious, immoral, or heretical tendency are not put into their hands.

The Catholic Church in Holland is menaced with a taste of Protestant "civil and religious liberty."—Enraged at the late re-establishment of the Hierarchy, and the consequent restoration of Holland to the dignity of a Christian, and Catholic country, the Protestant rabble have taken up the cry against "Papal Aggression," just as they did in England some two years ago. Unwarned by the ludicrous failure of the No-Popery movement in England, and the well merited contempt with which the Ecclesiastical Titles Bill—the product of that movement—has been treated by the Prelates of the Catholic Church both in England and Ireland, the Dutch Ministry have announced their intention to lay a somewhat similar, but more stringent, measure before the Chambers. We copy some of the provisions of this Penal Law as a proof of the honesty and good faith of Protestants when they bellow loudest for "civil and religious liberty."

Act 3—prohibits foreigners from exercising any religious functions without permission from the State. Act 6—prohibits religious functionaries from chang-

ing their place of residence without the sanction of the civil government, which reserves to itself the right of deciding upon all the ecclesiastical arrangements of the country. Act 7—prohibits ecclesiastical costumes in public; prohibits the erection of any building for religious worship without the approbation of Government; and decrees that any that shall be so built, may be demolished. Act 9—forbids the ringing of bells for summoning people to religious worship, except with the assent of Government. Acts 10 and 14—enumerate the penalties for the infraction of any of these prohibitions upon freedom of worship, varying from fines, and deprivation of all civil rights, to long periods of imprisonment. The Catholics of Holland—confident in the goodness of their cause, upon which they place more reliance than on their numbers, though these are about two-fifths of the whole population—calmly await the result, with the firm conviction, a conviction founded upon the history of the impotent attempts of Protestantism during the last 300 years to crush Catholicity by brute force—that no weapon forged against the Church can ever hurt her. The Penal Laws in Holland, will be treated as they have been in England, with contempt and derision; and whilst they will assuredly prove utterly harmless against the Church, cannot in the long run fail to prove injurious to the canting hypocrites who have recourse to them.

Russia has invaded the Danubian Principalities; and it depends upon the manner in which this aggression shall be treated by Turkey, whether it will be accepted as a *casus belli* or not, by the other great powers of Europe. If the following from the *Morning Post* may be relied upon, hostilities have in all probability already commenced:—

"The instructions which have been forwarded to Lord Stratford de Redcliff and M. de la Cour, to place the combined fleets entirely at the disposal of the Sultan—in the event, of which there can be no doubt, of his considering and proclaiming the present lawless invasion of his territory an act of war.—The ambassadors are directed to summon the naval forces of England and France, the instant the Porte requests it, not only to enter the Dardanelles, but to proceed, in the Black Sea, to whatever operations our ally may deem requisite for safety and advantage."

The attitude assumed by Austria is not favorable to the maintenance of peace. Instead of offering herself as mediator, it seems that she is about to make some very serious demands upon the Porte, comprising the immediate payment of a large sum of money, and the cession of certain long coveted ports on the Adriatic.

It is confidently asserted that Russian intrigue is the main spring of the rebellion in China, and that the Czar is playing the same game in the Celestial Empire, that he is now attempting to play in the Turkish dominions. China is said to be overrun by Russian agents, endeavoring to impress upon the people of the Flowery Land that it is their interest to put themselves under the protection of the Emperor Nicholas.

THE GAVAZZI TRAGEDY.

During the long protracted investigation before the Coroner's Jury, we purposely abstained from all comments upon the events, of the 9th ult., and the preceding days. The Inquest having now closed, we will endeavor to lay before our readers a detailed narrative of these events, based principally upon the evidence given during the investigation. This is the more necessary, inasmuch as so many false statements about the Gavazzi riots, their antecedents, and consequences, have gone abroad. The lie, that an attack was made upon Zion church, and the audience, has been industriously circulated; and by way of a climax, it has been asserted by the Protestant press of Upper Canada, that the Irish Catholics of Montreal were the perpetrators of this assault, incited thereunto by the Catholic clergy, and Religious Corporations. One account represented a priest going about with a crucifix in his hand, stimulating the passions of the assailants; and we should not be surprised to see it reported that the church was stormed by a detachment of the Grey Nuns, headed by the Bishop of Montreal in full pontificals. Many a more monstrous lie has been set a-going by Protestants; and we doubt not that many a sound Protestant is to be found in Montreal, ready to make oath, to having seen the assault by the Grey Nuns, and to having heard the cheering of Mgr. Bourget.

When it was known in Montreal that Gavazzi was about to deliver a course of lectures, and that the City Concert Hall had been placed by the Corporation, at his disposal for that purpose, much indignation was naturally felt by a great number of our Catholic fellow-citizens; who could not but look upon this act of the Corporation, as a wanton and deliberate insult to the whole body of Catholic rate-payers. Gavazzi, and the nature of his intended lectures, were well known; and it was a matter of notoriety that the only charm of the latter consisted in their unsparing abuse of Catholic, clergymen, and religious. To grant then, to such a person, and for such a purpose, a public room like the City Concert Hall, was of itself not only an unjust, but a very imprudent, proceeding on the part of the Civic authorities; as such it was looked upon by Catholics, and as such it naturally excited strong feelings of indignation amongst them. Nor were these allayed by the remembrance of the very different conduct of the Corporation towards the Irish Catholics of Montreal, in somewhat analogous circumstances. About two years ago, the use of the City Hall had been solicited by the Irish Catholics for the purpose of holding therein a meeting for addressing His Eminence the Cardinal Archbishop of Westminster, and the Prelates of England and Ireland, upon the subject of the restoration of the Catholic Hierarchy in the former country, and the establishment of a Catholic University in the latter. This request was, as we think very properly, refused upon the grounds that to grant a public building, the common property of all, for such a purpose, would be unjust, and offensive towards the

Non-Catholic body of rate-payers; and because it might naturally lead to a breach of the peace, in which the building itself would be endangered. We remember well, that especial stress was laid upon the additional risk, to which the granting of the City Hall, for such a purpose, would expose it. In the wisdom, and justice of this refusal, every Catholic acquiesced; they all felt that they should never have asked for the use of the City Hall, and that it would have been very improper on the part of the Corporation to have granted it. No wonder then that the announcement that this same City Hall had been granted by the Corporation to Gavazzi, for the purpose of blackguarding Catholics therein, for calling their sisters and daughters w—s, and denouncing their clergymen as—"Souls of Hell; Souls of Satan himself?"—caused considerable excitement amongst our Irish Catholic population.

But it is said—"This same Hall was granted to Dr. Brownson, a Catholic layman, for the delivery of his lectures. True; but with the understanding that he was to avoid all topics of a controversial nature; and to this understanding he faithfully adhered, as may be seen by referring to the printed reports of the lectures by him delivered in the City Concert Hall. Not to Dr. Brownson alone however has the use of this Hall been accorded. When the learned and eloquent Dr. Raphael, a Jewish Rabbi, visited us, the room was placed at his disposal. The Rev. Mr. Emerson, a Protestant minister, lectured in the same Hall; and no one dreamt of making any objections. But had it been announced—that Dr. Raphael was coming to Montreal with the express object of lecturing against Christianity, and of vilifying the moral character of its professors; or that the Rev. Mr. Emerson was about to deliver a tirade against the Trinity, accompanied by the most rabid abuse of the members of all Protestant denominations except his own—and that the Civic authorities had given the use of the City Concert Hall for such a purpose—we are very certain that loud and indignant remonstrances, couched in no measured terms, would have been made to the Corporation against the injustice of such a proceeding; and that it would have been asserted pretty plainly, that a public building *should not be used by any such persons for the delivery of any such lectures.*

Well, Catholics have feelings quite as acute as those of Protestants; and these feelings are entitled to just as much consideration. They therefore represented to the Mayor the evil consequences that might probably ensue, if the City Hall were given to Gavazzi; and in so doing, made use of the very same arguments—the *danger to the building itself*—as those which had been urged two years before against granting the said Hall to Catholics, for Catholic purposes. The argument was evidently unanswerable; and the Mayor, taking all these circumstances into consideration, decided upon refusing the Concert Hall to Gavazzi, and the lectures were in consequence announced, to be delivered in Zion church; price of admittance a quarter dollar. The excitement, in so far as the Catholics were concerned, subsided; every reasonable ground of complaint had, by the Mayor's decided line of conduct, been removed; and, but for the untoward occurrences at Quebec, and the fresh excitement to which they gave birth, we firmly believe that Gavazzi's visit to Montreal would have passed over as quietly as that of any other stray buffoon who occasionally comes over to these "diggins." We must therefore take a glance at what was going on at Quebec, whilst the events of which we have been speaking were in progress at Montreal.

Gavazzi's second lecture at Quebec was interrupted by some person in the audience who in a moment of irritation at the foul lies being uttered against his clergymen and fellow countrymen cried out, "That is a lie." The Protestants in the audience immediately assailed this person with violence, and being the majority, commenced abusing him brutally. This led to a regular row, such as may be frequently seen amongst the occupants of the one shilling gallery of a theatre. The news of what was going on inside, spread outside: a crowd collected, strangers rushed in, stones were thrown, panes of glass smashed, Gavazzi was pitched out of the pulpit; and in short there was a battle royal which was only appeased by the arrival of the military. Ridiculously exaggerated accounts of this, evidently quite unpremeditated, but very lamentable, row reached Montreal; and a portion of the Protestant press, with that utter contempt for truth, which has characterized it during the late melancholy occurrences, did its best to make it appear that the disturbance had originated in a plot of the Irish Catholics against the life of Gavazzi. To make the matter worse, a lot of armed and drunken ruffians, whose oaths and execrations disturbed the rest of other passengers on board the steamboat, accompanied Gavazzi from Quebec to Montreal; and both during the passage, and after their arrival here, made use of the most insulting and threatening language against the Irish Papists of this city, upon whom they swore to avenge the wrongs inflicted upon Gavazzi at Quebec. Threats begot threats, and menaces menaces. It was well known that large quantities of arms had—in anticipation of a conflict—been stored away in Zion church; and thus, inflamed by liquor, confident in their numbers, and the extent of their preparations, by bravado and every means in their power, the supporters of Gavazzi seemed to challenge the excitable Irish of Montreal to a trial of strength.

