

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, OCTOBER 7, 1853.

NO. 8.

AN EXAMINATION OF THE ANGLICAN THEORY.

(From the Catholic Standard.)

"Its Prayer-book is an Act of Parliament of two centuries ago; and its cathedrals and colleges are the spoils of Catholicism."—DR. NEWMAN.

We will suppose that it was the religious views, not of the King and Parliament, but of the bishops and convocation, which revolutionised the Establishment and that it was the clergy who in solemn synod deliberately and voluntarily resolved to remodel that Church which had existed in this land ever since the conversion of the Saxons. It seems almost ludicrous to entertain such a hypothesis even for an instant in the face of history: but we wish to give every possible advantage to the Anglican in the discussion of his theory. Let us, then, imagine such a synod to have assembled together for the purpose of reforming religion. They are animated with a deep sense of Roman error and Roman usurpation, and are determined to renounce the one and shake off the other. Now, the first question which meets them is the ascertaining of their powers; by what authority, in what name, do they take upon themselves to carry through such measures? You are only a part of a large society, they might be told, ruled by a central government, which has enjoyed a sway of many centuries, such as no temporal kingdom in the world can boast of. You propose to sever yourselves from its allegiance, and to set up an independent sovereignty of your own. In civil affairs such a proceeding, where it fails, is called a rebellion; when successful, it changes its name to revolution, and the new organisation which emanates from it is legitimised by its existence *de facto*, and the right of communities of men to self-government. But you abjure such principles; legitimacy, for you can come from no other source than that divine corporation, instituted for ever to rule the Church and to declare the faith. You are rebelling from that universal corporation in the judgment of every other member of it but yourselves. You are throwing yourselves out of the Church altogether. On what principle do you take your stand? The Church of Rome, you reply, has corrupted the faith and usurped a dominion to which she has no title. Who says so? Do not attempt to answer that you can show that Rome teaches both in regard to government and faith what is not Catholic truth. Before we inquire into the truth or falsehood of Roman doctrine, we must first settle what is the *tribunal* by which that issue is to be tried. Upon your principles the question with you logically can never be what the doctrine is, but *who pronounced it*. The divine right of the episcopate to rule Christians, and expound the faith, is the centre of church principles. In framing new articles of belief, you are bound to produce the express warrant and commission of that episcopate. You are but an insignificant minority of the bishops with whom you have been in communion: an overwhelming majority declares the Roman faith to be the true faith, and the Roman government to be the divine government instituted by Christ. The power of the keys, the ultimate determination of doctrine and practice, resides in the majority of the episcopate, or does not reside at all in the institutions as such. To refuse submission to the decisions of the majority is to recognise a tribunal higher than the episcopate, a tribunal whose only seat can be the individual mind of each Christian. If, therefore, the decision of the majority of the episcopate is the sole authority which you can recognise as binding the Church, and holding it together as one society, on what basis would articles of religion voted by a few bishops rest, and how would the Church of England escape the condemnation of having broken away from the Church of Christ altogether, and being upon church principles no Church at all?

We are a national Church, you answer; we are not creating a new independence, but vindicating an old one. National episcopates are for their several nations integral church unities. But what is a national church? and what is a nation? A political and secular division, defined by geographical and other principles wholly foreign to church: in no way is it a constituent and organic element of the great corporation of the Christian Church as described by church principles. A thousand worldly accidents determine the limits of a nation; how can they furnish a principle for investing a portion only of the bishops of Christendom with sovereign rights? A nation is a purely secular institution; whatever is national has the state for its ground and basis; it can have no principle higher than the state. It is in the last degree preposterous in upholders of church principles to seek from the state an authority which shall break up the episcopate into fragments, and enthrone in sovereignty an arbitrary number of bishops. Yet this is what they do who try to obtain a sanction for the Reformation, by representing it as

the regular act of an independent episcopate. Had the King and Parliament chosen to stand aloof at the breach with Rome, the whole episcopate of England would not have had a valid church reason for enforcing the concurrence of a single bishop who refused to share in their reforms. Such a one could have successfully pleaded that a national church was a purely administrative body, subordinate to, and acting in the name of, the universal episcopate which ruled over all Christendom, and that no number of bishops connected by geographical and secular ties could constitute themselves a sovereign power, or furnish him with a justification for rebelling against the Church; for the voice of the universal episcopate, and not that of a few bishops dwelling in the same land, was the voice of God. Nothing short of an Ecumenical Council could on Church principles have compelled such a dissident to submit to his colleagues. He would have had as much right to excommunicate them for revolting against the Pope, as they to excommunicate him for not joining in that revolt.

And if the absurdity is great of attempting to found independence of church government consistently with church principles on a relation determined by the state, how much greater the absurdity and impossibility of rendering the state the arbiter of the faith? The size of a nation may be enlarged or reduced by a single battle; the number of its national bishops may be prodigiously altered by a treaty or an invasion; new provinces may send to its synods prelates entertaining theological views diametrically opposed to those held by the ancient clergy; how is a principle of religious certainty—a certainty which theory makes to rest solely on the dictum of the national synod—to be found amid such purely mundane contingencies? England had two convocations. If Canterbury had pronounced for the two elements in the distribution of the sacrament to the laity, and York for one only, how should an Anglican have learnt the right faith and practice? Would Canterbury have been orthodox, because its province was geographically larger? or would two different creeds have been respectively true in the northern and southern divisions of the Anglican Church? Nay, would there have been one or two Anglican Churches? Ecclesiastical history furnishes an unbroken record of the conflicting opinions of national churches, and of the decrees and counter decrees, accompanied by the direst forms of mutual anathematising of the bishops of the same national church. Where is the Anglican to find amid such perplexity that authority which alone determines for him what true religion is? He will find it he says, in Catholic consent. But if the bishops as such cannot declare wherein that consent truly consists; if opposing bishops utter conflicting oracles; if he is to seek for the authority of a doctrine or a church, not in the decisions themselves of bishops, but in his own view of the rightness or wrongness of those decisions, then the episcopate does not possess the prerogative of declaring the faith authoritatively, and the unhappy Anglican is launched on the great Protestant ocean of private judgment.

One harbor of refuge, indeed, may present itself to his mind, but to reach its shelter he must leave the Church of England. He may logically and consistently place the oracle of truth in an Ecumenical Council, but such an opinion must make him despair of the legality of his Church. For not only was the Church of England not constituted by a general council, but it is also notorious that the last thing which an assembled synod of all the bishops of the world would do would be to sanction the doctrine and constitution of that Church.

It is plain, then, that the Reformation was not the work of English bishops, and even if it had been did not derive its legitimacy from them. The theory of the apostolate is unable to justify that great event. For the faith then professed, and the ecclesiastical system then set up, the Anglican can get upon his principles no other authority than *the private judgment of so many individual bishops*: for their union into one national church, defined by geographical and political limits, cannot, except upon the Protestant principle of the right of every society to govern itself, make them a sovereign power.

FREESOILISM, ENGLAND, AND IRELAND.

(From the N. Y. National Democrat.)

The English "philanthropists," still further inspired by the presence of Mrs. Stowe, and the reading of the Key to Uncle Tom's Cabin, are mighty busy in determining what can be done with slavery in the United States. They have made up their minds, that all they can do is to "agitate—agitate—and leave the result with Providence."

Well, that they have already been doing, in com-

pany with the abolitionists and free-soilers of our own country, and so far, Providence seems to have treated their agitation with contempt; for the institution of slavery has been both extended and strengthened by that very agitation.

We do not, however, regret this late intimate coalition between the English "philanthropists," and the American abolitionists and free-soilers—they form together a band of fanatics and impostors which will evermore carry the remedy for its own evils.—The fact that the slavery agitation is hereafter to be clearly understood as being "half English" will sufficiently disgust and outrage the whole American mind, to draw new disgrace upon the whole movement.

The immense Irish population of the United States will hereafter be more powerfully aroused than ever against every possible shape of abolitionism—through this channel alone the masses will be mightily exerted against every form of it. Enough that it is English aided and abetted by a few traitors at home. And what capital we shall have to fight this English agitation! We shall have but to compare the condition of the working men of the South, with England's treatment of Ireland, and have a perpetual rebuke for the hypocrisy of abolitionism.

Let England first settle her account with God and mankind for her ruination of Ireland, before she sends her money and her fanatics to agitate in the United States. She will labor in vain to stifle American sympathy for Ireland, through her Agents and allies, the free-soil press of this country. One of these hirelings has recently shown its English (cloven) foot by a direct assault upon the capacity of Ireland and the Irish for self-government. The natural capacity of Ireland for self-government is, in all respects, equal, if not superior, to that of Canada.

By its geographical position it is the natural commercial depot of western Europe for all the trade of the East. Then she has the most fruitful soil of western Europe, varied with every degree of elevation, that renders it most favorable for all kinds of agricultural produce, with the most inland districts traversed by rivulets and streams; having also the largest river of the three kingdoms all situated in a mild and uniform climate, where the dews of heaven fall gently on all parts, as if to make it the peculiar abode of happiness and freedom.

Then the geological structure of the country is alike remarkable for variety and richness, with rocks of slate, quarries and limestone and granite, iron ores, sand-beds and coals, the most extensive in those islands. The iron ores of Leinster and Connaught are said to average even those used in England.—Then there are extensive mines of copper, and rich veins of lead stretching all the way through Wicklow, Wexford, Cork, Down, King's County and Clare.

Then Ireland possesses unlimited capabilities of water power. The banks of the Shannon, the Lee, the Liffey, the Blackwater, the Boyne, or the Bann, invite every variety and extent of machinery; where factories for the manufacture of flax, cotton, or wool might work incessantly in the midst of a greedy market. And what is best of all the raw material might all be found at home. Wool especially, could be had at their very doors in unfailing supplies. Ireland has two millions of acres of the first pasturage, at an elevation of eight hundred feet above the level of the sea. What a wool-growing country it might become.

Then to all these natural advantages for national independence and wealth, we must not forget to add her fisheries which have been called "a girdle of gold encircling the island."

Ireland has eighteen maritime counties out of her thirty-two; and it is estimated that at least 120,000 heads of families might be profitably employed in working these inexhaustible sources of wealth.

But notwithstanding these exhaustless treasuries with such facilities of transit, the soil is poorly cultivated, the mines are unworked, the rivers and streams flow idly on to the ocean, and the richest land in the world is crushed into beggary. England must manufacture, and Ireland, with immeasurably rich resources, must be only her market place.—Hence there was an English law to crush Irish manufactures. There was a penalty upon industry, and upon the investment of Irish capital, which stopped at once many thousands of spindles, turned many thousand Irishmen and women out of employment, put a seal on the mine's mouth, and still sits by the waterside, like a foul witch, frightening honest industry from its path!

It is estimated that Dublin city alone sends several hundreds of thousands of pounds, annually to Newcastle and Whitelaven to buy coal, while under the soil of Leinster according to Sir Robert Shane, the total quantity of pure solid coal is 63,000,000 of tons. We see here how effectually English law has

broken up, in Ireland, the natural relation of town and county; a policy that would impoverish and destroy any country on earth even were it peopled by men as pure and faultless in habit as the angels of God in Heaven.

In this case of coals we see what is true of nearly every article of consumption in Ireland of food, clothes, and furniture; the cities the towns are made the channels through which the country is drained of its wealth. The city's trade is only the robbery of the country. That is just what Ireland gets from England.

Ireland's independence would re-establish that natural relation between her town and country, by which the city's wants are made the country's wealth. That alone would save the country. An Irish Republic would at once re-establish the legitimate trade of its old strongholds, such as Dublin, Ballingarry, Kilkenny, Carrick, Loughrea, and Limerick, by muflettering the soil and the treasures of those English laws that now condemn them to barrenness and uselessness.

Once the noble land of Sicily was the granary of Rome and was administered as a province of the Roman Empire under a Praetor, (so the Lord Lieutenant was called) whose duty was to see that Sicily sent her tribute of corn, and wine and oil punctually to her master's gates. For many generations this process went on; but the end came; the richest island in the world began to be desolated by a perennial famine, and as the eyes of Cicero saw it thus: "Those very fields and hills, which I had once seen in all their verdant pride and beauty, look now squallid and forsaken, and appear as if in mourning for the absence of the husbandman. The fields of Herbita, of Enna, of Murgantium, of Machra, of Assorium, of Agyra, are mostly deserted; and we look in vain for the owners of so many jugera of land.—The vast fields around Lentini, once the best cultivated and those of Leontini, the pride of corn counties, which, when sown, seemed to defy scarcity, have become so degenerated and wasted, that we in vain looked for Sicily in the most fertile part of Sicily."

Such was the fate of Sicily. Such is precisely the fate of Ireland. Only Ireland has a worse misery than the steady drain of her resources in the endless distraction of her population. A people staring at each other with mutual distrust and horror—made enemies to one another by every artifice and falsehood which the prolific mind of England could devise—that is the crowning misery of Ireland. This has been a never-resting labor of both the religion and law of England, to sow Ireland with fire-brands and distract with mutual hatred and jealousies her population.

So much for the effort which the "English philanthropists" and the American "free-soilers" are making, to throw the present degradation and misery of Ireland off the shoulders of Ireland. It is a worthy compact, truly a most excellent precious band of impostors in the prostituted name of philanthropy—these "English philanthropists" and American "free-soilers."

A REVELATION WORTH LOOKING AFTER.

(From the N. Y. Freeman's Journal.)

Mr. Brownson in an address delivered last June at Mt. St. Mary's College, Md., made a statement of great importance respecting the origin of the State-School movement in the State of New York, and now spreading over the country. He asserted as of his own knowledge that many who have taken the lead in this godless State-Free-School movement were members with him of the Fanny Wright and Robert Dale Owen crusade against marriage, religion and property, and that a "secret organisation was formed at that time having in view precisely what has been done by the advocates of the State-School-System in the banishment of religion from the schools."

This is a revelation of great importance, and we think that no better service could be done to the country than to drag forth to public execration and denunciation the names of some, if not of all, whose Free-School "patriotism" originated in the abominations of Fanny-Wright-ism. We presume that some of the leaders of the Free-School movement, some who have reputations as men of morality if not of religion, will call upon Mr. Brownson to produce all the names he knows of. Otherwise the charge brought against many who took the lead, will lie against all the active leaders of a scheme whose origin is thus exposed. "Fanny-Wright-ism and Free-Schools!" Let those who object to the association of the two endeavor to disprove it.

The following are Mr. Brownson's words:—"It is not without design that I have mentioned the name of Frances Wright, the favorite pupil of Jeremy Bentham, and famous infidel lecturer through our country, some twenty years ago; for I happen to know, what may not be known to you all, that she and her friends were the great movers in the scheme of godless education, now the fashion in our country. I knew this remarkable woman well, and it was my

shame to share, for a time, many of her views, for which I ask pardon of God and of my countrymen.—I was for a brief time in her confidence, and one of those selected to carry into execution her plans. The great object was to get rid of Christianity, and to convert our Churches into Halls of science. The plan was not to make open attacks on religion, although we might belabor the clergy and bring them into contempt where we could; but to establish a system of state, and to which all parents were to be compelled by law to send their children. Our complete plan was to take the children from their parents at the age of twelve or eighteen months, and to have them nursed, fed, clothed and trained in these schools at the public expense; but at any rate, we were to have godless schools for all the children of the country, to which the parents would be compelled by law to send them. The first thing to be done was to get this system of schools established. For this purpose, a secret society was formed, and the whole country was to be organized somewhat on the plan of the Carbonari of Italy, or as were the revolutionists throughout Europe by Bazard, preparatory to the revolutions of 1820 and 1830. This organization was commenced in 1829, in the city of New York, and to my own knowledge was effected throughout a considerable part of New York State. How far it was extended in other States, or whether it is still kept up I know not, for I abandoned it in the latter part of the year 1830, and have since had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued; the views we put forth have gained great popularity, and the whole action of the country on the subject has taken the direction we sought to give it. I have observed too that many who were associated with us, and relied upon to carry out the plan, have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian Institute, and is now, I believe, one of the representatives of our government at an Italian court. It would be worth inquiring, if there were any means of ascertaining, how large a share this secret infidel society, with its members all through the country unsuspected by the public, and unknown to each other, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to godless education, which all must have remarked since 1830, an impulse which seems too strong for any human power now to resist."

