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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, AUGUST 4, 1854.

NO. 51.

THE STATE'S BEST POLICY.

(From the Rambler, for June.)

It is necessary to preface the remarks we are about to offer with a definition of the sense in which we apply the term "Protestant" to the Government of the United Kingdom of Great Britain and Ireland.

We call it a "Protestant Government" merely for the convenience of the phrase, and because, as a matter of fact, its members are nearly all Protestants. So far as the Government and the Legislature are to be taken as representing the nation, we repudiate and protest against the term "Protestant." We are not a Protestant people; of mixed religions. The law of the land recognises a perfect equality between the various divisions who bear the Christian name, with the sole exception of excluding Catholics from the throne and the woolsack. To call us a Protestant nation is a misnomer, a falsification of fact, an insult, and a trick. It is the embodiment of the abominable notion that Catholics have not equal rights with other Englishmen. It is the cunning re-assertion of the old falsehood, that a man in becoming a Catholic ceases to belong to the British or Irish nation. It assumes that we exist on the soil, hold property, and exercise legislative and other functions, by virtue of some special immunity, granted us by the magnanimous toleration of those who alone are entitled to sway the destinies of the kingdom. As such we condemn, we denounce, we utterly reject the appellation. We assert that every right which belongs to a Protestant belongs by all laws of justice to a Catholic also. When we apply the term to the English Parliament and Ministry, we do nothing more than admit the fact, that the chances of the game of life have thrown the dominant power of the country into the hands of those who, whatever else they may be, are not Catholics. When the Whigs are in office, the Tories do not admit that England is a Whig nation; nor do the Whigs permit the Tories to put forth any similar claim in their own behalf. We Catholics are practically out of office; we have to extort our just claims through fear or persuasion, when we ought to have nothing to do but to state our case as equals with our fellow-citizens. But we do this under protest that we are iniquitously treated. We declare that we have as good a right to be masters in our own transactions as the haughtiest and most powerful of the dominant sects who agree only in leaguering together against us.

Further, we protest against and repudiate the accusations brought against us of being "subjects of a foreign prince," and consequently unable to feel as other Englishmen, and unfitted to share the power of those whose allegiance to the laws is whole-hearted and sincere. We deny the imputation that our faith is an anti-national faith. We declare that the charge of disloyalty conveyed in the phrase "subjects of a foreign prince" is founded on a fallacious interpretation of those words, invented by craft and propagated by malice. We are not subjects of the Pope as the Sovereign of an Italian state, but purely as a spiritual guide. We neither owe nor pay any allegiance whatsoever to any Italian government, or to any human laws whatsoever, except those of our own country. Catholicism is not more antagonistic to the decrees of a British Parliament than any other religion whose adherents believe that where the laws of God clash with the laws of men, the former are to be obeyed at all costs. We are not prepared to render a slavish, passive, absolute obedience to the dictates of the secular power, because we hold that the Christian revelation comes direct from God, and that the secular power may enjoin conduct inconsistent with the supreme authority of the revealed word of God.

What man calling himself a Christian does not hold the same? What Anglican, what Presbyterian, what Dissenter, is prepared to profess a rule of conduct different from this? Nay, what infidel, who does not go the extreme length of alleging that there exists no distinction whatever between virtue and vice, would admit that in every possible contingency he would render a complete obedience to the laws of the land? True, the Pope is an Italian; and moreover, he is the sovereign of a small independent kingdom. But this is an accident; the Pope might be an Englishman, and his secular sovereignty is no necessary appendage to his spiritual supremacy. We obey him as the Head of the Christian Church, and in that capacity only. If by any possibility his commands are in antagonism with an English act of Parliament, it is only because Christianity is sometimes in conflict with the regulations of men, whose aim is purely earthly in its character.

Probably, if human life, in its temporal and eternal relationships, had been fashioned by a mortal intelligence, the possibility of this hostility between the authority of law and the dictates of the gospel would have been guarded against. If man had the making of the universe; we may rest assured, that it

would have been a very different universe from what it now is. From the number of fingers on our hands and the position of nose, mouth, and eyes in the face up to the constitution of the Christian Church, every thing would have been marvellously better than it is in that strange world which Infinite Wisdom has created. Not the least of the "improvements" would have been the prevention of these conflicts between the Church and the State. We should never have witnessed the anomaly of a revelation forbidding in some instances that obedience to "the powers that be," which has a rule, and in the most positive terms, it actually enjoins. Such troublesome affairs as apparently conflicting duties would have been unknown in this world of harmony and peace, and the "laws of the land" would have been, by a peculiar dispensation of Providence, in strictest union with the dictates of the gospel.

As a fact, nevertheless, this is not the case. No gift of infallibility has been conferred on the Sovereign and Legislature of England or of any other nation under the sun. Consequently, no man who believes in God and in Christianity can bind himself to an unreserved obedience to the laws of his country.

This, then, we hold to be the primary duty of every English legislator and every minister of the Crown—to recognise the indefeasible rights of conscience in every human being not an absolute atheist. We speak, of course, of legislators and ministers who are not atheists themselves; who either have a conscience, or who profess to have a conscience, add to believe in Christianity, or who at the least in the power of conscience in other men. With such persons, the first element in their legislative speculations ought to be the admission of this one mighty element in human life,—the existence of a tribunal superior to that of any human judgment-seat. If you would govern your subjects, not as slaves but as men; if you would construct a political system which shall be self-supporting and command at once the respect and attachment of those without whose co-operation it can have no true vitality; if you would not do violence to every thing that is noblest, most enduring, most obedient, most worthy of cultivation, in the human beings whose destinies you would control,—make not a law, impose not a penalty, until you have once for all abdicated every claim to an undivided supremacy over the mind and heart of mankind. Galling as it may be the pride of monarchs, or governments, to accept a position inferior to that which another sovereign maintains invisibly in the souls of their subjects, the position must be accepted by every wise prince and legislature. The powers of God have not been delegated either to king or statesman; and the king or statesman who disdains to sway any power but that against which there is no appeal, will find himself incessantly in conflict with the people whom he desires to rule like a god.

Asserting, then, our resolution to resign the rights of conscience to no earthly power, we repudiate the accusation that in so doing we stand apart from the rest of our fellow-countrymen, and lose our title to be regarded as loyal subjects. All that men dare render, we are ready to yield. We claim no more than every man claims, who knows that there is a God and a judgment to come. We assert our rights to follow the rules of our own religion; and we declare that every government which attempts to wrest those rights from us is a traitor to that higher Power which gives to rulers their jurisdiction, and to laws their binding force upon the conscience. That jurisdiction and those laws we admit to be, in a certain sense divine in their authority. Society and government are not a mere human device or institution. God, who made man a social being, Himself set up law and government, and made rulers His vicegerents upon earth. Believing, accordingly, in God, we obey the laws of the land; not only from fear, or as a matter of interest, but in order thereby to please Almighty God Himself. But when those who make or administer laws fly in the very face of that authority which gives them their title to our obedience obedience ceases to be their due. Laws made against Christianity are not laws, but the caprices of tyrants. If the ministry and legislature of this country, therefore, are what they profess to be, Christian in their principles and honorable in their intentions, they will not permit their judgment to be warped by the circumstance that we Catholics entertain different ideas from themselves as to what is Christianity. If they are really able to have done with bigotry, narrow-mindedness, and shallow spite, they will address themselves to the great work of governing the Catholic population of the empire on a basis which recognises in the fullest sense our rights of conscience as Christians who have a Master in heaven whom we are determined to obey.

Unhappily, in this and every age, alike in Protestant and Catholic states, it is seldom that statesmen can be brought to view the question in this rational

and Christian light. They will not be content with the position assigned them by the God of nations.—They are beset with a temptation to arrogate to themselves a power to which they have no just claim. They insist upon stigmatising as rebellious and disloyal every subject who rejects their supremacy in things spiritual; or, when driven from this monstrous pretence, they take refuge in the abominable theory, that it is the part of a wise and prudent government to rule its people through their passions and their infirmities, and not through their virtues and their conscience. Kings have rarely had but one maxim—*Divide et impera*. One religious sect is to be played off against another sect. Men who, united, would not submit to violations of their conscientious scruples, are to be managed by means of their mutual jealousies. Traitors to their own principles are found to be the readiest instruments in forwarding the designs of those who would rule a people with a rod of iron.

And nowhere has this Machiavellian policy thriven more successfully than in our own country. The innumerable diversities of opinion in all matters, religious and otherwise, which prevail in the British and Irish races, is an irresistible weapon in the hands of a crafty government, whose sole object is to retain its own power, and keep its subjects in peace. An English minister must be simple indeed, who, with Catholic and Protestant, Establishmentarian and Dissenter, Methodist and Socinian, Irvingite and Mormonite, Jew and Atheist, all spread out before him like chessmen on a board, cannot contrive to wheedle so multifarious a generation into interminable divisions, suspicions, and quarrels, rendering them as a whole most perfectly subservient to his own schemes. It is only the most infatuated Tory, or the lowest Puritan, or a Premier in a transitory passion; who can be at a loss for resources, with such a chaos of elements as the imperial kingdom presents ready to his hands for cunning organisation. Brains, temper, disregard of religion and carelessness for men's souls, are all that is necessary to give a British government an almost endless lease of power over such a people as this.

One only difficulty stands in the way of our rulers. The Catholic population is far more puzzling than any Protestant denomination. All the devices of diplomacy are needed for the management of us Papists. We are thorns in the side of a minister, clever and unscrupulous though he be. Against Protestants his resources are ample. With an annual revenue of many millions, and all the honors which the world can bestow, the Establishment, shout and declaim as it may, is the most amiable of domestic servants. It may roar like a lion, but it will lie down like a lamb. With more than ten thousand snug vicarages and rectories, with acres of glebe without end, with Oxford and Cambridge for all its exclusive enjoyment, with six-and-twenty bishops in the House of Lords, besides "perquisites" enough to make the coldest expectant's mouth water,—what Premier can feel a moment's uneasiness respecting the mode of controlling so sleek and well-fed a member of the national household?

The Nonconformists, too, what are they? As a class of men, shopkeepers. Who could not keep the peace with a race of "bourgeois"? Tax them moderately; permit them ample indulgence of the tongue; spare them an occasional word of flattery; throw them a stray lord or so now and then, to go to their meetings and tolerate their unctuous adulation; and lo! they straightway subside into the mildest of remonstrants; their consciences prove sufficiently elastic for all practical purposes; and as fast as they make fortunes in business, they quietly drop off from the dissenting branches, and are grafted into the sheltering and gentlemanly Establishment. Oh! what simple politicians were they who tormented the elder Puritans, and drove the "Pilgrim Fathers" to the New World! What a satire on a "government" was that which threw the reins of power into the grasp of Cromwell and his Ironsides! We know better than to cut off Nonconformist ears, long tho' they may be. We pour sweet nonsense into those willing receptacles, and the land is free from Prynnes, and Hampdens, and Bunyans.

But when all else are disposed of, the Papist remains. He has certain peculiarities which render him an awkward subject for ministerial manipulation. First of all he differs from all classes of Protestants in having one fixed, distinct, and perfectly well ascertained creed. Hence the government wedge cannot be introduced into any of those doctrinal creeds, which prove so convenient in the case of others. Without imputing any extraordinary or conscious insincerity to a Protestant, it is certain that a vague and undefined character of his opinions enables statesmen of very moderate ingenuity to devise subtle compromises, by which the Protestant conscience is reconciled to the parliamentary or judicial decree. A person whose creed is purely a matter of private

opinion is rarely so thoroughly of the same mind for two years together, as to have any decent pretence for setting his "views" in glaring opposition to a clear downright act of Parliament or magisterial sentence. Amid the endless fluctuations produced by the conflict of Thirty-nine Articles, Rubrics, Bishops' Charges, Biblical Criticism, Assembly's Catechism, Wesleyan Experiences, Evangelical Commentaries, Newspaper Articles, and Exeter-Hall Oration, opportunities for "statesmanlike" management occur in almost embarrassing profusion. With us, on the contrary, the Council of Trent, the Pope's Bulls, and sundry condemned Propositions besides, produce so decided a uniformity of faith, that it is hopeless for a government to try to divide us against one another on grounds of religious doctrine. Our faith of to-day will be our faith twenty years hence.

Further still, and worse still, we are, by our first principles, a compact, organised, and living body.—Protestant, however numerically formidable, have no corporate strength. They are a mere aggregate of individuals. We, on the contrary, are a Church.—Every blow struck at a single member sends a shock through the whole framework of which he is a portion. No man stands alone amongst us, and therefore no man can be injured without a proportionate suffering on the part of every fellow-Catholic in existence. Every person, moreover, having his own proper place and office in the organised whole, any interference with the fulfilment of his functions produces an instantaneous irritation and resistance in the universal body. No one can act alone. He must compromise, more or less, his superiors and his inferiors together. He cannot shake off his relation to his fellow-Catholics, and play into the hands of their opponents, without ceasing to be a Catholic, at least in spirit. Hence, a designing government cannot negotiate with, or practise upon, individual Catholics with the same facility as upon individual Protestants. It is not an easy matter to divide us in order to govern us. More or less, in some shape or other, the secular power is driven to recognise our spiritual authorities and the validity of our constitution. It is impossible, whatever acts of Parliament may say, to forget that a Catholic bishop is a real bishop, and that the sovereignty of the Pope is something different from the supremacy of the Queen.

In this dilemma, it is the usual practice with governments to adopt a far more odious system with Catholics than they find necessary in their dealings with Protestants. The fundamental principle of Protestantism allowing of and sanctioning disunion, a man may be a very good specimen of a Protestant, though he stands absolutely alone in his views and conduct. Hence the secular power has no difficulty in finding most unexceptionable samples of Protestantism with whom to ally itself in its schemes for employing all religious sects as instruments for its own ends. If one man is stupid, obstinate, and pragmatical, another is at hand, at once respectable, accomplished and facile. The government accordingly, wise in his generation, pays its court to the best types of the Protestant schools and in their aid and service gathers new claims to the title of a Christian, an enlightened, a respectable power.

From amongst us, on the other hand, the system of rulers has generally been to fix upon the worst possible examples of Catholicism whom they could discover in our ranks. Whatever at least ultramontane, least spiritual, least anxious for the conversion of Protestants, least jealous of the encroachments of the world on the Church, least zealous for the honor of the episcopacy and priesthood—that is the Catholicism through which English ministries have sought to carry out their aims in respect to the Catholics of the United Kingdom. We admit, undoubtedly, exceptions. We admit the perfect respectability, the personal piety of some individuals of all those who have attracted the eyes of ministers and parliaments. Here and there, further, we grant that they may have employed the services of thorough-going, undeniable, and utterly Popish men; who never for a moment suffered themselves to be hoodwinked, and would have sacrificed their lives rather than betrayed one iota of the independence of the Church. But, speaking generally, the English Government has sought its support in whom it well knew it would find not friends, but tools. That such must always exist amongst us, is a necessary result of the infirmities of human nature. Many things are sufficient to make a man a very questionable Catholic, without amounting to a ground for excommunication, and without reaching the extent of voluntary apostasy. And these are they who have been the favorites of our rulers, and who still are, by too many of them, accounted the fittest instruments for neutralising the power of Catholicism when it comes into contact with the temporal power.

For ourselves, we need not say that we regard such a system as hateful in the extreme. It is Mac-

chivalrism in its subtlest and vilest form. And we put it to every conscientious and honorable Protestant, whether such a system can possibly subserve the interests of the country where it is adopted. Is it likely, is it conceivable, that the honorable ends of the temporal power should be advanced by interference with the Catholic Church, conducted by men who are partially traitors to the cause they profess to serve? If the secular power has a divine authority—if governments are designed to work for the benefit of the people, in harmony with, and not in perpetual contradiction to, the principles of Christianity, is it not monstrous to imagine that this alliance is to be maintained by means of the vilest intrigue, by assuming that the true wisdom of the State consists in tricking the Church, in denying her rights, in employing her least trusted and least devoted servants?

(To be continued.)

THE SABBATH IN FRANCE.

(From the Catholic Standard.)

Rejecting with all our faculties the puritanical theory which sprung up in England among the rebellious roundheads, with regard to the proper mode of keeping the third commandment of the Decalogue, and still upheld by the fanatics and pharisees of our own time, especially across the Border, where the disciples of Knox make it a crime to wear a cheerful face in the streets on the Sunday, though they hesitate not to get drunk in their closely curtained tavern boxes in the evening—we confess we have always lamented the extreme laxity, with respect to the observance of the Sabbath which has characterised France, and are rejoiced to see the efforts that are now making for the introduction of a better system of Sunday observance in that great Catholic country.

