

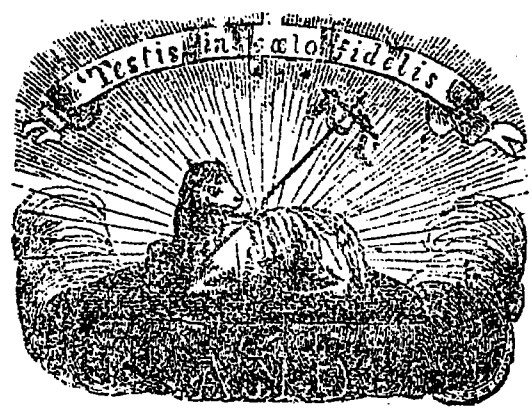
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# CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, SEPTEMBER 30, 1853.

NO. 7.

## THE MUNSTER PROVINCIAL SYNOD OF 1853.

The first general congregation of the Prelates and dignitaries took place on Thursday morning, the 1st instant, at eleven o'clock in the cathedral, Thurles. At an early hour in the morning the Bishops of the several dioceses of the province, accompanied by their Theologians and Chaplains, assembled to meet his Grace the Archbishop of Cashel in the chapter-room of the college.

The Solemn High Mass of the Holy Ghost was commenced, his Grace the Archbishop of Cashel officiating as High Priest Celebrant.

The following is a report of the sermon delivered by his Grace the Most Rev. Dr. Slattery at the opening of the Munster Provincial Synod. The text was taken from the Gospel according to St. Matthew, c. 28:—

“And Jesus spoke to them and said—‘All power is given unto me in Heaven and on earth, and as the living Father hath sent Me, so also I send you. Go, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to do all things which I have commanded you. Wherefore I am with you all days, even to the consummation of the world.’”

My brethren, you are all aware that the Bishops of this province are assembled here in Synod, according to the practice and discipline of the Catholic Church, in order to deliberate and take counsel together on important matters connected with the interests of religion, and the spiritual welfare of the flock committed to their care. It devolves upon me to address a few words of instruction to you on this interesting occasion, and I do not think I could introduce what I have to say in words more appropriate than in those contained in the text which I have repeated to you, a passage of the Holy Gospel which contains a Divine commission, the commission given by Our Lord and Saviour Jesus Christ to His Apostles at the moment when, after having completed His mission of love and mercy upon earth, He was about to ascend in glory to the right hand of His Father in Heaven—a commission given to His Apostles by the Saviour of the world, and given also in their persons to the Pastors of the Church who were to succeed them throughout after ages. It is clear and obvious that if the Divine commission given by Our Blessed Lord to His Apostles was intended to be confined to them alone, the religion of Christ could never have been established on earth. The establishment and diffusion of our holy religion throughout every region and clime, remain a conclusive proof that the promise given to His Apostles by Our Divine Lord was not intended to be confined to them alone, but was to extend to their successors in the ministry to the end of time. This was the order established by Our Divine Redeemer, and according to that order we find that His Church was propagated first by His Apostles, and afterwards by a succession of Pastors, who derived from their Apostolic power and authority. We also learn from the Gospel itself, that when Our Redeemer was choosing the Apostles of the Church which He founded, and of which He Himself has declared He is the “chief corner stone,” He did not choose the Apostles of His Church from amongst the worldly wise, the great or the powerful of the earth. No, but as St. Paul says—“He chose them from the foolishness of this world to confound the wise, and from the weakness of this world to confound the strong.” He sent forth His Apostles into the world to proclaim to Pagan millions the Faith of God made man—of Him crucified. He sent them forth without scrip or staff to preach the Gospel, and they went forth and triumphed. Without the aid of human learning they confounded the learned and the wise, and without any other arms than the Spirit which is the Word of God, they overturned the idols of Paganism, and in their stead erected the standard of Christ crucified throughout the world. A few centuries after the establishment of the Church, the Faith of Christ was assailed by all the combined powers of earth and Hell, and was exposed to the most cruel persecution. In short, the history of the Church at that period is one of persecution, martyrdom, and blood. But the blood of the martyrs became the seed of Christianity, and the Faith, aided by the Divine protection, gloriously triumphed over all. At length by the conversion of the Emperor Constantine to the Faith, the religion of Christ was established throughout the whole of the Eastern empire, and extended from thence even to the remote nations and among the rest into Ireland. My brethren, our forefathers, at the period of which I have spoken—now some fourteen hundred years ago—were buried in the darkness of a barbarous idolatry, and in that benighted condition they would have continued if the Lord had not raised up for them an Apostle in the person of the glorious Confessor, the illustrious St. Patrick, and sent him, like the Apostles of old, to be a light to

the people, and to bear to them the glad tidings of salvation. This was a great and joyous event for all. And now I will endeavor to set before you, my brethren, a short sketch of the history of the Catholic Church in Ireland, from the days of St. Patrick up to the present time. I will not trespass upon your attention at any length, as I mean to condense the observations which I am about to offer for your instruction. The glorious Patrick, the sainted Apostle of Ireland, was sent by Pope Celestine to preach the Gospel to the people of Ireland. Immediately on his arrival he commenced his Apostolic career, and labored in the good work he had undertaken with a holy zeal that overcame every obstacle and surmounted every difficulty. He travelled successively into the various districts of this kingdom, at a period when progress from one quarter to another was a work of difficulty, danger, and hardship. He penetrated into wild fastnesses, made his way into places almost inaccessible, and succeeded in converting to Christianity a vast number of the native Irish, thus achieving a great portion of the purpose of his holy mission, and reaping the first fruits of the joyous harvest, the seeds of which had been sown by his true piety, his fervent zeal, and his noble example. He founded churches; he established Monks and monasteries, and consecrated virgins to the service of God. During a period of three-and-thirty years our Saint labored in the holy work of the Ministry with incessant zeal, hopeful patience, and untiring assiduity, and with such effect that before his death he enjoyed the happiness of witnessing for the fruition of his hopes and the achievement of his desires, the conversion to the true Faith of the whole people of Ireland.—At length, full of days and good works, this true servant of God terminated his labors on the 17th of March, in the year 465 of the Christian era, in the 78th year of his age, and went to receive the reward of his life of holy labor, sanctity, and suffering, in the enjoyment through a glorious eternity of the God he had served so long and so faithfully. St. Patrick was now no more, but the good he had effected survived him. So deeply had he imprinted the principles of faith and virtue in the hearts of the Irish people, that during long centuries after Ireland was known and pre-eminent as the sanctuary of learning, the abode of sanctity, and the shrine of Gospel virtue. It is a fact, pre-eminent and well acknowledged, that at the period I speak of Ireland was the abode of knowledge, the asylum of piety, and the Island of Saints. But Ireland, ever generous, did not seek to confine the advantages which she had thus gained to herself. No, she was always ready to impart to others the blessings of knowledge and piety—she had the seekers after knowledge and wisdom crowded to her doors, which were ever hospitably open to receive and entertain the stranger.—Yes, Ireland was the seat of literature, and the school of the west of Europe. When other nations were plunged in impiety and barbarism of ignorance, the sun of learning and piety shone brightly on Ireland. This is undeniable, and is attested fully by the historical records of other countries in Europe, which still gratefully acknowledge that to Ireland they owe all that they now enjoy of the blessings of science and of civilisation. Thus was the generous zeal of our ancestors exerted in imparting to others the blessings which they enjoyed. Even to the present day—from north to south—from the rising sun to the going down thereof—devoted Irishmen—Missionaries of the true Faith, are spread over every clime and country—even throughout every part of the world, gaining new subjects to the kingdom of Christ, and extending over the earth the doctrine of the Gospel on the earth. Oh, happy would it be for Ireland if her children had retained this primitive piety, for which they were once distinguished. But, alas! by degrees relaxation of discipline and corruption of morals supervened, until the Lord, provoked to wrath by public crimes and private vices of the great and the powerful of the land, abandoned an erring people to the consequences of their disobedience; and as He did of old with His chosen, when they rebelled against His holy law, the Lord handed Ireland over into the hands and under the dominion of the stranger. Then, indeed, was Ireland first laid prostrate, her national independence was first extinguished, and her religion smitten down. Then came the period when it was sought to reform—as the ruthless deed was called—the religion of Ireland. Her Priests were struck down and slain, yea, on the very steps of the altar; her temples were pillaged and overturned, and her sanctuaries profaned. Yet, still yet, through all these horrors—throughout all these fearful oppressions and persecutions Ireland never, never lost the true Faith—never bent to the mammon of an unrighteous worship—never truckled to the Moloch of a lustful heresy. She preserved the Catholic Faith pure and inviolate. Her Hierarchy still remain intact, unshaken, and independent

—the only remaining monument of her national dignity. Yes, the Prelates and Clergy now assembled before me can proudly point to their election to their dignified office. They can trace their descent through a long line of illustrious predecessors from Saint Patrick, and through him from Celestine, the Chief Pastor of the Christian Church, and through that chief Pastor to St. Peter—the rock upon which our Church, the Church of the living God, has been erected by its Divine founder, whose holy word, and glorious promise we possess—that the “gates of Hell shall not prevail against it.” Yes, your Pastors present themselves before you as the successors of the Apostles—not like those self-commissioned teachers who derive their sole mission and privilege from some obscure and perishable sect, and who seek to usurp the functions of men who have been called by the Most High to minister in His temple, and to approach the Holy of Holies. Your Priests are not like these climbers over the fold, who endeavor to intrude their vanities upon the dearest and most sacred feelings of Christians—who seek to rush into the sanctuary, and seize the censor from the very hands of the anointed servants of God. No, brethren—dearly-beloved brethren—your true Pastors are not of this description. They come before you as the chosen of the Lord, sealed with the chrism of their holy office—trained up in the doctrines of truth, and rich in the treasures of the Faith—faithful servants of God, and Priests, once and for ever, after the order of Melchisedech. They did not assume their authority. They have been called, even as Aaron was, to minister in the temple. They are the true and legitimate successors of these Apostles of whom Our Divine Lord was the teacher, and to whom He said, “As the living Father hath sent Me, so also I send you. Go ye, therefore, and teach all nations, and behold I am with you all days, even to the consummation of the world.” In virtue of this high commission, your Priests are empowered to speak to you with authority, being, as Saint Paul says, “the ambassadors of the Lord God.” Christ himself, as it were, exhorting you; and it is in His name that they are authorised to claim your obedience in all things which regard your spiritual welfare. “Obey your Prelates,” says the same Apostle, “for they watch over you, and have to account for you to God.” But I will not do you the injustice, my brethren, of supposing that you will be wanting in obedience to your Pastors—an obedience for which the faithful people of Ireland have been ever remarkable. In the worst of times your pious ancestors revered and abided by their Pastors, as their only joy and consolation, next to God, in trouble and persecution. Nothing could shake that attachment between Priest and people—neither persecution, nor threats, nor tortures, could shake the devoted affection of your forefathers to their Clergy, and their reward was, that God has preserved to generation after generation of their children the blessing of the Faith. It is true, we have lived to see somewhat better times. The naked sword of persecution, it is true, is no longer unsheathed, but the hidden dagger still lurks unseen, and the specious poison of evil counsel is yet prevalent. Yes, the spirit of religious bigotry is still alive, and sanctions the enactment of new penal laws against you. We have a solemn duty to perform—it is our duty to protect the purity of our Faith. Our enemies may accuse us of seeking to establish the ascendancy of our Faith; but our simple answer to that calumny is, that it is untrue. No, but we seek to preserve the independence of our Church, and with the Divine blessing, we will maintain it. Yes, our Hierarchy shall be free. We may be afflicted with chains, or assailed by temptations, but neither chains, nor persecutions, nor all that the bounty of a ministry can bestow, shall ever purchase that freedom which we preserved through ages of tyranny. In weal or in woe, we, your Pastors, are with our people, and, in turn, will that people abandon us or cast us out? Oh, no!—the Catholic Clergy and people of Ireland were ever remarkable for mutual love and attachment, founded on a community of suffering through ages of woe. And ye, my beloved brethren, inheritors of the Faith, imitate, I beseech you, the piety of your sainted forefathers. Guard well that Faith which has been bequeathed to you—guard it as the apple of your eye—you will find it always your sweetest consolation here, and your surest hope for a happy hereafter. You must be Catholics, not merely in profession, but also practically; for without that mere profession is of no avail. It is true that “without Faith it is impossible to please God;” but it is equally true that Faith without good works is dead, even as the body without the spirit. Beloved brethren, see that you walk through life worthy of your Pastors as children worthy of the Faith. May God in His mercy this day grant you the graces of an enlivening Faith, a firm and truthful hope, and hearts inflamed with the Di-

vine charity of Our Blessed Lord. May He give you the grace to serve and love Him in this life by keeping His Holy Commandments, so that you may deserve to enjoy Him for ever in the kingdom of His glory, a blessing which from my heart I wish you.

### THE SECOND SESSION

was held in the cathedral on Saturday, a very numerous congregation attending. The ceremonies were conducted in the same imposing manner as on the occasion of the opening of the Synod on Thursday. After High Mass had been celebrated the Right Rev. Dr. Delany, Bishop of Cork, delivered an earnest and impressive discourse which was listened to with breathless attention, and the Archbishop having given the benediction, the proceedings terminated.

### THE BRITISH ‘GOSPEL MISSIONARIES’ IN IRELAND.

[Mr. O’Neil Daunt has addressed the following letter, under the signature of ‘A Western Catholic,’ to the editor of the *Cork Examiner*, and also to the editor of the *Glasgow Free Press*. We commend it to the perusal of the knaves, noddies, and bigots, who patronise the Protestant aggression upon Ireland]:—

#### TO THE EDITOR OF THE CORK EXAMINER.

Sir—I think the game is pretty well up with the horde of impudent adventurers who have been recently let loose upon this country for the purpose of disseminating Scotch and English ignorance and heresy amongst our people. Wherever they have gone, the Catholics have either let them preach to vacancy, or else laughed them out of the place; except in some cases where the insolence of their revivings proved rather too much for ordinary patience. In several towns they were totally unable to muster any audience, unless a few children, who were drawn by curiosity; and who, as soon as they discovered that their faith was the object assailed by the strangers, interrupted them by whistling and hooting. In Limerick the trampers had to fly for their personal safety. In various other places they were obliged to procure the aid of the police. In a word, their reception through the length and breadth of this Catholic kingdom has been marked with either the neglect, or the ridicule, or the horror and resentment of the people.

Now, sir, some of these gentlemen are considered great luminaries among the various branches of their schism. I fully expect that on their return to England and Scotland they will describe the Irish people as having greeted them with ardent enthusiasm. They will tell their gullied audience at Exeter Hall and elsewhere that the Irish people are eager to fling off the trammels of ‘Popery,’ and to embrace the blessed doctrines of that schism which they have the brass to denominate (I quote from their placards) ‘the gospel of Jesus Christ.’ Are there no means of disabusing the British mind from these misrepresentations, and of protecting our people from being again infested with a flying army of audacious bores?

I travelled lately with an English tourist, who, in the simplicity of his heart, seemed anxious to learn how or why it was that the ‘Missionaries’ were so ill received by those to whom they came to communicate the blessings of Protestantism. I told him that if they wished for a welcome in Ireland, Protestantism was the very last commodity they should come freighted with; seeing that we knew a vast deal more than we liked about Protestantism already, and had not the slightest curiosity to learn anything more of it. That we saw it developed in the robbery of the Catholic Church in every parish in the island; the ancient funds bestowed by the Catholic piety of former ages being now grasped by ministers deriving their spiritual mission from King Henry VIII. or Queen Elizabeth. That when famine overspread the land, when the productive powers of the soil were dried up, when crowds were perishing around us, and when landlords were obliged to lower their rents to meet the fall in agricultural interests, the corporate Protestantism of Ireland wrung out the tithe rent-charge with merciless rigor; extorting the last farthing that could be extorted, no matter who might be beggared and starved by the process. I told my English fellow-traveller that this was our bitter experience of Protestantism in Ireland; this, and vastly more than this. And that an attempt to thrust more Protestantism upon a country that already ached to the very marrow of its bones from the native supply of the article, was an experiment of which the impudence was only to be equalled by the folly. I added that, if the ‘missionaries’ visited me, I should beg of them in the first place to teach the parsons the common honesty of relinquishing their unjust monopoly of the Catholic Church funds. That as long as Protestantism should continue in every Irish parish thus incarnated in a living embodiment



of fraud, its antagonism to the plainest dictates of justice would suffice, apart from every other cause, to secure for it an unpopularity co-extensive with its existence.

Hitherto we have considered the insolent character of the 'mission' with reference to the country the missionaries have invaded. But that character appears in a much stronger point of view when we take into account the moral condition of the country that has sent them forth to teach us. In the recent work on Ireland, by Dr. Forbes, physician to her Majesty's household, the author shows, by statistical proofs, that the proportion borne by English to Irish bastardy, as revealed by the comparative proportions of illegitimate children in the workhouses of both kingdoms, is sixteen to one.

This comparison of the relative amount of bastardy in the English and Irish workhouse does not by any means represent the entire English excess of illegitimate births. A great proportion of that excess is disposed of by infanticide. And it is also reasonable to suppose that, in a country so much richer than ours, a comparatively small proportion of illegitimate children find their way into the workhouse. If the real excess thus indicated could be ascertained, we should probably find that English bastardy bore to Irish, not the workhouse proportion of 16 to 1, but a proportion of something like 50 or 60 to 1.