IRISH INTELLIGENCE.

We are happy to announce the return from Rome of the Rev. Dr. R. B. O'Brien, late of St. Mary's, Limerick. The Rev. gentleman is one of the Professors of All Hallows College, Drumcondra; and we feel much pleasure in informing his numerous friends and admirers that he enjoys the best of health and the most buoyant spirits.—Limerick Reporter.

The Presentation Convent nunnery at Waterford is threatened with distress for union poor rates.

The Board of National Education are about to grant a sum for the sustenance of one of the most deserving industrial schools in Ireland, endowed by the Rev. Dr. Smyth, at Esker, county Galway.

DEATH OF MR. JOHN O'CONNELL OF GRENA.—The Paris Journals have brought us the painful intelligence that John O'Connell the favorite brother of the Liberator, is no more. His death took place at Dinan, where he had been residing for some time, on the 12th ult. May his soul rest in peace. A braver, a kinder, a more generous and hospitable man never lived. As a patriot, a friend, and in all the relations of domestic life few could surpass him in excellence. He was emphatically the "poor man's magistrate" at a period when the commission of the peace, was looked upon as a royal license to plunder and to oppress. A perfect type of the fine old Irish gentleman, he happily blended the most enlightened sentiments of liberality with a zealous devotion to the Church of his fathers, and to the duties of a good Catholic. We remember him the most popular man in Kerry, and deservedly so, and we believe his popularity never waned while he retained his position in his native country.

NATIONAL EDUCATION.—At the last weekly meeting of the North Dublin Union guardians Mr. Hardy brought forward a motion to the effect that the schools of the union be disconnected from the National Board of Education. After a protracted discussion the resolution was lost by a majority of 21 to 12.

During the last five years £614,947 have been expended on national education in Ireland. The expense of inspection during that time was £64,626. The officers whose income amounted to £100 a-year and upwards number 98.

A STONE MINDEN BISHOP.—The wife of Archbishop Whately has resented the treatment which her husband has experienced at the hands of the National Board in gallant style. Having ascertained that the new regulation for the expulsion of the Scripture Exacts had come into operation in her own national school at Stillorgan, she dismissed the teacher, and caused the inscription "National School" to be erased from the face of the building, at the same time announcing her determination to enforce the reading of the Scripture lessons on all the scholars.

THE STATE PRISONERS.—The Town Council of Cork has taken the initiative in a movement on behalf of Smith O'Brien and his companions, which is well-timed, and will, we believe, meet with prompt and general sympathy. It was originally proposed to embody a clause praying the exercise of the Queen's prerogative in the address presented upon the recent royal visit. This amendment, however, was declined on the principle, that if an effort were to be made in the matter at all, it should be in a systematic and organized not in a casual and hap-hazard way. The Cork corporation have accordingly, at their very first meeting after the Queen's departure, taken the question actively and practically in hands. They have not alone unanimously adopted an urgent memorial proposed by the local crown-solicitor, and seconded by one of the leading Conservatives of the council, but they have appointed, at the instance of the mayor, a committee with instructions to invite the co-operation of all the other civic bodies in Ireland. The question is thus effectively put in train for a genuine and extensive national demonstration. The Waterford corporation has already taken action upon the subject. The Limerick Chronicle regrets that its own council was not the first in the field. The Dublin Council

will certainly belie its constancy, if the same unanimous vote does not declare, as in Cork, for both sides, of the house. In almost every other corporation throughout the country we anticipate a unanimous concurrence in the movement. We hope to see William Dargan's name the first upon any memorial that may be presented. It is said that the present time is peculiarly propitious for this movement. We believe there is, indeed, no real desire on either side of the House of Parliament for continuing our friends in duress; and we have strong reasons for believing that a full pardon would have been granted under the Derby administration were it not for the obstinate malignity of Chancellor Blackburne.—Nation.

THE QUEEN'S VISIT.—The Lord Mayor of Dublin has received the following letter from the Home Secretary:—Whithall, 12th Sept., 1853. "My Lord—It is with much satisfaction that I communicate to your lordship, by command of the Queen, the expression of her Majesty's entire satisfaction with all the arrangements made for her reception on the occasion of her late visit to the city of Dublin. The enthusiastic loyalty displayed by her Irish subjects, and the order and good feeling which invariably prevailed among them, have left upon the minds of her Majesty and of the Prince—her royal consort—the most agreeable impression; and I am commanded to convey this assurance to your lordship in the name of the Queen and Prince.—I have the honor to be, my lord, your lordship's obedient servant, PALMERSTON.

The Queen's late visit to the Irish metropolis cannot fail to demonstrate how little understood and how grossly misrepresented are the character and feelings of the people of Ireland. Englishmen who have been taught to consider the Irish as a race thoroughly disloyal and adverse to all constituted authorities must be surprised to learn that in no portion of her dominions is Victoria received with more enthusiastic loyalty than in this so-called abode of disaffection.—Times.

While in Dublin, the Queen had two dozen medals of William Dargan struck in Irish silver, for her own use. She also bought largely of Limerick and other lace at the Exhibition; expending a sum of £2000. It is related that the Royal children wandered about in the toy section of the Exhibition while the Queen and Prince Albert were in other departments. The Prince of Wales showed precocious tact in striking a bargain. He asked the price of an elaborate specimen of carving in bog-oak. "The shopman in attendance, quite overwhelmed with the unexpected honor, answered distractedly, 'a shilling,'—the true price being about fifteen shillings. The Prince, with a promptitude worthy the future ruler of a great commercial nation, closed with the bargain at once, laid down his shilling and walked off with his prize. This little incident will probably make the fortune of the exhibitor; who is constantly surrounded by groups of the curious, and preserves the shilling under a glass vase, only to be shown to the most favored of the customers."

English Catholics, after visiting the Exhibition in Dublin, have returned to their homes in England with increased affection and esteem for the Catholic people of Ireland. They describe the attendance at the confessional, and the crowds they witnessed taking part in the great service of the Church wherever they visited, as being worthy of a Catholic nation. Amongst other interesting relics brought across the Channel to keep in remembrance their visit to the land of persecution and sorrow, is some ivy plucked from alongside the grave of the sainted Gentili, whose memory is dearly cherished by thousands in this diocese; others have brought some leaves of a yew tree which they found growing alongside the grave of the immortal O'Connell.—Tablet.

The proceedings in connection with the great enterprise of covering the United Kingdom with a network of telegraph, in which the English and Irish Magnetic Telegraph Company are embarked, progress with activity. Mr. Moseley, the agent for Ireland, has proceeded to Cork, in order to make arrangements for opening the communication between the Company's office, College-green, Dublin, and the "Beautiful City."

IRISH QUARRELS.—Last week the Cork Reporter insinuated a charge against Mr. Maguire, the member for Dungarvan, that he had offered his services to the Ministry on condition that they prevailed on Mr. Edmund O'Flaherty to withdraw his petition against Mr. Maguire's return. Mr. Maguire retorted that the charge was a "lie." Mr. Commissioner Murphy immediately wrote to Mr. Maguire, asking him whether he did not request Mr. Murphy to wait on Mr. Hayter and the Duke of Newcastle to induce them to obtain the withdrawal of the petition. "What equivalent," Mr. Murphy asks, "had you to offer them for their interference?" Mr. Maguire replies, by admitting that he not only asked Mr. Murphy's assistance, but that Mr. Murphy volunteered it; and that others had also been asked. "But," writes Mr. Maguire, "that I authorised any man to make a corrupt compact on my behalf, is a lie." Mr. Maguire considers that he has claims on a Liberal Ministry; for he was, is, and ever will be, a Liberal; and he says that although he sat with the independent Irish Members, he always deprecated a factious policy. Mr. Murphy now states distinctly that Mr. Maguire did authorize him to say that he "would not oppose the Government."

PREST PERSECUTION.—At the Petty Sessions of Middleton, county Cork, a Scripture reader, named Williams, summoned the Rev. Mr. Daly, C.C., and others, for assault. The magistrates granted informations, and returned the case for trial to the assizes. In giving his evidence the fellow betrayed his vulgarity by saying—"I was on another mission afore I came here." Yet missionary societies consider him educated enough for a preacher of the Gospel!

SCARCITY OF SILVER.—In many parts of the country silver has become unusually scarce, owing, as it is supposed, to the emigrants carrying off their cash in that form. It was so scarce in Ennis on Saturday many shopkeepers were obliged to refuse payment for goods amounting to 10s. or 12s. if they were required to give change for a note.

Twelve months ago there were 1,817 persons in the Waterford union workhouse. Now there are but 1,216 giving a reduction in favor of this year of 601.

Only the very small number of 157 passengers left Cork for Liverpool during the month of August, on their way to America.

The master and schoolmaster of the Coleraine workhouse have been dismissed for allowing the children to walk in procession, with party-colored flags, on the 12th July last.

THE WEATHER—THE CROPS.—A correspondent, writing from Killarney, says that the crops in that neighborhood are rather backward; that the potatoes are getting darkish, and that about a fifth of them are tainted. Considerable progress has been made with the harvest during the week, and the weather has been all that the most sanguine could wish for harvest operations. Should the ensuing week prove equally propitious, there will be but a small share of the crops remaining to be cut. Every kind of cereal crops is likely to turn out well. So far as the thrashing of oats has gone, the crop is yielding much better than the same crop did last year, although the bulk of straw is not so great, but the grain is excellent and of superior description. Barley and wheat are very fine crops. The potatoes are going rapidly in some parts, but generally speaking, the damage as yet is but very partial, and should the present fine weather continue it will tend to circumscribe the disease.—Dundalk Democrat.

A Newtownhamilton correspondent informs us that since the recent heavy rains the potato disease has spread considerably in the district of the county of Armagh. He, however, adds that the quantity of potatoes sown this year has been unusually large, and that if over one-fourth of the crop should be destroyed there will still be an abundant supply for the population. The digging of the potatoes has commenced. The disease has appeared generally, but not to the extent of one in a score, and that only slightly tainted. The potatoes sold in Ennis market would delight an Irishman's heart, wherever he might be.—Clare Journal.

We are sorry to say that the potato blight has very generally re-appeared in this country. The leaves and stocks afford unmistakable evidence of the existence of the old disease. Many persons have even felt the old peculiar offensive smell which used to proceed from the crop in the years of the famine.—Still, so far as we can form an opinion, there is no cause for serious alarm, as the root is well formed, and nothing can be superior to the quality of the potato sold in our market, at a very moderate price.—Sligo Champion.

At a moderate calculation, the quantity of ground under potatoes in Ulster this year is about 220,000 acres—nearly the largest area, yet planted in the province—and never before did the fields present a more healthy aspect.

Notwithstanding the continuance of fine weather and the prospect of a harvest of at least average abundance, prices of all kinds of provisions are rapidly rising, and, unless some unforeseen change takes place, there is no doubt that the pressure of the present high rates will be felt as keenly in the coming winter by consumers in the large towns as it was in the two years succeeding the great potato failure.—Meanwhile the exportation of stock to England from all the Irish seaports are becoming larger every day. The shipments of black cattle from Dublin alone far exceed those of any former season, not only in numbers, but in the quality and condition of the stock. From morning till night, drove after drove pass down the long line of quays leading to the North-wall, and perhaps the only marvel is, that notwithstanding this continued drain, butcher's meat is to be had at any price in the Dublin markets. Bacon is high—the rates yesterday at Spitalfields being 8d. per lb. for prime, and 5d. for inferior quality. Bread, butter, eggs—in fact every consumable article—is advancing in the same ratio. The agricultural classes, at all events, have no reason to complain of this state of affairs. A much more prosperous year for that interest could scarcely be conceived. A letter from Waterford mentions that a day or two ago a field of standing oats, consisting of three acres, sold for the enormous sum of £40, being one-fourth higher than the same quantity realised in the most palmy days of the last great European war. The following is an extract from a Belfast commercial letter:—"The steady and prosperous condition of business in the principal departments of enterprise, the carrying out of which creates the greatest demand for labor, is well supported; and, if the present harvest turns out as all appearance would indicate, there is every prospect of one of the most active seasons ever recollected in the commercial history of these realms. In the more forward districts of Ireland demand for labor has done great service to the trading classes, through the increased circulation of money and the enlarged spirit of independence created among the people. Industrial enterprise, up to the last couple of years little more than known in many parts of Connaught, is at present pushed with a good deal of vigor in that province; and farmers there, like those in our own neighborhood, find that some exertion must now be made, even with additional wages, in order to procure the requisite number of hands for the harvest field.—Indeed, it would appear that mechanical power will be forced on the agriculturists who intend to keep pace with the progress of the day; and the grower of corn, as a manufacturer of food, must, like manufacturers of clothing, learn to supply, by means of the steam-engine, the present and prospective deficiency of labor. Manufacturers are in course of extension throughout Ireland's remotest localities. One of the most enterprising linen merchants in this part of the country is at present about to re-open a flax spinning-mill in the neighborhood of Buncrana, county of Donegal. Flax is selling at excellent prices to growers. Every description of grain has advanced in value.

The Northern Whig has the following remarks on the state of the Irish labor-market, "the most remarkable feature of these most remarkable times":—"It was only the other day, so to speak, that unskilled labor was a drug, and skilled labor, but poorly paid, and insufficiently employed. How different is the state of things at present! Wages of every kind have risen enormously, and, as for employment, none but the lazy of either sex, or of almost any age, need now be idle. Indeed, in many departments, the competition for trained hands is such as to render still higher wages certain; and, although capitalists may complain of diminished profits, we heartily rejoice that labor, the sole capital of the children of toil, now commands a high and increasing value, and that, too, as we before remarked, without creating those bitter feelings between the employer and employed, or causing those acts of savage violence which used, a few years ago, so surely to accompany a movement for a rise in wages. There can be no doubt that the unparalleled prosperity we have been enjoying is largely assisted by the increased consumption of food and clothing by the working classes, the greater part of whose weekly wages generally go to supply their weekly wants, thus extending trade and benefitting the entire community."

RELIGION IN THE WEST OF IRELAND.

Wexford, Aug. 29, 1853.

Reverend and Dear Sir—The many contradictory accounts about souperism in the west induced me, a few weeks ago, to travel through Connemara for the purpose of collecting correct information, and of seeing with my own eyes the true state of things; and the result of my inquiries and observation is a full conviction on my mind that never was there a more wicked combination of bribery, coercion, and falsehood, than the thing called souperism. Bribery and coercion are its ordinary means of action, and it lives and preserves its temporary existence on lies.

From the false reports which I have heard and read, I expected to find your flock tainted by imposture, but I was greatly and agreeably surprised on Sunday morning, the 31st of July, to witness the most striking manifestation of religious fervor amongst your people. Although the day was very wet, multitudes flocked in from the country districts to assist at Mass, and many who could not get inside the chapel still remained under the heavy rain to listen with breathless attention to your interesting instructions. In the afternoon vast numbers of children assembled in your chapel, and, arrayed in perfect order, were receiving religious instruction from the devout young men and women of your flock. May God bless them! These and other edifying practices which I observed, together with the promising appearance of the potato crop, satisfied me that souperism was nearly defunct in Clifden. It appeared as if a merciful Providence would powerfully aid you to put a stop to the vile traffic of bribery and tampering with the souls of the dear little ones of Christ, by restoring the potato in abundance to the most destitute of the poor of Ireland, while we hear and read of the frightful ravages the disease is making this year in many parts of England.

But I perceive by the Freeman of the 17th ultimo that the hypocrites are still endeavoring to earn the wages of "false testimony," and that you are collecting funds to meet their vile attempts. If the charitable Irish will follow the example of your "charitable English" friends, an adequate sum will soon be provided to protect the good and faithful children of your flock.

