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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, OCTOBER 28, 1853.

NO. 11.

A "TRAPPIST" CONVENT DESCRIBED BY A PROTESTANT.

(From the *Guardian*.)

The monastery consisted of a larger and lesser quadrangle, surrounded by buildings irregularly grouped about them, of which the chapel was the most prominent object. Beyond lay the gardens and cemetery, a small mound rising from the midst of the latter, surmounted by a crucifix of wood, about 12 feet in height. There was another chapel, and also a waiting-room, the entrances to which were without the precincts of the monastery, the latter being intended for the lady visitors, who might accompany their husbands or brothers so far, but are not admitted within the walls of the establishment. To the left of the chapel I espied the portal, where a benevolent-looking porter of spare habit, a striking contrast to the comfortable, portly personage who is the common English *beau ideal* of a monk, was distributing soup and bread to a few poor people from the neighboring village. He informed me that I could not see the monastery until half an hour had elapsed, as the brethren were about to begin their day. I went to the brow of the hill to enjoy the prospect, and had hardly left the gate before the deep tones of the summons to prayer sounded from the convent bell. Soon the melancholy chant of the monks reached my ear, and awakened old feelings and reminiscences of other times, when I was wont to hear the same notes on the plains of sunny Italy, or amid the ancient fastnesses of Lebanon. Nothing presented a stronger contrast to the sombre picture called up by those tones, than the aspect of the world without. The blue sky unclouded by a single cloud, the gay sunshine, the varied landscape extending for leagues and leagues beneath and around me, the white towers of the Belgian cities in the distance, with many a village spire issuing forth from the groves and plantations on every side, seemed to repel from the mind the ideas of seclusion and monastic gloom, and to remind one that the world, if not abused, has in it much that is lovely and deserving of admiration. Whether the monks thought so I know not, but certainly their convent commanded a magnificent survey of the beauties of nature. As I returned towards the gate I fell in with a party of French and Flemings, who had come thither with the same object as myself. They were most of them farmers or brewers, chiefly interested in the agricultural occupations of the monks, and as they kindly asked me to join their party, I availed myself of this opportunity to elicit from persons who seemed to be plain, practical men of the world, their different views on the subject of the recluses and their labors. All agreed in praising them, nor could even the most fishing questions draw forth anything to their disadvantage. 'Some years ago,' said one of the party, 'this place on which we stand was a mere wilderness, surrounded by thickets, and overgrown with weeds, now there is no land in the neighborhood that produces fairer crops.' 'The *freres* are the best workmen in these parts,' said another; 'they brew, bake, mend shoes, and exercise all trades equally well. And then, Monsiour, their charity is unbounded; they visit the sick, relieve the distressed, entertain travellers, and pray to *le bon Dieu* night and day.' 'Vraiment,' corroborated an old farmer, who had been leaning on his stick during the colloquy. 'Vraiment ils sont tres honnetes, gens ces pauvres miserables freres. Regardez donc,' continued he, directing my attention to a cart ascending the hill, drawn by two fat, well-conditioned horses, and escorted by three lean lay brethren. 'Poor people,' said my new friend, a burly, rosy-cheeked giant, as he gazed upon them with a good-humored, pitying air, 'poor people, how thin they are; but then, *que voulez vous*, they eat only lettuce and bread.'

A priest, who was following the cart, and seemed to have the direction of the others, now made his appearance, and was recognised by some of my party, who saluted him as 'Pere Antoine,' and, after some conversation, easily obtained permission to accompany the cart within the precincts of the monastery. We passed the portal, and were shown into a neat, clean room, with a few prints of religious subjects, where the priest asked us to await his return. 'Do the priests labor too?' I inquired, as soon as he was gone. 'Everybody works,' replied one of my companions, 'from the Pere Abbe downwards.' Pere Antoine now returned, accompanied by the cellarer, a stout, portly personage, whose aspect, I must confess, awakened in my mind some of the traditional ideas before referred to. I felt almost vexed that I entertained them, however, when informed that the poor man had lost his leg, and was for nearly a year afflicted by a succession of severe sufferings, during which his patience and cheerfulness excited the wonder of all around him. He led the way into the court, where he was soon busily engaged in exhibiting the tools, brewhouse, and barns to our party,

and in discussing with them sundry agricultural topics, to which I proved rather an inattentive listener. Remembering the saying of the wise king, that 'the merciful man is good to his beast,' I was, however, much gratified with the sleek, well-fed looks of the horses of the convent. They seemed the only beings connected with the establishment who kept no fasts, and the quiet gravity with which they responded to the affectionate caresses of the worthy old cellarer rather amused me. Fowls and ducks abounded in the yard, which had very much the appearance of a prosperous farm. We then entered the garden, and admired the magnificent display of vegetables. I saw there little fruit, and scarcely any flowers, except on the graves of the departed brethren, which were separated from the garden by a slight fence. At the head of each of these was a wooden cross, with the name, date of profession, and of departure inscribed. Two or three of us went up the mound which rose from the cemetery, and was ascended by a winding path leading to the foot of the large crucifix, from whence a most spacious prospect opened itself before us. My companions were too well acquainted with the locality to feel much interest in this, so, after a hasty glance around, and a quiet expression of admiration, in which the Flemish, rather than the French element predominated, they hastened down again to rejoin the cellarer, whom we found engaged in an animated discussion with a Flemish farmer on the best mode of rearing melons. We continued our walk to the convent, and, after passing the smaller quadrangle, ascended to the dormitory, a large apartment, fitted up with a number of wooden cells, about six feet high, and from four to five feet wide, each containing a rude couch, a crucifix or religious picture, and a monastic garb. The name of the occupant was painted over every cell, and in the lobby was the bell which summoned them to their morning devotions. From the dormitory we descended to the chapter-room, where the monks hold their meetings, and where, when they have leisure, they repose or meditate during the intervals of labor. These are, however, few and far between, and I was informed that it is rare indeed to find any one in the chapter-room during working hours, which, for them, extend from sunrise to sunset. A few books lay scattered in disorder upon some rickety shelves. I examined their titles, but found them chiefly manuals of devotion, or explanations of the Roman Ritual. The Trappists have never been a literary order. Stern old De Rance, their founder, had no great opinion of books or of bookish men. 'Study,' he said, 'brought with it vain disputes, and caused relaxation of discipline.' Prayer, worship, and work were to be the sole occupations of his monks. Writing to the Abbe Nicaise, on the death of the great Arnaud, he remarks—'Voila bien des questions finies; son erudition et son autorite etaient d'un grand poids pour le parti; heureux celui qui n'en a point d'autre que celui de Jesus Christ.'

The church was remarkable for its simplicity, the altar and candlesticks being of wood, painted white; and though everything was scrupulously clean, there was not the slightest trace of decoration visible. The most rigid Puritanism could hardly have more effectively shunned every approach to aestheticism. The choir contained the stalls of the brethren, each having before him his large folio Breviary, while the novices and serving 'freres' worshipped in a species of ante-chapel, still less remarkable for ornament. We proceeded from the church to the refectory, where a lay brother was arranging the provisions for dinner. They consisted of small loaves and lettuces, to which is added a bowl of soup—rather a slight sustenance for men who work so hard. On the wall at the bottom of the table was painted a figure of our Saviour, pointing to the words, 'They gave me gall to eat, and when I was thirsty they gave me vinegar to drink.' To the left was inscribed the Apostle's exhortation, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' A pulpit fixed against the side-wall supported a book of homilies, from which extracts are read during the repast. There is also a refectory for strangers, where one of my companions informed me he had seen more than thirty people sit down to dinner. No remuneration is asked for this, though a small present is occasionally made to the convent. The refreshment afforded, however, does not include meat, but as much good Flemish bread, eggs, vegetables, butter, and cheese as the modesty or appetite of the visitor allows him to consume. The good cellarer would not permit us to leave without partaking of the convent cheer, which soon made its appearance in the form of loaves, butter, cheese, and salad, with some excellent beer. He repeatedly pressed us to do honor to this fare with a hearty and earnest tone, that showed it was no merely formal hospitality he was exhibiting. When we had eaten and drunk, the Abbot made his appearance, and entered into a

friendly conversation with my companions, in the course of which he made many inquiries after their families, and expressed his hopes to see us all again soon at the monastery. He was a fine looking man, of about forty; but his austerities, I was told, had materially affected his health. Soon after we took our departure; and the worthy cellarer, in bidding us farewell, did not forget to re-echo the hospitable wish of the Abbot, and hoped that he should shortly welcome us once more to the Trappist Convent of Mont des Chants.

REPEAL OF THE CHURCH OF ENGLAND.

(From the *Gateway Vindicator*.)

The shifts to which those who wish to uphold the Anglican Church are put would be ridiculous if they were not so extraordinary, and so pregnant with consequences of future importance. The Privy Council can push the Bishops from their stools—laymen repudiate occasionally both Bishops and Clergy; and the thirty-nine articles exist only on sufferance, or are appealed to in some case of expediency, having about as much authority in church government as the bye-laws of a Corporation generally possess. The Church of England affords, this moment, one of the strangest anomalies in the Christian world. There is no principle of cohesion, no bond of unity, no great truth as a foundation to rest on. It is merely an Ecclesiastical Corporation, with clashing interests and jarring views—simony, sinecurisms, and palaces for prelates. With all the appliances and means, in a worldly sense, which such an establishment should possess, they cannot teach the people, and what is more, the people will not be taught by them. The Bishops live in a lofty beatitude, like the gods of the Epicureans, uncaring for the miseries of the multitude who become rank and gross in the debasement of ignorance, under the walls of their palatial homes. The inferior clergy have neither the power nor the will—or they have the power and the will—to remedy the popular evil which exists. If it be the first—*cui bono* their existence at all, as a priesthood; if it be the latter, why do crime and ignorance continue to increase in iniquity every day in England? Whilst the good and the educated are compelled, as an act of religious necessity as well as in acknowledgment of truth, to have recourse to the certainty of the centre of unity, the less enlightened and depraved are driven to dissent or infidelity. In point of fact, there is no Church of England—we have instead a bench of Bishops, Tithes, Pluralities, Church Lands and Church Rates.

To remedy this state of things has now become the business of some zealous laymen of station and influence. They have seen the Establishment unchurched by its own ministers, and godliness sacrificed to greediness. They have seen saints in crape and lawn, like Midas of old, turning the sacred things they touched into gold; like the same auriferous wretch, they will die of a plethora of riches, and in their death be the cause of the destruction of the Established Church.

To arrest this impending fate, Lord Shaftesbury has been elevated into a sort of lay Pope—an Ecclesiastical Dictator. Lord Shaftesbury, perhaps with good intentions, has contrived to give people a great distaste for his moral reformations of every thing. In his hands, philanthropy becomes cant, and religion takes the form of humbug. Men will not endure a Joseph Surface any more than a Cantwell. Moral sentiments gushing perennially from the lips of a pretender, are as disgusting as the sectarian holiness which smells of the Conventicle. Men will not be taught Christianity by laymen—they will not be lectured into religion by laymen—they will not be indoctrinated in points of belief, and changed into pious members of the community, having a unity of faith, hope and charity, by lay sinners like themselves. All human history attests the failure, when these things have been attempted by reforming zealots or ignorant enthusiasts.

But what is Lord Shaftesbury's plan for reforming the Reformation, for bringing England back again to Protestantism? His plan is to send lay preachers with "distinctive badges," all over England, to preach in the highways and byways, and convert the people under the very purple noses of the parochial parsons.—Lord Shaftesbury and his *propaganda* have so far repealed Oxford, and repudiated the Archbishop of Canterbury. They "take a number of men—professional men, tradesmen, clerks and others," who, instead of a knowledge of dogmatic theology, are only to evince the "necessary ability," and having placed "badges" on their arms (the imposition of hands)—they are sent on their mission to teach and preach, whilst steeples, cathedrals, gables, churches, Bishops' courts and palaces—swarm all over the land.

But lest our readers should think we are drawing

on our imagination, here are the facts, from the *London Morning Advertiser*:—

"A movement of a remarkable character, and affecting, to some extent, the constitution of the Church of England, has been set on foot by a society assembling in the Adelphi, called 'The Church Protestant Defence Association,' and of which the Earl of Shaftesbury, the Marquis of Brandford, and other well-known leaders of the Evangelical party, are active supporters. Hitherto it has been the practice of the bishops to license catechists and Scripture-readers for populous districts, all provided with the means of religious instruction, and, in all cases, strict injunctions were laid upon the men so employed that they must not under any circumstances, 'preach' to the people to whom they paid their visits, that duty being exclusively confined to the regularly ordained and specially appointed parochial clergy. This regulation has been rigorously adhered to in all cases where Scripture-readers have been engaged; but the new movement is avowedly in direct opposition to the arrangement hitherto insisted upon by the bishops. A number of men—professional men, tradesmen, clerks, and others—who evince the necessary ability are to be engaged for the purpose of being sent out to various districts, to conduct an organized system of open air preaching. All the new order of preachers must be lay members of the Church of England. It is not intended that they shall wear the clerical garb in the course of their ministrations; but they will have a distinctive badge by which their identification with the society may be known, and this will form their credential to the people they are deputed to visit. Much alarm has been created amongst the clergy in consequence of this innovation upon long established ecclesiastical usage, inasmuch as they consider that it will ignore one of the thirty-nine articles of the Church of England, which is to the following effect: 'It is not lawful for any man to take upon himself the office of public preaching. . . before he be lawfully called and sent who be chosen and called to this work by men who have publicly authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.' A representation of these circumstances has been made to the Bishop of London, whose diocese is likely to be the first in which the new order of preachers will operate, but his lordship has not yet publicly expressed his determination on the matter."

To this complexion have we come at last in England. After a trial of over three centuries the Church of the Reformation is condemned by its own children. It was linked with a State the mightiest the world ever produced; it was the teacher of a people the richest, the most scientific and enlightened yet the most debased and brutal amongst civilized nations; it did not elicit the respect of the one or the reverence of the other. Under its jurisdiction the high born did not grow religious, nor the poor consider that they were the children of God, and it leaves them *paupers*. It formed a church for St. James's, for Canterbury and London and York, for the formal ceremonies of a Court and cold aristocracy—but it was not a church for St. Giles's nor Bethnal Green, nor for the laborers of Manchester, Liverpool, or Glasgow—nor for times of plague, pestilence and famine—for public hospitals, fever sheds, and cholera cabins.

The Church of the Reformation is repealed by Lord Shaftesbury and the Marquis of Blandford, and we have in its place "a number of professional men, tradesmen, clerks and others," with a badge, commissioned, once more, to convert England under the *Church Protestant Defence Association*.

THE VICIES OF THE IRISH IN AMERICA.

(From the *Catholic Telegraph*.)

"Hit him again, he has no friends." Such is the slang phrase, whose equivalent is the practical maxim that guides editors, preachers, and private men in this country in their conduct towards the Irish. All "riots," "disorderly conduct," "rudeness," committed by the Irish are forthwith blazoned in the press, and resound from the sectarian pulpit, the reporters laying particular stress on the facts that the offenders were "Irish." And this course of action has been so long pursued as to seem stereotyped. The name of "Irish" has become identified in the minds of many, with almost every species of outlawry. Now, we have no mind to deny that the Irish have their vices. Human nature, is human nature, in whatsoever race of men it may be concreted. But we deem it not uncalled for to discuss a little the nature of the crimes charged upon the Celt, and to show his traducers that there is no room for the vindictive and indiscriminate abuse of which he is made the object.

Our words are for serious and thinking men—for men who abhor crime, because it is an offense against

God, and in proportion as it is an offense against God. For the flippant censors who abuse sin only because public opinion is against it, and in whose mind a violation of natural law and a breach of conventional decorum are one and the same thing, we have now not a word. It were necessary to discuss the first principles of Ethics with them. For the others, we have a few considerations.

1. The vices of the Irish are very much exaggerated, on account of the religious prejudice of editors and reporters. It is not uncommon, in a Police Report, to see an Irishman getting drunk headed "horrible," and another man's pocket-picking passed over with a joke.