Our English Sabbatarians, acting up to the gloomy principles on which their fanaticism feeds, would, if they had the power, make the day of rest a day of wretchedness. Innocent recreation they denounce as ungodliness, while their sour seriousness is held up as the perfection of piety. We have no sympathy with these views of the Christian Sabbath; but, on the other hand, we have the strongest antipathy to that desecration of the Lord's day, which was one of the pernicious legacies bequeathed to France by the Atheistical authors and abettors of the Rebellion of '89.

It cannot be for a moment entertained by any Christian, that it is at all justifiable habitually to pursue the ordinary business of life on the Sunday. That day is emphatically a day of devotion, and a day of rest. To make it a day of labor or a day of riotous debauch, is clearly a great sin; and no people who are open to this reproach can expect the blessing of God upon themselves and their country.—Every Catholic knows this, and every good Catholic acts accordingly. But the enemies of the Church, seeing in such a country as France a too general disregard of the Divine command to keep holy the Sabbath-day, at once charge upon the Catholic religion a vice which the Catholic Church has never ceased to anathematise. A little more candor, to say nothing of charity—which is, we fear, a stranger to their hearts—would induce these parties to ascribe the profanation that has disgraced France for 60 years to its true source. It was the Protestant principle of private judgment, and disobedience to the authority of the Church, that caused France to disregard the third commandment of God. The Lord's day was desecrated when the Church was ignored and the Altar overturned. The people forgot to keep holy the Sabbath-day, when they refused to listen to the voice of their Priests and demanded the suspension of the Bishops from the lamp-posts. Napoleon did a great deal—indeed all things considered, did wonders—to correct this frightful abuse, and restore order out of the chaotic state in which he found France after his return from the campaign of Italy. But infidelity could not be extirpated in a much longer reign of power than was vouchsafed to him, and the Restoration had no moral influence. Even if Louis the Eighteenth had the power to re-establish Catholic piety in France, we question whether he had the will to accomplish so grand an object, his successor, who was, we believe, sincerely religious, was beset with difficulties which he had not the political sagacity to appreciate, and which, being encountered rashly, overthrew the throne.

Louis Philippe, filled with worldly cunning, labored harder to subdue the growing influence of the Church than to advance Catholic principles. Kings-craft and materialism were his means of governing, and it was no part of his system to offend the prejudices or clash with the materialist propensities of the middle and lower classes. The pupil of Madame de Genlis, the patron of the miscreant Michelet, and the friend of Dupin, was not very likely to risk his ephemeral popularity, by an effort to restore the proper observance of the Sunday in France; and circumstanced as that country has been for upwards of half a century, the Church, curbed and coerced by the temporal power, could do little in that way without the active assistance and cordial countenance of the civil authority. It is no flattery to the present ruler of France to state the plain truth, that during the four years of his reign religion has made more progress in that country, than it did for the preceding sixty. The rights of the Church are now recognised; the influence of the Church is now encouraged by the Throne; and both Church and State are laboring harmoniously zealously, and effectually to impress upon the popular mind the duty of keeping holy the Sabbath day. Combining prudence with religious feeling, the French Emperor prefers persuasion to force, in effecting the salutary reformation of public morals. Invested though he is with power little short of absolute, he wisely refrains from issuing an imperial decree commanding the ces-

sation of manual labor on the Sunday throughout France, knowing well that forced piety is hypocrisy, and that mankind cannot be made religious by compulsion. But he sets the good example by forbidding Sunday labor in the State establishments, and he leaves to ecclesiastical influence and to time, to produce, with God's blessing, the desiderated effect upon the people.

Nor is the Hierarchy somnolent or idle. We believe that every Bishop in France has already appealed formally and fervently to the faithful in his diocese to cease from all unnecessary servile work on the Lord's day. At Douay, a society has been formed under the Presidency of the Archbishop of Cambrai, for this admirable purpose, of which the Chief Judge, the Attorney-General, the Under-Prefect, the Mayor, all the distinguished inhabitants, and the principle manufacturers and employers of the town are members. At Lyons, a similar society has been formed, of which the Pope is patron. In the diocese of Aix, the Bishop has issued a Pastoral to his clergy strongly recommending them to urge their flocks to enrol themselves in a society for discountenancing servile work on the Sunday, and with this view binding themselves neither to do work nor to require work to be done for them, and to close their shops on Sundays and the great festivals of the Church. At Dijon, at Chatillon, Grenoble, &c., a similar organisation is in progress.

IRISH INTELLIGENCE.

The Right Rev. Dr. Vaughan has, we are happy to state, quite recovered from his late very severe attack of illness.

THE REV. DR. CAHILL, IN LIMERICK.—On Friday evening, the 7th July, this distinguished and celebrated divine delivered the first of three lectures for the "Young Men's Society" in Limerick. The Theatre was thronged to excess on the occasion, as is always the case when Dr. Cahill makes his appearance in public.

The Rev. Mr. McCarthy, of Maynooth, has been elected to the Professorship of Scripture, after distinguished answering. It is one of the most eligible offices in the College, observes the *Monster News*. The Rev. gentleman is a native of Kerry, and a member of a family distinguished for intellect.

On Thursday night, the 8th July, some wretched ruffians entered the chapel of Ballinrobe, and plundered the various silver articles used in the celebration of the sacraments, &c. The value of the property stolen exceeds £50.—*Mayo Constitution*.

THE RENT-CHANGE.—IMPORTANT.—At the Clonakilty Quarter Sessions, on the 7th July, Mr. Moody, Assistant-Barrister for the West Riding of the county of Cork, reduced the tithe rent-charge on two parishes, at the instance of resident Protestant gentlemen, the average price of wheat having fallen from £1 12s 10d to £1 6s 5d per barrel. One of the parishes in question has, by this decision, effected a saving of £1,273 annually.

Mr. Lucas has shown from official statistics that in the counties of Mayo, Roscommon, Galway and Kilkenny, the Protestant population has sustained a greater decrease than has the Catholic population.—Whilst in some parishes the latter has decreased 30 per cent, the other has sustained a loss of 49 per cent.

THE 12TH OF JULY.—We believe the Irish Orangemen have really allowed the 12th to terminate, without any of those inducement outrages by which the "glorious, pious, and immortal" anniversary has hitherto been distinguished. In Dublin, indeed, the public commemoration was pre-eminently puerile and stupid, being confined to a meeting of "the Dublin Protestant Operatives in the Music Hall, to adopt resolutions expressing their thankful remembrance of the revolution of 1689"—an event, the historical significance of which, we suspect, a considerable majority of the Operatives know nothing whatever about. Of course the staple entertainment, were unlimited professions of Protestant loyalty to Queen Victoria, and unbounded denunciations of the Pope, garnished by a reasonable proportion of shouting, yelling, and Kentish-fire; but even the "operative" mind seems to be gradually voting such twaddle a bore. "One or two other rather lengthy speeches were made, during the delivery of which the assemblage, finding the affair rather low, began to retire in large masses, so that but a comparative few remained to witness the close of the proceedings." In Belfast, the only observable incident was an imposing demonstration of cracked drums and tin-whistles in the obscure corners of the town. In Drogheda, Lurgan, Armagh, Lisburn, &c., the commemoration consists in exhibiting a Union Jack from the various church steeples.—*Nation*.

PROTESTANTISM IN TUAM.—In looking over the report of proceedings at the last meeting of the Tuam Board of Guardians, published in the *Tuam Herald*, we alighted upon a morsel of intelligence, curiously but painfully illustrative in its way of the position of the ascendancy Church in the West of Ireland. We recommend its perusal to the lovers of the marvellous and exaggerated stories put in circulation by the friends of Exeter-hall, regarding the wonderful spread of apostasy from the old religion which is said to be taking place in that quarter. Here is the extract:—"The reports of the several officers were then read. The following appeared as the Protestant chaplain's, on every second Sunday, when he visited:—June 23, attended to perform Divine service; no adult Protestant in the house; examined child (2½ years old)—J. FOWLER, Clk."

Thus, it is seen that of a workhouse population, amounting, as we observe by the same report of the proceedings, to 700, of all ages and conditions, there is only one Protestant inmate, an infant, two-and-a-half years old, to attend "Divine service," or to be, as the chaplain states, "examined." We would be curious to learn what the nature of such "examination" was. However, the chaplain has a salary of £20 a year, levied off a Catholic union; for the discharge of this very onerous and equivocal duty.—*Dublin Freeman*.

THE TIPPERARY ABDUCTION CASE.—The application to admit Mr. Carden to bail was made in Chambers, Dublin, before the Lord Chief-Justice Lecky. After hearing counsel on both sides, his Lordship refused the motion—first, on the ground of the near approach of the assizes, and secondly, because it was

doubtful if a much more serious charge might not be preferred than that of attempting to commit an abduction. It appeared by the informations that the prosecutrix, Miss Arbuthnot, was moved from her position in the car or carriage in which she was seated, and the Chief Justice would not say that an actual abduction had not been committed in point of law. A charge of conspiracy might also, perhaps, be preferred. In fact, without going into the whole case, which he should not be justified in doing, he had no hesitation in refusing the motion.

IRISH MINES.—It is stated that a valuable iron mine has been discovered on Lord Carew's estate in the Queen's County.

THE ROTATO.—The fatal second week in July—the period at which the first symptoms of the blight have invariably shown themselves—has brought with it the usual reports of isolated cases of failure in the new crop. A Clonmel paper announces the "undoubted" appearance of the disease, on the leaves and stalks in some fields in that district, but a hope is expressed that it may be but a solitary instance, and that the large breadth of potatoes sown in the country at large may be still spared from the desolating ravages of a general blight. The taint has also been traced in some fields in the county of Dublin and other places, but by some the sickly and shrivelled appearance of the plant is attributed to the unnaturally high winds which prevailed since the commencement of the month of July.

USES OF THE IRISH CONSTABULARY.—Owing to the large draughts which this country has supplied to the British contingent in the East, Ireland, and its Capital especially, has ceased to be the great resource of the Queen's land service. As garrison duties, however, are still indispensable, and as piles of noble barracks have, moreover, to be kept from falling into dilapidation, the authorities have come to the conclusion that the time has arrived for the employment, as a substitute for the military, of that admirably equipped and disciplined body of men, the Irish country constabulary. A large reserve of this force is stationed at the depot barracks in the Phoenix Park, and orders, it is understood, were issued at the close of the last week to have the men held in readiness to take their turn at the various guard-mountings in the city, as well as to discharge other duties which heretofore fell upon the regular troops of the line. With these objects in view, the barracks recently vacated by the regiments now on foreign service are to be immediately occupied by detachments of constabulary; 1600 men are to be stationed in Aldborough barracks, on the north side of the city, and an equal number in Beggar's-bush at the south side, both of which buildings have been for several weeks consigned to the care of a non-commissioned officer and some half dozen rank and file. The propriety of thus employing the constabulary is more obvious when the present tranquil state of the country is taken into consideration, the truth being that in many localities, the presence of an armed force for the repression of crime is no longer needful, and that, were it not for a pressing emergency, the question of an extensive reduction could not, with any show of justice, be much longer kept out of public view. Attention has already been directed to the peaceful condition of the rural districts, as indicated by the calendars of prisoners for trial at the approaching assizes. In the south, as well as the north, it is the same story—either empty goals, or, if partially filled, only with persons charged with offences which might more properly be disposed of by a bench of country justices than by the judges of assize. In the west, too, the same order of things seem to prevail. A Galway paper of Saturday thus reports:—"We are happy to be able to state that the criminal business to be disposed of at our forthcoming assizes is very light, and the cases of a minor character. There are, we understand, only nine or ten prisoners to be tried, every one of whom, without a single exception, stands charged with offences of a nature likely to be treated with short incarceration."—*Nation*.

The *Western Star* has the following remarks in reference to the progress of the "Saxon invasion" of the 19th century:—"That there are hosts of adventurous capitalists, lured by the alleged cheapness of land in the west of Ireland, continually passing over the country in search of investments is one of the greatest anomalies in the social history of the British Empire. We have been frequently visited by persons from the sister isle seeking information respecting localities in which land may be to sell. Not only from the more agricultural districts of Scotland, but even from the central and southern counties of England, the landseekers are flocking in surprising numbers. Most of the smaller capitalists with whom we have conversed are deeply impressed with the importance of title in their purchases; a Parliamentary title they seem anxious for, were it but for the smallest farm. During the last six months it would amaze one even to estimate the numbers who have settled in Galway and the neighboring counties. The revolution steals onward. The invasion, though not so warlike as that of Strongbow, is still as complete; and the lapse of seven centuries has rather increased than lessened the desire on the part of the Scot and Saxon to obtain the possession of land in Ireland. The cry is still, 'They come! they come!'"

THE IRISH IN FRANCE.—Napoleon only became a member of the French Government as Consul in 1799, and until then had no power either to create or conserve regiments. It was the affair of the Directory. But the Irish Brigade as such had ceased to exist in 1792. Berwick's regiment took the number of 70 as a French regiment; Walshe's that of 74. Both officers and men, from that moment, became and served as French against England. Dillon's regiment, on the contrary, joined the enemies of France on the Rhine in the army of Conde, subsequently took service in England, and remained in that service fighting against France. If Napoleon did not re-organise the Irish Brigade, he did what was better. In 1803 he organised the Irish Legion, which was to be composed of several Irish regiments, and desired to make part of the expedition then preparing to sail from Brest for Ireland. The officers who received commissions in the first regiment of the Legion were mostly men who had fought or suffered for the cause of Irish independence, in 1793. It never ceased to serve in the French army throughout all the campaigns down to 1815, when it was disbanded in the September of that year, at the same time with the French army. In this regiment, which Napoleon had in his service to the last moment, he reposed the greatest confidence, which he frequently showed by employing it in preference to his other foreign troops.—*Recollections of an Officer of the Irish Legion*.

THE GENUINE BRITISH HEART.—There has just been a striking instance of that impulsive and spontaneous generosity which we are requested to consider as so eminently characteristic of the genuine British heart. More than thirty years ago, a poor little orphan, named Ann Leech, born in the vicinity of Limerick, obtained an asylum at her grandmother's residence in London. There she resided ever since, leading a laborious life, and becoming married to English husbands twice in the interval. Neither of her marriages had been remarkably advantageous; and her second widowhood left her so completely destitute, that she was compelled to seek admission into the workhouse of St. Giles. One morning, an officer of that institution brought a cab to the door, and bade the poor creature get into it, as he was going to "treat her to a sight of London Bridge." She entered, they drove through Holborn, and, after a circuitous route of five miles, they reached the promised bridge, when a screw-steamer, the *Secret*, was on the point of starting for Limerick. The porthouse official obtained a boat and told Anne Leech she might pay a visit to the *Secret*, as the Captain would afterwards send her safely back to the "Bridee"; but the boat had no sooner arrived alongside, than he delivered the poor creature up as a passenger to Limerick, paying ten shillings for her fare, and leaving four leaves for her sustenance during the voyage! After a weary interval of seven days, poor Anne Leech was landed in her native city, in a condition bordering on starvation; and the police actually brought her before the Mayor, under the impression that she was a lunatic. "She was so exhausted from fatigue and hardship," says the report, "that she was scarcely able to stand." With some difficulty she told her dismal narrative to the Mayor, who very naturally exclaimed—"Have they any humanity at all in England? The Captain of the *Secret* being examined, corroborated her story, and the bench decided upon communicating it to the Government. This is only one isolated example of a regular system, however; and we are not sanguine that Government will exhibit any extravagant inclination to interfere."—*Nation*.

The *N. Y. Church Journal*, a Protestant paper, says, "The Irish Reformation seems to be languishing. The Dissenters are talking about another Hundred Missionaries forcing into benighted Ireland. They are encouraged to it, they say, by the success of their attempt last year?"

THE PERSECUTION IN BADEN—LETTER FROM THE ARCHBISHOP OF DUBLIN.

The *Univers* publishes the following letter from the Archbishop of Dublin, conveying a subscription of 325 francs from the diocese of Ferns, and of 175 francs from that of Dublin, in aid of the persecuted Archbishop of Freiburg. "Our readers," says the *Univers*, will remember that the venerated prelate has sent several like contributions for the same purpose:—"Sir—Permit me again to have recourse to your kindness to add 500 francs to the subscription in aid of the persecuted Church of Freiburg.

"Much as we have been consoled at learning that the Government of Baden, yielding to counsels of moderation, has liberated from unjust imprisonment the venerated Archbishop, we nevertheless regard it as a duty to sustain him by our contributions as long as the struggle in which he, with his clergy, is engaged shall remain undecided. "The courage, prudence, and moderation of the Archbishop excite admiration, shed a lustre on the Church, and encourage us to hope that the principle defended, at the expense of such long suffering and so many sacrifices, will finally triumph. The prayers of the faithful throughout Christendom, ascend daily to Heaven, imploring the Divine assistance to enable the Confessor to support the conflict until the liberties of the Spouse of Jesus Christ be fully and adequately recognised and established.