As to the permanent means you are adopting to save your flock from further injury, they are most praiseworthy. Already you are provided by his Grace of Tuam with the means of education for the poor male children by the establishment of the Brothers of Saint Francis. Your hopes of founding a nunnery for the female children will, I doubt not, be fully realised.

Since I saw you I had the honor of a conversation with your illustrious Archbishop, who is resolved to give you all the assistance his limited means will allow.

From what I know and have heard of the benevolent and wealthy proprietor of your district, I have no doubt of the success of your undertaking. I am also certain the charitable public will not withhold its substantial sympathy from a people so faithful and so religious as yours unquestionably is.

Please put down my name for £100 towards the holy institution.—Faithfully yours, Rev. P. Macmanus, P.P. RICHARD DEVEREUX.

ANOTHER STRAY SHEEP RETURNED TO THE FOLD.

A Souper writes to the Dublin Weekly Telegraph, announcing his return to the Catholic Church. Dunahane, Carigahol, County Clare, Sept. 3rd, 1853.

Sir—I beg leave for trespassing upon you to give insertion to the following lines in your valuable paper. It is an obligation due to me both to God and man. It is well known in this district that I have had been one of that degrading and disgraceful tribe called Soupers.

In the year 1851 I attended some Irish meetings, and after some time engaged to teach Irish under the Irish Society, which I continued for a quarter; then I gave myself up to the priest. Some time afterwards I went publicly to church, thinking thereby to vex the priest the greater, and continued so since January until about the middle of April last, when I declined to go to church for the future. I knew right well I was doing what was wrong, and thought an hour, much less a day, too long to remain as I was. Therefore, I went at once to the priest, who said he would receive me after a little trial. We read of persons who gave themselves up both soul and body to the Devil, in writing, with their own blood, and through the intercession of the Blessed Virgin were pardoned. Then, why should any person despair, or be diffident in God's mercy? Therefore, I say to those that are still in connection with Soupers, that there is danger in everything connected with Souperism. Death comes very uncertain, as like a thief in the night, and one hour, even a moment, is too long for them to hazard the salvation of their souls for this wicked and deceitful world.

Though I joined the Soupers, I had a great horror for Bible readers, because of their shocking hypocrisy. A Scripture reader handles the Bible just as a mason would his trowel, or a carpenter would his chisel. But there is a great difference; the carpenter earns honest bread, but the Scripture reader, Bible in hand (as they say), makes a common tool of the sacred volume, to get wages for idleness and a reward for hypocrisy.

Also, a Scripture reader will take a Bible with as little humility or respect for that holy book into his hands, as if it were the life of James Freaney, or *Cant an rchain Oudheo. Nescio qualis sit*—I know not what it is—heaven knows it is a desecration of the holy word of God to put its sacred volume into the hands of him (who wants more to go to school and learn orthography), and to submit its pure and mysterious truths to the interpretations which his ignorance or his passions at the moment suggest.

When a Bible reader goes here to the mountain and he, perchance, meets with a few at a turf bank, one of them, perhaps, a favorite of his; he begins with some put-together trash, then draws a Bible as big as a soup pot out of his pocket, saying at the time:—"Neighbors, here is your priests' own Bible." Oh! what the poor mountaineer knows about the Bible! I was often near a reader in the church, and he could not read the Book of Common Prayer, being ignorant of the lessons of the day. What could he know about the Bible? If he understands the Bible, what has he to say to the following? The Eunuch of Ethiopia did not understand the Bible, for Philip said to him, "Dost thou understand what thou readest?" and he said, "how can I, except some man show me." "Call on man father upon earth, neither be you called masters, for one is your Master, Christ." "If any man see thee at law to take away thy coat, let him have thy

cloak also." "Give to every man that asketh of thee; and of him that taketh away thy goods, ask him not again."

I did what I have done with a full conviction that I was going astray. I like the rest of the poor Soupers endeavored to palliate apostasy by saying that we were poor, that God would, on that account, pardon us, and that we would return soon again; but I ask God's and man's pardon for what I did, and their prayers that, during the remainder of my life, I would strive to atone for having denied, for a time, what I knew to be the truth.

IRELAND'S CONVERSION, TENTHLY AND LASTLY.—Two or three isolated sentences from the Dublin papers, are giving great comfort to our evangelical friends. They paraded them with the heading "Ireland's Conversion," and from the length of time they have kept them in circulation, they evidently wish people to believe, that they believe, that Ireland is about to become Protestant.

SHOOTING A DESERTER.—The following particulars are from the Leinster Express of Saturday morning:—"The quiet village of Rosmalis, in the Queen's Co., was on Wednesday evening last 'frightened from its propriety,' by a shocking display of drunken brutality on the part of a private soldier of the 1st Royals, named Patrick Connolly.

At Mallow Petty Sessions, on Tuesday last, William Foley and Edmund Wall were held to bail, to answer a charge of conspiracy to rob George John Shinner, a retired sergeant major of the 88th Foot, or Connaught Rangers, by making him drink, and inducing him while in that state to sign certain documents by which Wm. Foley possessed himself of the lands of Cloughucas, which had lately come into Shinner's possession.

SPREAD OF CORRUPTION.

We select the following suggestive paragraphs from two provincial contemporaries of good authority:—"The Limerick Chronicle announces that 'Thomas Doherty, son of Mr. Henry Doherty, Sligo, has been appointed through Mr. J. Sadlier, M.P., to a clerkship in the Long Room, Custom House, London.'

And it is well understood that the honorable gentlemen have obtained unlimited facilities for rewarding their supporters. There is not a corrupt elector's friend in Athlone, or Sligo, or any other of their lairs, that they cannot provide for, if they please; so worry the honorable gentlemen, ye independent electors—worry them; because it is not out of gratitude, or for merit, that places are given—on the contrary—even Mr. Keogh ignores the classic apophthegm, palmam qui meruit ferat, and only greases the palm that is never off the knocker of his lodging.

GREAT BRITAIN.

DIocese of LIVERPOOL.—A correspondent has favored us with the following interesting information respecting the progress of Catholicity in this diocese:—"When the present Bishop was appointed Vicar Apostolic of the Lancashire District in 1840, there were in Liverpool five chapels and eleven Priests; but no convent or school.

CHOLERA IN LIVERPOOL.—Three more deaths have occurred in this town. In all the cases the sufferers were poor German emigrants, recently arrived from the Continent, who, no doubt, brought the malady with them. The crowded state of the lodging-houses where they stay during their brief sojourn in Liverpool is engaging the serious attention of the authorities, and not before required.

SLANDERS ON CATHOLICITY UNDER THE GUISE OF TEETOTALISM.—PAISLEY, SEPT. 5.—We observed last week, by placards extensively posted throughout the town, that a Mr. S. B. Gough, a noted temperance advocate from America, was to deliver an oration on Monday night, the 29th ult., along with many other Catholics, attended, anxious to hear what he had to say in furtherance of the good cause, and, to our astonishment, instead of a teetotal lecture as we anticipated, it was a stupid tirade against the Catholics in general, not forgetting the Tuscan Government in reference to the Madriais.

THE "POOR MAN'S CHURCH"—APOSTOLIC BISHOPS AND SPORTING PARSONS.—At a meeting of the admirers of a Rev. Mr. Gladstone, who lately separated from the Church of England, and became minister of a free church, under the patronage of Sir Culling Eardley, at Torquay, the reverend gentleman is reported to have said—"The late Archbishop of Canterbury, on the Christmas Day before his death, gave to each of his forty-seven grand-children a thousand pounds each, and to his forty-seven thousand pounds paid no legacy duty to the country. (Hear, hear.) The late Archbishop of Canterbury died worth £120,000 in

personal property, besides his real estates, and yet he never left one sixpence to any charitable or benevolent purpose whatever, and that was how he cared for himself; the same of the archepiscopal miser. (Hear, hear.) All this and hundreds more of such things he could tell them. He was not now speaking against the Church, but the corruption within her, which was most harrowing to the conscience. Out of the whole bench of bishops there was only one who gave a just return of his income. (Hear, hear.) Soon after the bishops got the majority in the Ecclesiastical Commission; £144,000 fell into their hands, which was intended to have been distributed for the benefit of the whole church. The question as to how it should be distributed was discussed, the first bishop, addressing the other, said,—"My Lord, you want a new palace, and accordingly £24,000 was granted to build this new palace. Another said—"Brother, your stables are much dilapidated, and £8,000 was allowed for the new episcopal stables, and so it went on until £140,000 was distributed; then there was £4,000 left. 'What shall we do with that?' was next asked; the bishops could not tell how to spend it; they had no use for it, and so it was handed over to the working clergy. (Hear, hear.)—Western Times.

At a dinner recently given to Mr. Gould, steward to Lord Polimore—Mr. Gould proposed the health of the Rev. Mr. Russell, incumbent of Northmoltion, who had honored the company with his presence. The toast was cordially drunk, and the reverend gentleman, who is a celebrated fox hunter, was greeted on rising with loud cheers and "tally ho's."

A ROW IN THE PROTESTANT CHURCH.—A serious disturbance occurred on Sunday, at Smithwick, between a party of Methodists and several Mormonites. Preachers of both sects established themselves in the open air, close to each other, and mutually denounced their opponents' errors. From words they fell to blows, and after a contest in which the congregation joined, both parties took to flight.

There is another split in the Anglican church. A Society called "The Church Protestant Defence Association," headed by the Earl of Shaftesbury, Marquis of Banford, and other sublimated leaders of what is called "the Evangelical Party," have determined on sending forth an army of lay missionaries throughout England, not only to "pound texts," but to preach in the open air to all who will listen, and all who will not. This proceeding is "flat burglary" against the "Church," whose Bishops have made it a stringent rule, that all the preaching should be performed by the "regular hands"—the specially appointed parochial clergy. According to the plan of the evangelical bubble, merchants, tradesmen, clerks—in fact, men of any class who can snuffle a psalm, or misquote a text—are to "go forth" in the highways and bye-ways—a distinctive badge worn on their coats forming the credential to the people that they are the chosen of the society. This is the unkindest cut the "Church" has of late experienced—her disciples ignoring the apostolic authority of her fathers, the bishops, and, like a company of omnibus proprietors, sending out, "on their own hook," a cloud of proselytizing cads, lettered and figured, to jostle the old stagers off the road.

A GHOST AT CHELSEA.—The neighborhood of the Fulham-road has been in a state of extraordinary excitement from the rumor that a supernatural apparition had thrown several persons into fits. The following is the story:—"At No. 6. Pond-terrace, College-street, Chelsea, resides a family of the name of Ward. Ward's family consists of two sons, excavators, aged twenty-five and twenty-seven, and a daughter, aged seventeen. In the same house resides a family named Parsloe. On Thursday night, Emma Ward, upon going into her bed-room, saw the apparition and fainted away. Upon her brother James coming home he entered the same room, and was so terrified by the sight that he also fell into violent fits. The noise alarmed the lodgers, and Mrs. Parsloe, an elderly matron, opened the door, and she likewise went into fits, at the sight of the spectre. The eldest son, upon coming in and ascertaining how matters were, made up to the ghost and endeavored to clutch it; but, to his horror, although the spectre stood before him, he could feel nothing substantial, and he straightway followed the example of the preceding ghost-seers. His fits however, required several men to hold him down, and lasted hours. By this time hundreds of people were collected outside the house, and the policeman on the beat being informed that it was a ghost, most prudently deferred entering the house until he had a reinforcement. Having received the aid of three of his comrades in blue, an entry was made by bursting in the door. What they saw is not clearly known; but they audibly declared that they would not stay in the house for untold gold, and advised the inmates to leave the ghost in uninterrupted possession. Ward, sen., came in at this juncture, and stayed the emigration. By this time the streets were impassable, and hundreds of people were outside the house as late as five o'clock in the morning. This brought up another reinforcement of the blues, and although they remained and searched the premises in every direction, the most horrible moans and noises continued. The doors kept opening and slamming to without any visible agency. The noises still continue, and a nomadic preacher was on the premises yesterday to exorcise the spirit. The description of the spectre given by each of the witnesses is the same—a man with deathly features and snowy garments falling to the floor.—Globe. Mr. Robert Owen has received special intelligence respecting this apparition. He has written to the Morning Post:—"Sir—At four o'clock to-day I had, by appointment of the spirits of President Jefferson and Benjamin Franklin, a seance of importance for an hour and a half, and afterwards at six o'clock, also by appointment, with his Royal Highness the Duke of Kent, for an hour, after which I inquired if any other spirit was present, and Shelley, the poet, an old friend of mine, announced his presence and willingness to answer my questions, and the enclosed conversation occurred. I asked if it should be published, and he replied, 'Yes, and in the Morning Post.' He also wished myself and the two mediums who were present to accompany him to see this spirit to-morrow at five o'clock. It will, I think, interest the public.—Yours truly, Robert Owen."

I inquired of the spirit of Shelley if the ghost in Pond-terrace is a spirit from the spirit world, and he says that he is. I asked of what family? The spirit of Shelley replied, 'Of the family of Ward.' I then asked, 'Do you know what the spirit wishes?' 'Yes; to make mediums.' 'In what way?' 'Because we want to convince them that spirits wish to communicate with their earthly friends.' 'From what sphere is this spirit?' 'From the fourth sphere.' All this was obtained by the alphabet.—R. O."

PRISON DISCIPLINE IN ENGLAND.—This important inquiry, which commenced on Tuesday week is still proceeding, and the disclosures of each day add some new phase of cruelty to this revelation of horrors. We shall abstain from any comment on the evidence, excepting where the facts are not disputed, and we resume our analysis by referring to the case of Andrews, whose suicide in April last gave rise to the inquiry. It appears from the evidence that this boy, who was 15 years of age, had been thrice in prison—once for garden robbing, once for throwing stones, and again for stealing a piece of beef. According to the admission of the governor, his manner was "not disrespectful;" the chaplain said he was a "mild, quiet, docile boy;" and Brown, the warden, admits that he was "quiet and respectful." This boy was put to labor upon the crank, having to make 10,000 turns a day, the weight of the crank being nominally 5lb., but in reality 15lb.—a weight too great for the strength of a robust laborer. This confessedly docile lad, not having performed his impossible task, was sentenced to bread and water, and for shouting and breaking his crank he was punished with the strait waistcoat, in addition to the deprivation of his regular food. As this jocket figures rather prominently in the inquiry, it may be well to say that it is a linen garment, into which the arms are thrust, and is fastened by a series of straps behind; a strong leather belt is passed over the arms, restraining them as if they were pinned, and fastened to the wall. Round the neck is buckled a leather collar, 3/4 inches in depth, a quarter of an inch in thickness, and the edges unbound. Upon this the chin is supported. In this pillory, with the straps so tight that the chaplain could not insert his finger between the leather and the skin, this "docile" lad was placed time after time for several hours together, according to Brown's statement and Freer's confirmation, drenched with water to keep him from fainting, or "shamming," as it seems to be the fashion, from the justices downwards, to consider and designate every struggle of nature against the physical and mental tortures of the system. While in this condition, famished with hunger, and shouting with pain, and fainting, or affecting to faint (he could not drop, for his head was too secure for that), Freer affords him relief by dashing buckets of water over him, and allowing him to stand in the wet. When released from this torture he is again placed upon the crank, to do what Mr. Heaton calls "the work of a quarter of a horse." With a famished stomach, and enfeebled with the restraint and privation of preceding punishment, he is of course, unable to do the work, and is left in the cell in the dark, to labor at his dreary task. One punishment alternates with another, until the mind and body are prostrated, and at last he "carries the strain too far," and seeks escape in self-murder. And be his destiny what it may, it can scarcely be worse than that from which he so "inconsiderately" freed himself. But it appears that not only were those punishments administered, but some of them were wholly without cause, as the entries in the crank-book show that the lad sometimes performed more than his task. Nevertheless, the punishments go on, until, irritated by a sense of injustice, famished with hunger, pained and tortured by the jacket and Mr. Freer's universal restorative, cold water, his strength overtaxed by the crank labor, his bed and light taken from him, and over him the threat of further punishment hanging, he risks himself of life as the preferable alternative. Will anybody but the surgeon say that the lad's death was not the direct and necessary result of this aggregation of torture?