2. These vices are for the most part contracted by the Irish, after their departure from the "Old Sod." Cut loose from the employments, amusements, and restraints of home, and exposed to temptations against which, previous experience had never armed them, their falling into excesses does not argue that profound malignity, which, in other circumstances, it might. "Travelling, seldom makes a man holier," says St. Thomas A. Kempis; and the errors of the Celt in America are equalled, if not surpassed by the libertinism of the Anglo-Saxon, on the continent of Europe.

3. Most of the Irish emigrating to this country are of the poorer classes of the people, whose principal motive for avoiding sin is Religion. Arriving here, they meet with many obstacles to the practice of their religious duties. They are employed in remote places on railroads and public works. They soon learn to fear the sneer or the oath of the "boss" too much, to dare to ask a Saturday afternoon, that they might prepare themselves for a devout reception of the sacraments. Their minds are kept in a ferment by continually hearing absurd and obscene abuse of their religion and their Priests, and by perpetual insults of their own 'ignorance and superstition'; so that they can hardly presume to approach the Sacraments. Thus losing the supernatural support of the Sacraments, they easily fall into disorders; and, as they have not learned concealment, those disorders are too often public and disgraceful.

4. The material circumstances of Irishmen in this country are, of themselves a terrible temptation. Their comfortless homes, the cellars, garrets, sheds, and, we had almost said, barrels, which they are obliged by poverty to inhabit, are not certainly calculated to invite them of a Saturday night from the grogshop and the street, where they meet evil company and fall into sin. While the affluent have their refined amusements, and are so absorbed in them as not to have time to fall into gross vices, the poor have scarcely a recreation which is not sinful.

5. Finally, the vices of the Irish, even according to the most exaggerated accounts of their enemies, are not vices of a deep, malignant nature. They do not evince malice of a standing and settled kind, but rather the ebullition of thoughtless caprice—the transient burst of undisciplined passion. Celtic offenders are generally brought before the Police Court for being drunk, disorderly, fighting, &c. These are, indeed, sins. But they are not sins of so heinous a nature as robbing, cheating, swindling, counterfeiting, slandering, calumniating, blaspheming, using obscene language, &c., which are not charged upon them. Upon this let the thoughtful reader ponder. Drunkenness and its accompanying disorders, are mortal sins; but they are not mortal sins of so malignant a character as many other more decent crimes. They do not betoken a heart so thoroughly depraved as do vices of a more refined and elegant cast. Its grossness is more than half the disgusting in crime. Let no tour reader mistake violations of propriety for offences against the law of God. We can be lenient with crimes of impulse—but we cannot excuse crimes of malice. We would prefer the Irishman [or any other man] fined, as a culprit, for fighting in the heat of passion, to the judge who fines him, bribed by polite offenders to a betrayal of justice. We condemn less the drunken loafer, than the smooth-faced vender of wooden nutmegs.

If the traducers of the Irish would consider all of the ten commandments, they would find, we fear, that they themselves inhabit "glass houses." They would find that the "vices of the Irish" do not exceed their own; and though of another nature, are not the tokens of a malice half so deep. If various individuals, in particular of this city, who frequently glorify themselves by expressing their contempt of the Irish, would make this examination of conscience, they would find it salutary; and if, in addition, one of them would use in this exercise, besides the time employed in abusing the Irish, that spent in planning intrigues, he would subserve his own spiritual interest and the cause of charity and truth. Let him take our advice and act upon it in a friendly spirit; and let all believe that the vices of the Irish are far less inexcusable and far less malicious than they are represented to be.

IRISH INTELLIGENCE.

RECEPTION OF THE RELIGIOUS VEIL.—On Sunday the feast of the Ever Blessed Virgin Mary, the Lord Bishop of Meath conferred the religious veil, at the Loreto convent, on five young ladies, three of whom were destined for the convent Darjeling, in the Himalaya mountains.

CONVERSION.—On Thursday last, Miss Anne Gillier, made a public recantation of Protestantism, and was received into the Catholic Church by the Rev. T. Hardiman, P.P.—*Tuam Herald*

THE MAYNOOTH COMMISSION.—The commissioners, it seems, have no idle time of it, their sittings being protracted to between four and five hours each day. It is said that they have already made considerable progress in the onerous inquiry contemplated by the Royal Commission.

Mr. Dargan, it is stated, will be requested, at the next vacancy, to represent Dublin in Parliament.

The conference of the friends of tenant right, called for the purpose of considering the present position of the cause, and deciding upon the course that should be adopted for the future, in order to secure a speedy and equitable settlement of a question which so vitally affects the welfare of the people of this country, was held on Tuesday, the 4th inst. in the Council Rooms of the Tenant League, Beresford-place. This meeting was most numerously and influentially attended by the advocates of tenant right from all parts of the country, and the proceedings were marked by the greatest earnestness and determination. Amongst the resolutions adopted we find the following:—

"That in the opinion of this conference the present advanced position of the question of tenant right in parliament is mainly attributable to the exertions of the Irish independent party, and to the policy of independent opposition proclaimed in the conference of September, 1852; and that it is the solemn duty and strong interest of the Irish constituencies to sustain that party, and to avail themselves of any opportunity that may arise of increasing its numbers; that it is our conviction were it not for the desertion of their pledged principles by a number of the representatives who attended that conference that the tenant question would ere now have been carried to a successful issue; and in order to eject and replace those members, and the more successfully to carry out in future the policy of independent opposition, that a committee be appointed by this conference to prepare a list of parliamentary candidates thoroughly identified with, and positively pledged to maintain in and out of parliament the principles of the Irish independent party."

A LIBERAL LANDLORD.—Mr. James C. Harte, purchased and paid for, some time since, through a friend and without having seen it, the estate of Esker near Banagher. His first act, after having received possession, was to buy up all the old arrears due by the tenants, in order to protect them from any claims of the former landlord, and, having purchased them, he passed a sponge over them, thus allowing the tenants to commence anew, full of hope for the future. Since August, 1852, when he got possession, 2,500 perches of main drains have been opened, the work of which was performed by resident laborers, who received ample weekly wages in cash. New fences were erected at his expense, clean white cottages have taken the place of the old, miserable, dirty cabins, and liberal abatements of rent are to be given in all legitimate cases. This is commencing work in earnest, and it is gratifying to find that the conduct of their landlord is fully appreciated by the tenants on his estate, which we forgot to mention is under the able management of Mr. T. Hynes, Dublin, who honestly seconds the views of Mr. Harte. The rents are now paid up freely and punctually. Last week the proprietor paid a visit to the locality, where he remained for four days; bonfires were blazing every night, with other rejoicings, which showed their hearty welcome. The last evening, the tenantry enjoyed unusual festivities; barrels of ale were broached and dancing kept up to a late hour. Mr. Harte addressed them on his departure. He thanked them for the generous feeling they displayed in his regard. He assured them that he felt them, and would always feel, that their and his interests were identical.—*Galway Vindicator*.

THE CHOLERA.—Prayers against the cholera were said in all the Catholic churches of the archdiocese of Dublin on Sunday, by order of his Grace the Archbishop. The prayers, which consist of the Fiftieth Psalm and the Litany of the Blessed Virgin, will be continued until further direction from his Grace.

TERRIBLE RAILROAD ACCIDENT NEAR DUBLIN.—A terrible accident happened at the Great Southern and Western Railroad, near Dublin; 13 passengers were killed and 60 wounded. Many were horribly mangled; the following particulars are from the *Freeman's Journal*:—A passenger train, up from Kildarney and the south, that was due in Dublin about six o'clock p. m., was brought to a standstill between the Sallins and Straffan stations, owing, we believe, to some defect in the engine. Mr. Croker Barrington the solicitor to the company, who was a passenger by the train (and who was accompanied by Mrs. Barrington,) got out, and directed one of the railway servants to go down the line with a danger signal, as there was a heavy cattle and luggage train following. The man departed accordingly with a red danger lamp. He had been gone about twelve or fifteen minutes when the red lamps in front of the cattle train were seen approaching. It was taken for granted that it was coming along at slow speed, for the line was straight, and its pace could not be judged, and in consequence of this unhappy confidence some persons who had got out of the carriages of the passenger train re-entered them, fearing lest their engine might be got into motion and that they would be left behind, and feeling satisfied that the danger signal had been observed by the driver. Scarcely had they done so, however, when the cattle train ran at full speed into them, going clean through a first-class carriage that was last in the passenger train, and driving the remainder into a heap of ruins. The third carriage from the front of the passenger train, a second-class carriage broke up and turned over, bursting the powerful iron links which held it to the carriage immediately before it. The impulse given to the two forward carriages thus freed was so tremendous that the roof was cut clean off the one next the ruined train, and it actually fell upon the spot which the carriage had just before occupied, the unroofed carriage with the one before it, the tender, and the engine being sent flying along the line, which they traversed for nearly three-quarters of a mile before they stopped, passing the Straffan station about a quarter of a mile. And here a most melancholy episode occurred. An English gentleman was accompanied by his sister, his wife (a beautiful young lady of 21,) and their child, an infant of about nine months. A passenger, a Mr. Jelly, of Maryborough, had got out of the carriage in which the two English ladies and the baby were, and stood talking with Capt. Collis; but, on seeing the cattle train coming along, he got in the doorway watching its approach. The ladies got alarmed on hearing that the train was coming, and wanted to get out, but the English gentleman advised them to stay as they were and he was about to get in himself, and was only waiting for Mr. Jelly to get out of the doorway, when the collision took place.—Mr. Jelly was instantly decapitated, both his legs cut off, and his body torn to pieces. The ladies were both killed, and the agony of the unfortunate husband and brother, when he cast himself upon the lifeless body of his young wife, was quite indescribable. The baby was extricated from the grasp of the unhappy mother, and was living.

FOOD SUPPLIES.—Prices of Grain and of provision^s of all kinds continue on the ascending scale, and, according to present appearances, the pressure on consumers will be felt as severely in the coming winter as it was in the years 1846-7, when the country was suffering under the infliction of a positive famine.—These remarks are not limited to the metropolis, or to any one particular district. They are applicable to the whole country, as will be seen by some extracts taken from the last provincial journals. For instance, in Galway it is stated that in consequence of the warlike aspect of affairs in the East, the price of flour has increased 2s 6d per cwt. since Saturday. A letter from Armagh of Wednesday's date mentions that prices are still rising for every marketable commodity. The farmers will not part with their supplies unless they get a good price, which they think they must have, now that the eastern question has assumed so threatening an aspect. The writer, however, thinks that the speculators will be disappointed, as he has reason to believe that the millowners are feeling very much the tightness of capital at present, and unless some change takes place in the money-market they may not be able to maintain their credit. Many of them would not purchase at all now, but they are compelled to keep their mills going, though some of them are working only half hands. Bread, he adds, is greatly increased in price, so that there is a bad prospect for the poor when once the potato goes, and, as the auctioneers say, it is "going." With respect to the latter source of supply, the accounts are not encouraging although there are still good grounds for hoping that the reports of actual loss by the old blight are somewhat over colored. The King's County paper asserts that the disease is spreading with fearful rapidity, and that one-third of the crop has already perished under its attacks. In Ballina, in the county of Mayo, the grain crops are nearly all cut down, and the result is less satisfactory than had been anticipated. The return will not reach an average. The potato crop, however, is tolerably safe, and an average yield is expected, as the disease had almost ceased to make further progress. Another Mayo paper, published in Castlebar, thus reports:—Potatoes are now considered as more than half gone—and some reports say they are three-fourths diseased. This alarm had the effect of raising them from 2½ to 4d. in one week in our market. The effect of the famine panic in this province may be judged of by the following tenders laid before the Poor law guardians of Ballinasloe:—A Mr. O'Shaughnessy's tender was 9d for the 4lb of brown bread, and 10d for the white description. Mr. Wm. Colgan's tender was 1d higher for each variety, viz: 11d for the 4lb white loaf, or 3½d per lb. Oats are now selling in the Castlebar market at 6s to 6s 6d per cwt.; oatmeal at 13s 3d to 13s 6d per cwt.; Indian meal, £6 per ton, with an upward tendency. Those were the prices reported to us yesterday. We have seen 13s refused for oatmeal on the morning of yesterday; second flour was then 36s to 38s per bag; 4lb loaf 8d 1½."

One of the Dublin market notes says;—It would be useless to deny that disease has done serious injury; yet we understand, from the continuance of dry weather, it has abated much, and that a large portion of the crop, especially green tops, will be found sound. Unquestionably among dealers, if the prices are 3s 8d to 4s per cwt., better and sounder cannot be had, while it is quite true that damaged are selling as low as 10d to 1s per cwt. for farina purposes. On reverting to the prices of food, we believe there never was more anxiety manifested as to the wild state of the markets at the conclusion of really as good a harvest in Ireland as that which now exists. Thirty, and in some cases forty per cent. are freely offered for grain above what would have been given in the months of July and August, caused, it is said, by the state of the French markets and the prohibition of wheat from Egypt, while, as a matter of course, America has run up her exports to corresponding rates."

THE LINEN TRADE.—A Scotch company are about to establish a branch of the linen manufacture in the county of Leitrim. A large factory is in process of erection, and in a very short time permanent employment will be given to over 100 hands.

THE POTATO.—The *Belfast Mercury* thus refers to the condition of the potato crop in a district of the county of Down:—"The disease has, without question, made serious inroad upon the potato fields within the last fortnight. The most favored varieties have suffered beyond the worst anticipations. It is quite impossible to speak with accuracy regarding the extent of the injury sustained. Potatoes which are comparatively uninjured in our locality, are severely affected in another, and vice versa all round, the old varieties in every case being all but completely gone, and of defective growth in the interim. We have at all times been careful to avoid any exaggeration of statement upon this head; but the evidences of daily experience and authentic information fully warrant the preceding description of the state of our national esculent at this period of the season. The prices of potatoes have risen considerably in all the markets of late, and the demand for pigs to consume the tainted tubers being exceedingly brisk, cause rates to rule so high that the prospects of adequate profit from feeding must be slender indeed. It is well, however, that the injured portion of the crop can be used up before progressing to decomposition; and it is a fact that farmers would have given up potato planting long ago, to its present apparently ruinous extent, had not the saving expedient of pig-feeding secured the growers from inevitable serious loss and prospective ruin."

The *Dublin Evening Mail* states that "the vast project which has long been desired, and as long almost despaired of, is at last about to be accomplished; the connection of Sligo by railway with Dublin, and with the south of Ireland. When we announce that the Great Southern and Western Railway Company have undertaken the construction of a line from Portlinton to Sligo—to pass by the towns of Tullamore, Clara, Athlone, Roscommon, Boyle, &c.—we have said almost enough to assure the public that the work will be completed in the best manner, and in the shortest possible time. Part of the proposed line, viz, from Portlinton to Tullamore, is already in progress, and will be open for traffic early in the spring; and we understand it is the fixed determination of the company to apply to the Legislature, during the next session, for a bill to enable them to complete the undertaking."

INCUMBERED ESTATES.—The total amount of payments on account of the Incumbered estates in Ireland, from the commencement of the commissioners proceedings to the present time, is estimated at £6,500,000.

THE TIMES UPON IRISHMEN.—It is proverbial that an Irishman can shift for himself on the edge of a forest better than the Englishman of the same class, inasmuch as he has not to get over the uncomfortable discovery that he has no farmer to employ him, no rates to fall upon, no grocer's shop where he can satisfy all his manifold wants. The Irish would not have multiplied so prodigiously, and thriven so well, not to speak of maintaining many thousand gentry and clergy in and out of Ireland, had they not a good deal in them; and it certainly is rather hard that they should be continually abused for their dependence by the very classes which depend upon them, by landlords who carry away their rents, and by clergymen who live on their tithes or rents. What the Irishman really wants is faith in himself; such a belief in his own powers, as shall make him take proper care of himself, not only when starved, turned out, driven away, and expatriated altogether, but also when he sees a Chancellor of the Exchequer, or a Lord of the Admiralty or any other fairy godmother of political romance. That is the Irishman's weak point. He is too apt to dream of buried treasures, of pots of gold, or short cuts to wealth, of places, of grants, of friends in place, and all sorts of luck.—Imagination has a good deal to do with it; and the effect of imagination is very often seen in this country when an industrious honest man is spoiled by the expectation, well grounded or otherwise, that he is entitled to some considerable property, hanging over him like the grapes of Tantalus all his life, yet never coming within his grasp.

