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# CATHOLIC CHRONICLE.

VOL. V. MONTREAL, FRIDAY, SEPTEMBER 29, 1854. NO. 7.

## ENCYCLICAL OF OUR HOLY FATHER, THE POPE, PROCLAIMING A JUBILEE.

TO OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATEs, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN GRACE AND COMMUNION WITH THE HOLY APOSTOLIC SEE.

PIUS IX., P.P.

Venerable Brethren, Health and Apostolic Benediction—In looking with the solicitude and the sentiments of Our Apostolic charity over the whole Catholic world, we can hardly express, Venerable Brethren, with what profound sorrow we are penetrated when we see Christian and civil society troubled on all sides in a lamentable manner, tormented, and as it were borne down by the saddest calamities. You are not ignorant of it. The Christian nations are at this moment afflicted and disturbed by civil wars, by intestine feuds, by pestilential maladies, by fearful commotions, and by other overwhelming misfortunes. What is most to be deplored is, that among so many misfortunes and catastrophes to be bewailed, the children of darkness, who, in their generation are wiser than the children of light, endeavor more and more, by every kind of diabolic artifice, by machinations and conspiracies, to pursue a bitter war against the Catholic Church and its salutary doctrine; to overthrow and to ruin the authority of every legitimate power; to pervert and corrupt everywhere minds and hearts; to propagate in all places the deadly poison of *indifference* and *infidelity*; to confound all laws divine and human; to create and foster quarrels, discord, revolts and impious insurrections, stopping at no crime or no evil doing, and not shrinking from any attempt to annihilate—if it were possible—our holy religion, and even to utterly destroy all human society.

Therefore, it is, that in the midst of conjunctures so critical—recollecting that by the special mercy of God we possess the resource of prayer to obtain all the benefits of which we have need, and to assuage the evils which we dread—have not ceased to raise our eyes towards the high and holy mountain whence we expect all help will come. And we have not, in the humility of our heart, wearied in invoking and supplicating God, rich in mercy, by constant and fervent prayers, that He may deign to make war disappear from one end of the earth to the other; that, after having appeased the dissensions existing among Christian princes, He may restore to their people peace, concord and tranquillity; that He may inspire these princes themselves with an increasing zeal, more and more devoted to the defence and propagation of Catholic faith and doctrine, which are the chief sources of the happiness of nations; in fine, that He may deliver both Sovereigns and nations from all the scourges that afflict them, and that He may cause them to rejoice by bestowing on them all true prosperity; that He may give to the erring the gift of His heavenly grace to bring them back from the way of perdition to the path of truth and of justice, and to convert them sincerely to their God.—Already in our well-beloved city we have prescribed prayers to implore the Divine mercy; nevertheless, according to the example of our illustrious predecessor, we have also resolved to have recourse to your prayers and to those of the Church.

It is for that purpose, Venerable Brethren, that we address to you these letters, to earnestly demand of your eminent and approved piety, that you use all possible zeal and care to exhort the faithful confided to your charge, through the motives already expressed, to put off, by a sincere penitence the burden of their transgressions, and to endeavor, by supplications, by fastings, by alms, and by other works of piety, to appease the wrath of God, whom the crimes of men have incensed.

Explain to the faithful, as your fervent piety and wisdom will inspire you, how abundant are the mercies of God for all those who invoke Him; what power there is in prayer, if we close up all access against the enemy of our safety, to draw near to the Lord. "Prayer"—to borrow the language of St. John Chrysostom—"is the source, is the root, is the mother of countless blessings; the power of prayer quenches the flames, curbs the fury of lions, suspends wars, appeases combats, calms the tempests, puts the demons to flight, opens the gates of heaven, breaks the bonds of death, drives away diseases, averts misfortunes, strengthens tottering cities, the scourges of Heaven and the attacks of men; there is no evil which prayer does not dissipate."

We earnestly desire, Venerable Brethren, that whilst fervent prayers are addressed to the Father of Mercies for the causes announced above, you do not cease, according to the wish of Our Encyclical letters of 2nd of February, 1849, dated from Gaeta, to implore, in concert with all the faithful, by sup-

plications and vows more ardent than ever, the bounty of the same Father, that He may deign to enlighten our soul with the light of His Holy Spirit, and that we may, on the question of the Conception of the Most Holy Mother of God, the Immaculate Virgin Mary, soon give a decision which may be to the glory of God, and of that same Virgin, our well-beloved Mother.

That the faithful confided to your care may bring to these prayers a more ardent fervor, and that they may derive more abundant fruits therefrom, we have been pleased to open the heavenly treasures—the dispensation of which has been confided to us by the Most High—and to dispense them abroad. Therefore, relying on the mercy of God Almighty and on the authority of His holy Apostles, Peter and Paul, and in virtue of that power of binding and loosing which the Lord has given to us, notwithstanding Our unworthiness, we, by these presents, grant to all and each of the faithful of your dioceses, of both sexes, who within a space of three months, to be fixed by each of you in advance, and to commence from the day that each of you shall determine shall have examined their sins with humility, and shall have confessed them with a sincere detestation, and, purified by sacramental absolution, shall have reverently received the Sacrament of the Eucharist and devoutly visited three churches designated by you, or one of them at three different times, praying with devotion for so long a time according to Our intention for the exaltation and prosperity of our holy Mother, the Church, and of the Apostolic See—for the extirpation of heresies—for peace and concord among Christian princes—for the peace and unity of the whole Christian people, and who, besides, in the same interval, shall have fasted once, and given alms to the poor, as their piety dictates, an indulgence in form of a jubilee, which they may apply in the way of suffrage to the souls in purgatory.

Desirous of facilitating the gain of this indulgence to nuns and others living in perpetual seclusion, as well as to those who are detained in prison, or whom corporeal infirmity or other impediment may prevent fulfilling all the works of piety mentioned above, we accord to confessors the power of commuting those works to other works of piety, or of proroguing in their favor the jubilee for a time which shall not be long; we also accord to them the faculty of dispensing with the communion of children who have not yet been admitted to the first Communion. Therefore, we empower you, on this occasion only, and during the space of three months, above designated, to grant to the Confessors of your Dioceses all the powers conceded by Us in the jubilee, made known by Our Encyclical letter of the 21st November, 1851—letters addressed to you, printed, and beginning with these words, "In virtue of Our other;" always, however, making the same exceptions as we made in those letters. Besides, we grant you permission to accord to the faithful of your Dioceses, as well laymen as secular and regular ecclesiastics, of whatever institution, even those that may have need of a special designation, the right to choose as Confessor on this occasion whatever Priest they wish, whether secular or regular, among the approved clergy, and to accord the same right to nuns, even to those who are exempt from the jurisdiction of the Ordinary, and to other women who live in cloisters.

To work, therefore, Venerable Brethren, you who are called to share in Our solitude, and who have been constituted the Watchmen of the walls of Jerusalem. Cease not to pray with us, and day and night to mingle with your constant thanksgivings, with humility and earnestness, your cries and your supplications towards the Lord our God—to implore His divine mercy, that His propitious hand may turn away the scourges brought upon us by our transgressions, and in all pity may scatter over all the riches of His bounty. We doubt not that you will be earnest in responding in the most perfect manner to the desires and to the requests which we have just expressed to you. We are fully persuaded, also, that, above all, the ecclesiastics, the religious orders, and the women, consecrated to God, as well as all the laical faithful, who, in leading a pious life, walk worthily in the way of their vocation, will uninterruptedly and with the most ardent zeal address their supplicant prayers to God. And that our prayers may find a more easy access to God, forget not, Venerable Brethren, to invoke the suffrages of those who have already won the crown and the palm of victory; and above all let our prayers be perseveringly addressed to Mary, Mother of God, the Virgin Immaculate; to her whose intercession is the most favorable and the most powerful before God, to her who is the Mother of Grace and Mercy; let us also demand the protection of the Holy Apostles Peter and Paul, and of all the Saints who reign with Jesus Christ in the heavens.

And again, let nothing be nearer to your heart,

and consider nothing as more important than the employment of all the efforts of your zeal in continually exhorting the faithful committed to your cares, in giving them your warnings and your encouragements, that they may be daily more and more established in firmness and strength, in the profession of the Catholic religion; that they may fly with the most earnest care the snares, the ambushes, and the frauds of men, who seek to ruin them, and that they may endeavor to march with an increasing joy in the path of God's commandments, abstaining with all possible zeal from sins, which are the source of all the evils that afflict mankind. Therefore, leave nothing undone to stimulate as much as possible the zeal of pastors in particular, that they, acquitting themselves carefully and religiously of the duty of their charge, may not cease to inculcate in the minds of the Christians confided to them, the holy lessons and prescriptions of our divine faith, of perfecting them therein, of nourishing them carefully by the administration of the sacraments, and of exhorting all the world to embrace sound doctrine.

In conclusion, as a pledge of all heavenly gifts, and as an evidence of the very ardent charity that we have for you, receive the Apostolic benediction, which we give you from the bottom of our heart, and with love to you, Venerable Brethren, to all the Clergy and faithful laity confided to your guardianship.

Given at St. Peter's, at Rome, August 1, 1854, the ninth year of our Pontificate.

PIUS IX., POPE.

## CATHOLIC v. PROTESTANT CHAPLAINS.

(From the Tablet.)

A discussion has been going on in the London press about the respective merits of the Catholic and Protestant Chaplains of the army in the East. It appears to be admitted that the Catholic Chaplains do their duty without regard to health, personal convenience, or the unpleasantness of the service required of them; that the Protestant Chaplains, however estimable, are in this respect not quite so exemplary, and that from some cause or other the Protestant sick and dying do not receive quite the same attention as the Catholic sick and dying—if, indeed, in these cholera times they receive any attention at all. About the fact there seems to be no dispute. It is admitted, or rather it is affirmed on the Protestant side with quite as much fervor as we could desire, and the only point left open for controversy is as to the cause of so remarkable a phenomenon. Of course, in Protestant eyes the cause of this practical shortcoming is some peculiar Protestant excellence. If their system has any fault the fault results from their merits. If they go wrong or fall short in any respect they do so from being intensely right. It is the very perfection of their system which lands them in so many evil consequences. Thus, in the present instance, if the wounded, deceased, and dying soldiers and sailors are left to go to their account without spiritual aid and consolation, the reason is, that the Clergymen of that persuasion are too much gentlemen to wait upon the poor. This kind of service is all well enough for Catholic Priests; for men brought up at Maynooth; for people who, if they had not been Priests, would probably have been privates; so runs the most plausible version of this nearly inexplicable fact. Protestants and gentlemen who have had their education in Oxford and Cambridge cannot be expected to transact any such low business as attending upon the souls of private soldiers. A gentleman in our English speech sometimes expresses, amongst other things, the quintessence of moral excellence. A great poet, writing, not with a profane intention, some two hundred and fifty years ago—if I remember his words rightly—speaks even of Our Saviour as "the best good gentleman that ever breathed." Our Saviour, it is true, gave to the poor His peculiar service; lived amongst the poor; taught the poor; waited upon the poor; wrought miracles for the poor; and at the close of His earthly life spontaneously accomplished our redemption by dying upon the cross between two poor thieves. If we may trust the Protestant narratives before us, the Protestant Clergymen who attend the services abroad are gentlemen not merely in another sense, but in precisely an opposite sense to Him whom they affect to serve. The quality of gentleness, whatever it may be, compelled, if one may use such an expression, Our Lord to do acts which some quality going under the same name forbids Protestant Clergymen to do. The sublime devotion of Our Redeemer to the necessities of the poor makes the greatest master of the English language style Him pre-eminently a gentleman. The utter inability of Protestant Clergymen in the camp to wait upon the poor arises, we are told, from their being gentlemen. Of a truth, if they are gentlemen it is after another pattern than that of Christ. They wait not upon the poor. Their rank

and station are too high for a menial service which was not too low for the Creator and Redeemer of mankind, who has left behind Him his great lesson, that when the wolf cometh the hireling fleeth, because he is a hireling, and careth not for the sheep. In the meantime, and as if to mark an essential difference between the respectability of Protestantism and the truth of Catholicity, we find it stated—and the fact is so—that one of the Catholic Priests, not the least distinguished for his zeal in attending to the spiritual wants of the meanest outcasts of humanity, is not less than any Protestant Chaplain there a gentleman:—"a gentleman of independent means, brother of the High Sheriff of Bucks, and nearly allied to the noble house of Talbot." We have here before us the parable of the true Samaritan over again. Which is my neighbor? Which is the gentleman? He who waits upon the wounded man to bind up at least his spiritual wounds, or he who is so much of a gentleman that he passes by on the other side, not without an ostentatious holding of his nose at the noisome odor of the poor.

But this subject has another aspect in which even I am indirectly concerned—at least as regards the navy. When I urged upon Sir James Graham, in the House of Commons, to allow Catholic Chaplains in some ships of the navy, Sir James told me that the exigencies of the service forbade having more than one Chaplain to each ship, and that so long as we were blessed with an Established Church that one Chaplain must be of the Established religion. Recent events have shown that by a judicious practical distinction Sir James Graham's principle may be saved, and my demand almost entirely conceded.

I don't know whether the reader recollects a certain incident that occurred towards the close of the session, when Colonel Blair asked a question of Sir J. Graham about the nature of the service in which the late lamented Captain Parker was engaged at the mouth of the Danube. The correspondent of the *Times*, and the *Times* itself in a leading article, declared that Captain Parker rashly and wantonly sacrificed his life in an act of needless bravado, foreign to the real exigencies of the service in which he was engaged. It was a mere party of pleasure, quoth the *Times*; Captain Parker was not obeying orders; he was taking a pleasure trip, and with mere thoughtless temerity he threw away his valuable life in an exploit which from the beginning had no serious purpose. For the expression of this opinion the *Times* was severely rebuked by Colonel Blair and Sir James Graham. The next day the *Times* defended itself, and puts the defence of its accuracy almost entirely upon this, that the Protestant Chaplain was in the boat with Captain Parker. Our correspondent, says the *Times*, writes—"The excursion seems to have been unconnected with any warlike object, and so completely was the presence of the enemy unanticipated that the Chaplain and surgeon of the Firebrand were in the boat with their captain." The italics in this quotation are those of the *Times*. The presence of the surgeon proved nothing, but, in the judgment of the *Times*, the presence of the Chaplain proved to demonstration that the presence of the enemy was completely unanticipated. The *Times* then proceeds:—

"In one of our contemporaries, the *Morning Post*, appeared an account of the transaction, one day later in date from Constantinople, which entirely confirms the statement of our correspondent, especially noticing the fact that the Chaplain was taken by Captain Parker on this unlucky excursion."

"Such are the three accounts of the transaction, forwarded by three independent witnesses from the immediate neighborhood of the spot where the tragedy occurred. In two cases it is stated that Captain Parker took his Chaplain with him in the gig, which sufficiently shows the character of the whole proceeding; in the third it is emphatically stated that 'no attack was anticipated.'"

I have taken these passages from the *Times* of the 29th of July; and I really am not aware that any serious attempt has been made to controvert the soundness of this logic, so far at least as it concerns my present purpose. It is, I think, universally admitted by all Protestant authorities that if Captain Parker's boat was manned for a serious and dangerous service, the Chaplain had no business in the danger to administer consolation to the wounded and the dying. The *Morning Post*, if I remember rightly, did, indeed, object that it was unfair to draw an inference from what may have been the whim or caprice of the Chaplain; but I do not recollect that any journal or any writer has contended that in such a service the Chaplain ought to have been present. So much for the Protestant Chaplains. My readers will, perhaps, recollect in contrast with this that some years ago poor Brother Francis followed the Indian armies at his own costs and charges to administer

\* St. Chrysostom, XV. Homily on the Incomprehensible Nature of God. Against the Anomeans.

consolation to the Catholic soldier upon the field of battle, and that he was shot through the heart in the performance of this service. But I have another contrast still more directly in point from the recent operations at Bomarsund, and I take it from a letter in the *Moniteur*—

"The Captain of the *Jemmapes* had been landed to accompany the troops commanded by General Baraguay d'Hilliers. The French marines, under the orders of Colonel Fieron, were accompanied by the Chaplain of the *Poursuivante*."

It appears, therefore, both from the practice of the unpaid Priest in India, and of the paid Priests in the Baltic, that the Catholic theory and practice both suppose that the presence of the Chaplain is peculiarly and essentially necessary at the time and on the place of danger. The true shepherd giveth his life for the sheep, and the Chaplains were landed at Bomarsund precisely because the men whom they accompanied were being led into a service of danger. If there had been no danger, there would have been, it seems, at that time and place, no Chaplains; but because there was danger the Chaplains were detached from the ships that lay in safety, and accompanied the troops who had to expose their lives in action. The presence of the Protestant Chaplain with an expedition proves that no danger was anticipated. The presence of the Catholic Chaplain proves that danger was anticipated—a very clear and intelligible distinction.