In the meantime, the Catholic clergy of Montreal were not idle; they strained every nerve, they exerted all their influence, to restrain their people from giving, or taking, offence. No exhortations, no prayers, or entreaties, did they leave untried. "Keep the peace," was their earnest admonition—"Take no notice of menaces, or insulting language; and, above all, go not near the lecture." Many Irish gentlemen

united their efforts to those of the clergy; warning the people that, not only no man had a right to offer the least obstruction to Gavazzi, or his audience, but that any such attempt would be sure to be attended with fatal consequences. It was well known, from the morning of the 9th, that it was the deliberate intention of the ruffians who came up with Gavazzi from Quebec, to fire upon the Irish of Montreal, if they had but a chance of doing so without risk to themselves. This intention they had openly, and in the hearing of respectable witnesses, expressed on board the steamboat the night before; and it was a common topic of conversation in town on the Thursday morning. In fact, the firing from the church, was a premeditated piece of business altogether; and the knowledge of this intention, to take revenge, and to have blood for the Quebec riot, was one cause why so much pains were taken to prevent any gathering of the people in the Hay Market-square, on the evening of the lecture. But as our space is limited, we must postpone the narrative of the events that occurred during, and after, the lecture until next week.

JURY PACKING AT QUEBEC.

Little additional light has been thrown upon this scandalous transaction, by which, the dignity of our Courts of Law has been lowered, and all confidence in their integrity, on their fitness to administer justice betwixt Catholic and Protestant has been fearfully, if not irretrievably, shaken. "Roman Catholics"—said the *London Times* about a year ago, in its criticism on the finding of the Protestant jury who acquitted the great champion of Protestantism, Achilli, of the heaviest crimes proved against him—"Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them, in cases tending to arouse the Protestant feelings of judges and juries." Still better reason for a similar assertion will Catholics have in Canada, until at least such time, as our government shall have recorded its disapproval of Mr. Sewell's conduct by dismissing him from an office which he has shewn himself unworthy to hold. A heavy expense has been entailed on the country; severe injury has been inflicted on suitors by the consequent delay of judgment, and worse than all, a deadly blow has been struck at the very roots of our whole judicial system. Our tribunals, to which all men, under all circumstances, should look up with confidence, have been brought into contempt; and as in England, so in Canada, Catholics have only too "good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feelings of *Sheriffs* and juries."—We do not say Judges, because, as yet, in Canada, the reputation of our Judges is unshaken by the slightest breath of suspicion. Long may it continue to be so.

Mr. Sewell's friends have put forth a cock-and-a-bull story, about the cooked jury lists having been prepared before the date of the Gavazzi riots; and they therefore argue that the mistake could not have arisen from any religious prejudices. Their conclusion is good, but the premises from which it is drawn are naught; and they must excuse us for saying, without circumlocution, that we do not believe them. Mr. Sewell is no doubt prepared to give himself a most excellent character for integrity and fidelity in the performance of his duties. But—alas! for our scepticism—we still require some one to vouch for the voucher. Mr. Sewell's asseverations of innocence of intention, are worthless, unless we pre-suppose his integrity; and when his integrity is once admitted, there is no farther need for his asseverations and affidavits. To argue from the *Sheriff's* integrity, to his integrity, is very like arguing in a vicious circle; his integrity is the very question at issue; facts are strongly against him; and though we would not, even in the face of these facts, positively assert his guilt, yet there is enough to prevent us from acquitting him, until such time as he shall have clearly *proved his innocence*; and this must be established by something better than his own assertions, or the assertions of friends, and interested parties.

The facts of the case are detailed by a writer in the *Quebec Gazette* as follows:—

The Sheriff in utter contempt of the Law, which enacts—"that all Grand and Petit Jurors who shall hereafter be summoned to serve at any court of criminal jurisdiction, shall be taken in *turn* by following *uninterruptedly and successively* the order of the list, beginning at the name next after the names of those last summoned," 10 & 11 Vic., C. 13, Sec. 18—skipped over the names of 23 jurors speaking the English language, of whom 15 were Catholics; so that in the words of the aforementioned writer, there was *not a single Catholic* speaking the English language to be found upon the Sheriff's Panel; and a Protestant majority was rendered a matter of certainty under all circumstances; thus making it also a matter of certainty that "True Bills" would be found against several Catholics unjustly accused of rioting on the 6th of June last.

This matter should not be allowed to be hushed up. Catholics have too often been the sufferers, by this trick of Jury cooking, and the rascality of Protestant juries (*vide Times*) to look with indifference upon the suspicious conduct of Mr. Sewell. As we said last week, it must be put out of his power to bring such disgrace upon the administration of justice, a second time. If the Executive Government will not do its duty, by summarily dismissing Mr. Sewell, and appointing in his place, a person competent to perform the duties of Sheriff, the Catholics of Quebec should take care that the affair be brought under the notice of the Legislature at the next Session of Parliament. They are not called upon to pronounce upon the *amount* of the Sheriff's criminality; or to decide whether folly, or roguery, be the cause of the fault by him committed. That it has been committed is sufficient reason for his dismissal from office.

BROWNSON'S QUARTERLY REVIEW.

We have been prevented by press of matter from sooner noticing this interesting periodical. The July number contains articles on the following subjects:—

- I. THE SPIRITUAL ORDER SUPREME.
- II. MOTHER SETON, AND ST. JOSEPH'S.
- III. PHILOSOPHICAL STUDIES ON CHRISTIANITY
- IV. WALLIS' SPAIN.
- V. THE FATHERS OF THE DESERT.
- VI. LITERARY NOTICES AND CRITICISMS.

The first article is a continuation of a series of essays upon the same subject, in which the writer develops, and supports his thesis, that, the Temporal order exists for, and is subordinate to, the Spiritual; a truth of some importance to inculcate at the present day, as amongst many who call themselves Catholics—yea, and who would be much offended if their faith were called in question—very erroneous notions prevail as to the relative positions of these two orders—the Spiritual and the Temporal. It is not uncommon to hear even Catholics maintain the independence of the latter, and assert its right to determine its own limits; thus, virtually, conceding to the Temporal, the right to limit the Spiritual. To the assertion of this principle, by the "Four Articles" of 1682, the writer traces the subsequent misfortunes of the Gallican church, and her sufferings during the Revolution of 1789. At the first epoch she yielded herself, bound hand and foot, to a *monarchical* despotism; at the latter she was trodden under foot by a *democratic* despotism; in 1789 the National Assembly merely succeeded to the powers over the church enjoyed by a Louis XIV. To save the independence of the Spiritual order, we must then assert its supremacy—we must recognise in the Church not only a religion, but a kingdom—the Kingdom of God upon earth—to which all men, in their collective, as well as in their individual, capacities are bound to submit—to whose laws Cæsar, as well as the humblest of Cæsar's subjects, is subject. Only by asserting this great principle can we logically and successfully defend either religious, or civil liberty, and avoid the extremes of absolute despotism, or anarchy. Only by claiming for the Spiritual, supremacy over the Temporal, and for the Church, the right to judge Cæsar, can we insist upon the duty of obedience to Cæsar, without denying to the oppressed, the right to resist the oppressor. All power is from God, but as a trust; it may therefore be abused, and, if abused, forfeited. But who shall decide when, and under what circumstances, forfeited? The prince? Then is he judge in his own case, and absolute despot. Shall the subject decide? Then must we concede to the subject the right to judge in his own case, and recognise in him the right to refuse obedience when he pleases, or whenever to him, in his private judgment, it appears fit; but this would be subversive of every idea of government, and would inevitably result in anarchy. There must therefore be, concludes the *Reviewer*, a power ordained of God, competent to judge, and therefore supreme over, both prince and subject—the state, as well as the individual; and this power is the Catholic Church, the Kingdom of God upon earth.

In the second article we have a sketch of the life of Mrs. Eliza A. Seton, Foundress of the Sisters or Daughters of Charity in the United States. The third contains a notice of the *Univers'* controversy with the Archbishop of Paris, and of two works highly esteemed in the Catholic world—"Etudes philosophiques sur le Christianisme" by Auguste Nicholas—and the "Essayo Sobre el Catolicismo, el Liberalismo, y el Socialismo," from the pen of the lamented D. Juan Donoso Cortes, Marquis de Valdegamas. In his April number, the *Reviewer*, we fancied, had done rather less than justice to Louis Veillot, the talented editor of the *Univers*, by representing him as a time server, as yesterday a red hot demagogue—to-day, the incense burner to Cæsar,—and as unduly opposed to his legitimate Ecclesiastical superior. Fortunately, however, for the repose of the Catholic world, this unseemly controversy is at an end—and the editor of *L'Univers* having promised to avoid all causes of offence for the future, the Archbishop of Paris has removed his interdict. The friends of Louis Veillot—and every Catholic is his friend—will be gratified at the manner in which the editor of the *Univers* is spoken of in the present number of *Brownson's Review*. The *Reviewer* also takes the present occasion to define more clearly his opinions on the merits of the controversy betwixt the French Rationalists, as they are called, and the Traditionalists. If, in his "Ethics of Controversy" in the April number, he seemed inclined to defend the cause of the former against M. Bonnetty, in the present number he is equally careful to guard against the more dangerous errors of an exaggerated psychologism. With the Traditionalists, the *Reviewer* agrees that, without a primitive revelation, man, by reason, could never have found out God, or invented the truths of natural religion; whilst with the Rationalist he asserts that by reason, both are demonstrable, as intuitively, or intrinsically evident when presented to the mind, though undiscoverable by natural reason. Man has immediate intuition indeed of the intelligible; not in virtue of any natural subjective power or action on his part however, but in virtue of the permanent action of the intelligible object, upon the intellectual subject.