CAUTION TO IRISH LABORERS.—We have recently received authentic information that an attempt is making to enlist in Ireland large companies of men by contract to go to Aspinwall or Panama as laborers on the Isthmus railroad. We beg of our exchange papers in Dublin, and in the South, West, and North of Ireland, as an act of charity and of duty to warn the people that this is a contract for their almost certain death. Since our warnings of the fatality attending foreign laborers there, Irishmen cannot be found to go from the United States. Let the press in Ireland, and of their charity let the priests and all the friends of the laboring Irish, declare to them that the climate of Panama is certain disease, and in seven cases out of ten certain death to them if they go there to labor.—*N. Y. Freeman's Journal*.

ANCIENT STATUE OF THE BLESSED VIRGIN.—There has been for some time preserved in the Carmelite Church, in Whitefriar-street, Dublin, a very interesting sample of ancient sculpture—a statue of the Virgin, with the infant Jesus in her arms, the size of life, carved in Irish oak. The style of this most curious monument is dry and Gothic; yet it has considerable merit. There are some circumstances relative to the preservation of this statue, preserved by tradition, which may probably interest the reader. It was originally the distinguished ornament of St. Mary's Abbey, at the north side of Dublin, where it was not less an object of religious veneration than of admiration for its beauty (*See Archdall's Monasticon*.) Its glory, however, was but of short duration. The storm of the Reformation came. The noble abbey, to which it appertained, was given to the Earl of Ormond for stables for his train, and the beautiful statue was condemned, and, as it was supposed, consigned to the flames. One half of it was actually burnt, but it was that moiety which when placed in a niche is not much missed; the other part was carried by a devout person to a neighboring inn yard, where, with its face buried in the ground, and the hollow trunk appearing uppermost, it was appropriated for concealment and safety to the ignoble purpose of a hog trough!!! In this situation it remained until the tempest had subsided, and the ignoble rage of the iconoclasts had passed away, when it was restored to its original use in the humble chapel of St. Michan's parish (Mary's-lane,) which had grown up from the ruins of the great monastery to which the statue had originally belonged. But during the long night of its slumber in obscurity, a great change had taken place in the spirit of the times, more dangerous to its safety than the abhorrence of its iconoclastic enemies. No longer an object of admiration to any, except the curious antiquary it was considered of little value by its owners. The ancient silver crown which adorned the Virgin's head was sold for its intrinsic value as old plate, and melted down (this crown is generally supposed to have been the identical one used at the coronation of Lambert Simnel in Christ Church, Dublin); and the statue itself would most probably have followed the fate of its coronet, had it not been rescued by the Very Rev. Dr. Spratt, of the Carmelite Church, who placed it at the epistle side of the high altar. It is now amongst the relics of ancient art in the Great Industrial Exhibition where it attracts much attention and admiration.

BIBLE IN IRELAND.—It is to be lamented that there is at the present day no complete edition of the Bible in the Irish language except Bedel's scarcely Irish version of the heretical Scriptures. We are happy to be informed that his Grace of Tuam is engaged at present in preparing an Irish version, which is so great a desideratum. But it is a serious mistake to suppose that the ancient Irish were destitute of vernacular versions of the Bible. On the contrary such translations abounded in ancient Ireland. We are expressly told by Michael O'Clery—one of the Four Masters—that he had selected from an Irish version of the Holy Bible many obsolete words with which to swell his glossary; thus proving the great antiquity of the version in question, as even in the time of O'Clery the words had become unintelligible. This very version was, in the 17th century, in the possession of Boetius M'Egan, Bishop of Cloyne, who was hanged by the enlightened Cromwellian troopers, or settlers in his diocese. We also read in the "Annals" that, in the 14th century, a certain library in Connaught, "O'Curran's books," as they are called, were remarkable as including the best collections of the ancient Scriptures in Ireland when they were consumed by fire. Nay, they were an edifice in very remote times, constructed at Armagh for the express and exclusive purpose of preserving Irish versions of the Bible from such calamities as that just mentioned. But of all those ancient translations nothing now remains but fragments scattered through the libraries of Britain and Ireland, which are from time to time exhumed (as it were) by such indefatigable antiquarians as Mr. Eugene Curry. And modern Ireland, unlike ancient Ireland, may be said to have no Irish translation of the Scriptures, for that of Bedel does not merit the name, Bedel, in fact, being neither orthodox nor Irish. And it is to relieve us from the shame of such a state of things that the Archbishop of Tuam has, we understand, for some years back been busy in what may be termed the crowning labor of his literary life—an

Irish translation of the Catholic Scriptures, *The Croagh Ur naighe*, and the translations of the Iliad, being only exercises by which his Grace has been preparing his powers and perfecting his style in anticipation of his *magnum opus*. We need hardly say how heartily and fervently we hope that his Grace may be spared by heaven long enough to complete the execution of this great monument of his patriotism, erudition, and piety.—*Tablet*.

The Lord Lieutenant and the Countess St. Germans arrived at Ballinasloe on Monday, and will remain to see the great fair.

THE GREAT EXHIBITION.—The Nation thus refers to the subject:—"We are sorry to perceive that the Exhibition Committee have announced their intention of finally closing upon the 31st inst. We trust they may be induced to re-consider their decision. The fact is that if it be closed upon that day there can be hardly a doubt that Mr. Dargan will be a loser by the undertaking. We calculate he would lose not less than £10,000—and perhaps much more. We have already said we believe there will be a highly remunerative attendance for the next two months. Any one may have observed that there have been more frieze coats and rustic faces in the building for the last fortnight than at any previous period. And we are sure that up to the 1st of December, at least, it would not lack a prosperous attendance."

Triennially a custom is celebrated in the harbor of Cork analogous to the marriage of the Adriatic by the Doge of Venice. The Mayor and Corporation sail to the boundary of the harbor and cast a silver arrow into the sea as a mark of their sovereignty. This ceremony was performed on Tuesday the 26th ult., by Mr. Maguire, the Mayor of the year. He was accompanied in the steamer engaged for the occasion, by the Earl of Bandon, Lord Bernard, Mr. Roche, M. P., Mr. Fagan, M. P., Mr. Beamish, M. P., and Col. Wrigne. After the ceremony, the whole party visited the Duke of Wellington war-steamer; which, with seventeen others, is in the splendid harbor.

Miss Burdett Coutts has offered to contribute the liberal sum of £100 towards the establishment of a model lodging-house for families in Dublin, and a yearly donation of £5 for the purpose of helping to form an industrial education school, to be attached to it.

COMMAND OF THE ARMY IN IRELAND.—According to the *Limerick Chronicle* (military authority) the Duke of Cambridge is to succeed to the command in Ireland, and the Earl of Cardigan is to be the Inspector-General of Cavalry. "This implies that the brevet will take in more colonels to be major-generals than was at first surmised."

EXTRAORDINARY ARREST.—According to the authority of the *Limerick Chronicle* a very curious circumstance has occurred in Dublin garrison, which, it is said, must lead to a court-martial. It appears that a field-officer of the 90th Light Infantry has placed his commanding-officer under arrest for alleged drunkenness.

About twenty years ago, a man, named Connors, was transported from the neighborhood of Borrisoleigh, for attacking the house of a man in Moneygall. Last week, a sister of his, residing near Borrisoleigh, received the large and unexpected sum of £800 from the executors of her brother.—*King's County Chronicle*.

Mr. Mussen of Lisburn has died of the injuries he sustained in the riot which took place in that town a few days ago. He was one of the committee of the Conservative candidate.

WRECK OF THE STEAMER VICTORY, OF WATERFORD.—At four o'clock on Thursday morning, as the paddle-steamer Victory, John Stacey, master, was proceeding on her voyage from Liverpool to Waterford, she struck upon rocks known as "the Barrels," off the county of Wexford, five miles to the southward of Carnore Point, and eight miles east of the Saltees, the well known islands outside Waterford Harbor. The vessel was at once backed off the rocks, the pumps were set to work, and the captain thought to carry her on to Waterford Harbor. After three hours of exertion the water gained so much that all hands took to the boats, and the unfortunate vessel sank in 20 fathoms. She had but a light cargo. With the exception of one seaman, William Weare, the crew and passengers landed safely. Weare was drowned while coming ashore. The Victory belonged to the Waterford Company, and has been for many years plying to Bristol. She made a voyage to Liverpool this week with emigrants, in consequence of the ordinary Liverpool boat being laid up for a few days. Captain Stacey, the commander of the Victory, is nephew of Captain John Stacey, sen., who perished in the fatal wreck of the Waterwitch steamer on the same coast 20 years ago. Captain Stacey, jun., then mate of the Waterwitch, was one of the few saved on that occasion. Both vessels were built at Liverpool in 1833; the Waterwitch survived but half a year, and it is a coincidence that after so many years the other has met with destruction on the same coast.—*Kilkenny Journal*.

DUBLIN—THE FRENCH-STREET TRAGEDY.—There is at length, apparently, some clue to the identification of the wretched man who committed suicide in the above-named respectable locality. It appears that a man named McFarlane, who had a wife and child, and was a clerk to Messrs. Mein, wool merchants, in Jedburgh, Scotland, at a salary of £45 a year, forged drafts on the bank at Jedburgh for £700 and absconded on the 25th of August last. A gentleman, who is a director of that bank, and a magistrate of the borough, arrived in Dublin yesterday morning, and upon being shown by Inspector O'Neill the miniature of the man who shot himself in French-street, immediately recognised it to be that of this man McFarlane. It will be recollected that the man calling himself Webster in French-street, stated that he was veterinary surgeon to the Queen; the gentleman from Jedburgh stated, that McFarlane's brother-in-law is veterinary surgeon to the Queen."

EXTRAORDINARY ATTEMPT AT MURDER AND SUICIDE. Jonathan and Maria Owens, husband and wife, middle aged, comfortable looking persons, natives of England, were brought up to the Dublin Police-office, charged under the following circumstances:—"The prisoners were observed walking along the Custom-house quay. The male prisoner threw his arms round his wife, when, although she struggled violently, he succeeded in dragging her down the steps to the water's edge. And threw himself and her into the river. A Jerry boat pulled over to them and fortunately rescued them. At the time they were rescued it was stated that both were under the influence of drink. The male prisoner was sent for trial at the sessions.

GREAT BRITAIN.

The Earl of Elgin and Kincardine, says rumor, is about to be made a Marquis.—*Edinburgh Advertiser*.

THE COURT.—Arrangements are being made for the reception of her Majesty and the royal family at Windsor Castle, on Friday, the 14th inst., on which day the court is expected to arrive from Scotland.

THE WAGES MOVEMENT.—The "strikes" which have taken place in various parts of the country still continue unabated, and the amicable adjustment of the dispute appears to be as remote as ever. In some parts of the north of England the greatest distress already prevails, particularly at Preston, where 25,000 men, women, and children are usually employed.

THE SHIPPING INTEREST.—The scarcity of ships is much complained of just now, which appears an extraordinary circumstance in this maritime country, especially as shipbuilding has been extensively carried on at all the English ports for the last two or three years, while at the same time the North American colonies have not been idle. According to a statement forwarded to us, one firm alone in Liverpool has sold, within the last month or two, upwards of 90 colonial-built ships, large and small; and at Sunderland and elsewhere shipbuilding has been going on as extensively as usual for some time past. The existing scarcity of shipping may be accounted for chiefly from the new trade opened with our Australian colonies. The increase of steam navigation, and the consequent demand for coals for foreign stations, is another cause of the scarcity. Indeed, it has been found impossible to supply many of the intermediate ports between this country and Australia with the coals required; this has frequently been attended with loss and detention to the steam-vessels engaged in that trade, and has enabled ships which trusted to canvas alone to make quicker passages. These, we think, will be found the prominent causes to which may be attributed the scarcity of shipping which is at present complained of. The country was not prepared for such unexpected demands coming so suddenly upon it.—*Shipping Gazette*.

EMIGRATION FROM LIVERPOOL.—The number of emigrants who took their departure from this port during the past month was 24,331, exclusive of those who went in ships which were exempt from inspection by the Government Emigration Officers. This is an increase of 1,051 upon the number who sailed hence for foreign ports in the corresponding month of 1852, and of 3,991 upon the number who left the port in August last. The increase would have been still greater had it not been for the recent unfavorable state of the weather, which has prevented several ships from taking their departure, and from the occurrence of several cases of cholera among the German emigrants, which has contributed in some measure, though slightly, to check the Irish emigration. Since Monday four ships have cleared out for the United States, with an aggregate of 1,715 passengers on board.—They were the *Meridian*, *Manson*, master, with 626 passengers; for Boston; *Star of the West*, Blake, 460 passengers; *Hemisphere*, Gray, 508 passengers; and the *Chimborazo*, Webb, 421 passengers, for New York.

CHOLERA IN ENGLAND.—You will be glad to hear that cholera has almost entirely subsided in Newcastle. Thank God, the Clergy have been preserved, and are now recovering from their excessive fatigues. Protestants and Catholics flocked to them for spiritual aid, and many a poor erring sheep was brought to the fold. The Missionaries of St. Ninian's have been eminently useful as auxiliaries, and the neighboring Clergy lent their zealous and willing aid. To their timely assistance, under God, we may attribute the preservation of the Clergy from this dreadful scourge. I hope the effects will induce the inhabitants of Newcastle not only to cleanse the streets and lanes, but to reform their conduct. It is a well-known and public scandal that infidelity is not only permitted, but public lectures are and have long been constantly advertised, the object of which is to destroy the very foundation of all religion. We shall hear no more for some time of the Papal aggression. Those very individuals who were the foremost in assembling the multitudes to insult the Pope, the Bishops, and the Clergy, moved by the zeal and labors of the latter on this memorable occasion, came forward with their offerings of means for the hiring of cabs to enable the Catholic Clergy to do their duty to the numerous sick calling for their aid. So effectually was the work done, that we have every reason to believe that not a single Catholic died during this dreadful visitation without receiving all the rights and consolations of the Church. And as I before observed, many Protestants were made members of the One Holy Catholic Church, which they had been taught to reject as superstition and idolatry.—*Correspondent of Tablet*.

Edinburgh is still free from the cholera. There have, however, been one or two cases in the provinces.

PROTESTANT PERSECUTING PROTESTANT.—The disciples of Joe Smith were on Tuesday evening summarily ejected from the fashionable watering-place of Weston-super-Mare, near Bristol. A "regular down-easter," accompanied by a "local," harangued a concourse of people on the beach, but they were met in crushing arguments by several clergymen and others. After patiently hearing both sides, the listeners rushed upon the impostors and drove them completely out of the town. The affair created considerable excitement, and, but for the police and a few advocates of free discussion, serious consequences might have resulted to the Mormons.—*Times*.

ENGLAND v. TUSCANY.—The Englishman holds up his hands and is horror-struck at the wickedness of a government which can dare to "enslave the soul" by confining their intellects to authorised works for reading. He blesses himself that he lives in a country where the press is free, and where a man can read and write whatever he pleases; and "thanks" his stars, "not God, that he is not a Tuscan, and that no Index can touch him. Well: England then has no prohibited books, and England is a great country.—During a recent session of Parliament the greater portion of that session was spent in devising and publishing a Protestant index, and heavy penalties are denounced against every one who shall read a particular class of publications. England and Tuscany have united in principle, but they apply it differently. In Tuscany you may not read the "Pilgrim's Progress," nor publish it. In England you may not publish any "Apostolical Letter," under penalties pretty much the same as the Tuscan. If an Italian from Tuscany came into this country with certain "Bulls, Briefs, or Apostolical

Letters," and did with them what Miss Cunningham did with the "Pilgrim's Progress," he would find himself pretty much in her position. Here the parallel would fail; for we do not believe that the Tuscan Minister would be allowed to interfere, as Mr. Scarlett interferes in Tuscany. Most certainly Lord Shaftesbury would never head a deputation for his release, and the law would take its course without the intervention of Tuscan compatriots. If the British Government is to defend every Protestant in this way, it should first of all leave the Catholics free, and not legislate itself in the spirit of those laws which it condemns in other countries.—*Tablet*.