I would therefore suggest to Sir James Graham from these instances that for the navy there are two religious services perfectly distinct. In the army we saw that there was also a distinction—service for the rich and service for the poor; but in the navy the distinction is between service in danger and service in safety; service with a whole skin and service within range of cannon balls; service when death seems not immediately at hand and the next world stands not so visibly apparent; and service amidst the groans and death-agonies of the slaughtered defenders of their country. Of these two services it seems that the Protestant Chaplains take only one. It is conceded that they are not to encounter danger if it be possible. A storm of vulgar bullets is not to whistle around their ears, and of the horrors of the battlefield they are to have no practical experience. Their mission, it seems, is bombproof. They keep out of the range of cannon and of mortar; and at a safe distance from all personal risk I grant them perforce the monopoly which Sir James Graham claims for them. The Catholic Priest has no place there.

But then comes the other service—the service of danger and of death; and for this service I venture respectfully to press upon the First Lord of the Admiralty that no provision has been made in the navy estimates. There is no Chaplain to attend the British sailor in an expedition when anything serious is anticipated. Such a duty is confessedly beyond, not the courage, but the function of the Protestant Clergyman; and for this duty the Catholic Church offers him as many Catholic Priests as may be necessary. Why should this offer be refused? If such an arrangement be accepted there will be no clashing of duties.

Each will have a monopoly in his peculiar department to the service. The Catholic Chaplain will be for the service of danger—a new department hitherto unknown. The Protestant Chaplain will be for the department of safety—a service peculiarly appropriated to himself. The Catholic Chaplain, if admitted on board ship on no other terms, will, no doubt, gladly make and keep the stipulation to hold his tongue until the bullets begin to whistle, and to do nothing except with the smell of powder in his nose. Such an arrangement seems perfectly reasonable, and in accordance with the nature of things, and I hope it may soon be carried into effect.

## IRISH INTELLIGENCE.

**THE ADDRESS OF THE TUAM SYNOD.**—The Synodical address of the Archbishop and Bishops of the province of Tuam—a document displaying, as it does, in the solemn, energetic eloquence of its style, no less than in the path and pertinence of its matter, the unquestionable traces of an intellect whose exertions have rendered the name of "John Archbishop of Tuam" revered and beloved among the people of Ireland, as well as hated and feared among their enemies—has naturally attracted the attention of all hostile to the people of this country and to their faith.—The holding a Synod at all was rank treason in the eyes of some, but all the enemies of our people seem to concur in believing that the issuing an address was the consummation, if not of treason to the throne, at least of treason to that institution at Exeter Hall which sets itself above throne, and monarch, and law. To enter into any lengthened review of the contents of the address in question is beside our present object which restricts itself to certain passages in which his Grace and his Right Reverend Suffragans exhort their Clergy and laity upon matters of a deep political significance, but which are at the same time, in all strictness, included within the fair limits of their Synodical inquiries. To the approaching inauguration of the Catholic University the address, in several paragraphs, alludes in forcible and touching terms. It is, indeed, but as the other day—hardly more than half a century ago—when for the Catholics of this kingdom the blessings of liberal education, whether in school or university, were, by the provisions of a Christian legislature, penally prohibited, and "science, like religion, was interdicted as a crime."—The times of such infamous legislation has gone by, it is true, and our Catholic fellow-countrymen are about to behold, once again, science and learning making their appearance amongst them in that form and phase which suits and pleases them best—a Catholic one. But still, and notwithstanding, is "the rancor of hereditary prejudice" alive, which would prohibit, if it dare, precisely as it prohibited of old. Catholicity, according to these men, who are hurried blindly on by its prejudice, is, in its inmost essence, as every bigot knows, the sworn irreconcilable foe of science and progress, and science and progress its sworn foes in their turn. Be not quite too sure of this

gentle, quite unprejudiced bigot. Catholic Christianity is not the foe of science and progress. No; to use the words of the eloquent John of Tuam, "If the Catholic people of Ireland had not proved how powerful is the aid of learning in the sustenance of religion, the avenues to education and to knowledge would never have been closed against them." But the Catholics of Ireland are not only called upon by the voice of their Pastors, and their spiritual and temporal duties towards themselves, to sustain amongst them the inestimable cause of education, but they are called upon by the state, under certain pleasing alternatives, to sustain the educational establishments of those not of their own communion; and a certain other establishment which is not educational, and which is sufficiently designated by being called, in a strict and exclusive sense, *the Establishment*. "We are fully sensible," say the Tuam Fathers, "of the unequal burthens to which you are subjected on first contributing your fair contingent to those public revenues from which hostile literary institutions are supported, to the almost entire exclusion of ours; and again contributing to the entire maintenance of your own. We do lament the continuance of those unequal weights and measures that are still so unjustly awarded to different classes on religious grounds only, notwithstanding the equality which the words, 'Catholic Emancipation,' would appear to imply." Although we have been used to talk of "Emancipation" as accomplished, it is indisputable that Catholics are to this hour not fully on an equality with their Protestant fellow-citizens—are not emancipated—have, in fact, no more a legitimate claim to the title than the "ticket-of-leave" convict in Australia has to the title of freeman. But though the Irish Catholic is not yet an absolute free citizen, he has the means of becoming one—"though that concession to justice and religion (called Emancipation) has not realised the full extent of religious freedom which the Catholics have a right to claim, let us recollect," says the address of the Tuam Synod, "the Christian agencies by which it was obtained, in order that by similar conduct worthy of Christians we may be successful in securing those other blessings, the want of which we have still to deplore." Those agencies consisted in "peacefully, and conscientiously, and fearlessly wielding the influence of the suffrage"—a right which, as, on the one hand, it "can be made the instrument of incalculable good," so should it, on the other, not be lightly bestowed upon men who would "turn it to their own selfish purposes," but with care and caution, and "mature weighing of merits" upon those who will "use it for the interests of the Catholic people." "It is thus," continues the eloquent Pastoral of the western Prelates, "that the civil suffrage of the Catholic people will become an engine as powerful as it is pacific for regaining the rights of our holy religion, and for affording protection to poor tenants against those heart-rending scenes of eviction from their dwellings, which no other crime but that of steady attachment to their faith has but in too many instances provoked."—*Freeman*.

**THE CATHOLIC UNIVERSITY.**—The Catholic University Committee have purchased, for the sum of £1,450, the premises in Cecilia street, known as the Apothecaries' Hall School of Medicine, together with all its rights and privileges, to answer the purposes of a Medical School.

Right Rev. Dr. Blake, Bishop of Down, has completed the purchase of a desirable site for a convent of the Sisters of Mercy at Newry. The venerable prelate will consecrate the beautiful chapel of Rostrevor, on Saturday, 17th inst.—*Tablet*.

**CONVERSIONS.**—Several conversions to the Catholic faith have taken place in this part of the country within the last few weeks. One of these was that of an Englishman and his family, who was employed here as an engineer, and who said on leaving Dundalk that his visit had proved a happy one indeed. Another was the family of a man named Welville, in the employment of the Proselytising Protestant Rector of Inniskeen, who after due preparation were received into the Catholic Church.—*Dundalk Democrat*.

We are happy to state that the health of the Apostle of Temperance is considerably improved. Father Mathew does not intend to leave Cork for Madeira till the 24th of next month.

Charles Bianconi, Esq., has contributed £50 towards the erection of a church and convent in Clifton.

**THE CATHOLIC CLERGY AND THE INCOME TAX.**—It may be recollected that about this time twelve-month a dignitary of the Catholic Church (the Very Rev. Dr. Browne) addressed a letter to the collector of inland revenue at one of the northern ports, setting forth the writers grounds for exemption from payment of the income-tax. Since then it appears that he has formally appealed against payment, and his appeal was heard on Tuesday last in the Corporation Hall, Londonderry, before the "Commissioners for Special Purposes." "Those officials," (says the *Weekly Telegraph*) "treated the appellant with the greatest courtesy, and, after hearing his explanations, declared him exempt from taxation under the income-tax."

**MR. LUCAS, M.P.**—During Mr. Lucas's visit to Birmingham a few days ago, the Catholic Association of that town presented him with an address, expressing their approval of his public conduct as a Catholic, a journalist, and a member of Parliament. The meeting convened for the occasion was most respectable and enthusiastic.

**THE IRISH VICEROYALTY.**—A strange rumor respecting the departure of the Lord-Lieutenant from Ireland, has, it seems, within the last few days, gained extensive currency in the capital of Ulster, but the journals, there for very obvious reasons, place no reliance on the report, notwithstanding that it is supported by the communication of the New York correspondent of the *Northern Whig*. The contemplated (imaginary) arrangements are thus set forth—Sir E. Head, the present Governor-General of New Brunswick, is to relieve Lord Elgin in the government of Canada, and the latter to succeed Earl St. German's in the office of Irish Viceroy. Wholly discrediting the latter part of the story, the *Whig* takes the occasion for paying the following tribute to the nobleman who now fills the responsible post of the Queen's representative in Ireland:—"Earl St. German's has proved himself most anxious as well as most able, to take steps for the improvement of the country, to the government of which he has been called by Her Majesty. No undertaking, of the slightest importance, having for its object the amelioration of Ireland, or the advancement of any of her interests, has been entered upon since the commencement of his office, but has called forth his warmest patronage, and even his individual exertions."

**ORANGE OUTRAGE IN NEWTOWNLIMAVADY.**—We find this exciting narrative in the *Ulsterman*—"On Sunday night last, this town was the scene of the most frightful party riots which have taken place in the North for a long time, excepting, perhaps, the Belfast outrages on the 12th of July. The affair arose out of the visit of the Redemptorist Fathers. These clergymen had been holding a mission in Newtownlimavady for the previous fortnight, and it appears that the Protestant portion of the community were displeased at their doings. The dissatisfaction of these individuals was manifested throughout the past week, in various acts of petty annoyance, hooting the unfortunate Catholics, throwing stones and gravel at them as they returned from divine service, &c.; and in one case the fathers themselves were attacked. Notwithstanding all this provocation—and that it was given repeatedly is admitted by every one in Newtownlimavady—the Catholics refrained from any retaliation, and the mission proceeded in the usual way, with an extraordinary amount of spiritual success.—Yesterday evening the attendance was so numerous that the chapel was utterly unable to accommodate the people, and the local priests having made an application to George Cather, Esq., that gentleman was liberal enough to grant them the use of a large field in the neighborhood of the sacred edifice, and here the congregation assembled to hear the eloquent discourses of the Redemptorists. The service went on in the ordinary way, and at its close the fathers counselled the people to go home quietly, bearing in their minds the sacred truths which they had heard expounded. Before dispersing, however, one of the clergymen thought proper to call upon the crowd to give cheers for the Pope, Archbishop Cullen, and the owner of the field, and the appeal was, of course, responded to with stentorian energy. Now, it is necessary for me to tell you that at this time the Protestants of the town and neighborhood were also assembled at the church listening to the Rev. G. Scott, of Balteagh, who had appointed that evening for a lecture on some of the doctrines preached by the father; for you must know that both Protestant rector and Presbyterian minister, had been assailing the Redemptorists in this manner. The Protestants of the church heard the cheer, although the chapel is at a considerable distance, and all parties say, that this vocal demonstration was the proximate cause of the outrage which followed; but why the Protestants should have been offended it is difficult to say, for Mr. Scott's congregation were ignorant of the particular object cheered for. However, the simple fact that the Catholics had the daring to cheer was enough to fan into a blaze the bad passions which had been smouldering during the previous fortnight. The Protestants, despite the remonstrances of their minister, dashed out of the church, and arming themselves as they ran along the streets, met the Catholics, who were peaceably returning from divine worship, and the Orange savages began an attack of the most fearful character. Weapons of the most murderous description were used by them—clubs, stones, hammers, bars of iron, blacksmiths' tools, &c., for the injury of the defenceless Catholics. The latter were more numerous than their assailants; but although the attack was a most cowardly and brutal one, the priests would not permit their people generally to retaliate. This is a fact on which you may rely, for when the instinct of self-defence prompted some of the Catholics to arm themselves with stones, these clergymen rushed in among them, and prevented their using them, against their Protestant opponents. One of the fathers was struck, and the scoundrels were proceeding to maltreat him when he was rescued; and yet the first thing the Redemptorist did, on regaining his feet, was to protect his assailant, from the well-merited punishment which the Catholics were about to inflict on him. A priest was also attacked. The fight raged with great fury for a considerable time, during which several persons sustained severe injuries of the skull, &c. In the mean time, the constabulary, under the command of W. C. Caze, Esq., were called out, but their efforts to quell the riot did not much restrain the Protestant party. The worst of all, however, remains to be told. After the fight had ceased, and quiet had been in some degree restored, the Protestants brutally smashed the windows of every Catholic house in Newtownlimavady, neither sparing those—and they were numerous—who had taken no part in the affray, nor leaving unmolested a parcel of miserable huts whose poverty and insignificance should have prevented them from their ferocity!—Talk about the enlightenment of Protestantism after this! Let reverend spouters tell us once again of the boasted civilization of a Protestant community! Here is the most Protestant town in Ireland—where Protestants and Catholics are in proportion of one to ten; and yet these brutal cowards, with savage lawlessness, assailed the unoffending Catholics because they had the impudence to give a cheer at their own place of worship. And these outrages of the public peace will be allowed to escape scot free. Not the slightest doubt of it; for, with their usual cunning, they have already sworn information against the Catholics, and sent them off to the authorities at the Castle; and, while it is known that several of their victims are not expected to recover, the magistrates, so far as I can learn, have not made a single arrest, although the ringleaders of the Orange mob are well known to the constabulary. Half a company of the 15th Infantry arrived from Derry this evening to assist in preserving the peace, should the Catholics from the rural districts be disposed to avenge the outrage committed on their friends in town. Newtownlimavady is quiet to-day, and, it is expected, will continue so during the night. The Redemptorist Fathers have left, Sunday having been originally appointed as the close of their mission."

**OUR DEFENCES.**—Owing, it would appear, to the continuous resignations for the purpose of emigration, and the reductions consequent on the absence of agrarian crime, the ranks of the Irish constabulary are being rapidly thinned. Commenting upon this phase in the "social revolution," a Galway paper remarks:—"We are not surprised at this, because in some places the police have absolutely no duties whatever to perform. It would appear from an article in the *Nation* that Mr. Mitchell and his confederated Filibusteros meditate a descent upon our shores. If he could manage to land a few thousands, his dream of an Irish Republic, 'one and indivisible,' might be quietly realised, for the country is soon likely to be free from the presence of either red-coated soldiers or green-vestured Peelers."

The rail from Londonderry city to Enniskillen town is now open, and the trains run the distance in less than three hours, including stoppage.

**LORD LUCAN ON IRISH RAILWAYS.**—Previously to the Earl of Lucan's departure for the seat of war in the East, his Lordship addressed a lengthened letter to the President of the Board of Trade on the subject of the extension of railway communication to the county of Mayo. Discussing the advantages of such communication, the noble and gallant Earl observes:—"In a military point of view I cannot but look upon this proposed railway as of much importance to the united kingdom, connecting, as it will, the military station at Athlone by direct and uninterrupted railway as well with the west and north of Ireland as with the several military stations at Tullamore, Naas, Newbridge, Limerick, Cork, Waterford, the Cove of Cork, and the other towns and ports on the Great Southern and Western Railway and its branches. On a matter of such importance I hope that the best evidence will be produced from the highest military authorities. I cannot think that a railway from the Midland Great Western Railway of Ireland at Streamstown to the Great Southern and Western Railway at Tullamore would constitute the proper junction between Athlone and Tullamore, as it would very much lengthen such junction, and involve the necessity of change of carriages, or running powers over a small portion of another line of railway, which would be most inconvenient in the transmission of troops and stores, and dangerous to the public. Should a foreign army land at Killala, or that neighborhood, as happened before, it would be in the possession of the entire of those districts before an army could be sent to check them, but if this railway was made detachments of military could be sent from the depot at Athlone as well as from Cork, Newbridge, Dublin, &c., to this district before their landing could be completed. I am further decidedly of opinion, as well for military as for agricultural purposes, that Athlone should be the town at which the two railways should be united, situated as it is in the centre of Ireland, the head-quarters of the district, one of the principal military posts, and the key of the River Shannon, between Leinster and Connaught; and I am confirmed in this opinion by a reference to the journals of the House of Lords, where I find that the committee of that House strongly recommended that a junction should be formed of the two lines at Athlone at the earliest possible future period. In conclusion, I must add that, without having the slightest private interest in this matter other than as a considerable landed proprietor, and one occupying himself and farming a very large proportion of his estates, and I can scarcely overrate the very great advantages I anticipate from this railway. In my opinion, no line could be suggested offering a greater advantage. The terms of guarantee are most fair and liberal, and I really believe that, should the present opportunity be lost, the county of Mayo can scarcely hope to secure railway communication at any early period on equally favorable terms."

**FATAL RAILWAY ACCIDENT.**—The *Galway Packet* contains the subjoined account of a dreadful accident on the Midland Great Western Railway:—"On last night, at a late hour, a man named Daniel Good, a shoemaker, who resided near Orammore, and was generally employed by the porters and other servants engaged on the railway between that town and Galway, met his death in a most sudden and melancholy manner. It appears that the unfortunate deceased was accustomed frequently to return home from Galway to his dwelling by walking along the line; but on last night he was run over by the down train, near Rosshill, about three miles from Galway. His head was severed from his body, and the carcass dreadfully mutilated. When last seen at the terminus here he had some leather and one or two pairs of boots with him. He had received some money for the work done by him, and there is reason to fear that he had indulged to some extent in intoxicating liquors before he set out on his fatal journey."