"Here, as I observed on a former occasion, we have often to deplore the existence of that evil spirit which has given rise to the persecution in Baden.—Even recently, a very trifling item proposed in the budget, of public expenses, as remuneration to Catholic chaplains in the English prisons, was rejected by the fanaticism of some members of the House of Commons, who have baffled the benevolent intentions of the Minister, and thus left the poor prisoners whose wants are of the most urgent nature, without spiritual instruction or aid of any kind.

"The same spirit has characterised the deliberations of a meeting held not long since, by the representatives of the various sects, with the view of exercising a common action in the war which they wage against the Catholic faith. Their opinions and doctrines were contradictory on all religious questions, but they were agreed on one solitary point—their hatred of Catholicity. The resolutions and professions of the meeting were reducible to three points—firstly, to endeavor to have the grant to Maynooth withdrawn; secondly, to persecute our convents; thirdly, to have Catholics excluded from Parliament. In protesting against the grant to Maynooth, the sectaries were silent on the subject of the enormous wealth of the Anglican Church in Ireland—wealth extorted from a Catholic population, which has always rejected the teaching of that Church.

"The fanaticism which has inspired these resolutions is that of the Puritans of the time of Charles I. and Cromwell, who, at first, professing to have nothing in view but the triumph of truth and evangelical freedom, in opposition to Popery, did not cease until they had destroyed the Protestant Church, and conducted the unfortunate monarch of the day to the scaffold. It is deplorable to see this spirit of fanaticism encouraged and sustained for the gratification of party.

"The *Univers* has exposed some of our fanatics to public odium, by calling the attention of Europe to the extravagance, injustice, and dangerous tendencies of their acts. We are deeply grateful for those services, and we trust it will continue to excite the sympathies, not only of France, but of the other parts of Europe in favor of Ireland, which, notwithstanding her sufferings, and the dissensions of which she has often been the victim, is still a great Catholic nation; whose fortitude and faith do honor to the Church. We have not forgotten the contribution sent by the subscribers of the *Univers* to our poor, during the period of the late famine. These succours have served to protect the faith and preserve the lives of thousands of our people, who cease not to pray for their generous benefactors and the welfare of the country to which they belong.

"Permit me to assure you of the esteem with which I have the honor to be, &c. "PAUL CULLEN, Archbishop of Dublin. "Dublin, June 21, 1854."

GREAT BRITAIN.

THE REV. W. G. WARD.—This gentleman, who was formerly Fellow of Balliol College, Oxford, and who was stripped of his M.A. degree in 1844 on account of his Romish tendencies, has had conferred upon him by the Pope the cap and ring of a Doctor of Philosophy, with which Mr. Ward was solemnly invested on Thursday week by Cardinal Wiseman.

QUEEN VICTORIA AND NAPOLEON III.—A meeting between the Queen of England and the Emperor Napoleon, on the occasion of the embarkation of the French troops at Calais, is considered probable.

It is said the new costume of the British infantry has been hit upon as follows:—A wide or easy-fitting frock coat, "that a soldier might mow in;" loose trousers, of a dark color, for all seasons; a soft elastic stock, and a light low crowned shako. It is said that the grenadiers' caps and the Highlanders plumes, are to be totally done away with.

NEW WAR MISSILE.—Last week an important experiment was made, to test the merits of a newly-invented messenger of destruction, which seems likely to prove a very formidable addition to those now used in either naval or military warfare. The invention, we are pleased to say, emanates from an inhabitant of Warwick, Mr. Samuel Hesselstine. The experiment on Friday, which was merely preliminary, in order to try the flight of the shell, took place on the beach, under Fagborough, a hard clay cliff, forming a natural target; the shot or shell, for it may be used charged or not, as circumstances may require, is a laterally exploding missile, and was fired from an old five-pounder brass gun, which, much to the disadvantage of the trial, was one-tenth of an inch over its proper gauge. On the occasion hollow shot was used. The missile in construction, as nearly as we could judge, is a conical ball, about seven inches long, or nearly twice the diameter of the bore, its sections being 1-5th less area than the gun; 6 ribs about 5-16th of an inch thick, placed at equal distance on the shot at a slight angle, and extending about two-thirds of its length, fit the gun with the ordinary clearance, and a ring fits loosely at the back of the shot supported by the six ribs; so that while the propelling force of the powder is fully used, the resistance of the air to the shot is only 3 fifths of an ordinary cannon ball, as the ring only travels a comparative short distance. The after-part of the shot is cast hollow, so as to throw the centre of gravity as forward as possible; the distance from the gun to the cliff was about 500 yards; of the 8 shot fired into the cliff five were dug out and were found to have penetrated some four or five feet into hard clay, the whole of them having entered point first and to judge from the holes made and the peculiar whizzing sound produced, the slight inclination of the ribs seems effectually to have rifled the shot in its flight. The shell upon this principle has a bolt running through its length, so as to render it much stronger longitudinally than laterally, consequently, its effect on entering a ship's side or wall, and exploding, must be very destructive. The experiment, which took place under the superintendence of the inventor, was considered highly satisfactory. It is probable further experiments will be made; and as the moving of the guns and other necessary arrangements are attended with much trouble and expense, several patterns will no doubt be tried.—Shells of this kind will be of no little use in the Baltic and Black Seas, as air may be taken as correctly with them as with a rifle ball, and one of these from a 68-pounder would certainly be a most unpleasant visitor. We may add that the weight of the shot used was about 6 lbs. 14 oz. and the charge of the powder 1 lb.—*Essex Standard.*

THE SISTERS OF MERCY.—A London journal, the *Leader*, commenting on the English custom of raising subscriptions, for charitable purposes, by what are called charity dinners, pays the following honest tribute to the Sisters of Mercy:—"There is another mode not practised by the Church of England, and more beautiful by far. Let us describe an instance. At the east end of Hammersmith, there is a dwelling called Elmhouse, inhabited by Sisters of Mercy—and good and merciful they are. Fourteen ladies, some of them born to luxury, live and labor in that house.—They have gone forth, into the lanes and byways, into places where few ladies penetrate, and they have caught up and carried to Elmhouse no fewer than sixty-two aged and poor old women. They have washed them; they have tended them; they have fed, and clothed, and sheltered them. It is a beautiful sight to see—a sight tender hearts weep with joy over. The Sisters of Mercy themselves wait upon their aged guests; make their beds; scrub their rooms; wash their clothes; cook their food; do all, and more than all, that servants would do. Two of them drive a cart round to the neighboring Catholic families to gather up broken victuals; for these Sisters of Mercy are Sisters of poverty too, and have no luxuries, no turbot and Champagne, no public dinners, little beside daily bread and water. Nor is this all. The house is not in good repair, and the rain drips through the roof; but the Sisters of Mercy give up the rain-proof rooms to their guests, and sleep themselves, where the rain may patter through at pleasure. How different from the charity-dinner mode of helping the poor.—Yet these are the institutions which the Spooners and the Newdegates call upon us to destroy."

CATHOLIC VS. PROTESTANT EDUCATION.—A Blue Book from the Committee of the Council on Education, has lately been laid before Parliament. The Rev. J. P. Norris, one of the Inspectors of schools, bewailing the gross ignorance of the population in the English mining districts, contrasts their condition with that of the miners in Popish Belgium:—"In a short tour of inquiry," he says, "made last autumn through the Belgian coal fields, I found that the miners made up for the poverty of their earlier schooling by attendance at Sunday schools and evening schools, in the interval of their work. Some of these evening schools were especially devoted to the instruction of the portions of overmen, in mensuration, and mining science. Prizes and certificates are given by the municipal authorities who support those schools, and their effect was plainly discernible in the intelligence and politeness of those with whom I conversed, at their work." "In South Staffordshire," he proceeds to say, "the case is far different. The child who goes down into the pit at ten years old is consigned to darkness morally as well as physically. I shall not soon lose the painful impression left upon my mind by an examination, by torch-light, of nine collier boys, whom I got together in one of the best ordered pits on the western side of Dudley. Their ages varied from 10 to 15. Six had once attended school, and professed to be able to read; two still attended a

Sunday-school occasionally. Only one could answer the simplest questions in arithmetic—what 2s 6d on 3s a day would amount to in a week? how many cwt. there were in a ton? how many lbs. in a cwt? One, with great difficulty, multiplied 28 by 4. Passing from the 'reckoning night' at the office to the great reckoning day, they told me at once that I referred to the last day, when God would judge us all. What would he ask? They appeared to have forgotten the Commandments. Those who had been at school by degrees began to remember something about them, and could say the fifth and eighth when started.—None knew how many Gospels there were, I began 'Matthew,' one called 'John?' none could tell all the four. How many Apostles? None knew. Which was the wicked one—the traitor? One said 'Peter,' another 'Abraham?' none knew. Throughout my tour in that dark district, the thought of that benighted group of boys, and the almost melancholy expression which the torch-light showed me on the pale faces of the elder men, seemed to follow me, and drive me like a goad."

THE CROPS.—In the western counties the cereal crops are generally promising. The late rains have retarded the hay harvest, and in some places there will be deficient crop; but fine weather having now set in it is hoped that the hay crop, on the whole will be an average one. The potatoes are most luxuriant.

Recently, Mr. Levedon, M.P., was brought before the sitting magistrate, charged with and fined for being drunk, and incapable of taking care of himself. Last week another Member of Parliament figures as chairman for a mining company, of the genuine Anglo-Bengalee sort. A jury has pronounced the proceedings to be gross fraud.

MORAL SCOTLAND.—It is a long time now since Scotland has been eminent amongst the nation for its bigotry, its cant, its hypocrisy, and its pharisaism. Scotsmen have, nationally speaking, for as long a period claimed for themselves a larger than their own share of purity and piety. But, strange as it may appear, away from home, they without any apprenticeship, very speedily become masters of all profanity; and can, if they so choose it, style themselves the chief of Sabbath breakers. Bred up as they are, in an atmosphere of hypocrisy at home, they no sooner leave the boundaries of their own little bit of earth, than they mock at the reverend Tartuffes before whom they erst trembled in abject fear; and in the recklessness of their new found freedom, do such things as make the less pharisaical dwellers in other lands, point to them as children of Belial; and the example they offer is more dreaded than a visitation of plague, or the agonies of famine. Even, however, at home they do most marvellous things. It is no very long time since two of their greatest cities were disputing which was the more drunken. During that short and highly amusing, yet melancholy conflict, much 'dirt came out.' A few glimpses into the dark corners of 'Godly Scotland,' were unwillingly, we believe, afforded to those who were not ordinarily admitted behind the curtain of their Gehenna. It was found that their Sunday, which they would wish by act of Parliament to have changed from a day of Christian rest, into one of judaical gloom and ruefulness, was not in either city so altogether free from the stain of sensuality, as they wish the world to believe. But the hypocrisy was made manifest, and that was the crime. It was the exposure of their evil doings which gave them the keenest sense of pain. That was the stab in the dark, which their friends lago-like gave them; and which they had by any means to get skinned over, if not thoroughly healed. Saints and pseudo-saints, alike felt the bitter sting which the drunken fight had left behind it. They were afraid lest the ungodly in their esteem would find mirth in the exposure of their wickedness; and their fears were the forerunners of the fact. We are glad in the unveiling of the hypocrisy; but we also most sincerely grieve that our 'brither Scots' are not so pure as they would be thought. What, then, do this 'whited sepulchres' in their extremity? Do they forthwith strive to learn to do that which they before only affected? Do they endeavor to purge and live cleanly? Do they forswear strong potations, and eschew doubly-charged tumblers? Do they cease to speak of Christianity—for pretence, making long prayers—and begin to practise its doctrines, and act according to its laws? Heaven save our precious souls! not at all. Practice is not for your Calvinistic Scot; he will leave that to the poor benighted Papist. Did a good Calvinist change his course of life—that would involve confession of former error. Now, the Scottish Christian abhors confession in any shape, much less would he confess himself in the wrong. No, no!—embued with the profound spirit of his hair-splitting metaphysical belief, or non-belief, he commences a crusade against the whisky shops, where over wrought artisans, perhaps, too often find their only substitute for oxygen; and deluges Parliament with tons of paper, loaded with rapid common-places, or worse, blasphemous perversions of divine writ, in denunciation of all dealers in exposable liquors. This was a great idea. Who thenceforth could charge Scotsmen with the crime of drunkenness? They who would petition against Sunday whisky selling could not surely be guilty, at home, of Sunday drinking? The *casus belli* between the *Scotsman* and the *Glasgow Herald* was removed; the bibulous tendencies of the 'citizens, whom they respectively enlighten by their editorial incubations; were effectually checked, and the country freed for ever from all stain of drunkenness.

O Scotland, much do we love thee! The story of thy brave bearing in olden times, when persecuted to the death for conscience sake, merits and commands our deepest sympathy. But thou hast fallen on evil days. The glory has departed out of thee. Thou art grown old and insane, and needest Parliament to make sumptuary laws for thee. Is it not so? Prove to the world that thou art basely, vilely slandered. Re-assert thine independence. Think for thyself, and let not the ghost of 'Sir Andrew Agnew, in the dwarfed and shrunken guise of a Mackenzie, awe and overpower thee. Trusting in the moral might, and self-reliance of thy sons, conquer thy failings without legislative dictation, and be great as thou once wert free.—*Glasgow Free Press.*

The *Montrose Standard* humorously observes that if the Registrar-General had included in his statistical report, recently laid before Parliament relative to religious worship in Scotland, an aggregate of the sleepers in church, on a given Sabbath, it would not have been the least interesting part of his important document. Somnolency, somehow or other, seems intimately connected with church service. There are very few congregations without a regular staff of habitual and confirmed sleepers.

"Anti-Humbag" complains bitterly to the *Times* of "Sunday in Scotland." He arrived at Glasgow on a Sunday to visit a bachelor friend, who had not expected him, and had not provided a dinner. "We sallied forth at five o'clock in quest of a tavern or restaurant where we could obtain a moderate repast. Conceive our surprise and annoyance to find all such places closed for the day. Feeling acutely, however, that a dinner somewhere was indispensably necessary, we proceeded to one of the largest hotels in this city; but, to our astonishment, although the door was open, we found no one in the coffee-room—no one in the commercial room—no one in the bar; and we could not find even a waiter in the way. Not caring to disturb the solemn stillness that prevailed, we next went to another equally respectable hotel; and, being this time fortunate enough to find some lucky individuals 'dismissing their dinners' in the coffee-room; we rang the bell and ordered ours. The waiter looked at us with astonishment on receiving our order, and assured us that it was not in his power to comply with our request, for that his master would be liable to a heavy fine were he to do so, as we were not staying at the hotel. My friend happened to know the landlord, as he frequently used the house, and went to remonstrate with him. It was all in vain, however; he declared that under the recent act he would be liable to a heavy fine if he were to supply us with a dinner. We told him that we had heard that he could not sell us wine or spirits, but that he might at least give us something to eat.—The landlord assured us that the supply of eatables was equally contraband; and cited an instance of a small eating-house-keeper, who, a few days since, was fined £1 for having sold some eatables without any drink, and that if he had sold drink the penalty would have been £7. After much entreaty, however, (for we were nearly famished,) he suggested that we should take beds in the house, even if we should not use them, and then that he might venture to give us a dinner. To this we gladly assented; and, having engaged beds as a matter of form, we were permitted to get our dinner. So that, by this evasion of the laws, and by this expedient only, could we in this good city of Glasgow procure a meal on the Sabbath."—*London Spectator.*

UNITED STATES.

THE FRENCH CATHOLIC CHURCH IN KEESVILLE.—The eagerness with which anything at all in disparagement of Catholicism, is seized upon by a portion of the press of this country and bandied about until it assume proportions of importance, has rendered current the assertion made a few weeks ago in the *Whig* paper of this village, that difficulty had arisen between the French-Canadian Catholics of Keesville and the Bishop of Albany, similar to that which has sprung up between the trustees of the Church of St. Louis and the Bishop of Buffalo. We did not think at the time that any notice of that very veracious announcement would be taken abroad; but as the assertion has since become the burthen of a widely circulated paragraph, it is time the falsity of statement should be publicly exposed. No controversy whatever has occurred between the Canadians and the Bishop, as to the ownership of the church property in this village. The establishment of that church is an enterprise he has looked upon with the greatest satisfaction; and, with a delicacy that proves how little he is disposed to interfere with its prosperity, he left the selection of a pastor to be made by the Bishop of Montreal aware that an appointment from such a quarter would in the highest degree please the Canadians. To suppose that after such treatment the Canadians could engage upon a frivolous pretense in a quarrel with the Bishop of Albany, is insulting in the extreme. We have conversed with the most prominent among them on the subject, and find them all indignantly repudiating the feeling which the Republican, by implication, has taken the liberty of ascribing to them *Keesville Gazette.*

The *N. Y. Tribune* gives an account of a *fracas* between some Irish and a body of German Protestants. Of these latter there is a society called "Turners" and it seems that whilst a procession of these was passing through the streets, some of its members insulted and indecently handled a young Irish girl.—This brutal Protestant outrage, immediately aroused the indignation of the countrymen of the insulted girl; and a serious fight occurred—the Protestants having commenced with clubs, knives, and guns—which was with much difficulty put a stop to by the Police. Several of the Irish were stabbed by their Protestant opponents.