This is the last of the six cases upon which the home office was memorialised, but as the inquiry proceeds, a considerable number of others equally gross present themselves. We shall refer to one or two. A man named Hunt, who was not of very sound mind, so palpably insane that even the surgeon admits he had some doubt about his perfect sanity, is ordered by the governor to be put in the strait jacket for some offence not specified. The governor, the surgeon, and three warders are present. Naturally enough, the man did not relish the punishment, and he expressed his irritation of his sense of pain, by shouting. This gross insubordination in the presence of the governor could not be tolerated, and must be prevented. With an abstinence singularly remarkable, there was no gag in the gaol, so the governor or the surgeon, or both, ordered salt to be brought, and as the poor half-crazed man shouted, these two gentlemen amused themselves for ten minutes by stuffing his mouth with salt. We have assumed this to be true, for though the surgeon "does not remember it," and the governor is not very positive in his denial, three warders who were present, one of whom fetched the salt, another received some of the salt on his face as the prisoner spat it out, confidently assert that the fact is as we have stated. If this be true, it eclipses any scene in Uncle Tom's Cabin, those in which Legree figures are not excepted.

The case of Webb, a lad 15 years of age, is a fitting pendant to the foregoing. It appears that he has committed the offence of saying "good by" to a fellow prisoner, and for this he was strapped to the wall—legs, arms, and head fastened in the infernal machine. He had eight ounces of bread a day; his humane gaoler fed him with this, bit by bit, as if he had been a beast, and he ate it the best way he could. Not a drop of water accompanied this meal. He was put upon the crank at 6 in the morning, and remained till 10 at night, and then, by way of relief, he was strapped in the jacket all night. It is due to the governor to say that this treatment was unknown to him, but how it was indicted without his knowledge does not clearly appear. It is not surprising that the commissioners should depart from their abstinence from comment, and characterise the treatment of the lad as "monstrous and diabolical."—Birmingham Journal.

Two THOUSAND CONVICTS are at present confined at Spike Island Convict Depot, and Camden and Carlisle Forts. The convicts are not employed at usefles but at profitable labor, consisting of matmaking, tailoring, shoemaking, tinwork, carpentry, masonry, &c. Many of them are remarkably good artisans, who could have earned a profitable livelihood, if they had been honest outside the walls of a prison. At the Cork police office on Wednesday last, a passenger agent (Mr. Monsell) was ordered to pay Catherine Murray the sum of £3 16s., besides her passage money, £5 12s., for having failed in his contract of procuring her passage to America.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DEPARTS from \$1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. (Gibson, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grenwell & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacramento Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 7, 1853.

NEWS OF THE WEEK.

The rapid spread of Asiatic Cholera, of a very malignant type, in England—the deficient harvest—and the dark war-cloud long gathering in the East, and which now threatens at every moment to burst in a storm of blood—are the all-engrossing topics of the day, in whose dread presence the voice of religious discord is for the moment hushed. The No-Popery agitation of the past Session has subsided; Maynooth and Nunery Inspection are clean forgotten; and even the assembly of the Catholic Prelates of Ireland, in solemn Synod, seems scarcely to attract the notice of the Protestant world. Perhaps the people of England have, by this time, got so accustomed to see the provisions of their Ecclesiastical Titles Bill set at defiance, and openly violated, that they are ready to desist from a hopeless struggle with the Church of God, and think it best to cease from their impotent, and imbecile attempts to prevent the re-establishment of the old Catholic Hierarchy, with all its ancient splendor, throughout the British dominions; but be that as it may, it is certain that the late Synod has attracted little attention, or abuse, from the Protestant press. Only the *Dublin Evening Mail* pours forth his sorrows to the world, whilst noticing the disloyalty of the dignitaries of the Catholic Church during Her Majesty's late visit to Ireland. Scarce one of them was to be seen—"Their lord and master had summoned them to appear in his court at Thurles; and whilst the Queen of England was receiving the congratulations of her loyal subjects in Dublin, the Sovereign of Rome had assembled around the chair of one of his Satraps in Tipperary some of the most active and persevering foes to her authority." Happily unconscious, or indifferent to the strictures of the *Evening Mail*, the Bishops of Ireland have brought their deliberations to a close; though of course, until such time as they shall have been laid before, and ratified by the Sovereign Pontiff, the proceedings of the Synod will not be published to the world. It is said that the assembled Fathers have been pleased to decree that the College of Thurles, shall be for the future the Provincial College of Munster; this, it may be supposed, is intended to counteract the injurious effects of the Queen's, or Goddess, College at Cork.

The investigation into the Borough Gaol, at Birmingham, has brought to light, the existence of a system of cruelty and brutality in the prisons of England, unsurpassed even in the fertile imagination of the most rabid No-Popery denouncer of the inquisition, and which affords a fine commentary upon the invectives that a parcel of canting hypocrites are continually casting upon the Continental Governments for their ill treatment of their convicts. From these disclosures, it would appear that, in England, in the XIX century, torture is freely had recourse to, "rivaling in atrocity," says one journal, "any thing of which we read respecting the rack of the middle ages." "We shudder"—says the *Birmingham Journal*, in giving an account of these cruelties—"we shudder when we read of the comparatively humane treatment of political offenders in Neapolitan prisons; it is a mild despotism compared with this revolting cruelty." Of its nature, the reader may judge from the fact, that the prisoners seek refuge in suicide from the horrors of a gaol, in Protestant England. Some details will be found on our third page.

In Holland, the law depriving Catholics of all religious liberty, has been passed, chiefly through the connivance of the Minister of Catholic worship—one of those fellows who call themselves Catholics, but who, in reality, are the deadliest and most dangerous foes to the Church. The *Tablet* has some very appropriate remarks upon the occasion, which we cite, because their appropriateness is not confined to Holland—

"Catholics in office are, somehow or other, one of our plagues; and no Protestant government thinks it safe, or decent, to persecute the Church before it has made its bargain with Judas."

If the accounts given in *L'Ami de la Religion* of the persecutions to which Catholics in Russia are subjected on account of their religion, may be relied upon, war with the schismatics of the East, will not be unpopular with the Faithful throughout the west of Europe. The free exercise of their religion is forbidden to Catholics—their clergy are restricted in saying mass; and cruel tortures have been inflicted upon the Priests. We read in *L'Ami de la Religion*—

"Many Catholic Priests are subjected to a punishment which is called *plate*, and which has replaced the *knot*. They give blows by thousands. A Doctor assists at the execution, and it is he who, when the patient is nearly dead, causes the tortures to be sus-

pendent. They let the victim breathe, and sometimes they even carry him to the hospital, but in order to recommence until the sentence be completely executed. One of the Priests thus martyred, is dead, after having received more than nine thousand blows at different repetitions."

Efforts are still being made by the French and British Governments to prevent a rupture betwixt Russia and Turkey, which will inevitably involve the whole of Europe in the horrors of war. This will be no easy task; somewhat of the old fever which, in the fifteenth and sixteenth centuries, animated the hosts of Turkey, is again reviving in their descendants; and, to all appearances, there will be more difficulty in inducing the Turks to listen to terms of accommodation, than in satisfying the demands of the Czar. As yet all is uncertain; and though the hostile armies are confronting one another, and hostilities betwixt their out-posts are said to have occurred, the French journalists do not seem to have abandoned all hopes of an amicable settlement.

THE MEETING OF THE IRISH CATHOLICS AT QUEBEC.

It was hardly to be expected that our Quebec friends should remain any longer mere passive spectators of the scandalous violations of law and justice, which late investigations have shown to occur in the Court of Queen's Bench; or that, whilst the most infamous means, to procure the condemnation of their countrymen, and co-religionists, are being resorted to by the first officers of our legal tribunals, they should stand by with arms folded, as if in no wise interested in frustrating such rascally proceedings. Extraordinary diseases call for extraordinary remedies; and when there is, as at present, so much reason to believe that corruption prevails, over right, equity and justice, in our Courts of Law, it is full time that the intended victims of such nefarious designs, should combine for self-defence.

Let us calmly review the events which the late proceedings at Quebec have divulged. We have seen Sheriffs, and Deputy Sheriffs, banded together to defeat the ends of justice—falsifying the Jury Lists, in order to wreak their malice upon the heads of innocent men—and then, endeavoring, by means of bribes—to conceal their guilt—and to corrupt the advocates of the accused. The very officers of that tribunal, which is invested with almost absolute control over the reputation, the property, the life, and liberty of the subject, have been detected in these most infamous crimes; and trial by Jury, which should be a safeguard to innocence, has been, by Mr. Sewell, and his tools, converted into an instrument for perpetrating, in the sacred name of justice, the most foul wrong. What must be the effect of these disclosures upon the minds of those against whom the plots thus timely brought to light, were principally directed? To destroy all confidence in, all respect for, our Courts of Law, as at present constituted; and to inspire a feeling of distrust against the laws of the country, as at present administered. For how can any honest man place any confidence in, or have any respect for, a Court, of which a Sewell, and a Von Exter, are the principal officers?

Feeling therefore, that it is in vain for them to expect justice from such tribunals—that in the words of the *London Times*—"there is no justice for Catholics in cases tending to arouse the Protestant feelings of Juries"—the Irish Catholics of Quebec on Sunday the 25th ult., acting upon the maxim "that when rogues conspire, honest men should unite"—met together for the purpose, of concerting means to counteract the vile artifices of Protestant—Sheriffs—Deputy Sheriffs—and Vigilance Committees; and for endeavoring to procure, in spite of Mr. Sewell, "a fair and impartial trial" for the Irish Catholics accused of having taken part in the Gavazzi Riots. Of this meeting, which was most numerously attended, and decorously conducted, we find the following report in the *Quebec Mercury*—

"On Sunday last, immediately after High Mass, a meeting of the Catholics, speaking the English language, was held in the yard adjoining St. Patrick's Church, in pursuance of a requisition to that effect most numerously and respectfully signed, for the purpose of devising such means as might be necessary to secure for the Irish Catholics, accused of the Gavazzi Riot in this city, a fair and impartial trial, and proper means of defence.

R. J. Alley, Esq., R.N., was unanimously called to the chair, and Mr. John O'Kane, Jr., requested to act as Secretary.

The chairman then gave a brief but lucid explanation of the objects of the meeting; when the following resolutions, on being duly moved and seconded, were unanimously adopted—

1st. Resolved, on motion of C. Alley, Esq., seconded by Mr. C. Gilbride,

That the misrepresentations of the press, and the obtrusive intolerance of certain individuals in this city, styling themselves "The Protestant Committee," force from the Irish Catholics of Quebec an expression of their opinion of the events connected with the disturbances at Chalmer's Free Church in this city, on the 6th June last.

2ndly. Resolved, on motion of John Doran, Esq., seconded by Mr. Francis Waters,

That the statement of the riot at Chalmer's Free Church being an attack, by the Irish Catholics of Quebec, on the religious and civil liberty of their fellow citizens, is without foundation, and is a gross slander on a people who have been taught, by the bitter experience of the history of their native land for centuries, the intility and the criminality of religious and civil persecution.

3rdly. Resolved on motion of W. Quinn, Esq., seconded by H. O'Connor, Esq.,

That the insinuations and declarations of the Protestant Committee, and others, against the integrity of Juries in general, is a most unjust imputation of the moral character of the yeomen and burgesses of this district.

4thly. Resolved, on motion of John O'Farrell, Esq., seconded by Mr. A. Gilmore,

That the judgment, rendered by the Judges of the

Court of Queen's Bench for Lower Canada, on the 24th instant, against the Sheriff of this District, respecting the composition of the Grand Jury in the Term of July last, has raised in this meeting grave doubts as to the security of property and person, and imposes on the Government the necessity of inquiring into the conduct of the Ministerial Officers of Criminal Justice within this District.

5thly—Resolved, on motion of D. McGuire, Sr., Esq., seconded by J. Nolan, Esq.,

That this meeting cannot too highly condemn the hints thrown out by a portion of the community of organizing "for protection;" a threat of the most dangerous description, and which, if carried into execution, would render it the duty of every Catholic in the province to unite as one man to vindicate the law, and put down such an illegal combination.

6thly. Resolved, on motion of John O'Kane, Sr., Esq., seconded by John Lane, Jr., Esq.,

That, as the Protestant Committee have collected monies, and retained Counsel to assist the Crown Officers in prosecuting the parties accused of the riot in question, and further have, by every means in their power, made it a religious and national question, and as the minds of men have been thus prejudiced and inflamed, it is the duty of this meeting to appoint a Committee, to be named the "Vigilance Committee," to secure for the accused a fair trial, and to see that no sinister influence be used to pervert the ends of justice.

7thly. Resolved, on the motion of L. Stafford, Esq., seconded by M. Mernagh, Esq.,

That the following persons do form the said Committee, with power to add to their numbers, namely: the Chairman, and Secretary, and the movers and seconders of the resolutions of this meeting, and that they be authorised to carry out the objects and intentions of this meeting.

The names of thirty four gentlemen were then added to the Committee.

The foregoing Resolutions were ably and energetically spoken to by the gentlemen who moved and seconded their adoption.

The venerable chairman having left the chair, John Doran, Esq., was, on motion duly seconded, temporarily called thereto, and a hearty vote of thanks passed to the Chairman, for his able and dignified conduct in the chair.

The Members of the Committee appointed by the 7th Resolution were requested to meet at the Rooms of the St. Patrick's Catholic Institute immediately after Vespers.

The meeting, which numbered three thousand men, then dispersed with the calm determination to assert their civil and religious rights, and to use every lawful means of securing for the accused a fair and impartial trial.

By order, JOHN O'KANE, Jr., Secretary. Quebec, 25th September, 1853.

Amongst all impartial men there can be but one opinion as to the propriety of this meeting, and the prudence with which the different resolutions were drawn up. The 6th resolution especially deserves great praise; and the only wonder is, that, seeing the infamous means which have been resorted to by the Protestant party at Quebec to procure the condemnation of innocent men, a Catholic Vigilance Committee has not been organised long ago, as a salutary precaution, as well against the corrupt artifices, the bribery, and perjury, which may well be expected, as against the falsifying of the Jury Lists, and the bribery, which have already been resorted to by the officers of the Court of Queen's Bench.

As conveying an expression of want of confidence in the legal tribunals of the country, we look upon this meeting as very important, and trust that its fourth resolution may convince the Executive, ere it be too late, of the impolicy, of retaining Mr. Sheriff Sewell in his present situation. His undignified and ungentlemanly conduct, on the occasion of the Gavazzi lectures, should of itself have led to his immediate dismissal; for public servants, and the officers of our Courts of Justice, have no right to act as political partisans, or to take any prominent part in sectarian squabbles. Whilst holding office, their duty is to maintain a dignified neutrality; though, as private citizens, they have a perfect right to make themselves as ridiculously, or disgustingly, conspicuous amongst the "Scum" as they please. Had a Catholic Sheriff, for instance, taken the chair at the meeting in the yard of St. Patrick's Church, Quebec, we should have considered him a very unfit person to hold such an office; but Gavazzi's public lectures partook far more of a party, or sectarian, character than did the meeting of the Irish Catholics of Quebec; the latter having been held merely to concert measures of self-defence, against a most infamous persecution; the other, consisting of exhortations to violence and aggression against Catholics, couched in the most insulting and blackguard language that the speaker could devise. Far more improper therefore was the attendance of a Protestant Government officer at the lectures of Gavazzi, than would have been the attendance of a Catholic official at the Irish Catholic meeting, where not an offensive word against the religion, or morals, of Protestants was uttered, nor an expression made use of unbecoming a meeting of gentlemen and Christians. Mr. Sewell's offensive display of bigotry, and his connexion with Gavazzi—a low ruffian in whose society no man, with the feelings of a gentleman, would willingly be seen—should therefore, irrespective of his subsequent infamous violation of the law, have procured for him, long ago, that summary dismissal from office, which the judgment of the Court, in inflicting punishment upon him for his misdeeds, now renders it impossible for the Government to withhold, if it wishes to restore confidence in, or to uphold the credit of, our Courts of Justice.