A Good Suggestion.—At the annual general meeting of the Salisbury Society for the Propagation of the Gospel in Foreign Parts, held in that city last week, Mr. Sidney Herbert made a speech telling strongly in favor not only of missions among the heathen, but among the emigrant Englishmen who have settled down in strange lands.—*Spectator*.

For some time past a steamer called the Emperor has been carrying passengers on Sunday on the Clyde. Many violent conflicts have ensued, especially at the private quays at Garelochhead and other places. Recently, the proprietor, Sir James Colquhoun, applied to the Court of Session for an interdict against the steamer. Lord Rutherford will not grant the interdict without hearing the owners of the Emperor.—*Ibid*.

STATISTICS OF CRIME.—A Parliamentary paper, lately issued, states that the number of prisoners in custody on the 18th of April last, in England alone, was 20,143, including 10,639 males, 2,622 females, and 6,871 whose sex is not specified in the returns.—The number of persons confined at that time in the penitentiaries and convict establishments was 5,723. It also is stated that of the above number 5,655 received their education at prison schools, 252 in work-house schools, 6,838 in Sunday schools, 214 in mill or factory schools, 12,860 had received a common public or private education, and 1,919 had received no education at all.

PROGRESS OF THE TELEGRAPH BY SEA AND LAND.—The progress of the telegraph, at home and abroad, will, it is calculated, soon outstrip the stretch of the railway system, in consequence of its successful submarine extension. The submarine lines now in daily operation are, the line between Dover and Calais, 20 miles; between Dover and Belgium, 70 miles; between Oxfordness, on the coast of Suffolk and Holland, 115 miles; between Donaghadee and Portpatrick and the Great and Little Belts, a total extent of submarine telegraph of 255 miles. This extent of submarine telegraph is the result exclusively of English enterprise, it being a singular fact, that no other European kingdom possesses, or has promoted up to the present moment, this magnificent submarine means of international communication. By the Mediterranean electric telegraph, contracts for which have just been entered into, England will be united with France, Piedmont, Corsica, Sardinia, Algeria and Egypt—Europe with Africa—the East Indies with Australia. This, again, is under the auspices of English enterprise, with the concurrence and support of the various foreign governments. The vast capabilities that will be thus placed at the command of civilization and commerce, exceed calculation, and almost perplex contemplation. Continued from the coast of Africa to Bombay, the electric link is to be connected with the 3,000 miles of telegraph now constructing in the Indian empire, and thence to Australia, to supply which, sometime since, the Australian Telegraph Company, for communication with India, Van Dieman's Land, and the whole interior of New South Wales, was projected, but the credit of which appears likely to be taken from the mother country by the Americans, who, it is said, propose to do it. Nearer home the telegraph wires have just been completed between Cork, Dublin, Belfast, and Killarney. They have, within the last few weeks, been carried from Cornhill to the London Docks, and are being taken on to the end of Scotland.

DREADFUL SHIPWRECK—THREE HUNDRED LIVES LOST.—The ship *Annie*, bound from Liverpool to Quebec, left the Mersey on the 9th September. During the prevailing violent gales she was dismasted, and totally lost on the night of the 29th September, on Barra Island. Upwards of three hundred of the passengers and crew have perished.

A POLITICAL "ASIDE."—Many of our readers, perhaps, have witnessed the ceremony of bringing up bills from the House of Commons to the House of Lords. The Commons advance with a succession of bows, the Lord Chancellor meets them bowing his wig to his knees, the clerks of the House and the Masters in Chancery bow more gravely than mandarins, and as frequently. Upon the occasion to which we now allude, *The Times* of the morning had announced that the Chancellor's wife had presented him with a daughter, and it was notorious that he would have preferred a male heir. The renowned Billy Holmes represented the Commons, and he brought up a bill to enable some country squire to grant leases of his settled estates. Advancing with the three ceremonial bows, the great "whipper in" presented the bill, saying, in a loud tone, "My Lord, a bill to enable—;" then dropping his voice to a whisper—"you to have only male children." The Lord Chancellor took the bill, bowed with imposing dignity, and replied, "You be d—." About five persons heard the "asides"; the rest of the spectators were much edified by the grave ceremonial.—*New Quarterly Review for Oct.*

UNITED STATES.

THE NEWLY APPOINTED BISHOPS.—The Right Rev. Dr. Loughlin, Bishop elect of Brooklyn, the Rt. Rev. Dr. Bailey, Bishop elect of Newark, and the Rt. Rev. Dr. de Guesbriand, Bishop elect of Burlington, Vt., will be consecrated in St. Patrick's Church, N. York, on Sunday, the 30th inst. His Excellency the Nuncio Apostolic has accepted the invitation to perform the ceremony.

Right Rev. Dr. Carrell will be consecrated Bishop of Covington, in the Cathedral of Cincinnati, on All Saints Day.

Nolo Episcopari.—We learn that the Very Rev. Dr. Coskery, declines the See of Portland. Rev. Jos. Young, declines the See of Pittsburg, which therefore remains under the jurisdiction of the Rt. Rev. Bishop O'Connor; and the Very Rev. Mr. Melcher, declines the See of Quincy, Ill., which therefore remains under the jurisdiction of Bishop Vandeveldt, as Bishop of Chicago. Bishop Vandeveldt is thus prevented for the present from accepting the See of Natchez.—*N. Y. Freeman's Journal*.

There are now built, and in process of building no less than seven Catholic edifices in Chicago. One of these now building, will be worth upwards of 100,000, and two others, already erected, are estimated to be worth \$500,000.

We understand that a diabolical attempt was made in New York a few days ago to assassinate Mons. Bedini, Nuncio of the Holy See. The foiled villain was fortunately arrested, and proved to be an Italian refugee. A letter from the Nuncio has appeared on the subject, asking charity and mercy for the miserable criminal.—*Catholic Herald*.

GRAND COTEAU.—We are happy to be able to say that the four Jesuit Fathers who had been taken sick at Grand Coteau are recovering, and are expected to resume shortly their usual labors.

O'DONOHUE'S DELIVERER.—The Irishmen of Shasta county, California, have raised a purse of \$1,000 to be presented to Captain Kendrick, of the American bark *Otranto*, for his assistance in enabling the Irish patriot O'Donohue, one of the companions in exile of O'Brien, Meagher, and M'Manus, to make his escape.

The Protestant bishops of the United States have formally deposed Dr. Ives from his bishopric. The health of the convert is not said to be much the worse.

PROTESTANTISM IN THE UNITED STATES, DESCRIBED BY A PROTESTANT.—From the original colonization of this country so largely by sectarians, from the long weakness and maimed condition of the Church; and from the independence of all check upon personal or popular caprice, which is the tendency of our political system: we can show a longer bed-roll of conflicting sects than any other country on the face of the earth. And they are still going on to increase and multiply, and replenish the Babel of mere Protestantism, whose confused jargons, one would think, had already fanned out all the varieties of dialect and shibboleth, of which religious error is at all capable.—*Church Journal*.

The Episcopal Recorder, a Protestant paper, published at New York, having given insertion to an attack upon the character of His Grace the Archbishop of New York whilst at Gibraltar, was menaced with an action for libel. The Recorder comes out with a full apology: acknowledges the falsity of its assertions upon the Archbishop, and attributes their insertion to a mistake occasioned by the absence of the editor.

TAMPERING WITH THE BIBLE.—A correspondent of one of our S.W. States makes the following statement:—"At R., there is a very zealous non-visionist Baptist preacher, Mr. —, who in a sermon stated that there were 20,000 errors in the present version. One of the members hearing this, ceased to attend church. He was cited to show cause, but being in default, was turned out. But the next time when Mr. — preached, this member was present, and after sermon asked permission to say a few words by way of explanation.—He said he was born a Baptist, raised a Baptist, and that he loved the Baptist Church. 'But,' said he, 'the last time I was here, I heard Brother — state from the pulpit that there were 20,000 errors in the present English Bible. Now I thought it that were the case, it would be very difficult for him to select a text to preach from, without getting into errors; so I thought I would stay away.'" Right.

A FREE GOSPEL.—A correspondent of the *Central Christian Herald*, writing from Tuscarawas, Ohio, says:—"We have here a little of everything; Old School, New School, Free Associate Reformed, and Seceder Presbyterians, Episcopal and Protestant Methodists, Wesleyans, Baptists, Episcopals, Dutch and English Lutherans, German Reformed Churches, Moravians, New-Lights, Campbellites, All-Brights, Winebreppers, Zoroastrians, Dunkards, Omish or Aymish, and Mameos. The three last-named are divisions among the Mennonites or Harmless Christians. The difference between some of them is said to be the wearing of buttons instead of hooks and eyes, while the length and split of the coat tail is the great matter of controversy with others."

THE SHAMELESS APOSTATE.—Notwithstanding the castigation which this unfortunate man (Achilli) has received from Dr. Newman, and the publicity which his iniquities have acquired by his persecution of that same Divine, he still has the effrontery to appear before an American audience in the character of a christian minister. A late number of the *N. Y. Herald* informs us that at a meeting of the "American Bible Union" this licentious apostate, on being introduced to the meeting, expressed his happiness, that his first introduction to the American people was occasioned by nothing less than the meeting of a "Bible Society?"—*Crusader*.

LEGISLATIVE PILFERING.—The following paragraph of the *Albany Knickerbocker*, is rather ludicrous; still it is calculated to rouse the indignation of all honest men. It refers to some incidents connected with the close of the legislative session in the State of New York:—"One would not be much surprised, says the *Knickerbocker*, at the large amount of stationary consumed by the Legislature every session, had he had a seat in the Park on Thursday afternoon or evening, at the time of the adjournment. Nearly every member, came out loaded with foolscap, quarto-post, pens, and other stationary. One of the members from the country came down the Capitol stoop loaded with all he had 'cabbaged' during the session; but the burden being greater than he could bear in attempting to pick up a half man of paper which had fallen, down came the whole en masse, to the ground, but by the assistance of a boy, he managed to get it to his boarding-house. There is something grand in an immense swindle; but this stealing of armfuls of paper is too pitiful. We hear a voice, at this moment, proclaiming, 'Twelve sheets of writing paper for five cents.'" The street beggars in New York are on a strike. They refuse to take anything less than a sixpence.

ST. JOHN'S, NEW BRUNSWICK—THE CATHOLIC CATHEDRAL.—According to announcement the meeting of the Catholics of the City was held in St. Malachi's Church on Sunday immediately after last Mass. His Lordship, the Bishop, was moved to the chair, and after a few introductory remarks on the progress of the work, &c., the subscription list was opened. In less than an hour £1,836 was subscribed and by comparatively few of the congregation, so that it is perfectly safe to estimate that before the 1st of November there will be subscribed in the City alone a sum not less than £2,500. There is now no doubt that the Cathedral will be roofed next Fall, as no want of funds need be apprehended.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 28, 1853.

NEWS OF THE WEEK.

Harvest operations have been now pretty generally brought to a close; and the results fully bear out the gloomy anticipations to which the previous inclement season had given rise.

On the everlasting Eastern Question we have nothing new. Conferences were about to be resumed at Vienna; and the Emperor Nicholas had expressed his willingness to accept the first Note, with such interpretations as the Western Powers might desire to put upon it, in order to secure the integrity of the Ottoman empire; but he declines, as derogatory to his dignity, receiving a second Note from the Allies, after having frankly accepted the first.

Miss Cunningham still remains under confinement awaiting her trial. The Mrs. Jellabys, the Mrs. Partridges, and the old woman-dom generally, of Exeter Hall, have been bustling about in a great state of excitement—voting resolutions, forming themselves into committees, and getting themselves up as deputations.

THE ANGLICAN SYNOD AND REVEREND SLANDERERS.

It is not our custom to interfere with, or even notice, the private affairs of our Non-Catholic fellow citizens, unless, in their proceedings, there be made direct allusions to ourselves, or invidious remarks be passed upon the character, or conduct, of members of the Catholic Church.

This meeting, of which a full report is given in the Upper Canada journals, was opened by a Charge from Dr. Strachan, in which that reverend gentleman laid before his audience a summary of his apostolic labors in Her Majesty's spiritual vineyard—dwelling at some length upon his journeyings by land and by sea, his perils on shore and afloat, in the wilderness and amongst false brethren.

"I felt now and then a little jaded from incessant travelling day by day, in a carriage strongly made to suit the bad roads, but for that reason less easy, requiring at times early rising to keep appointments, and at other times journeying very late to reach comfortable quarters for the night."

In plain English, his reverence seems—not to say it profanely—to have "lost leather" on the road; and though this may appear to some but a small thing when weighed against "saving souls," it is doubt-

les a severe infliction to modern Apostles; we, at least, can sympathise with them in their "rising up early," and "late taking rest," in order "to reach comfortable quarters for the night;" and our hearts throb as we read how an apostolic man was caught in a shower, "and was compelled to take shelter in an Indian's wigwam for upwards of an hour."

Now if the Anglican Synod had been convened for no weightier matter than to listen to such harmless, and perfectly gentlemanly, gossip, we should not have presumed to notice its proceedings; and there would surely be no cause why its meeting should give umbrage to the Imperial Legislature, as fraught with peril towards our glorious constitution in Church and State.

The first question which occupied the attention of the meeting was—whether it was legally entitled to the appellation of Synod? This question was settled in the affirmative on the first day; but on the second was considered as still undecided, for it was then proposed to adopt a humble petition to the Legislature—as becomes a Parliamentary church—praying for the passing of a Bill to legalize Synodal action.

The other questions, which excited the most interest amongst the members of the Synod, were those on the "Clergy Reserves," and "Separate Schools;" our Anglican friends protesting against the "Secularisation" of the one, and insisting upon their right to the enjoyment of the other.

We can, together with Dr. Strachan and his friends, and in company with a vast number of our own co-religionists, join in denouncing "Secularisation" as certainly inexpedient, and as—in the opinion of many—grossly unjust; as not calculated to advance the interests of religion, and morality—and as dangerously affecting the civil rights of a numerous body of our fellow-citizens, whose rights should be as sacred in the eyes of the law, as those of any other denomination, whether Catholic, or Protestant.

We can also heartily sympathise with our Anglican fellow-citizens in their demand for "Separate Schools," in which their peculiar tenets shall be taught to all the children attending. As Catholics, we have long sought for, and at length obtained "Separate Schools" for ourselves; and what we demand as due to Catholics, we recognise as due to all denominations of Protestants.

It is a less pleasant task to have to allude to the ungentlemanly, and unchristian attacks which the members of this Anglican Synod took delight in mak-

ing upon the characters and morals of Catholic clergymen. We never like to have to class the members of the Anglican establishment with the rabble of the conventicle; we do not like to see a man of education, and a gentleman by position, degrading himself to a level with the Chadbands, the Jabez Busters, and Mawworms of the Little Bethel.

But no; where two, or three, Protestants are gathered together, there is always some dirty, obscene slanderer in the midst of them, ready to tickle the prurient fancies of his auditors with his foul insinuations. A Protestant meeting, without a snuttly story, or something bordering on the smuttly, would lose more than half its charms to its ordinary frequenters, especially to the elderly female portion thereof, who invariably bridle up, and giggle with intense delight, whenever some indecent, or indelicate, allusion is made to the chastity of Nuns, or the continence of Priests; and so it came to pass, at this Anglican Synod, that one Rev. Mr. Dewar must needs have his fling at Romanism, and Romish priests.

We must except however the Toronto Church—the reputed organ of Dr. Strachan, in whom, if we cannot reverence the legitimate successor of the Apostles, we would desire at all events to respect the accomplished scholar, and the refined gentleman, to whom the filthy innuendoes of the very nasty, though reverend Mr. Dewar, must be as distasteful, as they are dishonoring to the assembly which listened to, and applauded them.

THE GRAND ORDER OF FELONS.

Another martyrdom is on record: another persecuted saint has been given unto the Holy Protestant Alliance. Notwrely the editor of a virulent and obscene anti-Catholic journal, but more than an editor—yea, no less a person than the "Grand Master of the L. O. A. of British North America," the illustrious pretender to the "Sovereignty of the Scarlet."