PROTESTANT POOR-HOUSES.—Buffalo, July 21.—In consequence of various rumours concerning a large number of deaths by cholera in the Poor-house in this city a large party of physicians and citizens visited the house to day and found every thing connected with the establishment in the most horrible condition. Within 24 hours 18 insane persons and seven others had died of cholera; and four more were in a collapsed state. The house was found to be so foul and filthy that it was almost impossible for persons to enter it. The inmates are in the most awful condition imaginable. On inquiry it was found that they had been kept on insufficient food, and that of the worst quality. Their regular diet has been, for breakfast a piece of bread cut in pieces about five inches square, with coffee made from barley, and a piece of salt pork for dinner they had the same fare, with the exception of the coffee, and for supper they had bread and tea. This is the kind of food the poor inmates have been accustomed to. Scurvy was also found to be raging in the building as well as cholera. Several deaths from actual starvation had taken place, particularly among the children. These disclosures cause the most intense excitement throughout the city.

EMIGRATION.—The total number of emigrants arrived at this port from the 25th of June to the 21st of July, four weeks inclusive, was 22,773, being an average of 6,693 1-4 per week, or nearly one thousand per day. During the same period but 160 are reported to have died on the voyage, of whom 122 were children and 38 adults.—*N. Y. Freeman.*

The very Rev. Antoinette Brown, we see, filled the pulpit of Rev. Luther Lee on Sunday last, and had a crowded house. She was neatly dressed, with rather a dripping watch establishment, and after throwing off a cap she presented herself at the desk, and made her prayer a long one, after the Presbyterian usage; and preaching the bible open before her, took her text and walked into her discourse.—Her subject in the morning was one on which woman might be expected to speak with some feeling. It was *Love!*—*Syracuse Chronicle 10th.*

COMMERCIAL MORALITY.—PLAIN TALK.—The *N. Y. Sunday Mercury* in connection with the case of the merchant in prison on a charge of setting fire to his warehouse, says:—"We care not how this case of Mr. Peverelly turns out—for we believe he will escape punishment—it cannot shake our belief in the fact that three-fourths of all the fires in the Seventh and Eighth districts are the work of the merchants who occupy the stores, and to whom a burning out comes as a salvation from utter insolvency. We have often noticed that the warm May breezes have a direful effect upon our fur stores—that a steamer's news announcing a heavy fall in the price of cotton, always lights up a midnight fire in a store piled with that commodity—and that the refusal of the banks to discount the notes of a wholesale dealer always compels the insurance companies to pay for his stocks. The rowdy firemen, who set fire to stores, can be found in the counting-rooms along Cedar, Pearl, Water, Frost, South, and other business streets down town."

POLITICAL MORALITY.—Congress is disgraced every week by scenes too low for the meanest grog-shop in our cities. Vermin and reptiles in the form of men occupy the seats once dignified by statesmen and patriots. Bribery is too barefaced and high-handed even to ask the scene of secrecy or modesty. Drunkenness, duelling, and debauchery are every-day views of Senators and cabinet ministers. The municipal affairs of our cities are not much better. Blackleg judges sit on the seats of justice, bribed juries acquit the murderer and the felon, and the laws are not pretended to be observed. He is simply laughed at, who remonstrates at the profligacy, and corruption, the rottenness, and the neglect of State or city officers.—*Christian Inquirer.*

HORRIBLE AFFAIR.—The *Charlottesville Advocate* has a letter from Morgan county, Ky., stating that on the 30th June, a dreadful affair occurred at Bloomington, in that county. Two lawyers named respectively Eastley and Hazelrig, were rival candidates for the office of County Attorney. During the canvass on the day before stated, Eastley, in a speech to a crowd of the electors, declared that Hazelrig was a liar and had committed perjury. Immediately Hazelrig stepped up to the stand, and without a word, pointed a revolver at his assailant, discharging the contents into his head, blowing out his brains and causing instant death. Hazelrig surrendered himself, was examined, and acquitted on the ground of justifiable homicide.

IRISH PROTESTANTS IN AMERICA.—Dr. Lewis, an Episcopalian clergyman, has published tracts recently. One of them is on the observance of Sunday. He says:—"Irish Protestant brethren present the strangest appearance of all. They are strongly attached to the Protestant faith; very particular in having their children baptized and confirmed; eager for the services of a minister in sickness and at funerals; but yet, with all these good habits, very careless about God's holy day, and His public worship. Do they think that strictness in one or two points is to save them while they break Gods other commands? It is their whole religion to hate Popery? And are they in fact making themselves like the Romanists, when they so exalt a few forms—when they send for the minister in the last moments as a sort of extreme unction, while they neglect the weightier duties of the law, profane the sabbath, and forsake the sanctuary? An intelligent Irishman, who called on me to baptize his dying child, said to me, 'I had a God-fearing mother, and I did once live with the love of God in my heart, prayed in secret, and in the family, and went to church and Sacraments regularly; but in this country I have given all up, and have even worked on Sundays.' We Irish Protestants are worse than the Romanists," said he, "for their priests do compel them to go to mass, but we neglect God's worship altogether." As to other foreigners from the Continent, he says:—"Infidel foreigners are aiming at the entire overthrow of God's holy day. A fifth of the population of one of our cities presented petition to its authorities, for the total repeal of all Sunday ordinances, so there might be a free indulgence in social parties for cards and dancing, and all manner of amusements, not hesitating to avow, as the ground of the petition, that they entirely disbelieved in the religion which requires a Sabbath. Sunday papers in the German language, from many presses, speak in the same hostility to God's holy day."

GALLANT EXPLOIT.—The American sloop-of-war, "Cyane," has completely destroyed Grey Town, on account of the inhabitants refusing reparation for some wrongs alleged to have been done to an American Steamship Company, and for an insult to a diplomat named Borland. The affair seems to have been, as far as we can make out, a case of the most barbarous piracy which has ever been committed by the national vessels of a civilized state. It would seem as if a flourishing little community has been rendered homeless, an immense amount of property destroyed, and a valuable trade put an end to, merely to gratify the wanton school-boy taste of some of the American authorities for the burning of powder and the doing of mischief. As to any honor of arms acquired, it is quite out of the question. Grey Town consisted of wooden houses, and had no means of defence, except one small brass gun for gala days; but to make sure of perfect safety, Commander Hollins sent a small party on shore before he began his bombardment to bring all the arms, including the gun, away. Under such circumstances, to do so much mischief ought to have been the last resource after long suffering had been exhausted, since it was plain that the Americans always retained in their own hands the power of inflicting punishment. Capt. Hollins, however, could not allow the chance of such a splendid military exploit to pass him, and the mischief has been done.—Elsewhere we give some particulars, to which we may add the following, as to the offence committed against the Ambassador. The police at Grey Town were in pursuit of a man accused of murder, when Mr. Borland happened accidentally to be in the town, and offered his protection to the supposed malefactor. This most undiplomatic conduct led to discussions between Borland and the townspeople, in the course of which the ambassador went ashore with a rifle, and had a complete bout of billingsgate with the inhabitants. He was at length mobbed and a bottle thrown at his head by some unknown person, for whose arrest the authorities immediately, but vainly, offered a reward. It should be added that Borland was not accredited to the Mosquito country at all; and, therefore, was a mere private individual, with no right to take part in any dispute.—*Montreal Herald.*

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUGUST 4, 1854.

NEWS OF THE WEEK.

The arrival of the *Canada* brings us European intelligence to the 21st ult. The relative positions of the contending parties have not materially altered, but strong doubts are entertained as to the good faith of Austria, in her late adhesion to the Western Alliance; it would appear that she is backing out, and that, in spite of protocols, her sympathies are decidedly Russian. Sir C. Napier has withdrawn his fleet from before Cronstadt, partly, it is said, on account of the Cholera, which was raging on board several of the ships; the expedition against Sebastopol has been postponed *sine die*. In the meantime, the season for active operations is wearing fast away; with the autumn, negotiations will be again commenced, and Russian diplomacy will reconquer in the Cabinet more than it has lost in the field.

The only other important European news is from Spain, where the insurrection is becoming general, and seems to indicate a Revolution. The insurgents were masters of Madrid.

MR. HINCKS AND THE BISHOPS OF CANADA.

On the hustings, during the election for South Oxford, Mr. Hincks is reported to have addressed the electors, on the subject of the "Clergy Reserves," as follows:—

"We are told that the Roman Catholic Bishops of Lower Canada are hostile to the secularisation of the Reserves. I will give them the benefit of that statement. . . . There has been a document issued, which was signed by seven of the Bishops."

And then, after having insinuated that the opposition amongst Catholics in Lower Canada to secularisation owed its origin to the intrigues of Mr. George Brown, Mr. Hincks had the politeness to add:—

"IT IS WITH THE ILLITERATE, WITH THE MOST OPPOSED TO PROGRESS, AND MOST UNDER THE INFLUENCE OF THEIR CLERGY THAT MR. BROWN CADALS."

Mr. Hincks of course must know best, whether a document such as that to which he refers, has been issued by the Bishops of Canada: and we have no right to demand from him, that he should, from any motives of delicacy, avoid mentioning the circumstance, if it really has occurred—if it be not in fact the product of his fertile imagination. Of this we have no right to complain; for—as we have often said—the Prelates of the Church are the best judges of what the interests of the Church require; and we may be sure that they will never obtrude their opinions upon the Government, unless circumstances imperatively call for their interference. Even our opponents must admit—that our Bishops and Clergy are not justly obnoxious to the reproach of meddling with politics—that they have ever distinguished themselves by their dignified reserve, and the prudent manner in which they have kept aloof from the political squabbles of the day. Their influence, if exercised at all, has always been exercised in the cause of law and order. The sum and substance of their political preaching has been—"Fear God, Honor the King, and be obedient to all in authority, for conscience sake." And we believe that it may be truly said, that, throughout her dominions, Her Majesty has no more loyal and devoted subjects, none who more fervently pray for her happiness, than the Bishops of Canada, and those very "illiterate" Catholics who "are most under the influence of their clergy."

At the same time, it is hardly to be expected that, when in their opinions, the interests of the Church are concerned, the Bishops of the Catholic Church, alone of all the members of the different ecclesiastical organisations in Canada, should refrain from temperately, and constitutionally giving expression to those opinions. Anglican clergymen, Presbyterian, Baptist, and Methodist ministers have spoken publicly and warmly on the question of the "Reserves;" and upon no principle of right or reason can that, which is freely tolerated in the latter, be objected to in the former. As citizens, our Catholic Clergy have as much right to form and express their opinions on any political question, as have the members of any other denomination: as specially entrusted with the superintendence of Christ's Church in Canada, and bound to watch over the spiritual interests of the whole community, it is their duty, if they see those interests menaced, to adopt such measures, as they in their wisdom deem best to ward off the threatened danger. We suppose that even Mr. Hincks will hardly have the impudence to deny this, or to assert that, whilst the ministers of every Non-Catholic sect are at liberty to interfere in politics, the Pastors of the Catholic Church alone are to be debarred from making known their opinions upon a question in which they are deeply interested.

No; Mr. Hincks does not do this. But, because he suspects—with, or without; reason it is not for us to say—that those opinions are hostile to the policy which he advocates, he thinks to neutralize the effects of that opposition, by a sneer at those who hold them; and by falsely representing them, and those Catholics who are most under the influence of the Church—

(that is, who most faithfully fulfil their religious duties—as caballing and intriguing with their bitterest enemies, against the high and mighty, most excellent, and immaculate Mr. Hincks! Mr. Hincks may be a wealthy, and a very smart man; in his own estimation, as holding a government situation, he is, we dare say, a most important personage; but we beg leave to assure him—that neither his wealth, nor his office, entitle him to be impertinent—and that, when he accuses our Catholic Clergy, of caballing, or of encouraging others in caballing, with Mr. G. Brown—and sneers at Catholics, "most under the influence of their Clergy" as "illiterate"—he shows himself as regardless of truth, as he is deficient in common courtesy, and all gentlemanly feeling.

And yet we should feel grateful to Mr. Hincks for having at last thrown off the mask, beneath which he has for some time contrived to conceal his real features; we should be thankful to him for having so declared himself as to render it impossible for any honest Catholic to trust him again. His sneers hurt us not: his mendacious assertions fall perfectly harmless from his lips. He knows, and every one knows, that the Catholic Clergy, and the laity who are most under their influence, are the very best men in Canada to intrigue with Mr. Brown. Not that there would be, after all, anything so very atrocious in such intrigues. Mr. Brown is, to say the least, as good a man, as honest a man, as liberal a man, and as favorably disposed towards Catholics, as is Mr. Hincks. The difference betwixt them indeed is all in the former's favor—for certainly no one can accuse Mr. Brown of being a hypocrite; and we must confess that we prefer an out-spoken unscrupulous foe, to a treacherous friend. Indeed, of the two, Mr. Brown, with all his faults, would be a less disreputable colleague for Catholics, than Mr. Hincks.

Nor need our Bishops, our Clergy, nor the laity "most under the influence of the clergy" take it to heart that they find no favor in the eyes of Mr. Hincks. It is no new thing that Catholics who are faithful to their Church, and docile hearers of their Pastors, should be specially obnoxious to men like Mr. Hincks. Honest Catholics need never expect to find favor with "Jack-in-Office." Jack reserves his smiles for your Liberal Orange Catholics—fellows with whom, as hypocrites, and false to their spiritual mother, he has naturally a community of feeling. So it ever has been, and ever will be. No doubt, if Judas Iscariot, after the little transaction with the High Priests—the "Sanhedrim Job"—had not been so rash as to hang himself, he would in time have become a wealthy and distinguished citizen of Jerusalem: might, perhaps, have been advanced to some confidential and lucrative situation—nay, who knows—in time have been promoted to the dignity of private secretary to Pontius Pilate.

But what a confession for Mr. Hincks to make! After having so long endeavored, through his organs of the press, to make it appear that his policy on the "Reserves" question was viewed—if not with approbation—at least with total indifference by the Catholic body, now he publicly tells his constituents, that that policy has been strongly opposed—by Bishops—by Catholics—and just by those Catholics who "are most under the influence of their clergy." We leave our readers to draw their own conclusions.

We trust too, that when again, with sleek face, Mr. Hincks attempts his former professions of liberality towards Catholics, and of respect towards their Clergy, his language on the hustings may not be forgotten: and that it will be remembered that he has denounced those Catholics, "who are most under the influence of their clergy," as "illiterate" and as "most opposed to progress." There is but one logical inference that can be drawn from these premises, viz.—that, according to Mr. Hincks, the Catholic Prelates and Clergy, whose influence develops such effects in those who are most subject to it, must be themselves "illiterate," and "enemies of progress." Holding such opinions—as it is clear he does—it is certain that Mr. Hincks will never seriously endeavor to promote a Catholic system of education in Upper Canada; as the result of such a policy would be to bring the Catholic youth still more "under the influence of their clergy," and thus, according to his theory, to perpetuate that ignorance, opposition to progress, and hostility to the Hinckian policy, which he now deprecates, attributing it to Catholic ecclesiastical authority.

CATHOLIC PRESS IN UPPER CANADA.

The opinions of our Upper Canadian Catholic cotemporaries at the present juncture, are more than ordinarily interesting; because it is in their section of the Province that the results of the Ministerial policy will be most immediately apparent. Speaking of the composition of the future Parliament, the *Catholic Citizen* of Toronto says:—

"To Catholics in particular, attaching as they do, so much importance to the establishment of a proper system of School Education, the certainty of a speedy and equitable settlement of this important question cannot fail to be satisfactory."

We must confess that we are at a loss to imagine upon what grounds our cotemporary bases his expectations, of an "equitable settlement" of the School question, during the next Session of Parliament.—We may be mistaken; but we cannot help thinking, that that consummation is further off than ever: and that, however little disposed the late Legislature was to do justice to our claims, the next will be found still more actively hostile. Amongst men of all denominations, in religion as in politics, there are to be found some, truly liberal, in the proper sense of the term: and far be it from us to deny that even amongst the Liberals, in the ordinary acceptation of the term, we may find one or two whose votes will

be given on the side of Freedom of Education.—But it is of no use concealing facts, or indulging in hopes which never can be realized. As a general rule, the Liberal or Democratic party are opposed to separate schools. The great object of their policy, is, to assimilate the institutions of Canada, religiously, politically and socially, to those of the United States; and we know how utterly vain, hitherto, have been all the efforts of Catholic clergy, and Catholic laity in the United States, to obtain free, or separate, schools for the education of the young Catholic generation in that country.