Dr. Forbes pursues his inquiry through Ireland; and the result is that the prevalence of immorality keeps pace with the prevalence of Protestantism in a very remarkable manner. He arrives at this conclusion by comparing, as in the former case, the numbers of the legitimate with the illegitimate children in the workhouse. Here are his figures:—

	Illegitimate	Legitimate.
Connaught, ....	1	to 23
Munster, ....	1	to 21
Leinster (this includes the metropolis), ....	1	to 11
Ulster—the 'Protestant province,' ....	1	to 7

Look, again, at Lord Shaftesbury's account of the frightful immorality, the utter godlessness of various rural districts in England.

In February, 1843, his lordship, then Lord Ashley, delivered a memorable speech, teeming with evidence of the enormous depravity of the English working classes. From a body of evidence respecting Yorkshire, Durham, Lancashire, North Staffordshire, and Cumberland, his lordship extracted such instances as these:—"A girl of eighteen said, 'I never heard of Christ at all.' This was very common among children and young persons. Crowds of children had never heard of God." At Leeds his lordship stated that troops of children of both sexes, apparently fourteen or fifteen years of age, were in the habit of promiscuously meeting for the most abandoned purposes. He quoted a lady, aged sixty, named Charlotte Kirkman, who said, 'many women now have children at fifteen. I think bastardy almost as common now as a woman being in the family way by her husband.'

From Halifax—"You have expressed surprise," says an employer, 'at Thomas Mitchell not having heard of God. I judge there are hereabouts very few colliers who have.' In 1843, an intelligent and well-informed correspondent of the *Morning Chronicle* described the rural population of Dorsetshire as being 'characterised by base ignorance, the reputed and visibly universal want of female decency and virtue, brutal manners, and a ferociously expressed hatred of the gentry and clergy.'

The report of the (English) Church Pastoral Aid Society for the present year, informs us that 'Infidel lectures are constantly delivered on Sunday nights in various parts of the metropolis and provincial towns, which are largely attended by the working classes.' In fact, the witnesses of British profligacy and British irreligion are so numerous, that it is impossible in the limited space of my present communication, to do more than very briefly refer to a few striking testimonies. Look at the work entitled 'London Labor, and the London Poor,' in which the author reveals that among an enormous mass of the trading and working classes in that city, not a notion exists that the marriage tie is required to sanctify the union of the sexes. Look at Mr. Hume's return, last session, of the comparative drunkenness of London, Edinburgh, and Glasgow; by which it appeared that the per centage of Edinburghers taken up drunk in the streets by the police within a twelvemonth was three fold the per centage even of Londoners; while the per centage of Glasgow drunkards was five-fold that of their bibulous brethren of London. In Glasgow, it appears that one inhabitant out of every twenty-two had been taken up drunk in the streets by the police within a twelvemonth. It is worth noticing that the Anti-Catholic bigotry of London, Edinburgh, and Glasgow, exists in about the ratio of the comparative drunkenness of those cities—Glasgow being, in both particulars, decidedly the worst of the three. Look, again, at the report drawn up by Mr. Logan, a member of the Glasgow City Mission. I will not disgust Irish readers with the beastly details, details which inculcate the externally decent and orderly classes of Glasgow society as well as the openly shameless and abandoned; but I will recommend the perusal of Mr. Logan's tract to such of the 'missionaries' as that most profligate, most drunken, most pharisaical, and most anti-Catholic city has sent hither; and I will ask them how have they dared to assail our faith, which, under God, has preserved us from this reckless extravagance of wickedness, and to propose to us the adoption of their variegated misbelief which has not availed to keep Glasgow from so vast a moral leprosy? Why, sir, when passing through Glasgow last year, I saw in one of the city newspapers a notice of an Atheistical Society attended by the Glasgow working classes. Thank

heaven the 'Reformation' has not yet extended itself in Ireland to such an extreme as this. Here, thank heaven, it has been kept in check by the presence of the Catholic religion. So far as it has gone, it has been supported, step by step, by the secular power; and has been adopted through the operation of some temporal motive.

If the 'Missionaries' possess one particle of shame or of conscience, they ought at once to retreat from a land whose moral state, as influenced by the prevalence of Catholicity, is as far superior to that of Great Britain as light is to darkness. God knows we have sins enough to answer for. Wherever there is a man there is a sin; and I seek not to palliate the faults of Ireland. But, thanks to our religion, we have not yet arrived at that utter desperation of iniquity, hoping nothing, fearing nothing, believing nothing, an iniquity unconscious of any sort of moral restraint, and rioting in every accessible licentious indulgence; which in the countries of Cranmer and Knox is so oddly associated with the lofty evangelical pretensions of the self-conceited Pharisee.

Keep on the outlook, Mr. Editor, for the harangues of the 'Missionaries' on their return to England and Scotland. What a flourish of trumpets we shall have, how Ireland 'thirsted for the word,' and how the affectionate veneration of the Papists, now beginning to open their eyes, welcomed the British apostles of the Reformation. Another magnificent subscription, and Ireland will be Protestant.

N. B.—Not a word of the dead cats, rotten eggs, and whistles—Yours, dear sir,

A WESTERN CATHOLIC.

### IRISH INTELLIGENCE.

**THE QUEEN'S VISIT.**—The *Freeman's Journal* says, on "good authority," that her Majesty, previously to her departure, gave directions to have the principal apartments of the Castle of Dublin newly decorated, and other material improvements made in the internal arrangements, preparatory, as it would appear, to a repetition of her Majesty's visits to this country.

**AN INCIDENT IN HER MAJESTY'S VISIT TO DUBLIN.**—On Saturday, as her Majesty's carriage was proceeding through the lawn in front of the national schools, when she was taking her departure a respectfully dressed man came forward from the crowd which lined the side of the avenue by which the carriages were passing, and threw a folded paper into her Majesty's chariot. Police constable Conlon, 208 C, who happened to be standing by at the time, took the man into custody and conveyed him to Sackville-place station-house, having previously secured the paper, which, on being examined, was found to be a petition to her Majesty, imploring her to grant him some means to recover the sum of £50, which he had lent to an officer, and which money he could not get refunded. It appears that the prisoner's name is Richard Andrew Burnett, by profession a musician, and organist to the protestant church at Naas. From his own statement, made to the police, it appears that he had forwarded a most voluminous petition to her Majesty, at the vice-regal lodge, and no reply having been given to the communication, as a last resource he threw the paper into the carriage, believing, as he did so, that her Majesty would read it. As the prisoner was removed in custody through the streets, it was as much as the police could do to save him from the fury of the people, who were under the impression that he had attempted to inflict some injury on her Majesty's person. The paper was sent to the castle, and the prisoner has since been liberated on his own recognizances to appear before the magistrates if called upon to answer the charge. The prisoner, who declared that nothing could be further from his intention than to annoy or alarm her Majesty, was discharged in pursuance of instructions from the vice-regal lodge.

**THE DUBLIN EXHIBITION.**—We have seen the great Dublin Exhibition, and with that hope and confidence for the future of Ireland which all who have seen it cannot fail to indulge. It excited an unwonted feeling, after the din of civil discord and religious warfare which alone has jarred upon the ear in that hitherto distracted land, to catch the hum of admiration, and mark the earnest looks of honorable pride and satisfaction which now fills the area of those vast halls. For the first time the people of Ireland have been taught to estimate their industrial strength, and have discerned with glad surprise, the career that opens to them on the hitherto unentered arena of creative art. We do not exaggerate when we say that had we not witnessed the London Exhibition of 1851, we should have left the Dublin Exhibition of 1853 with the conviction that the world never produced any scene surpassing it. Its projectors have shown a true discretion in adapting the dimensions of their magnificent building to the reasonable estimate of their means for filling it. By avoiding ambition they have secured success. Every inch of space is covered by the abounding products of inventive industry, and all that was attempted was triumphantly achieved. In the structure of the building they have remedied defects in the Crystal Palace, of Hyde Park, and introduced several amendments. In the arrangements within they have also added new features, which give it attractions unattempted in their great prototype. For example, we believe a more gorgeous gallery of modern art is not to be found in Europe, than the wonderful collection of paintings now exhibited in Merion-square. And the traveller is arrested by a new and powerful interest on entering the Hall of Irish Antiquities, in which the monuments of every era, Celtic, Scandinavian, and Saxon have been brought together in profusion unprecedented; in works of metal and of stone; in gold, pearls, and precious gems. When, glancing from these intellectual equipments of the Irish for an honorable contest with their fellow-countrymen in England, we turn to the vast displays of material, her vegetable and mineral resources, as developed in the same Exhibition, we derive the confidence of which we have commenced by the expression that Ireland has within herself all the elements of a great creative country; and that the moment has already arrived when, her ambition having been fired by the new-born consciousness of her powers, we may look to see her enter on her new career, as a successful competitor with Great Britain in the struggles for manufacturing distinction.

The property of the condemned Kirwan, producing about £200 a-year, has been forfeited to the crown.

**THE DARGAN INSTITUTE.**—Liberal contributions and offers of assistance are received daily at the offices of the committee, Commercial Buildings, Dublin.

**REPRESENTATION OF LISBURN.**—A new candidate for the borough of Lisburn is in the field. Mr. Jonathan Joseph Richardson, of the Island, the well-known linen manufacturer, has addressed the electors. Mr. J. J. Richardson, who is a member of the Society of Friends, thus states his political creed:—"My political views are those of a liberal Conservative, advocating free trade in its most extended sense, and I would give my cordial support to an equitable settlement of the present unsatisfactory relations between landlord and tenant."

**LITERARY PENSION.**—The *Dublin Evening Post* says:—"Frishtens of all classes and parties will be gratified to learn that the long and valuable services of the Rev. William Hickey, a clergyman of the Established Church, and the popular agricultural writer under the well-known name of 'Martin Doyle,' have been recognized by her Majesty, who has been graciously pleased to grant him a pension of £80 a-year out of the Literary Fund."

**DEATH OF RICHARD GOULD, ESQ.**—We regret to announce the demise of the above gentleman, who was one of the most respectable citizens of Cork, and allied to one of our highest commercial firms. Mr. Gould took a very active part in local municipal affairs, in which he distinguished himself by great ability. Mr. Gould was known in private life for his charitable disposition, and was a prominent member of the Society of St. Vincent de Paul.—(*Cork Examiner*.)

**THE HARVEST AND THE CROPS.**—New oats are already producing very high prices at the country markets. The *Belfast Mercury* states that Mr. Higginson, J.P., disposed of a fine lot at Lisburn on Tuesday, at the rate of £7 10s. per ton. "This (adds the *Mercury*) augurs well for growers, at all events; and now that the masses of consumers are in receipt of such ample wages, and prices are within the means of all classes of laborers, the farmers, or rather the 'farmers' friends,' as the Protectionists were wont to dub themselves, are likely to find a good deal of difficulty in getting up 'a cry' about free trade and ruined agriculture during the coming season. Seven shillings and six pence per cwt. for oats put off the straw, is perhaps the most remunerative rate of value received for new oats in the August of any year since 1816, taking any three seasons' average."

**ROSCOMMON.**—A considerable portion of oat crop has come under the sickle. The crop will not, we fear, be equal to that of last year; but the produce will be much better than was anticipated some weeks since. Although the leaves and tubers are blackened, yet the potato is found very superior in size and flavor to any grown in this quarter for the last seven years, notwithstanding the late heavy rain.—(*Boyle Gazette*.)

**CLARE.**—We are happy to say that a very favorable change has taken place in the state of the weather, and harvest operations are now being carried on with much activity. The late rains have not proved of any serious injury to the crops, which promise in general an abundant yield.—(*Freeman*.)

**THE WEATHER—THE CROPS.**—Since Thursday the weather had gradually cleared up. A succession of fine sunny days has enabled the farmer to proceed with every description of agricultural operations. The harvest is progressing rapidly; another week will see the cereal crops safely housed and staked. The late heavy rains slightly injured the roots crops. On Friday and Saturday evenings a beautiful display of the aurora borealis attracted general attention.—(*Clare Journal*.)

**THE CROPS IN THE ARDS, LECALÉ, &c.**—Our traveller sends us the following:—"I have just made an examination of the crops in this part of county Down, and now give you the result, which I am sorry to say is not 'most favorable.' The potato was not so good, either in quality or in quantity, since before the 'famine,' as it was up till within the last fortnight. During this time, however, the very weighty rains, and other causes, have sadly affected the tops, and, I am afraid, to a considerable extent, the tubers of the plant. Agriculturists are in hopes, nevertheless, that there will be a good many saved. Of late years, beans have been largely cultivated in this district, and hitherto they have turned out a very profitable crop. This year they are almost entirely destroyed by a disease, which appears to be very much like that which has hitherto destroyed the potato.—Flax, which has been more grown during the last two or three years than formerly, is decidedly a light crop, in some places almost a total failure, the drought at sowing time, and the heavy rains at ripening time, making it both short and of bad quality. Wheat will turn out pretty well in yield, though it is thin; and oats will be a good crop with little straw. The harvest has commenced everywhere, and already a considerable quantity has been well sved. There was a fear some time ago that there would be a scarcity of hands. It has turned out, however, that quite enough of them are forthcoming to secure the grain."—(*Burner of Ulster*.)

**HARVEST PROSPECTS.**—The potato markets are amply supplied, and the quality, if possible, improving. No such thing as a diseased potato is seen about Dublin. Mr. John Lamb, the Quaker correspondent of the *Northern Whig*, has just completed a tour of nearly the whole of Ulster, and according to his observation, there is throughout that entire district a greater breadth of land under flax and green crops this year than last, and, consequently, less under grain. Of the latter, the falling off is principally in wheat. Of the general condition of the potato Mr. Lamb thus reports:—"The potato crop is so far excellent; they are generally large in size and very abundant in the ground; and where proper kinds have been planted, they are universally found to be dry and firm like bread. We have had nothing like this year's crop since 1845. There are more or less indications of the disease in every district I passed through; in many cases it is confined to the leaves as yet, but in other the leaves and stalks are quite black and rotten, and after rain the smell is very offensive. I have not seen half a dozen diseased tubers this year, either among my own or during my journey, and several farmers I conversed with gave me the same account; yet, I am told a gentleman near Belfast, who is digging half a ton per day, found some of his deceased a week ago, and the proportion increased regularly every day until he had two stone of bad out of the half ton; the last day or two the proportion of bad has been decreasing, which is a good sign. If only three-fourths of our potato crop remain sound we shall be well off, and have an abundance of food."

**THE EVANGELISERS.**—The following is an extract of a letter received from a Protestant gentleman of P. C. D., by a friend who has handed it to us (*Cork Reporter*) for insertion:—"I attended a meeting last night at the Rotundo, whereof I enclose you a ticket. I was much refreshed, and, I trust, duly improved the opportunity to my own profit. The reverend gentleman seemed to have run away a good deal during the last month. They all seem to have acted, faithfully and unanimously, on the principle that the moment any one told them there might possibly be any opposition, it was the best thing to bolt at once, or else to shut themselves up in their lodgings, and spend (as one of them said) 'a quiet and undisturbed Sabbath,' which, it appeared to me, might have been done with greater security and less expense in Scotland, whence he had come. They all looked, I thought, whole and healthy, considering what they had gone through. Every one of them whom I heard speak would, beyond all doubt, have been murdered and mangled in a way horrible to contemplate, if he had done something which (by a special interposition of Providence, of course,) he did not do. None of them, however, were murdered or hurt, and, it seems to me, they took uncommonly good care they 'wouldn't' be. However, there is 'a great work going on,' and 'great doer' (a coach-house door, probably) 'has been opened.' One of the men spoke in an accident that N—and I found it very difficult to understand; and in Tipperary (where he had been) I am certain no one could understand one syllable. There is something grand in the idea that a hundred men, utterly ignorant of the people, the habits, and everything else in Ireland, should come over here to effect, in a month, what a large church establishment, and no end of sects, have failed to do in centuries. In my opinion, Protestants and Catholics, alike, should have joined to dismiss these gentlemen, and should have given them no countenance whatever. The conceit of the men to expect to do what a larger and more efficient staff, in a much longer time, could not accomplish, with respect to the Irish Catholics—

"Quod neque Tydides, nec Larissens Achilles,  
Non anni domuere decem, non mille carinas."  
*Anglice.*

"Though Moriarty, Dallas, Tuam,  
With meal and soup had failed to do 'em."