Yes—George Benjamin, Orange Grand Master—is now a convicted felon; convicted of fraud in the administration of his office as Registrar: and—alas! that great men should be subject to such infirmities—will, in all probability, be compelled to don his "Purple," and "Orange Regalia," in order to assume the unpretending "Gray" of the convict, and the unromantic garb of the inmate of the Penitentiary.

The particulars of the offence for which George Benjamin is to suffer, are as follows—The convict and his son were respectively Registrar, and Deputy Registrar, for their county, and abused the trust reposed in them, by cheating a Mr. Smith out of his security; registering a memorial of conveyance, brought to their office by one J. A. Chisholm, before a memorial of conveyance of the same land brought to them by A. L. Smith on the previous day.

We wish the Orangemen joy of their Grand Mas-

ter: he is worthy of them, and they are fully worthy of him.

Mr. Maguire, Inspector of Police at Quebec, has for some time been assailed by the Protestant press of that city, for his conduct during the Gavazzi riots; and although nothing has been established against him, the government has been severely censured for retaining him in office; whilst, at the same time, the same organs are perfectly silent respecting the gross crimes which have been established against the evangelical Sheriff, lately convicted of Jury-packing, and a good deal more than suspected of something worse.

The Journal de Quebec seizes upon this inconsistency; and by merely quoting the proceedings of the Inquiry made into Mr. Maguire's conduct—an investigation conducted before two Protestant justices of the peace—clearly establishes the innocence of Mr. Maguire, and exposes the impudent mendacity of his cowardly calumniators.

1. That on the occasion of Gavazzi's first lecture, Mr. Maguire was informed by Mr. Sewell that disturbances were apprehended; that he, Mr. Maguire, took the necessary precautions; and that every thing went off quietly.

2. That Mr. Maguire was purposely kept in ignorance of the fact that, on the evening of the riot, Gavazzi was about to lecture a second time; that, though Mr. Russell, Chief of the Police, waited upon Mr. Symes, a Protestant Magistrate, and informed him of the circumstance, both Russell and Symes took good care not to let Mr. Maguire know what was going on; and that finally, at the time of the lecture, Russell, with his men, were on the ground, ready to act in case of any disturbances.

3. That Russell and Symes cautiously abstained from informing either the Mayor, or Mr. Maguire, of what was anticipated, or of their having called out the police.

4. That immediately on hearing, through Mr. Duggan, of the row, Mr. Maguire hurried to the spot—reproached the police, and their Chief, for not having, as in duty bound, communicated with him—and did his best to clear the church of the rioters; that, together with Captain Benson, he hurried to Colonel Grubbe's residence to obtain the aid of the military; that on his way thither, he met with a serious accident, by stumbling, in the dark, over a fence near to the glacis; but that, nevertheless, he persisted in calling upon Colonel Grubbe, after which, with much difficulty, owing to the serious injuries he had received, he managed to drag himself home, where he was confined for several days.

The Journal de Quebec sums up, and concludes from the above data, that Mr. Maguire did his duty on the evening in question; but that Russell and Symes were sadly deficient in theirs; and that the latter have incurred a grave responsibility—both by purposely concealing from the proper authorities the information of which they were in possession—viz., that Gavazzi was going to lecture a second time, and that a disturbance might be anticipated—and by taking upon themselves to call out the police—thus assuming the responsibility of keeping the peace of the city, without putting themselves in communication with the Inspector of Police.

MR. SEWELL AND THE "QUEBEC CHRONICLE."—Our cotemporary has at last made a discovery, which settles the whole question as to the Sheriff's culpability in the affair of Jury-packing, and bribery, at the late term of the Court of Queen's Bench at Quebec. In his issue of the 22nd instant, the Chronicle frankly admits that—"Mr. Von Fator is appointed by the Sheriff, and the Sheriff is responsible for his conduct, be it good, or bad."

The fate of Charles Marsh, convicted, and sentenced to 14 years in the Penitentiary, for shooting at, and inflicting a serious wound upon A. II. Meyers, Esq., formerly M.P.P. for Northumberland, is exciting very general commiseration. It appears that the scoundrel who prosecuted him, had seduced, and afterwards deserted his sister; that he had procured the imprisonment of the brother in Cobourg gaol, and, some how or other, managed to obtain possession of the farm belonging to Marsh.

COURT OF QUEEN'S BENCH.

On Saturday, the Grand Jury returned True Bills against Garrett Barry, Michael Devany, P. C. Bruggette, Thomas Patton, and M. Moss, for riotous conduct, on the 9th of June last. On Monday, a True Bill against Garrett Barry was returned, charging him with stabbing W. Glennon.

On Wednesday, the Grand Jury returned True Bills against Augustus Heward, and Murdoch Morrison, for the murder of James Walsh; the Court refused to take bail, and the trial of the accused was fixed for to-day.

The trial of Garrett Barry, charged with stabbing W. Glennon, on the evening of the 9th of June commenced on Wednesday. Mr. Driscoll opened the case for the Crown; Messrs. Devlin, and Lorranger, appeared for the prisoner.

The witness for the prosecution, W. Glennon, swore that, whilst going from Notre Dame Street to St. Paul Street, in a cab, between 7 and 8 o'clock on the evening in question, he was stopped, and struck by the prisoner, with a stone, or piece of iron; afterwards he was stabbed with some sharp weapon, by some person whom he did not see. He became insensible, and was removed to the English Hospital.

On cross-examining this witness, it appeared that he had been drinking, and was one of the armed party of worshippers at Zion church. This the witness at first denied, swearing "he had no fire-arms with him on the 9th of June;" but he was at length obliged to admit—that he had lied when he said he had had no fire-arms; that he had a pistol with him; that he had fired it—"in the air"—he said. The distance from where he fired his pistol, to the place where he was attacked, might have been passed in two or three minutes. Did not know whether the people who stopped him, did it with the view of arresting him for firing upon them.

From this appears that Glennon committed the first outrage, by firing upon a crowd of unoffending people; that they thrashed him as he deserved; and that in the fight, which he himself had provoked, he received two or three wounds.

Alexander McFarlane saw the cab, in which Glennon was, stopped by a mob; and saw a man throw a stone into it. Did not think the prisoner was the man. This closed the case for the prosecution, and the trial was postponed to Thursday.

On the defence, which was ably conducted by the prisoner's Counsel, the falsity of the accusation was satisfactorily established; Judge Aylwin summed up, and after a short consultation the Jury returned a verdict of "Not Guilty"—to the great satisfaction of Garrett Barry's friends, who seemed to take a lively interest in the proceedings.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

Before entering upon the question—How should images, or pictorial representations, of sacred subjects be treated?—it may not be out of place to mention some of the reasons why the Church recommends their use, as adjuncts to divine worship; for it must be remembered that they are not commanded as absolutely necessary, but recommended as useful. They are useful:—

1. As supplying to the ignorant the place of books. A picture is often more easily intelligible, and speaks more plainly to the understanding, than a scripture:—

"Sequitur irritant animos demissa per aures
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipsæ sibi tradit spectant."—*Jon. Art. Poet.*

2. As incentives to devotion, and as forcibly recalling to our minds the heroic actions of the Saints and Martyrs; thus urging us to imitate them in their virtues here upon earth, if we would be, with them, partakers of the joys of heaven, hereafter.

3. As a tribute of respect to the memory of those whom we honor—as the friends of God—as the models whose conduct we should copy—and, as our continual intercessors at the throne of grace. If rightly, and without being obnoxious to the charge of idolatry, or profanity, men show their respect for the illustrious in the civil order, by erecting, in their memory, statues and images, by means of which their virtues, and heroic deeds, shall be handed down to the latest posterity—how can it reasonably be objected to us that, in a similar manner, we delight to do honor to heroes and great men, in the religious order, by placing their images in our temples, and thus keeping their noble actions ever before our eyes?

4. As a continual profession of our Faith in the doctrine of the Incarnation; and as a testimony to the truth of that article of our Creed which declares—"et homo factus est." As against the errors of the heretics who denied the perfect divinity of our Lord, the Church opposed the "homousion," of the Nicene Creed, and the "Theotikos" of Ephesus—so, against the heretics who denied His perfect humanity—who, led astray by the false Gnosis of the Docetæ, asserted that it was only an appearance, a phantom Christ, that suffered for us on the cross—she opposed the image of the Son of God crucified.

It was upon this important doctrinal ground that the venerable Germanus, Patriarch of Constantinople, based his opposition to the impious violence of Leo the Isaurian. When that arbitrary monarch sought to cloak his persecution against the Church, under the pretence of an ardent zeal for religion, and a scrupulous regard for the Mosaic law, the Patriarch replied, by insisting upon the difference betwixt the Old, and the New, Testament dispensations. Under the first, it was prohibited to make any image to represent the Deity, for God had not, as then, appeared at any time under a sensible form. "You saw not any similitude in the day that the Lord God spoke to you in Horeb—Dent. iv. 15. But under the New Testament dispensation, the reason for this prohibition no longer existed; for God had appeared, and dwelt

with men, in a human form. As surely then—argued the Patriarch—as we believe in the true humanity of the Son of God, so surely we must form to ourselves some image of the God-man; the representation of Christ, in such an image, being essentially the same as an oral confession of the great mystery of the Son of God, and a practical refutation of Docetism. In the same spirit, and upon the same grounds, did John of Damascus defend the use of images; as did also Theodore, Abbot of Studium, to whom it appeared one and the same thing—to confess Christ and to confess His Image—or to deny Christ, and to deny His Image. Now the reasons for retaining images in our churches are as strong at the present day, as they were in the days of Germanus, because the errors of the modern Protestant are as dangerous as, though of a different kind from, those of the more ancient Docetæ. We must however combat both errors with the same weapons.

The tendency of all Protestantism is to dissolve Christ. Its spirit is the spirit of that Antichrist spoken of in the first Epistle of St. John, iv. 3; and, in accordance with the promptings of that spirit, it ignores—sometimes His perfect divinity—sometimes His perfect humanity—but never does it accept the doctrine of the Incarnation in its integrity—never does it perceive in Him the One Christ, the God-man. In the terrene Christ—the Christ who dwelt under the humble roof of Mary and Joseph, partaking of their toils, and frugal fare—it sees only the human; hence the repugnance of Protestants to the title—"Theotikos"—or Mother of God, as applied to the Blessed Virgin. On the other hand, in the glorified Christ, Protestants behold only the divine, to the exclusion of the human; hence their dislike to images of Christ; particularly to those in which Mary is represented as bearing in her maternal arms the God-child which she had borne in her virginal womb. Their objections to the title, and to the image, spring from the same source—viz., want of faith in the sublime mystery, "Verbum caro factum est;" and their errors, as those of Docetism, the Church combats with the same weapons. To both she opposes the same confession of faith, in the images of the Virgin Mother, holding in her arms the second Person of the Trinity, made man—perfect God, even when under the form of a helpless babe He reclined upon her bosom—and perfect man, now, whilst seated at the right Hand of His Father in heaven. This is one use of images: and the objections raised by Protestants against that use, convince, not Catholics of idolatry, but themselves of Nestorianism. When once Protestants shall have thoroughly embraced the doctrine of the Incarnation in its integrity, their opposition, both to the title of Mother of God, and to images, or pictorial representations, of the Virgin and Child, will be set at rest.

Intimately connected therefore as is the use of images with the great mysteries of our holy religion, it is not wonderful that the Church recommends their proper use to Her children, and commands the faithful to treat them with due respect: not, as we have shown before, for the sake of any virtue, or divinity, inherent within them; but on account of the prototypes which they represent; and because, all things, consecrated to the service of Almighty God, should be treated with due respect by His servants.

The question then arises—what kind of honor, or veneration is due to images or pictorial representations of sacred persons or subjects? We answer—a veneration of the same kind as that which we render to other material, and inanimate objects, consecrated to God's service, and employed in His worship; honor such as we render to the book in which are contained the words of the Gospel—to the Altar on which we offer the unbloody sacrifice of the new law—to the Chalice, and consecrated vessels used in that sacred action—to the Church itself, in which we meet to adore the King of Kings, and Lord of Lords. This is the doctrine of the veneration of images as defined by the seventh General Council, the 2d of Nice, A. D. 787.

"Concilium dicit, imagines non aliter adorari, quam adoratur liber Evangelium, et sacra vasa."—*Belarmim, de imag. Sacul. l. 2. c. xxiv.*

Now, if this respect, or veneration, to inanimate objects be idolatrous, not Papists alone, but Jews, Mahometans, and most Protestants, are obnoxious to the charge. "The command is positive"—says the Protestant—"thou shalt not adore them, nor serve them;" and the next moment we see him, in the literal sense of the word, "adoro," adoring a book, an inanimate object—a creature of rags and vellum, or perhaps leather—raising it to his lips, kissing it, in token of his veneration for the written contents, and of his obligation to speak the truth. Shall we therefore tax him, with the crime of idolatry, because he thus, for a religious purpose, literally adores the Bible? God forbid; but for the sake of justice, and consistency, we beg of him to refrain from hurling his reproaches at us when we, by similar outward acts desire to manifest our inward feelings of love, and respect for all that is in any way connected with our religion. "Thou shalt not bow down to them," repeats our Protestant objector. "Where"—asks Mr. Jenkins—"in the New Testament, or even in the Old, do you find corresponding practices?"—p. 118. Has Mr. Jenkins never read in the book of Josue, vii., 6, how "Josue rent his garments, and fell flat on the ground before the ark of the Lord?" Yet we cannot acquit Josue of idolatry, if the Papists, who bows his head before the crucifix, be not equally innocent. Shall we accuse David of idolatry, because, in solemn and triumphant procession, he brought the same inanimate object, from the house of Obededom, into the city of David, he himself leaping and dancing before it? In the eyes of the daughter of Saul, the king appeared a weak and superstitious driveller; but not so in the eyes of Him, who testified His displeasure of any, the slightest, want of reverence towards creatures specially consecrated to

His worship, by smiting Oza for his rashness in laying unhallowed hands upon the ark, even to keep it from falling; and who "slew of the men of Bethshames, because they had seen"—or curiously looked into—"the ark of the Lord," fifty thousand—1. King, vi., 19. From these examples, we may learn with what veneration the Lord will have treated, even creatures of wood, that have been specially consecrated to His service; and that He does not look upon the treating them with due respect, as the giving the honor, which is due to Him alone, to another.

Is the Jew guilty of idolatry, we would ask, because of the respect, and outward marks of veneration, which he renders to the written copy of his Law?—not daring to touch it, save with washed hands, nor even then without a cover. No—most assuredly he is not. Then neither is the Catholic an idolator, because of the respect which he pays to the pictured, or sculptured copy of the "Word made flesh." Are Muslims idolatrous on account of the reverence with which they approach, and handle the Kuran? And if their homage towards the scriptures of the false prophet be not idolatrous, how can that homage be idolatrous, which Christians render to the pictures of the Virgin Mother of the true God?

It does not say much for the intelligence of Mr. Jenkins' auditors, that he should have ventured to reiterate the stale charge of idolatry against the Catholic Church, because of her use of images; a charge abandoned as untenable, and admitted to be unjust, by all well educated Protestants. "But the great injustice that was done to the advocates of image-worship"—says Neander in his chapter on the iconoclasts—"by broadly accusing them of idolatry, appears from the following express determination of the Council—(2. Nice)—"Bowling to an image, which is simply the token of love and reverence, ought by no means to be confounded with the adoration which is due to God alone." Leibnitz is equally candid. No Catholic, he says, no one in his senses, ever dreams of saying, "Grant me, O image what I seek—To thee O marble or wood do I return thanks—but, "Thee O! Lord do I adore; To Thee I sing praise." He argues too, that there is no more idolatry in exhibiting reverence to a picture of Jesus, which addresses itself to the eye—than to the name of Jesus, which addresses itself to the ear. The optical phenomena which conjure up the idea Christ in the one case, being as worthy of veneration as are the acoustical phenomena, which conjure up the same idea, in the other case—and yet it is written "that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and in hell"—Phil. 2. 10. If to how to the image of Jesus be idolatry, the bowing to His name must be "onomatolatriæ"—vide Leibnitz, *Syst. Theolog.*

We will suppose the case of a blind man, who hearing the name of Jesus, bows his head reverently. Is he then an idolater? Even Mr. Jenkins will hardly condemn him. Well then, we will suppose another case; that of a deaf man, who, at the sight of a picture of Jesus, bows his head reverently; the sense of sight in his case giving rise to the same religious sentiment that the sense of hearing did in the other; and this same religious sentiment expressing itself in both cases by the same outward acts. Would the deaf man be an idolater for bowing before the picture of Jesus? Mr. Jenkins says—"Yes"—but Leibnitz would tell him—"No—No—No."