**THE TRAITORS.**—Another good result has come to maturity during the last two sessions, in the blasting up and destruction of the leaders of the great pledge-making apostasy. The English minister has found that in buying these renegades he has 'paid dearly for his whistle.' Experience has taught him that having lost caste, they are worthless in the House of Commons, and that in Ireland their political power and influence is blasted for ever. But, above all, the connexion with pledge-breakers in Ireland have led the cabinet into making appointments which now places it in an awkward predicament. At the suggestion and recommendation of the leaders of the Irish apostasy a class of men have been placed in official positions by the Aberdeen cabinet; and if public morality is not altogether dead in England, we trust to see an end to that sort of game in future in consequence of the disgrace which attaches to the results of these appointments. From the *Times* downwards, the entire English press has been compelled to censure the course adopted by the government in its Irish official appointments. For much of the odium attaching to these nefarious disclosures, the Aberdeen cabinet has to thank the leaders of the Irish pledge-breakers. In this case Irish rottenness has been too rotten. The thing was overdone. The iniquity of pledge-breaking has rebounded upon the heads of the anticipators; and we rejoice at it. Though we regret for the sake of the individual, that so much dishonor should attach to their names, yet in a national light and as a blow to a corrupting cabinet and its supporters, all Ireland must feel joy that such practices should meet with a speedy and retributive punishment. From these and other results of the late and previous sessions of parliament, we are encouraged to think that the noble policy of Independent Opposition has not been without its fruits. Let its leaders still hold on and not lose heart. Let them appeal with confidence to the people, not through the reputed leaders of the people, but to the people themselves. We have no fear for the result when the time comes for action at the next general election."—*Tuam Herald*.

**THE ENCUMBERED ESTATES COURT.**—Some idea of the wondrous unanimity of parties in Ireland with respect to the benefits conferred upon the country by the "great experiment" of the late Sir Robert Peel may be found by a perusal of the following remarks, which appear in the *Conservative* and "anti-Peel" *Evening Packet*. This journal insists that, despite misrepresentation and some hostility, the Encumbered Estates Court has grown in popular favor:—"The best proof of this (says the *Packet*) is the immense and progressive increase of its business. At the 13th of last July, the gross proceeds of sales amounted to above £13,000,000, and the funds distributed to nearly £10,500,000. Property to a large value is still in the hands of the commissioners, and new petitions are in preparation."

**TREATMENT OF IRISH EMIGRANTS AT LIVERPOOL.**—We find by an article in the *Liverpool Courier* that much hardship has been inflicted upon a number of emigrants for Australia, principally Irish, by the failure of a London firm, who, apparently without the necessary capital, induced parties to take passage in a ship which they announced as about to sail for the gold regions. The circumstances are thus related by our cotemporary:—"Some few months ago, a London firm, previously unknown here, opened a branch house in Liverpool, and chartered a ship for the conveyance of passengers to Australia, such ship purporting to belong to a 'Temperance Line of Packets,' and attracting, of course, passengers of a particular class. The firm, we learn, had their agents in various parts of the kingdom, and advertised on a rather extensive scale in the leading country newspapers. Their first ship sailed for its destination, and a second was duly chartered and announced to succeed her; but after she had been laid for some time on the berth, and whilst being prepared for the voyage a difficulty occurred. Her highly respectable owners—a well known Liverpool firm—were dissatisfied, it is said, with the payments of the charterers; and accordingly the ship was taken out of their hands, and the charter partly nullified. It was the duty of the parties in such an emergency to have provided another equally eligible ship; but this appears to have been beyond their power. On Tuesday, the firm, composed of four partners, appeared in the *Gazette*; and on the same day one of those partners was committed to prison by a magistrate in London, under the Penal clause of the Emigration Act, for non-fulfilment of his contract with an emigrant. Another of the partners has since been surmised before the bench by an emigrant in Liverpool, but is not as yet forthcoming."

**POOR RATES IN THE WEST.**—Some of the Irish journals having remarked upon the excessive rates that have been struck of late in the depopulated regions of Mayo and Galway, and at a time, too, when the whole face of the country teems with the prospect of abundance, an explanation of the apparent anomaly is thus supplied by the *Galway Vindicator*:—"There are only three rural divisions—viz., Selerny, Kilcummin, and Spiddal—where the rate was excessive, and the Poor Law Commissioners have agreed to accept 5s in the pound, and to advance the difference between that sum and the rates originally struck. In all the other divisions, except Galway, the rates are comparatively light. The reason that such a high rate is necessary in Galway is because the guardians in past years, shrinking from the efficient discharge of their duty, refused to strike sufficient rates."

**MODERN MISSIONARIES.**—This barbarous and benighted country need not altogether despair of being civilized, at last, it appears—for she is on the eve of another visit from the hundred British Missionaries who attempted her evangelization some twelve months ago. To be sure, the first expedition of these pious gentlemen terminated ridiculously and ignominiously enough—but the speculation is far too profitable to be abandoned for a *bagatelle*. Wise in their generation, however, the Missionaries have no idea of making their second descent *en masse*, or visiting any central place in Ireland; on the contrary, they have arranged to go singly or in couples through the more secluded districts of the country, hoping thus to mesh the poorer peasants in their toils. We bespeak their "reverences" that warm reception of which they are so eminently worthy! It is only just to say, that this mischievous and Quixotic project receives but scant countenance from those members of the Protestant Church who have had an opportunity of studying Ireland. Even the *Daily Express* snubs it in this fashion:—"The *Christian Times* inserts long letters received from two of the ten missionaries now engaged in Ireland. These epistles, or diaries, do not appear to be distinguished by the right temper, nor to promise any desirable results. However, Mr. Henry Jones, the secretary, seems to think otherwise."—The English and Scotch Dissenters are the prime promoters of the expedition, it appears. A curious comment upon their proceedings is the fact, that an ex-Methodist minister is in Liverpool at present delivering lectures to prove that the Bible is not inspired.—*Nation*.

**THE HARVEST.**—Nothing can be more cheering than the accounts received; crops of all kinds being vastly benefited by the splendid weather of the last few days. The subjoined statement from the *Kilkenny Moderator* may be taken as a sample of the tone of all the other accounts:—"Blest as we have been with the most glorious harvest weather for nearly a week past, and with every indication of its continuance for some time longer, the hopes of the farmer begin to revive, and his energy is aroused to make the best use of the favorable interval which Providence has at length vouchsafed him. The corn is everywhere falling before the scythe, and being made secure against all future peril of moist weather, and there seems to be every reason for satisfaction with the promise which it holds forth. Wheat will be at least an average crop, while the yield from the oat and barley crops will be most abundant. With respect to the potatoes, already more hopeful anticipations are being indulged. Such as are still growing are improving rapidly both in size and flavor, under the influence of a dry and warm atmosphere, and the blight seems to be stayed in very many places where it had manifested itself sufficiently to give previous cause for alarm. In stiff land, and where high manuring had been used, the ravages of the disease have certainly been extensive, and may, perhaps, be expected still to progress, but in the other soils, and with the ordinary amount of manuring, potatoes will be plenty enough, and good in quality: It may be safely calculated that we shall have as large, if not a larger, supply of this important esculent this year as we have had for the previous two or three seasons; although it is certain that we shall not have as much in proportion to the amount sowed, for it is well known that there was a vastly increased breadth of land under the potato crop this year. We may then consider ourselves warranted in placing against the deficiency in the produce of the potato the increased produce of oats and barley, and thus arriving at the conclusion that we shall not have a less supply of food in the country this year than last. It is also a matter of congratulation that the deficiency caused in the meadowing by the early drought, and the difficulty of saving in the subsequent rainy weather, is well compensated for by the almost unprecedented after-growth of grass, resulting from the extensive moisture of the past month. Thus we may consider that an ample supply of hay can be reckoned upon in addition to abundant corn crops."

**THE HARVEST LABORER'S WAGES.**—This morning's accounts are, if possible, even more cheering than those of the previous day. A southern journal remarks, that the grain crops have ripened so fast under six days of splendid sunshine, that fields of wheat which were not expected to come to maturity before another week are "now dropping with richness, and the ears literally bursting from fullness of nutriment. Reapers, unfortunately, are scarce, and the demand for hands great beyond precedent. Under such circumstances, 2s 6d *per diem* has been offered and refused, and on Tuesday the farmers were compelled to raise the standard of wages to 3s, in order to preserve the grain from shedding in the fields. With respect to the potato, the reports are equally satisfactory, the present fine weather having effectually counteracted the progress of the disease, and it is now estimated that in some districts the quantity available for food in the ensuing winter will be double the proportion of the crop of last year at the same period of the season.—*Nation*, 10th *instant*.

**CONDITION OF KILDARE.**—A correspondent thus describes the improvements recently effected in Athy by the benevolence of "Ireland's only Duke":—"Some years since—and very few, indeed—the now flourishing and prosperous town of Athy was peculiarly remarkable for the squalid wretchedness and misery that prevailed in the suburban districts. The byeways and highways leading to the local Bastille exhibited daily pictures of deep toned wretchedness, which might vie in horror with Kilrush or any other Golgotha, that for years past had Munster in one funeral cry. Disproportionate taxation, and internal depression had operated most injuriously on the poorer as well as the more opulent classes. Matters proceeded in this course until Ireland's noble and only Duke came forward with all the generous impulses of his nature, and offered to send those who had no employment to a land where they would find it in abundance. Husbands, who were eating the bread of unavoidable idleness, rushed with becoming eagerness to the Duke, accepted his friendly offer, and resigned their humble and miserable tenements for better and distant homes in a distant land. Let no one dare to accuse the Duke of exterminating the people; he did no such thing. Fair play is a jewel—one fact worth a thousand assertions. But noble and liberal munificence did not rest here. His Grace, with almost paternal solicitude for the welfare of his people, voted a sum sufficient to afford a stimulus to local enterprise and industry; he introduced many improvements—erected an Agricultural School, exhibited a generous emulation among the working masses, and restored confidence and hope to the dispirited bosoms of the mercantile classes. What were the happy consequences? Industry and labor in a short time brought to many a home rich and endearing rewards. Capital began to flow through the channels of trade and enterprise; education sprang up, and became indigenous to the soil; and Athy became almost a new town, as if again called into existence by the wand of the magician."

**GOVERNMENT PATRONAGE.**—It is stated in private circles that Mr. Clement Sadlier, younger brother of the ex-Lord of the Treasury and of the hon. member for Tipperary county, has been fortunate enough to receive an appointment under Government of the value of £1,000 per annum. It has not yet transpired whether the services of Mr. Sadlier are to be made available at home or in the colonies; but rumor assigns the "great metropolis" as the probable scene of his official labors.

An Eminent Irish judge is about to retire. The Solicitor-General (Mr. Keogh) is understood to be his successor. [So says the *Globe*.]

**THE PUBLIC HEALTH.**—At a Privy Council held in Dublin Castle on Wednesday, 13th September, an order was made putting in force throughout Ireland immediately, and for six months to come, the provisions of the 11th and 12th Victoria, entitled "An Act to renew and amend an Act of the Tenth Year of Her present Majesty, for the more speedy Removal of certain Nuisances, and the Prevention of Contagious and Epidemic Diseases."

**THE CHOLERA IN ULSTER.**—The last accounts state that, owing to the prevailing heat of the atmosphere, the hoped for decrease of the fatal disease had not taken place. In Belfast during the previous four days there had been 76 cases registered at the dispensary. This number does not include cases of cholera, dysentery, or diarrhoea, neither does it comprise those cases of cholera which may be treated in private practice and the precise nature of which we have no means of ascertaining. For upwards of three weeks the cholera had not appeared in Lisburn, and it was hoped the plague had ceased. On Wednesday evening last, however, several cases were reported. One of these, Mr. Newburn, clerk of the New Church, and a young man of most industrious and very temperate habits, was attacked, and died in a few hours. Two men, named Harbison, a father and son, who had worked as reapers all day on Wednesday, took the disease, and died next day. Two fatal cases occurred on Friday. A sub-constable of police who was taken ill on Wednesday night is likely to recover.

**CARDEN AN ENGLISHMAN.**—Those ingenious British critics who have been describing the Carden outrage as a crime of such "peculiarly Irish character," have made rather an awkward mistake, it appears.—The criminal is a genuine Briton, after all! We find this precious discovery announced in the *Evening Mail*:—"We did not think we should again have to mention Mr. Carden's name. But since it has naturally and almost unavoidably presented itself in reference to this case, we not unwillingly accept the occasion to state a fact which has lately come to our knowledge. That 'Irish Gentleman' is not an Irishman at all. Neither by birth, parentage, nor education, can Ireland prefer the slightest claim to him.—He was born in England, and so was his father before him. For his breeding—such as it is—he is indebted to England; he is the graduate of an English University, where he gained some distinction. There is nothing Irish belonging to him except a certain quantity of green acres. In short, he is as much of an Irishman as Mr. Bernal Osborne—neither more nor less—"

"Sound the proudest tone  
Of thy loud Trump, fair land, the hero is thine own."

The following advertisement has appeared in the *Limerick Chronicle*:—"Advertisement.—An extensive landed proprietor on the banks of the Shannon, will make a wager of £500 that he has the handsomest wife, the handsomest nine children, and the handsomest estate in Ireland. Application to be made to J. F. E. G., Eyres' Hotel, Glin, county Limerick."

A return just issued of the population of Ireland, shows that the number of inhabitants has fallen off two millions in the past five years. In the year 1805 the population was over 5 millions; in 1814, six millions; in 1824, seven millions; 1837, eight millions; in 1846, 8,356,940, and in 1851, only 6,551,670.

GREAT BRITAIN.

**CONVERSION.**—The Hon. Mrs. Davison, widow of the late Major-General Davison, sister to the present Lord Graves, and a relative of many noble English families, renounced the errors of Protestantism, and was received into the Catholic Church on the 26th of August, at Bagui di Lucca, Tuscany.—*Tablet*.

Dr. Sumner, the Government Superintendent of Canterbury, is about to proceed against Archdeacon Denison in the ecclesiastical courts; the said Archdeacon having publicly taught the doctrine of a Real Presence in the Eucharistic Sacrifice. There will be some fine fun in the establishment ere long. May their troubles never be less.

**THE ESTABLISHMENT.**—"Compassing land and sea" to secure the defection of one unhappy souper in Ireland, the Establishment is gradually losing her wisest and holiest sons. Archdeacon Wilberforce has now formally resigned his preferment—partly, it is said, in consequence of his opinions concerning the Eucharist, and partly on account of increasing doubts upon the subject of the Royal Supremacy. Proceedings have been already commenced in the Ecclesiastical Courts, by the Archbishop of Canterbury, against Archdeacon Denison, and the bigots confidently predict that the prosecuted clergyman will be expelled the Church of England. It is curious to observe that the crime of these venerable clergymen consists in their having exercised that "right of private judgment" which is supposed to be the proud prerogative of every genuine Protestant. Archdeacon Denison has published a series of propositions, defining his belief upon the question of the Eucharist, the most remarkable of which is, "That by 'the real presence, of the body and blood of Christ in the Lord's Supper is not to be understood the presence of an influence emanating from a thing absent, but the supernatural and invisible presence of a thing present, of His very Body and very Blood present, under the form of bread and wine.'"—"Any thing contrary to this doctrine," says the Archdeacon, "I have never maintained anywhere or at any time." How many clergymen of the Establishment will this trial find imbued with similar principles!—*Nation*.

The *Guardian* comments on this event as follows:—"We deeply regret to observe that Archdeacon Wilberforce has resigned the whole of his preferments, retiring into lay communion because he can no longer subscribe to the views of the royal supremacy laid down in the 36th canon. The Church can ill spare labors of so learned and conscientious a man. But if Church preferments are abandoned on one side, they are picked up on another. Three appointments in the diocese of Hereford have gone the round of the papers. The Rev. Edward Renn Hampden to the living of Brenton (value £109), the Rev. Edward Renn Hampden to be Rector of Eaton Bishop (value £444), and the Rev. Edward Renn Hampden to be Rector of Cradley (value £957), all made, as lawyers say, 'in consideration of natural love and affection,' by the Right Rev. Renn Dickson Hampden, Bishop of the diocese and father of the appointee. If the richest piece of preferment had but fallen first, the same result would have been accomplished, and nobody would have said anything. Unlucky!"