A recent publication of the *Galway Vindicator* contained the particulars of several instances of the break-up which is proceeding in the Souper camp. On Sunday week the Curate of Clifden, the Rev. Mr. McManus, received back publicly at last Mass sixteen apostates into the fold of Christ, who openly acknowledged the scandal they had given, and implored the pardon of God for their guilt, and it is expected that several of their companions in hypocrisy will speedily follow their example. The same journal mentions that a Souper Schoolmaster who had been located on the Island of Tarbert, near Clifden, came a short time since on shore with his whole flock of Scholars or disciples, and kneeling before the same Priest, implored to be taken back into the Christian Church.—It also mentions the fact that the recent occurrence of the extraordinary process called by Sir Jonah Barrington, that of 'lending a congregation,' in which the Jumpers of one parish were publicly paraded as the converts of another. In our publication of last Saturday, there appeared a letter from the pastor of Clifden, the Rev. Mr. Flannely, to the Tuam Superintendent, expressly charging him with the fact of having travelled all round Connemara on his late visitation, the same congregation accompanying him throughout his tour. To show the desperate straits to which the managers are driven in making up even this travelling retinue, he mentions that four starved-looking Jumpers were carted from Salruck, one of the principal soup depots, to Cleggan, a distance of sixteen Irish miles, the Rev. gentleman having met this sorrowful cartload on the way. The testimony borne by the recent letter of the illustrious Archbishop of the west, combined with the constant occurrence of facts such as these, proves that the "reformation movement" in the west is in the last stage of its existence. We are by no means sanguine that, with the decay and extinction of apostasy, the organization of the soul traffic will cease. The large number of almost illiterate men from the laboring classes, who are supported in idleness, and frequently in vice, as "Scripture-readers," &c., by the soup-distributing societies, and the number of Parsons of the most inferior order employed in the undertaking, who have no means of obtaining an honest livelihood, must have the effect of continuing the system long after the extinction of its vitality. Numbers have been put through the function of pretended ordination at the hands of the Government Superintendents, without any preparatory university or any other instruction, and wholly regardless of their antecedents, to enable them to set immediately about the work of perversion—the knowledge of the Irish language being generally accepted as an equivalent for collegiate degrees, education, and character. Apostate Priests suspended for drunkenness or more disgraceful crimes, students expelled from Maynooth, and persons who have been convicted as criminals for serious offences, have been among the number of those thus promoted.—That such persons will make a most determined effort to retain their hold, hardly admits of doubt; but it is not to be feared that they will succeed, by any imaginable stratagem, in exacting the supplies for any length of time after they shall have been wholly left without followers.—*Tablet*.

**PROTESTANT POORHOUSE CHARITY—VERDICT OF MANSLAUGHTER AGAINST THE AUTHORITIES OF THE STOCKPORT UNION.**—An inquest was held on Friday before Mr. Davis, one of the coroners for the county, and a respectable jury, at Baggot-street Hospital, upon the body of John Webb, an infant whose death had taken place under the distressing circumstances detailed in the following evidence:—

Mary Webb, the mother of the deceased child, having sworn, said—'I resided in England for the last three years, where I was married to my husband, John Webb, an Irishman. My husband died about three months ago, after which, being in a weakly state and destitute, I was obliged to go into the Stockport Union Workhouse, where the infant now dead was born. On Saturday, the 27th of August I was examined by a surgeon, whose name, I think, is Mr. Brown, who said, 'you will do.' I was then taken to the nursery, and was informed by one of the female attendants there to take some coffee and bread, as I was about to start for Ireland with several others, and that if I did not do so I would be taken away without it, as the master of the workhouse, Mr. Barrington, was in the office along with a man who removes the paupers from the workhouse on shipboard on their



passage to Ireland, and that they were waiting for me. Upon hearing this I remonstrated and pleaded the delicate state I was in, and the weakly, almost dying state of my infant, that we were unfit to undergo a journey, and begged to remain, but my entreaties were disregarded. I was taken with ten or twelve others, brought to the railway station, put into the train, brought down to Liverpool, placed on board a steamer vessel, and between one and two o'clock on Sunday, the 25th ult., I arrived in Kingstown. During the passage over, and from the time we left Stockport, my child became worse. On Tuesday I travelled as far as Ball's Bridge, and had to stop in the house of a Mrs. Bryan, where my child died between three and four o'clock, yesterday morning. I am of opinion my infant's death was considerably accelerated, if not caused, by the removal from the workhouse at Stockport, where I prayed to be allowed to remain. I am a native of the county Galway. The coroner having summed up the evidence, the jury returned the following special verdict:—"That John Webb, an infant about two months old, being sick and weak, and unfit to bear a journey, was, with his mother, Mary Webb, on the 27th of August last, forcibly removed from the Stockport Union Workhouse, brought in a railway train to Liverpool, placed on board a steamer, his mother being supplied with a loaf of bread and fourpence, and landed at Kingstown; that said Mary Webb being unable to travel until Tuesday last, did on that day, with her child, get as far as Ball's Bridge, where the child died, and that the cause of the child's death was starvation and cold consequent on his removal in such a state, and under such circumstances, by the authorities of the Stockport Union Workhouse; and we request the coroner to forward a copy of the inquisition and depositions to Government, in order that a prosecution may be instituted in Stockport against the parties properly chargeable, but whose names we are not from the evidence able to give."—*Tablet*.

**RELIGIOUS EQUALITY IN BUSHMILLS.**—A pious contemporary infatigably us that there was what it calls "a Protestant source" at Bushmills last week. It was held in "a store," a very select spot for such a display. Mr. John Jellett, the Ballymena coroner, presided with as much solemn importance as if he were "sitting" on a body with an enlightened jury around him. This impartial public functionary gave the usual Orange toast on the occasion—"The pious, glorious, and immortal memory" of the Dutchman. And the Rev. Mr. Millar, of Belfast, exhibited his appreciation of religious liberty, by making a flaming speech on "Protestant ascendancy all over the world." This sufficiently explains the character of the source, which congregated so many curiosities appropriately together in "a store;" it is necessary to suggest that Bushmills is celebrated for something else besides "Bohea tea."—*Ulsterman*.

**LECTURE ON LOYALTY.**—Surgeon M'Eltheran has delivered a lecture in the theatre of the Mechanics' Institute, Dublin, on the Subject of loyalty. There was a very numerous and respectable attendance.—He was loudly applauded on making his appearance, and his discourse was listened to throughout with the deepest attention. He said he should be very cautious in what he said about loyalty, because he expected a nice fat place some of those days, and it was a dangerous thing to meddle with politics, which meant now-a-days that a man must not call his soul his own. It would be better for him in a worldly sense to take a middle course, but there was an old Athenian law engraved on his heart which condemned want of principle. The Athenians put to death the men who might be found basely sneaking away from a public contest—these fellows who would selfishly wait to see how the tide would turn—these knowing, prudent men of the world who would suffer their fellow citizens to risk their fortunes, and even their hearts' blood, that they might take advantage. If the educated man who lived by the public was not eligible to speak on public matters, who was? Was it the poor heart broken, cowering peasant, who sorely felt, but could not understand the nature of the tyranny that bows him to the earth? The *Times* newspaper, together with the small fry, who could never write a leading article till they saw what the blusterer said, had been extremely generous on the matter of the Queen's visit to the Irish Exhibition. It was quite clear that they would never be poor again, and these wonderful Saxons had made the remarkable discovery in this year of grace that Irish agitation had been altogether the work of the demagogues—these demagogues that would not let honest landlords and paternal rulers alone. It would appear that they were the most loyal and contented people under heaven—that they adored the rickety old law church—that they would like to see their convents inspected daily by English officers—that they worshipped their owners, the landlords, and prayed daily that they might be "happy and glorious long to reign over them." He did not deny that her Majesty received a hearty and respectful welcome, but he should protest against these exaggerated reports, which are calculated to make foreigners look upon them as weak, fickle people. The lecturer here gave a humorous account of what he saw at "the public, private visit," but amid all the parade his eyes were lifted to the figure of his own mother Erin, seated aloft on the temple of Irish nationality, now filled with the money changers and the spirit of Saxon paganism worship. The lecturer then gave his views of the nature of loyalty, which he said could only be properly felt and understood by a Catholic Christian. The Catholic view is a rational fidelity, dependent on divine authority—all else was slavish flunkeyism.—But in reality loyalty in the present day meant slavish submission to their aristocratic owners. He remembered, and could still feel, the affection which he had for the good Queen Victoria when the Orangemen were roaring out "to hell with her" because she was not a bigot. Her frank, kind visit to Dargan proved that she could be a Queen if not surrounded by the dense mass of flunkeyism that kept her from the people.—He drew a historical contrast between what he denominated the slavish, selfish, beefsteak loyalty of the Saxon, and the generous fidelity of the Celt. He passed a high encomium on Mr. Dargan on speaking of the true destiny of the Celtic nation, and warned them against the English civilisation which was held up for their example. In conclusion he would respectfully and earnestly beg of them to despise the patronage of the aristocracy which was but a coming back to the old slavish Saxon system, and the petty monopolies which were contrary to the spirit and intelligence of this age.—*Freeman*.

**EMIGRATION.**—We have still to record the unabated progress of the emigration movement in this locality; and though the current may not be so rapid, still it is

steady and continuous. The number who bid farewell to their native land since our last were sixty-one persons—twenty-seven of whom left this morning. The heart-rending character of the scenes on the railway platform, on those melancholy occasions, the most graphic powers of description would fail to portray. The lingering embrace of parting relatives, brothers, sisters, sometimes wives and husbands—the tearful farewells, broken by sobs and passionate wailings, and the long mute gaze of agony, more expressive than even the loudest demonstration of sorrow are scenes of such daily occurrence as scarcely to excite the observation of the casual spectator.—*Galway Vindicator*.

**REDUCTION OF PAUPERS.**—It is a long time, indeed, since the number of paupers in the Waterford union was so low as it is at present. On this day twelve months there were 1,817 persons in the house. Today there are but 1,216, giving a reduction in favor of this year of 601.—*Waterford News*.

**RIBBONISM—SPECIAL COMMISSION.**—It is reported that a Special Commission will be issued ere the close of the present month for the counties of Monaghan, Louth, and Antrim, for the trial of the gangs of Ribbon conspirators that are now in custody.

**PROSPERITY OF BELFAST.**—At the meeting of the Belfast Harbor Board, on Tuesday last, it appeared by the secretary's report, that there had been a considerable increase of tonnage for the past quarter over the same quarter of the past year by 74,663 over 58,713. The report also stated that the increase of income for this year over the past will probably amount to over £3,500.

The moment the very name of Ireland is mentioned the English seem to bid adieu to common feeling, common prudence, and common sense, and act with the barbarity of tyrants, and the fatuity of idiots.—*Rev. Sydney Smith, (Plymsey's Letters,) 1847.*

**THE IRISH IN AMERICA.**—It has been stated to us by the Rev. Mr. Roche, a highly respectable priest, who has spent very many years on the mission in America, that a statement recently published by a rev. gentleman who is at present on a missionary tour in the United States, to the effect that the Catholics, on their arrival on the other side of the Atlantic, quickly apostatize from their faith, is not founded on fact; on the contrary, that there exist no substantial ground whatever for the statement. The Rev. Mr. Roche, has had a wide and extensive experience. He has been much through Canada and other parts of the American continent. His mission is cast, for the greater part, among the Irish settlers. He knows them thoroughly in many of their locations. He has had means of judging of them, such only as can be enjoyed by a missionary living in the midst, not of a casual visitor who can know but little, except from hearsay, and hearsay very often without truthful information to warrant its acceptance. Mr. Roche states that the Irish Catholics in America, as far as he has been able to judge, are true to their religion; and that the apostate among them is as rare and as obnoxious as he is at home. It has been further averred that the statement of the Rev. Mr. Mullen has given dissatisfaction in high quarters in America; and that more than one bishop has signified his displeasure that it should have been heedlessly made.—*Limerick Reporter*.

A pleasing instance of the filial piety of an Irish exile occurred in Castlebar, on Thursday morning. A poor old beggarman entered the shop of Mr. Henry Murphy, to beg a bit of tobacco, when the shopkeeper handed the suppliant an American letter from his son at Brooklyn, U.S., in which was a cheque for £4, and a promise of a larger sum upon acknowledging the receipt of the then remittance. The writer stated that he, a common laborer at the docks, was in the daily receipt of 16s. 1 was well respected, and had plenty of money and clothes. The joy of the poor old man was unbounded.

GREAT BRITAIN.

**CONVERSION.**—On Saturday, Aug. 20th, Edward Lucas, Esq., of Croydon (a near relative, if not a brother of Mr. Lucas of the *Tablet*;) was received into the Catholic Church by the Very Rev. Dr. Whitty, V. G., provost of Westminster.—*Catholic Standard*.

We believe the feast of St. Matthew (the 21st inst.) is fixed for the consecration of the Bishop of Nottingham, which will take place in his Lordship's Cathedral. A contemporary states that the Coadjutor Bishop of Liverpool will not be consecrated until the 25th inst., at Liverpool.—*Ibid*.

**PORTRAIT OF THE REV. DR. CAHILL.**—A large sized lithographed portrait of the Rev. Doctor Cahill has just been brought under the direction of a very influential committee and lay gentlemen in Liverpool, where the utmost anxiety has been displayed to do honor in some marked and enduring manner to the great champion of Catholic, civil, and religious rights, and to render appropriate homage to the learning and ability of the gifted divine.

**ECONOMICAL PROSPECTS.**—The Ministers, in the speech at the prorogation, took credit to themselves for every favorable circumstance in our condition. Are they prepared equally to assume the responsibility of every adverse incident? There is a cloud hanging over the Stock Exchange, and the efforts made by Continental Governments to keep down the price of corn warn us that a time of trial, if not of scarcity, may be at hand. It is not our wish to excite alarm, but it would be folly to disguise the truth. We believe that England was never less prepared to meet a deficiency in her harvest than at the present time. There is now no huge stock in bond to be set free when prices should rise to a point indicating real scarcity; and that there will be a serious deficiency in our home growth, as compared with past years, is now a point settled past doubt. For several seasons the farmers, owing to the low rates of corn, have paid more attention to grazing than to cereal produce; but, independently of that, the last autumn was peculiarly unfavorable to getting seed in the ground. In some cases the sowing was deferred until too late in the spring; and in others, owing to the continuous rains, the seed perished in the earth. Generally throughout England the wheat has proved thin, while the rain at harvest time must damage the quality of the yield. The rise by the Bank in the rate of discount to 4 per cent. is a significant fact, and in spite of the continued arrivals of gold from Australia, the return of the Bank bullion this week shows a decline of £189,721 on the previous statement.

Sir Wm. Molesworth, Bart., is a wealthy landed proprietor, owning 70,000 acres of land in England. He is one of the leaders of the English Radicals, and contributes very largely from his private fortune to the advancement of Sound Reform principles. Sir William has written many political articles in the *London Review*, in which he exposed the design formed by the Orangemen of Ireland and England, with the Duke of Cumberland at their head, to change the succession to the Throne in favor of the Grand-Master. Sir William was active in getting up a criminal prosecution against the Duke of Cumberland and other officers of the Grand Orange Lodge, of England, for belonging to an illegal society. Everything was prepared for the trial; the most eminent Counsel were retained; indictments were drawn up; considerable sums expended in obtaining evidence, and everything was prepared to bring the Royal Duke, Lord Kenyon, the Dukes of Gordon, Winchester and their titled friends before the Central Criminal Court, London, there to answer for their misdeeds, when the King's Ministers step in and put down the association. It was Sir William who said that the Canadians were morally bound to resist, if the Russell resolution passed.—*McKenzie's Weekly Message*.

The sum realized for cattle, sheep, pigs, and fowls, at the sale of Earl Ducie's stock, was £12,917. One boar fetched 62 guineas; five six-tooth Southdown ewes went for £9 a head; a four-tooth ram realized £60; a Cochon China cock, which cost Lord Ducie 40 guineas, produced £28 7s. Several of the purchasers of cattle were from New York.

Complaints come from Tynemouth that the French fishermen off the South Northumberland coast are infringing the international fishery-laws. According to these, "foreign craft are not allowed to cast their nets within three leagues of the nearest promontory; but, in the absence of the proper authorities, the Frenchmen have fished within a couple of miles of our coast, and having heavier gear and three or four times the number of hands to our boats, they have shot over our men's nets, and done a deal of mischief. Our men also accuse the Frenchmen of cutting their nets and stealing their fish.

Whether the question of war with Turkey and Russia is believed to be settled in the minds of the people the activity displayed in every department of the royal arsenal argues to the contrary. There have been almost daily additional entries of men and boys, and orders have been received for further entries during the ensuing week.

**SCOTTISH EMIGRATION.**—A gentleman, residing in Newry, who has recently returned from Scotland has informed us that from several districts of that country a vast number of farmers had left for Ireland. In fact, so numerous had been the hordes of emigrants that their departure had created quite a new feature in modern Scottish history. It is remarkable that but few of those parties have settled in Ulster, indeed none in this district, the south and west offering stronger temptations, by reason of superior soil and lower rents.—*Louth Pilot*.

**PREACHING AT A DISCOUNT IN DUNDÉE.**—Although some years have elapsed since the following circumstance took place, we do not remember ever having seen it recorded in type. An individual pretty well known at one time in Dundee by the sobriquet "Daft Davie," a sort of non-descript half weaver, half itinerant preacher, paid a visit to Arbroath in prosecution of his evangelical calling, having previously experienced in propria persona the truth of the venerable saying, "a prophet hath no honor in his own country." Davie was holding forth at a street corner in Arbroath when he was unceremoniously interrupted by a burgh officer who took him into custody on a charge of creating a crowd. Davie's ecclesiastical exhibitions, it may be here stated, were by no means remarkable for reference or decorum, as, at the instance of any profane wag in the crowd, he would stop in the middle of prayer and strike up "Tullochgorum," or any other popular melody. Having been brought before a magistrate, Davie was interrogated as to his calling. "Callin', mon, callin'," replied Davie, with rapid utterance. "I am a weaver, mon, a weaver; an' when it fails, I tak to the preachin'." "Well," said his worship, "but why don't you preach in your own town, Dundee?" "Dundee, mon, Dundee," said Davie, "why, mon, the folk in Dundee dinna gie a— for the Word of God; for I wou'd make a muckle there o't as get my mouin'." Davie was dismissed from the bar on condition that he left the town and returned to his own town.—*Dundee Advertiser*.