But Mr. Jenkins is not the man to be put down by Neander or Leibnitz. He has travelled: he has seen the world, and is not a person to be easily deceived:—

"We have seen for ourselves the evils of image and Saint worship. Go into any Roman Catholic country, enter a village, converse with its peasantry, and what do you find? That Saints, and especially the Virgin, are set before Christ: that the true spiritual worship of the Most High God is lost in the worship of images. What is the testimony of our most intelligent travellers? Why that Italy knows more of Mary than of Christ."—p. 119.

Mr. Jenkins has been in Italy, and of course is one of our most intelligent travellers—intimately acquainted with the manners, with the modes of thinking and speaking—with the customs and language of the Italians, no doubt—as witness his translations from the Italian—"adoratissimo—most adorable." Murray in hand, he has done his Rome, and his Naples, his Hierulancum and Pompeii—perhaps has had a peep at the crater of Mount Vesuvius, and tasted very indifferent wine at Portici—but, we suspect that like most other "intelligent travellers," he is little qualified to pass an opinion on the inward life, the thoughts, and modes of expression, of a lively, keen-witted, and sun-loving race, like the people of sunny Italy. "Intelligent British travellers" swarm all over the peninsula, putting all manner of silly questions—and—alas that we should say it—receiving still more monstrous answers. The fact is, that, like Paddy, the Italian is mighty fond of "poking fun;" and when he gets hold of a "gaping gowl" in the shape of an "intelligent Briton" his first object is to mystify the honest creature. Hence the extraordinary legends which "intelligent travellers" collect from the most indubitable authorities—and the marvellous documents in the form of true and authenticated copies of Papal Bulls, Pardons, Absolutions, and Indulgences, which are palmed upon them by crafty cicerones, and exhibited to gaping friends at home.—It is a great shame, certainly, to hoax honest men in this way; but still it is done every day, in Ireland, as well as Italy; and we greatly fear that Mr. Jenkins has fared no better in the hands of the Philistines than have many others of his equally "intelli-

* The more strict among them dare not touch it without being first washed, or legally purified; which lest they should do by inadvertence, they sometimes write these words of the book itself on the cover, or label—"None shall touch it but those who are purified."—*Kuran, c. lvi., v. 78.* They read it with great care and respect, never holding it below their girdles.—*Vide Lane's Kuran.*

gent fellow-travellers." At this we must not wonder: for your "evangelical traveller" especially, is recognised at once on the Continent, despite the somewhat unclerical pranks—freaks of the "old Adam"—in which—when at a distance from their congregations, and with the eyes of no censorious Elders, or prying Deacons, upon them—our saintly friends sometimes indulge. Not that we mean any thing personal against Mr. Jenkins—we only venture so insinuate that he, like many other "intelligent travellers," has been the "victim of gammon."

BAZAAR.

The Ladies of the Providence Convent will open A BAZAAR on WEDNESDAY next, and will continue it to the end of the week. Our city readers are well aware that these pious ladies are the devoted friends of the homeless and destitute poor, and that their time and resources are employed in solacing and comforting the distressed, and desolate. Their means, at present, are inadequate to the claims upon them; hence we would earnestly beseech our humane and charitable fellow-citizens to patronise their Bazaar and thus enable the Sisters to carry out their mission of mercy.

We learn from the *Toronto Mirror* that the Very Rev. Father Abbot, accompanied by the Rev. Father Dominic, of the Trappist Monastery, of Gethsemani, in Kentucky, having completed their tour in the diocese of Toronto, are about to visit the Eastern portions of the Province, in search of the alms of the faithful, in order to complete the works already commenced at their infant institution in Kentucky. We trust that the Rev. Fathers will find amongst the Catholics of Lower Canada, that support and encouragement which their noble undertaking deserves.

We regret to find in the following obituary notice of a son of our respected friend Dr. Chisholm, R.A., who lately left this city:—

LIEUTENANT L. H. CHISHOLM, 40TH BENGAL N.I.—The brother officers of Lieutenant Leonard Hastings Chisholm, of the 40th Bengal N.I., youngest son of Dr. Stewart Chisholm, R.A., who died on the 16th of May last, at Rangoon, have marked their esteem for his memory and character by erecting a monument over his grave. Lieutenant Chisholm was a promising young officer, and his death is deeply regretted by all who knew him.—*British Army Dispatch.*

Some alarm has been created at Quebec by the arrival of the ship *Fingal* from Liverpool, with a large number of passengers, of whom 34 died of cholera on the passage out. The *Fingal* has been sent down to Grosse Isle to do Quarantine.

OX DIT.—It is currently reported that James M. Ferris, Esq., Editor and proprietor of the *Montreal Gazette*, will present himself before the good people of the county of Missisquoi, as a candidate for Parliamentary honors at the next election. We are also given to understand, that our now distinguished contemporary expects as a consequence of his success, to be raised to the office of Inspector General, and this of course accounts for his "virtuous indignation" at what he styles the £10,000 Job, and his continued abuse of his rival the Honorable Mr. Hincks. But, *entre nous*, we would simply remark that the Court of Quarter Sessions has a prior claim upon the gifted and aspiring Missisquoi candidate, and that before he fills the high office of Inspector General, he must first be purified before a legal tribunal. We wish him, however, as we are bound to do, a happy deliverance, and better luck than has befallen his unfortunate friends, Dugald C. MacNab and George Benjamin, Grand Orange Master of all Canada, both of whom, as we have stated elsewhere, are doubtlessly expiating their disgraceful crimes in some loathsome prison.—*Montreal Freeman.*

The *Edinburgh Advertiser* finds a clue to the vacillating conduct of the Aberdeen ministry upon the Eastern Question, in the Puseyitical tendencies of several members of the cabinet. It is known that the Anglican heresy has long sought to ally itself with the Greek schism; and, though hitherto the adherents of the latter have treated the humble overtures of the Anglicans with profound contempt, the hope is still cherished that, by supporting the cause of the Greek Christians, and recognising the pretensions of Russia to a Protectorate in the East, the scruples of the Oriental schismatics against Anglican heretics may be overcome. Hence the unwillingness of certain members of the Cabinet to proceed to extremities with the Czar.

REMITTANCES RECEIVED.

Quebec, M. Enright, £10; New Glasgow, E. Carry, 6s 3d; Darham, M. Brady, 12s 6d; Kingston, Mrs. Deleany, £1 5s; J. Meagher, £1 15s; J. Hickey, 6s 3d; St. Thomas, P. Bobier, £1 15s; Bytown, L. Whelan, 6s 3d; St. Mary's, Capt. G. Harris, 6s 3d; Grenville, Rev. M. Byrne, £1; Toronto, T. O'Connor, 15s; Dewittville, J. Mulver, £1 11s 3d; Richmond, C. E., J. Berry, 5s; Richmond, C. W., M. Brady, 12s 6d; Alexandria, M. McDonald, 12s 6d; Colonel Chisholm, 12s 6d; Lancaster, K. McLaughlin, 7s 6d; Vankleek Hill, D. McDonald, 10s; St. Johns, N. B., Rev. E. J. Dunphy, £1 5s; Three Rivers, J. Whiteford, 15s; Peterboro, B. Boyd, £1; St. Andrews, Rev. G. A. Hay, £1 16s 3d; Perth, Rev. J. H. McDonagh, 12s 6d; Compton, P. Ryan, 6s 3d; Lochiel, O. Quigly, £1 15s; Lachine, J. Norton, 12s 6d; St. Paschal, E. Ennis, £1 11s 3d; Deschambault, Rev. E. Poire, £1 17 6d; Vankleek Hill, R. McDonald, 15s.

Died.

At St. Grégoire, County of Nicolet, on the 23rd inst., after a short illness, John Calvin Alexander, Esq., Physician, a native of Uxbridge, Mass., aged 78 years and 4 months.

FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the *Chronicle* states that the Marquis of Landsdowne has taken with him to England an assurance from the Emperor of the French that he would faithfully act with England in all the measures which he may think fit to adopt on the Eastern question. The French Emperor has ordered all officers and men on leave of absence to rejoin their regiments without delay, and no furloughs be granted until further orders.

It is stated that the 30,000 men whom the French Government have decided to hold in readiness to send to Constantinople, are to be composed of 10,000 men from the troops in Algeria, and the rest from the home troops, principally those lately at the camp of Helfaut. The number which England is to furnish in her turn will not be, it is said, more than 10,000, who are to be embarked at several of the Channel ports.

The celebrated astronomer, M. Arago, died in Paris at eight o'clock on Sunday evening, after a protracted illness. The Academy of Sciences, of which he was so long an ornament, was to have met on Wednesday, but the sitting was put off in consequence. M. Arago was a member of the Provisional Government after the revolution of February.

BELGIUM.

Prince Chimay, on his return from Lille, brought an autograph letter from Napoleon III. to King Leopold. The contents of the epistle have not yet transpired, but it is said to contain a protestation against the prevailing rumors of an impending aggression from France.

PRUSSIA.

Mr. Brown, the new United States Minister in Prussia, has arrived in Berlin, with two secretaries. "He will have," says a letter, "shortly to treat an affair similar to that of Kosta. A. M. Henry Von Oensche was condemned in 1849 to four years' imprisonment for an offence of the press; but he fled to the United States in 1850, and got himself naturalized as an American citizen. About a year ago he returned to Hamburg on private business. He was arrested, given up to the Prussian authorities, and removed to the jail of Liegnitz, where he has since remained. He has applied to the American Legation for protection, as a citizen of the United States."

ROME.

Letters from Rome of the 23d ult., state that Cardinal Antonelli, the Secretary of State, and General Monreal, the Commander-in-Chief of the French troops in the Papal States, had each received a despatch from Civita Vecchia announcing that the inhabitants of that town had revolted. One of those despatches was sent by the Ablegate, and the other by the Military Commander of the town. Although the 40th French regiment is quartered at Civita Vecchia, General Monreal thought it his duty to send reinforcements. The revolt was caused by an announcement that the Government had proposed to suppress the free port. The Secretary of State announced that the project was abandoned, and order was immediately restored.

SPAIN.

Mr. Soule, the United States minister, arrived at Madrid on the 27th ult., he has been ushered into the country amid volleys of abuse, and he will be the object of the most jealous surveillance, as his real or imaginary mission regarding the purchase of Cuba is to the last degree obnoxious.

DANUBIAN PRINCIPALITIES.

Letters received from the Danubian Provinces state, that the cholera was making great ravages amongst the Russians troops, as well as the population. Several Boyards were making preparations to depart for Vienna, and to remain there until the present crisis was over. Considerable masses of troops were being marched towards Odessa.

The Hospodars of Moldavia and Wallachia have announced to the Divan, that they are ready to pay the usual tribute.

Omer Pacha has at the present moment nearly 115,000 men under his command, and before the winter he expects to raise it to 150,000.

AUSTRALIA.

By the latest accounts the "digging" continue to be as remunerative as ever; and the market is said to be overglutted with all description of goods. The colonists seem to be highly displeased with the authorities, whom they accuse of conniving at the misdeeds of the hordes of lawless miscreants who infest the country; of the terms in which these authorities are spoken of, and of the respect that is felt for them, we may judge by the tone of the public press.

In the *Argus*, amid advertisements for lady boarders, millstones, and barley, the reader is startled by the following anomalous wants:—"Wanted, a Governor. Apply to the people of Victoria." "Wanted, a Colonial Secretary. Apply to the Lieutenant-Governor." And in another paper an account is given of a "ludicrous" scene in one of the sittings of the Supreme Court. In a horsestealing case one of the constables gave a detailed account of the capture of the prisoner. He said, "When I came up to him, I stopped him, saying, Governor?" "Policeman?" said the counsel for the defence, "Have a care, Sir, if you please; my client is an honest man! How dare you insult him by calling him by such a name as 'Governor'?" "Governor, indeed! I don't know what you mean, you fellow!" We are further informed, by the same paper, that "a roar of laughter followed this sally, conveying, as it did, to a sensitive audience, the learned wag's feelings on an important question." However gross

and indecorous these ebullitions of popular feeling may be, they are explained, though not justified, by the unjustifiable neglect which it would appear characterizes every department of the Colonial Government. As an instance, we may quote a case which, when the mail left, was the standing topic of conversation at Melbourne. A man who was "not drunk, but cranky," was taken into custody, locked up, and forgotten. No trace of him was found on the watch-house list, and three days afterwards, when the cell was accidentally opened, the prisoner was discovered dead.

The cry of the colonists is for labor and government. The supply of labor has fallen off; it is, we believe, the only article in the list of imports which shows a decrease. By the present quotations we see that a carpenter, a blacksmith, or a wheelwright may earn his 20s. a-day, and his employer will be thankful for his service. A common laborer on the road is snapped up at 10s. a-day. Ploughmen may have their 35s. a-week, with rations; a common shepherd, £35 to £40 a-year also with rations. In the same list we find that a bullock-driver may gain from £3 to £4 a-week, also with rations—a curious disproportion between the remuneration offered by these different lines of business. From the quotations given of the wages paid to female servants, we should presume that many a heart which throbbed high but twelve months ago with the anticipation of rapid fortune must have been cruelly undeceived. A female cook can now only command from £35 to £40 a-year; a general servant, £25 to £30; a housemaid, £25; a laundress, £35; a nursemaid, from £20 to £25. These are rates which, in Melbourne, argue grievous competition for employment.

PROTESTANTISM IN GERMANY.

The great Protestant Congress lately held at Berlin, has adopted as its creed the confession of Augsburg, A. D. 1530. At this meeting some disgusting disclosures respecting the morality of Protestant Germany, and the condition of Protestant Germans abroad, were laid before the members. We copy from the report in the *London Times*:

"In the fourth day's discussion as to the religious state of the Germans scattered over the face of the earth, many most graphic pictures were drawn by those who have labored among them, not only of the 80,000 Germans in Paris, as well as in Bordeaux and Lyons, but also of those living in Manchester and London, particularly in Whitechapel, of which latter it will suffice to say that, in that lowest of all low neighborhoods, the Germans were described as occupying the lowest depth. In connexion with this, the horrors of the trade carried on in young girls for exportation, &c., from Germany to England and elsewhere were disclosed."

From the same report we also derive the following information concerning the various Protestant sects:—

"Of the various denominations in Prussia without the pale of the church, the *Alt Lutheraner* and the *Herrnhuter* are not looked upon as sects, since they both hold to the Augsburg confession. A denomination closely resembling Methodism has sprung up in Elberfeld, under the name of *Bruder Vereine*, against which nothing is to be reproached except its standing out of the church. Elberfeld and the surrounding manufacturing country, like our own manufacturing districts, is the hotbed of dissent and separatism, as well as awakened vital religion in the church. The Wupper Thal, a tract of country so beautiful as not to be disfigured by the many mills, dyehouses, and bleaching-grounds that abound there, is the headquarters of religious eccentricity. The Baptist denomination there, more particularly, have brought the sacrament of baptism to a ridiculous depth of profanation; on the one hand, baptizing by immersion in the head in a bucket of water—on the other, washing away sins from the bodies of adults exposed naked on the banks of streams and rivers during the night. In Pomerania (which resembles Wales in many respects as Silesia is also a prototype of Ireland in almost every respect,) besides the *Alt Lutheraner*, who are in full force there, there are to be found Baptists, Irvingites, *Gichtelianer*, Swedenborgians, and another sect, who devote their energies to driving the devil out of the non-converted by palpable means, so that they lately broke one man's back, and throttled another, under the impression that the devil, when on the point of leaving the man, had stuck fast in his throat. The victim's lying motionless and breathless before them was looked on only as "another of the devil's tricks," till the authorities got notice of the affair and took the persons into custody. The Irvingites have in Berlin dwindled down to almost nothing; on the other hand, the Baptists gain ground here and elsewhere in Prussia. Mormons and the Latter Day Saints are recognized as little more than a concealed emigration agency, the chief object being to increase the value of land in America, at present wanting population. Further, *Deutsch Catholicismus* has been detected to have degenerated simply into an organized body of revolutionists and anarchists. When this sect was lately suppressed with a strong hand, this same spirit of rebellion against the "powers that be" took refuge in working men's societies and sick funds, the apparent excellence and harmlessness of which disarmed all suspicion.