"The result of the constant and permanent presence to our minds of the intelligible truth, and the unremitted action of that truth on them. On its objective side, it is the constant and permanent affirmation of the intelligible object by itself to the intellectual subject; and on its subjective side, it is the constant and permanent apprehension by the intellectual subject of the intelligible object."

Therefore, as the truths of natural religion must be proposed to the human intellect ere the latter can intuitively apprehend them the act, in virtue of which hu-

man reason intuitively apprehends God, and the truths of natural religion, is, to all intents and purposes, an act of divine revelation: which is what the Traditionalists contend for. Whilst on the other hand; as the truths so proposed, are permanently and intuitively evident, the Rationalist is right in asserting the possibility of a natural knowledge of God, and of a natural, as distinguished from a *supernatural*, religion. By this simple explanation, the *Reviewer* trusts that the views of the French Rationalists and Traditionalists may be reconciled.

We have left ourselves no room to say a word upon the remaining articles in this interesting periodical. We see that Mrs. Sadlier comes in for a handsome and well-merited compliment, for her Preface to the "Fathers of the Desert," a work which is highly commended by the *Reviewer*. We trust that Dr. Brownson is increasing the number of his subscribers amongst the Catholics of Canada.

MONTREAL COLLEGE.

The annual distribution of prizes to the students of this establishment conducted by the Ecclesiastics of St. Sulpice, took place on the 19th inst. This interesting ceremony was assisted at, by a vast concourse of spectators, and was presided over by His Lordship the Coadjutor Bishop. The proficiency displayed by the young gentlemen was highly creditable, to themselves and their instructors.

In connection with the examinations at this College, we would observe that whilst, hitherto it has been the custom, to warn beforehand the pupils who would be expected to reply to the questions put, and to question any one of them upon one branch only of the course, a different system has been adopted this year. The pupils who had to answer in public, were named by their class-mates, after the results obtained by a private examination; and these were expected moreover to reply upon every question. The Latin recitations were made from memory; in Rhetoric and Belles-Lettres the authors read were translated from Latin and Greek, into French or English, at pleasure, whilst the pupils were expected to be able to give historical and geographical details upon the points connected with their reading. This novel method of conducting the examinations gave very general satisfaction.

A most admirable discourse, on the end of education, and the necessity of basing it upon religion, was pronounced by the Reverend Superior of the College: portions of this discourse we hope shortly to have the pleasure of laying before our readers. The proceedings terminated with the distribution of premiums to the following students, and in the order following:—

- PHILOSOPHY.
- Religious Instruction—1st premium, Napoleon Marchal; 2nd, Calixte Desrochers.
 - Scholarship—1st premium, Joseph Lenoir; 2nd, Napoleon Marchal.
 - Philosophy—1st premium, C. Desrochers; 2nd, ex-æquo, Z. Delinche, N. Marchal.
 - Mathematics—(higher branches)—1st premium, J. Lenoir; 2nd, C. Desrochers.
 - Chemistry—1st premium, J. Lenoir; 2nd, C. Desrochers.
 - Physiology—1st premium, Adolphe Grenier; 2nd, J. Lenoir.

- RHETORIC.
- Religious Instruction—1st premium, Ernest Racicot; 2nd, Anthony Peladeau.
 - Scholarship—1st pr., E. Racicot; 2nd, Laurence M'Mahon.
 - Latin Essay—1st pr., L. M'Mahon; E. Racicot.
 - French Essay—1st pr., E. Racicot; 2nd, L. M'Mahon.
 - Latin Poetry—1st pr., J. Chopin; 2nd, L. M'Mahon.
 - Latin Translation—1st pr., Jas. Murphy; 2nd, L. M'Mahon.
 - Premium of four accessits awarded to J. Lamarque.
 - Greek Translation—1st pr., L. M'Mahon; 2nd, ex-æquo, E. Racicot, A. Duhamel.
 - English Theme—1st pr., L. M'Mahon; 2nd, H. Murphy.
 - English Translation—1st pr., E. Racicot; 2nd, L. M'Mahon.
 - Mathematics—1st pr., ex-æquo, C. Martin; L. M'Mahon; 2nd, ex-æquo, Elie H. Bisson, Augustin Robert.
 - Recitation—Pr., L. M'Mahon; acc., ex-æquo, J. Chopin, J. Folsy.

- BELLES LETTRES.
- Religious Instruction—1st pr., ex-æquo, Pusehal Falkner, Pierre Deguise; 2nd, ex-æquo, Patrick Mara, Pierre Mazurette.
 - Scholarship—1st pr., P. Deguise; 2nd, Hugh McCoy.
 - Latin Amplification—1st pr., P. Mazurette; 2d, P. Deguise.
 - French Amplification—1st pr., Alfred Beaubien; 2nd, J. Belanger.
 - Latin Poetry—1st pr., William D'Eschambault; 2nd, Alphonse Tassi.
 - Latin Translation—1st pr., P. Deguise; 2nd, P. Mazurette.
 - Greek Translation—1st pr., W. Leclair; 2nd, P. Falkner.
 - English Theme—1st pr., H. McCoy; 2nd, P. Mara.
 - English Translation—1st pr., W. Leclair; 2nd, P. Mara.
 - Algebra—1st pr., P. Deguise; 2nd, O. Vallie.
 - Recitation—Pr., ex-æquo, W. Leclair, P. Deguise.

- VERSIFICATION.
- Religious Instruction—Pr., Dumase Limoges.
 - Scholarship—Pr., Adolphe Forget.
 - Latin Poetry—Pr., A. Forget.
 - Latin Theme—Pr., A. Forget.
 - Latin Translation—Pr., A. Forget.
 - Greek Translation—Pr., ex-æquo, Louis Archambault, D. Limoges.
 - English Theme—Pr., J. Doheny.
 - English Translation—Pr., A. Forget.
 - Arithmetic—Pr., H. Lebert.
 - Recitation—Pr., D. Limoges.

- METHOD.
- Religious Instruction—Pr., ex-æquo, Francis Xavier Trempanier, Hugh M'Millan; 2nd, ex-æquo, Dezir Girovard, Avilio Valois.
 - Scholarship—1st pr., H. M'Mahon; 2nd, Raphael Jasmin.
 - Latin Theme—1st pr., J. Royal; 2nd, ex-æquo, R. Jasmin, D. Loisele.
 - Latin Translation—1st pr., J. Royal; 2nd, H. M'Millan.
 - Greek Translation—Pr., J. Royal.
 - English Theme—1st pr., J. Baptiste Beaudin; 2nd, J. B. Duverger.
 - English Translation—1st pr., J. Royal; 2nd, D. Girovard.
 - Arithmetic—1st pr., Ludger Labelle; 2nd, D. Girovard.
 - Recitation—1st pr., L. Labelle; 2nd, Benjamin Globensky.

- SYNTAX.
- Religious Instruction—1st pr., Cyrille Boucher; 2nd, ex-æquo, Isaac Quintal, Alphonse Perrault.
 - Scholarship—1st pr., Olivier Racicot; 2nd, ex-æquo, A. Perrault, Lalor Burtzell.
 - Latin Theme—1st pr., L. Burtzell; 2nd, Alexander Forbes.
 - Latin Translation—1st pr., O. Racicot; 2nd, L. Burtzell.
 - English Theme—1st pr., A. Perrault; 2nd, N. Desrochers.
 - English Translation—1st pr., ex-æquo, A. Perrault, Theodore D'Eschambault; 2nd, ex-æquo, A. Forbes, O. Racicot.
 - Arithmetic—1st pr., ex-æquo, C. Boucher, O. Racicot; 2nd, Flavien Hamelin.
 - Recitation—1st pr., A. Perrault; 2nd, ex-æquo, J. Quintal, O. Racicot; 3rd, ex-æquo, N. Desrochers, P. Laperre.

ELEMENTARY DEPARTMENT OF CLASSES.

- Religious Instruction—Pr., Clement Palin.
- Scholarship—1st premium, C. Palin; 2nd, N. Brault; 3rd, Ouesime Dorais.
- Latin Theme—1st premium, J. Carreau; 2nd, C. Palin; 3d, N. Brault.
- Latin Translation—1st pr., Clement Palin; 2nd, ex-æquo, Etienne Provot, A. Audette; 3rd, J. Avezzana.
- Recitation—1st pr., ex-æquo, C. Palin, J. McDonnell; 2nd, ex-æquo, J. M'Mahon, P. Carreau.

- PREPARATORY SCHOOL.
- Scholarship—1st pr., ex-æquo, Michael Goodwin, James Power; 2nd, Francois Xavier Ouellet.
 - Recitation—1st pr., M. Goodwin; 2nd, F. X. Ouellet.
 - Orthography—1st pr., F. X. Ouellet; 2nd, E. Senecid.
 - Writing—1st pr., W. Coyne; 2nd, M. Goodwin.

- MUSICAL CLASSES.
- Instrumental Music—Pr., ex-æquo, W. D'Eschambault, E. Racicot.
 - Vocal Music—Senior Department—pr., J. Belanger.
 - Do. —Junior Department—1st pr., ex-æquo, T. D'Eschambault, Narcisse Cardinal; 2nd, ex-æquo, J. Benoit, T. Benoit.

On Tuesday, the 26th, we had the pleasure of assisting at the annual examination of, and distribution of prizes to, the pupils of the schools of the Christian Brothers. In the forenoon, the French, in the afternoon the English, classes were examined. His Honor Judge Mondet presided; and a great number of the clergy, and influential citizens of Montreal, were present on this interesting occasion.