**CHARGE OF FORGERY AGAINST A CLERGYMAN.**—A case of forgery against a clergyman named Langley, of Berkshire, was investigated on Tuesday se'nnight, when it appeared that he forged his sister's name to a mortgage, as security for the payment of £100. The rev. defaulter fled about 12 months ago.

**FUGITIVE AT BRISTOL.**—On Friday, Mr. Edward Thomas Crisp, son of the Rev. Thomas Crisp, principal of the Baptist College, Bristol, committed suicide. Mr. Crisp had only returned from Australia on the previous day, and it is presumed that either the climate, the excitement of travel, or disappointment in his expectations, had produced an effect upon his mind.

**POISONING.**—It is stated, on the authority of several pharmacologists in Manchester, that the red chromate of potassa, is, in all probability, extensively resorted to for secret poisoning since the sale of arsenic was placed under legal restrictions.—*Medical Circular*.

**MURDER OF TWO CHILDREN AT STOCKPORT.**—The police authorities at Stockport have been engaged since Saturday last investigating the circumstances connected with the disappearance of two children, whose dead bodies were found in a canal on Monday, and the result leaves very little doubt that they have met their death by violence. The names of the children, are James and John Bigham, the former eight and the other four years old. Their father died four years ago, and about two years subsequently their mother was married again to a man named Thomas Moore, and had by him one child. This man, in May, 1852, was imprisoned for a month for neglecting to support his family, but in the November following the had again become chargeable to the union and a warrant was then issued for his apprehension, which did not take place till Saturday last. It has been ascertained that Moore was seen, between nine and ten o'clock on Friday morning leading both the children towards the canal, near the place where the bodies were found. The motive which might prompt the prisoner to the commission of the crime is only too obvious, the boys being entitled from burial clubs, to £19 12s. in all. It is said that the prisoner made an attempt to drown the children in the river Thames about a month ago but

they made their escape. When the bodies were found on Monday there were no marks of violence apparent.

**FLOPIMENT AND MURDER.**—Considerable excitement has been occasioned in Harrowbarrow, a mining village in the west of England, near Calstock, by the exhumation of the body of a child six months old, which had been buried about a month, upon suspicion of its having been murdered. It appears that five or six weeks ago the deceased, and also the father of the child, a miner named Pellow, residing at a place called Metherell, near the above-named village, were suddenly taken ill, and in the course of a few hours the child died, but the father, who suffered severely from sickness and vomiting, recovered, and was able in a day or two to resume his employment in one of the neighboring mines. Last week Pellow's wife and a lodger in the house, named William Tregay, suddenly absconded, and suspicion having been excited that the death of the child and the previous illness of the husband were occasioned by poison administered by Pellow's wife, information was forwarded to Mr. Hamlyn, the deputy-coroner, who directed the disinterment of the body of the deceased child. An inquest was afterwards held, when it was proved by the evidence of several witnesses that Tregay had procured arsenic for the woman at different times, and she eloped with him immediately after the child's death. It appears she attempted to kill her husband a few months before by putting poison in a pasty she had prepared for him, which he took with him to the mine when he went to work, but after eating a portion of it he became sick, upon which he drank some warm salt and water, and vomited the whole of the poisoned food he had eaten. A dog, however, belonging to a fellow-workman devoured the remainder of the pasty, and died almost immediately. The inquiry was adjourned for the evidence of Mr. Jones, surgeon, who had made a post mortem examination, the result of which has conclusively established the presence of arsenic in the stomach of the child in sufficient quantity to cause the death of three grown-up persons.—A verdict of "Wilful Murder" has since been returned against the mother of the child.

**GLASGOW AT MIDNIGHT.**—(From S. G. Osborne's new work,—"Immortal Saverge.")—"It needs not that I make the attempt to describe each separate room into which we penetrated; their common features were all of one cast, and that the blackest.—Small square or oblong places, they were crammed with human life, and the insect life which finds a living on and about our kind when cleanliness and decency are absent. There were dogs and a few cats; these were, to all appearance, the cleanest creatures we saw. On the ground as the rule, on rotten bedsteads as the exception, lay human beings of all ages and sexes; some of the children perfectly naked; many, even of the women, nearly so. The bedding black rags, and dilapidated relics of blankets and old clothes. There was aged vice, with crimes life-written in the lineaments of countenances which had known little of rest, except that gained in the insensibility of the last stage of intoxication. There were many young, almost infant girls—not brazened in their course, for they had never known shame—but wearing the appearance of their childish debauchery as the clothing of their very nature. Virtue would, indeed, have appeared as an exotic on such a soil as that we then walked. There was the returned convict, but little clothed, on a filthy bed, a prisoner again to the women who had enticed him there, robbed him of the rest of his clothes, and thus kept him captive to his nakedness. There were young girls who had followed sin from their birth; they had returned from their nightly purling of it, and wore yet the tawdry finery above their rags and dirt with which they had endeavored to hide the fact that they were of the very dregs of the base. "Drunk!" said one; "of course I am. I like it. I am always drunk when I can get the drink." She might have been some twenty-one years of age. Many of the occupants slept soundly through our inspection. When the detective's lantern was turned inquisitively on any countenance, it yet scarcely seemed to rouse the sleeper. There seemed neither surprise nor anger at the visit of the police. When the room had, in a few instances, been measured by the sergeant, and the owner was warned he or she had more than their allowed number of lodgers, the ready lie always came forth—"He, or she, pointing to some wretched occupant, 'is only come to see his or her sister or brother.' The very small children, in their perfect nakedness, set off as the comparative whiteness of their skin was by the uniform blackness of all around them, looked scarce of the same breed of creatures; they were of the usual cast found in such places—pale, thin about the frame, protuberant in the abdomen from disease with a startled and yet stupid look at the gentlemen who had so abruptly, by their intrusion, caused all the bustle and hunting for clothes, and hiding of things, before the door was opened. The rooms were warm, as well from the number crowded into them as from the fires, which we found in almost every instance burning; coals are, I presume, very cheap at Glasgow. It was curious to observe that the love of ornament, a sort of 'taste,' found room to root itself even in this festering mass of depraved physical matter. The walls were hung, in very many of the rooms, with cheap pictures, plaster casts, bits of china, &c. In one passage there lay a woman on her face, dead drunk and very sick; we had, by the light of the lantern, to step over her, before we could reach the door at which she lay. In only one room did we see a specimen of humanity not pitiable from its outward moral defacement, and that was in the case of a decent-looking young man, soberly dressed, evidently where he was for no good purpose; he was perfectly sober, but did not seem inclined to take the inspector's warning to retire while the police were present. We were quietly told he very probably would be stripped and robbed before morning. There was no denying, 'it would serve him right.' We did not see much actual evidence of drunkenness, nor anything, with the above exception, to prove to us that these dens were anything but the mere refuges of the people we found in them. It would be ridiculous to question, in such places, the morality of the way of life, and ask whether the ragged-headed, dirty, half-dressed couple who lay on the floor on rags, with an infant three days old between them, were man and wife; or whether the four young girls and the other men, some lying, some crunched, on the floor, in different degrees of nakedness, were brothers and sisters. From some inquiries I made, it appears to be quite understood that any bond of alliance between the sexes, legal or otherwise, was no bar to any course of life which could bring in money for drink or tobacco."



REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool. HENRY CHAPMAN & Co., Montreal, March 1853. St. Sacrament 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, SEPT. 30, 1853.

ST. PATRICK'S BAZAAR.

We beg to direct attention to the St. Patrick's Bazaar, for clothing orphan and destitute children, opened last evening in the St. Patrick's Hall (Place d'Armes) and which we are happy to learn, will remain open for several days on account of the large quantity of work to be disposed of. The citizens of Montreal need no word of exhortation from us to secure their patronage for this admirable work: each succeeding year, the increasing success of the St. Patrick's Bazaar, affords the most substantial proof that this work of Charity elicits the warmest sympathies of every class of our fellow citizens without distinction of creed or race. Indeed, it would not be creditable to us were it otherwise, considering that the objects to be relieved are orphan children, and that their fair patronesses are ladies whose persevering zeal has already established them models of exertion in the cause of charity throughout the Province.

To our friends from the U. States, as well as from other parts of this province we would say—visit the St. Patrick's Bazaar if you desire to see some of the very best specimens of our native industry—we will take the blame if you are disappointed.

NEWS OF THE WEEK.

In the political world there is nothing new; the only subject of any interest arises from the fresh complications which have occurred in the Eastern question, to which a pacific solution is now, more than ever, doubtful. All depends upon the acceptance or non-acceptance, by the Emperor of Russia, of the terms contained in the Sultan's note; and the general opinion is that the former will not accept them, in which case, to all human appearances, war is inevitable; unless the great Powers of Europe submit to the only alternative left them, that of surrendering Turkey to the ambitious grasp of Russia, and leaving the latter power undisturbed mistress of the East. In the mean time all these delays are favorable to the designs of the Czar. His troops retain possession of the Principalities, drawing their resources from the invaded territory; whilst the approach of the autumn will soon render it necessary for the combined squadrons to seek a safer anchorage than that afforded by Besika Bay. These prospects of war, together with the bad harvest, have caused a considerable rise in the price of food throughout the West of Europe. A winter of much suffering, famine and disease is anticipated; to which fears, the simultaneous appearance of several decided cases of Asiatic Cholera in several parts of England, has greatly contributed.

The Chinese insurrection is daily assuming increased importance in the eyes of the Catholic world.—It is known that the insurgents profess to be, and are claimed as, good sound Protestants; and certainly, in so far as Protestantism is merely a bastard, or mongrel kind of Christianity—it seems that they well deserve the title, by the cruelties which they exercise towards Catholics, of which an account will be found on our 6th page.

In another column will be found a report of the proceedings in the Court of Queen's Bench, at Quebec. In the case of Mr. Sheriff Sewell, for jury packing, the Court has inflicted a fine of fifty pounds upon the criminal—the highest penalty in its power to award—thus clearly marking its sense of the guilt of the culprit. Though this trifling punishment—trifling, when compared with the blackness of the offence, one of the foulest of which a public officer connected with the administration of justice can be guilty—is all that the Court awards, or, we believe, has it in its power to award—we trust that the matter will not be allowed to rest here. The interests of society, which require to be protected against the misconduct of Jack-in-Office—the honor of our legal tribunals, demand that the crimes of Jury-packing, and bribery, be visited with some severer punishment than the infliction of a trifling fine, which, to a man in Mr. Sewell's position, who has long enjoyed a handsome revenue out of the pockets of the public, is no punishment at all. A poor petty larceny rogue, for some trifling offence, not one-half so dangerous to society as that which has been established against Mr. Sewell, gets bread and water, hard labor, and imprisonment, in the Penitentiary: and we see not why Dives and Lazarus should not be made to suffer alike for their misdeeds. The Court indeed can not exceed the powers conferred upon it by law; but we should think that it has the power of dismissing the officer, who has brought upon it such disgrace as has Mr. Sheriff Sewell; and we are certain that, if it has that power it ought, out of regard to its own honor,

as well as for the sake of restoring confidence in its proceedings, to exercise it rigorously against such an unworthy and incapable official as Mr. Sewell has proved himself to be.

The language of the Judges in pronouncing the sentence of the Court upon Mr. Sewell, is however, calculated to inspire us with confidence, that, in so far as lies in their power, justice will yet be done. To them all eyes are directed: on their untainted integrity, do the public rely for protection against the incapacity and dishonesty of government officials; and we believe that it will not be their fault if the precincts of the Court of Queen's Bench be not soon cleared of the presence of men who, by their dishonest acts have brought such shame upon it. It is now upon record in that Court, that its officers, for whose acts it is responsible, hesitate not, to offer bribes to advocates in order to induce them to betray the cause of their clients about to be arraigned before it—a piece of villainy we believe unparalleled in the annals of British Jurisprudence—and which, if Judge Aylwin has it in his power, will not be allowed to go unpunished. "If," said his Honor giving utterance to the honest indignation of his heart—"if charges of this description be allowed to go unregarded there will be an end to justice, equity and right"—almost our very words of last week—and added his Honor—"If the accusation be true, no punishment can be too severe upon the offender."

Mr. Justice Rolland, in delivering judgment, was very severe upon Mr. Sewell. Admitting—"that if the facts alleged in the Sheriff's affidavits were proved," much could be said in extenuation of the offence—His Honor continued—"Now, as to the proof of the excuse, I must say for one I am not satisfied with it.—In my opinion, the attempt at an excuse for a breach of duty—an avowed contravention of the law—HAS FAILED, no satisfactory evidence having been laid before us. The Sheriff, of his own choice, has abstained from producing that legal evidence of facts which was in his power."

The Court, it must be remembered, in awarding a sentence of only £50, was only dealing with the errors in the Grand Jury Lists; those which were detected in the Petit Jury Lists not having as yet come officially before it. It will be noticed too, in the Sheriff's affidavits, that the deponent never ventures to swear that these errors, in the Petit Jury Lists, proceeded from inadvertence, or that he was not privy to the offering of a bribe, by his deputy, in order to hush them up. And yet the attempt to pack the Petit Jury was still more scandalous than the other offence of which the Sheriff has been convicted, and for which he has been fined; we trust this matter may be thoroughly investigated.

Connected with these proceedings, we can not fail to notice a decided tendency to offer up Mr. Von Exter as a vicarious sacrifice for the sins of Mr. Sewell, laying upon the shoulders of the former the whole burden of the iniquity. This, though too commonly the way of the world, and the ordinary fate of poor deputies to rich principals, would be a gross aggravation of injustice in the present instance. It is clear that, throughout, Mr. Von Exter has been an instrument in the hands of others—a tool "which knaves do work with," so long as there is any work to be got out of it, and most ungratefully cast upon one side when its services are no longer profitable. By Mr. Von Exter's own letters, by the Sheriff's own admissions, extorted from him with difficulty, and after much quibbling and shuffling, it is certain that the former was neither morally nor legally responsible for the falsification of the Jury Lists, having throughout acted under the immediate advice, and positive instructions of his principal, Mr. Sheriff Sewell. The original lists, made by Mr. Von Exter, before the Gavazzi riots, were correctly made out; it was by the instructions of Mr. Sewell, and after the riots, in which that gentleman got himself so roughly handled for the unbecoming part he took in them, that the names of Catholics were so cleverly omitted, and those of Protestants inserted. A little attention to dates makes it clear that, for the errors in the lists, no blame can be attributed to the Deputy, but that Mr. Sheriff Sewell is alone responsible for them—was alone concerned in having them concealed. It would be mighty convenient for Mr. Sewell, very pleasant for his friends, if, after having got Mr. Von Exter to do all the dirty work, they could pitch him overboard, like Jonas to the whale, and make their peace with the public at his expence. But will the Press—will the Bar—amongst whose members we should look for the behaviour of gentlemen—lend themselves to such a shabby transaction? Are they going to wash Mr. Sewell's foul linen?

BISHOP RAPP AND THE CLEVELAND ORPHANS.

On Sunday last, His Lordship the Bishop of Cleveland assisted at Vespers in St. Patrick's Church.—It had been previously announced that the afternoon collection was to be for the Cleveland Orphan Asylum; and when Vespers were ended, the venerable Prelate ascended the pulpit to explain the wants of his infant diocese. His discourse was simple and touching—"a plain unvarnished tale," unadorned by flights of fancy—with little aid from art, but still most effective, full of truth and fervor, and deep pathos. He spoke first of the prosperous condition of the Church in Canada, and of the many reasons that we have to be thankful to God, inasmuch as He has been pleased to bless us beyond others, with the comforts and privileges of religion. After a brief, but graphic description of our stately churches, our noble hospitals, schools and asylums, he proceeded to describe the lamentable destitution of the church of Cleveland. Six years ago, he said, it pleased the Father of the Faithful to make that town a Bishop's See; and though it then contained 3,000 Catholics,

it had neither church, nor episcopal residence, nor hospital, nor asylum, for their exclusive use. "Above all," said the Bishop, "we had no school wherein to train up our children." He then went on to tell how our poor countrymen came to Cleveland in thousands, seduced by fallacious hopes; how, sinking under their disappointment, and the manifold sufferings and privations of their hard lot, they, in numberless cases, died in the poor-house, leaving their helpless children exposed not only to destitution and misery, but to be pounced on by the traffickers in souls, and brought up by the enemies of that Church for which their ancestors fought and bled, and to which their parents clung with ceaseless love, amid all their sufferings; yet still the church of Cleveland had grown and flourished, notwithstanding its poverty, so that it now numbered ten thousand souls, having increased more than threefold in the six years of its existence.