Simultaneously with this Protestant *Kirchentag* in Berlin, a conference of the different Catholic societies was being held in Vienna, at which their great and varied activity was put forward as an encouragement and spur to increased zeal. This coincidence of date and diversity of direction are strikingly indicative of the antagonism of the two States striving for the lead in Germany.

PROTESTANT PROSELYTISM IN TUSCANY.

The *Times*, and the more violent of the Protestant press, set no limits to their abuse of the Grand Duke of Tuscany, but by the *Spectator*, the *Morning Chronicle*, and others, the conduct of poor silly Miss Cunningham is appreciated at its proper worth. The following is from the *Chronicle*:

The embassy is in a perfect frenzy—Mr. Scarlett is sent to—Sir H. Bulwer is sent for, and Florence is in a fever. The electric telegraph cracks its strings with its unwonted work. The *Christian Times* is in an unchristian state of ebullition; and most likely the *Illustrated London News* will soon publish a portrait of the lady, seated on a straw pallet before a grated win-

dow reading a tract. Miss Margaret Cunningham is the heroine of the hour. Nevertheless, she is, in our judgment, a very wrong-headed young lady, who would have been much better employed in verifying her "Murray," or looking to her knitting needles.—It is not let us remind Miss Margaret, the duty of any Christian to break the law of the country in which he or she resides. If the young lady could not bear the abominations of the land of darkness, she should not have entered it.

But Miss Margaret probably thought that she might earn a Calvinistic beatification at a cheap rate. The affair can hardly have a serious issue; and the lady has done enough to secure notoriety at an easy figure. We have small pity for her sufferings. Suffering for righteousness sake is one thing, but a wilful defiance of the laws of a foreign country by strangers who receive its hospitality, is another. Those who endure bonds and imprisonment rather than deny the faith are entitled to a sympathy which ought not to be extended to those who wander about tampering with the faith of other Christians to whom they have no mission. Miss Cunningham knew well what she was about, for her friends judiciously warned against her folly. But her female craving after tracts was irresistible, the hysteria of controversy was too strong. In extremely fanatical quarters only will the foolish young woman receive any other commiseration than that which a great act of silly vanity generally secures.

So much for the law-breakers. With respect to the law itself, and to the mode of enforcing it, the subject assumes another and more serious aspect.—Policy would dictate the treatment of Miss Cunningham with contemptuous indifference. "Go spin you jade, go spin," as, on a parallel occasion, was the polite treatment of female missionaries. The Duke of Tuscany is unfortunate in his officials, who could not understand the expediency of shutting their eyes to the absurdity of attempting to seduce the faith of a whole communion by the ridiculous agency of a young apostle, dropping pennyworths of nonsense in bad Italian out of a carriage window.

The *Spectator* says in many respects the laws of Tuscany are very objectionable, but they are not more so than the laws of several other States, and foreign travellers are bound to obey the laws of the country in which they reside. For it is to be remembered that the foreigner almost always has the option of keeping away from a place if he does not like its laws. Strictly speaking, therefore, if he offend against the well-understood laws of the country, he cannot very properly claim the protection of his own Government against the enforcement of the penalty. These remarks apply to the case of Miss Cunningham, who has just rendered herself amenable to the laws of Tuscany. A native of Scotland, she is naturally strong in Protestant convictions; she has been residing at the baths of Lucca during the summer, and has diversified the salubrious avocations of that place by distributing religious Protestant tracts in the neighborhood. As usual under such circumstances, copies of these tracts were delivered by the recipients to the parish priest, and he probably invoked the aid of the police, who sought out the tract distributor. She was identified, and confessed the fact; in consequence of which she was lodged in the common goal of the city, on the 12th inst.; and there she now awaits her trial for attempting to make proselytes from the Roman Catholic faith—an act which is a crime against the laws of Tuscany.

In England, we tolerate all forms of religions faith, and do not offer any legal impediment to proselytizing by conviction. In that respect our laws differ from those of Tuscany; and it would be little for us to boast that they are a protection to freedom, if freedom could be attained by the individual will of any person, who chose to defy the laws of the land. Not unlikely, an outcry will be raised on behalf of Miss Cunningham; and for our own part, we cannot withhold from any woman placed under circumstances of so much discomfort and apprehension a natural sympathy. But it would be very mischievous not distinctly to recognize the truth, that the intervention of any English official ought to be limited to securing for Miss Cunningham a proper trial according to the laws against which she has offended.

We have innumerable martyrs amongst us of an order peculiar to modern times: they consist of persons who are desirous of enjoying the repute and dignity of martyrdom without its liabilities. The claim, however, is inadmissible. Martyrdom must always be voluntarily undertaken; but if voluntarily undertaken, its liabilities cannot be repudiated. "Volenti non fit injuria;" the martyr only attains his highest rank and decoration with the stake. The foreign protector who intervenes between the act of courage and its consequence, deprives the martyrdom of its authenticated seal, and leaves it undistinguished from cant.

"GETTING RELIGION."

(From the *Catholic Vindicator*.)

All the world knows the process by which Methodists "get religion," have their "inward nature changed," and "become Christians." How frequently, during the orgies of their fanaticism, all the proprieties and even decencies of life are grossly and shamefully outraged; how "coming to the anxious bench" is considered as synonymous with coming to Christ; with what awful blasphemies their convulsions ring during these storms of religious fury and frenzy; how, in the midst of psalmody the whole congregation will sometimes break forth into loud and echoing laughter; how the night, as being the most favorable time for producing paroxysms of religious ravings and foamings, is always selected for the purpose; how the burly and strong-lunged preacher takes his stand in front of the rails, and alternately cajoles, commands, threatens, and sings melodiously through his nose; how worked upon by a sort of mesmerism influence, the victims of this coarse and vulgar fanaticism (chiefly women and young girls,) rush forward to the "altar," fall down upon the floor and surrender themselves to the "power;" what physical convulsions they then undergo, and what unseemly attitudes they assume; and how, finally, as the rollings and kickings and sobbings subside, like a tempest which has spent its fury, a roar of deafening and discordant jubilation resounds through the convective, as the joyous news is proclaimed: "Another soul saved!" The picture, so far from being exaggerated, is inadequate to the reality, as we might prove by a reference to the writing of some of the most eminent Protestant divines of the United States. Men occupying positions on the theological chart as widely apart as Dr. Channing of Boston, the late Dr. Alexander of Princeton, and Dr. Nevin of Mercersburg, have written on the subject of the Methodist jugglery;

mountebankism and impiety, whereby they produce their pretended conversions, quite as severely as we have now done.

FACTS v. THEORIES.

The following is an extract from a letter lately published in the *State of Maine* newspaper, by the Rev. Mr. O'Donnell, a Catholic clergyman, once an advocate for the "Maine Liquor Law;" but now, having seen its deplorable effects, as ardent for its repeal, as he was once enthusiastic for its enactments:—

"It is hardly necessary for me to say that I signed the petition for the Maine law; for I hoped that it would exercise a salutary influence over the community; but the law hardly started its operations when I saw its inutility. I supported the law publicly and privately, and called upon those under my care to obey it, until its influence opened my eyes to the alarming consequences. I beheld in the law a shield to protect the seller, an encouragement to the hard-working man to gain an easy living by opening a grogery, and making the room which answered for a kitchen and bed room answer also for a grog shop.—As soon as the Maine Liquor law was passed, and whilst our mayor was entertaining the country with the glorious results of the law, men abandoned their hard work, and walked about the city, talking politics; but it was nobody's business to know how they made a living. One man who lived on Union street, assured me that during Neal Dow's Mayorality he cleared nine hundred dollars, drank six glasses a day, and did not sell during that time two gallons to Irishmen. During the same year I saw several empty barrels, marked rose gin, taken in an open cart at noonday from a house in one of our public courts. I know many who have made a smart business of it, during the past three years; and one who had but forty-five dollars when the liquor law was passed, and has already acquired a nice property on which he has, I am informed, paid fifteen hundred dollars.

"It does not require much argument to show the injurious tendency of the law. As soon as the public sale of liquor was prohibited, private apartments were opened, where clubs of young men assembled to pass away the hour. The seller was obliged to submit to every insult rather than be exposed. Blasphemous denunciations against the promoters of the law; impure jests, and not unfrequently boisterous language characterized their nightly revels. The seller, who was at first timid, became by small profits bold and venturesome,—his wife and daughters, who, previous to the introduction of this forbidden drug, would not listen to an impure remark, are obliged by the secrecy of the sale, not only to listen to, but also to take part, in the lewd conversation of some of our nice young men. Hence, as the public should be acquainted with the immoral tendency of the community, which, like a frightful epidemic preys upon the virtue of the rising generation, and blasts the hope of many fond parents, I unhesitatingly assert that the Maine law, as at present executed, is a grievous injury to the morals of our community—that the private sale of intoxicating liquors has increased to an alarming extent,—and that there are more places where liquor is sold, at present, than when the law was passed—hence the result,—the liquor seller is protected—grog shops more numerous—bad liquor and a high price paid for it.

"We are frequently entertained with the salutary workings of the law. At one time we are informed that the grog shops are shut up, there has not been a man found drunk in the streets during a fortnight; and that liquor is driven from the community. It is hard, I grant, to find good liquor; and when the experienced finds it, he has to pay a smart price for it; but there is plenty of bad liquor to be sold. It is not for me to know whence it comes or how it comes; perhaps the liquor merchants of Boston or New York can throw some light upon the subject. This much I know, it comes in large quantities, and is freely sold.

"We are frequently asked what has the Maine liquor law accomplished? We would answer: It has raised up a generation of informers; it has fostered spies, and encouraged perjury; it has broken the golden bond of brotherhood, and glaringly exposed the secrets of private life, it is corrupting the youth of our city; boys are frequently seen, from ten to sixteen, marching up and down the street with a cigar in their mouths, and flasks in their pockets, calling the attention of their companions to the cork which is seen. Sometimes this is done for fun, but the conduct of these little men shows the tendency of the age.—Boys are not slow in their imitation of men, and to follow fast in their footsteps.

"I have said more than I intended to when I opened these remarks, but I have simply stated facts as they present themselves to me; I have seen both sides of the picture, and it is not with any desire of my own, that I wish to make my own observations public. It would be most pleasing to me if gentlemen in their public and private discussions on this subject would pass me by unnoticed. I am far from seeking a public notoriety in connection with the Maine liquor law; and they who have witnessed my conduct whilst in Portland, know that I have labored hard for the suppression of drunkenness, and I am ready and willing to engage my humble efforts in promoting any good and salutary measure in regard to temperance. It is my faith, and it seems to be the settled conviction of the public generally, that it is not the province of a legislator to enforce a moral virtue; and that men, to be temperate must be temperate in all things.

"We have tried spies; we have bribed profligates to betray profligates; we have destroyed coffins full of liquor; we have detected Bibles, like white-washed sepulchres, containing a 'spirit' warring with the word of God; we have sent our emissaries into the country, placed guards at road-crossings, stationed zealots at street-corners; sent our daughters to private parties. What is the result? Our Liquor Law has proved a fanatical humbug; rum shops are increased two-fold; our sons are on the broad road to profligacy, our daughters on the brink of ruin, and the stores of vice and crime are opened for the rotten and seared members of society."

After this let us hear no more of the Maine Liquor Law.

THE NORTH-WEST PASSAGE MADE AT LAST.—This problem of three centuries has been solved. The last news from Europe brings the intelligence that an English vessel has accomplished what so many Englishmen have lost their lives in attempting—the passage between the two oceans to the northward of the American continent. Commander Englefield, who was

despatched in Her Majesty's steamer Phoenix, in the spring of the year, with supplies to Sir Edw. Belcher's squadron, arrived at the Admiralty to-day, having left the Phoenix at Thurso, N.B. He brings no news of Franklin's expedition. He succeeded in depositing the supplies, and is accompanied by Lieut. Creswell of the Investigator, with despatches from MacClure, from which we learn that the Investigator had completed the north-west passage between the two oceans, having passed into the Arctic Sea by Behring's Straits, and returned home by Davis' Straits.—The Breadalbane transport was totally wrecked by a nip of the ice. The crew were rescued and brought home by the Phoenix. The Investigator had not lost a single man. Inhabitants have been discovered farther northwards than known previously; they were very friendly, and great quantities of copper were found, apparently in a very pure state.

The Catholic Telegraph, asks:—"Why were Mitchell and John Martin exiled?" They were exiled for opposing an illegitimate and tyrannical government, in Ireland, by the government which was paying emissaries for opposing legitimate and honest governments on the Continent. What did Mitchell do in Ireland, which Kossuth was not fettered for doing in Hungary? Mitchell was defeated; so was Kossuth. Mitchell was exiled and lost property; Kossuth ran away and lost nothing. The Irishman sunk his property; the Hungarian steals the property of others. Kossuth was feasted by Englishmen, and Mitchell was sent by Englishmen into exile. Why? Kossuth was fighting against a Catholic nation; and Mitchell was trying to fight for a Catholic nation. And yet it is with hypocritical, detestable England that some Irishmen propose an alliance for the subversion of European governments. God defend Ireland from an infamous league with Mazzini, Kossuth, Palmerston & Co. God defend Irishmen from the counsels of such men as are willing to identify their country's cause with that of continental Red Republicanism!

When the first cannon shot is fired on the banks of the Danube the whole question of Turkey and Russia will be drowned in its echoes. Of that conclusion there cannot be the smallest doubt. Greeks and Turks will vanish from the scene incontinently, and one of the parties, at any rate, is not very likely to appear again. The present aspect of affairs is evidence of the extent to which the great powers of Europe are committed in this Eastern quarrel. But, besides this certainty of collision, half the provinces of Austria are only waiting for the first signal of disturbance to reassert their pretensions anew. Hungary claims its ancient constitution, of which it has been deprived for the purposes of imperial centralisation. Italy demands freedom and unity; Gallicia is unceasingly disquieted; and it may be said, indeed, that of all the Austrian possessions there is none absolutely secure, excepting the mountain towns of the Tyrol. The first explosion of war, from what ever cause arising, or with whatever objects conducted, would set revolutionary Europe in a flame, and the most inflammable parts of revolutionary Europe are included in the Austrian empire.—Times.

The arrival of the Steamship Atlantic, enables us (N. Y. Freeman) to lay before our readers an extract from the letter of a private gentleman, who writing under date of the 3d inst., from London, says:—"I have just learned from a source that is entitled to the highest credit, that the United States Government had issued some week ago instructions to its Ministers at the Court of St. Petersburg to offer to mediate in the affairs between Russia and Turkey. It is said that the British public are indebted for this important information to the imprudence of the Hon. Mr. Sotlé. This may possibly have had its effect in suspending so long the terrors of a general war in Europe."