The pupils were examined *à vue* in Grammar, Geography, Natural Philosophy, Arithmetic, Algebra, and the Theory of Music. To all the questions put to them they replied with a readiness, and correctness, truly surprising, and which bore testimony to the pains, and zeal of their admirable instructors. The proceedings were agreeably diversified by music, vocal and instrumental, the orchestra being led by one of the Brothers, and contributing very much to the satisfaction of the audience. The proceedings terminated with the distribution of the prizes, and eloquent and appropriate addresses from Mons. Rodier, and from His Honor the Judge; in which the speaker paid a well merited compliment to the Christian Brothers, upon the scene that he had just witnessed.

It is not necessary to praise the Christian Brothers now-a-days in Canada, or elsewhere. They are well known in every country in Europe and America; and where they are best known, there are they the most highly honored. On this Continent, the demand for them to take charge of elementary schools is daily increasing; far faster than, from their limited means, they are able to supply. In one respect, we are highly favored in Lower Canada. It is no trifling advantage that we of Montreal enjoy, in possessing in our midst such an institution as that of the Christian Brothers, in which is given, not only an education fitting its possessor to fill with credit any situation in life in which he may be placed, but in which the soundest morality, based upon pure religion, is daily, and hourly inculcated, both by precept and example; in which the child is taught, not only how to work, but to pray, for his daily bread, and to "Remember his Creator in the days of his youth."

William Mattice, Esq., the esteemed and popular member for the county of Stormont, has just presented the Catholics of Cornwall, through their respected pastor, the Rev. J. F. Cannon, with a superb veil, to be used at the exposition of the Blessed Sacrament. It is of gold cloth, magnificently ornamented; the centre embossed with an *Agnus Dei*, in silver. The veil is splendidly embroidered, and beautifully decorated with silver lace and fringe. It was obtained by the donor at a Bazaar, not long since, held at Quebec, for a charitable purpose; and—Mr. Mattice being a Protestant—the gift evinces, on his part, a feeling of good will and generosity which ought to be appreciated and reciprocated.

A complimentary interchange of sentiment, such as is usual on occasions of the kind, took place between the donor and recipient, at the time this handsome and valued gift was presented.—*Com.*

The *Montreal Herald*, of Monday, publishes a correspondence betwixt the Protestant Committee, named at a public meeting held on the 10th ult., and the Provincial Secretary, in which the latter assures his correspondents that—"His Excellency the Governor-General has under consideration the grave occurrences connected with the recent disturbances at Montreal, and the melancholy loss of life which has ensued; and that such steps will be taken in the premises as may best promote the ends of justice."

We read in the *Toronto Daily Leader* that, at the Woodstock dinner, Mr. Hincks, in his own name, and in that of his colleagues, made declaration of the intentions of the Ministry with respect to the "Clergy Reserves." Mr. Drummond also confirmed what Mr. Hincks said, and avowed that "Secularisation" was determined upon—that the Ministry, both of Upper, and Lower Canada, were agreed upon this point—and that all insinuations to the contrary were false. We must confess that we much regret to hear this; and trust that the motion for "Secularisation" may be stoutly opposed by the Catholic members of the Legislature. The cry for "Secularisation," it should be remembered, originated, not with the Catholic, but with the Ultra-Protestant, portion of the community. On the same occasion, the Hon. Mr. Cameron declared his acceptance of Mr. G. Brown's challenge, to contest the county with him at the next election.

The statement that the Mayor had left town on a pleasure trip to New York, which appeared in several of our city cotemporaries, has been contradicted.—It was nothing but a malicious invention to throw additional odium upon an unpopular public officer, by representing him as treating with indifference the melancholy events growing out of the late disturbances.

His Excellency the Governor General arrived in town on Wednesday morning, and immediately proceeded on his tour to the Ottawa district. It is rumored that, upon his return, Lord Elgin and family will start for Europe upon leave of absence.

The *N. Y. Tribune* announces the arrival of Mr. P. O'Donohue, one of the Irish Exiles; Mr. O'Donohue is said to be in good health, and is receiving visits of congratulation from his old friends, who, like himself, have found shelter on this continent.

Mrs. Meagher arrived at New York, on Saturday, by the *Arctic*.

The *Montreal Herald* facetiously, if not very intelligibly, describes the project of law for prohibiting the free exercise of the Catholic religion in Holland, as a Bill to provide for—"the guarding of society from any prejudices which may spring from the free profession of any form of worship."

The train between Toronto and Bradford, on Sunday, "ran upon a cow," says the *Montreal Witness*. Our evangelical cotemporary sets this casually down as an evident "dispensation," or mark of the anger of heaven against running passenger trains on the Sunday. Must not the cow who was run over have been equally culpable?—would we ask of our cotemporary, for she, poor beast, seems to have been the greatest sufferer by the collision.

At Louisville, in the United States, they have discovered an admirable way of disposing of street-preachers. "The infamous Kirkland," we read in the *Catholic Telegraph*, having taken no notice of the prohibition by the Civic authorities, mounted his accustomed tub, and commenced blackguarding the Pope. Hereupon the fire-men brought out their engines, and pumped upon the saintly man until he was glad to make a bolt of it. The perpetrators of this outrage upon "liberty of speech" were Protestants.

An Anti-Catholic Tri-Weekly, to be called the *Protestant Times*, is about to be published at Quebec.

TORONTO LEADER.—This paper, which is now issued daily, bids fair to become the leader of the political press of Canada.

We have received the Second Annual Report (for 1853) of the House of the Angel Guardian, Boston, and we rejoice to find that this excellent institution is in a flourishing condition. Under the supervision of the Right Rev. Bishop of Boston, and the direction of the venerable and worthy Father Haskins, the House of the Angel Guardian has become the most popular and efficient institution in the United States for the guidance of forlorn and destitute youth. During the current year, 73 boys have been honorably discharged, and 72 placed out to trades and other respectable avocations.

REMITTANCES RECEIVED.

Kemptville, Rev. D. Farrelly, £1 5s; Kingston, Captain Friel, 8s 1d; Toronto, P. Doyle, 10s; Egansville, M. J. Hickey, 15s; St. Remi, H. McGill, 12s 6d; St. Mark, Rev. Mr. Leveque, 12s 6d; Toronto, D. K. Feehan, £1 11s 3d; Perth, J. Dorian, £1 5s; Peterboro, M. O'Brien, 5s; Sorel, D. McCarthy, 12s 6d; W. Baker, 12s 6d; Newburg, U.S., J. Hamilton, 6s 3d; Coteau, J. Birmingham, 12s 6d; Farham, Rev. Mr. Denoyers, 8s 9d; Dalhin's Creek, J. Redden, 12s 6d; Cornwall, A. Stuart McDonald, 15s 9.

THE THREE MEN OVER THE FALLS.—We have further particulars of this melancholy catastrophe from persons arrived from the Falls, who were eye-witnesses to the heart-rending scene. It appears that on Monday evening four persons in a boat, who had been hauling sand, found themselves in dangerous proximity to the rapids above the Falls. Two jumped overboard; one succeeded in swimming to shore, and the other, in his descent, caught upon a log and held fast; the two others who remained in the boat going over the Falls. The extremely perilous condition of the man who had clung to the log at once attracted attention; and unceasing efforts were made to rescue him. Every hour the crowd of spectators gathered, and the painful interest of the scene was heightened. Numbers of people came from Buffalo; and frequent essays were made to rescue the man, who resisted the force of the water and kept his position with an energy that appeared almost superhuman. A boat was sent out, with ropes attached to drag it to the shore when the should have been got safely into it. But the violence of the waters mocked the effort and dashed the boat to atoms against the unyielding rock. The attempt was repeated again and again, every time with the same result; boat after boat being dashed to pieces on the rock and swallowed in the surge. At last, about six o'clock on Tuesday night, a Buffalo life-boat was sent out which struck against the log, which formed the poor fellow's sole anchor, and displacing or shattering it to pieces, he was carried down with the irresistible stream to the verge of the fall and then swept over that immense precipice. The bystanders relate that, on arriving at the verge of the Falls the man collected his strength and made a distant jump to clear the rock. But he was hurried in the foaming abyss below, to no more alive. For 24 hours—a whole day and night—he had clung to the log; hoping that some means of rescue would come. The feelings of the spectators, wrought to the highest pitch of excitement by the energy which the victim had displayed, and the failure of the repeated attempts to rescue him, may be imagined but cannot be described.—*Daily Leader*.

Died.

At St. Norbert, on the 13th ult., after an illness of one month, Mr. Joseph Guilbeault, son, at the patriarchal age of 71 years and 9 months. A good husband, and a meek father; he leaves to himself a wife, and a family composed of 19 children, 37 grand-children, and great-grandchildren, 135 nephews, 100 grand-nephews, 5 near, and sub-near nephews, and many friends who accompanied his funeral.

WANTED,

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

FOREIGN INTELLIGENCE.

FRANCE.

Another plot has been discovered in Paris, which was to have been put in execution on Wednesday night. It was known that the Emperor and Empress were to visit the Opera Comique, which is on the Boulevards Italiens, nearly opposite the Rue Laffitte. The throng on the line of route was the greatest when the Imperial carriages arrived at the theatre, and eye-witnesses assure me that the demonstration was of the most favorable kind, and that from the moment the carriages appeared near the Madeleine till they reached the doors of the Opera Comique the cries of "Vive l'Empereur;" and "Vive l'Impératrice!" were most frequent and loud. One account states, that about a dozen or sixteen men, who were near the entrance of the theatre when the cortege drew up, attracted the attention of the Sergens de Ville by the energy of their cries; and suspicion was excited by their manners. One of these men, when waving his hat, exposed a part of his bosom by the opening of his coat, and the handle and point of a dagger were visible. The man was at once arrested, and as the police were removing him, some one cried out to arrest the group of which he was the centre. They were arrested to the number of twelve, as they were making an effort to get off.—It is stated that all were armed, either with a dagger or a pistol. The Emperor and Empress quitted the theatre at ten minutes past twelve. The crowd was still great, and the cries of "Vive l'Empereur" were as frequent as when he entered. The carriages were attended by the same escort that accompanied them on their arrival. At one moment, when they were driving rather quickly, the Emperor was heard to request that they should go at the slowest pace. The escort kept close to the carriage.