No one who has read Judge Rolland's address, when pronouncing judgment on the Sheriff, can doubt the propriety of this resolution. His Honor plainly told Mr. Sewell that his affidavits were not credible—that they were exculpatory, if true, but that he—the Judge—did not believe them. The Irish Catholics of Quebec may therefore be pardoned if they do not feel inclined to attach any credit to Mr. Sheriff Sewell's oaths: they do not believe his affidavits, and neither did the Judges of the Court of Queen's Bench, or they would not have fined him in the extreme penalty.

We have left ourselves barely room to notice the language of the Protestant press of Quebec in speaking of this Irish Catholic meeting. Of course our cotemporaries, are very indignant at it, and abuse it in no measured terms; for which the Catholics of Quebec should feel grateful. For they may be very sure that, as their meeting was not held to please Protestants, so, if it had given pleasure to the latter, or had been by them well spoken of, it would have been a sure sign that it had failed in its objects; and that its proceedings had been conducted in a manner quite unbecoming Irishmen, and Catholics. Our Quebec friends may rest assured that their conduct has won for them the respectful sympathy of their Catholic brethren throughout the Province; and that, whilst we offer no defence for rioting, fighting, or window smashing, we view with far greater disgust and abhorrence the vile practices which have been unscrupulously resorted to by their opponents, in order to procure, *per fas aut nefas*, the conviction of the accused. Rioting we look upon as bad; but upon Jury-packing, and bribery, as far worse.

In justice to the Catholics of Quebec, implicated in the Chalmer's church row, we must add, that the first acts of violence on that occasion were exercised by Protestants against Catholics. A most brutal assault having been made upon the person who rashly cried out to Gavazzi, "that is a lie," a number of Catholics, attracted by the noise, rushed to his rescue; and but for their opportune interference, he would have been seriously injured by the ruffians, in whose hands he was. The excesses that subsequently occurred, we condemn and deplore, as do all Catholics; and deeply regret that, in a moment of excitement, a few hot-headed men should have smashed a few panes of glass, and inflicted other trifling injuries upon the body of the church. But, after all, what is this compared with the unprovoked violence which Protestants, whenever they dare, exercise against Catholic property? How trivial does it not appear, when compared with the Stockport Riots in England, or the burning of Convents in the United States! When Protestants shall have re-built the Charlestown Convent, by them, ruthlessly, and without the least provocation, destroyed, they will have the right to lift up their eyes in horror at the paltry smashing of a few panes of glass, in a moment of great and sudden excitement, and in the midst of a row which they themselves had provoked. Till then, we can but address them in the words of Holy Writ—Out upon you ye hypocrites—who strain out a gnat, and swallow a camel!

THE GAVAZZI RIOT TRIALS AT QUEBEC.

The extraordinary Session of the Court of Queen's Bench has been brought to a close, and the persons accused of rioting have been admitted to bail, to stand their trial in January next. In the case of Terence McHugh, indicted for unlawfully rescuing John Hearn from the custody of a policeman, the Jury were unable to agree upon a verdict; a Juror was consequently withdrawn, and the accused was bound over to appear on the first day of next term. The Grand Jury brought in True Bills against the Deputy Sheriff, for attempting to bribe, and against Mr. O'Farrell, for receiving a bribe; they also handed in a Presentment, in which the Police authorities of Quebec are severely censured for their inefficiency, and neglect of duty.

His Honor the Judge having inquired of the Solicitor-General, whether he had anything further to lay before them, Mr. Ross replied—that no indictment had as yet been prepared against a public officer (Mr. Maguire, the Inspector of Police, for neglect of duty; the Attorney-General was engaged in holding an investigation into the facts, in order to ascertain whether there was sufficient evidence to support a prosecution; The Grand Jury having presented all the civic authorities of Quebec, it was necessary that their conduct should be investigated, so that, if guilty of any offence, they might be prosecuted for it. Mr. Justice Aylwin stated that the reasons assigned by the Crown Officers for not having acted upon the Presentment of the Grand Jury, were satisfactory. The Deputy Sheriff, and Mr. O'Farrell, were admitted to bail, and the term was declared closed.

Mr. Russell, Chief of Police at Quebec, has made an affidavit, which goes a long way to clear Mr. Maguire of the charge of neglect of duty, on the evening of the Chalmer's church row. The Police were on the ground, and did their duty to the best of their abilities, as is proved, not only by this affidavit, but by the trivial nature of the riots, and the small amount of damage done to the church itself. A glazier with a few panes of glass, a little putty, and a dab of paint, could put it all to rights in a few hours' work. As it is certain that the row was quite unprovoked, it is no wonder if the police were at first taken by surprise; and it seems as unjust to blame them for what took place, as it would be to hold the Civic force responsible for every paltry row that occurs in the galleries of a "cheap and nasty" theatre; or to tax the whole Corporation of Montreal with neglect of duty on account of the late brutal assault upon the Grey Nuns of this city, by the champions of "civil and religious liberty."

The Irish Bazaar has just closed; and we are happy to hear that it has "gone off" most successfully, having we understand realised over £500. This amount is far above what might have been expected, considering the many calls that have been recently made on the generosity of the people of Montreal. But who could resist the claims of the orphan? Not certainly the good people of this city, as the grand result of our Bazaar clearly testifies.

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

We argued in our last that the honor which Catholics render to the Saints was not idolatrous—or the giving to creature that which is due to God *alone*—because it was not an honor due to God *at all*; being merely relative, and not absolute, offered to the Saints, not as if they were anything of, or by, themselves, but as the works of God's grace, and therefore worthy of the honor of all God's creatures. In honoring them, we honor Him who is the giver of every good and perfect gift, and in Whom alone all our religious adoration terminates, as the one sole object of all religious adoration. But we do not only honor the Saints: we believe that they do continually pray, for us, and the good estate of the Catholic Church; not only "in genere"—for most of the early Protestants were ready to admit this much—but also *in particulari*: and believing this, we ask their prayers in our behalf. We contend that this faith and practise are not derogatory to the honor of Christ, as *sole mediator* betwixt God and man.

Even the superficial acquaintance with the authorized standards of the Catholic Church, which the ordinary run of Protestant ministers possess, is sufficient to wring from them the confession that Romanism, with all its faults, teaches that there is but *one mediator* betwixt God and man. In the catechism of the Council of Trent we read:—

"There is but One Mediator, Christ the Lord, Who alone has reconciled us through His blood"—*Cat. Conc. Trid. p. 3.*

And ever mindful of this fundamental truth, the Fathers and Doctors of the Church, even in the midst of their warmest, and most enthusiastic panegyrics upon the Blessed Virgin, are careful to impress it upon the minds of their readers. Thus St. Liguori—whom no one will accuse of coldness, or want of devotion towards Mary—in the work in which he has specially commemorated, her glories, and the efficacy of her intercession, is ever careful to explain in what sense he applies to her the titles, some of which, detached from their context, have given occasion to so much misapprehension amongst Protestants; and led to the monstrous assertion, that Papists place the Virgin on a level with, and even above, the Son of God. If, for instance, St. Liguori is earnest in advising the penitent sinner to invoke the all-powerful prayers of Mary, we find immediately following, passages such as these:—

"Not because Mary is more powerful than her Son to save us, for we know that Jesus is our only Saviour, and that by His merits *alone* He has obtained, and does obtain for us salvation.—St. Liguori.

"No one will deny that Jesus Christ is the *only mediator* of justice, and that by His merits He has obtained for us reconciliation with God. But on the other hand, it is impious to deny that God is pleased to grant favors at the intercession of the Saints, and especially of Mary His Mother."—*Id.*

And if he employ the term "*Mediatrice*," St. Liguori is careful to tell us, in the next line, that he means a "*mediation of simple intercession*." For what Mary prays for will most assuredly, by God, be granted; as most certainly she will pray for nothing contrary to His Holy will.

It is thus that St. Liguori qualifies the titles which, in his greatest fervor, he applies to her of whom it was prophesied that "all generations should call her blessed." Equally careful is he to insist upon the *infinite* distance betwixt the Son, and the Mother, and upon the nothingness, even of the Blessed Virgin, in the presence of the Most High God. Constantly occurring, we find such passages as these:—

"This Divine Mother is *infinitely inferior* to God"—not a good deal only, as if the infinite were but a multiple of the finite—"though *immensely*"—not infinitely—"superior to all creatures."—*Id.*

Can language be more explicit than this? Or could we desire to see the distinction between Mary, and the Deity—and betwixt Mary and all other creatures—more accurately defined? The distance in the first case is "*infinite*"—in the second, it is only "*immense*." Are there here any grounds for accusing St. Liguori of unduly exalting the Mother to a level with her Son?—or of ignoring the *sole mediatorship* of Christ? And yet no Catholic writer ever exceeded St. Liguori in his devotion to the Blessed Virgin: no one ever delighted to dwell upon her excellencies, and glorious privileges, more than he did: and yet, in describing, in his most glowing language, the glorious Assumption of Mary into heaven, he describes her as casting herself down before the Divine Majesty:—

"And wholly lost in the consciousness of her nothingness, thanking Him for all the graces bestowed upon her, *solely by His goodness*, and especially for having made her Mother of the eternal Word."—*Id.*

All the above extracts are taken from St. Liguori's work on the "*Glories of Mary*"—and we ask the candid reader—do they bear out the charge, which—upon the strength of a few isolated quotations, violently divorced from their qualifying context—Mr. Jenkins brings—against St. Liguori of "*hurling the Son of God from His mediatorial throne, and placing Mary upon it in His stead*?"—and against the Catholic Church that she "*exalts the Virgin above Christ*?"—p. 195.

We have dwelt at some length upon the language of St. Liguori, because Mr. Jenkins finds in it, his strongest argument against the "*cultus sanctorum*," as derogatory to the honor of Christ, as *sole mediator* betwixt God and man. It is the manner in which we invoke the prayers of the Saints, rather than the invocation itself, that he, in common with most Protestants, denounces. The objections against the latter, as injurious to the *sole Mediatorship* of our Lord and Redeemer, are easily disposed of.

Of the Saints we ask nothing but their prayers: in the words of Bellarmine—

"Itaque Sanctos invocamus *ad hoc solum*, ut faciant id quod nos facimus, quia melius et efficacius ipsi fa-

cere possunt quam nos, melius illi et nos simul, quam nos soli."—*De Sanct. Beat. l. 1. c. xvii.*

Nor to these prayers do we attribute any power or merit save through the infinite merits of Christ our Lord: as shown by the same eminent controversialist:—

"Ipse enim"—Christus—"solus est immediatus intercessor noster apud Deum." Per sanctorum autem merita et preces a Deo misericordiam petimus, eodem Christo mediante; nam et ipsi cum pro nobis orant, per Christum orant.—*De Missa, l. ii. c. viii.*

"Sancti non sunt immediati intercessores nostri apud Deum, sed quidquid a Deo nobis impetrant, per Christum impetrant."—*De Sanct. Beat. l. 1. c. xvii.*

And thus we see that the Church concludes all her invocations with the words "through Christ Our Lord": thus clearly shewing that, in all things, she clearly recognises Him as our *sole immediate intercessor*. Of Him she implores mercy—"miserere nobis—parce nobis Domine"; to the Blessed Virgin and all Saints, she says—"orate pro nobis."

Now wherein, would we ask, does this detract from the honor due to Christ, as *sole mediator* betwixt God and man? Is it in that we ask creature to pray for us poor creatures? Then must it be equally injurious to Christ's honor for Christians upon earth to remember one another in their prayers, or to pray for one another. Or do the prayers of creatures become injurious to the Divine Majesty only when they are offered up by those who, day and night, are before the throne of God, having "washed their robes, and made them white in the blood of the Lamb?" *Apoc. vii. c.*; but this it would be too ridiculous to maintain. If the blessed Saints *can* pray for us, their prayers in heaven can be no more derogatory to the honor of Christ, as *sole mediator* betwixt God and man, than are the prayers of sinners for one another here upon earth; and if they pray for us, it cannot be insulting to that Divine Majesty to Whom they pray, that we, for whom they pray, should ask the assistance of their prayers.

The objections raised by Protestants against this argument, betray their disbelief in the immortality of the soul, and in the truth of Christ's promises to His faithful servants. "Oh"—say our opponents—"there is a great difference betwixt asking the prayers of the living and the dead; we ask the prayers of the former only; you of the latter." To this we reply, that the Saints, whom we invoke, are not dead, but truly alive—living and reigning with Christ—"cum Christo regnantes"—*Conc. Trid.* But then the "Saints are so far off!"—urges one—"their ears"—says Calvin—"are not long enough to hear us;" besides, "the Saints are not omniscient, nor ubiquitous, and therefore can not know our wants," argues a third. We reply, that the Saints are not further from us than is God; that, if He wills it, they can hear our prayers; and that, as this little spot of earth is not *quite* the whole of God's creation, it is not required that they should be endowed either with the power of omniscience, or ubiquity, to know what is taking place thereon.

We might here also quote Scripture in support of the reasonableness of the belief that the Saints, reigning in Heaven with Christ, do enjoy the privilege of being with the Lamb whithersoever He goeth; but we remember the advice of Tertullian, never to chop Scripture with heretics, and hold our peace.

But generally, in its last form, the objection to the Invocation of Saints, as derogatory to the honor of Christ, as *sole Mediator*, amounts to this—That it is an insult to His divinity to believe that the Saints and Angels, in heaven, have any interest in, or can exercise any influence over, the things of earth.—*Immediately*, it is true, they have not, and do not; and no Catholic supposes that they can; but, *mediately*, as God's ministers, we believe that they can, and do. This belief is shared by several Protestant communities, amongst others, by the Anglican church, which, in its Collect for the Feast of St. Michael and all Angels, still preserves the form of prayer used in the Catholic Church. "*Deus qui miro ordine*":—

"Mercifully grant, that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may *succor and defend us on earth*."—*Book of Common Prayer.*

If then it be lawful for Protestants to pray that the Angels may, by God's appointment, "succor and defend us on earth," it does seem hard that Catholics should be accused of ignoring, or detracting from, the merits of Christ's *sole mediatorship*, because they believe that the Angels do, that which Protestants pray they may do; unless, indeed, the excellence of faith consists in believing that our prayers cannot by any possibility be effectual, and the perfection of worship, in offering up petitions which we are firmly convinced it would be derogatory to God's honor to grant. But we have said enough on this point; it is rather for our opponents to show, how the merits of Christ's *sole mediatorship*, are lessened, or His glory dimmed, by the prayers which the Church, triumphant in heaven offers to Him for the welfare of the members of the Church militant on earth, than for us to reply to objections which proceed, if not from bad faith, from a most wonderful ignorance of the teaching of the Church, and the nature of the devotion which she renders to the Saints. We will pass on to our last proposition—That the "*cultus sanctorum*," was practised by the early Christian Church, recommended by the Fathers, and thence conclude that Protestantism which rejects it, is not the "*Old Religion*."

We will begin by citing the reluctant admissions of the enemies of Catholicity, as decisive when in our favor, though we have the right to reject their assertions, when unfavorable to our cause, as those of interested adversaries—upon the principle that every man is a trustworthy witness *against*, though not *for*, himself. Thus Geiseler, in describing "*Ecclesiastical Life*" during the "*First Period*" of the Church's

history—from the Ascension of our Lord, to the reign of Constantine—is compelled to admit the antiquity of the practice of honoring the memory of the martyrs with religious rites.

"The death of a martyr was supposed like baptism to have the efficacy of destroying sin; supplied the place even of baptism, and introduced the person immediately to the presence of the Lord in Paradise; hence *natus, natalitia martyrum*." * As it was an important point in the estimation of Christians to keep up the consciousness of enduring communion with their departed, this communion accordingly with the blessed martyrs, was especially valuable and dear to them. In this sense families celebrated the remembrance of their departed members, churches that of their martyrs yearly on the day of their death, by prayers at the graves."—c. 53.