"We have begged for a church," proceeded the venerable prelate, "we have begged for a hospital—we have begged for an asylum for our orphan boys and girls; but weighed down with an immense debt, we have not the means of supporting them, and we are often, very often, obliged to turn these helpless children from our door, though we know that they must go to almost certain perdition. Save us, then," said he, "good Christians of Montreal," in the words of our text, "save us, or we perish. We know that most of you are poor, and that you have many calls on your liberality; but we also know that you are rich in faith and in zeal for our holy religion. Extend your charity, then, to the children of your own race; give each of you a little, in proportion to your means, so that we may be enabled to protect and cherish those destitute creature, according to our wish, and you shall have my blessing a hundred times, and the crowning blessing of God."

We are happy to have it in our power to say that this fervent appeal was not unsuccessful; the collection amounted to \$160, though the congregation present was not very large. But this is nothing strange, for the charity of our people seems really inexhaustible; they are, for the most part, poor—tradesmen, laborers, and mechanics; there is scarcely a week but they are called on to contribute to some charity, whether foreign or domestic, and yet they are never found wanting; they have always wherewith to assist the necessitous, wherever they come from. And so will it ever be; they who are disposed to give for God's sake will never be left without the means, for "God loveth the cheerful giver."

COURT OF QUEEN'S BENCH, QUEBEC.

On Thursday, Mr. Primrose put in the affidavits of the Sheriff and his deputy, in which the latter admitted his trying to corrupt Mr. O'Farrell, by means of bribes—and the former asserted his innocence, of authorising such conduct—in so far as concealing the errors of the Grand Jury Lists was in question. Mr. O'Farrell was allowed to put in affidavits in reply.

It then turned out that some more blunders had been committed in impanelling the Grand Jury; a man named Stevin, having been substituted—whether by the stupidity, or dishonesty, the knavery, or design on the part of the officers of the Court, does not appear—for a John Stevin. The proceedings had therefore to be commenced de novo. So much for government putting a set of ninecompoops in our public offices.

On Saturday, the Grand Jury again found True Bills against the parties accused of participating in the Gavazzi riots, who were committed to prison, the Court having refused to take bail. The Court gave judgment in the case of Mr. Sewell, fining him £50. Mr. Justice Aylwin expressed the opinion of the Court on the bribery question, qualifying it as a most serious, and indictable offence.

We believe that the prisoners have been admitted to bail.

PROVINCIAL AGRICULTURAL AND INDUSTRIAL EXHIBITION.

This Exhibition opened on Tuesday, and does great credit to the skill and energy of the gentlemen concerned. The weather has been most unpropitious, but we hope is about to mend, and may not frustrate this laudable attempt to foster a spirit of improvement amongst our rural and industrial population. We have not space this week to enter into particulars, but may remark that the show of cattle was remarkably fine. We noticed especially, some splendid Ayrshire cows, and one or two well-bred short horns. There will be a Torch Light procession, and a display of Fireworks, to-night, on the grounds.

REPORT OF THE INSPECTORS OF THE PROVINCIAL PENITENTIARY.

(Printed by Order of the Legislature Assembly, Quebec 1853.)

We noticed in our last the conflicting views, as to the proper mode of conducting the affairs of this important Institution, which the Report of the Inspectors, and the letters of the Catholic and Protestant Chaplains, disclose. But the quality and quantity of secular instruction that ought, at the expense of the State, to be imparted to convicts undergoing the punishment of their crimes, are not the only subjects upon which the above mentioned officials are at issue. Still more serious, because more directly affecting the discipline of the Penitentiary, and the morals of the prisoners, are the indifferences as to the mode in which religious instruction should be given to them: and as to whether it be proper to allow the convicts, attending the Prison Sunday School, to hold communication with one another under the pretence of instructing one another in the law of God, and the precepts of our holy religion. Dr. Nelson—the Catholic Chaplain—and we may add, the regulations of the Penitentiary which ought to be constantly main-

tained—condemn this practise; the Protestant Chaplain, perhaps with an eye to proselytism amongst the convicts, and Mr. Dickson, approve of it. It is for the government to decide betwixt them.

Whatever may be the judgment of the public as to the soundness of Dr. Nelson's opinions respecting the propriety of converting our prisons into state colleges, he certainly deserves great credit for the bold and straightforward manner in which he has exposed a glaring violation of prison discipline, and denounced an abuse which, under the auspices of the Rev. Mr. Hannibal Mulkins, has for some time obtained in the Kingston Penitentiary, and which threatens to be as injurious to the cause of religion, and the moral interests of the prisoners themselves, as it is opposed to the regulations laid down by the Government for the management of the Institution.

It was intended by the framers of these regulations, that it should be conducted on the silent system; that though, not in all cases confined in separate cells, the convicts should hold no communication whatsoever, or upon any pretence whatever, with one another; the strictest silence was to be enforced always, and upon all. This salutary regulation the Rev. Mr. Hannibal Mulkins has taken upon himself to set aside in the most extraordinary manner, and upon the most absurd pretence imaginable, by employing convicts as teachers in the Sunday School; thus permitting the prisoners to hold almost unrestricted intercourse with one another, and presenting us with the extraordinary spectacle of felon, expounding to felon, the mysteries of Christianity, and expatiating upon the beauties of the paths of righteousness. As an infringement of penal discipline such a practice, such an exhibition can hardly be too strongly condemned; as it strikes at the very roots of the silent system, and preparing the way for the introduction of interminable abuses; but, viewed with regard to its moral consequences it is still more condemnable. Convicts meet together in Sunday School, nominally to talk good, and do the pious—in reality to entertain one another with all manner of filthy conversation. A man need not be blessed with a very lively imagination, to conceive the style of conversation that takes place amongst the convicts upon these occasions, and the quality of the religion which they communicate to another. But we are not left to the exercise of our imagination, to learn the results of this scandalous breach of discipline; the Prison officials are very explicit upon the point. We have first the testimony of the guards and keepers to the effect that:—

"Much conversation takes place during the Sunday School. The places where conversation is more freely held are the yard, &c., and in the Secular and Sunday Schools."—p. 86.

The nature of this conversation we learn from the Catholic Chaplain:—

"It has often come to my knowledge that they make use of this opportunity to hold conversations on the most immoral subjects."—p. 32.

And again from Dr. Nelson's Report, "I assert," says the Inspector, "without fear of contradiction, that I have heard a convict, who was pointed out to me as a man of education and great information, expound the Holy Scriptures in a manner to excite my astonishment and indignation, and to marvel that such a man should have been selected as a teacher to his fellow convicts. The awful events attending the crucifixion and death of our Saviour, he explained as arising from natural causes, an earthquake, and not from supernatural or Divine power." This was expounding the 'Sacred Record' with a vengeance."—p. 84.

It is not difficult to conclude what effects may be anticipated from such moral and religious instructions, imparted in such a manner, and by such men. Better, far better, would it be, as well for the convicts themselves, as for the interests of society, that the Sunday School should be at once abolished as a nuisance,—even though no religious instruction whatever should be imparted to the prisoners,—than that such immoral conversations, and blasphemous travesties of God's Holy Word, should any longer be tolerated.—In this opinion we are happy to see that the Catholic Chaplain coincides. Of the Sunday School he says:

"Under present circumstances, I have formed but a very poor opinion of its beneficial results; yea, I am much inclined to believe that it is more than needless, and that the sooner an end is put to it, the better."—p. 32.

The same authority strongly insists upon the propriety of appointing one Catholic matron to take charge of the female Catholic prisoners; and in treating of the proper qualifications for such a person, he gives some very excellent recommendations, which are as true, as they are sure to be offensive to the majority of the psalm-singing hypocrites of the present day, who fancy, that to reform the criminal, you have only to stick a copy of King James' Bible into his lists. "The matron" says the Chaplain, "should not only be religious but a person of great prudence;" "She ought to bear in mind that religious training does not consist in interminable quotations of Scriptural texts, seldom to the purpose,—nor in moral discourses by the yard, at times when she well knows that the temper of the convicts is ill disposed to benefit by such harangues; nor in cramming down their unwilling throats silly stories of conversions by reading the Scriptures, culled out of unmeaning tracts, the reading of which, now-a-days, becomes the spiritual food of the elect."—p. 36.

It is to put a stop to this mischievous propensity, that the Catholic Chaplain insists upon the propriety of one of the matrons being a Catholic; a proposition, the reasonableness of which no one, in his senses will contest; though we suspect that the cause of the outcry that has been raised by certain of the Protestant press against Dr. Nelson, and the Catho-

"When it may be necessary to bring prisoners together during the hours of labor, instruction, and Divine Worship, effectual means ought to be taken to prevent any intercourse betwixt such prisoners." Rev. 5th, select committee. The regulations for military prisons are equally stringent, and whilst allowing the prisoners to be employed for the general service of the establishment, expressly prohibit the employing of them as teachers.

lic Chaplain, is to be found in the fact, that the former is disposed to entertain sentiments, too liberal for the majority of our enlightened advocates of "civil and religious liberty." It is because he would not allow himself to be a tool in the hands of Mr. Han-nibal Mulkins, and his, with a keen eye detected, and in a firm voice proclaimed, the abuses which the Protestant Chaplain is endeavoring to introduce, that Dr. Nelson has been so much misrepresented by the enemies of all justice to Catholics. But this will not discourage him: he knows that he has only done his duty—and we trust, that in so doing he will be properly supported by the Provincial government, against the attacks of his detractors.

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

It was observed by our old friend, Mr. Samuel Weller, as beautifully characteristic of the eloquence of Mr. Napkins, Mayor of Ipswich, "that one never could tell what he was driving at." The same remark would hold good, if applied to the greater part of those passages of Mr. Jenkins' lectures, in which the author intends to be unusually pathetic, and impressive—but with a difference. That which, in a Mayor, was an excellence, we are inclined to look upon as, in a Protestant divine, a blemish approaching to unsoundness. Nay, we would almost urge it as a re- proach against the Rev. Mr. Jenkins, that it is often impossible to tell what on earth he is driving at; so sublimely mysterious, not to say utterly incompre- hensible, does he occasionally become. We may some- times guess at his meaning, but we can never feel certain that we have grasped it, or deterred it from out of the mass of words with which it pleases him to encumber it. Were we called upon to character- ize his style, we should say that it was strongly mark- ed with a tendency to, what our Yankee friends not inelegantly term, "high-ferluting," or prose run mad.

More especially is this the case with the remaining lectures, on the dogmas of the Catholic Church, which we have now to notice; the first of which is headed—"The One Object of Religious Adoration;" and is, we suppose, intended to establish, that, betwixt Catholics and Protestants, there is some differ- ence of opinion on this vital point. The writer may be quite correct; for though we know what, with all Catholics, is "The One Object of Religious Adora- tion," it would be rash, to say the least, for us to pretend to the same certainty as to the "One Ob- ject" of religious adoration amongst Protestants.— Some, we know, profess to worship a God in three distinct persons, and to render divine honor, or absolute worship, to the Second Person of that Trinity;— whilst others amongst them recognise no such Object of Worship, as a Tri-une God, and look upon the homage, which their Trinitarian brethren pay to the Son of Mary, as rank idolatry. Leaving then Mr. Jenkins to settle this rather knotty question with his brethren, we will proceed to inform him what, amongst all Catholics, is the "One Sole Object of all Reli- gious Adoration," and thus relieve him of certain fears which he professes to entertain, lest we should be found guilty of the sin of idolatry. "My desire is," says Mr. Jenkins, "that it may be found impos- sible to make good the charge"—p. 84. Make your mind easy, Mr. Jenkins, on this score; we will prove our innocence of idolatry out of your own mouth.— But, first, we will make our confession of Faith, as to our "One Object of Religious Adoration."

And that One, Sole Object of all our Religious Adoration, is the Most Adorable Trinity—Father, Son, and Holy Ghost—of Whom, and by Whom, and in Whom are all things, to Whom be glory for evermore—Amen. To this glorious Trinity—the One Object of all our religious adoration—do we give all honor, and all worship; Him do we praise; Him do we bless; Him do we adore, and glorify;—of Him do we ask all mercies, through Jesus Christ our Lord. "Quoniam Tu solus sanctus, Tu solus altis- simus Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris—Amen. For Thou only art Holy, Thou, only, O Jesus Christ, together with the Holy Ghost, art Most High in the Glory of God the Fa- ther—Amen."

In these words—taken from that Angelic Hymn, which, in the highest heavens, and before the ever- lasting Throne, Cherubim and Seraphim, Angels and Archangels, are for ever singing, whilst on earth, priest and people, catch up, and repeat the strain—is contained the Catholic's confession of Faith, as to the One, Sole, Object of all his religious adoration; and, in these words, will be found the refutation of the calumny, which, sometimes through ignorance, but we fear more often through malice, and at the in- stigation of the Devil who is the father of lies, Pro- testants bring against the Catholic Church, of sanc- tioning, and inculcating, idolatry. But as Mr. Jen- kins still seems uneasy in his mind, we will endeavor to show him how groundless are his fears, and how impossible it is that Catholics can be obnoxious to such a charge; and as it is always convenient to attach right meanings to words, let us first define what idolatry is.

Idolatry is the giving to any creature that which is due only to Creator, or God. To give however to creature, that which is due to creature, and is either, not due to God alone, or not fitting to be given to God at all, is certainly not idolatry, but rather a fulfilling of the law. Of this nature is the cultus, honor, or worship—the inadequacy of lan- guage as the representative of ideas compels us to use the word "worship"—which the Catholic Church ren- ders to God's Saints, His creatures, and His noblest works, because the works of His divine grace. Not only is this honor, due to God's works—for God is to be honored in His works; but it is an honor which we could not, without being indeed guilty of idolatry, offer to God at all. For the honor, or worship offered to God's Saints is not absolute, but relative; but to offer relative honor, or worship to God would be to

deny Him as the Absolute; to set up other Gods, besides, and above, Him; and would be therefore the very sin of idolatry, of which our enemies accuse us. As then the cultus which Catholics pay to God's Saints is a worship, which, so far from being due to God alone, is not due to God at all, it manifests either a sad disregard of truth, or a strange contempt of logic, on the part of our Protestant friends when they tax us with idolatry.

We would remark here that we are not attempting to prove the lawfulness of giving even a relative wor- ship to any creature. That it is lawful so to do we believe, solely because the Catholic Church teaches its lawfulness; any other authority, save the authority of the Church, we know not; we cannot therefore, as consistent Catholics, attempt to establish the truth of any Catholic doctrine, or the lawfulness of any practice, except by appealing to her authority, for, by so doing we should be admitting that there was some other authority besides her's—other reasons for believing, besides her teaching. It is in vain then for Mr. Jenkins to call upon us to prove this, or that doctrine, by, or from, the Scriptures.—We answer him in the words of St. Irenæus, lib. 3. c. 4. "What, if the Apostles had not left us any Scriptures, should we not be bound to follow that tradition which they delivered to those to whose care care they committed the churches? Nonne oportebat ordinem sequi traditionis quæ tradiderunt eis, quibus committunt Ecclesias? Disclaiming therefore, any intention of attempting to prove the lawfulness of Saint worship, we will merely undertake to show that, whether right or wrong, it is not idolatrous—was practised by the early Chris- tian Church—recommended by the Fathers of the first five centuries—and that therefore, modern Pro- testantism, which rejects it, is not the "Old Reli- gion."

In the "Cultus Sanctorum" we distinguish two things. 1. The relative honor which we pay them, or *dulia*. 2. The Invocation of Saints. Our propo- sitions are—that the first is not idolatrous,—that the second is not derogatory to Christ as *sole* mediator betwixt God and man—and that both were practised during the first centuries of the Christian era.

The worship, or honor which Catholics render to the Saints, is not idolatrous, because it is not abso- lute, but relative; and as we have shewn, relative worship is not due to the one supreme absolute God. Neither is it a worship, or honor, that by any conceivable excess can approach even the confines of the idolatrous, because it differs from that supreme and absolute worship which we owe to God alone, not in degree, but in kind. *Dulia* we render to the Saints; *latria* to God alone; but *latria* is not a multiple of *dulia*, but an absolute quantity, incapable of more or less. *Dulia*, as a relative worship or honor is sus- ceptible of degrees, it may be either more or less, but it can never approach the former, for the multi- ple of *dulia* is not *latria*, but *hyper-dulia*. These may sound in Protestant ears, as vain and subtle dis- tinctions; for Protestant ears are gross, and dull of hearing; but they are distinctions which were well known to the early Fathers of the Church, long ere it "may be said that corruption had commenced." We will cite St. Augustin.

"*Colimus ergo Martyres,*" says St. Augustin, in his work *contra Faustinum* lib. 20 c. 21—but not with Divine worship or *latria*, for he adds, "*At vero illo cultu qui græce latria dicitur, latine uno verbo dici non potest, cum sit quedam proprie divinitate debita servitus, nec colimus, nec colendum docemus nisi unum Deum.*" But with that worship which in Greek is called *latria*, but in Latin cannot be expressed by one word, as it is a service pec- uliar to the Divinity, we do not worship—(the Saints)—or teach that any save God alone should be worshipped." No doubt that St. Augustin was a Jesuit, and accustomed to hair splitting; but still from the above passage it is clear that the distinction betwixt *dulia* or the relative honor which Christians in the IV century rendered to the martyrs—and *latria*, or the absolute worship due to God alone—was well understood, and acted upon, although owing to its poverty, the Latin language was not able in any one word to express it: we contend therefore, that in the XIX. century we are perfectly justified in re- cognising that same distinction.