RUSSIAN ESPIONAGE IN FRANCE.—According to the Paris correspondent of the *Times*, the cost of the espionage in the Russian interest in France for the present year is estimated at more than 2,000,000*fr.*; and some of the persons employed in it, both Russians as well as French, are those whose position in society one would suppose ought to place them above such services. One titled person is at this moment travelling in Germany, with minor agents scattered over the country, for the purpose of picking up information. The scale of remuneration for this not very creditable occupation varies according to the rank and consequent utility of the party. One person has been mentioned who is, and has been for some time, in the receipt of more than 100,000*fr.* per annum for supplying the Russian government with secret information on matters in general, but particularly with reference to France and England. But the co-operation of no one, in however humble a sphere, is rejected, provided he has the facility of communicating news. Even the most trifling gossip is transmitted; and when no valuable information is conveyed, the rumors of the saloons, more or less partaking of scandal, serve to amuse the court of Russia.

The *Moniteur* gives a despatch, dated Bucharest, July 2, which states that the Principalities are occupied. Ozoroff is going to Constantinople to begin new negotiations. Assurance is given against a modification of the Government.

RUSSIA.

A telegraphic message in the *Morning Herald* says:—"In addition to the *corps d'armée* which has invaded the Principalities, General Luder is at the head of 25,000 Russians, ready, if necessary, to be carried at a moment's notice to any part of the Ottoman territory that may seem proper. The ports and coasts of the Black Sea are all strongly defended by a powerful artillery, which would render an attack from the combined fleets a matter of no small difficulty.

Intelligence from Constantinople, dated the 21st June, announces that a Russian squadron, consisting of five vessels, was sailing along the coast of the Black Sea, and maintaining a strict surveillance over the mouth of the Danube. On the 20th a Russian frigate, the *Kaluma*, advanced on a reconnoitering expedition, and proceeded to within three miles of the entrance of the Bosphorus.

TURKEY.

THE ENGLISH AND FRENCH FLEETS.—The movement of steamers, English and French, is very great, and each day the cannon announces some new arrival. The English fleet at Besika Bay has 8,000 men, with 700 guns; the French, 10,000 men, with 900 guns. The three-decker *Friedland* with 120, the *Benbow* with 90, and the *Marengo* and *Duperré* with 50 guns each, are expected. The *Journal de Constantinople* which appears to have made complete arrangements for war, opines that should a collision occur "Admiral Dundas would have the chief command of the fleet, and some French general of an iron will might be landed." A correspondent of the *Trieste Zeitung* writes that the Turkish fleet has 1,000 and the Russian Black Sea fleet 1,500 guns. According to the Turkish accounts the army already consists of 260,000 men. "40,000 volunteers have already presented themselves." The Turks are working hard at the blockhouses on the heights which command the entrance of the Bosphorus from the Black Sea. Lord Stratford has recently been twice to the Seraglio, where his stay was very prolonged.

Riots have taken place in Smyrna in consequence of the forcible arrest of an aide-de-camp of Kossuth. In reply of retaliation a marine officer, the son of a field marshal, had been assassinated. The hotel of the Austrian Consul was guarded by Austrian soldiers. The rumors that disturbances and anti-Christian demonstrations had occurred at Aleppo are totally false.

SPAIN.

DECREES OF THE SPANISH GOVERNMENT IN REFERENCE TO THE HOLY PLACES.

The Spanish government have resolved to assert the ancient rights and privileges of Spain as the patron and chief supporter of the Holy Places; and a royal decree was published on June 26th, with a long preamble, in which it is stated that the patronage of the Holy Places is one of the most ancient and glorious jewels of the crown of Spain, and that its acquisition and conservation have cost the kingdom and its monarchs extraordinary and constant sacrifices; that for four centuries Spain was the only support of the venerable monuments of our redemption, and has since then always contributed more than all others together towards that pious object.

ROME.

June 17th and 21st recalled the anniversaries very dear to the states of the Church and to all the Christian world—that of the election of Pope Pius IX. to the Sovereign Pontificate, and that of his coronation in the Basilica of St. Peter's. A brilliant illumination testified the popular joy.

It is announced that numerous pardons have been granted by the clemency of the Holy Father on this happy anniversary.

AUSTRALIA.

The position of all the Australian colonies, and more especially of Victoria, was most satisfactory. According to the report of the Melbourne Chamber of Commerce the exports of Victoria amounted, in 1852, to £15,000,000, by far the greater portion of which was made up of gold. During the first three months of the present year upwards of 600,000 ounces of gold had been exported from Melbourne alone.

The recently passed Gold Regulation Act has called into action the spirit of agitation, which promises to reach a state of furor as the time fixed (May 11) for the meeting of the Legislative Council approaches. The enforcement of the regulation in question, for raising a revenue from the gold fields, has caused an amount of vexation and injury far greater than the promised gain held out as a bait.—Amongst other matters, we find that the cost of all kinds of provisions had risen to a frightful height, and with no immediate prospect of abatement; nevertheless, everything finds a ready market. In this state of matters much distress prevails amongst newcomers. While, however, the prices of food are so high (the two-pound loaf is quoted at 7*d.*, and potatoes at ten to twelve shillings per hundred weight) the wages of laborers continue undiminished. The accounts from the mines are still favorable. Reports had reached Sydney of the discovery of new mines at a place named Jimbeny Creek, about forty miles in a north-east direction from Albury, and where it is stated that two men, who had been digging for twelve weeks, had realised no less than twelve to fifteen ounces, on an average, daily. A crowd of persons had gone off immediately that the news was published, and their success has hitherto been as great as that of the two persons above alluded to. From the Victoria district, the news is equally favorable. Gold is at present selling at £3 17*s.* per oz., but an opinion prevails that a slight decline in value will shortly take place. It was reported that rich mines of tin ore had been discovered in Victoria by a Mr. Terry, who had forwarded specimens to England.

CHINA.

Letters from Hong Kong of May 5th mention a report that an overland express had arrived at Canton, stating that the insurgents had defeated the imperial troops, and were proceeding northwards towards Peking.

A dispute had been caused at Canton by the extraordinary proceeding of an armed French force being in the small garden at Canton for the purpose of erecting a flagstaff, against the wishes and protest of the community. Since then a serious outrage had taken place—the capture of two Englishmen by the armed marines of the French corvette *Capricieuse*, in the small garden of the community at Canton, the acting English consul's authority totally disregarded, and the two gentlemen forcibly and rudely taken off to Whampoa, where, after about an hour's questioning, they were liberated by Captain Rorquemare, they having been found committed no offence whatever.

CAPE OF GOOD HOPE.

The South African *Advertiser* says—"Along an open frontier five or six hundred miles in extent, the colony touches the territories of not less than seven or eight African chiefs, with all of whom we have had inextinguishable connections in peace and inconclusive struggles of war. The problem is, now to preserve tranquillity among all these potentates, and to protect the inhabitants of the thinly peopled districts from being overrun any moment in case of misunderstanding."

IRELAND.

FREEDOM OF ELECTION.—THE DOOLEY CASE AGAIN.—Patrick Dooley has been put on the rack again.—Dooley had no right to vote for the tenant right candidates at the late King's county election. Dooley is only a tenant farmer. What right have tenant farmers to think? Who gave them leave to think? The landlord refuses it, and the law denies protection to such as transgress the command of the autocrat.—Dooley transgressed, and not only thought, but voted in accordance with his own convictions; and last year he paid the penalty by having five "distresses" laid on his crops, his cattle and his furniture, within a few weeks of the commission of the crime of voting against his landlord's will.

The history of Dooley's case is so instructive, and so illustrative of the working of the landlord and tenant code that we recal the facts of last year as a proper preface to the last procedure in his case.

In July, Dooley voted for the two popular candidates for the King's County.

On the 19th of the next month a "distress" was laid on his oats. The cause of the long delay of three weeks between the crime of Dooley and the punishment was, that under the present law the landlord cannot distrain growing crops, and Dooley's landlord had to wait till the oats were cut. The inventory gives us this explanation of the stay of execution upon the offender—"one acre of oats in stacks" being the first item in the inventory:—

On the 21st of August a second distress was made, under which "one acre of barley in stacks" was seized.

On the 2nd September, a third distress was made, under which "a quantity of barley in stacks" was seized.

On the 7th September another distress was made, and "wheat in stacks" was seized.

On the 8th of October the bailiffs were at work again, and "meadows in cocks and windrows" was seized.

On the 18th of October they were at him again, and "wheat, oats, and hay," was the subject of capture.

Thus, within less than two months six seizures were made upon the property of Dooley, hay, oats, barley, wheat, "plough," "barrow," "dresser," "settle-bed," "table," "five chairs," and one "chest," were seized and sold for rent and arrears of rent, there being at no time one year's rent due by the rebellious tenant, who claimed the right to think and vote.

The half year's rent amounted to £15 10*s.* 4*d.*, and the cost of bailiffs and other landlord retainers who were supported out of the produce of Dooley's property for the two months during which the screw was being applied, was six pounds eight shillings. A few days after the last auction of Dooley's goods a "fresh gale" fell due, and the large deductions for the bailiffs leaving still, according to the landlord computation, one entire half year's rent due, the falling due of the second entitled him to bring an ejectment against the plucked Dooley. Dooley's friends defended the ejectment—the charges for the bailiffs were held by the barrister to be excessive—a few shillings were struck off and credited as against the rent in Dooley's amount, which left the sum total due a few shillings under a full year's rent, and the ejectment was dismissed. Thus, for the moment, Dooley escaped total destruction.

Dooley paid all that was due subsequent to this transaction, but on the first of May another half year's rent fell due, and on the 24th of the month he received the following complimentary notice from his landlord:—

"NOTICE AND PARTICULARS OF DISTRESS.

"To be delivered or posted where distress is made by agent or bailiff—9 and 10 Vic., c. 111, s. 10.