The manifest tendency of the democratic spirit of the age, in so far as it is not opposed by Catholicity, is towards Socialism, or that condition of society in which personal liberty is unknown, and the rights of the individual are crushed by the despotism of the State. This despotism expressing itself, sometimes, as in Russia, in the monarchical form; sometimes, as in the United States, in the polyarchical form. But wherever, or under whatsoever form, it manifests itself, its effects are the same—the degradation of the individual, and the annihilation of all personal liberty.

Canada has not escaped the inroads of this Socialistic spirit. It is the same spirit which speaks by the mouths of the "Maine Liquor Law" men; and finds utterance in the cry for "State education"—for no "Secularism in education—no separate schools for Catholics." The same error underlies all the theories, both of the "Maine-acs" and of the "State-Schoolists"—viz., that society can be reformed by political enactments; and that all the evils of the day, whether in the political or social order, proceed from defective legislation. This is the fundamental dogma of Demagoguism and Socialism; and whenever we see a democrat, there we may be certain that we behold the friend of Socialism and the enemy of personal liberty. "Just as if a man had any personal rights!" exclaimed the democratic Mayor of Portland when lecturing in this city on the "Maine Liquor Law." "Just as if a man had any personal rights!"—is still the reply of the advocates of State-schoolism to the Catholic parent, insisting upon his rights over the education of his—not the State's—children.

We confess then, that, from the Liberal, or democratic, complexion of the next Parliament, we have but little hopes of obtaining justice; and small as these hopes are, they are still further diminished by the great probabilities there are of Mr. Hincks' Reserves Bill being carried by the assistance of nominal Catholics. We have already shown—and we need not go over the old ground again—that the handing over of the funds accruing from the secularisation of the "Reserves," to the County Municipalities must be fatal to the separate school system; and, from the want of zeal on the part of Catholic electors in some quarters, and from their want of independence in others, it is much to be feared that this ruinous measure will ere long, be carried into execution. When that fatal day arrives, when the Catholics of Upper Canada shall find themselves deprived of all their political influence, and, in the matter of education, as helpless as their brethren in the neighboring republic, they may perhaps, bewail their folly in preferring the interests of a faction, to those of their Church. But it will be too late, then, for them to repent, as it will be out of our power in Lower Canada to help them. The hope, however, of the *Catholic Citizen* seems to consist in this, that Mr. Hincks' Bill will be defeated. Should this, indeed, be the case, we should have no doubt as to the "certainty of a speedy and equitable settlement" of the School question. Should the Ministry however be successful, the Catholic Separate Schools in Upper Canada may be closed at once. The question of Freedom of Education for Catholics will then have been speedily and irrevocably, if not very satisfactory, settled.

We give the remainder of the article from our esteemed Toronto cotemporary:—

"The necessity of an extension of the Franchise, having been acknowledged, any delay in bringing the bill, already passed, into immediate operation, could not fail to be attended with the most disastrous consequences.

"Again, we entertain great hopes that the jobbing which now prevails in the Crown Lands Department will be speedily checked by such efficient legislation as will ensure to every man, desirous of settling in the country, the utmost facility for so doing—in short, that the immense unproductive domain of the country will be, at least for several years, devoted, by means of free grants of land, to actual settlers, to the great object, viz., that of encouraging the much-neglected, though vitally important, element of our social progress—emigration.

"With respect to the Clergy Reserves, the Protestant body, whose interest are most involved, having proposed a settlement which appears equitable, there can be but little doubt but that the ultra measures of secularizers will receive little countenance in the new House."

The ignorance of Canadian politics that prevails in England, is really astonishing; considering that the English press devotes so much of its time to the discussion of our affairs. The *London Times*, which ought to be well acquainted with the subjects of which it treats, has, in a late article, given a splendid specimen of this ignorance—gravely informing its readers, that, in dissolving Parliament, Mr. Hincks' object was "to submit the great questions at issue to a Parliament which shall be a fuller and more undoubted representation of the Canadian people!"

Whence the *Times* obtained this astounding piece of information, it is not for us to say; but it must certainly excite no little amusement in Canada, and amongst people who know that—by means of the sudden and unexpected dissolution of the late Parliament, without allowing it to carry through the measures necessary for bringing into force the provisions of the new Franchise Law—Mr. Hincks has adroitly

contrived to avoid submitting the great question at issue—the 'Clergy Reserves Question'—to a Parliament which shall be a fuller and more undoubted representation of the Canadian people" than was the last, which he so unceremoniously dismissed, and which—according to the same Mr. Hincks—was incompetent to legislate on the said question, as not fairly and fully representing the wishes of the Canadian people.

The plain fact of the matter seems to be, that Mr. Hincks was afraid to submit his policy on the "Reserves" to a Parliament fully and fairly representing the people; and that he entertained a not unreasonable dread of meeting a Legislature elected under the "New Franchise Law." Hence his hurry to dissolve; and his determination, now fully expressed, to force the "Clergy Reserves" question on a Parliament, as incompetent as was the last to legislate thereon; because elected by the very same limited constituencies, and therefore as little a "full and undoubted representation of the Canadian people," as was the Parliament before which he declined laying his plans for settling this all-important question. And yet the *Times*, speaking, no doubt, on information received from Canada, has the marvellous audacity to tell us that Mr. Hincks's object "was to submit the great questions at issue to a full and undoubted representation of the Canadian people!" this being the very thing which he wished to avoid; and which, by his dissolution of the late Parliament, he has avoided. The voice of the people—of the people whom the late Parliament debarred rightfully entitled to the exercise of the Franchise, from which they have hitherto been declared—will not be heard in the next Parliament; and the settlement of the most important of questions will thus be left to a Parliament not fully, or fairly representing the Canadian people; and therefore, by Mr. Hincks' admissions, morally incompetent to legislate thereon.

The *Quebec Colonist* calls our notices on Mr. Hincks's plan for secularising the Reserves, "crude." Will our cotemporary have the kindness to point out wherein we are in error; and to give a plain straightforward answer to the following questions:—

Does not Mr. Hincks's "Reserves" Bill give to the different County Municipalities of Upper Canada power to appropriate the funds accruing from the secularised Reserves, to common, or Non-Catholic school purposes?

Is not the same Bill so drawn up as to prohibit the said Municipalities from appropriating one farthing of the above-mentioned funds to Catholic school purposes?

Is not such a measure, unjust towards Catholics, and injurious towards that system of Catholic separate schools which the Bishops of Canada have called upon their flocks to do their utmost to establish?

Is it prudent, honorable, or dutiful conduct on the part of Catholics, to lend their support to a measure, which is unjust towards themselves, injurious towards their schools, and which must inevitably lead to the destruction of that system of Education in Upper Canada, which the Prelates of Christ's Church have exerted themselves, and earnestly exhorted their flocks, to establish?

We should feel obliged to our cotemporary to answer these questions with a plain "Yes," or "No." We shall then be better able to judge how far our notions are "crude."

We take the liberty of informing the *Canadian* that, when he says—that the *True Witness* has declared secularisation "to be opposed to the doctrine of the Church, and that the *True Witness* has subsequently retracted that assertion"—he says that which is false; as he did when he accused the Bishop of Toronto of having from the pulpit exhorted his hearers to vote for the present Ministry.

We have said, and we do not retract it, that it is contrary to the doctrine, or teaching of the Church, to deny the duty of the State to afford material assistance to the Church—or to assert that the support of religion should be left entirely to the Voluntary system.

We have said, and say again, that it is impossible, logically or consistently, to advocate the absolute secularisation of the Reserves, without condemning the principle of State assistance in aid of religion, or without asserting the Voluntary principle.

But, as our opponents are neither remarkable for their logic nor their consistency, we do not accuse them of violating the doctrines of the Church in voting for secularisation; but merely of setting at defiance every principle of common sense, and common prudence. We admit, and always have admitted, that they may save their orthodoxy—but only at the expense of their logic.

Nor need we wonder at this, or expect consistency from men who, a few weeks ago, told us that a Parliament elected by such a limited constituency, as is now in existence, was incompetent to legislate on the question of the Clergy Reserves, because it did not fairly and fully represent the wishes of the people; and to-day tells us that a Parliament elected by the very same fraction of the community is competent to do that, which yesterday it was not competent to do. From such men, and their supporters, we look not for truth, honor, or logic.

We are informed that—seeing how far the *Montreal Freeman* has deviated from the principles laid down in its prospectus,—several influential Irish gentlemen have it in contemplation to establish a really independent political and secular Journal, and which they are determined shall not, like its predecessors at Quebec and Montreal, be sold to any Ministry. We understand the first number will make its appearance as soon as possible, under the name of the *True Freeman*. One independent and unpurchasable secular journal, as an organ of Irish opinion, is still a great desideratum in Lower Canada.—Communicated.

THE ELECTIONS.—Upwards of 100, out of 124 constituencies, have returned members to Parliament; but all attempts at classification as Ministerialist, or Anti-Ministerialist, are, as yet, simply ridiculous.—One thing is clear, that the Ministry, and those who have hitherto been called "Rouges," are now in close alliance; and that it is by the active exertions of the Ministry, that so many of the latter party have been returned. The Hon. M. Morin has lost his election at Terrebonne, much to the surprise of every body; as he is a gentleman universally, and most deservedly respected.

CHOLERA.—The interments for the week ending July 30, show a decrease of cholera cases, as compared with those of the week ending July 23, of eight. We see by the Kingston papers that a steamer laden with immigrants lately arrived at that port in a dreadful condition from the ravages of the disease. At Toronto, and in several other districts of Upper Canada, cholera still prevails to a great extent.

Yesterday morning, about 2 a.m., a fire broke out in St. Joseph street, near Mc-Gill street, which, at first, threatened serious consequences. By the great exertions of the firemen, the flames were at last got under, but not until several buildings had been entirely consumed.

Mr. Patrick H. McCawley has undertaken the office of travelling agent for this paper. He is authorised to receive the names, and subscriptions of new subscribers.

We have received the first number of the *Ottawa Tribune*: it is handsomely printed, and contains much interesting reading matter; its leading articles are spirited; and we trust that it may meet with that support amongst the Catholics on the Ottawa which, as an independent paper, asserting Catholic principles, and advocating a Catholic line of policy, it well deserves.

To the Editor of the True Witness.

SIR—In consequence of its having been asserted of late by Dr. Ryerson, and repeated by other influential personages, that the system of education authorised by law in Upper Canada, is exactly the same as that established in Ireland, I feel it my duty to subjoin the following remarks relative to the latter system, to show that the assertion is hasty and unfounded.

In 1829, the Catholic world rejoiced at England's tardy liberality, in the emancipation of the great body of Irish Catholics from the last of the sanguinary and persecuting statutes by which their right to civil and religious liberty, had, for centuries, been mocked and denied.

That the emancipation of the Irish Catholics has in no ways proved dangerous to the British constitution, but has, on the contrary, added to its strength and dignity, by conciliating the affections of millions of subjects, the experience of the past sufficiently attests. This glorious triumph in the cause of religion once achieved, Ireland put forth her undoubted claim to a regular systematic and well-sustained educational scheme, in favor of her high-minded youth. Parliament saw the reasonableness of her claims, and seemed disposed to enter fully into her praise-worthy views; but, at the same time, proposed an "educational scheme," to which she could not accede without inflicting a deep wound on the Catholic cause which she had consecrated by the liberal effusion of her blood.

The proposed system was objected to as subversive of Catholic rights and prerogatives. Amongst other things, it claimed the indiscriminate reading of the Bible in mixed schools, without note or comment, and an exclusively Protestant management; and thus pretended to deprive the Catholic child of the advantages of being instructed in the principles of his religion at school. It was on these grounds principally, that its unfairness was objected to, and a new organisation strongly insisted on. The voice of the nation was too strong to be resisted; her protest too positive and meaningful to be slighted; new provisions were made, and new measures adopted, which, if they did not secure to Catholics their full rights, were, at least, advantageous to them in several respects. By the new "accommodation," they were invested with a large share in the management of the Educational Boards, and provided with a sufficient guarantee against any covert attacks that might be levelled against their faith through the medium of an "Educational scheme."

The Supreme Board, as at present constituted, is entrusted to the management of ten members; of whom four are Anglicans; three Presbyterians; and three Catholics. There is also a large number of minor officials, who are distributed through the country, in various localities; their business is to carry out the views of the Board, and watch over the free-working and efficient action of the whole system.

The system in question is altogether secular, and professes little or no connection with religion. Its scope is to instruct youth in those acquirements which form the groundwork of secular education. Its books are so selected as to give no offence to Catholic dogmas; and whenever religious subjects are touched on, they are those on which Catholics and Protestants are perfectly agreed.

The Catholic child has a sufficient guarantee for his faith and morality. No Protestant interpretation of scripture is forced upon him; he is not compelled to attend a Protestant lecture; and he has the benefit of being instructed in the principles of his religion at school. This office the Catholic pastor can discharge himself, or commit to a trust-worthy person. The Protestant teacher (they are comparatively few) who would abuse his trust, by interfering with the religious belief of his Catholic pupil, would deeply commit himself, and, on being denounced to proper authority, incur the liability of being dismissed from his office. The Catholic pastor, or any other person, has a right to visit these schools, and make whatever observations he may think fit. These observations are fully recorded, and generally read over by the superior authorities. The teachers are required to attend for some months at the "Model School," in order that their respective merits may be ascertained, and also that they may qualify themselves to instruct those committed to their teaching. In this school, the Catholic teachers are placed under the immediate direction of a Catho-

lic clergyman of known probity and distinguished merit, who requires of them an exact compliance with their Christian duties. What greater security could be exacted for their faith and good morals? Such is the aspect under which the Irish National system presents itself to us—such are the advantages it holds forth to Catholics.

Such a system, faithfully carried out, could not fail to be productive of the happiest consequences, and must necessarily result in the decided amelioration and intellectual improvement of the Irish people. Its onward progress is daily watched, and its beneficial influence is daily felt.

To this system, both Clergy and people lend their aid; since it is based upon fair and equitable principles. If the Catholics of Upper Canada were in the enjoyment of a similar system, they would not evince that jealousy and mistrust of National Education which they exhibit at present. The Catholics of Canada deem themselves entitled to a system of education which, in its workings, shall not interfere with that faith which is dearer to them than life. But this has been denied them. Still, in spite of all their efforts, they groan under the burden of the very grievances against which the Catholics of Ireland protested; and which, in answer to their sternly reiterated demands for justice, were, at last, redressed. The school system now in vogue in Upper Canada is identical in principle with that anti-Catholic system which the people of Ireland indignantly rejected, as involving a palpable violation of Catholic rights. The Catholics of Upper Canada object to the present school system, in that it subjects the education of their youth to a management almost exclusively Protestant, or Anti-Catholic; and affords no guarantee for the moral and religious instruction of their children. These are the grounds of Catholic discontent in this Province; and until these grievances be, by law, removed, and a system organised on more just and equitable terms, they cannot but consider themselves as aggrieved, insulted, and wounded in their dearest interests.

I remain, Sir, with sincere respect,

Yours truly,

F. H.

[Without endorsing all the opinions of our correspondent—for we do not look upon the Irish system as anything like perfection—we fully agree with him, that it is infinitely superior to the modification of the Prussian system that obtains in Upper Canada; and that its introduction into that Province would remove many of the grievances under which the Catholics of Upper Canada now labor. The fundamental error of the age, however, consists in treating Education as a function of the State at all. Properly speaking, the State has no more right to meddle with the education, than with the religion, of its subjects.—*Ed. T. W.*]

DISTRIBUTION OF PRIZES AT THE SCHOOLS OF THE CHRISTIAN BROTHERS—MIXED SCHOOLS, &c.

To the Editor of the True Witness.

Montreal, August 1, 1854.

DEAR SIR—I had the pleasure of assisting on Thursday last at the annual distribution of prizes in the schools of the Christian Brothers; and you will oblige me by giving a place to some remarks in connexion with that subject, which seem peculiarly apposite just now.

The exercises opened with an address to "parents and friends," delivered by a boy of some ten or eleven years old, who spoke with remarkable fluency and correctness, considering his age. Then followed examinations on Grammar, Geography, Natural Philosophy, Arithmetic, Astronomy, the Use of the Globes, Book-keeping, Algebra, and Geometry, all more or less creditable to the persevering care and attention of the masters, and the patient industry of the boys.—In Natural Philosophy, Arithmetic, Algebra and Geometry, many of the boys distinguished themselves.—Specimens of writing, ciphering, book-keeping, &c., were exhibited, to the unqualified satisfaction of the visitors. The unavoidable tedium and dryness of the scientific exercises was agreeably relieved by the seasonable introduction of various pieces of music both vocal and instrumental executed chiefly by the boys. That sweetest of hymns, the "Sanctissima," was well sung as a Trio and Echo; "Jerusalem, my happy home," was admirably executed; and the whole closed with a grand chorus of "Vacation time is coming," which the boys apparently sang with right good will.