**SLANDERS ON THE JESUITS.**—The *Leader*—one of the most able and influential journals in England—has no patience with the stupid and ignorant tirades so repeatedly directed against the Society of Jesus:—"Of all the people who join in the hubbub against the Jesuits, how many know their history? The truth is, that the popular notion of the Jesuits is derived from a very few and very well known books, filled with extracts from Jesuit writings. And very shocking, as M. Nicolini shows, this Jesuit morality appears. But can it be believed for one moment that the men who governed Europe and taught its youth for centuries, winning thereby the unwilling admiration of Francis Bacon, were the disgraceful villains whom their enemies love to paint? It suited Plato and Xenophon to revile the Sophists, but later inquiries have proved that the so-called corruptors of Grecian youth conferred immortal benefits on them, and through them on us who inherit their civilisation.—Plato succeeded, for nearly fourteen centuries, in heaping calumny on his rivals. But the learning and good sense of later times have cleared the Sophists, without dimming the fame of Plato. Again, who has not been taught to shudder at the name of Machiavelli? who is not thankful that the greatest master of statecraft has found a man of genius to say a word in his defence? *A priori*, therefore, let no man condemn the Jesuits. Granting all that can be said against them, granting that they were ambitious and tyrannical, that they aimed at universal dominion, and shrunk from no means so long as they attained their object, it is possible to overlook their merits, or to deny that, in time of darkness and superstition they conferred eternal benefits on humanity. Heaven forbid that they should rule again in England; but does any one seriously believe in the possibility of such a catastrophe? They ruled in days gone by, because the possession of superior wisdom conferred authority and power. Their despotism was legitimate."

A further force of 5,000 men will be sent to the East, thus making the whole of the British expeditionary force 33,000 men—7,000 more than Lord Raglan in the first instance required.

Public opinion runs strong against the verdict of the Court Martial on Lieutenant Perry; nor is it wonderful, for a more infamous verdict, or one more directly at issue with the evidence adduced on the trial, was never given by the most degraded, and corrupt tribunal. The old opinion, that a Court Martial was a Court of Honor, has, we fear, been for ever done away with by the late Board of Officers assembled at Windsor.

**THE DUKE OF ATHOLE'S GOLD DROPPINGS.**—During the last week, gold has been found in the north of Glenbrerachan, Kirkmichael, on the property of his Grace the Duke of Athole; and has also been found to the north of the Cairnwell, on the property of Jas. Farquharson, Esq., of Invercauld. In both places the precious metal is found embedded in the detached pieces of rock which there abound. From an analysis made, that which has been found near the Cairnwell, is as pure as any got in Australia, where he had been resident for upwards of twelve years, and in the immediate vicinity of gold diggings.

The cholera, we lament to say, is making fearful havoc in London. Nearly 1,300 lives were destroyed by the pestilence last week in the metropolis alone. In one day, between noon and five o'clock p.m., fifty persons were carried off by it in two streets between Regent street and Soho Square. It now turns out that these streets stand on the spot where, during the great plague of London, corpses were nightly shot by the score from street carts into a huge hole, and that a few months ago, and after the cholera made its appearance in England, the Board of Health allowed the Commissioners of Sewers to stir up that polluted earth for several fathoms deep.

**RAILWAY ACCIDENTS.**—From a Parliamentary paper just printed it appears that there were 100 killed and 119 injured by accidents on all the railways in the united kingdom during the half-year ending June 30, 1854, there being 81 killed and 102 injured in England and Wales, 14 killed and 13 injured in Scotland, and 5 killed and 4 injured in Ireland.

The *Times* draws a sad picture of the condition of the English laboring classes—"without religion—decency—self-respect—or hope." Hurrah for the blessings of Protestantism:—"We must remember that there are myriads of our poorer fellow subject to whom it would be a mockery and an insult to talk of the model lodging-house, of the model baths and wash-houses, of savings-banks, of mechanics' institutes, and of all the contrivances which modern humanity and enlightenment have discovered for the benefit of toiling men. The persons of whom we speak dwell in damp cellars, spotted with beads of filthy dew.—They lodge 20 or 30 in a room which is only fit for the habitation of two or three; or the room in which they remain for a considerable portion for the 24 hours is constructed just over a pit, filled with indescribable pollution. Both sexes, all ages, the living and the dead, lie higgledy-piggledy together, many feet below the high-water mark of the neighboring stream, and it is to poor creatures in this piteous and forlorn condition that we come with our recipes for substantial comfort. They are *without religion—without decency—without self-respect—without hope*. How should they raise themselves? Their imagination will not bridge over the gulf which separates them from the rich, who appear to them much as the inhabitants of another planet might appear to as many of us as enjoy somewhat easier positions in the world.—By any exertion of their own they will never reach dry land. Myriads and myriads of our fellow-subjects are wearing out the existence we describe in unimaginable blind alleys and filthy courts. They are far too numerous to be redeemed by any philanthropic thunder-clap. Model lodging-houses are not for them. The question only remains if it be not better to do something than nothing? It is unfortunately clear enough to our apprehension that any remedy we may hope to apply will be but partial indeed."

**THE PORT-HOUSE APOSTLE.**—There is a newspaper in London which rejoices in being the beloved of all the taprooms of Cockneydom, and the organ of the Hundred Missionaries who meditate the evangelization of benighted Ireland. Even English Protestant journals are becoming disgusted at the unscrupulous virulence with which it has been recently assailing Catholicity, and a few of its slanders are thus disposed of by the *Weekly Despatch*:—"Our reverend cotemporary, the *Morning Advertiser*, is not easy in his mind. In fact, cant and humbug have brought him into a scrape. His trash about the Catholics and his doctrinaire notions about public houses have betrayed him into neglect of his own constituents, and now the licensed victuallers loudly demand his deposition.—At present we are concerned only with a sneaking attempt of the Rev. Mr. Seymour, to back out of his labored effort to prove, from the statistics of crime, that Protestantism is more conducive to morality than Popery. The illiberal and bigoted idea of connecting these he now tries to show was begun by the Papists, and that his exposure was not aggressive but retaliative. He then goes on with hardy assertion to reply to our strictures. We cannot here be polemical; and therefore must content ourselves with a few facts and figures in answer to a tedious effusion of rigmarole.—Sir Archibald Alison, Sheriff of Lanarkshire, in his evidence states that over Great Britain (Protestant) crime increases four times as fast as population, and that in Lanarkshire population doubles in 30 years; crime in five years and a half. M. Moreau de Jonnes states that in 1841 the proportion of persons convicted to the whole population in Catholic France was one in 2,500. In Protestant England it was one in 700. In 1842 the committals for trial were, in Britain 31,000; in France, only 6,953! In Protestant Norway the proportion of illegitimate births to legitimate is one in 14, in Protestant Sweden one in 16, in Protestant Denmark one in 9½, in Holland one in 15; but in Catholic Belgium it is only one in 21. We repeat our warning. Nothing can be more dangerous to the cause of Protestantism than to measure its excellence by the public morality of its professors. We might indeed be accused of more than common civility to the Reformation did we afford our cotemporary fresh materials for writing in its defence."

**PROTESTANT PROGRESS IN THE UNITED STATES.**—We clip the following paragraph from the *Toronto Church*, as illustrative of the tendencies of the exercise of the right of "private judgment."—*Harvard University*.—"It is well known that this ancient seat of learning was originally founded and endowed by orthodox Christians, who little dreamed that it would ever fall, as it has, into the hands of those who have perverted it into a school of the most deadly heresy, from which young men are annually sent forth to preach doctrines that 'deny the Lord who brought them.' At the late Commencement of its 'Divinity School,' one of the graduating class launched forth into such a shocking tirade against everything that we are accustomed to reverence, as to offend even its 'liberal' officers. Another of the students wrote an elaborate dissertation to prove that there has been, and can be, no revelation. A third denies the immortality of the soul. A fourth has written a large pamphlet to prove that 'spirit-rappings' are more credible than any of the New Testament miracles, &c. Yet these promising youths are sent forth as graduates of the 'Cambridge Divinity School,' with 'certificates' in the usual and regular form! On the Sunday evening preceding the commencement, Mr. Furness, a Unitarian preacher of this city, delivered a sermon before the graduating class, which is said to have been 'in every respect startling to the conservative theologians of Cambridge.' His subject was, the 'Inspiration of Christ and His Apostles,' which was maintained to be 'only a natural inspiration.'"

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 29, 1854.

PROVINCIAL PARLIAMENT.

On the 21st inst., the petition of the Toronto Catholic Institute—praying that Separate Schools may participate equally with Common Schools, in any distribution which may be made of the Funds of the Clergy Reserves—was presented in the House of Assembly.

**THE NORMAL SCHOOL.**—In answer to M. Dorian, M. Chauveau stated that the Normal School for Lower Canada would be proceeded with immediately; and that the delay, hitherto, had been occasioned by the want of proper buildings. After a careful study of the subject, he (M. Chauveau) had come to the conclusion that separation amongst the different religious denominations was unavoidable, and indispensable; that there must be Catholic and Protestant schools, receiving encouragement from the Government.

This announcement, on the part of a member of the Cabinet, is highly gratifying; as it shows a desire on the part of our rulers, to act equitably towards the different religious denominations of which our Canadian society is made up. To force a Non-Catholic system of education upon Catholics, or a Catholic system upon Non-Catholics or Protestants, would be equally unjust; there remains but this alternative—to give to each their own schools, conducted according to their respective systems. All experience has shown that it is impossible to devise a system of education that shall be applicable to Catholics and Protestants; and that if State support is to be furnished for educational purposes at all, it can only be done on condition of recognising the essential, irreconcilable difference betwixt Catholicity, and Non-Catholicity or Protestantism.

On Saturday last, His Excellency the Governor General gave the Royal Assent to the Reciprocity Bill.

Mr. Drummond gave notice that the Government of the United States would not consent to the reciprocity treaty, until after legislation of the Imperial Government, and all the Colonies interested. He added, however, that the Government would enter into negotiations with the United States' authorities with the view of procuring a departmental order to bring the act into immediate operation between Canada and the United States.

**THE TEMPERANCE CAUSE.**—A Bill, with the object of repressing the abuses which accrue from the liquor traffic, is about to be laid before Parliament, and we trust that next week we shall be able to give our readers an idea of its provisions. To expect that legal enactments can, of themselves, repress intemperance—a vice which proceeds, not from defects in the Statute Book, but from the corrupt heart of man—is, of course, absurd. But we have the right to expect that the Legislature shall enact, and the Executive rigidly enforce, all such police regulations, as the interests of society require, should be imposed on taverns, and places where alcoholic liquors are sold; and whose owners, if they encourage or tolerate drunkenness on their premises, should be severely punished. Petitions, praying for such legislation, are in course of preparation, and, we trust, will be numerously signed by our Catholic citizens. Disorderly taverns, and *shebeen houses* are the bane of the community.

We learn from the *Quebec Colonist* that the Irish Catholics are preparing a petition to Parliament, calling for an investigation into the Jury-packing and Bribery business of last year.

The *Quebec Chronicle* states that it is in contemplation to adjourn Parliament from the 1st day of November to the 1st of February next.

A NUT FOR DR. RYERSON TO CRACK.

The great question at issue betwixt the Catholic and the Non-Catholic world, on the subject of education, resolves itself into this.—“Does secular education, or mere intellectual culture without religion, afford any security to society?—Does it make its recipient a better, or less dangerous, member of the body politic, and social?” If it does not, then can the State have no right to tax its subjects for the support of a system of education which addresses itself solely to the culture of the human intelligence, but neglects the development of his moral and religious nature.

We find this question admirably treated by a Protestant paper of the United States—the *Boston Traveller*—in a review of an Essay, by Cyrus Pierce, an American writer, upon “*Crime, its Cause and Cure.*” “Mr. Pierce”—says the *Boston Traveller*—“long the head of the Normal School at West

Newton, and revered as a sort of celestial model of a school-master has undertaken to show:—

“1. That merely intellectual education is no security against immorality or crime. 2. That facts show that crime may increase at the same time with increased attention to education—the common education of the school; that this is the case, to some extent, in our own New-England; and for the reason, in fact, that the common education of our schools has in it too little of the moral element. We cultivate the head more than the heart. And 3. That there is hence a call upon teachers, committees, parents, and all friends of true education, to make a larger outlay for moral instruction, assigning to it in our schools the high place its importance demands.”

“These questions, says the *Boston Traveller*, penetrate the vital interests of society. If it can be shown that the cultivation of the intellect, unaccompanied by a corresponding cultivation of the moral powers, is not a security against crime; if, by an imperfect system of training, we make a giant of the intellect, and a dwarf of the conscience, and thus increase man's power of doing harm—it will be demonstrated that nature, truth and God demand a harmonious development of all the powers of the soul. If moral instruction should hold the place in our schools which God has assigned it in the frame of our mind, the consequence would be that justice and piety would become motive-powers through life. Is the common-school system of New-England calculated to unfold the moral and spiritual energies of the soul as God designed they should be? Does not that system aim at unfolding the merely intellectual powers, so as to make men seize money and office?”

“These are questions which Mr. Pierce has probed to their very centre; and we commend to every parent, politician, philanthropist, and Christian, the able Essay which so justly took the prize.”

“Mere theorizing on the grave subject will not do. We ask for facts; and we do not want extreme cases. We can rely on statistics gathered from different countries and covering extended territories. The Essay before us presents abundant proof of this very kind. It gives authenticated statements from many European states, and from our own country, such as the following:—In England, crime has increased seven-fold, while the population has scarcely doubled.

“In Scotland, crime has increased thirty-six fold in forty years, and the population only fifty per cent. The *London Times* (1849) says:—‘The tales of guilt and horror, which are forced by their enormity upon the notice of the journalist, appear but too certainly on the increase in our own times.’ Within the same period also, her schools have greatly multiplied in the more populous districts, the same localities in which crime is found to be most rife, and its increase most rapid. Take Prussia and France: one having the whole population educated; and in the other three-fourths without education. What are the facts?”

“Returns show that the ratio of criminals to the entire population is twelve times as great in Prussia as in France. ‘In England, crime is fourteen times as prevalent as in France.’ In New York the returns (1849) say, that the increase of crime for nineteen years has been gradual. ‘During the first five years the average convictions were annually nine hundred and ninety; and during the last five years the average convictions were annually fifteen hundred and one, making an increase of crime of fifty per cent.’ In Massachusetts, the paradise of common schools, the annual messages of the Governor, and the reports of criminal courts, say emphatically that crime, and especially juvenile crime, is on the increase. A mayor of Boston recently said—‘At the rate with which violence and crime have recently increased, our jails, like our almshouses, however capacious, will scarcely be adequate to the imperious requirements of society.’

“Here comes a most important fact; and it is this—that the educated criminals are found to be increasing in a prophetic ratio over the uneducated. The criminal returns for Great Britain and Ireland say, that ‘the uneducated criminals for the last twenty years are about one-third of the whole;’ that is, the educated criminals are to the uneducated as two to one. The chaplain of a prison in England says:—‘It is a startling fact that as many as eight hundred and forty-five, of the one thousand criminals, actually attended some school.’ Here comes the explanation of this terrible truth. ‘According to my experience,’ says the chaplain, ‘an explanation of this comes from the fact, that such an education as they receive does not act as a preventive to crime.’ There are pages of similar statistics. We owe much to Mr. Pierce for bringing this momentous question so palpably before the public mind. Unless his facts can be disproved, his inference must stand, and that sad inference is—that our common-school system of New England does not develop the moral powers in harmony with the intellectual; or, to use his own words,—

“Facts will show, that, to make men good, we must do something more for them than teach them how to read and write. Knowledge, an enlightened intellect, unguided and unrestrained by moral culture, may only serve to make a man the greater villain.”

“A system of education whose whole force is directed to unfold and sharpen the intellect mainly, and in which moral culture is only incidental, is calculated to fill a community with men whose extensive knowledge, acute reason, boundless ambition, and unscrupulous selfishness will make them leaders in public plunder and commercial infidelity. They reduce crime to a science. We do not say that the common-school system will always produce these results; but we do say that it may; and we believe that, in many instances, it has.”

And what it may do, and has done, in New England, will the same “Godless” system do in Canada, if, unfortunately, it should ever obtain a footing amongst us. “The grog-shops, the gambling-house, and the brothel”—we said a few days ago when treating this same subject—“count their victims by thousands and tens of thousands; the common-schools of America count theirs by Millions.”—*TRUE WITNESS*, August 18. And what says the Protestant press of the United States? Why—that the result of their boasted system of State-schoolism is, to “fill the community with men, whose extensive knowledge, acute reason, boundless ambition, and unscrupulous selfishness, make them leaders in public plunder, and commercial infidelity—who reduce crime to a science.” In such a country, Satan must have pretty nigh a sinecure; for he finds his work done to his hands by the State Schools as well as he could do it himself. And this, be it remembered, is the sys-

tem, with its hellish fruits, which the Rev. Mr. Ryerson, and his “Liberal” friends would fain enforce upon us here! It will be our own fault—the fault of our want of union, energy, and disinterestedness—if lie and they be allowed to succeed in their God-acursed schemes.

The *Commercial Advertiser* of the 23rd inst., has a letter over the signature *Kirwin*, addressed to the Protestant archdeacon of Montreal, bitterly complaining of the religious apathy of his co-religionists; and contrasting their neglect of public worship, with the zeal shown by Papists in assisting at the offices of the Church.—“Why is this?” he asks:—“No doubt the cause arises from the defective teaching of our Ministers. We are not taught as our Catholic brethren, to value the Daily Prayers. A stranger looking at the crowds going into the Romish Parish Church, and the half dozen (sometimes not so many) into our Cathedral, would naturally and justly conclude, that the one was more sincere in their religion than the other. I have been at Morning Service for weeks, where not more than three were to be found, together with the Priest.”