We should like to know to what Protestant sect the above description of the "*Old Religion*"—the Christianity of the first, and second centuries—would apply in the XIX. ?—or the following, which we extract from the same author when speaking of the "*Public Worship*" of the Christians in the third?

"As the churches held the yearly festivals of their martyrs at the graves of the latter, so they willingly assembled frequently in the burial places of their deceased friends, for which they used in many places even caves (*crypte, catacumbae*.) At the celebration of the Lord's Supper, both the living who brought oblations, as well as the dead, and the martyrs, for whom offerings were presented—we should like to know what Protestant sect at the present day presents offerings for the dead—especially on the anniversary of their death, were included by name in the prayer of the Church." Does modern Protestantism follow this custom of the *Old Religion*? "Inasmuch as the re-admission of a sinner into the Church was thought to stand in close connection with the forgiveness of sins, an opinion was associated with the older custom of restoring to church communion the lapses who had been again received by the martyrs, that the martyrs could also be serviceable in obtaining the forgiveness of sins. In doing so they set out in part with the idea, which is very natural, that the dead prayed for the living, as the living prayed for the dead, but that the intercession of martyrs, abiding in the captivity of the Lord would be of peculiar efficacy on behalf of their brethren; while they partly thought that the martyrs as assessors in the last judgment were particularly active. 1. Cor. vi. 2. 3. Origen attributed very great value to that intercession, in expecting from it great help toward sanctification; but he went beyond the ideas hitherto entertained in attributing to martyrdom an importance and efficacy similar to the death of Christ; hence he feared the cessation of persecution as a misfortune."—*Geiseler, c. 70.*

In the practice of making "offerings for the dead, on the anniversary of their death"—in the belief "that the dead prayed for the living, as the living prayed for the dead"—practices and faith which, according to Protestant testimony, obtained amongst the Christians of the second and third centuries—we can perceive a striking resemblance to the practice and faith of the Romanists of the XIX; but none whatever to those of any Protestant sect now existing.—The former still make offerings for the dead; still believe that the departed pray for the living, and that the living pray for the departed; and in this prove, that they—and not Protestants, who reject the one, and disbelieve the other—are the adherents of the *Old Religion*.

Pagans too, as well as Protestants, testify to the antiquity of the "*cultus sanctorum*" in the Christian Church. The veneration which the early Christians ever showed to the martyrs; the religious rites with which they honored their memories; and the practice of making altars, whereon to offer the Adorable Sacrifice, of the tombs where the earthly remains of the martyrs reposed, furnished to the Gentile world of old, the same inexhaustible topics of invective, calumny, and ridicule, as, at the present day, they do to Protestants, its legitimate descendants, and inheritors of its spirit. Indeed, owing to the similarity of style, it would be often difficult to decide whether we were listening to an ancient Pagan philosopher, or a modern Protestant divine; were it not that the diatribes of the former savor more of originality, and his arguments are not altogether so destitute of logic as those of the latter.

Eunapius—quoted by the Protestant historian Gibbon, c. 28—greatly distinguished himself in the IV century, during the reigns of Valens and Valerius, for the virulence with which he attacked Christianity, and his efforts to restore the credit of a rapidly declining Paganism. From the accusations which this Pagan sophist brings against the Saint-Worship of his day, we may conclude that, even at that early period, immediately succeeding the first Nicene Council, the practice which modern Protestants condemn, was firmly established. We will then conclude this part of our subject by the following passage from the writings of the Pagan Eunapius. See! how like a Methodist minister he speaks.

Complaining of the inroads of Christianity upon the idolatrous rites of ancient Rome, this Mr. Jenkins, of the IV century, says:—

"The monks"—(a race of filthy animals, to whom Eunapius is tempted to refuse the name of men, according to Gibbon)—"are the authors of the new worship, which, in the place of those deities who are conceived by the understanding, has substituted the meanest, and most contemptible slaves. The heads, salted and pickled, of these infamous malefactors, who, for the multitude of their crimes, have suffered a just and ignominious death; their bodies, still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrate; such"—continues Eunapius—"are the gods which the earth produces in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people."—*Gibbon—Hist. Decline and Fall, c. 28.*

From this lament of Eunapius, and from his reproaches against the Christians for their excessive veneration of the martyrs, we learn two things:—First, that in the fourth century, as in the preceding,

it was the custom of the Church to honor, with religious rites, the memory of the martyrs; and with such reverence as to expose herself to the charge of idolatry from the Pagans. Secondly, that modern Protestantism, which cries out against Catholics for paying to the Saints, in the XIX century, the same honor which exposed them to the railery of an Eunapius, in the IV, is far more closely allied to ancient Paganism than to old Christianity. Indeed, it is no exaggeration to assert that, but for the fragments of Catholicity which it has retained, Protestantism is nothing but a re-uscitated Paganism; as inferior however to the more ancient form, as is a Jenkins to an Eunapius, or a red brick Methodist Meeting-house, to the Temple of Jupiter Capitolinus.

The *Quebec Gazette* remonstrates against the breaking up of the Quarantine establishment at Gross Isle, especially in view of the late news from England. We would ask our cotemporary to cite one single instance in which Quarantine has had the effect of preventing the ravages of an epidemic, or of keeping out a disease; or in which it has not directly operated as an aggravation of the very evil which it was intended to meet. All the first medical men in Europe are now convinced that Quarantine regulations are as ineffectual to prevent infection—if there be such a thing—as they are impolitic, and barbarous towards the sick. At Jamaica they have been wisely dispensed with by the Legislature, and we trust that the example of Jamaica will soon be imitated throughout the civilized world. The *Gazette* would do better by recommending the breaking up of the Quarantine establishments, as a useless burden, and the devoting the disposable funds to cleansing and draining the streets of his city. Epidemic disease, it has now been clearly shown, comes from within, and not from without: it is home-bred and not imported, and depends upon circumstances over which Quarantine regulations have no control. Cleanliness, thorough drainage, and temperate habits, are the only profitable Quarantine.

We regret to learn that Mr. Leeming—to whose exertions the public were so much indebted during the Provincial Exhibition—met with a serious injury on Friday night: we read in the *Commercial Advertiser*—

"During the rush attending the entrance of the Fire Companies and people on Friday night, the gate was forced open, two young children knocked down, and but for Mr. Leeming's exertions would probably have been trampled to death. Mounting on the gate, Mr. L. called out to the crowd that the children had fallen, and that if they continued to force their way in, the children would inevitably be killed; during the consequent pause, those from within endeavored to close the gate, jamming one of Mr. Leeming's feet almost to a jelly betwixt the gate, the hinge and the post.—Under so painful a mishap we hope Mr. L's friends will extend a reasonable degree of leniency towards him until he is again able to attend to business out of doors, and which we trust will be in course of next week.

On our seventh page will be found the prospectus of the *Montreal Freeman*, who will make his bow to the public in a few days.

We read in the *Toronto Leader* of a new and important discovery of silver, in large quantities, in the mineral regions of Lake Superior.

We have been informed by a friend from Upper Canada, that the house and offices of John Ryan, Esq., C.E., Brantford, have recently been totally destroyed by fire. His entire household furniture was consumed, occasioning a loss of over £700; and we regret to learn that he was but partially insured. That the fire was the work of an incendiary, there exists not a doubt; and that fanatical bigotry instigated the diabolical deed, is also pretty certain.

The *British Canadian* mentions that the semi-annual meeting of the Orange Lodges of B. N. America, is to be held at Montreal, on the 19th inst. Can it be the intention of this body to endeavor to exert some influence on the trials, which, about that period, are expected to take place?

We have received the *Metropolitan* (Baltimore) for October. For contents, see seventh page.

The undersigned gratefully acknowledges the receipt of handsome donations, towards the re-building of the College of the Holy Cross, Worcester, Mass.; from his Grace the Archbishop of Quebec; their Lordships the Bishops of Tloa, and Three Rivers, from the Quebec Seminary, from the Ladies of L'Hotel Dieu, the Ursuline Convent, and the Hospital General; from the congregation of St. Patrick's Church; from Francis Baby, Esq.; and also from the College of St. Hyacinthe, and the Gentlemen of the Seminary of St. Sulpice, Montreal.

J. C. MOORE, Priest.

Sept. 30, 1853.

APPREHENDED FAMINE AT NEWFOUNDLAND.—Accounts have been received from Newfoundland to Sept. 21, which state that the potato crop, on account of the rot, was almost an entire failure. The fishing catch was also very short, and the most serious apprehensions, were felt of a famine on the Island during the coming winter, as the stock of provisions now on hand would not last two months. It was feared that great suffering would be experienced by the poorer classes, and the papers were urging the Government to call an early session of the Legislature, to devise measures to meet the emergency.

Married.

In this city, on the 3rd inst., at the Parish Church, by the Rev. J. J. Connolly, Mr. Eugene McCann, to Miss Catherine O'Connell.

FOREIGN INTELLIGENCE.

FRANCE.

Great activity prevails in the Naval Arsenals; but confident expectations of an amicable termination to the Turkish question, are still held out by the French Government.

The Gazette de France declares that all hopes of a fusion of the two branches of the Bourbons are at an end. It says that a recent attempt at Claremont of some of the most distinguished Orleanists to induce the ex-royal family to consent to a fusion on the only conditions on which it would be agreed to by the Count de Chambord has entirely failed.

HOLLAND.

We read in a Protestant journal as follows:—"THE HAGUE, SEPTEMBER 10.—The session of the States General was formally closed to-day by the Minister of the Interior, M. van Renssen.

SARDINIA.

The Savoy Gazette states that the circular of the Minister of War, which compels the brothers of the Christian doctrine and of the Holy Family to serve in the army, was carried into operation for the first time at Chambéry.

We learn that there is no mistake about the publication of the protest of the Pope against the Sardinian Government, who have neglected for the last three years to pay their yearly debt of 2,000 scudi.

SWITZERLAND.

From Switzerland, under date of the 30th ult., we hear that the inconvenient consequences of the military blocus on the Austrian frontier are being more and more severely felt in the canton of Tessin, so that even the Democrazia begins to counsel a compromise.

ITALY.

Letters from Rome of the 29th ult. state that the journey of the Pope to Castel Gandolfo had been postponed, in consequence, it was believed, of the arrests which lately took place, several of the persons imprisoned being personally known to His Holiness.

SPAIN.

Another political and financial crisis is expected. People begin to speak freely of the propriety of deposing the Queen.

RUSSIA.

The Emperor has simply refused the acceptance of the propositions contained in the Note from the Turkish Government, in the following words:—"The Czar rejects the Turkish modification, but abides by the Vienna Note, and promises to evacuate the Principalities, if the Porte accepts it pure and simple."

TURKEY.

Preparations for war are going actively on; and it is reported that hostilities have actually commenced betwixt the Turkish and Russian outposts; this report is not however generally believed.

AUSTRIA.

An interview, relative to the fate of Turkey, has taken place at Olmutz, betwixt the Emperor of Russia and the Emperor of Austria. The result of this

meeting may be concluded from the contents of a telegraph despatch from Vienna, announcing the intention of Austria, to detach itself from the other powers of Western Europe; and to insist upon the acceptance by the Sultan of the first note, unmodified.

DENMARK.

The Cholera has nearly disappeared in Copenhagen, twelve new cases only being reported in two days. It is, however, spreading in East Prussia and Dantzic; Elbing and Konigsberg, are more or less affected.

The Yellow Fever in BERMUDA.—The disease first made its appearance at St. George's about the 20th August; and, down to the 25th September, when our informant left, there had been about 800 deaths on that island, out of a population of 2,400, including the military.

AUSTRALIA.

Lodgings are so scarce in Australia, that even lamp-posts begin to bear a premium. A friend writes that the night he arrived in Port Phillip, he paid a dollar and a half for an out-door lodge—a dollar for lying in the gutter, and fifty cents extra for resting his head on the curb stone.

UNITED STATES.

THE PAPAL NUNCIO.—His Excellency, Gaetano Bodini, Archbishop of Thebes, and Papal Nuncio, arrived in Boston on Saturday the 24th ult. It is probable that he will visit the principal churches in New England before his departure.—Boston Pilot.

The hierarchy of the United States now comprises Seven Archiepiscopal and thirty four Episcopal Sees, and two Apostolical Vicariates.

TOTAL AMOUNT OF DEATHS IN NEW ORLEANS.—Several papers give the total amount of deaths since the beginning of the epidemic. But they do not agree, although they refer, for the accuracy of their statements, on the reports officially published.

THE YELLOW FEVER IN OUR COUNTRY PARISHES.—The epidemic is spreading dreadfully through the State. Almost every day our daily papers have some names to add to the list of our towns and villages that are visited by the scourge.

LIQUOR SELLING.—The Mayor and Chief of Police of the City of New York, some weeks since, issued a general order to the police, to report the places in the city where intoxicating drinks are sold, without license and the names of the sellers.

THE MONTREAL WITNESS ON THE MAINE LIQUOR LAW.—We are sorry to have to state, that there are evidences of drinking about some of the hotels of Portland, to a considerable extent.

BRAVE GIRLS.—The Cincinnati Gazette chronicles the arrival of two Irish girls in that city who walked most of the distance from New York to Cincinnati.—The Gazette says:—"They arrived in New York City, from their mother country, about five weeks ago."

HONOR THY FATHER AND THY MOTHER.—A native of Harnden County, in Massachusetts, finding his mother was taken sick, sent for a coffin in which to bury her,—the woman is still living, and is likely to live, to the no small chagrin of her affectionate son.—Boston Pilot.

The ministers are in bad odor in the United States if we may judge by the following extracts from American papers. It seems too that the Reverend brethren are doing their best to hush these scandals up:—

MASSACHUSETTS CLERGYMEN AND THEIR WIVES.—(From the Newburyport Herald, Sept. 20)—The Supreme Court in session at Greenfield, in this State, was last week engaged in hearing two cases, in which the wives of clergymen have sued for divorce from their husbands.

THE OTHER was the case of the wife of Rev. John Eastman, of Hawley. This case excites considerable interest, and a large number of clergymen and ladies were present as witnesses and spectators.

TRIAL OF REV. H. W. SMULLER, AT KINGSTON.—(From the Poughkeepsie Press, Sept. 19.)—On Wednesday we took a trip to Kingston to see if we could have any better luck than our reporter, who was sent home from the trial of Rev. H. W. Smuller.

THE PAPAL NUNCIO.—His Excellency, Gaetano Bodini, Archbishop of Thebes, and Papal Nuncio, arrived in Boston on Saturday the 24th ult. It is probable that he will visit the principal churches in New England before his departure.—Boston Pilot.

The hierarchy of the United States now comprises Seven Archiepiscopal and thirty four Episcopal Sees, and two Apostolical Vicariates.

TOTAL AMOUNT OF DEATHS IN NEW ORLEANS.—Several papers give the total amount of deaths since the beginning of the epidemic. But they do not agree, although they refer, for the accuracy of their statements, on the reports officially published.

THE YELLOW FEVER IN OUR COUNTRY PARISHES.—The epidemic is spreading dreadfully through the State. Almost every day our daily papers have some names to add to the list of our towns and villages that are visited by the scourge.

LIQUOR SELLING.—The Mayor and Chief of Police of the City of New York, some weeks since, issued a general order to the police, to report the places in the city where intoxicating drinks are sold, without license and the names of the sellers.

THE MONTREAL WITNESS ON THE MAINE LIQUOR LAW.—We are sorry to have to state, that there are evidences of drinking about some of the hotels of Portland, to a considerable extent.

BRAVE GIRLS.—The Cincinnati Gazette chronicles the arrival of two Irish girls in that city who walked most of the distance from New York to Cincinnati.—The Gazette says:—"They arrived in New York City, from their mother country, about five weeks ago."

HONOR THY FATHER AND THY MOTHER.—A native of Harnden County, in Massachusetts, finding his mother was taken sick, sent for a coffin in which to bury her,—the woman is still living, and is likely to live, to the no small chagrin of her affectionate son.—Boston Pilot.

that some new ornamental branches in young ladies education were coming out soon—"Cook-ology, spin-ology; and weave-ology." All honor to the projector of so happy an improvement; but, allow me to ask, when our young Misses become such pattern housewives, in what "circles" they will look for suitable companions? Not in uppertendom could they be found.