"Take notice that I have this day entered and made a distress for rent, on all that and those that part of the lands of Russell's Pen, now in the possession of Patrick Dooley, situate, lying, and being in the Parish of Drumcullen, barony of Eglisli, and King's County, for the sum of £15 10*s.* 4*d.*, being the amount of the rent demanded, and the time and times when the same accrued due, are as follows:—£15 10*s.* 4*d.* half a year's rent due and ending the 1st of May, 1853.

"rent due and ending "

"rent due and ending "

"rent due and ending "

"rent due and ending "

"And I have made such distress by the authority of Frederick Phillip Bennett, the known agent of Francis V. Bennett, of Thomastown House, Esq., the party entitled to the said rent, and unless said rent and the charges of such distress be paid within fourteen days from the time hereof, the goods and chattels so distrained will be disposed of according to law.

"Dated this 24th day of May, 1853.

"CHARLES COUGHLIN, of Upper Curragh, in said King's County.

"To Patrick Dooley, or the person or persons in the possession of the said premises.

"Inventory, viz., two cows, one heifer, and two calves."

We print the notice in full to show that Dooley was not in arrears—that he had paid his rent and all arrears of rent—that he owed only the one half year's rent due on the 1st of May last, and that on the 24th of that month the seizure was made.

No doubt Mr. Bennett has a right to receive his rent. But are there ten landlords in Ireland who can say that they have ten tenants who have so punctually paid up all rent due as Dooley has. Dooley has paid the May rent—he did not allow his cattle to be sold, but paid the money almost when demanded. He paid the bailiff's fees, too, and did not wait for the fourteen days during which the law permits bailiffs to prey upon tenants, but got rid of them at once.

Thus Dooley has once again escaped the ruin prepared for him for his temerity in thinking for himself, and voting as he thought right. But how long can he stude the grasp of the law which is not the poor man's friend? Messrs. Keogh, Sadlier, and Dr. McKnight have succeeded in getting one provision re-enacted, which will prove consolatory to the Dooleys of this kingdom. Last year, it will be remembered, Dooley's growing crops could not be seized, and execution was stayed for three weeks. The friends of Dr. McKnight have provided against such a calamity for the future. The seizure of growing crops is to be legalized once more, and men who, like Dooley, vote for tenant right candidates, will not be kept in suspense for three weeks of autumn, thanks to Dr. McKnight and the party with whom he acts, but will have their growing crops seized, and, if needs be, brought to the hammer.

Dooley's case is one of many. The landlord is strictly within the law, though outside the custom—possibly he reconciles this to his conscience by pleading that, so was Dooley, who, contrary to "custom," voted for the popular candidate and against the landlord nominee. We refer to the case as an illustration of the powers at present possessed by landlords over their tenants, and these powers are about to be increased by the present government, the most oppressive clause of the repealed code being about to be re-enacted by them.

EMIGRATION.—The portion of the last Australian mail destined for Ireland, and which reached the Dublin Post-office yesterday, was quite a "monster" in bulk. It required for sorting and distributing 32 extra pair of hands, and the carriers were not dispatched on their several walks until two hours beyond their ordinary period. A golden harvest in the shape of remittances may be expected by this arrival, and no doubt the "flight from Ireland" will be further

accelerated without waiting for the completion of the coming harvest season. Touching the decrease of the population westward, the *Galway Packet* complains that—"The result of the extensive emigration which has so rapidly thinned the rural districts in this neighborhood is now fairly visible, in the deserted state of our streets. Scarcely half as many of the rural population as were daily in town this time last year are to be seen at present, and there is also a proportionate falling off in the attendance upon market days. Shopkeepers are complaining of a sensible diminution in their business; so that whatever changes may have been wrought in the condition of such of the rural population as have been left behind, the prospects of the trading and mercantile classes, here at last, have by no means improved. The average number of emigrants departing by our railway each day during the week, was about 40, thus making a total of 240 persons from Galway alone."

SUICIDE OF A SOLDIER OF THE 92^d REGIMENT.—Alexander Davidson, a private of the 92d regiment, whilst on his march from Galway to Ennis, to attend the Clare election, committed suicide on Thursday night in Gort, by shooting himself with his musket.

GREAT BRITAIN.

THE PROROGATION OF PARLIAMENT.—It is understood that, in consequence of the great pressure of public business, parliament will not be prorogued until after the 20th of August.

THE MINISTRY AND MR. DISRAELI.—The *Standard* of Friday alludes to rumors, which it says speak of Lord J. Russell going to the upper house, the Duke of Newcastle to India, and Mr. Gladstone to his old post of Colonial Secretary. "Who," adds our contemporary, "is seeking to succeed him as a finance minister, and to lead the House of Commons, it were a calamity to repeat." It may readily be understood who the *Standard* alludes to.

PROTESTANT GRIEVANCES.—THE ABERDEEN MINISTRY.—In the *Evening Mail* of Monday last the following article appeared:—"One or two trivial incidents, which occurred during the last week, are worthy to be noticed as indications of a cordial understanding growing up between the Ministers of Queen Victoria and the Ultra-montane party both at home and abroad. The Papal Nuncio resident at the French court, Mgr. Garibaldi, died lately at Paris, and was honored with a public funeral. All the officers of state and foreign Ministers attended in their official capacities. Spaniards, Florentines, Bavarians, and Austrians, walked in the procession; but upon the Ambassador of England devolved the peculiar distinction of appearing as chief mourner. That post, which ordinary occasions is assigned to the son and heir of the deceased, was occupied by the representative of our Protestant Queen. If it had been a mere tribute of private sorrow, a last mark of affection offered by the individual, Lord Cowley, to his esteemed friend, Garibaldi, we should scarcely be justified in remarking upon it. But it was nothing of the sort. The Minister of the British Crown was set forward to parade its concern at the demise of the Pope's representative; and that appears a step further than even the Earl of Minto would have gone. Just at the same time came out the Pastoral of the Provincial Synod, held in Dublin, and presided over by a Papal Legate, in which, amidst much foul and calumnious language bestowed upon the zealous supporters of the Protestant faith in Ireland, her Majesty's Ministers, those "distinguished statesmen who have the destinies of the empire at present in their hands," are classed with "all that is liberal and generous in the country." These two circumstances combined together bespeak a secret and confidential understanding, which has not yet been acknowledged between Lord Aberdeen's Government and those who are in the councils of Rome. A third incident, which we shall mention, though trifling and almost ridiculous in itself, will serve, "to thicken other proofs." It is the selection of Sir Michael Dillon Bellew, Bart., within the last week to enlighten the Privy Council of the Lord Lieutenant with his wise saws and patriotic sentiments, as one of its members. Sir Michael has signalled himself very recently by causing the discontinuance of a Protestant chaplain in the workhouse over which he presides as chairman; and he also carried some angry resolutions, by virtue of the same office, against the income tax. For which of these good acts have they made him a "Right Honorable?" It seems to us that he takes his seat at that board as the accredited mouthpiece of his spiritual lord and master, Dr. MacHale, who has not a more implicit or obedient political serf in the province of Connaught than this new, right trusty, and well-beloved cousin of her Majesty.

ROYAL CONDESCENSION.—The most prominent place in the gallery of the Protestant church at Hammer-smith has the following edifying announcement in gold letters:—"On Sunday, Her Most Gracious Majesty, Queen of England, publicly received the Sacrament in this church." In other words, she was "graciously pleased to accept" it. Such condescension as this deserves a permanent record.

SIMONY IN THE ESTABLISHMENT.—"In general," says the *Guardian*, "it is admitted that simoniacal transactions, according to the usual acceptation of that word, are injurious to the cause of religion, and even contrary to public policy. Our auction lists teem with descriptions of 'eligible livings' to be sold, of every variety of value, from the dilapidated income which furnishes a bare subsistence, to the mansion and parks of the favored few, who own what are called 'the prizes of the Church.' Who has not met with such advertisements, rendered more tempting sometimes by delicate allusions to the vicinity of a fashionable watering-place, of a good hunting country or a trout stream that invites the fly? Now and then we meet with the painful results of the traffic thus openly paraded in the misdoings of incumbents, whose only motive for taking orders was the knowledge that their friends were willing to provide them with a clerical income of tempting amount. The traffic itself is in the main protected by the law, and its gainful results secured to the traffickers. The constant tendency of human covetousness is to stretch still further the lax provisions of the law, and make the chief pastors of the Churches accomplices in her own undoing. To such a case in the diocese of Salisbury, public attention has been recently directed by the well known correspondent of the *Times*, ('S. G. O.')

THE ANGLICAN ESTABLISHMENT.—An Essex magistrate points out in a letter to the *Times*, that the Dean and Chapter of St. Paul's, the patrons of the living of Barling and improprators of the rectoral tithes, not only perform no acts of charity in the parish, but have permitted the church to remain for some

time in a disgraceful state of dilapidation. The large east window of the chancel has been blown in and covered with a tarpaulin; and the other window to the south, likewise broken, has been repaired with a plank!

The Manchester police-force, to the number of 250, have resigned their staves, and the city of Manchester is in some commotion, the safety of the property being entirely dependant upon about 200 instead of 400 men, most of whom are altogether new to the business; and some, it is suspected from their demeanour not the best men for the purpose.

Smuggling.—Notwithstanding the strenuous efforts made for its suppression by the officers of Inland Revenue, smuggling seems to be prosecuted to a considerable extent in several parts of the country, the recent increase of duty apparently giving an impetus to that demoralizing and nefarious traffic. Many seizures have been made of late in different parts in this neighbourhood.—*Inverness Advertiser.*

Perjury is on the increase in England. The convictions in '49 were 18; in 1851 the number was 29. The contradictory statements before the Dockyard Committee are not included in this account.

According to a census just published, more persons are arrested in Glasgow in a year than in all the rest of Scotland.