That the facts of the case are, as given above, we have no reason to doubt; but the cause thereof is to be found, not so much in the “defective teaching” of Anglican Ministers, as in the essential difference betwixt Catholic and Protestant worship; a difference which is but another mode of stating the essential difference betwixt the religion of Catholics, and Protestants of all sects whatsoever. That difference being in kind, not in degree.

Why should a Protestant go to church? What can he get there, do there, or learn there, which he cannot get, do, or learn, just as well in his own private house, and in company with the members of his own household? Bread and wine he can get at home, or in the public-house. Prayers read by a gentleman in a white surplice, are no more efficacious for the obtaining the Grace of God, than the same prayers read by an elderly father of a family, in dressing gown and slippers, in a corner of the breakfast room. The Minister can do nothing, but what any other gentleman, who can read fluently, and with a good delivery, can do quite as efficiently; and as to learning, it is repugnant to every principle of Protestantism to suppose that one man can, in matters of religion, learn anything from another; unless, indeed, the latter can produce a divine commission to teach; a thing impossible, without falling back on the old Popish figment—abhorred of all true Protestants—of an “Apostolic Succession.” Of absurdities under the sun, there is no end; but perhaps of all absurdities, the most preposterous is a Protestant preacher or teacher; a man who—professing the “right of private judgment” inherent in every individual—who, proclaiming King James’ Bible as the sole rule of faith—and without the shadow of a claim, either mediate or immediate, to a divine commission to teach—nevertheless assumes the right to direct the religious opinions of his hearers, and to supersede or supplement the Book, by his unauthorised teachings. A Protestant sermon is a constant Protest against Protestantism. Why, then, should a Protestant go to church at all?

A Catholic is consistently a church-goer, because it is only by going to church that he can fulfil his religious duties as a Catholic. He goes to church to learn, because he believes that the preacher is divinely commissioned to teach; in virtue of a power or authority transmitted from the Apostles, who were immediately commissioned to teach by Christ Himself; who communicated that commission to others, by whom, again, it was transmitted to their successors—so that, at last, the same authority, or divine commission, once immediately given to the Apostles, is now held, mediately, by the Bishops of the Catholic Church. And as teacher and learner are co-relative terms, of course, a right to teach, implies the duty to learn. Take away, however, the idea of a divine right to teach, and with it also must cease the duty of learning, or obligation of listening to the preacher.

It is not, however, only to learn, that the Catholic goes to church: he goes there to do that which he cannot do elsewhere. To adore “Immanuel”—God ever present with us—on the Altar. Take away the idea of the Real Presence in the Holy Sacrament, and the church would be but as any other building—the altar, but a table of wood or stone—possessing no superior attractions over the worshipper, to the family sitting room, or kitchen dresser.

But above all, the Catholic goes to church to offer Sacrifice; and because only therein have the words, Altar, Priest, and Sacrifice, any real meaning. A Priest without a Sacrifice to offer, or an Altar with no victim thereon, would be but a monstrous “sham” in the eyes of Catholics; something to stimulate their sense of the ludicrous, but certainly not to excite any feelings of veneration, or devotion.

It is not then, to pray, or to hear only, that Catholics go to Church; but to do something—to do that which they cannot do elsewhere, and which cannot be done at all, save by the instrumentality of a validly ordained Priest. Could they get and do all this, in their private houses, or if like Protestants they did not believe that these things could be done at all, Catholics would be as indifferent towards the Public Services of the church, as, according to *Kirwin*, are the majority of Protestants: to them the inside of the church would be as an ordinary room: and prayers, or a sermon, read by Molly the housemaid, or Jim from the stables, quite as efficacious as the Liturgy correctly intoned by a first class Oxford divine.

*Kirwin* denounces also with much vehemence, the Protestant custom of keeping all the meeting or preaching houses closed, except for a few hours on the Sunday:—

“Shame upon our Protestantism. Our neighbors

know better—their temples are always open—and can we not trust to the sanctity of the place, against sacrilege and disorder?”

Yes: when you get the “sanctity.” To do this, however, you must have some “Presence” within your churches which is not there now. The Jewish Temple of old had its “Shechinah,” and the Glory of the Lord filled the Sanctuary; it therefore was Holy and the House of God. More excellent is the Glory of the Catholic Church, on whose Altars, and in whose Tabernacles, is an ever-present Incarnate God, from whose Presence their churches derive their sanctity. But what is there in a Protestant church or meeting-house? A pulpit with velvet cushions, from which the presiding deity holds forth hebdomadally in every variety of nasal intonation, and a lot of comfortable high-backed pews for the worshippers. How, in the name of all that is ridiculous and incongruous, are you going to extract “sanctity” from these?

We copy from the *Quebec Colonist* the following account of the laying of the first stone of the Catholic University of Canada:—

“The ceremony of laying the corner stone of this institution took place on Thursday forenoon, according to previous announcement. The proceedings of the day commenced with the celebration of High Mass, in the Cathedral church, which was chanted by His Grace the Archbishop of Quebec, assisted by the Diocesan Bishops of Montreal, Kingston, Toronto, and Bytown, and an immense number of the local and parochial clergy. His Lordship the Bishop of Toronto, delivered a powerful and eloquent sermon, portraying the benefits which the establishment of this Institution would effect in the welfare of the growing youth of the country, and in the advancement of the interests of Christianity. Those who heard His Grace when he preached in St. Patrick’s, on the occasion of the laying of the corner stone of the new presbytery, can form but little idea of the complete mastery which he possesses over the language of his mother tongue. It was, without doubt, one of the most eloquent and impressive sermons we have ever listened to.

“At the conclusion of Divine Service, the Clergy formed into procession, passing through the hall of the Seminary to the square where the ceremony was to take place. The arrangements made by the gentlemen of the Seminary were in every respect complete. In the centre of the square stood a *chaîs* with a canopy erected over it, on which were seats for His Excellency the Governor General, who presided on the occasion, for His Grace the Archbishop, and for the Rector of the new University. Over-head, a *largo* awning extended over the whole length of the square to protect the assembled thousands from the scorching rays of the sun. The Band of Her Majesty’s 26th Regt. was also in attendance, and discoursed beautiful music during the different intervals of the proceedings. The most of our respectable citizens, of all denominations, including a large number of ladies, were present, and occupied seats around the platform. Among those present we noticed Judges Panet, Duval and Caron, the Hon. Sol. Gen. Chauveau, a number of members of the Legislature, His Honor the Mayor, the members of the Corporation of Quebec, and the leading members of the Legal and Medical professions.

“Shortly after 12 o’clock, His Excellency, accompanied by His Grace the Archbishop, and the Rev. Mr. Casault, Rector of the University, ascended the platform and took their seats. The proceedings commenced by the Rev. Rector, who rose and explained the object for which they were there assembled, and addressing His Excellency, said that the thanks of the country were justly due to him for the services which he rendered in procuring a charter for this noble Institution. At the conclusion of his discourse, His Excellency rose and addressed the assembled multitude in a clear and articulate manner in the French language. He said it afforded him the greatest pleasure to be present on this important occasion, the laying of the foundation stone of the University of Laval. He had taken a deep interest in aiding the efforts of the gentlemen of the Seminary to procure a Charter for this Institution. The advancement of education, on a firm and substantial basis, was a sure sign of the prosperity of a country. Ignorance is materialism, said his Lordship, and whenever it prevails we are sure to see the turbulent and discontented, at war with the good and well disposed members of society. He called upon them to join hand in hand, and leaving aside the distinctions of Catholic and Protestant, to prosecute works of this kind with vigor and earnestness. His Excellency then sat down.

“The Rector then read a Latin address in which he named the several gentlemen on whom honorary degrees were to be conferred, mentioning at the same time their titles to such distinction, and ended by praying His Excellency to deliver the diplomas. When this part of the ceremony was concluded, the Hon. A.N. Morin, Professor of the Law Faculty, advanced towards the platform and addressed His Excellency, on behalf of himself and the other professors. In the course of his remarks he adverted in a feeling manner to the scenes of his early childhood. “Within those walls” says he, “I have learned what little knowledge I possess.” He also spoke feelingly of the Rev. Mr. Demers, and the Rev. Mr. Holmes, now no more, for the imitations and moral precepts which they had taught him. He said he received the honor which had been conferred upon him with pleasure, and would endeavor to discharge the duties of his Professorship to the best of his ability.

“His Grace the Archbishop rose and addressed His Excellency, in behalf of himself, his brother Bishops, and the Clergy of the Province, for the deep interest which he had manifested in the success of this undertaking, and for his attendance at the ceremony that day.”

**NEW MATERIAL FOR PAPER.**—We have received from Messrs. Andrés, of Chambly, a specimen of their paper, manufactured from the well-known flower named the “Everlasting,” or “Gua-phalium,” and which may be gathered to almost any extent throughout Canada. As yet, the process is in its infancy; but from the specimen before us, there is every reason to hope that, with the proper appliances, we may, ere long, be furnished with a superior article, and at a much lower price than is now given for paper made from rags.

His Lordship the Bishop of Burlington, after spending a few days amongst us, has returned to his Diocese. One object of His Lordship's visit was to solicit the assistance—the prayers and alms—of the faithful of Canada for his almost destitute diocese, in which there are but five priests for the wants of the entire Catholic population. The Bishop is also busily engaged in the establishment of a Catholic Orphan Asylum; the want of which, in a semi-heathen country, is sadly felt. For this good work especially does he demand the assistance of the Catholics of Montreal, upon whom it has strong claims—in that the Asylum in question is tended by the Sisters of the Providence Convent from this City, to whom so many of our people are, under God, indebted for the life and health which they yet enjoy. Sister Katrine, who for a time had charge of the St. Patrick's Hospital, is amongst the Sisters now with the Bishop of Burlington; and we are sure that the mention of her name will suffice to arouse the warmest sympathies of our Irish Catholics. Contributions will be received by the Rev. Mr. O'Brien at the Seminary, or at St. Patrick's Church.

On last Tuesday, we had the pleasure of assisting at a beautiful and touching ceremony at the Hotel-Dieu, viz., the reception of the holy habit by Sister B. Byrne. This young religious made her first vows a year ago, and has now entered upon the second stage of her probation. A solemn mass was said by the Reverend Superior of the Seminary, who presided on the occasion. It was the first time we had witnessed the reception of a cloistered nun, and the scene was beautiful beyond expression. The sacred recesses of the cloister partially opened before us; the calm and cheerful resignation of the young sister who was thus devoting her life to the service of God in his afflicted creatures; the soft, sweet voices of the nuns as they chanted the solemn music appropriate to the occasion,—all was in such perfect harmony, so sweetly touching, that we could truly say as we looked and listened—"Was never scene so sweet, so fair!"

The *Savannah Republican* of the 21st instant, announces the death of the Rt. Rev. Francis Xavier Gartland, Bishop of Georgia, of yellow fever, contracted in the course of his assiduous attendance on the sick. His Lordship was a native of Dublin, but came to America when a child; he received his education at Mount St. Mary's College, and was consecrated Bishop in 1850.—*R.I.P.*

The attention of the Corporation has been drawn to the exorbitant prices extorted for fire-wood; and Dr. Nelson deserves the thanks of the community for his unremitting efforts to procure for the poor a sufficient supply of this indispensable necessary of life. We are happy to say that the Harbor Commissioners have, at last, abolished the unjust privilege hitherto accorded to a few grasping speculators, of storing their wood on the public wharves, and thus greatly increasing its cost to the community. We may, in consequence, anticipate a reduction in the price of fuel.

We would remind our readers that the splendid statue of St. Patrick, lately imported by Mr. Sadlier, and purchased by the Young Men's St. Patrick's Association, will be raffled for at the approaching St. Patrick's Bazaar—which will open on or about the 9th of next month. We trust that the required sum will be made up amongst our own citizens, and that thus we shall not lose this handsome specimen of the fine arts, as an ornament for one of our churches.

A fire broke out on Tuesday night in St. Paul street in the shop of Mr. R. Scholes, which communicated to the neighboring leather store of M. M. Calibert and Frere. The engines were promptly on the spot, and the flames were soon got under.

We have received a communication from a "Scotch Catholic," which, as containing severe reflections on the conduct of certain persons named therein, and as implicating to a certain extent a highly respected Catholic ecclesiastic, we decline, for the present, publishing; more especially as the subject to which it relates will, it seems, have shortly to be discussed in our Courts of Law.

**STATE-SCHOOLISM.**—A correspondent of the *Bathurst Courier* complains of the "rapid demoralisation" of the youth of his district; arising in part from the culpable negligence of the School Trustees, through whose mismanagement the school has "become a school of vice, as well as a public nuisance to the whole neighborhood."

We have received the first number of a new bi-weekly paper in the French language, published under the name of *La Patrie*. The prospectus is ably written, and promises well for the principles on which *La Patrie* is to be conducted. "Our religious institutions," says this document, "are so bound up with our nationality, and the whole country owes such a debt of gratitude towards the Clergy, for the sacrifices they have made to encourage education, for the devotion in times of general calamity, and for their inexhaustible charity, that we shall be happy to manifest towards them our respect and esteem."—Such sentiments do equal credit to the head and heart of our cotemporary; we trust he will always act up to them.

It is intended to erect a Monument at Quebec in honor of the brave men who fell in battle before the walls of that City. A subscription for that purpose is now about being taken up.

**THE PRESS.**—The Hon. Attorney General stated the other day in his place in the House, that, so far from the Ministry "buying up the press," he had had gentlemen of that profession in his office for hours, freely offering themselves as tools, and begging for employment. That there are dirty dogs in the world, with strong stomachs for dirty puddings, is very probable; but Mr. Drummond should either have given us their names, or else have held his peace.

**"LOSS AND GAIN; OR, THE STORY OF A CONVERT."** By John Henry Newman. Boston: Patrick Donahoe.

Religious novels are at a discount, and few sane persons will, deliberately, and of their own free choice, sit down to the perusal of a controversial work of fiction. The prejudice against this style of novels, is, perhaps, not ill-founded; for, for the most part, they are the veriest trash ever imposed upon the public, under the guise of literature. Too feeble in argument to do good, they are generally so stupid and deficient in interest, as to present no attractions to the reader; and the only sensation they excite is, that of wonder, that any publishers could be found mad enough to encounter the risk of publishing them. And yet they do issue from the press, in no inconsiderable numbers.

The work however, whose title is given above, will be found an exception to the general rule; and we think that Mr. Donahoe, of Boston, has done no little service to the American Catholic community, by bringing out a cheap, and handsomely printed edition of a work, but too little known on this Continent; though it has been, for some years, well known to, and appreciated by, the public on the other side of the water. We venture to prophesy for it an equally favorable reception on this.

"Loss and Gain" is not, in the words of its author, "intended as a work of controversy in behalf of the Catholic religion;" but as a description of the state of mind which generally precedes conviction; and which in this instance, by the Grace of God, leads to the conversion of the hero, Charles Reding, a young Oxford student, destined for the Anglican Church.—Plot there is none, and the incidents are few; but we are presented with a lively and most amusing series of sketches, in which the different parties—"High Church—Low Church"—and "Broad Church"—into which the Establishment is broken up, are cleverly portrayed with all their characteristics traits—from the very Rev. Dr. Brownside, Huntingdonian Professor of Divinity—to the Rev. Mr. Bateman, whose whole soul is absorbed in medieval architecture, rood-lofts, piscines and sedilia; whilst the Rev. Mr. Vincent stands as the type of the genuine *via media* Anglican, in his hatred of "systems, party," and "extreme views."

There is much quiet fun in these pages, which is not the less acceptable as coming from such a grave personage as Dr. Newman. Nothing indeed can be cleverer, and, at the same time, more gentlemanly and free from malice, than the manner in which he quizzes the different classes of Oxford society. Take, for instance, the following scene in the Rev. Mr. Vincent's rooms, where he has just been entertaining a party of his young friends to a most substantial breakfast. Mr. Vincent, be it remembered, is a moderate man; a Churchman, an observer of the Rubrics too; but moderate even in that observance:

"At this moment the door opened, and in came the maniple with the dinner paper, which Mr. Vincent had formally to run his eye over. 'Watkins' he said, giving it back to him, 'I almost think to-day is one of the Fasts of the Church; go and look Watkins, and bring me word.' The astonished maniple, who had never been sent on such a commission in his whole career before, hastened out of the room, to task his wits how best to fulfil it. The question seemed to strike the company as forcibly, for there was a sudden silence, which was succeeded by a shuffling of feet, and a leavetaking; as if, though they had secured their ham and mutton at breakfast, they did not like to risk their dinner. Watkins returned sooner than could have been expected. He said that Mr. Vincent was right: to-day he had found was 'the Feast of the Apostles.' 'The Vigil of St. Peter, you mean Watkins,' said Mr. Vincent; 'I thought so. Then let us have a plain beefsteak, and a saddle of mutton; no Portugal onions, Watkins, or currant jelly, and some simple pudding, Charlotte pudding, Watkins—that will do.'"—p. 50.

Equally amusing is the following scene at an evangelical reunion where the conversation affected to be "profitable."