This distinction betwixt *latria* and *dulia*, or the absolute worship due to God alone, and the relative honor which we pay to His works, has been con- stantly asserted by the Church at all periods of her existence; and more particularly in the case of the Collyridians, whom she justly condemned for their idolatrous practices. This sect, composed principal- ly of women, adored the Virgin as a Goddess, with ab- solute worship, offering to her in sacrifice small cakes ("Collurides" whence their name)—and arrogating to themselves the title of the priestesses of the God- dess Mary, to whom they transferred that worship which is due to God alone. "It would seem"—says Neander—"that this was a transfer of the oblations at the Lord's Supper to the worship of Mary"—and therefore idolatry, because the offering of sacrifice to creature; a worship, which is due to God alone, and that peculiar worship with which since the days of Abel, who offered to the Lord "of the firstlings of his flock, and of their fat" it has pleased Him that He should be worshipped by the children of men. No wonder that the Church denounced the idolatrous worship of the Collyridians, and that the Fathers most zealous for the true honor of Mary were loudest in their reprobation of such an insult to the Divine Majesty of her Son. They condemned it, not as an exaggerated form of the same worship which they together with the universal Church, had ever rendered to the Mother of God: but as an entirely and essen- tially different worship. Protestants do not so readily perceive this difference, because having no real sacri- fice to offer—having in fact totally lost the idea of

sacrifice as the one, peculiar, worship due to God alone—they withhold from God His due, and are therefore obliged, in order to avoid giving the Saints as much as they do to God, to abstain from honoring them at all. It is because of this inability to under- stand the nature of the worship which the Church ren- ders to God that Mr. Jenkins asks the silly question "whether it were possible for those Collyridians to exceed the Saints Bonaventura and Liguori in the homage which they paid to the Virgin Mary"—not perceiving that, inasmuch as the homage of the Colly- ridians consisted in the sacrifices they offered to the Virgin, it cannot be properly said to have exceeded, but transcended, the relative homage paid to her by Catholics at the present day, who would shrink with horror and disgust from the proposition to offer sacri- fice to any creature. And in fact we find that the idolatry of the Collyridians did not proceed from, or grow out of, any excess in, or exaggeration of, the legitimate worship which a St. Ambrose, a St. Jer- ome, and a St. Epiphanius offered to the Mother of God—a worship which, as taught and practised in the Church is an impregnable barrier against all idola- try—but was a thing of foreign growth entirely—a remnant of the old pagan practices in honor of Ceres, which they brought with them from their native Thrace to Arabia; ingrafted upon, and modified by, the pre-existing oriental idolatries of which we read in Jeremias, 44, 19—and 7. 18—where the women are represented as kneading dough, to make cakes to the queen of heaven—"Meleth heshumayim"—probably the Phœnician Ashroeth.

That the highest worship which Catholics of the present day render to the Saints, is relative, not ab- solute—*dulia*, and not *latria*—and therefore not idolatry, whatever else it may be,\* is unconsciously admitted by Mr. Jenkins himself, and fully established by the quotations which he gives from the writings of Catholic authors. Having cited some of the titles which, in the Litany of Loretto, are applied to the Blessed Virgin, Mr. Jenkins asks—"Do they not savour too much of divinity to be applied to any creature?" and adds—innocently enough, and evi- dently quite unconscious that he is himself triumphantly refuting the charge of idolatry which he is all along endeavoring to make good against the Catho- lic Church—"more than which I am not aware that any Catholic ever contended the Virgin to be." Perfectly true, Mr. Jenkins; and therefore the worship—*hyper-dulia*—which Catholics render to the Blessed Virgin, cannot be more than relative, and therefore cannot be idolatry—which is giving to the creature that which is due to God alone—unless a relative worship is due to the Absolute. By ad- mitting the Blessed Virgin to be creature, we admit her to be at an infinite distance from Creator—we as- sert her being to be contingent, and not absolute; and, no matter what titles may be applied to her, so long as we apply them, not to the absolute, but to the contingent, we apply them solely in a relative sense, and can no more be guilty of idolatry, by so doing, than is the British Parliament when, in an ad- dress to Queen Victoria, it approaches her as "Her Most Gracious Majesty." But God alone is "Most Gracious;" for the prophet Joel says,—"The Lord our God is *gracioris*"—i. e., 13 v.; therefore, ac- cording to Mr. Jenkins' logic, because ascribing to a creature "Divine names and titles"—p. 92—the British Parliament is idolatrous. "Oh, no," he will answer. "In applying the terms 'Most Gracious' to the Queen, Parliament intends to apply them in a very different sense from that in which any one of its members would apply them to God; and this is so well understood that there is no danger of our laps- ing into idolatry, because our Supreme Courts of Legislature, the mouth-piece of the whole Empire, give to an earthly Sovereign, but only in a *relative*, or restricted, sense, titles of honor, which, if taken in their *absolute* sense, belong to God, and to Him alone." Rightly reasoned, Mr. Jenkins; we acquit the British Empire of idolatry; and trust that you will be equally just towards us, poor Papists, who ascribe to the Blessed Virgin, the titles which grate so harshly on your Protestant ears, in a *relative*, and not in an *absolute*, sense. So long as Catholics see in the Blessed Virgin, Mother of God, only creature,—though the purest, the most exalted, and most highly privileged, of all God's creatures—there is no danger that the worship which they offer to her, shall ever tend towards the idolatrous. Nay, if rightly understood, it is the best preservative against idola- try; but this Mr. Jenkins can not understand, for, as we shall see before we have done with him, he does not rightly understand the doctrine of the In- carnation; a right understanding of which is abso- lutely necessary to any one who pretends to criticise the teaching of the Church, and the devotion of her children towards the Mother of God.

Mr. Jenkins furnishes us also with the best of an- tidotes to the venom which he squirts against the Catholic Church. By citing the writings of her div- ines, he has so satisfactorily shown, that she most expressly forbids the sin of idolatry, that we shall merely quote some of these passages, and then pro- ceed to establish our second proposition—"That the Invocation of Saints, as taught by the Catholic Church is not derogatory to Christ as *sole* Mediator betwixt God and man.

"I take up Dr. Butler's Catechism"—says Mr. Jenkins—"recommended by the Holy Roman Catholic Archbishops of Ireland, and find the following:— 'What is commanded by the first commandment?—Answer—To adore one God, and to adore but Him alone.' I read again:—'What else is forbidden by the first commandment? Answer—To give to any creature the honor due to God alone.'" In another cate- chism, I find this abhorrence of idolatry expressed yet more forcibly; and though the copy of the work,

\* We would venture to suggest to Mr. Jenkins, in his next edition, the propriety of calling it flat burglary; there would be novelty in this, if no other merit, and the name would be quite as appropriate.

now in my hand, does not appear to be sanctioned by ecclesiastical authority, I willingly quote from it, for- asmuch as it is published in this city by a Roman Catho- lic bookseller, and, as I suppose, freely circulated, and used by the members of that communion. I be- lieve it indeed to be a reprint of an ecclesiastically authorised catechism, bearing the same title, and pub- lished, and circulated, in Ireland. On page thirty- seven, I read—"Do you then worship the angels and saints as God, or give them the honor that belongs to God alone? Answer—No; God forbid for this would be high treason against His divine majesty."—p. 89.

Now, really, if having read all this, Mr. Jenkins' be not satisfied that the Catholic church prohibits, in the most positive terms, the giving to any creature, that which is due only to God—he must be the most unconscionable of mortals, and it would be in vain for us to attempt to argue the matter with him.— We shall therefore content ourselves with giving him the opinions of some of his brother Protestants upon this very point, trusting that they may have some weight with him—and first of Liebnitz, who, convinc- ed, from the perusal of ecclesiastical history, of the antiquity of the practice of Saint worship in the Catholic Church, cautions his co-religionists against the danger of attributing universal idolatry to the Anti-Nicene Christians.

"It is to be dreaded," says Liebnitz, "lest they who are of this opinion" (that the *cultus sanctorum* is idolatrous) "open the way for the overthrow of all Christianity—viam aperiant ad omnem rem Christianam convellendam"—For he argues, if from such an early period, such a horrid error as idolatry could have universally obtained in the Church—how much is the position of the Arians and other contemporary heretics who impugned the doctrine of the Trinity as an idolatrous corruption, strengthened?—how extra- ordinary must it appear that, whilst Judaism and Mahomedanism, have remained so many centuries free from idolatry, the Church of Christ alone hardly preserved the Faith pure for one, or at the most, two?—and how ominous under these circumstances, the counsel of Gamaliel, to the Sanhedrim, Acts, c. 5, v. 38, to judge of Christianity by its success, or failure?

We might quote also the opinion of Grotius, and other eminent Protestant authorities, to the same ef- fect; but we fear that we should only be wasting time and paper, and our reader's patience, to no purpose. We will defer until next week, the further examina- tion of Mr. Jenkins' charges against the Catholic Church.

We have received, too late for insertion this week, the Prospectus of a new political paper, the *Montreal Freeman*. This document promises well; and we have no doubt, that the journal whose advent it heralds, will be well supported by the Irish in Canada, who, from want of unity of action, have not hitherto been able to exercise that influence in the manage- ment of public affairs, to which they are, by their numbers, wealth, and intelligence, amply entitled.— It is time, that in the political world, the Irish should make themselves heard, and felt; this, we believe, is the intention of the proprietors of the *Montreal Freeman*. More power to it.

CONVERSION.—On the 13th inst., Mary Jane Benson, wife of J. P. Malone, was received into the Catholic Church, by the Rev. L. A. Bourget, Curé of St. Anne de la Pointe.

PRACTICAL PIETY. By St. Francis de Sales.

We have received from the publishers, Messrs. D. & J. Sadler & Co., a copy of this most excel- lent work lately published by them. It is a re-print from the English edition, and will, we are sure, have an extensive sale. The French work of which this is a translation, has been long known to the faithful of France as one of the most beautiful and charac- teristic of all the works bequeathed to posterity by the great bishop of Geneva. It contains useful and truly practical advice on all the various duties of social and religious life, and breathes, in every line, the unctuous sweetness for which the illustrious author stands pre-eminent even amongst spiritual writers.— It is a work calculated at once to direct us in all the difficulties of Christian life, and to console us under its complicated trials and sufferings. We welcome it as an invaluable addition to the Catholic literature of our mother-tongue, and hope it will be duly ap- preciated by those for whom it is intended.

REMITTANCES RECEIVED.

Quebec, M. Enright, £10; Colbour, F. Assikineck, 12s. 6d.; P. Lynch, 12s. 6d.; St. Andrews, Rev. G. A. Hay, £3 2s. 6d.; Port Hope, J. Guerin, 6s. 3d.; Hantsington, J. Corrigan, 6s. 3d.; Godmanchester, P. Brady, 7s. 6d.; Riviere des Prairies, Rev. J. E. Le Blond, 12s. 6d.; St. Raphael, Very Rev. J. McDonald, 10s.; St. Johns, A. Bourgeois, £1 5s.; Pembroke, D. O'Meara, 12s. 6d.; St. Regis, Rev. Mr. Marcoux, 12s. 6d.; St. Hyacinthe, Rev. Mr. Allaire, 12s. 6d.; Right Rev. Dr. Pinco, 12s. 6d.; St. Denis, Rev. Mr. Demers, 12s. 6d.; Carillon, A. E. Montmarquet, 12s. 6d.; St. Andrews, T. Fitzgerard, 12s. 6d.; Industry, Rev. Mr. Manseau, 12s. 6d.; Moore, J. Baby, 12s. 6d.; Clark, W. McBride, 6s. 3d.; Kingston, Richard Thompson, 10s.; Russelltown, E. M'Gill, 10s.; Bour- bonnais, J. Mullin, 15s.; Isle Perrot, Rev. Mr. Au- bry, 6s. 3d.; Chatham, A. B. McIntosh, 15s.; St. Athanasie, D. Tassé, 12s. 6d.; Danville, S. Codely, 12s. 6d.; Tyendinago, J. Gargan, 6s. 3d.; St. Marie, Rev. Mr. Martineau, £1 5s.; Russelltown, D. Cun- nion, £1 15s. Miramichi, Hon. J. Davidson, 12s. 6d.; Memtamcook, Rev. Mr. La France, 12s. 6d.; Corn- wall, A. Stuart McDonald, £5; Rev. Aeneas McDon- ald, 12s. 6d.; Waterville, T. M'Govern, 12s. 6d.; Hat- ley, T. Daley, 12s. 6d.; St. Sylvester, B. Maguire, 12s. 6d.; Norwood, J. Foley, £1 5s.; Pakenham, D. M'Gillis, Esq., 6s. 3d.; St. Ann de la Pointe, Rev. L. A. Bourret, £1 10s.; Granby, P. Mahedy, 12s. 6d.; Richmond, P. Kelly, £1 5s.; St. Flavie, Rev. Mr. Du- guay, 10s.; St. Augustin, Rev. Mr. Champeau, 12s. 6d.; Cavan, J. Knowlton, Esq., 18s. 9; Frasersfield, Mrs. M'Conn, 15s.; Norton Creek, A. M'Callum, 12s. 6d.; Georgetown College, D. C. 12s. 6d.; College of the Holy Cross, Mass. 12s. 6d.



## FOREIGN INTELLIGENCE.

## FRANCE.

The Paris correspondent of the *Chronicle* says: "The corn question has now become so serious that it has almost completely superseded the Turkish affair. To-day, business at the Bourse was almost at a stand-still; and everybody was waiting to see the effect of the measure adopted by the Government to supply the deficit. Of the ten millions of hectolitres ordered on the Government account, four millions have already been embarked, and will speedily arrive in the different French ports. Several of the railways are, by the terms of their concessions, bound to carry all corn bought by the Government at a very low rate of freight, and it is supposed that even those railways which have no such clause in their *cahiers des charges* will volunteer to carry the corn on this occasion on the same terms as the others.—Indeed, some of them have already intimated their intention of carrying it gratis, as was done on a former occasion by the Rouen Railway under similar circumstances.

"The excitement in some of the provincial towns is increasing, and is becoming alarming. Two days ago seditious placards were found on the walls of the streets of Rheims, threatening the rich and the *accapareurs* with death and pillage.

"No steps have yet been taken by the Government to force the provincial bakers to keep down the price of bread. At Nantes the price is made 40 centimes the kilogramme; but at Lyons the bread of the first class is at 43 centimes, and at Strasbourg it is believed to be still higher."

There were riots at Bar le Duc on Friday and Saturday last. On Sunday tranquillity was restored.—Similar riots, produced by the high price of corn, took place at Chateaugiron, near Rennes, and at Rancourt, in the Pyrenees.

## ITALY.

RAVENNA, AUG. 27.—An attempt has been made to assassinate the Legate, but fortunately without success. The Gonfaloniere of Forlì has been threatened by the populace on account of the high price of bread. He has taken flight into Tuscany.

## ROMAN STATES.

A letter from Rome of the 23rd, in the *Journal de France*, gives some curious details relative to the mode of correspondence adopted by the revolutionists recently arrested in that city.

"Mazzini had chosen a fête day to make his attempt, as at Milan he selected the last day of the carnival. He conjectured that on the 15th the French soldiers would be scattered about among the wine-shops, celebrating with the white wine of Velletri the fête of their Emperor, while their officers would be doing the same with champagne at the French embassy. Such were the motives which led the democrats to the Roman shore. There had been a perfect understanding between those residing here and those abroad, and a regular correspondence was carried on between them. The letters seized speak of commerce, of love, and of fine arts, and are only intelligible to the chiefs of the confederacy. They had a sheet of pasteboard pierced with small openings at certain distances, and the chief in London had a similar one. Placing his pasteboard on a sheet of letter-paper, he writes the orders which he has to give. The pasteboard being removed, he fills up the numerous blanks in the letter with phrases which give a completely different and even innocent signification to what he had written. The chief of the Roman demagogues having received the letter, placed his sheet of pasteboard on it, and readily read the revolutionary order. By the same means he wrote his answer and sent it by the post. I am not aware how all this was discovered. What is certain is, that if Aurelio Saffi, our old triumvir, had not published in a German journal his thanks to the peasants who had so well concealed him before the 6th February, Monsignor Grassellini would never have thought of making any search, and if that search had not been made it would not have been known that the attempt had been fixed for the 15th. Being warned by that, the letters received by the post were closely watched, but nothing was at first discovered. It was, however, afterwards ascertained that the conspirators were to land, and it was then easy to arrest them."