Amongst those who received premiums for good conduct and proficiency in the various branches of science, I noticed with pleasure several of the orphans from St. Patrick's Asylum; and the sight was both consoling and encouraging—consoling to us as Christians, to see those poor bereaved children, the "little ones" of the flock, thus fostered, and cared for and shielded from harm by the maternal charity of the Church; and encouraging to us, as members of St. Patrick's congregation, to see the blessed fruit of our people's compassionate sympathy for the orphans of their departed brethren. Here these poor children are as carefully educated by the good Brothers as though the wealth of this world were theirs, and their names enrolled amongst the great ones of the land. How lovely is religion and the charity that is her legitimate offspring!

While writing on this subject, I cannot help advert- ing to the now-vexed question of separate schools.— We have before us the beautiful image of the Brother of the Christian Schools, devoting his whole life to the unpretending mission of teaching the children of the poor; teaching them gratuitously, for the pure love of God all that is necessary of human science, and basing it on the grand foundation of religion—plodding on from day to day, from month to month, from year to year, within the narrow precincts of his school-room, expecting no preferment—looking for no salary, content to receive his coarse garments and his homely fare from those who are charitable enough to provide it (here, it is the Seminary of St. Sulpice), waiting with quiet, wordless patience for the rewards of another life, and counting, as his sole gain, the souls saved, through his ministry, for Jesus and His Church. Contrast this image with that of the teacher of any "mixed school"—no matter, how good or how estimable he may be in himself; and, if you have a particle of sound faith you cannot help being struck with the incalculable difference. Unfortunately, all Catholic teachers are not like the Christian Brothers—would to Heaven they were; but, even so, they are better for Catholic children than any others can be.—Be they ever so deficient in practical religion; they

have still the faith within them, and will never instil into the tender minds of their pupils the poison of doubt or error; they will never be seen to sneer at the mysteries of religion, or heard to call them "mur-murings" and "superstitions"—they will never mention the Saints of God, or the Blessed Mother of our Redeemer, in terms of derision or contempt, even though they fail to imitate their virtues. No Catholic Christian can ever, conscientiously, defend mixed schools; how, or on what principle could he do it?—Mixed schools may do very well, and are indeed excellent things in their way, for promoting "peace and concord" amongst Protestant sectaries. It may be a capital thing for the children of Anglicans and Presbyterians, High-Church and Low-Church, Congregationalists and Methodists, Brownites and Shakes, to meet together in the same school-class, and to learn "Fellowship," and the rules for attaining worldly prosperity under the same "birch." To them—to their parents, faith is a matter of expediency; they all hope to get to a certain "heavenly home" at one time or another, no matter what religion they profess, or whether they "join a church" at all, provided they are taught to be good citizens and make out a decent living—in other words, acquire as much as they can of this world's goods. These children, then, have nothing to lose by associating with others; but what Catholic parent will consent to subject his innocent children—his Christian child—to the contagious influence of such an atmosphere? Is not every Catholic parent aware that he is responsible to God and his Church for the faith of his children—that he is to guard that precious treasure for them during the years of their infancy and adolescence, and provide them good Christian teachers until they are able to stand up for themselves and defend the faith handed down to them from sainted fathers? We are but the links between those pious, all-enduring ancestors and the generations who are to come; and it is for us to transmit to our children that faith which they transmitted, pure and intact, to us. Will any Catholic parent put his hand on his heart and say that he is endeavoring to do this, when he sends his child to a mixed school, to imbibe the poison of doubt and cold scepticism?—No, he dares not, believing as he does, that "without faith no man can please God"—that without faith, his child must be lost.

Ah! Mr. Editor, if we were impressed, as we ought to be, with the awful importance of this subject we would be more zealous and more active than we are in behalf of our injured brethren in Upper Canada, now nobly struggling, under their respective Prelates, and Pastors, for the right of having separate schools. Of this legitimate right they are basely deprived; they are denied that privilege which here in Catholic Lower Canada, is freely accorded to the various Protestant sects; and yet we raise neither hand nor voice in their behalf—we look listlessly on, coolly keeping aloof with the pious, worldly-wise observation—"Oh, it is no business of ours!" My dear Sir, where is the Catholic spirit—where is the bond of brotherly love—where is the energy of Christian faith in those who willfully shut their eyes to these things, and even give a kind of tacit encouragement to mixed schools—the deadly enemy of faith?

Yours, &c.,

AN IRISH CATHOLIC.

CHRISTIAN BROTHERS' SCHOOLS, ST. LAWRENCE SUBURBS.

The yearly examination of the above schools took place on Thursday, the 27th ult.; and the following is the list of prizes:—

- HIGH CLASS.**
 Good Conduct—1st prize, Joseph Vadeboncoeur; 2nd, Thomas Rea; 3rd, Henry Gingras.
 Religious Instruction—1st pr., John Hayes; 2nd, Felix Cassidy; 3rd, Wm. Ryan.
 Assiduity—1st pr., Thomas Rea; 2nd, John Murphy; 3rd, Alphonse Bussseau.
 Application—1st pr., Michael Cuddihy; 2nd, Henry Gingras; 3rd, Alarie Desrochers.
 Reading—1st pr., Thomas Rea; 2nd, Michael Cuddihy; 3rd, Wm. Ryan.
 Writing—1st pr., Thomas Rea; 2nd, Pierre Roy; 3rd, John Riely.
 Grammar—1st pr., John Murphy; 2nd, Alarie Desrochers; 3rd, Michael Cuddihy; 4th, J. Rea.
 Geography—1st pr., Michael Cuddihy; 2nd Alarie Desrochers; 3rd, John Crane.
 Natural Philosophy—1st pr., Thomas Rea; 2nd, Alarie Desrochers; 3rd, Patrick Caissy.
 Arithmetic—1st prizes, Michael Cuddihy, T. Ray, H. Gingras, A. Desrochers.
 Astronomy—1st pr., Michael Cuddihy; 2nd, Joseph Vadeboncoeur; 3rd, Alphonse Bussseau.
 Use of Globes—1st pr., Michael Cuddihy; 2nd, Alphonse Bussseau; 3rd, Joseph Vadeboncoeur.
 Geometry—1st pr., Thomas Rea; 2nd, A. Desrochers; 3rd, Michael Mullin.
 Book-keeping—1st pr., John Murphy; 2nd, Peter Roy; 3rd, Henry Gingras.
 Mensuration—1st pr., Henry Gingras; 2nd, Thos. Rea; 3rd, Alarie Desrochers.
 Algebra—1st pr., Thomas Rea; 2nd, Henry Gingras; 3rd, John Murphy.
 Music—1st pr., Anthony Dowd; 2nd, Philippo Lamalice; 3rd, A. Desrochers.

- SECOND CLASS.**
 Religious Instruction—1st pr., Patrick Gallaher; 2nd, John Lynch.
 Assiduity—1st pr., Alfred Trudel; 2nd, Alphonse Fayette.
 Recitation—1st pr., Leon Bruncau; 2nd, Louis Durand; 3rd, Eugene Moss.
 Reading—1st pr., Timothy Ferns; 2nd, Thomas Conway; 3rd, James Sallier.
 Orthography—1st pr., John Lawler; 2nd, Louis Boncher; 3rd, Bonaventuro Viger.
 Singing—1st pr., Peter Larue; 2nd, Alfred Trudel; 3rd, Edward O'Brien.
 Good Conduct—1st pr., Louis Durand; 2nd, James Sallier; 3rd, Charles Cartor; 4th, Bartholomew Curcoran; 5th, Eugene Moss.
 Application—1st pr., Eugene Moss; 2nd, Peter Larue; 3rd, Joseph Bilan.
 2nd Order—1st pr., Alphonse Marr; 2nd, Stephen Normandean; 3rd, Hilaire Pichette.
 Writing—1st pr., Joseph Dauphin; 2nd, P. Larue; 3rd, Daniel McCulloch.
 Arithmetic—1st pr., Francis Dowd; 2nd, Eugene Moss; 3rd, Onésime Labrec.

- THIRD CLASS.**
 Religious Instruction—1st pr., William Coulfield; 2nd, John Walsh; 3rd, Thomas Carr.
 Good Conduct—1st pr., Francis Bussseau; 2nd, Flavien Venat; 3rd, Joseph Sauvéau.

- Assiduity—1st pr., Thélesphore Turcot; 2nd, Alde-ric Beauchamp; 3rd, Francis Bussseau.
 Application—1st pr., Flavien Venat; 2nd, Alfred O'Caïn; 3rd, Thomas Carr.
 Orthography—1st pr., Thomas Carr; 2nd, Alfred O'Caïn; 3rd, John Tierney.
 Arithmetic—1st pr., Olivier Monnet; 2nd, Adolph Raymond.
 Recitation, 1st—1st pr., Patrick Riely; 2nd, Thélesphore Turcot; 3rd, Thomas Curtan.
 2nd Order—1st pr., William Murphy; 2nd, Charles Douglas; 3rd, William Brennan.
 Reading—1st pr., Thomas Carr; 2nd, Patrick Riely; 3rd, Stephen O'Riely.
 Writing—1st pr., John Walsh; 2nd, Thomas Curtan; 3rd, Théophile Lamothe.
 Singing—1st pr., Flavien Venat; 2nd, F. Bussseau.

The annual examination of pupils at the Loretto Convent, and at St. Michael's College, Toronto, took place on Monday, the 24th ult., in presence of His Lordship, the Bishop of Toronto, and a numerous auditory. The following are the names of victors in the honorable contest:—

- LORETTO CONVENT.**—A crown for piety and good conduct, awarded to Miss Kate Hennesy.
 A crown for piety and good conduct in day school, awarded to Miss Lizzy Shea.
 Prizes for application in 6th class awarded to Misses Keily and Hughes.
 Prize for arithmetic in 6th class, awarded to Miss Keily.
 Prize for English grammar and parsing, awarded to Miss Keily.
 Excellence in 5th class, awarded to Miss Doherty, Miss Kate Carrigan, and Miss Shea.
 Prizes for arithmetic in 5th class, awarded to Miss Doherty, and Miss Trenor.
 Prize for excellence, 4th class, Miss Keenan.
 Prize for application, 4th class, Miss Trenor.
 Prize for excellence, 3rd class, Miss Hickley.
 Prizes for application, awarded to Misses Stock, Wallis, and Robertson.
 Prize for excellence in 2nd class, awarded to Miss Lizzy O'Neil.
 Prize for arithmetic, Miss Clara O'Neil.
 Prize for French pronunciation, awarded to Miss Cécile De la Haye.
 Prize for application to French, Miss Keenan. Attention to French, Miss Wallis.
 Prizes for crayon drawing, awarded to Miss Doherty and Miss Hughes.
 Prize for pencil drawing, awarded to Miss McCurdy.
 Prize for improvement in fancy work, awarded to Miss Trenor.
 Prize for writing, awarded to Miss McCurdy.
 Prizes for music, awarded to Misses Hennessey and Keenan.
 Prize in 1st class—music—Miss H. Hyde.
 Prize for English drama, awarded to Miss Sophia Elmsley.
 Prize for fidelity to school rules, awarded to Miss Lizzy Shea.
 Prize for amiability, awarded by the unanimous vote of her companions, to Miss Ryan.

ST. MICHAEL'S COLLEGE.

- In Logic—1st premium, Eugene O'Keefe, New York. Natural Philosophy.—George Northgraves, Belleville.
 Geometry.—Michael Ferguson, Adjala.
 Literature.—1st premium, Thomas Gibney, Guelph; 2nd premium, Michael Ferguson.
 Latin Grammar.—1st premium, Richard O'Connor; 2nd do., John Murray; 3rd do., P. Cummins, and C. Leverman.
 Latin Literature.—1st premium, T. Gibney; 2nd do., P. Cummins.
 Greek Literature.—1st premium, Michael Ferguson; 2nd do., Richard O'Connor.
 French Literature.—Thomas Lee.
 Second class Grammar.—1st premium, Denis O'Connor; 2nd do., Michael Murphy.
 Commercial Class.—1st premium, Lewis Shickluna. 2nd Commercial Class.—1st premium, Eugene Plan-nery, New York.
 Prize for good conduct and regularity, ex-æquo, Northgraves, Cummins, Muldoon, Gibney, and O'Connor.

The Rev. Mr. Ryerson has, it seems, given up, for the present, practising as a Minister of the Methodist sect. The *Quebec Gazette*, a furious Protestant paper, assigns the following reasons. Protestants are good witnesses as against themselves:—

"Dr. Ryerson makes the apparent reason of his abandonment of a calling for which he even yet hypocritically affects a sacred regard, and his withdrawal from a society to whose doctrines he still professes to adhere, a simple difference of opinion with regard to a prudential article of church discipline. This was clearly an after-thought of the political parson's—a refuge for the selfish backslider, who like many other bad men has cleverness sufficient to hide a bad heart. The learned ex-minister is of a political cast of mind—he belongs to the Hincks-Rolph school of politicians in public pay, and no doubt his irresistible propensity to dabble in the lucrative game was somewhat encumbered by the insignia of his late profession. This is the most probable cause of the resignation he labors thus speciously to excuse. He had a hankering after Francis Hincks' company and the golden opportunities it confers; he desired freedom to become an itinerant baptiser of ministers who have permitted him the full indulgence of those acquisitive propensities that have tempted and led him to exact usury in the Education Establishment, and to reap exorbitant gains from all the tricks of trade which a government book-store enabled him to practise. There might have been conscientious qualms about the anomaly of positions, but we are not prepared to admit that conscience had anything to do with the change. It was to diminish the unseemly aspect of the mission with which he is at present occupied—travelling in company of Hincks and Rolph, and making stump orations in their support—that Dr. Ryerson resigned his membership, and delivered up his parchments of ordination."

Died.

A. Sorel, on the 27th ult., at the advanced age of 69 years, after four days of severe sickness, which she bore with Christian fortitude, Elizabeth McLaughlin, beloved wife of Daniel Morgan. Deceased was a native of Hilltown, county Down, Ireland.—*T. P.*

FOREIGN INTELLIGENCE.

FRANCE.

A detachment of 12,000 men has been embarked at Calais on board of French and British man of war. A larger body, of 15,000 men, will shortly follow; the whole is under the command of General Baraguay D'Hilliers. It is supposed that their destination is Cronstadt.

It is thought that there will be a new levy of 30,000 men ordered in France within the next few weeks. The new Imperial Guard is to be reviewed by the Emperor in person on the 15th of August.

It is generally believed in Paris that the Empress is in an interesting situation; and this circumstance is assigned as the reason of her Majesty's not accompanying the Emperor to Boulogne and Calais. The Emperor was received with great enthusiasm at Boulogne, where he drove about without guard or escort. On reviewing the troops that are proceeding to the Baltic, his Majesty addressed a short and energetic speech to the officers, who formed a circle round him. He said, that Russia forced France and England into war; and that the fleets of the two nations now held undisputed possession of the Baltic and the Black Sea, where Europe either silently or publicly sent up its aspirations for their success. He alluded to the "unique incident" of French soldiers being conveyed to the scene of future conflict in British ships of war, which was an evidence of cordial alliance and a guarantee for the triumph of the good cause in which they were embarked. In conclusion, his Majesty said that though imperious duties detained himself in France, his eyes would be steadily fixed on the gallant actions of the brave sons of France whom he had selected as the first to bear her eagles into the very heart of the enemy's naval power, and that he should rejoice to greet them on their return as worthy descendants of the conquerors of Austerlitz, Friedland, Eylau, and Moskova. The effect of these words on the troops was thrilling.—*Catholic Standard*.

The Bishop of Lugon, hearing of the terror created by the breaking out of cholera in a certain district of his diocese, immediately set out for the infected locality to attend personally to the spiritual and temporal wants of the sick. In like manner, in 1849, the Bishop of Chalons, hearing of the death by cholera of the curé of Suzanne, instead of appointing a successor, assumed himself the dangerous duties, which he continued, though nearly an octogenarian, until the disappearance of the epidemic. We shall have to wait some time before we hear of a Protestant Bishop imitating such truly Popish conduct.

ITALY.