To split up seems to be the inevitable fate of all Protestant sects; even the Mormon Israel has its troubles as will be seen by the following:—

REFRACTORY HUSBAND.—A curious application was made to Mr. Hall at the Bow Street Police Office, London, on the 9th inst., just before the closing of the Court. A young man, respectfully dressed, stated that he was married on Monday morning at Islington church and that they had scarcely got out of the church when his bride threw her wedding ring in his face, declared she would not have him, and returned home to her friends. What was he to do? Could he not have a summons to compel her to live with him? Mr. Hall regretted that he had no control over the young lady, and, as the marriage had not been consummated, the applicant could hardly go into the Ecclesiastical Courts for the restitution of conjugal rights. The application was certainly a novel one. Men came to the Court every day to try and get rid of their wives, and there had been two such appeals to him that very afternoon; but unfortunately they never had a man imploring to have his wife restored to him.

TABLE-TURNING OVERTURNED.—The phenomenon of table-turning has at last received its probable solution, and the dénouement is duly moralized. Some weeks back, the turning was ascribed to "unconscious muscular action." More recently, a gentleman eminent in science ascribed it to the resolution of oscillating forces—the result of a tendency which oscillating forces have to resolve themselves into one. Professor Faraday has thought it worth while to examine the subject somewhat exactly, and he has published the result. First, by a variety of experiments, he ascertained the fact that the turning power did not depend upon the materials of the body to be turned. He then constructed a light lever, so placed on the table as to indicate whether the hands moved first, or the table—whether the hands moved the table, or the table the hands. This was tried in two ways,—with the index concealed, and with it unconcealed. When the index was visible, the table did not move at all; when it was concealed, the index showed that the movement of the hands preceded that of the table. He explains the matter thus. Waiting for a long time, the fingers becoming stiff with pressure and insensible, the force of the muscular momentum becomes sufficient to move the inert body, without conscious action. If the index be watched, this unconscious moving or yielding in the direction to which attention has been turned is corrected: "no prompting or checking of the hands is needed—the power is gone." Mr. Faraday is "greatly startled by the revelation which this purely physical subject has made of the condition of the public mind"; because unlearned people have rather referred the phenomenon to all sorts of imaginary causes,—to electricity, supernatural agency, to some unrecognized physical force, or other fancy,—rather than suspend their judgment, or acknowledge its insufficiency, or inquire whether cause and effect were proportionate to each other. But is not the philosopher unphilosophical in philosophizing thus? Does he not know that equation of cause and effect is a process so far transcending the ordinary capacity as never even to be thought about; that to admit the insufficiency of one's own knowledge requires a definite state of ideas seldom attained; and that to suspend the judgment is a duty sometimes forgotten even by lawyers, much more by natural philosophers. Rudely observed, the experiment did not in itself supply the evidence which Mr. Faraday has now furnished. And although—if the phenomenon had been caused by a hitherto unrecognized force—it was rather surprising that we had no traditions of dining-tables playing pranks under the casual evocation of the force, yet before now real forces have marvellously escaped recognition by scientific observers, and have been long set down to that supplemental philosopher "the Devil." The fact is, that the laity outside all crafts and mysteries—the nobility, gentry, and public in general—are not bound to be the reverse of foolish in matters of special wisdom; though it is desirable to have them behave as sensibly as possible. To teach is the very duty of philosophy; and it is not less a duty to correct error than to teach positive truth. To us, the animated curiosity and ready faith of the good public did not present the worst aspect of its "condition of mind"; it was not half so bad as the spirit of a more sceptical and so-called "philosophical" time—the blank blasé unbelief, ready-made for every new idea, or the pedantic weary watch never to be caught tripping. And while we admire the philosopher, inclining from his pedestal, deigning to investigate, making his explanation scientifically exact and popularly intelligible, and thus performing a valuable public duty, we cannot but be amused at the inextinguishable simplicity which reciprocates the popular wonderment at the turning of tables with an equal wonderment at the table-turners' "condition of mind."—*Spectator.*

UNITED STATES.

Ladies porter houses are becoming fashionable in New York, so it is said. They are for the accommodation of ladies—all ladies. Even a lady's husband would not be admitted into these saloons. Cigars are said to form a considerable item of the refreshments.

DIVISION IN THE MORMON CAMP.—On the 27th of March President Brigham Young addressed the saints assembled in the tabernacle in Great Salt Lake City, for this purpose of warning them against the apostates

in their midst, who were trying to rise up and usurp Joseph's (Joe Smith's) place. "What do we see here? exclaimed the prophet. "Do we see disaffected spirits here? We do. Do we see apostates? We do. Do we see men that are following after false and delusive spirits? Yes. When a man comes right out, as an independent devil, and says, 'D—Mormonism and all the Mormons,' and is off with himself, not to Texas, but to California (you know it used to be to Texas)—I say he is a gentleman by the side of a nasty sneaking apostate, who is opposed to nothing but Christianity. I say to him,—Go in peace, Sir,—go and prosper if you can! But we have got a set of spirits here worse than such a character. When I went from meeting last Sabbath my ears were saluted with an apostate crying in the streets here. I want to know if any one of you who have got the spirit of Mormonism in you—the spirit that Joseph and Hiram had, or that we have here, would say, 'Let us hear both sides of the question, let us listen and prove all things.' What do you want to prove? Do you want to prove that an old apostate, who has been out from the church 13 times for lying, is anything worthy of notice? I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying 'Let this man alone, these are saints that are persecuting (sneeringly.) We want such men to go to California, or anywhere they choose.' I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do not court persecution. We have known Gladden Bishop for more than 20 years, and know him to be a poor, dirty cur. I dreamed that I was in the midst of a people who were dressed in rags and tatters—they had turbans upon their heads; and these were also hanging in tatters,—the rags were of many colors, and when the people moved they were all in motion; their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they, and began to jump, and caper about, and dance, and their rags of many colors were all in motion, to attract the attention of the people. I said, 'You are no saints, you are a disgrace to them.' Said they, 'We have been Mormons.' By and by along came some moloerats, and they greeted them with, 'How do you do, Sir, I am happy to see you.' They kept on that way for an hour, I felt ashamed of them, for they were in my eye a disgrace to Mormonism. Then I saw two ruffians whom I knew to be robbers and murderers, and they crept into a bed where one of my wives and children were. I said, 'You that call yourselves brethren, tell me is this the fashion among you?' They said, 'Oh, Oh! they are good men, they are gentlemen.' With that I took my large bowie-knife, that I used to wear as a bosom-pin in Navoo, and cut one of their throats from ear to ear, saying 'Go to hell, across lots!' The other one said, 'You dare not serve me so!' I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat, and sent him after his comrade; then told them both if they would behave themselves they should yet live, but if they did not I would unjoin their necks. At this I awoke. I say, rather than that apostate shall flourish here I will unsheath my bowie knife and conquer or die! (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices generally, "Go it, go it!") If you say it is right, raise your hands. (All hands up.) Let me call upon the Lord to assist us in this, and every good work."

count the money. The bureau, containing this property was in a room adjoining the bedroom of Mr Parmelee, and the door leading to it was left open when he went to bed. He retired at 9 1/2 o'clock, and left a door unlocked to admit this girl, who had gone out.—The house was in process of painting, and the windows were left slightly up, to keep them from sticking. In fifteen minutes after he went to bed, he heard the door below open and the girl (as he supposed) came in. She went up stairs—had on shoes; shortly came down without shoes, and went into the buttry. Then she went back to her room, he heard her there, but heard no more that night. She got up about 5 1/2 o'clock next morning—the usual time. He soon after got up, and noticed that the desk and drawers were open. The book case key was used to unlock the desk. He saw that the watch, money and jewellery were gone. There were marks apparently by hands on the fresh paint of the window, and he thought they were made from the inside. He went over to Samuel Peck's to consult another about the matter. [The Court ruled that what the girl said in the clairvoyant state could not be received as evidence if repeated by others.] Mr. Parmelee continued his evidence. He said that he found the watch and jewelry in the well on the 29th of April; but he never found the money. It belonged to him solely. He had not shown this money—intended to pay out \$150 of it next morning. Mary Rich, the clairvoyant, was called upon. She testified that she knew nothing of the facts in issue—that she could not remember anything she had said when in the sleep. Ebenezer H. Ives, who had been appointed guardian of the prisoner—she being an orphan, and 16 years of age—testified that the girl confessed that she did steal the money, and that she burned it because she was frightened, and that she threw the jewelry in the well. Ann Dagnan testified that threats were used to make the prisoner confess. The prisoner declared she was not guilty, but finally said she would own it to please Mrs. Parmelee. After a consultation of 15 minutes the Jury returned a verdict of Not Guilty.—*Hartford Daily Times.*

TROUBLE IN LOUISVILLE.—In view of the symptoms of a religious riot in Louisville, Ky., owing to the excitement caused by the Protestant preaching of Kirkland, of Cincinnati, the Catholic Bishop has issued a circular to the members of his denomination to the following effect:—

CIRCULAR TO THE CATHOLICS OF LOUISVILLE.—Having been informed that some excitement has been caused by the violent harangues of a street brawler against our religion, I deem it my duty hereby solemnly to advise and warn you against being present at any street meeting of the kind in future. Your attendance can do no good, while our holy religion can surely receive no injury from attacks so utterly reckless and unprincipled. Therefore, let every Catholic stay peaceably at home, and treat with neglect or merited contempt those who seek to render themselves notorious by assailing our character. Their efforts can do harm but to themselves.

BIRTHDAYS.—The School Report says, "a part of the exercises of these schools is the daily perusal of the bible." The following example from the New York Times, will serve as an illustration of this kind of instruction, and is by no means an uncommon case: A celebrated character in this city was lately taken ill and confined to his bed for several days. His wife proposed to read for him, to which he readily assented. "Shall I read a chapter or two out of the Scriptures?" enquired the anxious wife. "Oh, yes, that will do very well." "But what part of the bible shall I read?" "Any part you like, love." "But, dear, you must have some choice—some preference." "No, I have none in the world, dear; read any part you like best." But I would rather please you, dear John, and you must surely have a preference." Well, well, dear if you will please me, then pitch into Nicodemus.