Our two Bishops.—Our good bishop, Henry, by divine permission, "Lord Bishop of Exeter," having no legal persecutions or persecutions on his hands, has been passing a portion of his leisure time, during the recess of Parliament, in the fashionable city of Paris. What he has been doing there—whether he has visited the singing women, who delight the ears of the English, in the open orchestras of the Champ Elysée, or exercising his devotions in the Madeleine, or in any other of the numerous Catholic fanes in which the performances are so much akin to his own—we know not; but we are gratified at hearing, from his lordship's own reporter, that he has returned to his diocese benefited from the change and relaxation which a visit to the gay Parisians is almost sure always to afford. We shall watch, with renewed interest, the further developments which may be the result of this visit to so Catholic a city. We have seen that the bishop has fixed upon St. James', Devonport, for his next confirmation—a circumstance which goes somewhat to prove that he comes back with no kindly feelings towards those old clergy whom he formerly honored, and against whom he has for some years past shown that he has anything but kindly feelings. While our Bishop of the Church, as by law established, takes a run on the Continent, his brother of Plymouth—we hope we are right in calling one a brother towards whom he approaches so closely—is working steadily for the furtherance of the Catholic faith, in a manner that must tell on the susceptibilities of the people. The priests at Eldad, and our other Puseyite churches are gradually, but surely, undermining the faith of the people, and preparing them for the work of the priests at St. Mary's, where "Bishop" Errington carries forward the objects of his mission. The Bishop of Plymouth is a hard-working priest. Politicians hear nothing of him. We have no newspaper records of any quarrels in which he is concerned with his "inferior clergy." He is diligent in his vocation, and is just the man to quietly push his way. We looked in at St. Mary's the other Sunday, shortly after nine o'clock, and we there found Dr. Errington with his chapel full of the men of the 50th Regiment, to whom he was delivering a discourse on their moral and religious duties. We thought of our Bishop, the Lord Harry, and wondered how long it was since he turned out at nine in the morning, to address such a humble party. Yet Dr. Errington, we believe, does this nearly every Sunday, and no newspaper is found to vaunt his deeds, though the Puseyite organs, in announcing that the Bishop of Exeter has held an ordination, go out of the way to tell us that Dr. Philpotts has been enjoying life in Paris, and that he returns looking all the better for his fashionable excursion.—Devonport Journal, Sept. 29.

A REMARKABLE ADMISSION.

The Freeman's Journal, the leading paper of the Romanists, in an editorial on Chaplains in Public Institutions, finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish priests, assigning a very extraordinary and significant reason.

"The rule is exceedingly plain," says the Journal, "in reference to prisons, poor houses, and all institutions supported by public money. Under our government we do not see what business such institutions have with salaried chaplains—but if such are to be, it is evident they should be chosen of the religion most generally professed by the inmates of such institutions."

What sort of a religion must that be which furnishes most of the inmates of poor-houses and prisons? Popery, its own chosen advocate and witness, sends to the poor-houses and prisons most of those who go there.—Methodist Protestant.

Pretty smart that, for a Methodist paper. There are plenty of Catholics in all the alms-houses, which is somewhat against them here, though it will be no hindrance to their happiness hereafter. Their father and judge is no respecter of persons, and He will compensate them for their humility and poverty. Lazarus will give them a welcome in Abraham's bosom. We don't believe there are many Catholics in the prisons—sometimes however they get to the penitentiary, but it is after they have left the Catholic Church to become champions of the Protestant cause—witness Lucifer Leahy. A Catholic becomes a Protestant when he breaks the laws of the Church, and by that road he travels to prisons and penitentiaries. We can claim him no longer, though as he has a soul, our pastors might be happy even yet to reclaim him.—Catholic Mirror.

TIEN-TEH, THE CHINESE PROTESTANT LEADER.—In his habits he is silent and reserved; he lives in close retirement, only showing himself occasionally to his immediate followers, and then only to issue his commands. His expression, though far from prepossessing, denotes mildness, combined with great decision, and a degree of firmness verging upon obstinacy. His complexion is sallow, with a decided saffron tinge. In stature he is above the middle height; and though of about the same age, is taller and less strongly built than Hien Fong, the Emperor, whose deposition he seems resolved, at all hazards, to effect. He travels in a palanquin, enclosed with curtains of amber-colored silk, borne on the shoulders of sixteen officers of distinction; his preceptor, or privy-councillor, or adviser, carried by eight coolies, follows immediately in his wake; and then come Tien-Teh's thirty devoted wives, for all of whom he is said to possess the sincerest affection. They are arrayed in costly apparel, and follow each other in single file, not, as they might on the shores of the placid Serpentine, in clarences, or broughams, but in commodious arm chairs, picked out with vermilion and gold. A long retinue of servants and a vast array of soldiers bring up the rear of the procession, which is said, upon the whole, strongly to resemble those gorgeous affairs occasionally exhibited on the boards of the Lyceum.—New Quarterly Review for October.

The Lovers of the Preternatural in the upper classes of Berlin have lately been much interested in a machine invented by a musician of the name of Wagner, which is said to bring the phenomena of the turning tables to such perfection that the instrument, under the imposition of hands, spells answers to questions by pointing to the letters of an alphabet on the table, or even writing its answers or its own observations, &c., with a pencil. What is stated of the performance of the instrument passes all credibility, but I am free to confess that the station and character of the persons performing the experiments, and relating the results, forbid all disbelief. Most of the members of the corps diplomatique, some of the Ministers, and many of the nobility, either possess these instruments or have been present at the experiments, and in a few days one is, I hear, to be shown to his Majesty.—Times' Correspondent.

MELTING MOMENTS.—One winter evening a country storekeeper in the Mountain State was about closing his doors for the night, and while standing in the snow outside, putting up his window-shutters, he saw through the glass a lounging worthless fellow within take a pound of fresh butter from the shelf, and hastily conceal it in his hat. "Stay, Seth," said the storekeeper, coming in and closing the door after him, clapping his hands over his shoulders, and stamping the snow off his shoes. Seth laid his hand upon the door, his hat upon his hand and the roll of new butter in his hat, anxious to make his exit as soon as possible. "I say, Seth, sit down; I reckon now, on such a night, a little something warm wouldn't hurt a fellow. Come sit down." Seth felt very uncertain; he had the butter, and was exceedingly anxious to be off, but the temptation of "something warm" sally interfered with his resolution to go.—This hesitation, however, was soon settled by the rightful owner of the butter taking Seth by the shoulders and planting him upon a seat close to the stove, where he was so entirely cornered in by barrels and boxes that, while the country grocer sat before him, there was no possibility of his getting out; and right in this place sure enough the storekeeper sat down. "Seth, we'll have a little warm Santa Cruz," said the Mountain grocer, as he opened the stove door, and stuffed in as many sticks as the space would admit; "without it you'd freeze going home such a night as this." Seth already felt the butter setting down closer to his hair, and jumped up, declaring he must go. "Not till you have something warm. Come, I've got a story to tell you; sit down now;" and Seth was again put into his seat by his cunning tormentor. "Oh, it's confounded hot here," said the thief, again attempting to rise. "Sit down; don't be in such a plaguy hurry," retorted the grocer, pushing him back into the chair, "But I have got the cows to fodder, and some wood to split, and I must be a going," continued the persecuted chap. "But you mustn't tear yourself away in this manner. Sit down; let the cows take care of themselves, and keep yourself cool;—you appear to be fidgety," said the roguish grocer with a wicked leer. The next thing was the production of two smoking glasses of hot rum-toddy, the very sight of which, in Seth's present situation, would have made the hair stand erect on his head, had it not been well oiled and kept down by the butter. "Seth, I'll give you a toast now, and you can butter it yourself," said the grocer, yet with such an air of consummate simplicity that poor Seth still believed himself unsuspected. "Seth, here's a Christmas goose (it

was about Christmas time)—here's a Christmas goose well roasted and basted, eh? I'll tell you, Seth, it's the greatest eating in creation. And, don't you never use common cooking butter to baste it with. Fresh pound butter, just the same as you see on that shelf yonder, is the only proper thing in nature to baste a goose with. Come, take your butter; I mean, Seth, take your toddy." Poor Seth, now began to smoke as well as to melt, and his mouth was as hermetically sealed up as though he had been born dumb. Streak after streak of the butter came pouring from under his hat, and his handkerchief was already soaked with the overflow. "Dreadful cold night this!" said the grocer. "Why, Seth, you seem warm. Why don't you take your hat off? Here, let me put your hat away." "No," exclaimed poor Seth at last, with a spasmodic effort to get the tongue loose, and clapping both his hands upon his hat—"No, I must go; let me out. I ain't well, let me go." A catarrh was now pouring down the fellow's face soaking his clothes and sliding down his body into his very boots, so that he was literally in a perfect bath of oil. "Well, good night, Seth, if you'll go," said the humorous Vermonter; adding, as Seth got into the road, "Neighbor, I reckon the fun I have had out of you is worth 9d, so I shan't charge you for that pound of butter."—New Orleans Picayune.

A LADY OF OUR ACQUAINTANCE.

Mrs. POWELL, No. 18 STANTON ST., N. Y., Was troubled with liver complaint for a long time, and after trying many remedies, was advised to try Dr. McLANE'S Celebrated Liver Pills. She did so, and says that with one box she was effectually cured.

Indigestion, costiveness, and general irregularity of the bowels, are all diseases originating in the same prolific cause, as is also that dreadful scourge DYSPEPSIA. Those who are afflicted with any of the above enumerated diseases, may rest assured that the source of all their maladies is in the liver, and for its correction the best remedy ever offered to the public is Dr. McLANE'S Celebrated Liver Pills. Try them. The money refunded if not satisfactory.

P.S.—The above valuable remedy, also Dr. McLANE'S Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

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

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

FOUND,

ON TUESDAY LAST, in ST. JOSEPH STREET, a SMALL PARCEL, which the owner can have by applying to Mr. DOMINICK MOORE, Cemetery Street, and paying the cost of advertising.

WANTED,

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

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become inoperative by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the election of the aforesaid members of the Corporation of the College of L'Assomption.

N. BARRET, Priest, Secretary.

TO CONTRACTORS AND ARCHITECTS.

TENDERS will be received until the 6th of November next, for the erection of a CHURCH, at SHERRINGTON, of the following dimensions:—Eighty feet long, forty feet wide, and twenty-four feet high. For terms and further particulars apply to Rev. Joseph Gratton, Cure, Sherrington, who will furnish a plan of the building.

N. B. The undertaker will require to furnish two sureties.

BROWNSON'S QUARTERLY REVIEW.

Just received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADLER & Co., Agents.

INSTITUTION OF THE DEAF & DUMB.

THE DEAF and DUMB INSTITUTION, founded in Montreal in 1849, is re-opened at COTEAU ST. LOUIS.

The Director having visited the principal Deaf and Dumb Institutions of Europe, and acquired a knowledge of how pupils are there treated, will now employ the most effective means of performing the duties devolved upon him. As he will be aided in the work of instruction by several members of the Clerks of the Society of St. Victor, he will be able to give a greater development to the Institution. Among other modifications, he will establish an articulation French class for young pupils, those altogether unable to articulate will be carefully exercised in the study of Labiolingual.

Instructions will be given to all at first in the French tongue; but that the pupils of English origin may communicate more intimately with their parents, a separate class will be opened for them the second year, and their instructions continued in the English language only should the parents so wish.

The course of studies will last at least five years, and instructions will be given during ten months and a half in the year on the following terms:—

For Board and teaching without any furniture, \$5 per month, payable half yearly in advance. Pupils belonging to poor families will be taught and boarded for the moderate sum of \$3 per month.

Externs, unable to pay, will be received gratis, and those able to pay, will give one dollar per month.

N. B. The Legislature having granted an allocation for the support of this new Institution, the Directors will admit gratis any indigent pupils, provided with suitable certificates.

Pupils will be received at the age of 9 years; it is important they should be exercised in writing before their coming to the Institution.

Those advanced in years and of limited intelligence will receive religious instructions only by the language of signs and by teaching them the most essential words. It is to be hoped, after one year's instruction, they will be able to fulfil their religious duties.

The Editors of the English papers are most respectfully requested to publish this advertisement during one month for the interest of the unfortunate deaf mutes. Montreal, 1st Oct., 1853.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE REGULAR MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, 1st November, at EIGHT o'clock precisely.

By Order, F. DALTON, Secretary. Montreal, October 28.

ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, 7th November, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec. Montreal, October 28.

NEW BOOKS JUST RECEIVED

BY THE SUBSCRIBERS,

PRACTICAL PIETY, by St. Francis of Sales, music.	8 1/2
PERSONAL SKETCHES, by Sir Jonah Barrington	6 3/4
THE RISE and FALL of the IRISH NATION, by ditto.	5 0
SIANDY McGUIRE, or Tricks upon Travellers,	2 6
GAZETTEER of IRELAND, with Maps plates, &c., 2 vols.	20 0
HOUSEHOLD SURGERY; or, Hints on Emergencies,	2 6
PONTIFICALE ROMANUM, 3 vols.; beautifully illustrated, and bound in Morocco. Price,	45 0
LIGOURI'S MORAL THEOLOGY (in Latin) 10 vols.,	50 0

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Sts.

S. T. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

The annual pension for Board, Tuition, Washing, Mending, Linen and Stockings, and use of bedding, half-yearly in advance, is	\$150
For Students not learning Greek or Latin,	125
Those who remain at the College during the vacation, will be charged extra,	15
French, Spanish, German, and Drawing, each, per annum,	20
Music, per annum,	40
Use of Piano, per annum,	8

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. REILLY, President.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.

N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.

ROBERT McANDREW. Montreal, May 11.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last five years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

MONTREAL MARKET PRICES.

Table listing market prices for various goods like Wheat, Oats, Barley, etc., with columns for quantity and price.

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado-TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twankay.

HONEY.

Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

IMMIGRATION.

PARTIES wishing to secure PASSAGE for their Friends from Liverpool to this Country, can obtain PASSAGE CERTIFICATES either by way of the St. Lawrence or by New York, on application to

HENRY CHAPMAN & CO. St. Sacrament Street.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING.

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



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

BRANDY, GIN, WINES. FOR SALE.

Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c.

G. D. STUART, 154 1/2, St. Paul Street, Opposite the Hotel-Dieu Church.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past few years, and he hopes, by diligent attention to business, to merit continuance of the same.

EUROPEAN IMMIGRATION

CANADAS AND WESTERN STATES, TO THE TRAIN & CO.'S LINE.

ENOCH TRAIN & Co., Proprietors of the BOSTON and LIVERPOOL LINE of PACKETS, hereby give notice that they have made extensive arrangements with the Western Rail Road Corporation, in connection with the Railroads in the Western States, and Steamboats on the Lakes, for the forwarding of pre-paid passengers from Boston to the Canadas and Western States; and are now selling at their office in BOSTON, and at their authorized agencies, pre-paid Certificates of Passage as follows:—

Table listing routes and prices for immigration, including Albany, Buffalo, Kingston, Columbus, Montreal, etc.

Children under twelve years of age at the time of embarkation, five dollars less than the above; and infants under twelve months thirteen dollars less than the above-named prices, to Boston or Albany, and other places in proportion; but we will not issue a pre-paid certificate for children under twelve years of age, unless accompanied by a passenger over twelve years of age, who must be paid for at the same time and on the same certificate.

The above prices embrace a steerage passage from Liverpool to Boston, by any of our splendid Line of Packets; provisions at sea according to the unmentioned dietary scale; doctor's attendance and medicine on board when required; port charges at Boston, and all expenses of transportation of passengers and baggage from the ship at Boston, to the destination agreed upon.

In addition to any provisions which the passengers may themselves bring, the following quantities, at least, of water and provisions will be supplied to each steerage passenger of twelve years of age and over, every week during the passage, commencing on the day of sailing, and at least three quarts of water per day.

Two oz. of Tea; 8 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

Children under twelve years of age (not including infants), are furnished with six pounds of bread stulls per week, the usual allowance of water, and half allowance of Tea and Sugar.

As soon as our Liverpool House informs us per steamer of the names of pre-paid passengers embarked, we publish their names in the Boston Pilot, and also notify each purchaser of pre-paid Certificates, either directly or through our agents.

On the arrival of any of our ships in the outer harbor, we immediately dispatch an agent on board, to give pre-paid passengers the necessary instructions regarding their route westward.

Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

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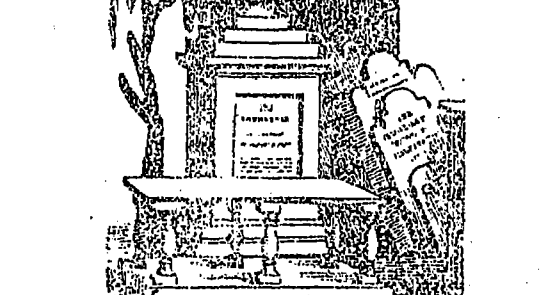
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