The following is from the correspondent of the *N. Y. Tribune*:

"In Italy a strange excitement has taken hold both of the Government and the people." General Lamarmora, the Piedmontese Minister of War, has ordered the formation of military camps in Savoy, at Alessandria, and even in the Island of Sardinia. A great number of soldiers on unlimited leave have been recalled under arms. Simultaneously the fortresses of Alessandria and Casale are being provisioned. Marshal Radetzki, on the other hand, has likewise ordered the formation of a camp between Verona and Volta, where more than 20,000 troops are daily exercised in the operations of war on a small scale, (*petite guerre*.) Troubles, occasioned by the dearth of provisions, have taken place at Codogno, Casale, Pusterlarzo, and in some Lombardian towns. About two hundred persons have been arrested and conveyed to Mantua. According to letters from Naples, numerous arrests had been made there, as well as in Sicily, where the son of Count Caraffa has been imprisoned.

ROME.—The Holy Father has entered on the ninth year of his pontificate, the 17th June being the anniversary of his election, and the 21st that of his coronation. These two days were celebrated by public rejoicings at Rome and in the principal cities of the State of the Church.

Cardinal Mattei had the honor of expressing to His Holiness the sentiments of respect, veneration, and affection, which animate the Princes of the Church, and the representatives of the several Powers individually presented their congratulations on the part of their respective Sovereigns. The Ministers of the Pontifical Government, and the members of the highest orders of the Prelacy, had also the honor of a reception by the Holy Father, and the General in command presented to the Sovereign Pontiff the expression of the respectful devotion of the French army of occupation, the rigid discipline and excellent conduct of the troops composing which have, throughout a period of nearly five years, won golden opinions from all classes at Rome.

M. l'Abbé Lucien Bonaparte has received tonsure from the hands of His Eminence Cardinal Fransoni. It is long since this young Prince first entertained the desire of embracing the ecclesiastical state, and several years ago he had entered a Religious Order.

GERMAN POWERS.

A French journal of repute, which reckons among its sources of information the Russian agents who still linger on the frontiers of France and in Western Germany, draws a strange and humiliating picture of the attitude assumed by the German Sovereigns towards the Court of St. Petersburg, and of the last negotiations between these personages. According to this narrative of the *Journal des Debats*, the official communications made by the German Cabinets to the Russian Government subsequent to the Convention of Berlin and the interview at Tetschen were in each case accompanied by confidential autograph letters, in which the Imperial and Royal correspondents addressed the Emperor Nicholas in the

most affectionate terms, protested that they had no inclination to make war, entreated His Majesty to condescend to accede to their solicitations for peace, and offered in that case to constitute themselves the mediators at a congress at which all pending questions were to be discussed and arranged. It is even added that the King of Prussia had the inexpressible meanness to beg his Imperial brother-in-law to honor him with a personal interview on his recent visit to the frontiers of East Prussia—a request to which the Emperor Nicholas sent a flat refusal by one of his Aides-de-Camp—and indeed the Czar, if this account is at all to be believed, appears to have taken no further notice of these puerile appeals to his compassion than to give fresh instructions for the movements of his troops and to send as his representative to Vienna a man well known to be a partisan of the war, and a member of the ultra-Muscovite party, while he reminded the Sovereigns of Austria and Prussia that they owed their existence to his protection, and threatened to punish their ingratitude by some tremendous manifestation of his power and vengeance.—*London Times*.

RUSSIA.

The last number of the *Auburg Gazette* contains advices up to the 23rd June from St. Petersburg.—The inhabitants of that capital are in complete ignorance of the intentions of the Czar. The greatest activity prevails in the War Department, and couriers hurry to and fro by day and night. Large bodies come and go, though no one seems to know where from or where to: Reviews are held daily.—The fortifications at the mouths of the Neva have met with the approbation of the Emperor, "but they will hardly answer the purpose for which they are intended." The evil tidings from the Danube were so totally unexpected, that the equanimity of the Emperor was sorely disturbed. For some days the Monarch was much cast down, but he at last rallied, and returned to business with redoubled energy. If the people at St. Petersburg are unable to penetrate the mystery in which the intentions of their Sovereign are involved, we see clearly enough what is about to take place. The Autocrat is resolved to attribute the disasters which have happened to his armies to Austria rather than to the Turks, and he is preparing to let her feel the consequences of his anger.

The tremendous concentration of troops on the Austrian frontiers continues without interruption.—For a time the direction taken by the Russian troops which marched through Poland was to the north-eastern extremity of the Austrian empire; but orders have now been issued for large detachments to proceed in the direction of Cracow.

SPAIN.

From Spain, all the accounts we have received represent the military revolt as a failure. The bulk of the army has remained faithful to the Queen, and the population of the provinces have manifested no intention to embark in a revolution. Serrano, once a Court favorite, and whilom Universal Minister when the Regency of Espartero was overthrown, has joined O'Donnell, but it does not appear that his alliance has brought with it an accession of moral or material strength.—*Catholic Standard*.

WAR IN THE EAST.

The army of Omer Pasha has obtained another series of superb victories on the left bank of the Danube, near Giurgevo. The first battle took place on the 5th ult., and the Russians sustained a loss of 400 men; on the 7th the Turks renewed the attack, when General Seymonoff's loss, in killed and wounded, amounted to 900; on the 8th the Ottoman troops crowned their achievement by capturing the Islands of Mokan and Olneika, thus obtaining complete possession of Giurgevo.

The Vienna papers are informed from the principalities that 9,000 to 10,000 sick and wounded are now on the road from Bucharest to the Sereth. The Warsaw correspondent of the *Presse* affirms that the demoralisation of the Russian army is complete. The soldiers before Silistria loudly complained that they had been led to the slambates. The front ranks of the storming parties before Silistria refused to advance towards the Turkish works. Prince Paskiewitch ordered two Greek priests, bearing the sacred pictures, to place themselves at the head of the men, and when even this powerful stimulus failed, the veteran left his saddle, and, seizing a flag, led on the men himself. The loss of officers has been tremendous. Russian officers who have recently joined the army relate that the Emperor is indisposed, and suffers from depression of spirits. When his Majesty appears in public he always wears a large Greek cross, the symbol of his spiritual sovereignty.

The *Nouvelle Gazette de Prusse* gives some extracts from the answer of the Czar. It appears from those that the Emperor accepts the common protectorate of the Greek Christians as proposed by the four Powers. He will evacuate the Ottoman territories if the Western Powers will quit them, and Austria abstain from entering. Russia will continue to occupy the line of the river Sereth, in Moldavia, as a measure of strategy. The Czar is ready to enter into negotiations under a guarantee that during the progress of the negotiations nothing shall be undertaken that may be unfavorable to his interests. Of course, such terms are inadmissible.

CHAPLAINS TO THE ARMY IN THE EAST.—The *Morning Post's* correspondent at Varna says—An increase to the chaplains is, I understand, daily expected and much it is needed, as at Scutari there is a general hospital, now containing nearly 500 sick, with only one chaplain, and any epidemic or action with the enemy would soon double his labors. The poor Roman Catholics have just lost their excellent priest; until the arrival of another from England they are supplied with an Italian from Pera; but

their confession to him is of little avail; as he does not understand English. Again, when the troops have moved on from Varna, there will be no one at all to visit the hospital and bury the dead there, unless a chaplain be taken for that purpose from one of the divisions.

The fraternisation of the English and French troops is carried to the most ridiculous lengths, and groups are to be seen in all directions squatted on the greensward. Zouaves with Guards' bearskin shakos; a Rifleman with the head investment of a Chasseur de Vincennes; a Connaught Ranger and a French artilleryman instructing each other in the numerals of their respective tongues, as a first lesson in the acquisition of a foreign language. The troops and seamen are remarkably healthy, and the universal wish is for a speedy meeting with the Russians.

DISCOVERY AT GALLIOLI.—In a letter from a private soldier, dated Gallipoli, June 10, and addressed to his family, we read:—"And another thing I have to inform you, we found a young girl here—an English girl. She was a slave to some Greek here; she was found working in the fields, by one of the women of the 25th Regiment, who was going across the fields to go to market, when the poor creature called her over, and asked her for a drink of water, and then she told her she was an Englishwoman, and had been a slave to this Greek four years; she was shipwrecked with her father when she was 12 years old. She says this fellow was a pirate when he first took her. But the soldiers went and got some clue to where these fellows were, and pulled the nest about them, and brought five of them prisoners, and brought twenty women away with them—all slaves. But they had the Englishwomen confined in irons somewhere else. But they told the men they would hang them all there and then to a tree, if they would not tell where the Englishwoman was; and to save their lives they told, and they then found the poor girl in a dungeon underground, and in irons, with a great weight on her chest; so they released her. These men are to be tried, and they are sure to be shot. The soldiers are going to make a subscription for her; she is a native of Essex."

The *Catholic Standard* says:—"The news from Turkey is satisfactory. The combined attack upon Sebastopol will soon be a *fait accompli*. The land attack will be made by 75,000 French and British troops, and the two fleets will simultaneously operate upon the sea batteries."

It is reported that the Turks have entered Bucharest; that they have crossed the Danube at several places, and that the Russians had suffered a defeat in the Dobrukscha.

THE BALTIC.

An opinion being entertained that an attack on Cronstadt was practicable on the northern side of the island, Rear-Admiral Chads and Vice-Admiral Parseval-Deschenes, accompanied by Lord C. Paget, of the Princess Royal, the Hon. H. Keppell, of the St. Jean d'Acre, and others, embarked on the 29th in the Driver, paddle-wheel steamer, and proceeded as far up the channel as was necessary, in order to judge by personal observation the nearest distance off the town which could be approached with safety by any portion of the ships in the fleet. I believe I am not mistaken in informing you that the greater part of the ships in the fleet way, without difficulty, steam up the channel on the northern side of the island, and take up a position from which they might, at long range, throw their shell, &c., into the town, and destroy it, without sustaining any serious injury themselves.

They in-shore squadron of paddle and screw steamers have captured several fishing boats, with their crews. The enemy's coasting trade on both sides of the Gulf of Finland is completely stopped.

A sudden change in the temperature of the atmosphere, from cold to heat, has, during the last few days, caused much sickness in most of the ships, and several deaths have occurred. The progress of the disease, which was of a formidable character, has fortunately been arrested by a favorable change in the weather, and most of the patients are rapidly approaching a state of convalescence.

The Commander-in-Chief, with upwards of 30 sail, 18 of which are line of battle ships, will remain off Cronstadt until further instructions from the English Government. The yachts *Esmeralda* and *Gondola* have been in company with the fleet for several weeks past.

CHARLEY WANTING TO BE AT IT.—The *Morning Chronicle* says—"A request, it is understood, was submitted to the Cabinet Council held on Saturday last, for permission to allow Vice-Admiral Sir Charles Napier, with the fleet under his command, to attack Cronstadt. Sir James Graham, G.C.B., First Lord of the Admiralty, and the Duke of New Castle, War Minister, attended a Privy Council, held on Monday by the Queen, to consider the same application and resolution of the Cabinet Council; and, although the result has not transpired, the despatch of Brigadier-General Harry Jones, and a company of Royal Sappers and Miners from Clontarf for the Baltic, leave little doubt as to the answer sent to the gallant Admiral in command of the Baltic fleet. The Dauntless, screw steam-frigate, brought home the application from Sir Charles Napier, and is now on her way back with the answer."

The following paragraph is taken from the *Morning Chronicle*:—"A proposition has been sent to the Admiralty for the perfect sealing up of the entrance to Cronstadt, by which the Russian fleet will be kept there for years, and if necessary for ever. The plan is now before the Admiralty. To have further explanations at present would be most injudicious; but, if carried out, it will release nine-tenths of our fleet from that part of the Baltic, after which Sweaborg and Helsingfors may have similar cards

played at a cost of a few shot and shells, and, most certainly, without loss of lives compared with Gamla Karleby."

THE FLEET IN THE BALTIC.—"What will they say of us in England?" These are words which, if narratives of the time speak truth, the Duke of Wellington addressed to one of his regiments when hard pressed at Waterloo. It is a question which I well know is asked, not without anxiety, by officers of our Baltic fleet. If that fleet should return in October without material loss or damage, having accomplished nothing more than up to this moment it has accomplished, in my humble judgment England ought with one voice to say—"I am satisfied. You have kept rotting in their harbors two powerful hostile fleets, any single ship of which, once through the Sound, might have done incalculable mischief to our commerce, in our own waters or elsewhere, before she could have been captured. You have detained in the north a powerful land force, which might have been employed against our allies and ourselves on the Danube. You have paralyzed the trade, disturbed the repose, and humbled the pride of an insolent aggressor. You have maintained the honor and interests of your country without wasting her resources or lavishing her blood on hopeless enterprises. You have attempted all that it was necessary and possible to execute. These are services which may not have met the original expectations of a portion of the public, but they amply justify the expenses of your outfit and employment, and they satisfy now the calmer opinion of a people grown wise by observation and reflection." I do not know, Sir, whether this stage of common sense has yet been reached by the public. If so, your efforts have mainly contributed to its attainment. I am very certain that it had not been attained when our fleet left Spithead. A vitiated state of opinion and expectation which then prevailed may still exist. Men may be found to ask, why do our Admirals content themselves with counting the Russian pennants in Helsingfors? Why is not Cronstadt in ashes? If this be so, and so long as such questions are asked, the commanders of our Baltic fleet, and, above all, Admiral Napier, are in an unfair and false position. Admiral Napier, I repeat, above all. That officer was selected by Government for a post of unparalleled responsibility, upon a careful consideration of his character and services; but much of the acclamation with which his appointment was hailed was founded on considerations of a very different description. Premature praises were sung. Comparisons, indecent and unjust, were drawn between his anticipated activity and the assumed tardiness of commanders in other quarters. This state of feeling, pregnant with future reaction and disappointment equally unjust, was fomented by indiscretions on which I forbear to dwell. Of all this Admiral Napier was innocent, but he has to bear the consequences. On the great question of the assailability of Cronstadt and Helsingfors I offer no opinion. Assuming the mere possibility that Admiral Napier may retire towards autumn, leaving them unassailed, allow me to ask whether Nelson or Collingwood, during the late war ever attacked any one of the great arsenals of the nation their antagonist and, thank God, our present ally. Can we suppose that the latter especially, during his weary vigils off Toulon, lacked the will or the courage to attack the harbor he was condemned to watch? I repeat that it is not my purpose to offer, upon an unprofessional view of the lithographic data of shop windows, an opinion on the vulnerability of Helsingfors or Cronstadt. I do wish to show in advance that there may be reasons for abiding by the judgment of our naval commanders on this point. The Duke of Wellington used to say that no fortress of the second order properly defended could fall to naval attack. The two fortresses in question are assuredly of the first order, and there is no precedent of naval success applicable to the case of either. As far as I know, the only cases which might be cited as at all bearing on the question are four in number—Copenhagen, Algiers, St. Juan d'Ulloa, and St. Jean d'Acre.—Of these Copenhagen is the only instance of a well-conducted defence. At Algiers and St. Jean d'Acre the courage of semi-barbarous antagonists could but ill supply scientific deficiencies. At Algiers they allowed Lord Exmouth to approach unmolested, and the mole battery was crushed before it could fire.—At Acre the Egyptian's guns were laid at a wrong elevation, and, though the defence was brave, our loss was trifling. St. Juan d'Ulloa was defended by Mexicans, with Mexican powder. It may be said that the weight of our ships' broadsides has since been much increased and their practice improved.—If, however, Cronstadt should fall, it will not be from deficiency in weight of projectiles; nor has Hango given us any reason to rely on any want of skill or tenacity in Russian artillerymen.

In the Black Sea Admiral Dumas has been perhaps less exposed than Admiral Napier to exaggerated expectations, but he has had his share of unjust criticism and unreasonable demands. Had he so far forgotten his duty as to allow himself to be influenced by these, his fleet might have shared the fate of the Tiger, and the Russians might have been still masters of the bad Black Sea.—*Correspondent of Times*.

AUSTRALIA.

THE NEGROES AT THE DIGGINGS.—An American correspondent of the *Williamsburg Times* writes from Melbourne:—"The colored people, almost without exception, are doing well here; they are lucky as diggers, and almost find employment as cooks, and at good wages. Close by us, two men took out \$18,000 from their claim. Mrs. Stowe's work having reached the colony, a good deal of sympathy is manifested for the colored people who come

from America, while those from the East Indies pe-
riple like animals. The first step of a colored man
when he arrives is to get married to a white woman,
and a pretty one too. On Sundays no black man is
seen without a white lady hanging on his arm. If
Englishmen were but only one-half as democratic as
English women, Victoria would soon be a republic.
I asked a very respectable-looking woman why she
married a colored man, and she replied, 'because he
would treat me better than an Englishman; all the
Americans do.' 'Do what?' 'Why, treat women
well.' 'What makes you think so?' 'I see it;
there are a good many Americans about here married,
and they do not strike or kick their wives.' I said,
'In England the laboring men always give their mone-
y to their wives; in America they seldom do. I
thought that a great compliment to women.' She
replied, 'May be that is what makes the laboring
classes so poor in England; at any rate, I would
sooner be the wife of a black man than the slave of
a white one. Besides, my husband is just as much
of an American as you are; he was born in the State
of Massachusetts. I suppose you thought to shame
me; but no, I do not feel ashamed.'