Orders have been received at Portsmouth N.H. for the disbanding of the United States fishery squadron. The season for taking fish is about drawing to a close, and the services of the fleet are no longer required for the present.

THE SABBATH AND ITS OBSERVERS.

Those good Protestants who ride in carriages on the Sabbath, and have been outraged at the desecration of that day by poor men riding in omnibuses, commenced proceedings this week against the drivers of the same.

"You shall kindle no fire in any of your habitations on the Sabbath day."—Ex., xxxv. 3. Our friends will observe this command is pretty generally disobeyed in this wicked city, as any one can easily ascertain for himself by noticing the innumerable chimneys.

"Jehovah spoke from Mount Sinai: keep your my Sabbath, for it is holy unto you. He that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish out of the midst of his people.

Can anything be plainer than this. Observe the pusillanimous and unholly character of our government, which has made no provision for inflicting the penalty of death upon those who kindle fires, &c., on the Sabbath.

"From evening until evening, you shall celebrate your Sabbath."—Lev., xxiii., 32. Here is another command most shamefully disregarded in our midst.

"Let each man stay at home, and let none go forth out of his place on the seventh day."—Ex., xvi., 29. This too meets with little regard in our community.

We conclude with submitting our suggestions, &c., to the consideration of the "friends of the Sabbath," with the hint that some respect for consistency may not be altogether out of place, when men are striving for an object which nearly effects the interests of the community.

A WATERLOGGED SHIP.—A timber laden ship, called the Wolfe, of Quebec, arrived here on Friday last waterlogged. It appears that she sailed from Quebec for this port last Autumn, but got ashore at St. Peter's Island, near Cape Breton.

CHINA.—Weistching, or Pe-wang, the "King of the North," is the Ajax of the insurrectionary army. He is exceedingly tall, has the dingy hue of a Malay, and his dark moustache is hardly to be distinguished from his deep brown skin. He is only twenty-five years old, and is a native of Kouang-si. His physical power and singular intrepidity have gained for him a prominent position in the insurrection. It was with this northern Prince that Mr. Interpreter Meadows, to whom the English public are indebted for the singular records that have been already communicated in these columns, had a striking interview at Nankin on the 27th of April last. From the conversation that took place on that occasion it is evident that Pe-wang has been with the Missionaries, but his views, like those of the rest of his associates, are distorted and confused. He was eager to learn from his visitor if the English knew the Ten Commandments, and when Mr. Meadows immediately repeated the first, he laid his hands on the interpreter's shoulders in a friendly manner, and exclaimed—"The same as ourselves, the same as ourselves!" "He returned again and again," writes Mr. Meadows, "with an appearance of much gratitude, to the circumstance that he and his companions in arms had enjoyed the special aid and protection of God, without which they could never have been able to do they have done against superior numbers and resources; and, alluding to our declaration of neutrality and non-resistance to the Manchouos, said, with a quiet air of thorough conviction—"It would be wrong for you to help them; and what is more, it would be of no use. Our Heavenly Father helps us, and no one can fight with him."

PROTESTANT RELIGIOUS LIBERTY IN SWEDEN.—Two young females, one of the age of twenty-five and the other eighteen, waited upon the Catholic clergyman of their commune or district and expressed to him a wish to be received into the Church. The priest, wishing to test their sincerity, and to try the truth of their vocation, warned them of the legal perils that beset their path if they became Catholics, and advised them to return home and take fifteen days to consider the matter seriously in their hearts. At the expiration of that period they again presented themselves to the servant of God, and repeated their determination to abjure the errors in which they had been brought up, and embrace the truths of the Gospel as taught by the Catholic Church. They were accordingly received in the usual way. The fact immediately became known, and the young converts were at once taken up as criminals by the police. They were then brought before a judicial functionary. The official accuser happened to be a Protestant minister, and after a sifting investigation that lasted for nine hours, the Commissary told the prisoners that they were clearly convicted of Popish tendencies,—that he would entrust their custody to those who would take care they were properly instructed to receive the Lord's Supper in the Protestant form,—and that if this treatment did not produce the desired effect, he would invoke against them the whole power of the Swedish laws and have them exiled. The result of this mode of coercing persons to continue in the profession of Protestantism in Sweden, is that the two ladies were placed under a Lutheran parson, but we hope that the converts are confessors for the faith, that it is not at all improbable that these victims of evangelical bigotry are now sojourning in Belgium, or some other Catholic State. Will the Protestant journals of this metropolis, that have so fiercely assailed the Spanish Government in respect of the cemetery question, prove that their liberality is not a sham by holding up to execration the Protestant intolerance of which we have given a specimen? Where are Lord Roden, Sir Culling Eardley, and Lord Shaftesbury? They professed much anxiety a few months ago to trace out the ramifications of bigotry in Sweden, in order to extirpate it. Was their pretence a swindle, or have their efforts been abortive? An explanation is certainly due to the public on this point.—Catholic Standard.

A POPISH PRELATE AND A PROTESTANT CHAMPION.—A CONTRAST.—Romanism is a promoter of ignorance, Romanism hates enlightenment. Romanism fears the spread of education. Such is the language with which Catholicism is continually assailed; such are the pet formulas of that inveterate enemy of Popery, the Rev. Dr. McNeile. Knowing these to be the axioms to which that reverend worshipper of princes constantly gives expression, we have noted with some wonder, not unmixed with amusement, the position which he has recently taken up. Last week, Cardinal Wiseman, the "Popish" Archbishop of Westminster, appeared in Liverpool. It was a terrible advent. An eclipse of the sun could not have caused more terror to a devout Chinese than did the occurrence to poor Dr. McNeile. But worse followed. The Cardinal, not content with thrusting his unwelcome presence so near the Doctor, absolutely dared to deliver a lecture. And on what? What was there on which this Romanist prelate—this abettor of darkness and ignorance—could presume to lecture an enlightened English community? On the subject which came most to their hearts and pockets—on arts and manufactures. And a beautiful lecture it was, teeming with varied and curious erudition, pregnant with sound and wise ideas, and savoring a highly refined and cultivated taste. A lecture it was worthy of the fame of the man—worthy of a Christian gentleman—worthy of the successor of the renowned prelates who have fostered and protected art, industry, and learning in all ages, worthy of a prince of the Church—a triumphant vindication of the Church as a friend and cherisher of human enlightenment. But what did Dr. McNeile do all this time? Why he stormed, denounced Pope and Popery, and declared that the Cardinal was only laying snares for the people. He cautioned his followers against going to hear the art-lecture; and announced that if any of his congregation (so the papers tell us) listened to the fascinating discourse of the Catholic divine, they should be expelled from the Church. Oh! Doctor, Doctor! Here is Romish repression of thoughts—here is Romish love of ignorance—here is Protestant championship of freedom, education, and enlightenment!—Ulsterman (Bel-fust.)

Punch's discourse on Bricks is amusing, particularly this passage:—How common it has been of late years to say to a man, whose virtuous tendencies are of the first order—"My dear fellow, you are a brick." It becomes more emphatic in the usage of the third person. "Do you know Mr. So-and-so? Is he really a man I can trust? Is he a good fellow? The answer in one word is, "He's a brick!" The answer is satisfactory, in all senses, to the propounder of the question—indeed a more satisfactory reply cannot be uttered. We have heard this kind of expression called slang—it really is not so. Gentlemen, take up your Plutarch, turn to the life of Agesilaus, and what do you read? You'll find if you understand Greek—and if you don't, set about learning it immediately, for the purpose of history as well as poetry is elevation of thought—that when the ambassador from Epirus went to Agesilaus to have a diplomatic chit-chat with him, he said to him, "Where on earth are the walls of Sparta? In other States of Greece the principal towns have walls—but where are yours, dear Agesilaus?" The Sir Stratford Canning, or Lord Cowley, from Epirus, was answered by that amiable monarch, "I'll tomorrow, at morning dawn, show you the walls of Sparta. Breakfast with me, old chap; some of the best black soup that Sparta can afford shall be put on the table; and I'll show you the walls." They met; and Agesilaus had drawn out his Spartan army before him, and with exulting cheer and dignified mien, said to his friend from Epirus, "Look; these are the walls of Sparta, Sir, and every particular man you see is a brick!" How classical the phrase! how distinct from slang!

DEATH AND THE CHRISTIAN.—It happened one day that Death met a good man. "Welcome, thou messenger of immortality!" said the good man. "What!" said Death, "Dost thou not fear me?" "No," said the Christian; "he that is not afraid of himself, needs not to be afraid of thee." "Dost thou not fear the diseases that go before me, and the cold sweats that drop from my finger's ends?" "No," said the good man, "for diseases and cold sweats announce nothing but thee." In an instant, Death breathed upon him, and both disappeared together; a grave had opened beneath their feet, and in it lay something. I wept; but suddenly heavenly voices drew my eyes on high. I saw the Christian in the clouds. He was still smiling—and when Death met him, angels had welcomed his approach, and he is now shown as one of themselves. I looked in the grave, and saw what it was that lay there. Nothing was in it but the garment which the Christian had laid aside.—Lewater.

OLD WOMAN'S DEPARTMENT.

The following from the Methodist Christian Guardian of Toronto, is not unworthy of a place in this department. A methodist stroller stops for the night in the house of a French settler, and proclaims himself to be a man of God. The following conversation hereupon takes place:—

Methodist—"It is my custom to hold prayers where I stay."

Frenchman—"Certainly, sure, you may pray as much as you please."

"But I mean to hold prayers with the family."

"Ah—h—h—"

The matter had to be explained a little further; after reading of the "Metodiste Bible," (we presume our friend omitted the singing,) all were to get on their knees with the preacher.

With true Gallic politeness, he mustered in his family and domestics, and at the proper time they came to their knees, like soldiers on drill, bolt-up-right, but in good order.

Prays over mine host proceeds, like a prompt business man, to settle his accounts. The trunk is opened and he draws out his money-bag.

"How much you charge?"

"Charge! I never charge anything for that."

"Nothing! Impossible!! Vy, sare, (measuring a little space on his little finger,) one Catholic priest came along here last week, and make prayer not so big—and he charge me fifty dollars!"—Sad fellows these Popish priests.

We learn also from the same journal that, "during the past year, Brother McCay has felt that it was his privilege to be wholly sanctified." That chap is in luck.

A MOST EXTRAORDINARY CURE EFFECTED BY DR. McLANE'S CELEBRATED VERMIFUGE.

New York, March 19, 1852. This is to certify that I have been troubled for almost four years with a choking sensation, sometimes so bad as almost to suffocate me; I employed two regular physicians, but to no purpose. I was then persuaded to try a bottle of Dr. McLane's Celebrated Vermifuge. I took two tea spoonful at one dose.—It soon began to operate, when it made thorough work. (I had a regular worm factory within me.) I should judge it brought away from me some two quarts of worms; they had the appearance of having burst. I took the remainder of the bottle at two doses. The effect was, it brought away about one quart more, all chopped to pieces. I now feel like a different person. The above is from a widow lady, forty-six years of age, resident of this city. For further particulars, the public are referred to Mrs. Hardie, No. 3 Manhattan place, or to E. L. Theall, Druggist, corner of Rutgers and Monroe streets. P. S. The above valuable medicine, also Dr. McLane's Celebrated Liver Pills, 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 VERMIFUGE. All others, in comparison, are worthless. W.M. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

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.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAM, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street. JOHN PHELAN. Montreal, August 20, 1852.

THE METROPOLITAN, FOR OCTOBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

ART. I.—THE SOCIETY OF JESUS.—II.—TO THE LILY OF THE VALLEY (Poetry). III.—PRETTY PLATE (2 Illustrations). IV.—THE MISSION OF WOMEN.—THE MEANS TO ACCOMPLISH IT.—V.—SIR CONSTANTINE (Poetry). VI.—MEMOIR OF CARDINAL MEZZOFANTI.—II. VII.—JOURNEY IN TARTARY, THIBET, AND CHINA.—IV (with 3 Illustrations). VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—X. IX.—LAWRENCE, OR THE LITTLE SAILOR.—II (2 fine Illustrations). X.—ASPIRATION (Poetry). XI.—PROPHECIES OF MALACHI.—III. XII.—CRYSTAL PALACE (Poetry). XIII.—THE PASSAGE OF THE RED SEA (Poetry). XIV.—CORRESPONDENCE.—CATHOLIC NOVELS. XV.—LITERARY NOTICES. XVI.—RECORD OF EVENTS.

Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

TERMS.—The Work will be delivered to subscribers in the principal Cities, or sent by mail, at \$2 per annum, payable invariably in advance.

CLUBS SUPPLIED ON THE FOLLOWING TERMS: 3 copies will be sent by mail, (to one address,) for one year, for \$5 6 copies for \$10 13 copies for \$20

No subscription will be received for less than 12 months, commencing, in all cases, with the 1st number of the volume.

A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN. Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work. We will supply Brownson's Review and the Metropolitan, for 1853, free of postage, on the receipt of \$5.

JOHN MURPHY & CO., PUBLISHERS, 178, Market Street, Baltimore.

INFORMATION WANTED

OF THE Rev. STEPHEN FERGUS, Catholic Clergyman, from Ballinrobe, county Mayo, Archdiocese of Tuam, who arrived at Boston about 1840. Any intelligence of his whereabouts will be thankfully received at this office.

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. Beauharnois.

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.

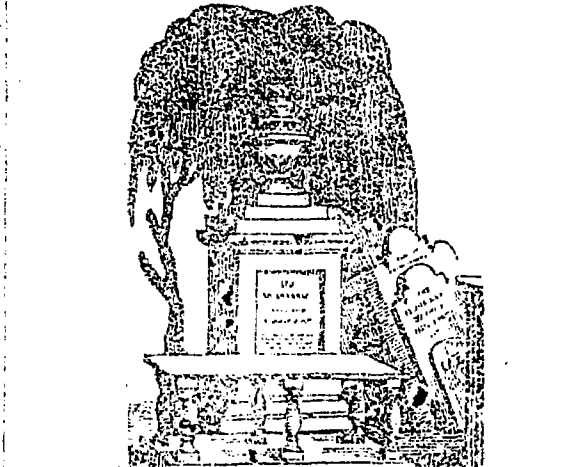
The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

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.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)



W.M. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FOUNTAINS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W.C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

PROSPECTUS OF THE

MONTREAL FREEMAN,

AND COMMERCIAL REPORTER.

IN announcing our intention to publish an additional Newspaper in this city, under the above name, we solicit permission to state a few of the many reasons which have induced us to engage in such an enterprise, the necessity of which, we are satisfied, is now painfully felt by that class of the inhabitants to whose interests our columns will be faithfully devoted. The paper we contemplate establishing will proclaim itself the political organ, not only of the Irish inhabitants of this city, but of United Canada; and as such, we sincerely hope, whilst properly conducted, will receive the confidence and support necessary to command respect, thus enabling us to exercise a salutary influence by the authority of the opinions it will be our duty to express; and here, we may be permitted to observe, that it is high time Irish citizens should provide themselves with some suitable means of defence against slanders industriously circulated by certain classes, who seek to establish reputation at the expense of their character, honor, and principles. Yet, let us not be misunderstood: our object in establishing a paper, is not to imitate such examples; for we do not intend to retaliate wrong by wrong, nor to avail ourselves of every accidental calamity, to make political capital, nor create party feud; but on the contrary, when occasion requires, in a conciliatory spirit, to point out the pernicious effects consequent on the unbounded licentiousness of ill directed power. And thus do we hope to claim the patronage of every honest man who desires to cultivate a good understanding with his neighbor, and who values the pleasing influence of social harmony, with the existence of kindly feeling. We know however that in Montreal, where the demon of religious discord is worshipped with fanatical zeal by some, the performance of this duty will be attended with great difficulty; nevertheless, we will not shrink from the task we have undertaken, nor deviate from the line we have marked. Believing, as we do, that the enunciation of truth and the fearless exposure of unprincipled demagogues will eventually crown our efforts with success.