"Have you seen the last 'Spiritual Journal'—asked No. 1, of No. 2, in a low voice. No. 2 had just read it. 'A very remarkable article that!'—said No. 1—'upon the death bed of the Pope.' 'No one is beyond hope'—answered No. 2. 'I have heard of it, but not seen it' said No. 3—'What is it about?' asked Reding. 'The late Pope Sixtus the Sixteenth,' said No. 3; 'he seems to have died a believer.' A sensation; Charles looked as if he wished to know more. 'The Journal gives it on excellent authority' said No. 2; 'Mr. O'Niggins, the Agent for the Roman Priest Conversion Branch Tract Society, was in Rome during his last illness. He solicited an audience with the Pope, which was granted to him. He at once began to address him on the necessity of a change of heart, belief in the one Hope of sinners, and the abandonment of all creature mediators. He announced to him the glad tidings, and assured him there was pardon for all. He warned him against the figment of baptismal regeneration; and then, proceeding to apply the word, he urged him, though in the eleventh hour, to receive the Bible, the whole Bible, and nothing but the Bible. The Pope listened with marked attention, and displayed considerable emotion. 'This was not all?' continued No. 2; 'he called together the Cardinals, protested that he earnestly desired God's glory, said that inward religion was all in all, and forms, nothing without a contrite heart, and that he trusted soon to be in Paradise—which, you know, was a denial of the doctrine of Purgatory.'—'A brand from the burning, I do hope,' said No. 3. 'It has frequently been observed,

said No. 4, 'nay, it has struck me myself, that, the way to convert Romanists, is, first to convert the Pope'—'It is a sure way at least,' said Charles timidly.—p. 89.

The quiet irony of the above could not be excelled by Thackeray; and yet there is not the slightest approach to caricature or exaggeration. It might easily pass for a short-hand report of the namby-pamby tittle-tattle of an evangelical *soirée*.

The work abounds with similar happy hits at the cant of the day, and exquisite delineations of character; true to life, but, at the same time, free from all uncharitable satire. If the author, personified as Reding, smiles occasionally at the foibles of the Puseyites, or the cant of the Low Churchmen, there is no malice in his smile. Only once, when grievously tormented with the Rev. Dr. Kitchens, author of an unctuous Tract—"The Spiritual Elixir"—does he betray any symptoms of irritation. Dr. Kitchens will force his Tract upon him:—

"The 'Elixir' has enlightened millions; and I will take on me to say will convert you in twenty-four hours. Its operation is mild, and pleasurable, and its effects are marvellous, prodigious, though it does not consist of more than eight duodecimo pages. Here's a list of testimonies to some of the most remarkable cases. I have known one hundred and two cases myself, in which it effected a saving change in six hours; seventy-nine, in which its operations took place in as few as three; and twenty-seven, where conversion followed instantaneously after the perusal. At once, poor sinners, who five minutes before had been like the demoniac in the Gospel, were seen sitting clothed, and in their right mind? Thus I speak within the mark, Mr. Reding, when I say I will warrant a change in you in twenty-four hours. I have never known but one instance in which it seemed to fail; and that was the case of a wretched old man, who held it in his hand a whole day in dead silence, without any apparent effect; but here *exceptio probat regulam*; for on further inquiry we found he could not read. So the Tract was slowly administered to him by another person; and before it was finished, I protest to you, Mr. Reding, he fell into a deep and healthy slumber, perspired profusely, and woke up at the end of twelve hours, a new creature, perfectly new, bran new and fit for Heaven, whether he went in the course of the week. We are now making further experiments on its operation, and we find that even separate leaves of the Tract have a proportionate effect. And what is more to your purpose, it is quite a specific in the case of Popery. It directly attacks the peccant matter; and all the trash about sacraments, saints, penance, Purgatory, and good works, is dislodged from the soul at once!"—p. 210.

We fear that we have indulged too largely in extracts from this fascinating work; but our excuse is to be found in our anxiety to recommend it to our Catholic readers, as one of the best, and most amusing works of controversial fiction that have hitherto issued from the press; and in which the solid learning, and dialectical ability of the writer, are not less remarkable than his lively humor, his correct taste, and Christian charity, which he extends, not only to Low-Churchmen, but to "Muggletonians, Methodists," and "Plymouth Brethren."

**"LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD."** Translated from the French of the Abbé Orsini, by Mrs. J. Sadlier. Messrs. J. & D. Sadlier, Montreal and New York.

The tenth number of this admirable publication has issued from the press. We have so often commended this work to the public, that it is unnecessary for us to say more. The present number contains a handsome engraving of Reuben's famous "Descent from the Cross."

**MANUAL OF THE SACRED HEART:** containing a Novena and other Practices and Exercises. For the use of the Members of the Confraternity of the Sacred Heart of Jesus; and others who are desirous of practicing this devotion. New York and Montreal: D & J. Sadlier & Co.

We have received from the publishers a copy of this very useful work. It contains a variety of devotions to the Sacred Hearts of Jesus and Mary.—It is a well printed volume of nearly 300 pages, neatly bound, and is sold at the very small sum of a quarter of a dollar.

The Address of the "Young Men St. Patrick's Association"—has been pretty generally copied, and approved of, by the Irish Catholic press. An "*Irish Catholic*," writes to us as follows:—

To the Editor of the True Witness.

Montreal, September 26, 1851.

DEAR SIR—I have read with much interest the Address of the President of the Young Men's St. Patrick's Association, and would beg to call the attention of my countrymen throughout the Province to the plan therein laid down. Nothing can be better calculated to promote the interests of Irishmen in these Provinces. I am pleased to see that it is well received; by the great mass of those to whom it is addressed; and if there are a few who stand aloof, muttering about "selfish motives," "undue influence," we must only treat them as they deserve—that is, with silent contempt, and go on our way without minding them. We have a great object in view, and it requires the co-operation of all to carry it out. Irishmen—Catholic Irishmen—are scattered over the vast extent of these Provinces; in some places they are very strong, in others comparatively weak; why not concentrate the strength of the whole by a regular and systematic organisation, such as the Address proposes? At present, for want of any such organisation, our influence is nullified. We are numerous enough to become a power in the State, if we will only concentrate our energies, and learn to act together for the attainment of a common object. For this purpose, no better plan could be devised than that which is brought before us in this Address. Let no man sneer at it as a vague speculation, or impracticable project. It is a wise and well-digested plan, by no means difficult in its execution, and likely, if well carried out, to do more for the Irish people in the Pro-

vinces than any measure ever brought forward in our time. It is for want of some such measure, again I say, that our poor countrymen and countrywomen are left to wander unattended and forlorn, year after year, as it were, in a land of strangers; landing on our wharves in hundreds, with no sort of adequate provision made for their comfort or direction. Did we not see them, this very summer, huddled together for days and nights on the wharf of this city, without a roof to cover them; and exposed by day to the scorching heat of an almost tropical sun, and by night to the chilling dews which brought disease and death to the already exhausted frame? Ah! Mr. Editor, we all saw these things, and our hearts ached at the sight; but what could we do? The evil was beyond our power, scattered and disorganised as we now are. It is a melancholy fact, that the immigrants are cruelly neglected here, and that, at present, we are powerless to assist them. Very true; but let us only effect this junction of all the St. Patrick's Societies throughout the Province, and, my life for it, we shall soon be in a position to protect our immigrants, to assert and maintain our own just rights, and to command that influence to which, from our numbers, we are entitled. Secret societies of all kinds are, of course, condemned by the Church, and no good Catholic will ever join any such. But the association now recommended is to be public in its constitution, public in its objects, and, in a great measure, purely benevolent in its operations, for the direction and protection of our own people.

The conception of this excellent plan, as also the production of the Address, are due to Mr. Devlin.—He already deserves well of his countrymen here, who have, in numberless instances, profited by his well-known professional abilities; and I am fain to hope that this Address will make him still more favorably known. If his plan be only carried out, he will be ranked amongst the benefactors of our exiled countrymen in this part of the world; and all who may have a share in its execution will deserve our best thanks. Hoping to see the matter speedily taken up,

I remain, Dear Sir, yours, &c.,  
AN IRISH CATHOLIC.

REMITTANCES RECEIVED.

St. John, C.E., E. Gethings, 12s 6d; Toronto, P. Doyle, 15s; Lloydstown, B. Flanning, 10s; St. Alexandre, Rev. Mr. Dasorey, 12s 6d; Cooksville, J. Holland, 10s; Storrington, M. Donnelly, 5s; Renfrew, Rev. Mr. Byrne, 15s; T. Costello, 15s; Russelltown, E. McGill, 6s 3d; St. Andrews, (Ont.) Rev. Mr. Thibault, £1 5s; St. Mark, Rev. Mr. Leveque, 12s 6d; Sandwich, C. Cole, 15s.

Per A. Stuart Macdonald, Cornwall—D. Phelan, 12s 6d; J. S. McDougall, 12s 6d; A. Grant, 12s 6d; D. McMillin, 12s 6d; J. Denney, 12s 6d; D. McDonald, 12s 6d; D. A. McDonald, Esq., 12s 6d; P. J. McDonald, 12s 6d; A. McDonald, Esq., 12s 6d; V. Annable, 6s 3d; A. McArthur, 6s 3d.

Per P. H. McCawley, Picton, C.W.—H. McCarrin, 5s; J. Bradley, 5s; Patrick Furlong, 5s; A. Hayes, 5s; M. Daly, 5s; J. Finnegan, 5s; J. McEvoy, 5s; P. Kenny, 5s; P. Sullivan, 5s; J. Malligan, 5s; Mrs. Call, 5s; W. Spurr, 5s; Alexander Shannon, 5s; J. McCullough, 5s; D. McCawley, 5s; J. O'Donnell, 5s; P. Phelan, 5s; J. Redmond, 5s; R. English, 5s; Miles O'Leary, 5s; P. Maguire, Esq., 5s.—Wellington, C.W.—J. McCanna, 5s; D. Donovan, 5s; M. Redmond, 5s; J. McCormack, 5s; R. McCarty, 5s; D. Coonan, 5s; R. Lamb, 5s; P. Drummond, 5s; J. Kellis, 5s; P. Callihan, 5s.—Kingston—T. Early, 6s 3d; Louis Lashapell, 6s 3d; J. O'Neil, 5s; J. Lowry, 5s; M. Goulding, 5s; P. Grace, 5s; A. H. Gibson, 5s; P. Meale, 5s; M. Quinn, 5s; M. Namara, 5s; A. Jordan, 5s; J. Garraghty, 5s; J. McHale, 5s; R. Howard, 5s; P. Bough, 5s; J. McCawley, 5s; E. Beauris, 5s; B. McWilliams, 5s; W. Seymour, 5s; J. Beauris, 5s; I. Basanob, 5s; T. Ahern, 5s; P. Kilduff, 10s; Mrs. Delany, 12s 6d; P. McDonnell, 12s 6d; R. Coady, 15s; M. Flanagan, 12s 6d; P. Campy, 15s; P. C. Mordock, 12s 6d; T. Bowes, 12s 6d; H. Bowman, 12s 6d; J. Moore, 12s 6d; D. Gorman, 12s 6d; P. Curtis, £1 5s; C. Donahoe, 12s 6d; W. Hanlon, 5s 3d; P. Brown, 12s 6d; R. Cunningham, £1 5s; J. Malloy, 12s 6d; Rev. A. McDonnell, £1 5s; P. Farrell, £1 5s; P. Pigeon, 12s 6d; T. McGovern, 6s 3d; J. Reynard, 15s; J. Bowes, 12s 6d; J. Kane, 12s 6d; T. Baker, 12s 6d; J. Murphy, 12s 6d; J. Meagher, £1 5s; John Meagher, £1 5s; C. Graham, 6s 3d; E. Cummings, 12s 6d; D. Sullivan, 12s 6d; M. Farrell, 12s 6d; T. Ahern, 12s 6d; P. Hanly, 12s 6d; D. Kane, £1 5s; Brown & Hart, 12s 6d; E. Kelly, 12s 6d; J. King, 12s 6d; C. Farrell, 12s 6d.

FROM THE BRITISH PROVINCES.—Relative to the movement of Sir Edmund Head, the new Governor-General of Canada, the *New Brunswicker* says:

"We are informed that His Excellency the Lieutenant Governor will leave Fredericton on Monday or Tuesday next, and will hold a farewell levee in this city on Wednesday the 27th, leaving the following day in the steamer for Portland. His Excellency will proceed to Boston, there to meet the Hon. Mr. Manners Sutton, our next Lieutenant Governor, and after conferring with him, will proceed to Quebec."

**FATAL ACCIDENT.**—On the afternoon of Sunday last the 24th inst., a young man named Emanuel Vedriguee, son of Mr. E. Vedriguee of Long Point, being on a visit at his uncle's, Mr. Octave St. Hilaire, at Riviere des Praires, went out shooting along the bank of the river. Stopping to rest himself, he leaned upon the muzzle of his gun, which unfortunately by some accident went off. He received the whole charge in his shoulder, and died in a couple of hours.—*Gazette*.

**FATAL ACCIDENT.**—A well known carrier named Armstrong, was accidentally killed on Sunday last, at the Lorette Fall. He had gone thither with a pleasure party, and was endeavoring to obtain water for his horse from a ledge of rock near the bridge, when, unfortunately, he lost his balance, and was precipitated from a great height to the shoals beneath.—*Quebec Chronicle*.

**CENSUS OF HAMILTON.**—The census of the city of Hamilton is published, as completed the 1st July. It is considered in complete, from having been taken when a great number of persons were absent from the city. The actual number given is 18,596, from which the *Spectator* infers that the real number may be taken at 20,000.—*Toronto Leader*.

## FOREIGN INTELLIGENCE.

## FRANCE.

The event of the week is the visit of the Prince Consort of England to the Emperor of the French, and the enthusiastic reception his Royal Highness has met with on those heights whence, fifty years ago, England apprehended the invasion of her soil by the legions of the first Napoleon.

A writer in the *Liverpool Albion* moralizes philosophically upon the strange freak of Fortune, which brings Prince Albert and the King of Belgium to Boulogne, as guests of the man who was a poor prisoner in Ham only a few years ago:—

"What materials for meditation do not the circumstances under which these potential personages are gathered there afford to the most thinking people of this England of ours. First, there is the exemplary Albert and the pre-eminently prudent Leopold—types of propriety, symbols of common and uncommon sense—who never did a foolish thing in their lives, who seem to have been not only born with silver spoons in their mouths, but with moral umbrellas in their hands to guard against that rainy day for which the wise in their generation are always on the look out. Then there is the young King of Portugal, the near relative of these, theoretically taught in the same school to look upon steady conduct and its concomitants as the first qualities; and lastly come a whole shoal of Rhenish respectabilities, rejoicing in the privilege of being in the presence of any prince as evidence that the world has at last entered upon the epoch of the millennium. Yet the object that brings all these persons together is to do honor to him whose name was for years a byword for every kind of fatuous frivolity; and the spot where they meet for that purpose is the very one on which he consummated a career of ignoble mountebankery in a ludicrously disastrous finale. The folly of human wisdom has perhaps never been so strikingly illustrated within the same period as in these two extremes of the fortune of him who might indeed with more propriety than his uncle be called the 'Child of Destiny.' All England is now puffing and panegyricizing as a very owl of omniscience him whose tame eagle was declared to be the emblem of unutterable silliness only fourteen years ago, at which time Louis Philippe was pronounced by the same sages to be the Ulysses of his age, the most sagacious alike of monarchs and of men, and the only barrier between the system represented by himself and the rapine and rascality embodied in the person of the crazy monomaniac he had generously placed in Ham."

## GERMAN POWERS.

The Czar absolutely rejects the conditions prescribed by Austria and the Western Powers as indispensable to a pacific settlement of the Eastern dispute. He is perfectly willing to evacuate the Principalities and retire behind the Pruth—for the simple reason that his position in Moldavia and Wallachia had become untenable; but to resign his protectorate over the Greek Christians in Turkey—to abrogate the oppressive treaties which have hitherto enabled Russia to keep down the Porte—to abandon his commercial monopoly in the Danube and the Euxine—these conditions he will concede "when he loses his last soldier"—but not till then.

Even at this point the diplomatic genius of Germany hangers for more sealing-wax and red-tape. Prussia suggests a renewal of negotiations forthwith: Austria, for whom we were inclined to believe that this contingency would at last be the signal of hostilities, declines to accept the Czar's answer as a *casus belli*, and declares her determination to be the continued maintenance of a rigid neutrality.

**PRUSSIA AND THE WESTERN POWERS.**—The *Times*'s Paris Correspondent writes—"Since the receipt of the answer of the Emperor Nicholas to the propositions of the Western Powers, Prussia appears anxious to re-enter the European concert, from which she had, to a certain degree, withdrawn. With that view, she is said to have offered to sign a new protocol, in which the note of Vienna of 8th August should be embodied, as was the treaty of April in a former document, drawn up and signed by the conference."

## SPAIN.

Mr. Soule has been strongly suspected of having taken an active part in the late Spanish Revolution, in consequence he has been compelled to leave Madrid.