A letter from Rome of the 24th ult., in the *Univers*, says:—

"The plot organized by the Mazzinians for Assumption-day is still the object of attention on the part of the Roman authorities, and some further arrests have taken place. We have heard it remarked—and we eagerly repeat it for the honor of England—that the English passports with which several of the refugees were provided, were forged ones, and that this fact has been fully proved by the Consul of that nation. It, however, still remains to be ascertained how from 20 to 30 persons could enter together into the port of Genoa, particularly persons of their character, without exciting the suspicions of the Piedmontese police. We are far from supposing any connivance on the part of the authorities of that country, but we must be permitted to accuse them of negligence. Something of the contents of the proclamation and the manifestoes has transpired.—Call to mind the style of the documents which continental Europe has received with alacrity from time to time from the revolutionary committees at London, and you will have an idea of the style of these infamous writings. The following sentiment may be found in every line:—'Italians! It has been said that you have no arms. This is a falsehood. There is no Italian without a poniard. This is your weapon. Plunge it without fear into the breasts of the enemies of the people, of your oppressors.'"

Roman correspondence in the *Univers*, under date the 24th August, contains the following:—

"Father Jolin de Britto, Missionary to Madura, and martyr of the Society of Jesus, was solemnly placed in the number of the blessed on Sunday, 21st August, at Saint Peter's of the Vatican, in the midst of the pomps of religion, and of the supplications of the Faithful. Born at Lisbon on the 1st March, 1647, he suffered martyrdom on the 4th February, 1693, at Madura, which he bathed with his sweat for nineteen years, and with his blood. When his mother, the pious and courageous Lady Beatrice de Britto, received the news of his death, instead of grieving for it, she made them adorn all the house, appearing herself in her richest garments, and she wished that in public and in private they should celebrate for several days, by the most brilliant fêtes that dear and glorious memory, thanking God for having made her the mother of a martyr. No doubt, but in Heaven that thrice happy mother took part in the fête of the 21st August.

## RUSSIA.

It is said that the cholera is making great progress in Russia, especially in the southern provinces, where large bodies of troops are stationed. The disease made its appearance on various points of the frontier of Eastern Gallacia.

## HOLLAND.

THE HAGUE, SEPT. 5.—The committee charged to report on the bill relative to the surveillance of the religious communities by the State presented its report to the First Chamber of the States General to-day. The discussion of the bill has been fixed for Wednesday next. Petitions against the law continue to pour in in great numbers; 117 were received to-day. It is almost needless to add that the greater number emanate from the Catholic party.

## SPAIN.

M. Egana, Minister of the Interior has addressed a circular to the provincial governors, prohibiting the admission of the *Times* newspaper into Spain.

## DANUBIAN PRINCIPALITIES.

BUCHAREST, AUG. 23.—The Russian troops are practising and manœuvring every day. No fresh troops have marched in for some time past, for the Principalities are already completely overrun with soldiers.

Fieldworks and fortifications are thrown up and constructed with a plan which has long since been prepared, and that they will remain even after the departure of the Russian army.

It is said that the two Hospodars have promised to support one another if, the crisis once over, the Sultan should attempt to punish them for their conduct.

It is stated that the great powers, with the exception of England, have asked the Porte to expell the Hungarian political refugees from Turkey.

The latest from the second edition of the *London Times* of Friday, says it is rumored in Paris on the authority of the Russian Embassy, that the Czar will refuse to accept the modifications emanating directly from the Porte.

INUTILITY OF QUARANTINE.—Sweden is very particular as to the enforcement of quarantine; nevertheless, the cholera is in Christiania and other parts of Norway, while Sweden is completely at its mercy. It has even boarded Swedish quarantine guard-ships, which had no communication with the shore. In a word, it now envelops Sweden as in a net, and is doing its work from Stockholm in the North to Ystad in the South, and from Gothenburg in the East to Carlkrona in the West. At Copenhagen, the virulence of the scourge was lessening.

## THE CHINESE INSURRECTION.

The *Univers* publishes the following letter from M. Maresca, the Apostolic Administrator of Nankin, dated Shanghai, June 8:—

"The insurgents arrived on the 9th of March before the walls of the town of Nankin, and established their camp in 28 divisions. They dug mines under the walls, and filled them with gunpowder, and on the 19th partially blew them up, together with the eastern gate. Immediately after a signal was given, and they rushed—come to the breach and others to the wall—with an impetuosity which alarmed the defenders. In their first attack they made themselves masters of the town. The mandarins, who were not able to escape, were seized and put to death. On the 20th of March the insurgents spread through the town, and carried everywhere terror and death. A venerable old man, chief of the Christians, was killed in his house, with his eldest son; his second son was grievously wounded, the third was carried off captive, and the youngest ran away. On the same day four other Christians fell in the *adèle*. On the 21st of March the family Tsen, the wealthiest and most distinguished among the Christians, were driven from their house, which the insurgents required for their chiefs; and 31 members of this family were confined in a neighboring house, and were there burnt to death. Two young men belonging to the same family, aged 17 and 18, who were absent when their relatives were burnt, have just arrived at Shanghai, having begged their way a distance of from 70 to 80 leagues. Five other members of the same family were also absent at the execution of the 31, but it is not known where they have gone, nor what has become of them. All that belonged to the Christian community of Nankin—church, ornaments, money, and papers—were deposited with the family Tsen, and consequently all are entirely lost. The same day several persons entered the chapel of the town where the Christians were assembled, and recited the prayers of the Holy Week. They forbade prayers on the knees, and wanted the Christians to recite, seated, the new prayer of Tien Fou. The Christians replied that they were Catholics, and did not know any other religion. It was notified to them that if within three days they did not decide on obeying, they would all be decapitated. On the 24th of March some wretches entered the chapel, and attempted to do violence to some young Christian women, but they were soon obliged to leave, and since then there have been no attacks of the kind. In the afternoon a new summons was made to adore Tien-

Fou; a new refusal was given by the Christians, and new menaces followed. On the 25th of March the Christians were adoring the cross, according to the custom on Good Friday. The insurgents entered all at once, crying and menacing; they broke the crucifix, overthrew the altar, and then wished to have their prayer recited, at the time presenting the Christians with books in which it is written. A catechist took a religious book, the 'Explanation of the Commands of God,' and presented it one of the chiefs. He hastily examined it, and returned it, saying, 'Your religion is a good one—ours is not to be compared to it; but the new Emperor has given his orders, and you must obey them or die.' After summonses, which were repeated in vain, the soldiers seized the Christians, and tied their hands behind their backs. The women and children exhorted the men to suffer with a good heart for their faith; they were bound and ill-treated in their turn. All being thus bound, the men were told that they would be conveyed before the tribunal of the Emperor to hear their sentence; the women and children followed them, and all went gaily. When they arrived at the tribunal they were kept for some time in outer rooms, and then some officers presented themselves and told them, on the part of the Emperor, that, as they would not obey, they were all condemned to death, and were to be executed at the western gate. They were sent off to the place of execution; but at the door of the tribunal an old man, who was unable to walk, was beheaded. The others arrived together at the designated place; they were about 100 in number. New demands were made upon them to do as they had been desired, but they constantly replied, 'We are Christians! Many threats were made, but no one was executed. Towards the evening all were brought back to the town and conveyed to a great store, which was formerly the church of Nankin. They there passed the night with their hands bound, and some were attached to columns. One succeeded in unbinding himself and escaping. The day after new threats were made, and some blows were given. On Easter day all expected to die. Some officers entered the place, and asked if they would recite the prayer. Some said, 'You should kill them all, for they will not obey;' but another answered, 'No; for in that case they would have what they desire, while we should be guilty of sin!' However, all the Christians remained firm and yielded nothing. Some women especially, and even some children cried, 'Kill us all, that we may be martyrs and go to Heaven!' Some of the soldiers, despairing of being able to subdue the courage of the women, and no doubt not having orders to kill them, opened the door of the storehouse and forced them to leave with their children. They all went to the chapel, where they have since remained with the children; they are between seventy and eighty in number. The men remained in the store with their hands more tightly bound than on the first day. On the 25th of March some young men, fatigued with suffering, and dreading new torments, persuaded themselves that they might recite the famous prayer, because it contained nothing contrary to the dogmas of our holy religion. After having protested that they intended to remain Catholics, twenty-two recited the prayer, and were immediately unbound; but the others declared that they would rather die than recite it, before they knew that it was good, and some of them, in consequence, were cruelly beaten. Since then those who wavered have felt greatly humiliated, and regret that they did not imitate the firmness of their brethren and the courage of the women and children. While the women and children remained in the chapel, without a single man to assist or protect them, the men were ordered to serve the insurgents either as soldiers or laborers. Ten of them, who were taken to fight against Tseu-Kiang, took advantage of an obscure night to leave their ranks and run away. They have come here to recount to us what they have witnessed. It was on the 14th of April that they succeeded in escaping. Since their departure from Nankin they have heard say that the insurgents have sent a good many women and children out of the town. The bridge of the great canal is said to have given way beneath the crowd, and more than a thousand persons are said to have been drowned. We are not aware whether any Christians left on that occasion. We have also received news from Yang-Tcheu. On the 1st of April the rebels entered the town, without meeting any resistance. However, they committed the same horrors as at Nankin, and the Christians were not spared. They took the officers of the chapel, bound them, and carried them off with their families. They wanted all of them to recite the prayer of Tien-Fou. Thereupon two catechists stepped forward and clearly explained our dogmas and our usages. As a punishment for this, it was ordered that 300 blows should be given to one and 500 to the other. It is not yet known if they have been able to survive this cruel flagellation, and other bad treatment to which they were subjected. On the whole, out of 600 Christians in Nankin, Yang-Tcheu, and Tseu-Kiang 50 have been slain or burnt to death, and several have been bound and beaten. Most of them have lost all they had, and remain captives, exposed to all sorts of dangers for the soul of the body."

## PERSECUTION OF CATHOLICS.

(From the Dublin Weekly Telegraph.)

At the moment that Christendom is threatened with a new and formidable invasion and barbarian schismatics, heresies and infidelity are putting forth their utmost energies in various countries, to persecute the bishops, clergy, and adherents of the Catholic Church. We have not space to-day to enter into the details of this wide-spread persecution; but we cannot refrain from noticing the various places in which the abominable and hellish work is carried on. England, abounding in such domestic crimes as infanticide, poisonings, and wife-murders, has subscribed its gold, to send forth one hundred wandering missionaries of mischief amongst the unoffending Irish Catholics. Protestant Holland, instigated to a persecution of the Catholics by the Russian Emperor, and countenanced in that persecution by Protestant England, is passing at this moment a law, which combines within its enactments all the insulting provisions of the Ecclesiastical Titles Act, with all the legal vexation and annoyance to clergymen, which was embodied in the Pagan proclamation of Disraeli and Derby. Protestant Prussia has, by a decree of its tippling Protestant King, insulted the Catholic officers of the army, by threatening them with dismissal, if they comply with the marriage laws of their Church. The Catholic bishops of the Upper Rhenish provinces are placed under ban by their contemptible Protestant princes.

Sardinia—once Catholic Sardinia, but now beset by Voltarianism—not only refuses tribute to the Pope—a tribute due by solemn treaty—but it is seeking, and urged to do so by England, to Protestantise its institutions, and is daily falling deeper into the slough of heresy. In Switzerland the Catholic Church is enduring a flagrant persecution. In Lausanne, for instance, the diocesan seminary established for the education of young clergymen has been closed—the students compelled to seek for instruction in France, Savoy, and Italy—while the funds of the seminary are taken possession of by the State, and are appropriated to the use of some plundering Protestant or infidel. The same spoliation is practised upon the funds of the bishopric, the exiled Bishop Marilley not being allowed one single sou of his own revenues, since he was so unjustly and barbarously exiled from the Canton:—

The number of priests (observes the *Gazette de Lyon*) diminishes each year in the Canton de Fribourg; and the persecution the clergy endure contributes in no slight degree to their premature demise. The deaths of the priests of late years are far beyond the average of former times; and for the ten priests that die per annum, there are not four ordinations each year since 1848. Add to this the expulsion of the Jesuits and Liguorians, who assisted so much in the pastoral administration of each district; conjoin with these banishments the suppression of convents and monasteries, and the interdiction to the noviciate of the Capuchin fathers; and you can form something like an accurate idea of the miserable situation of the diocese of Fribourg.

Persecution of the Catholics is not, however, at this moment confined to Europe. America joins in the unholy warfare against the Church. The vagabonds and miscreants of Europe have their hundred of missionaries in the United States—led on by the married priest, Gavazzi, and Lord Campbell's client, Achilli—who are, by the most scandalous falsehoods, seeking to excite a hatred of Catholicity; whilst the Congress of New Grenada has been engaged in passing laws which combine the spoliation and the iniquity of Henry VIII., Edward VI., and Elizabeth, with the same anti-Christian hatred of the holy order of the Jesuits, that must ever render the recollection of the first revolutionary Assemblies of France detestable. The pretence of the New Grenada Congress for passing its infamous anti-Catholic laws is "complete religious liberty;" but the following comment of the *Univers* will show how barefaced is the hypocrisy of those infidel law-makers:—

The eighth article of the law dooms the Jesuits to exile, and perpetuates that exile. It interdicts the members of that religious order from participating in the benefit of a law which opens the frontiers of the Republic to every other form of worship. Henceforth a Mormon will have the right to preach polygamy at Bogota; Unitarian, to proclaim that our Saviour, is not god; a Spiritualist can, with the devil's help, give forth marvellous manifestations to prove that the Bible is but a tissue of impostures; a Baptist may tell the people that there is no validity in the baptism they have received; all the varieties of protestantism will be free to abuse, to denounce, and to vilify the Holy See; but the Jesuits, and the Jesuits alone, and none but the Jesuits, are excluded from the lists of controversy, and prohibited from defending the interests of their Lord and master. It is the very acme of absurdity and iniquity.

Thus is Catholicity persecuted, thus is it doomed to suffer; but the words, once uttered, remain as true as when they were first spoken of the Church built upon the rock—"The gates of hell shall never prevail against it."—*Weekly Telegraph*.

## COMMERCIAL PROSPECTS.

(From the Edinburgh Advertiser.)

So far as the harvest has yet gone, the crops have been found deficient in bulk when compared with the very heavy crops of recent years. The recent unfavorable weather has rendered the harvest a later and consequently more precarious one than was even anticipated; the grain has been a good deal damaged in the stacks; and prices, which were supposed to have reached an undue height a month ago, are still going up.

We do not think the present high range of prices at all unwarranted by the facts of the case; and, excessive as they now are, it is but too probable that they will reach a rate even higher yet in the course of the ensuing winter. Our home crops are deficient; and if we look to those foreign quarters from whence we have obtained our supplies in former years, we shall find several impediments to which our operations have not hitherto been subjected. First of all, the crops on the continent are quite as deficient as our own. A worse harvest has not fallen all over Europe for many a long year. We early learned, from a distinguished agricultural authority who had been travelling in France, that the appearance of the crops in that country indicated a coming deficiency. In course of time, the reports of the provincial prefects transmitted the intelligence to head-quarters, and the French Government at once set to work to protect the country as much as possible against the risk of famine. Nothing is more likely to endanger a Government like that of France than the popular discontent produced by a scarcity of provisions: and so, while a tranquillising announcement was made in the *Moniteur* about a month ago, to the effect that no scarcity was to be apprehended, decrees were simultaneously promulgated, throwing open the French ports to foreign corn, and the grain-merchants of France began to import largely from other countries. Orders to purchase wheat and flour on French account were received in London and Liverpool by every post; and not content to confine her operations to England alone, we soon found France outbidding us in the ports of the Baltic and Black Sea. So great indeed is the scarcity in France, that rather than allow the price of bread to rise any higher, the Government has interposed, and actually forbidden any further rise, promising to indemnify the bakers for the loss thus occasioned to them. Incredible as a coming scarcity, English merchants have been as eager to sell, as French merchants have been to buy; and whilst France has taken every precaution to guard against scarcity, we have been gradually allowing our stocks to be diminished. "What we had previously bought on the Continent," says the *Maria-Lana Express*, "we have freely re-sold; and with the prospect before us of requiring larger imports than in any previous season for years past, the facilities of obtaining supplies have been greatly narrowed. Such is our present position; there is no exaggeration; the facts are patent to all."

Other continental countries besides France, have

taken the alarm; and several of them, including the States of Italy and Greece, while opening their ports duty-free to corn from abroad, have passed stringent enactments wholly prohibiting any export of grain from their own territories. It is curious to mark how prevalent has been the action of malaria or other adverse atmospheric influence over Europe of late years. We have seen the potatoes utterly blasted by an inscurable disease, from which, year after year, they still continue to suffer. The vines have shared the same fate; and so sadly have they suffered this year, that in some places there will hardly be a vintage at all. The case of the larch-trees might also be mentioned, as another instance in which a new disease has made its appearance, and is running its course; while the most skillful authorities on the subject are unable either to divine the cause or the cure. In cattle also we have had a "plague," as plainly of the nature of a malarial epidemic as any which ever appeared. And lastly, we have had the inscurable cholera making its remorseless ravages amongst us, — and not passing away, as on its first visit to Europe, but lingering and bursting out for the last six years in various places on the continent, — ready, apparently, should war and scarcity set in on the Continent, to renew its wide-spread ravages, in their most terrific form.