This, however, is but one of the reasons which have induced us to claim public attention; and, indeed, under present circumstances, if we could not adduce any other, we would consider it perfectly sufficient to justify our appearance. But we can; for at present we find, without traveling beyond the limits of Lower Canada, that the Irish population, numbering some 60,000, have not one political paper printed in the English language through which they can express their opinions or enunciate their views; whilst other organs are not only unapplied, but, we may add, severally represented, in every town and village, by the press. Yet, we think, it must be admitted, that the intellectual capabilities of the Irish settlers in Canada are at least equal to those of their neighbors, and hence we cannot but express our surprise and astonishment, that they have remained so long without such advantages.

To supply this want is therefore another of the reasons which have induced us to enter the political arena; and we flatter ourselves, that our presence on the public platform will be hailed with pleasure by every Irishman who desires to maintain a position in this country of his adoption; for we have no hesitation in saying, that the Irish people, in order to know, assist, and co-operate with each other, must have at least one paper such as we will now place at their disposal. From these observations, it will be perceived, that one of the leading objects of our journal has to effect as an Irish organization; not however of a religious character, to array Catholics against Protestants—for such we heartily detest; but an organization of the mind; or, in other words, a centralization of Irish opinion. True, it has been said, that such a project has often been attempted, but without success; yet, we do not despair, believing as we do, that the growing importance of our countrymen, the ordinal which they have lately been subjected to, and their desire to be heard at the bar of public opinion, justify us in hoping that the "Montreal Freeman" will surmount every difficulty, and be on an equal footing with any other journal in the Province. Indeed, the necessity which has called us into existence, and the many friendly assurances we have already received, warrant us in anticipating a prosperous career.

Besides, the paper we intend publishing will be a valuable acquisition to every Irishman—an indispensable morning visitor—a faithful guardian of the liberties of the people—and an uncompromising advocate for their rights in the country. With us public men and their acts will be public property; and will be estimated by us by the honesty of the one and the utility of the other.

For the laboring classes, always the true source of a nation's wealth, we will demand adequate remuneration, and will insist upon its punctual observance.

In politics, we avow ourselves Reformers; but in doing so, we wish it distinctly to be understood, that we are determined not to yield a slavish obedience to any government, by whatever name it may exist, unless the principles by which it is known and the measures it organizes are characterized by the progressive spirit of the times, the liberty of the subject, and the prosperity of the country.

In religious controversy we will take no part; the discussion of such a subject being excluded from our journal, and rendered unnecessary by the exclusive zeal and remarkable talents of our esteemed friend, the editor of the "True Witness."

Between Irish and Canadian citizens we will ever advocate political co-operation and interchange of kindly feeling, for many reasons essentially necessary to the interests of both.

In fact, on our part, we unhesitatingly assert, that neither exertion nor expense shall be spared in order to render our paper worthy of public confidence and patronage; but, on the other hand, we confidently hope that Irishmen throughout the Province, will rally round us, and transmit subscriptions from their respective localities in approval of our enterprise, as an evidence of their desire to be honestly represented; and thus it will be no longer said that the Irish in Canada will not maintain a paper pledged to support them, or that they would sooner receive, read, and pay journals characterized by daily denunciations of their conduct, and thereby ensuring their success. However, as we have already said, we do not doubt the patriotism of our friends, and with the Irish population of United Canada at our back, we do not fear any opposition.

Correspondents and Agents will be established in Ireland, in different parts of this Province, and also in the United States, so that we shall have an uninterrupted line of communication between the Irish on both sides of the Atlantic, and thus be enabled to give timely notice of every movement calculated to interest our readers. Besides, each number of the Freeman will contain a well arranged and comprehensive assortment of the latest Irish news; whilst the editorial department will be presided over by a gentleman of first rate ability, and one in whose sincerity every confidence may be reposed. We must now be permitted to conclude, and refer to the publication of the Freeman, in a few days, for a more ample declaration of our principles, as we fear we have already far exceeded the ordinary limits of a newspaper prospectus.

The Montreal Freeman will be published Semi-Weekly, (printed on Double Demy Paper, Seven Columns on each page,) until our office arrangements are completed, after which it will be issued Tri-Weekly. Subscription—\$4 per annum, delivered in the city; to country subscribers, \$5.

FREDERICK DALTON & Co., Publishers.

JUST PUBLISHED BY THE SUBSCRIBERS,

An Original Irish Story, entitled—NEW LIGHTS; or, LIFE IN GALWAY:

A Tale of the New Reformation, by Mrs. J. Sadlier. 18mo of 450 pages, printed on fine paper, and illustrated with two original designs, price in muslin only 2s. 6d.

The main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytism going on from day to day and from year to year in the remote and famine stricken districts of Ireland; the fearful persecutions and temptations by which the starving poor are incessantly assailed, and their steadfast adherence (with comparatively few exceptions) to the ancient faith of their fathers.

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

MONTREAL MARKET PRICES.

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

MONTREAL MODEL SCHOOL.

WANTED, in this School, an ASSISTANT TEACHER, of good abilities and character. No other need apply.

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

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.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING. All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive losses.



EDWARD FEGAN

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

BRANDY, GIN, WINES.

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.

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.

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

Table listing shipping routes and prices for various destinations including Albany, Buffalo, Kingston, 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.

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 undermentioned 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 stuff 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. TRAIN & Co., of BOSTON, inform those who take an interest in the welfare of Immigrants, that as owners of the only Liverpool and Boston Line of Packets, they have determined, that their Immigration business shall be conducted in their own name, on their own responsibility, and by themselves or their immediate servants.

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:—

Table listing ship names and captains: STAR OF EMPIRE, WESTERN STAR, FRANK PIERCE, etc.

These Ships, when in the Line, sail from Boston on the 5th of each month, and from Liverpool each week during the year, and are distinguished by a Red Flag with a White Diamond.

ENOCH TRAIN & Co., Nos. 37 and 38 Lewis Wharf, BOSTON, Mass. TRAIN & Co., Merchants, No. 5 India Buildings, Water Street, LIVERPOOL, England.

These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence.

As a proof that their Immigration business is conducted on principles uniformly honorable and humane, and that they have been distinguished for the most exact fulfillment of all their Engagements, we are permitted to refer to the Very Rev. THEOBOLD MATHEW, Cork, Ireland.

We also subjoin the following testimonial from the Right Reverend JOHN BERNARD FITZPATRICK, Bishop, Cathedral, Boston:— (copy.) "Boston, Jan. 22nd, 1849. I am happy to testify, from personal knowledge, that the firm of Ship Owners, known in this City of Boston, under the name of 'Enoch Train & Co.' is composed of gentlemen of tried and acknowledged integrity, and that implicit reliance can be placed in their fidelity to accomplish all that they may promise, to those who have occasion to make any contract with them."

Those applying by letter or otherwise for pre-paid Certificates of Passage, should in all cases express the names and ages of the persons sent for, with their address in full, containing the names of the Town-Land, or Village, nearest Post-Town, and County, together with the address of the person to whose care a letter is usually sent.

For further Information, apply to: ENOCH TRAIN & Co., Boston. Messrs. H. JONES & Co., Wellington Street, Montreal; or to Messrs. H. & S. JONES & Co., Brookville, C. W.

USEFUL & CHEAP CATHOLIC BOOKS FOR GENERAL CIRCULATION.

Just Published and for Sale by the Subscribers, (SECOND EDITION.) NEW LIGHTS, or LIFE IN GALWAY. A TALE OF THE NEW REFORMATION. By Mrs. J. SADDLER. 18mo., 433 pages, muslin, 2s 6d.

EXTRACTS FROM NOTICES OF THE PRESS. "New Lights, or Life in Galway, is an original tale by Mrs. Sadlier, and upon the whole the best and most finished of her powerful and most interesting tales in illustration of Irish history and Irish character. The New Lights are the converts to Protestantism obtained by soup and stir-about, and the story is intended to illustrate what is called the New Reformation in the West of Ireland. The characters are well drawn and clearly marked, and never, save in her rich and varied, and wholly unpretending conversation, have we ever seen Mrs. Sadlier to so great advantage as in the whole plan and conduct of this story. The work is marked by genuine Irish simplicity and arcliness, love of fun and touching pathos, violent passion and melting tenderness of heart, sweetness of temper, supernatural patience and resignation, strong faith and ardent piety. Mrs. Sadlier is a true Irishwoman, and has a most wonderful faculty of compelling us, even in spite of ourselves, to love and honor her countrymen and countrywomen. We recommend her book most warmly to all classes of readers, but especially to those who are pretending that Ireland is about to apostatize from the faith. An Irishman is no Irishman when not a Catholic."—Droversian Review.

"Mrs. Sadlier is much admired as a writer of tales, and this new production of her gifted pen will be sought for with avidity. One of its aims is to expose the proselytizing efforts made in Ireland during the late famine."—Catholic Herald.

"Mrs. Sadlier has contributed many interesting volumes, original or translated, to the growing Catholic Library of America; but the last is the best of all. We cordially recommend the work to all our readers."—American Celt.

"We have read this work with great satisfaction, and regard it as one of Mrs. Sadlier's best efforts. The picture of Irish sufferings and Irish firmness is true to life. It is a clear and true exposure of the proselytizing system recently pursued in Ireland, by the establishment of Soup Houses and other tricks, to bribe the famishing poor from their ancient faith. The Irishisms are correct, and display in the writer an intimacy with Irish character, which is rarely met with in books on Ireland. The work can be read with interest, profit and pleasure."—Droversian Catholic Mirror.

"This is a new work from the pen of a lady already well and most favorably known to the Catholic public throughout the world speaking the English language, and whose contributions to Catholic literature we always welcome with delight."—St. Louis Shepherd of the Valley.

"We welcome the work before us as one which paints with artistic truth and reflects faithfully the innermost feelings of our people in joy or in sorrow."—New York Truth Teller.

"We are sorry we are unavoidably precluded from giving extracts from this exciting work, which we hope to do on a future occasion. In the meantime we earnestly recommend such of our readers who wish to enjoy a real literary luxury for half a dollar, to apply at once to Mr. Doyle or Mr. Donnelly, in the Arcade, where the volume is for sale."—Toronto Mirror.

"The question need not now be demanded, 'Have we an authoress amongst us?' for in truth, we have; and one whose reputation occupies a more elevated position than the flood of trashy writers whose work now inundate our literature, and are lauded far beyond their merits by those who should know better. Mrs. Sadlier has written several well told tales; but we consider the present work the best she has produced."—Montreal Transcript.

"As a description of Irish character and manners, most graphic and true to nature, we cannot but speak in very high terms of 'New Lights.' We doubt not that this work will have an extensive sale."—Montreal Pilot.

"This tale is dedicated to the People of Ireland, and is written in a spirit of deep sympathy for their unfortunate condition. With regard to its peculiar religious tendencies, we have no opinion to express. As a merely literary production, it will add new lustre to the already high reputation of the gifted authoress. Some of the delineations are graphic in the extreme, and the dialogue throughout is truthful and dramatic."—Montreal Star.

"'New Lights' is in every chapter elegant and readable, and in several places reminds us of Professor Wilson's 'Lights and Shadows of Scotch Life;' than which we could pay neither author nor authoress a higher compliment."—Montreal Commercial Advertiser.

"This new work from the pen of Mrs. Sadlier, will we doubt not add to the already well earned reputation that the lady enjoys, as the authoress of several charming Irish tales, in which the manners and national characteristics of her countrymen are delineated with great power, and admirable fidelity."—Montreal True Witness.

"This, the best production of Mrs. Sadlier's clever pen is most appropriately dedicated to the people of Ireland. It is without exception or question, the most felicitous picture of the state of Ireland that has been drawn by any artist of the present day. We know of no writer of Irish romance except poor Banim, who has so thoroughly comprehended or honestly exposed the real causes of Irish discontent, wretchedness, and insubordination. If the scene were laid in Carolina, instead of Conemara,—if the victims were negroes and not of European complexion—Savages and not civilized beings—Pagans instead of Papists—then indeed might Mrs. Sadlier hope to eclipse Mrs. Stowe in English popularity, and have her apotheosis proclaimed at Stafford House, as it is the press of this country will fling the 'cold shade of silence' over her admirable tale."—London Catholic Standard.

DOCTRINAL AND SCRIPTURAL CATECHISM. By the Rev. Pere Gallot, Doctor of the Sorbonne. Translated from the French, by Mrs. J. Sadlier. For the use of the Brothers of the Christian Schools.

This is considered by competent judges as the most complete, and at the same time, the most concise Catechism of the Christian Religion and of Scripture History that has yet been offered to the public. It is admirably adapted for adults requiring instruction as well as for children. The answers are all so condensed that they are easily committed to memory; and there is not a single point connected with religion, either of doctrine, discipline, or ceremonial, that is not fully explained.

We know that this work requires only to be known to secure for it a very wide circulation. In order to place the work within the reach of every person, we have determined to put it at the following prices: 12mo. 430 pages, half bound, 1s 10d; muslin, 2s 6d; to schools and colleges we will put them at \$25 per 100.

The CATHOLIC CHRISTIAN INSTRUCTED in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church. By Way of Questions and Answers. By the Most Rev. Dr. Challoner. 18mo. flexible muslin, 1s 3d; muslin, or sheep binding, 1s 10d.

THINK WELL ON'T; or, Reflections on the Great Truths of the Christian Religion, for every day in the month. By the Most Rev. Dr. Challoner; 32mo. muslin, 1s. NEWMAN'S SERMONS to Mixed Congregations, 3s 9d. Do. LECTURES on Anglicanism, 3s 9d. WISEMAN'S SERMONS on DEVOTION to the HOLY EUCHARIST, to which is added his Lecture delivered at Leeds, 1s 0d.

A Book which should be adopted in every Catholic School: CATECHISM of GEOGRAPHY. For the use of the Brothers of the Christian Schools.

This will supply a want long felt by Catholics, as their children were obliged to study geography, if at all, from books which represented the people of every Catholic country as ignorant, superstitious, and revengeful. 12mo. of 140 pages, price only 1s; or, 7s 6d per dozen.

D. & J. SADDLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. For Sale by H. COSGROVE, 34 St. John Street, Quebec. August 16, 1853.

BELLS! BELLS!! BELLS!!!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the best description of Hangings.

These Bells are made from the best stock, and the small sizes undergo the same process in manufacturing as Church Bells. An experience of thirty years, with a great many recent improvements, and an entirely new method of casting, enables us to obtain the most melodious tone, combining also, an extraordinary vibration.

Nearly 1,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver medals at our office, which were awarded for the "best Bells for sonority and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our establishment is contiguous to the Erie and Champlain Canals, and Railroads running in every direction, which brings us within four hours of New York. Cash paid for old copper. Old Bells taken in part pay for new ones, or purchased outright. Town Clocks, Levels, Compasses, Transits, Theodolites, &c., for sale, of superior workmanship. All communications, either by mail or otherwise will have immediate attention.

A. MENEELY'S SONS. West Troy, N. Y., Feb., 1853. HIRCROCK & Co., Agents, 116 Broadway, New York.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen, and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

DOCTOR MCTUCKER. BEGS to acquaint his friends that he has returned to Montreal. Residence, St. MARY STREET, QUEBEC SQUARES.

WILLIAM HALLEY, TORONTO, C. W., GENERAL AGENT FOR CATHOLIC LITERATURE, Including Newspapers, Periodicals, New Publications, &c.

W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada. W. H. is also agent for the True Witness for Toronto and vicinity.

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

DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal.

H. J. J. ARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

I. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House. HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 5 to 9 A. M. 1 to 2, and 6 to 7 P. M.

NEW OIL AND COLOR STORE. WINDOW GLASS, PUTTY, GLUE, LINSEED OIL, LAMP GLASS, PARIS GREEN, WHITING, WHITE LEAD, FIREPROOF PAINT, &c., &c. CLARKE & CAREY, House and Sign Painters, 169 St. Paul Street. July 6, 1853.

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,) 35, 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 nine 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, Woolens, &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.

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