## ITALY.

**ROME.**—We have news from the Eternal City to the 2nd of this month. The cholera, we are rejoiced to learn, is on the decrease in the Pontifical States. Great excitement was caused among the Roman population by the visit of His Holiness to the cholera hospital. Nothing could exceed the delight of the Romans on seeing their Sovereign the Pope setting so noble an example of fearless devotion to the interests of the poor and the afflicted. His Holiness proceeded from couch to couch, with words of comfort and consolation on his lips, and imparting the Apostolic Benediction to each invalid. This heroic example of true charity produced a doubly beneficial effect. It tended materially to dispel the panic which had seized on the public mind and is notoriously one of the worst predisposing causes of the attack of cholera, and it stimulated the energy and benevolence of the wealthier classes, whose deeds of charity are most creditable to the Roman name.

**LIBERALS IN PIEDMONT.**—The Archbishop of Turin has protested against the sacrilegious robbery recently perpetrated by the Cavom-Rattazzi Government upon the Carthusians, the Oblates, the Dominicans, the Capuchins, and the Sisterhood of the Holy Cross at Turin. But as his Grace is himself an exile—the victim of the infamous Siccardi laws—his protest is merely formal, and is not likely to stay the sacrilegious hands of the infidel spoilers.

It is now proclaimed by the Sardinian journals that the object of the Minister of the Interior in turning the monks and nuns out of their own houses and estates was twofold—fiscal and political. He wanted to replenish the treasury by the plunder of the convents, and to gratify the "Liberals" by persecuting the Religious—precisely the same base motives that caused the great scandal and crime and schism in England.

## RUSSIA.

Active secret negotiations have been going on for some time between Nicholas and the Pope. It now transpires that the Czar holds out a prospect of a chance towards the Roman Catholics in Poland, and of concessions to the Latins at Jerusalem. He is thus intriguing against the French. According to the *Corriere Italiano* the Czar has the intention to declare his third son, Nicholas, King of Poland, and as he is a member of the Greek Church, it was considered necessary to give the Pope some tranquillising assurance respecting the Polish Catholics.

The St. Petersburg press publishes sundry reports from Sebastopol, in which the writers express consummate contempt for the Allies, and assert that every man pants with anxiety for the moment when the combined forces shall dare attempt a landing on the Crimea, or any part of the coast, where every preparation is made to receive them, numerous surprises being in readiness, which are destined to strike them with terror and astonishment.

*Fraser* this month, in an article on the garrisons of the Crimea, estimates the known Russian forces at 24,000, and the conjectured at 16,000, making a total of 40,000 of all arms. But this does not include the sailors, dockyard workmen, and convicts at Sebastopol, amounting, perhaps, to another 20,000. "Assuming that a really efficient battering train has been sent to the East from Toulon and Woolwich, and considering the probable strength of Sebastopol and the known forces in garrison in the Crimea, there can be no reason for doubting that 80,000 good troops would even without the active co-operation of a fleet in shelling or battering, capture the place by siege operations, and that without any very heavy loss."

A letter from Odessa of the 21st ultimo says:—Secret instructions arrived on the 19th from St. Petersburg to all the military commanders in the Crimea. The finest promises are held out to them if they will perform their duty, and they are threatened with the severest punishment in case they do not make the most vigorous resistance to the enemy. Prince Menschikoff is with his fleet at Sebastopol, but he has removed the crews with their baggage to Karassubzur.

## THE BALTIC.

The destruction of the granite walls of Bomarsund after a few hours cannonade has inspired fresh confidence in the allies. The *Times* seems to expect that Cronstadt will be attacked this autumn.

The destruction of Bomarsund, writes the French General to the Minister of War, "will be a considerable loss for Russia both in a material and moral point of view. We have in one week destroyed the prestige attached to these ramparts of granite, which it has been said were invulnerable against cannon. We know now that there is nothing in these fine and threatening fortifications to secure them from the effect of a well-directed fire." A correspondent from the spot supplies a graphic verification of this conclusion:—"None but those who have seen as I now have the capabilities of the allied Powers can form any idea of their means. The walls of this place are nine feet thick, solid granite; the roof is iron, and under the iron is sand, six feet thick. Yet there it is. Well have the French and English guns done their work; the place is a ruin, the roof torn off, the solid granite blown to fragments, the ground ploughed up with shot and shell around it; and the ships that did this work were 2,700 yards off, and, as far as I can hear, not one ship sustained the least injury." Such are the prospects presented to the allies. What the Russians think of the result happens to be signally evident. They have themselves anticipated the next stroke by blowing up the fortifications of Hango with their own hands.

Nothing could possibly be more instructive than an act like this, which erases the trepidation and distrust of the Russian Government in signs more impressive than words. By the fall of Bomarsund they have learnt that their whole chain of fortresses along the shores of the Gulf of Finland may be at the mercy of the allied squadrons, for they have nothing to oppose to our guns but granite and iron, whereas it is now clear that neither iron nor granite can withstand the floating batteries at our disposal. Cronstadt itself is but a magnified Bomarsund, with somewhat more granite, more iron, and more cannon, but differing only in dimensions, and not in character. In the fortifications which defend the mouth of the Neva and the approaches to St. Petersburg there is nothing at all superior to those ramparts which crumbled to pieces under the shot and shells of our shipping; nor is there any reason whatever why an experiment so successfully conducted should not be followed out to its results. If, as General Baraguay d'Hilliers says, we have now learnt the weakness of granite fortifications, no impediments of that kind need much retard our operations for the future.

General Niel, the French Commander of the Engineers, is also of opinion that the ship batteries are more than a match for the granite fortifications—for, he says, "All the parapets are built of large blocks of granite found on the spot; from a considerable distance a cannon-ball is crushed against these walls, but in the end the walls themselves are shaken and broken. The results obtained by the 16-pound guns at 550 metres and by the 32-pounders at 750 remove all doubt that at smaller distances a breach may easily be made in walls of this description." The fire dur-

ing the whole of this siege was incomparably more distant than is usual in the attack of fortified places, or than was originally intended. Thus, the English battery No. 2, which was constructed at 300 metres from Fort Tzee, was more than double that distance from Fort Nottich, against which its fire was directed upon the capture of the former of these works; and the ships were unable for want of water to come within a short range of the place. Nevertheless, the effect was unquestionably more rapid than it would have been against forts banked with earth and rivetted with brick and masonry.—*Times*.

## SEAT OF WAR IN THE EAST.

**THE PRINCIPALITIES.**—The march of the Turkish army towards Ibraila and Galatz continues without interruption. The communication between Bucharest and Busco, Folschani, and Ibraila, is completely interrupted, and no passports are granted for Galatz. As the Turks advance towards the Pruth, the Austrians will occupy the position which they quit. On the 20th a Turkish flying corps took possession of Matschin. The works destroyed by the Russians will be reconstructed, and three detached forts built. Hirsowa Isakchi, and Tultschia will be fortified in the same way.

The deaths at Varna from cholera has declined to five per day.

The transports at Varna are victualled for six weeks, and so great is the secrecy preserved as to the future operations, that even Generals of Divisions, in some cases are ignorant of their superiors' intentions.

There is every reason to believe that on Saturday, the 2d of September, the very day when the Russian despatch arrived at Vienna, the expedition of the allied fleets and armies sailed from Varna for the Crimea. The French battering-train, which had long been expected, reached the Bosphorus on the 21st of August, and, although the army had suffered materially from sickness, it still remained one of the most powerful bodies of men ever thrown upon the territories of an enemy. At the moment at which we write we may entertain a reasonable hope that the fleet is approaching its destination, and that no long period will elapse before we learn with certainty that the expedition to Sebastopol has effected its landing in the Crimea. As usual, France keeps the lead at Varna, and it is her voice we hear infusing courage into the soldiers of the Expedition. "The flag of the Three Powers," said Marshal St. Arnaud, in an address to the army on the 25th ult., "will soon be greeted on the walls of Sebastopol, with shouts of *Vive l'Empereur!*"—*Nation*.

**CHAPLAINS TO THE BRITISH EXPEDITION.**—We are happy to state that three additional chaplains are on their way to Turkey, to assist the Rev. Messrs. Wheble and Sheehan. Two of these have gone out at the expense of the State; the third—a member of the Dominican Order—has had his expenses defrayed by the Earl of Shrewsbury. This is a great improvement, but when the tenets of the Catholic Church, and the number of British Catholic soldiers in Turkey are considered, it will be at once admitted that at least twice as many priests as have been sent out by the Government are required, especially in a season of destructive epidemic like the present.—*Catholic Standard*.

The correspondent of the *Times* describes the effects of the cholera upon the troops:—"So completely exhausted on last Thursday was the Brigade of Guards, these 3,000 of the flower of England, that they had to make two marches in order to get over the distance from Aladyn to Varna, which is not more than (not so much, many people say, as) 10 miles. But that is not all. Their packs were carried for them. Just think of this, good people of England, who are sitting anxiously in your homes, day after day, expecting every morning to gladden your eyes with the sight of the announcement, in large type, of 'Fall of Sebastopol,' your Guards, your *corps d'élite*, the pride of your hearts, the delight of your eyes, these Anakim, whose stature, strength, and massive bulk you exhibit to kingly visitors as no inapt symbols of your nation, have been so reduced by sickness, disease, and a depressing climate, that it was judged inexpedient to allow them to carry their own packs, or to permit them to march more than five miles a day, even though these packs were carried for them! Think of this, and then judge whether these men are fit in their present state to go to Sebastopol, or to attempt any great operation of war. The Highland brigade is in better condition, but even the three noble regiments which compose it are far from being in good health or in the spirits in which they set out for Varna."

The state of the fleet is not much better; a correspondent writes:—"The cholera, which has long been hovering about, has at length visited the fleets in earnest. It attacked the French first, and they suffered so severely in some of the large ships that they put to sea in hopes of benefiting by a change of air. A few days after this terrible sickness fell on us. A few unmistakable cases occurred in several of the ships, and we put to sea also. On Saturday, the 12th, our squadron sailed, consisting of the Britannia (Admiral Dundas), Albion, Trafalgar, Vengeance, Queen, Rodney, London, Retribution, Furious, Tribune, and Diamond. For two days we got on pretty well, the Trafalgar only having suffered; but on Monday night (14th) the disease broke out in all its awful fury in several ships simultaneously. In 20 hours 50 men died in the Britannia, and 30 in the next 20 hours. Those who have only witnessed the effects of this fatal pest on land can hardly imagine the additional horror which accompanies its progress at sea. Let them imagine 1,000 men narrowly caged in a floating box: a heavy sea obliges them to close all the ports, so that, notwithstanding all the appliances of air-sails, &c., the air at night becomes

abominably tainted below. 50 or 60 robust men, in the prime of life, are suddenly almost in an instant, struck with the death agony raving, perhaps, or convulsed, in the midst of this dense mass of sleepers. Who can tell the horror of such a scene? It was enough to quell the bravest spirit, or to destroy the balance of even a well-poised brain. But in each of the ships both men and officers did their duty most nobly in these trying hours. The generous self-devotion of the men to their dying comrades was to the last degree touching. They nursed them, cheered them, and waited on them indefatigably, and with all the gentleness and tact of women, while the officers divided themselves into watches, and generally superintended and aided the doctors in their arduous duties. No man shrank from the disagreeable, but manfully went through his dreadful duty. Some of the men nursed three sets of sick, and at length sank themselves. As for the poor sailmakers—whose trying task it was to sew up the bodies in hammocks hour after hour, without rest—some died, and others were fairly worn out. Every man and officer was so weakened and debilitated that the ordinary duties of working the sails of these ponderous ships could scarcely be carried on. Happily the wind and sea fell, and on Thursday, 17th, several of the ships anchored again at Baltchick. It is very remarkable that no officer of any rank has seriously suffered. To what can this be attributed? Is it to their superior mode of living? But midshipmen are not renowned for sumptuous fare; and, as to the atmosphere below at night, many of the officers are not better off than the men. On the day before we sailed a hot stifling blast from the land swept over the ship. It was so unpleasant that it drove me below; and I now find that most people noticed it, and it generally has the credit of having laid the seeds of the disorder. The Britannia has suffered most (about 100), which is singular, as she has been most remarkably healthy hitherto during her entire commission. Furious (about 17), Albion (50), and Trafalgar (35) are among the next sufferers. All the ships which were lying at Besika Bay have suffered, while those which have joined since have comparatively escaped. However, things are evidently steadily mending, and fortunately there are men here ready to fill up the gaps. At this instant we have sound ships enough to perform any duties required of them, and to give the "Moscow" a very handsome thrashing should he venture out of his kennel.

The Agamemnon, Bellerophon, Sanspareil, and Leander, now at Varna, have almost escaped all sickness. Courage! Let us hope that the worst is passed, and that we shall soon look back upon this as a terrible dream.

The French loss is more severe than ours, and in each the crowded three-decker has generally suffered more severely than the freer and more roomy two-decker. None will readily forget the distressing splash which broke the stillness of night or of early morning when 13 or 14 fine fellows were periodically launched into the sea, sewn up in their hammocks, and weighted with cannon-shot. Medicine was not of the slightest use; the work of death had commenced at the extremities, in many instances, before even a complaint had been uttered.

## UNITED STATES.

**THE PROVINCIAL SYNOD OF NEW YORK.**—The Most Rev. Archbishop of New York has summoned a Council of the Bishops of this Province with their Theologians and the Heads of Religious Orders, to assemble at the Cathedral on the first Sunday in October. The Suffragan Bishops of the Province of New York are the Rt. Rev. Dr. McClosky, Bishop of Albany; the Rt. Rev. Dr. Fitzpatrick, Bishop of Boston; the Rt. Rev. Dr. Timon, Bishop of Buffalo; the Rt. Rev. Dr. O'Reilly, Bishop of Hartford; the Rt. Rev. Dr. Loughlin, Bishop of Brooklyn; and the Rt. Rev. Dr. Bayley, Bishop of Newark; and the Rt. Rev. Dr. deGoesbriand, Bishop of Burlington, Vt. There is one Suffragan See vacant, viz., Portland, Maine. This will be the first Council of the Province of N. York, and it is held in consequence of a purpose long since entertained and announced. The topics for discussion, relating to the local discipline of the Province, are, of course, private in the meantime. It is hoped and expected that the Most Rev. Archbishop Hughes will preach the sermon at the opening of the Council.—Circulars have been addressed to the Pastors and to the Superiors of Convents, ordering prayers for the blessing and assistance of the Holy Ghost at this important Council of the Church.—*N. Y. Freeman*.

The Editor of the *American Call* gives the following advice to his Catholic fellow-countrymen in the United States:—"If Catholic citizens will not take every lawful means to protect their own rights, who else can they expect to do it? That they are menaced daily in their dearest interests, we need not tell them. Look at the mobs in New England, in Brooklyn, in Newark, in St. Louis, and the late 'late riot' at New Orleans. If a powerful body of men, who have earned by their own labors all the rights they enjoy, will meekly make targets of themselves for every ruffian's aim, we cannot help it.—Neither can the letter of the law be blamed. To enforce that letter, it is always necessary there should be an earnest co-operating spirit among the citizens; and where are we to look for that spirit, if not among the assailed themselves? We advise obedience to the law, and, at the same time, lawful resistance to the mob; we recommend no man to interfere when the authorities are on the ground; but we also recommend no man to presume too much on the promptitude of the authorities. In all cases, the authorities will not be less willing to protect our rights, if they feel that we are prepared to protect ourselves."

**THE NEWARK RIOT.**—Governor Price of New Jersey has offered a reward of \$600, for such information as may lead to the apprehension and conviction of the murderer of Thomas McCarthy, who was killed in the recent riot between the Irish Protestants and Catholics at Newark. He has also offered a reward of \$300 for such information as may lead to the apprehension and conviction of the persons aiding or abetting in the destruction of the interior of the Catholic Church on the occasion.—*N. Y. Herald*.

The Clark County, Ohio, Agricultural Society has called a Convention—with a poster almost large enough to cover the front of the City Hall—of all the babies in the United States, to meet at Springfield, in that State, on Thursday, October 5, 1854, and to bring their parents and admirers with them. What is to be done, or what business is to come before assembled babydom, does not appear by the poster. Indeed, suspicion may well be awakened, that the main object is to discover how the rising generation looks, perhaps some far-seeing politician has a design that will require the co-operation of the next generation to carry into effect, and wishes to get a look at the persons that will second him, or head him off. But probably the Agriculturists think that by offering premiums to the finest specimens of Buckeye babies, the race may be improved, as beets and turnips have been by Agricultural Shows, and horses by Horse Conventions and "National Race Courses." With this thought, they offer three handsome prizes, as follows: "1. A grand sweepstake premium of a splendid set of silver plate, consisting of a complete tea set of six pieces, to be given to the finest child not over two years of age." "2. A similar prize of equal value to the finest child over one and not over two years of age." "3. A similar prize of equal value to the finest child not exceeding one year of age."

EXTRACTS FROM "LAING'S NOTES OF A TRAVELLER."