Besides these various circumstances which have contributed to produce that rare disaster, — a general scarcity over Europe, — the evil against which it becomes us to take precautions is aggravated by the prospect of approaching hostilities on the Continent, and by the greatly enhanced price of freights. War always brings high prices; and we need hardly say that in the event of an open rupture taking place with Russia, our usual supplies of grain from the Baltic and Black Sea ports are certain to be wholly cut off. From America, indeed, we believe we may be able to obtain all we want; and, with timely warning, our Transatlantic brethren could easily produce far more than even at the worst we should require from them. But then it must be remembered, we need not look to be supplied with American breadstuffs now on the same terms as we did in 1847. Not to speak of the general rise of prices that has commenced in all quarters, or of the new market for American grain and other produce in Australia, freights have risen enormously since then. Freights have doubled, in fact, within the last year! Such a rise, as we shall feel to our cost, cannot but greatly affect the price of so bulky a commodity as grain.

As to the effects of a deficient harvest upon our country, we entertain no serious apprehensions upon that score. Money is abundant, employment general, wages high and the people contented; and the country is in a condition to tide over a far greater embarrassment than any which we are likely to encounter. But the effect of a scarcity on the Continent is likely to be productive of consequences much more serious. Scarcity is the great parent of revolt and revolution. There is no rebellion," says Bacon, "like the rebellion of the stomach." The experience of all ages corroborates the opinion, and the last Revolution in France in 1848 has been authoritatively assigned to the popular discontent produced by the pressure of the famine of '47. Europe is in a far more critical state now than it was seven years ago, and the turmoil of war or the pressure of distress is hardly needed to stir into action the smouldering fires of revolt. Already revolutionary movements [either really or nominally connected with the existing dearth, have taken place in Belgium, France, and several parts of Italy. And if, to the misfortune of Europe, War and Scarcity are to come upon us simultaneously, we may look for nothing else than such a commotion upon the Continent as even the last generation never witnessed, and of which the present generation may not live to see the end.

(From the Toronto Globe.)

We fully agree with the Examiner. There are four reasons why Dr. Ryerson should not retain his office, any one of which ought to be sufficient. First, because his appointment to the office was one of the most vile jobs that ever disgraced a country. He did so much work for a stated price, and to give him his payment a gentleman was taken out of the office Ryerson wanted, and put into a Professorship for which he was utterly unfit. Second, because Dr. Ryerson is an unprincipled man, in whom the public have long ceased to have any confidence, and it is not creditable to the country that the youth of the province should be entrusted to such hands. If there is an office which ought to be filled by a man of high moral character, it is this. How fearful to think of such a man as Ryerson being looked up to by the teachers and scholars of our country, as their great example? Third, because the superintendency is a non-political situation; Dr. Ryerson may tell us he has forsaken politics — but who will believe it? Fourth, because were Dr. Ryerson as pure as the driven snow, his system, however well adapted to Prussia, is not suited to the atmosphere of Canada with a Liberal Ministry at the helm. The educational department is one of the highest trusts which the Ministry have committed to them; if they feel they can discharge that responsibility, with Egerton Ryerson at the head of the department, we will deeply regret it.

CONDITION OF THE FUGITIVE SLAVES IN CANADA. — The editor of the Dundee (N. Y.) Record has lately been making a tour through Canada, in the course of which he visited a large number of fugitive slaves at their residences, and conversed freely with them on their position and prospects. The tone of their remarks generally was that of disappointment at the reception which they had met, and the estimation in which they were held in the country where they were sojourning. They had been led to suppose by the abolition instigators of their escape from servitude, that in the British provinces they would find a home in which they would be regarded as citizens, with the same rights and advantages, social and political, as were enjoyed by the other inhabitants. This they found not to be the case, but, on the contrary, they experienced indignities greater than they had ever met with in the states whence they had fled. Three declared that were it not for fear of punishment, by being sold to Texas and Mississippi slave dealers, they would gladly return to their "old plantations," and spend the remainder of their days with their old masters, where they were more happy and lived easier than they do now. Two others had been in Canada from five to ten years — had bought land and were doing well in raising "truck" for market. One expressed his determination to return to his mistress in North Carolina, as soon as he could get money to do so, and run

the risk of punishment; but as he had got a friend to write to his mistress, asking pardon, and begging for a passage ticket home, he felt in hopes he should get back to the old North state before cold weather set in. All expressed a preference for New York or Pennsylvania for a residence, as many of the old countrymen in Canada were passionate, and did not sympathize with or understand their habits and manners, and consequently provoked quarrels by calling them "damned black yankees," "time thieves," &c. — *Detroit Free Press.*

UNITED STATES.

DEATH OF E. DUNIGAN THE PUBLISHER. — It is with feelings of deep regret that we announce the death of this gentleman, which sad event occurred in New York, on Friday, the 16th inst. Whilst he was personally known and esteemed by the Catholic and commercial community of New York, his reputation as a high-minded publisher extended throughout the country. Mr. Dunigan always evinced great respect for the character of Catholic publications, by the superior style in which he offered them to the public. In the domestic relations of life, he bore the character which belongs to the good Catholic, and which, we trust, has prepared his way to the joys of eternal life. — *Catholic Mirror.*

NEW ORLEANS. — DEATH OF ANOTHER PRIEST. — The *Propagateur Catholique* records the deaths of the Rev. J. B. Escoffier, a native of France, aged forty years. He died in New Orleans, a victim to the yellow fever, which he took in the discharge of his duties. *Requiescat in pace.*

YET ANOTHER PRIEST FALLEN A VICTIM TO THE YELLOW FEVER. — The *Propagateur Catholique* of the 10th relates the death of Rev. Antoine Parret, S. J., Pastor of Baton Rouge, Diocese of New Orleans. Father Parret was a Priest of the Diocese of Vincennes, afterwards he entered the Company of Jesus, and was for years at Grand Coteau. He was about forty-five years of age at the time of his lamented decease. *Rep. in pace.*

The intonments at Mobile on the 23d inst., amounted to 15. Yellow fever is raging extensively at Galveston.

PUBLIC COMMEMORATION OF THE BIRTH DAY OF THE PRINCE OF ORANGE. — The "Orange Procession," alias "the Parade of the American Protestant Association," commemorative of the Birth Day of the Prince of Orange, passed off quietly, and thereby failed to answer its purpose. It was intended to exasperate the Catholics into a breach of the peace, and so give an opportunity to our enemies to brand us as being a riotous, intolerant, lawless mob and of course to enable them to satiate their vengeance on an unarmed and unprepared people. The whole movement was well prepared; every thing that vile cunning could devise was ready. Two things were to be done: one to conciliate the mass of the American people into a toleration of the Parade, another to provoke the Irish Catholics into resistance. To effect the first object, one Lodge condescended to carry an American flag, and a few stars, bespangled, on their regalia. This, of course, was a "safe conduct" and protection to them. Even in the ranks of this Lodge there were an almost unusual display of orange handkerchiefs, lilies, and such like emblems, so innate was their disgust of every thing American. The second object was to have been effected by the playing of tunes of notoriously provocative character to Irish Catholics, such as "Croppie lie down," "the Boyne Water," "Protestant Boys," &c., and the undisguised flaunting of emblems calculated to goad unthinking Catholics into a breach of the peace. I was about to say Catholic fellow-citizens, but you and I are well aware that an Orangeman's alias an American Protestant Association is too loyal to the glorious, pious and immortal William III., to become American citizens; there are not 5 per cent of them citizens. They confidently calculated on a riot, and having failed in provoking one during the parade, a portion of them, in a lawless manner, went up into the district of Kensington at midnight, and in a scuffle that ensued, a man was killed! So murder, as usual, lies at their door. — *American Celt.*

At the recent dedication of the new Unitarian Church in San Francisco, Rev. Mr. Gray, the pastor, occupied the pulpit with two Methodist clergymen at his right, and one Methodist and one Baptist at his left, all of whom took part in the exercises.

STRANGE SIGHT — SEVENTY SWARMS OF BEES AT WAR. — Ezra Dibble a well known citizen of this town, and for many years engaged extensively in the management of bees, communicates to us the following interesting particulars of a battle among his bees. He has seventy swarms of bees, about equally divided on the east and west side of his house. On Sunday, Aug. 14, about three o'clock, the weather being warm, and the windows open, his house was suddenly filled with bees, which forced the family to flee at once to the neighbors. Mr. D. after getting well protected against his assailants, proceeded to take a survey, and if possible, learn the cause which had disturbed them. The seventy swarms appeared to be out, and those on one side of the house were arrayed in battle against those on the other side; and such a battle was perhaps never before witnessed. They filled the air, covering a space more than one acre of ground, and fought desperately for some three hours — not for "spoils," but for conquest; and while at war no living thing could exist in the vicinity. They stung a large flock of Shanghai chickens, nearly all of which died, and persons passing along the road were obliged to make haste to avoid their sting. A little after six o'clock quiet was restored, and the living bees returned to their hives, leaving the slain almost literally covering the ground, since which but few have appeared around the hives, and those apparently stationed as sentinels to watch the enemy. But two young swarms were entirely destroyed, and aside from the terrible slaughter of bees no other injury was done. Neither party was victorious, and they only ceased on the approach of night and from utter prostration. The occasion of this strange warring among the bees is not easily accounted for; and those most conversant in their management never before witnessed or heard of such a spectacle as here narrated. — *Conneaut (Ohio) Reporter.*

BRANDY DROPS. — The liquor seller showed his ingenuity in using every appliance that fancy could suggest to gather victims to his place of ruin, but he has lately seized upon one which none but a fiend could have devised. He had called to his aid the Confectioner to seduce the mere child, and implant an appetite which would lead our children to a drunkard's

grave, by the time they come to the years of maturity. The confectioners, or a part of them, (we fondly hope that not all have prostituted their business to this infamous design) are making hollow balls of sugar, filling the inside with liquor, and selling them to children in our streets. Boys not yet of the age to distinguish between right and wrong, have been under the influence of intoxicating liquors during the last two weeks, through these vile means. — *Ohio Lifeboat.*

TOO CLEVER TO LIVE. — We have heard something of an "Admirable Crichton," a proficient in twenty different arts and sciences; but there is a youth in Moyamensing district, Tom Murphy by name, and only sixteen years of age, who far surpasses Crichton in varied accomplishments. He can smoke out 1s. worth of "half-Spanish" per day, chew up two Je. plugs of tobacco, drink ten glasses of brandy-and-water between breakfast and dinner, dance a sailor's hornpipe on the top of a water-plug, handle a slung-shot with the most astonishing skill, and lasso a young negro with the end of a handkerchief. He also understands the thimblery to perfection, likewise the games of poker and all-fours, and amputates cats' tails with as much dexterity as if he had attended surgical lectures and walked the hospitals. All the friends of his family believe that he is "the smartest boy in Philadelphia," and we rather think he is, considering that he has never been to High School, but his mother is afraid that his genius will be the death of him. — *N. Y. Tribune.*

PROTESTANT OBJECTS OF WORSHIP — HYMNS. — In the Church, we sing Hymns unto God. In the Broadway Tabernacle, on the first Sunday in September, they sang a Hymn to "their Pastor, the Rev. Joseph P. Thompson;" he having just returned from Europe. — *Church Journal (Protestant).*

The palmy days of what the *Knickerbocker* man facetiously calls "Church Music," are over in New England. What have become of the funny old tunes and the funny old hymns, which formed the delight of our forefathers? How simple and beautiful was the fashion of reading the verses out, line by line, and how glorious the simplicity of our Puritan ancestors, of one body of whom it is said, that when Deacon Stubbs, on one occasion, gave out the first line of the psalm *Oculi mei deprecantur*, —

"My eyes, alas, begin to fail,  
With looking for thy law;"

and not being able to read any further, having mislaid his spectacles, announced the fact, in his accustomed whine in the sacred desk, they thought it was all in the psalm, and sang it, — thus: —

"My eyes, alas, be-e-gin to fail,  
I-I-I left my spectacles home."

It must have been pleasant, too, to enter a meeting-house when old and young lifted up their voices to do honor to the following lines, extracted word for word from a Protestant version of the psalms, and set to a tune which repeats the last line twice:

"Ye little fishes of the sea,  
Your Maker's praises shout;  
Forth from the deep, ye codlings peep,  
And wag your tails about,  
And wag your tails about,  
A-and wa-a-ny yewer tails about?"

THE REASON WHY "BRUDDER DICKSON LEFT THE CHURCH." — Mr. Dickson, a colored barber in one of our large New England towns, was shaving one of his customers, a respectable citizen, one morning, when a conversation occurred between them respecting Mr. Dickson's former connexion with a colored church in that place.

"I believe you are connected with the Church on Elm street, Mr. Dickson," said the customer.

"No sah, not at all."

"What, are you not a member of the African Church?"

"Not dis year, sah."

"Why did you leave their communion, Mr. Dickson? if I may be permitted to ask?"

"Why, I tell you sah," said Mr. Dickson, strapping a concave razor on the palm of his hand. "It was Jess like dis — I jined dat church in good fail. I gin ten dollars towards de stated preaching of de gospel de fust year, and de church pepit all call me Brudder Dickson. De second year my business not good, and I only gib him five dollars. Dat year de church pepit call me Mister Dickson. Dish razor hurt you sah?"

"No, razor tol'bul well."

"Well, sah, de third year I feel berry poor — sickness in my family — and I didn't give noffin for preaching. Well, sah, arter dat dey call me ole Nigger Dickson, an I leaf 'em?"

NO WONDER HE WAS THANKFUL.  
READ AND JUDGE FOR YOURSELVES.

ROCHESTER, October 19, 1852.

GENTLEMEN — Having experienced the beneficial effects of Dr. McLane's Celebrated Liver Pills, I take great pleasure in recommending them to the public. I feel warranted in saying, that they are a certain cure for liver complaints and all bilious diseases, no matter how difficult or long standing, I myself was afflicted with this dreadful disease for over two years, and oh! how thankful I am that I heard of these Pills. I purchased of one of your agents three boxes, and before I had finished the third box, was completely cured. I verily believe, but for Dr. McLane's Liver Pills, I should have now been in my grave; but as it is, I am now enjoying the best of health, and stand a living witness of the efficiency of DR. McLANE'S LIVER PILLS. Besides recovering my health, I consider that I have saved in pocket some two or three hundred dollars physician's fees.

This testimony I give you with the greatest pleasure, and hope it may do something towards making these invaluable Pills known to all who are suffering with liver complaint.

WILLIAM HISS, Traveller in Western N. Y.

P. S. Dr. McLane's Celebrated Liver Pills, also his great American Vermifuge or Worm Destroyer, can now be had at all respectable Drug Stores in this city.

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

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, 5.

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. BELL, President.

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.



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Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. ALSO, A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

BRANDY, GIN, WINES,

FOR SALE.

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

G. D. STUART,

151, St. Paul Street,

Opposite the Hotel-Dieu Church.

Montreal, December 16.

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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.

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Will be at all times supplied with the Choicest Deficiencies the markets can afford.

CARRIAGES and HORSES will be in readiness on the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

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

Montreal, May 6, 1852. M. P. RYAN.

WILLIAM CUNNINGHAM'S  
MARBLE FACTORY,  
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WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &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.

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, 15mo 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.

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Table of market prices for various goods like Wheat, Oats, Barley, etc., with columns for item, unit, and price.

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

ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 2d October, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE REGULAR MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, 4th October, at EIGHT o'clock precisely.

By Order, F. DALTON, Secretary.

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.

J. PHELAN.

N.B.—The Teas are very superior, some of which were purchased at the great Sale of the "John Dugdale" Cargo, direct from China.

HONEY.

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

J. PHELAN.

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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.

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

Table listing destinations and prices for immigration, 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 Brand; 1 lb. Wheat Flour; 2 lbs. Rice.

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 articles 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'S 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.

In calling public attention to the subjoined list of the Ships which compose our Boston Line of Packets, we believe that its general reputation as the first of American Lines is sufficiently well known and established.

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.

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.

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

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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. SALLIER. 18mo., 413 pages, muslin, 2s. 6d.

EXTRACTS FROM NOTICES OF THE PRESS. "New Lights, or Life in Galway, is an original tale by Mrs. Sallier, and upon the whole the best and most finished of her powerful and most interesting tales in illustration of Irish history and Irish character.

"Mrs. Sallier 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."

"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."

"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 sorrow."

"We are sorry we are unavoidably precluded from giving extracts from this exciting work, which we hope to do in 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. Day's or Mr. D. Mackay, in the Arcade, where the volume is for sale."

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"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 give neither author nor authoress a higher compliment.

"This new work from the pen of Mrs. Sallier, will we doubt not add to the already well earned reputation of the lady who enjoys, as the authoress of several charming Irish tales, in which the manners and national characteristics of her countrymen are delineated with a power, and unadorned fidelity."

"This is the best production of Mrs. Sallier's clever pen, most appropriately dedicated to the people of Ireland. It is without exception or question, the most delicious 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 Baileys, 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 Connaught—if the victims were negroes and not of European complexion—Savages and not civilized brutes—Pagans instead of Papists—then indeed might Mrs. Sallier hope to eclipse Mrs. Stowe in English popularity, and have her apotheosis proclaimed at St. Paul's, as it is the great of this country will find the 'cold shade of silence' ever her admissible tale."

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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 novices requiring instruction as well as for children. The answers are not 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.

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MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencement in business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, such as 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.

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He will dye all kinds of Silks, Satins, Velvets, Grapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered, Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

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

Printed by Joux Gillies, for the Proprietors.—George E. CREUX, Editor.