EXTRAORDINARY TRIAL.—On the 27th of April last, the sum of \$1,700, with a gold watch, chain and ring, was stolen from the house of Samuel B. Parmelee, in Wallingford. Application was made to Mary Rich, a clairvoyant, 13 years of age. Her father put her into the clairvoyant state in the presence of Mr. Parmelee the loser, and a Dr. Simons. She said, while in the sleep, that an Irish girl, a servant in the family, had stolen the property, but had burnt the money and thrown the watch, chain and ring into the well near the house of Mr. P. The well was searched the watch and ring found there, and traces of burnt paper was also found in the stove pipe and chimney. The girl was arrested, and confessed that she did steal the property and dispose of it as described. The trial took place in New Haven last week. It appears from the evidence that Mr. Parmelee returned from New-Haven to Wallingford on the 27th of April. He testified that he counted his money (\$3,170) and placed it in a bureau drawer, in which was also a gold watch worth \$140, two gold chains and a gold ring. This servant girl came into the room and undoubtedly saw him

count the money. The bureau, containing this property was in a room adjoining the bedroom of Mr Parmelee, and the door leading to it was left open when he went to bed. He retired at 9 1/2 o'clock, and left a door unlocked to admit this girl, who had gone out.—The house was in process of painting, and the windows were left slightly up, to keep them from sticking. In fifteen minutes after he went to bed, he heard the door below open and the girl (as he supposed) came in. She went up stairs—had on shoes; shortly came down without shoes, and went into the buttry. Then she went back to her room, he heard her there, but heard no more that night. She got up about 5 1/2 o'clock next morning—the usual time. He soon after got up, and noticed that the desk and drawers were open. The book case key was used to unlock the desk. He saw that the watch, money and jewellery were gone. There were marks apparently by hands on the fresh paint of the window, and he thought they were made from the inside. He went over to Samuel Peck's to consult another about the matter. [The Court ruled that what the girl said in the clairvoyant state could not be received as evidence if repeated by others.] Mr. Parmelee continued his evidence. He said that he found the watch and jewelry in the well on the 29th of April; but he never found the money. It belonged to him solely. He had not shown this money—intended to pay out \$150 of it next morning. Mary Rich, the clairvoyant, was called upon. She testified that she knew nothing of the facts in issue—that she could not remember anything she had said when in the sleep. Ebenezer H. Ives, who had been appointed guardian of the prisoner—she being an orphan, and 16 years of age—testified that the girl confessed that she did steal the money, and that she burned it because she was frightened, and that she threw the jewelry in the well. Ann Dagnan testified that threats were used to make the prisoner confess. The prisoner declared she was not guilty, but finally said she would own it to please Mrs. Parmelee. After a consultation of 15 minutes the Jury returned a verdict of Not Guilty.—*Hartford Daily Times.*

TWELFTH OF JULY AT ST. JOHN'S, N.B.

UNPROVOKED AND MURDEROUS ATTACK BY A PARTY OF ORANGEMEN—BRUTAL TREATMENT OF WOMEN.

The twelfth of July, the great anniversary of the Orangemen, had come and the city presented an unusual appearance of peace and calmness. Men looked as if they dreaded the possible recurrence of any of those scenes that so frequently disgraced the city, and an unusual degree of quiet and reserve was manifested. The Orangemen made little display, those who desired to celebrate the day having for the most part gone to the country for that purpose. There was peace and order and quiet. The fear of all disturbance had subsided and peaceful men began to flatter themselves that at least one Twelfth would have passed in the city without the shedding of human blood; that men had at length begun to learn the lesson of peace and good will to men, and no longer to think it necessary to offer up human holocausts on their great festival. But, alas! they were mistaken. Fanatic frenzy had not yet lost its power over men, to brutalize them and render them ravenous for blood; for, on Tuesday afternoon, one of the most savage, brutal, unprovoked outrages that it is possible to conceive any beings in the forms of men could perpetrate was committed at the Suspension Bridge. On Wednesday, about noon, Mr. Cushing, proprietor of a steam mill, near the Falls, came to the Police Office and enquired if any steps had been taken to bring the parties who had stabbed the young man, on the previous afternoon, to justice. He was told that no information had been lodged there. The Superintendent stated that he had merely heard some reports of the matter; that he had also heard other reports of three men being shot, &c., and had put them all down as mere rumors. The Magistrate referred Mr. Cushing at first to the Portland Office, but on being told that the offence was committed in Lancaster, heard the account which Mr. Cushing had to give of the affair. It was this: a young man named McEvoy with his brother and another young man walked with three young ladies (their cousins) to see the Suspension Bridge. Two of the ladies were strangers from Eastport and wished to see the Bridge. As they returned towards Carleton on their way to the city—the young women intending to return by the "Admiral," on Wednesday morning—they met, immediately back of the Asylum barn, a party of Orangemen, who were returning in waggons from the country, and were dressed out in scarfs, &c., and waving Orange handkerchiefs and flags. The road is very narrow and they waved and slapped their flags in the faces of the women of the little party and called them names, using the coarsest and foulest language. McEvoy, who is of a very gentle disposition, said to the others "never mind them, come on," and they continued to walk along. As they passed, however, some of the Orangemen finding that their coarse language could not create a pretext for a quarrel, threw lobster shells and oyster shells (the debris of their feast) at them and struck one of the women. One of the young men, (not McEvoy) whose temper was warm, could not endure this, and turning round he said, "you had better not do that again." The Orangeman replied with an oath that he would let him see he would; and, jumping from the wagon, instantly attacked the young woman, knocked her down, jumped on her and kicked her. Nine of his companions jumped out of the waggons at the same time and attacked the men, of course overpowering them at once. One, with a sling shot, struck one of the three on the head knocking him down and continued to beat him until he was all but killed—others knocked down and beat and kicked McEvoy's brother dreadfully, while a man with a dirk stabbed poor McEvoy between the seventh and eighth rib through the lung, and two fellows armed with guns pursued the other two young women who ran screaming through the Asylum grounds. Then the whole number jumped into their waggons, drove at a gallop over the bridge, and along the Straight Shore into the city.

This outrage exceeds in brutality anything we have ever heard or read of. Women were in the first place insulted and struck, and a woman was the first to be knocked down and jumped upon by a brute who, no doubt, gloried in the feat; and other women were pursued by men armed with guns. That ten armed men should have unprovokedly attacked and even murdered three unarmed men merely because it was the Twelfth of July, and the larger party were determined to celebrate it, would have been bad enough, and yet perhaps such conduct might have found its apologist,

or even men to approve of it; but, that women should be thus brutally treated, insulted, attacked, beaten, trampled upon in open day by a band of drunken armed men is so revolting to every feeling of which man is proud that these ruffians cannot receive the sympathy of any one in the community who pretends to feel or think as a man. Orangemen themselves must be ashamed of such unspeakably disgraceful, ruffianly conduct.

It is remarkable that though the outrage was committed so early in the evening nothing was done to prevent the arrest of the murderers, and the first move was only made when Mr. Cushing made his statement at the Police Office. No information had been received up to that time and none had been sought.—We hope, for their own sake, the Police will exert themselves. The party must have been seen by numbers as they passed along the Straight Shore and through Portland after their victory, and it is the duty of any one who knows any of them to give as much information he can, and as soon as possible, to the Police Magistrate or the Superintendent of Police.—*St. John's (N.B.) Freeman.*

METROPOLITAN MAGAZINE AND BROWNSON'S REVIEW. CANADA WEST AGENCY.

THE enlargement and improvement of the METROPOLITAN commences with the August Number. Persons anxious to subscribe can be furnished by the undersigned with the numbers from the commencement. The Nos. of BROWNSON'S REVIEW for 1853, can also be supplied. The Subscriber offers to furnish the REVIEW free of postage to those who shall subscribe for both periodicals. Terms of the METROPOLITAN, \$2 per annum; BROWNSON'S REVIEW, 50c. The subscriber would be glad to hear from parties desiring to act as Local Agents for these valuable Catholic periodicals. Agents are wanted in all the towns of Upper Canada, to whom a liberal per centage will be allowed. Address, WILLIAM HALLIDAY, Box 118, Post-office, Toronto.

EDUCATION.

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No. 5 St. Dominique Street, Montreal. WILL BE RE-OPENED FIRST MONDAY IN AUGUST NEXT. COLLEGIATE CLASSES in Latin, Greek, Mathematics, and English Composition, from 7 to 8 1/2 A.M., and from 10 to 8 P.M., five days per week. In returning sincere thanks to his present numerous supporters, Mr. A. would respectfully solicit the increased patronage of the lovers of Literature in Montreal and its vicinity, by unostentatiously but confidently referring to the Rev. Dr. Leech, V. P., McGill College; Rector Howe, High School; Rev. J. Irwin, T. C. D.; Hon. J. Melson; Colonels DeLam and Pritchard, J. Roe and H. Driscoll, Esqrs., Q. C.; Capt. Balger, George Pyke, Esq., Advo.; Louis Marchand, James McGill, Des Rivieres, Esq.; Rev. Mr. DeSola, and the Rev. the Clergy of St. Patrick's Church. Vacancies for two or three additional Boarders. Montreal July 15, 1853.

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Montreal, July 27.

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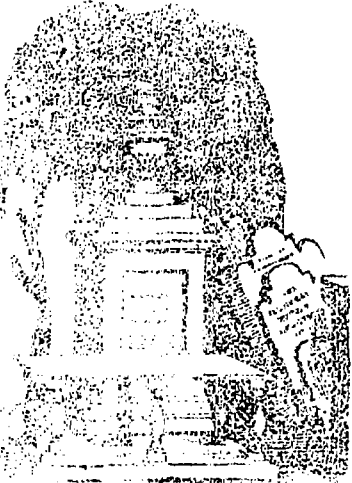
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