**CATHOLIC AND PROTESTANT WORSHIP.**—Catholicism has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. The fervor of devotion among these Catholics, the absence of all worldly feelings in their religious acts, strike every traveller who enters a Roman Catholic Church abroad. They seem to have no reserve, no false shame, false pride, or whatever the feeling may be which, among us Protestants, makes the individual exercises of devotion private, hidden—an affair of the closet.—Here, and everywhere in Catholic countries, you see well-dressed people, persons of the higher as well as of the lower orders, on their knees upon the pavement of the church, totally regardless of, and unregarded by, the crowd of passengers in the aisles moving to and fro. I have Christian charity enough to believe, and I do not envy that man's mind who does not believe that this is quite sincere devotion, and not hypocrisy, affectation, or attempt at display. It is so common that none of these motives could derive the slightest gratification from the act—not more than a man's vanity could be gratified by his appearing in a dress, or a hat, where all wear the same. In no Protestant place of worship do we witness the same intense abstraction on prayer, the same unaffected devotion of mind. The beggar-woman comes in here and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. To the praise of the Papists be it said, no worldly distinctions, of human rights or property, much less money payments for places in a place of worship, appear to enter into their imaginations. Their churches are God's houses, open alike to all His rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship. They have no family pews, no seats for genteel souls, and seats for vulgar souls. Their houses of worship are not let out, like theatres, or opera-houses, or Edinburgh kirks, for money rents for the sittings. The public mind is evidently more religious than in Protestant countries.

**CATECHISING IN A CATHOLIC CHURCH.**—The Catholic religion adapts itself, in fact to every degree of intelligence, and every class of intellect. It is a net which adapts its meshes to the minnow and the whale..... The Lazarone is a Catholic, as well as Gibbon, Stalberg, or Schlegel. I strolled one Sunday evening in Prussia into the Roman Catholic Church at Rown on the Rhine. The Priest was catechising, examining, and instructing the children of the parish in the same way, and upon the same plan, and with the same care to awaken the intellectual powers of each child by appropriate questions and explanations, as in our well conducted Sunday schools that are taught on the system of the Edinburgh Sessional School. And what of all subjects was the subject this Catholic Priest was explaining and inculcating to Catholic children, and by his familiar questions and their answers bringing most admirably home to their intelligence?—the total uselessness and inefficacy of mere forms of prayer, or verbal repetitions of prayers, if not understood and accompanied by mental occupation with the subject, and the preference of silent mental prayer to all forms—and this most beautifully brought out to suit the intelligence of the children. I looked around me to be satisfied that I was really at the altar steps of a Popish church, and not in the schoolroom of Dr. Muir's or any other well-taught Presbyterian parish in Edinburgh.

**EDUCATION IN CATHOLIC AND PROTESTANT COUNTRIES.**—In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, and arithmetic, music, manners, and morals, is at least as generally diffused and as faithfully promoted by the Clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish Priesthood of the present day seek to keep a head of the intellectual progress of the community in Catholic lands; and they might, perhaps, retort on our Presbyterian Clergy, and ask if they, too, are in their countries at the head of the intellectual movement of the age? Education is in reality not only not repressed, but is encouraged by the Popish Church and is a mighty instrument in its hands, and ably used. In every street in Rome for instance, there are, at short distances, public primary schools for the education of the children of the lower and middle classes of the neighborhood. Rome, with a population of 158,678 souls, has 372 public primary schools, with 482 teachers, and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Berlin, with a population about double that of Rome, has only 264 schools Rome has also her university, with an average attendance of 660 students; and the Papal States, with a population of 2½ millions, contain seven universities—Prussia with a population of 14,000,000, has but seven. These are amusing statistical facts, and instructive as well as amusing, when we remember, the boasting and glorying carried a few years back, and even to this day, about the Prussian educational system for the people and the establishment of governmental schools, and enforcing by police regulation the school attendance of the children of the lower classes.

ON SUCH SUBJECTS THE TESTIMONY OF WOMAN SHOULD BE CONCLUSIVE.

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PROSPECTUS

OF ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. It is of easy access at any season of the year, by private conveyances or by the railroad, which passes immediately along the borders of the beautiful lawn in front of the College.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out. As to the domestic comfort of the pupils, everythink which parental attention can desire, will be found in the skillful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors. Those who have parents residing in the city, will, if such be the parent's wish, be allowed to visit them once in three months, but no oftener, except for special reasons, as it is in every respect desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French Languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges.

The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS:

Board and Tuition, and use of bedding per annum, payable half-yearly in advance, . . . \$200  
Washing and Mending of Linen, . . . . . 15  
Physician's Fees, . . . . . 3  
Medicines are charged at Apothecary's prices.

N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations.

Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards.

R. J. TELLIER, S. J.  
St. John's College, Fordham, N. Y.,  
August 15, 1854.

DEVLIN & DOHERTY,

ADVOCATES,  
No. 5, Little St. James Street, Montreal.

DR. MACKEON,

89, St. Lawrence Main Street.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



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.

MONTREAL MARKET PRICES.

September 28, 1854.

Table of market prices for various commodities like Wheat, Oats, Barley, Rye, Peas, Potatoes, Beans, Mutton, Lamb, Veal, Beef, Pork, Butter, Honey, Eggs, Flour, and Oatmeal, listing prices per bushel, quart, or hundredweight.

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.

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

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

TERMS:

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

GROCERIES FOR THE MILLION!

20 Hds. of VERY BRIGHT MUSCOVADO SUGAR 250 loaves Refined SUGAR 20 barrels Crushed do. BLACK TEAS. 15 chests of Superior Souchong 10 boxes of very fine Flavored do 10 do of fine Congou 10 do of Superior Oolong. GREEN TEAS. 10 boxes of Superior Hyson 15 do of very fine Gunpowder 10 do of Extra fine Young Hyson 70 do of Superior Twankay. COFFEE. 10 bags (best quality) of Java 15 bags of very fine Rio. RAISINS, CURRANTS, RICE, BARLEY, Family FLOUR, CHEESE, BUTTER, BRANDIES, WINES, and all other articles required, at the lowest price. JOHN PHELAN, Dalhousie Square.

BELLS! BELLS!! BELLS!!!

FOR Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpairable excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (A Silver Medal) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal besides many Diplomas, that has been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell, Spring acting on the Clapper, prolonging the sound; Iron Frame; Tolling Hammer; Counterpoise; Stop; etc. For Steamboats, Steamships, etc., their improved revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange. Surveyors Instruments of all descriptions, made, and kept on hand. Being in immediate connection with the principal routes in all directions, either Rail Road, Canal or River, orders can be executed with despatch, which either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS, West Troy, Albany Co., N. Y.

BREWSTER & MULHOLLAND, Agents, Montreal.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST.)

38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, 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. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

FOR SALE BY D. & J. SADLER & CO.,

Corner of Notre Dame and St. Francis Xavier Streets,

AND

H. GOSGROVE, 24 St. John Street, Quebec.

A LIBERAL DISCOUNT MADE TO PARISH LIBRARIES.

Table listing various books for sale, including 'History of the Church', 'The Rise and Fall of the Irish Nation', 'The Duty of a Christian towards God', 'Walker's Pronouncing Dictionary', 'Nugent's French and English Dictionary', 'Patriarch's Catechism', 'Butler's Catechism', 'The Two Schools', 'The Poor Scholar and other Tales', 'Tales of the Five Senses', 'Ward's Eretta of the Protestant Bible', 'Protestantism and Catholicity compared', 'A Salute for the Bite of the Black Snake', 'A Protestant Converted by her Bible and Prayer Book', 'Catholic Christian Instructed', 'Review of Fox's Book of Martyrs', 'Exercise of Faith impossible', 'Fifty Reasons', 'England's Reformation', 'White's Confutation of Church of Englandism', 'Galitzin's Defence of Catholic Principles', 'Hughes' and Breckinridge's Controversy', 'Bossuet's History of the Variations of the Protestant Sects', 'Protestant's Trial by the Written Word', 'The Question of Questions', 'Short History of the Protestant Religion', 'Shortest Way to End Disputes', 'Sheil's Treatise on the Bible against Protestantism', 'Symbolism', 'Travels of an Irish Gentleman in Search of Religion', 'Unity of the Episcopate', 'The Clifton Treatise', 'Letters on the Spanish Inquisition', 'Brownson's Essays and Reviews', 'Catholic Tales, Travels, &c.', 'Alton Park, or Conversations for Young Ladies', 'Art Maguire, or the Broken Pludge', 'Alice Riordan, the Blind Man's Daughter', 'Father Rowland, a North American Story', 'Father Oswald', 'Festival of the Rosary', 'Rome and the Abbey', 'Genevieve: a Tale of Antiquity', 'Indian Cottage', 'Lorenzo, or the Empire of Religion', 'Orphan of Moscow', 'The Castle of Roussillon', 'Benjamin, or the Pupil of the Christian Brothers', 'Sick Calls, or the Diary of a Missionary Priest', 'Willey Burke, or the Irish Orphan in America', 'Red Hand of Ulster', 'Pauline Seward', 'Pere Jean, or the Jesuit Missionary', 'Pious Biography for Young Ladies', 'The Two Schools', 'Village Evenings', 'Cottage Conversations', 'Loretto, or the Choice, by Miles', 'The Governess', 'Tales on the Sacraments', 'Rose of Tannenbourgh', 'Blanche: a Tale translated from the French', 'Valentine McClutchy, the Irish Agent', 'Madeira: a Tale of Auvergne', 'May, Star of the Sea', 'Father Drummond and his Orphans', 'Sketches of the Early Catholic Missionaries in Kentucky', 'The Spaewife', 'The Poor Scholar and other Tales', 'Tales of the Five Senses', 'Tales of the Festivals', 'Blanche Leslie and other Tales', 'New Lights, or Life in Galway', 'The Mission of Death', 'Father Jonathan, or the Scottish Converts', 'Justo Gundono, or the Prince of Japan', 'Fashion; or Siska Van Rosemael', 'Julia Ormond, or the New Settlement', 'Father Felix: A Tale', 'Jessie Linden, or the Seven Corporal Works of Mercy', 'Little Frank, or the Painter's Progress', 'Oregon Missions, by Father De Smet', 'Geranib's Visit to Rome', 'John O'Brien, or the Orphan of Boston'.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada. The First Book of Reading Lessons, by the Brothers of the Christian Schools, 72 pages, muslin back and stiff cover, 3d each, or 2s 3d per dozen. Second Book of Reading Lessons, by the Brothers of the Christian Schools. New and enlarged edition, having Spelling, Accutation, and Definitions at the head of each chapter, 180 pages, half bound, 7d singly, or 5s per dozen. Third Book of Reading Lessons, by the Brothers of the Christian Schools. New and enlarged edition, with Spelling, Pronunciation, and Definitions at the head of each chapter, 12mo of 400 pages, half bound, 1s 10d each, or 15s the dozen. The Duty of a Christian towards God. To which is added Prayers at Mass, the Rules of Christian Piety, translated from the French of the Venerable J. B. De La Salle, founder of the Christian Schools, by Mrs. J. Sadler, 12mo, 400 pages, half-bound, 1s 10d, or 15s the dozen. The Readers compiled by the Brothers of the Christian Schools, are decidedly the best series of Readers published in Canada. Recue's History of the Old and New Testaments, illustrated with 235 cuts, 12mo of 600 pages, 2s 6d. Carpenter's Speller, 7d singly; or, 4s 6d dozen. Murray's Grammar Abridged, with notes, by Putnam, 7d singly; or, 4s 6d dozen. Walkingham's Arithmetic, 1s singly; or, 7s 6d dozen. Bridge & Atkinson's Algebra, 1s 6d singly; or 12s dozen. This is the best, as well as the cheapest, book of the kind published. Walker's Pronouncing Dictionary, 1s 6d singly; or, 12s dozen. Nugent's French and English Dictionary, 3s 1d singly; or, 27s 6d dozen. Pannick's Catechism of Geography, Revised and Corrected for the Christian Brothers, 12mo. of 120 pages, price only 7d; or, 5s dozen. This is the cheapest Primary Geography in use, and it is free from the usual slang found in Geographies concerning Catholics. Butler's Catechism, authorized by the Council of Quebec, 2d, or 15s per 100. Butler's Catechism, authorized by His Lordship the Bishop of Toronto, for use in his diocese, 2s per gross. Davis's Arithmetic Tables, 1d; or, 7s 6d per gross. Manson's Primer, 1d; or, 7s 6d per gross. In addition to the above, we have on hand a good assortment of the School Books in general use in Canada. Montreal, Sept. 5, 1854. D. & J. SADLER & CO.

SOMETHING NEW!!

PATTON & CO., PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE," WHOLESALE AND RETAIL, No. 42, McGill Street, nearly opposite St. Ann's Market.

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada. Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to Sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING. This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT. This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Dressings, Vestings, Tweeds, Satinets, &c., of every style and fabric, and will be under the superintendence of Mr. DRESSEL, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage. N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street. Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy. PATTON & CO. Montreal, May 10, 1854.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?



EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITT & CURRIE'S (Montreal Boot and Shoe Store,) 154 Notre Dame Street, next door to D. & J. Sadler, corner of Notre Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM. The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.



EDWARD FEGAN 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, 308 and 310 St. Paul Street, Montreal.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING, All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses. THE undersigned having been appointed SOLE AGENT for the CITY of MONTREAL continues to accept RISKS against FIRE at favorable rates. Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance. May 12th, 1853. H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases, (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing-sore mouth. One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of piles. Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruptions of the skin. Two or three bottles are warranted to cure the worst case of ringworm. Two to three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula. A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system, yet it is now a fixed fact. If you have a humor it has to start. There are no fits nor rands, humors nor ha's about it suiting some cases but not yours. I puddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old, to old people of sixty. I have seen poor, puny, wormy looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle. To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been custive for years, and have been regulated by it. Where the body is sound it works quite easy; but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Nothing in the annals of Patent Medicines has ever been received by the public with so much favor as this simple preparation. It is now composed of nine different herbs. In May 1852, when I commenced making a business of it, I sold about two bottles per day. In June 1853, I sold 4,320 bottles. In October, 1853, I sold 6,120 bottles. I hope you will call that doing well. I do.

In my own practice, I confine it strictly to humors; but there are some who are so enthusiastic in its favor they think what cured them will cure any thing and any body; they accordingly recommend it for every variety of disease. In this way a great many virtues of it have been found that I never would suspect. Cases of Dyspepsia, of many years standing, that withstood every known remedy have been permanently cured. I know one man gain 17 lbs by taking three bottles; another 11 lbs; another 10 lbs and another gain 7 lbs—the venerable Master Robinson, of Boston.

In diseases of the Liver it is specific. I know several with yellow skin and yellow eyes, the body emaciated and the mind melancholy got fat and cheerful by a few bottles. I know several cases of Dropsy, and one particularly bad. A lady aged 70 was unable to leave her house for the last twelve years; was so much relieved (she was reduced in circumference thirty-four inches,) as to visit her friends in several neighboring towns.

Another had the Dropsy in her left leg, and was unable to walk for ten years, sometimes swelling to an enormous size; at last burst, making a bad wound which could not be healed; by taking three bottles and two boxes of ointment she is now quite well. Why it should make some fat and others lean I can not tell; but so it is.

I know of several cases of Kidney Complaints cured by it. If the columns of a newspaper was a proper medium, I could tell of cases of this most distressing of all diseases that would make your heart bleed, that was permanently cured by it. It has lately been found to be a sure cure for the Panama fever. In one case, the first spoonful put off the fit two hours. One bottle cured him. Another came home to die, and was induced by his brother to try it. Three bottles cured him.

It likewise gives great relief in the Asthma. A lady in Lawrence was unable to lay in bed for a number of years; she can now lay without the least inconvenience. A lady in Weymouth lost the use of her left side by the Erysipelas. On the second bottle, she broke out one mass of humor from head to foot. In a few days she was well. It has lately been found to be equally good for humor outside as inside, (taking it inwardly in the meantime,) for Erysipelas, Salt Rheum, Pimples on the Face, or any eruption of the skin whatever; only where the flesh is very sore you must dilute it with water.

When made weak enough it is the best eye water for weak and watering eyes that I ever saw. Others use it to cleanse the dandruff out of the hair and strengthen its roots, which it certainly does; and to crown all, it made the hair grow on bald heads, which, if I had not seen with my own eyes, I would not believe from you or anybody else.

As regards dieting, I never came across the first person that ever got any benefit from it. On the contrary, numbers who came to death's door by it, as it gives the humors the upper hand. My medicine requires the most nourishing food you can get. It will soon give you an appetite. Do not for a moment suppose that I warrant a cure of all those diseases, in every case. I merely tell you what it has done, hoping it will do the same for you. I do not warrant a cure in any disease but humors where it never fails. For further particulars see the circular around each bottle.

No change of diet ever necessary. Eat the best you can get, and enough of it. I have an herb, simmered in olive oil, scatters scrofulous swelling on the neck and under the ears. Price 50 cents per box. DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

AGENTS: Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall. Quebec—John Musson, Joseph Bowles, G. G. Arduin, O. Giroux. Toronto—Lyman & Brothers; Francis Richardson.

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

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c. Printed and Published by JOHN GILLES, for GEORGE E. CLERK, Editor and Proprietor.