We copy from the *Dublin Nation* the following ad-
mirable article on the Irish "office-seekers." What
a strange thing it is—and what a curse for Ireland—
that there should be such a miserable hankering after
government situations amongst so many of her sons.
It is this that has always led to the overthrow of
the schemes of her patriots, and exposed her to the
taunts and blows of her alien enemies. In reading
this article from the *Nation* it is impossible not to re-
joice over the fate that has befallen the miserable
lick-spittles:—

"We cannot very well afford to condole with Lord
Aberdeen on the results of the "Liberal spirit" that
was manifested in his Irish appointments. There is
not one of them from first to last which has not been
a disgrace to his government, and a shame and a
scandal to his country. Some eighteen months have
elapsed, since, in profligate violation of their public
pledges, a section of the Irish members sealed the
Treasury benches at Mr. Sadleir's heels; and the
undertakers for their votes drove their bargain, and
got their places, their pensions, and their patronage.
To feel the very atmosphere of public desecration, eat-
ing even into their dull consciences, one might fancy
were Purgatory enough. But time and Providence
have heaped upon them retributions harder and more
manifest still.

"Mark what has come to pass since—blow upon
blow, month after month.

"John Sadleir Lord of the Treasury, fronted a jury of
Dublin gentlemen last winter in the Court of Exche-
quer—we shall not review the details of that ex-
traordinary trial, we shall not even pause before its
hapless victim still languishing in the foul air of the
Marshalsea—suffice it to say, that after his own evi-
dence had been contradicted by the verdict of an up-
right jury of his fellow-citizens, John Sadleir Lord of
the Treasury, found it inconvenient to retain office.

"The curse only began then. Even to his successor,
a blotted esquire descended. Who shall touch
pitch, and not be defiled? A Whig of the Whigs one
who need break no pledge in taking the oath of office
—one whose antecedents were quite consistent—yet
could not mix with the blackleg rump of the old Bri-
gade without being in some degree soiled. On the
hustings of his native county, and a ring of his friends
and allies, Mr. Chichester Fortescue was branded
with a barefaced denial of his own spoken words—
and under that brand he lies from that hour to this.—
Clear him from it, who can! not tenfold the damages
his brother wrong from the *Dundalk Democrat* could
do it.

"The smoke of that tough contest had hardly cleared
away. An English lawyer, long mixed up in the
corrupt transactions, which couple Sligo and Sarum
together in the politician's index, is rewarded with a
Judgeship in Australia. The ermine of the colonies,
and the coil of the Indies, have rewarded many a spy
upon O'Connell, and bought off many a brawling
agitator ere now. But a distinct act of bribery in-
dicted by a Parliamentary Committee, is not so easily
atoned for; and Mr. Stonor's appointment is cancel-
led; and cancelled for the very act of corrupting an
Irish borough.

"There remains another appointment still more no-
toriously the work of corruption and intrigue, of ser-
vices given without stint or scruple, and as the seal of
a confidence which held the threads of every Parlia-
mentary plot in which the interests of Ireland have
been mortgaged for the last three years—Mr. Edmund
O'Flaherty, Commissioner of Income Tax. And
what of him? *Abiit exersit evasil. erupit.* Last
and direst disgrace of all! For a month, the hangers-
on of the Castle have been endeavoring to smother a
rumor which has been as common in Dublin as the
cabs upon the streets, but to which even the most op-
posite partisans were loath to give publicity while a
chance of its falsehood remained. A week more has
passed during which the press has sent it broadside to
the public—and no friend of Edmund O'Flaherty has
dared to deny the charge. And the charge thus pub-
licly made and uncontradicted amounts to a charge
of Forgery.

"Of the main undertakers of Irish affairs for the
Coalition, one still holds his office, in we know not
what public repute—Mr. Keogh, between whose
buoyancy, suppleness, and readiness, and the calculat-
ing craft of Mr. Sadleir, Mr. O'Flaherty's character
exactly fitted—subtle as the one, affable as the other.
Mr. Keogh is said to have recently denied with in-
dignation the rumor that Government would even
presume to offer to him the Commissionership which
had been good enough for honest old Peter Burrows.
So sure is he of the Bench! Which he will doubtless
some day or another, very soon adorn.

"And thus in a few words may be despatched the
Irish appointments of Lord Aberdeen. Mr. John
Sadleir, Junior Lord of the Treasury, obliged to re-
sign after a scene which will never be forgotten in
the Courts of Dublin. Mr. Chichester Fortescue, Jr.
Lord of the Treasury, eating his own words upon the
hustings. Mr. Henry Stonor, a Judge, with life and
death in his hands, stripped of his ermine, because
they had been soiled with bribery. Mr. Edmund
O'Flaherty, absconded, and leaving it is said, several
of his most intimate associates to rue their trust in
him, and protest the Bills on which their autographs
appear—with half the Jews of the city clamoring at

their heels—Certainly Mr. Keogh still puffs and bus-
tles about, with as lively an eye to the future as ever,
while the characters of so many of his associates
have gone down like scuttled ships. But on the
whole, this bargain and sale of the Brigade has turned
out a very sorry business, and there is not a man
among them, who would not have found a little hon-
esty a far better policy.

"Since the case of Duncan Chisholm, the like of
Mr. O'Flaherty's escapade has not been known in
Ireland; and even in the vague way in which rumor
now presents it, Duncan Chisholm himself sinks into
insignificance. We print elsewhere an article from
the *Press* in which the facts were first published;
and fuller details have since appeared in the *Cork
Examiner*. Here is an extract:—

"What is now publicly stated for the first time,
was well known, a fortnight since, and has been com-
monly spoken of in the house. Indeed, a week ago
an honorable barone, a member of the House, was
surprised at an application made to him by certain
parliamentary agents, to pay up the amount of a bill to
which his name was alleged to have been attached.
His surprise was excessive, but by no means unreason-
able, as he never had any transaction whatever with
the parties so applying, had never signed the bill in
question, and had given no authorisation whatever
for the use of his name. He has since then, I believe,
learned that his name was put to several similar
documents. But this is not a solitary case. I have
heard nearly a dozen persons mentioned, most of them
of high rank, and three at least of official position,
with whose names a similar freedom has been used.
In some instances, perhaps, a small difficulty may
arise as to the proof that a particular instrument was
forged, inasmuch as a few of the parties whose
names have been so misused, had had frequent bill
transactions with Mr. O'Flaherty; and if the hand-
writing upon the forged and the *bona fide* bills be such
as to establish a fair presumption of identity, a jury
may not so easily come to the conclusion that the
acceptor, or endorser, as the case may be, who is
proved to have been mixed up in various monetary
transactions with the alleged forger, is not answerable
to the holders. The payment of a Parliamentary
agent with a worthless piece of paper, is rather pitia-
ble considering the zeal with which such gentlemen
labor for their client and against whoever may happen
to be his opponent. For the time, the agent and
principal are as one individual, identical in interest,
sympathising with the same feeling at every fluctua-
tion in that game of chance, a trial before an election
committee; simultaneously flushing or paling with
hope or fear; becoming equally exultant at triumph,
and equally savage at defeat. And then, for all this
fearful wear and tear of feeling, all this tremendous
anxiety of mind, to receive as composition a scrap of
paper worse than worthless! Really, it is too bad.—
It is quite hard enough upon a conscientious agent to
be refused payment altogether; but to pay him with a
very bad bill, is adding insult to injury. The total
amount represented by the bills in circulation is dif-
ferently computed, varying from £14,000 to £20,000.
The former, I should say, is more than enough. Of
late, he would seem to have become utterly reckless
in the manner in which he used the names of others;
for I have been told that the names of his colleagues
in office was put upon a particular bill, and without
the slightest attempt at imitating the handwriting of
his colleagues, or disguising his own."

What an admirable supplement to the Report of
the Corruption Committee! The *Examiner* adds,
that actions in Courts of Law, and interpellations in
Parliament, will probably be among the other conse-
quences." The actions we have nothing to say to.—
Let the Jews and Mr. O'Flaherty's friends settle
them as best they may. But we do hope that Parlia-
ment will not rise without directing an investigation
into all the circumstances connected with the appoint-
ment, conduct in office, and disappearance of Mr.
O'Flaherty—and that the inquiry will be as strict and
unspurring as if it were some poor clerk who had le-
vanted with a cash-box, and not a *protege* of the Duke
of Newcastle, and a gentleman whose honor and
veracity had been solemnly certified by her Majesty's
Solicitor-General for Ireland.

"Clear and more clear it grows at all events—the
great truth that those who conduct Whig politics in
Ireland, are compelled, whether they will or no, to
commit themselves to connection with men and with
courses that must be shunned by the honest—that the
struggle every day becomes more and more between
undisguised rascality on the one side, and plain, honest,
obstinate principle on the other. Mr. Keogh's
"So help me God," has not been the only oath taken
in vain."

The *N. Y. Sunday Courier* furnishes a biography
of the notorious Protestant Minister—the Rev. Mr.
Orr:—

"The true name of the celebrated gentleman whose
singularities have gained for him so great a reputa-
tion, and whose popular cognomen is the Angel Gab-
riel, is McSwish, though he is sometimes called Orr,
or Hour, in the public papers. His father belonged
to the clan Gordon, and was in early life, a house
servant in the employment of the Marquis of Huntly.
He married a female domestic in the same estab-
lishment by the name of Saunders, and emigrated with
his young wife to the Isle of Skye, in which place
the Angel (as he is now called) was born, on the 3rd
of September, 1807, which makes him 45 years of
age. He was christened by his mother's name of
Saunders, and was always called Sandy McSwish
while he remained in his native town. The present
writer, who knew him well, and attended the same
parish school with him, kept by the Minister of the
place, the Rev. Archibald Cameron, has often been
on a bird's nesting expedition with him, and once re-
scued him from drowning, when he fell from a high
cliff into a little black pool, called the Devil's Loch.
Sandy was a very dull boy, and was often flogged
for not knowing his lesson, and the Rev. Mr. Camer-
on, if he were alive now, would hold up his hands in
utter amazement to know that his unpromising pupil
had become a famous street preacher in the great city
of New York, and was kicking up a row under the
name of the Angel Gabriel. Sandy was bound an
apprentice to a weaver in his thirteenth year; but his
mother having become a widow, and married an it-
inerant Baptist preacher named Orr, she soon after left
the Isle of Skye with her new husband, taking Sandy
with her, who, for convenience sake, or to disguise
his Celtic origin, assumed the name of his stepfather.
What became of him after leaving his native place,
until he turned up in this country as an evangelist, is
known to the present writer only as second hand, and

may not be strictly authentic, though the facts are
probably, not far from correct.

Mr. Orr, the itinerant preacher, went his circuit in
the highlands for a year or two, until finding that way
of life very hard, his converts few and his family in-
creasing, he came to the conclusion that he would
change, not only his pasture, but his occupation and
his name. He was not a Celt himself, but an Eng-
lishman, and it is said, but with what degree of truth I
do not know, that in his early life, he had been a mem-
ber of an equestrian company. At all events, he
joined a troupe of equestrians at Newcastle, and hav-
ing taken the name of Wiggins, assumed the post of
ring-master. His young step-son, Sandy McSwish,
who still called himself Orr, became a member of
the company, and soon attracted attention by his
seats in ground and lofty tumbling. Having quar-
relled with the manager, he gave his parents the
slip, and joined a company of acrobats, with whom
he visited some of the principal towns of England,
and at last Liverpool, where he fell in love with the
daughter of the proprietor of a 'vine and spirit
vault,' near the Prince Docks. He eloped with her,
and was married in Wales, where he became a local
preacher, of the Methodist persuasion, in the village
of Langfild. Up to this time the budding angel had
been a very jolly fellow, and was much liked by his
acquaintances; but he entered with such seriousness
upon his new vocation that he rather alarmed his
simple Welsh hearers, whom he used to arouse from
their apathy, by blowing a tremendous tin horn from
the pulpit. Growing tired of his rural position, and
having brought on a fit of dyspepsia by eating too
heartily of Welsh rabbits, he disappeared one night,
leaving a few debts behind as tokens of his affection,
among his parishioners, and taking with him, by way
of remembrance, the pewter tankard which had been
employed in the church sacraments.

"He made his way for the nearest sea-port, which
was Bristol, where he shipped as a cook on board a
vessel bound for Jamaica, and, on his arrival in that
island, again assumed the functions of a preacher,
but finding that the Baptist persuasion was more pop-
ular than the Methodist, he joined that sect. How
long he remained in Jamaica is not known, but prob-
ably not long, for he taught a dancing-school in the
town of McGrawville a few years ago, after which
he became a convert of Mormonism; but, when Joe
Smith went to Illinois, he turned his face towards the
Atlantic States, and—after having been by turns
check taker at a circus, an assistant in a menagerie,
a temperance lecturer, a tin peddler, and editor of a
nativist paper in Philadelphia—he found himself in
New York with just money enough in his pocket to
purchase a brass trumpet, and, with this for his stock
in trade, he commenced the Angel Gabriel line of
business, which has proved so highly profitable and
made his name so famous. His career in this city is
too well known to require any comments; but his fu-
ture career may be as varied and remarkable as the
past. We have had many a conversation with him
about old times, when we were boys together, and he
often reverts with gratitude to the day when the writer
of these lines saved him from an early death. The
Angel is a good fellow naturally, and, though rather
eccentric, means well. He is not the only man who
has made his way in the world by blowing his own
trumpet."

DR. M'LANE'S LIVER PILLS.

Which the proprietor of this invaluable remedy
purchased it of the inventor, there was no medicine
which deserved the name for the cure of Liver and
Bilious complaints, notwithstanding the great pre-
valence of these diseases in the United States. In the
South and West particularly, where the patient is fre-
quently unable to obtain the services of a regular phy-
sician, some remedy was required, at once safe and
effectual, and the operation of which could in no wise
prove prejudicial to the constitution. This medicine
is supplied by Dr. M'Lane's Liver Pills, as has been
proved in every instance in which it has had a trial.
Always beneficial, not a solitary instance has ever
occurred in which its effects have been injurious. The
invention of an educated and distinguished physician,
it has nothing in common with the quack nostrums
imposed upon the public by shallow pretenders to the
medical art. Experience has now proved, beyond a
doubt, that Doctor M'Lane's Pill is the best remedy
ever proposed for the Liver Complaint.

Purchasers will be careful to ask for Dr.
M'LANE'S CELEBRATED LIVER PILLS, and
take none else. There are other Pills purporting to
be Liver Pills, now before the public. Dr. M'Lane's
Liver Pills, also his Celebrated Vermifuge, can now
be had at all respectable Drug Stores in the United
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WM. LYMAN & Co., St. Paul Street, Wholesale
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ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PA-
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o'clock precisely.

By Order, W. F. SMYTH, Rec. Sec.
Montreal, July 27, 1854.

WANTED,

THREE TEACHERS, for ELEMENTARY SCHOOLS,
in the Municipality of LaCorne, County of Terrebonne, C.E.
Application to be made to the undersigned, at New Glasgow,
C. E.

WM. CAMPBELL,
Sec. & Treas. to Commissioners.
New Glasgow, 27th July, 1854.

WANTED ON THE OTTAWA,

TWO OR THREE GOOD ENGLISH TEACHERS
Application to be made to J. J. Rooney, Esq., Inspector of
Schools, Aylmer, Ottawa.
Aylmer, July 12, 1854.

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20 Hhds. of VERY BRIGHT MUSCOVADO SUGAR
250 lbs. of Refined SUGAR
20 barrels Crushed do
BLACK TEAS.
15 chests of Superior Souchong
10 boxes of very fine Flavored do
10 do of fine Congou
10 do of Superior Colong
GREEN TEAS.
10 boxes of Superior Hyson
15 do of very fine Gunpowder
10 do of Extra fine Young Hyson
70 do of Superior Twankay
COFFEE.
10 bags (best quality) of Java
15 bags of very fine Rio
RAISINS, CURRANTS, RICE, BARLEY, Family
FLOUR, CHEESE, BUTTER, BRANDIES, WINES,
and all other articles required, at the lowest price.
JOHN PHELAN,
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WELL MADE and SCIENTIFICALLY CUT, will wear
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Montreal, June 27, 1854.

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THE TRIALS OF A MIND, IN ITS PROGRESS TO
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IN A LETTER TO HIS OLD FRIENDS, BY
L. SILLIMAN IVES, L.L.D.,
Late Bishop of the Protestant Epis. Church, in N. Carolina.
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WOULD most respectfully announce to their friends and the
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MILL, of the Boston Clothing Store.) Mr. D. will give his
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lishment with their patronage.
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